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Bible (anglais)

Genève, 1569

Bibliothèque de Genève

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11 **THE BIBLE** and Holy Scriptvres conteyned in the Olde and Newe Testament. Translated according to the Ebrue and Greke and conferred vvith the best translations in diuers langages, *etc.* Device on title, a few woodcuts, Roman Letter. 4°. At Geneva, Printed by Iohn Crispin, 1570, 68, 69.

D. & M. 94. This is the second edition of the Genevan version in 4°. The book has three titles with Crespin's device, O.T. dated (?) 1570 (last figure torn away), N.T. 1568, and The Whole Booke of Psalmes, collected into Englishe metre by T. Sternhod [*sic*], I. Hopkins and others [with musical notation], dated 1569. At the end of the Psalms are certain prayers which should be followed by Calvin's catechism, which is wanting. This copy also wants (or never had) the Calender Historical (8 leaves) and the greater part of OOO.i. (in the Psalms in metre), 4 of the folding maps and part of the fifth; the folding table in Leviticus is supplied in facsimile; the first title is slightly defective, the last figure of date and part of one letter being torn away; several leaves have been mended, and the marginal notes on one are slightly defective. Many leaves are slightly soiled There are some neat old MS. notes.

This copy possibly belonged to Henry Cheke, son of the great Sir John Cheke and nephew of Lord Burghley, and himself a famous man. His second wife was Frances Constable, whom he married in 1585. On a blank leaf after the Table is written 'ffrauncis Cheeke,' and in a more formed hand 'ffrances Cheeke Wid. 1626, her Booke Amen.' (I cannot find out when the wife of H. Cheke died, but the date 1626 seems a little late). On the back of the N.T. title 'henry' is written twice. The name Alexander Cheeke occurs several times. Not long after 1626 the book appears to have been bound for Alexander Cheeke, possibly at Cambridge; the binding is of calf, with a gilt stamp in the centre of each cover, with the initials A and C on either side of it; the binding is worn. On two blank pages after the O.T. are 3 impressions of a small stamp with the Royal Arms and the initials C. R. This is probably the library stamp of Charles I. or II. £2/15/-

P. M. Bazard, Tunbridge Wells, Ansgterre — Catal. n° 100 (1915).

F.M. Barnard 6/15

manquent aux deux
1° Calendar historical
2° Catechism
la plus grande partie
du p. 45 du Book of
Psalms
in any planche

12/3421

THE BIBLE

AND

HOLY SCRIPTVRES CONTEYNED IN THE OLDE AND NEWE Testament.

TRANSLATED ACCORDING to the Ebrue and Greke, and conferred vvith the beſt tranſlations in diuers langages.

WITH MOSTE PROFITABLE ANNOtations vpon all the hard places, and other things of great importance as may appeare in the Epiſtle to the Reader.

THERE is added in this ſecond edition certaine tables, one for the Explication of the degrees in mariage in Leuiticus, with another for the Maccab. & a calender hiſtorical, with other things.

AT GENEVA.
PRINTED BY IOHN CRISPIN.

M. D. LX

Ut diligenter legere &
legendo intelligere &
intelligendo ꝙficere possis
Scripturis sacris: sit
sant Necessaria ·/

3 Preces adhibe Dno et SSmo sollat Cœlitat Natu-
ralem ·. 1.
4 Abnega tui ipsum · 1 · humilis sis · 2.
2 Cupidus esto discendi. 3
4 Cor sit tibi conversum. 4
5 Animus tuus sit plenus Amore Dei, et
tã ardẽ Φeorẽ. Coloss. 3. 2.
6 Finis & scopus ad quem intendas sit
Duplex { 1us et sumꝰ: Gloria Dei.
2us et subordinatꝰ { Vitæ, Doctrinæ, et morum, } Emendatio

A PRAYER TO ſeſu offerſo.

12/3421.

EX BIBLIOTHECA GENEVENSI

TO THE MOSTE VERTVOVS AND NOBLE QVENE ELISABET, QVENE OF *England, France, and Ireland, &c. Your humble subiects of the English Churche at Geneua, vvish grace and peace from God the Father through Christ Iesus our Lord.*

HOw hard a thing it is, and what great impedimentes let, to enterprise any worthie act, not onely dailie experience sufficiently sheweth (moste noble & vertuous Quene) but also that notable prouerbe doeth cõfirme, the same, which admonisheth vs, that all things are hard which are faire & excellẽt. And what enterprise can there be of greater importance, & more acceptable vnto God, or more worthie of singuler cõcommendation, then the building of the Lords || Tẽple, the || house of God, the || Church of Christ, whereof the || Sonne of God is the head and perfection? *1. Cor. 3. 17. 1. Tim. 3. 14. Ephes. 1. 22. Ebr. 3. 6.*

When Zerubbabel went about to builde ỹ material Tẽple, according to ỹ commãdemẽt of ỹ Lord, what difficulties & stayes || daily arose to hinder his worthy indeuours, ỹ bookes of Ezra & Esdras playnely witnesse: how ỹ not only he & ỹ people of God were sore molested ẅ || forẽyn aduersaries, (whereof some maliciously || warred against thẽ, & corrupted ỹ Kings officers: & others craftely practised vnder || pretence of religiõ) but also at home ẅ domestical enemies, as || false Prophetes, || craftie worldings, faint hearted soldiers, & || oppressors of their brethren, who aswel by false doctrine & lyes, as by subtil counsel, cowardies, & extortion, discouraged the heartes almoste of all: so that the Lords worke was not only interrupted and left of for || a long tyme, but scarcely at the length with great labour and danger after a || sort brought to passe. *1. Esdr. 2. 16. Ezra 4. 7. Ezara 4. 2. Nehem. 6. 10. Nehem. 6. 16 Nehem. 5. 1. Iohn. 2. 20. Ezra 3. 12.*

Which thing when we weigh aright, & consider earnestly how muche greater charge God hath laid vpon you in making you a builder of his spiritual Temple, we cã not but partely feare, || knowing ỹ craft and force of Satan our spiritual enemie, & ỹ weakenes & vnabilitie of this our nature: & partely be feruent in our prayers toward God that he wolde bring to perfection this noble worke ẅ he hath begon by you: & therefore we indeuour our selues by all meanes to ayde, & to bestowe our whole force vnder your graces stãdard, whome God hath made as our Zerubbabel for the erecting of this moste excellent Temple, & to plant and maynteyn his holy worde to the aduãcement of his glorie, for your owne honour and saluatiõ of your soule, & for the singuler cõfort of that great flocke which Christ Iesus the || great shepherd hath boght with his || precious blood, & committed vnto your charge to be fed both in body and soule. *2. Cor. 2. 15.*

Considering therefore how many enemies there are, ẅ by one meanes or other, as the || aduersaries of Iudah & Beniamin went about to stay the building of ỹ Temple, so labour to hinder ỹ course of this building (whereof some are Papistes, who vnder prete̅ce of fauoring Gods worde, traiterously seke to erect idolatrie & to destroy your maiestie: some are worldlings, who as || Demas haue forsakẽ Christ for ỹ loue of this worlde: others are ambicious prelats, who as || Amasiah & || Diotrephes cã abide none but thẽ selues: & as || Demetrius many practise sedition to maynteyne their errors) we persuaded our selues that there was no way so expedient & necessarie for the preseruation of the one, & destructiõ of ỹ other, as to present vnto your Maiestie the holy Scriptures faithfully & playnely translated according to ỹ langages wherein thei were first written by ỹ holy Ghost. For ỹ worde of Gods is an euidẽt token of Gods || loue & our assurãce of his defence, whereso euer it is obediẽtly receyued: it is the trial of ỹ || spirits: & as ỹ Prophet saieth || It is as a fyre & hammer to breake ỹ stonie heartes of thẽ that resist Gods mercies offred by ỹ preachin̅g of ỹ same. Yea it is || sharper thẽ any two edged sworde to examine ỹ very thoghtes & to iudge ỹ affectiõs of the heart, & to discouer whatsoeuer lyeth hid vnder hypocrisie & wolde be secret frõ the face of God and his Churche. So that this must be ỹ first fundacion & ground worke, according whereunto ỹ good stones of this building must be framed, and the euil tried out and reiected. *Ebr. 13. 20. 1. Pet. 1. 19. The enemies ẅ labour to stay religion. Ezra 4. 1. 2. Tim. 4. 10. Amo. 7. 12. 3. Iohn 9. Act. 19. 26. The necessitie of gods worde for ỹ reforming of religion. Iohn 14. 14. 1. Iohn. 4. 1. Ier. 23 29. Ebr. 4. 12. The grounde of true religion.*

Now a he that goeth about to lay a fundaciõ surely, first taketh away suche impedimentes, as might iustely ether hurt, let or disforme the worke, so is it necessarie that *All impedimentes must be taken away.*

1.King.23.16. 2.chro 34 5. Iosias zeale & trueobedience to God.

Deu.13.5. Leu. 20 6. deu. 8.11. 2.Chro.35.22. 2.Chro.14.5. & 15 15. Wherein stādeth ỹ quietnes of kingdomes.

2.Chro.12.8. What wisdome is requisite for ỹ establishing of religion & the meanes to obteyne it.

1.King.3.9. 2.chro.1.10. Exod 31.1. 1.King.7.14. Diligence & zeale are necessarie to builde it spedely.

2 Chro.34.21. 2.Chro.34 31. A soléne othe for ỹ mayntenance of Gods worde.

2 Chro.15,19. An act against thē ỹ obeid not Gods worde.

2.Chro.17.7.& 19.5. Whatpolicie must be vsed for ỹ plāting of religio.

Deut 6.6 and 11.18. Gods worde must go before,or els we builde in vaine. We must first consult with God.

Isa.32 2. The maner of building is as God hathe prescribed by his worde.

Isa.55 8. Exod.25 4. act.7 44. chr. 8.5.

your graces zeale appeare herein, ỹ nether ỹ craftie persuasiō of man,nether worldly pōlicie,or natural feare dissuade you to roote out,cut downe & destroy these wedes & impedimētes ẅ do not onlly deface your building,but vtterly indeuour,yea & threatē the ruine thereof.For when ỹ noble‖Iosias entrepriséd ỹ like kinde of worke,among other notable & many things he destroyed,not only ẅ vtter cōfusion the idoles ẅ their apperrinances,but also burnt(in signe of detestatiō)ỹ idolatrous priests bones vpō their altars, & put to‖ death the falle prophetes & sorcerers, to performe‖ ỹ wordes of the Lawe of God: and therefore the Lord gaue him good succesſe and blessed him wonderfully, so long as he made‖Gods worde his line and rule to followe, & enterprised nothing before he had inquired at the mouth of the Lord.

And if these zealous begynnings seme dāgerous & to brede disquietnes in your dominions,yet by ỹ storie of King‖ Asa it is manifest, ỹ the quietnes &‖peace of kingdomes stādeth in ỹ vtter abolishing of idolatrie,& in aduācing of true religion: for in his dayes Iudah lyued in rest & quietnes for ỹ space of fyue & thirtie yere, til at lēgth he began to be colde in ỹ zeale of ỹ Lord,feared ỹ power of mā,imprisoned ỹ Prophet of God,& oppressed the people:then ỹ Lord sent him warres,& at lēgth toke him away by death.

Wherefore great wisdome, not worldelie, but heauēly is here required,ẅ your grace must earnestly craue of the Lord,as did‖ Salomō,to whome God gaue an vnderstanding heart to iudge his people aright,& to discerne betwene good & bad. For if God for the furnishing of the olde tēple gaue ỹ Spirit of wisdome & vnderstanding to thē ỹ shulde be ỹ workemen thereof,as to‖ Bezaleel, Aholiab,&‖ Hiram:how muche more wil he indewe your grace & other godly princes & chefe gouernours with a principal Spirit,that you may procure and commande things necessarie for this moste holy Temple, foresee and take hede of things that might hinder it, and abolish and destroy whatsoeuer might impere and ouerthrowe the same?

Moreouer the maruelous diligēce & zeale of Iehoshaphat,Iosiah,& Hezekiah are by the singuler prouidēce of God left as an exāple to all godly rulers to reforme their coūtreys & to establish ỹ worde of God ẅ all spede, lest the‖ wrath of ỹ Lord fall vpon thē for the neglecting thereof. For these excellēt Kings did not onely imbrace the worde promptely & ioyfully,but also procured earnestly & cōmanded the same to be taught, preached & maynteyned through all their countreys & dominions,‖ bynding thē and all their subiectes bothe great & smale ẅ solēne protestatiōs & couenātes before God to obey the worde,and to walke after the waies of ỹ Lord.Yea & in the daies of Gyng ‖Asa it was enacted ỹ whosoeuer wolde not seke the Lord God of Israel,shulde be slayne,whether he were smale or great,man or womā.And for ỹ establishing hereof & performance of this soléne oth,aswel‖ Priests as Iudges were appointed & placed through all the cities of Iudah to instruct the people in the true knowledge and feare of God, & to ministre iustice according to the worde, knowing that, except God by his worde dyd reigne in‖ ỹ heartes & soules,all mās diligence & indeuors were of none effect,for without this worde we can not discerne betwene iustice,& iniurie,protectiō & oppression,wisdome and foolishnes,knoweledge & ignorance, good and euil. Therefore the Lord,who is ỹ chefe gouernour of his Church,willeth ỹ nothing be attēpted before we haue inquired thereof at his mouth,For seing he is our God,of duetie we must giue him this preeminence,ỹ of our selues we entrepriſe nothing,but that ẅ he hath appointed, who only knoweth all things,and gouerneth thē as may best serue to his glorie & our saluation. We ought not therefore to preuēt him,or do any thing without his worde, ‖but assone as he hath reueiled his wil immediately to put it in execution.

Now as concerning the maner of this building,it is not according to mā,nor after ỹ wisdome of ỹ flesh,but of ỹ Spirit,& according to the worde of God, whose‖waies are diuers from mās waies.For if it was not lawful for Moses to builde ỹ material Tabernacle after any other sorte thē God had shewed him by a‖patern, nether to prescribe any other ceremonies & lawes then suche as ỹ Lord had expresly cōmanded: how can it be lawful to procede in this spiritual building any other waies,thē Iesus Christ the Sonne of God,who is bothe ỹ fundatiō, head & chief corner stone thereof,hath cōmanded by his worde?And for asmuche as he hath established & leaft an order in his Churche for the building vp of his body,‖appointing some to be Apostles,some Prophetes,others Euāgelistis,

geliſtis,ſome paſtors,and teachers, he ſignifieth ỹ euery one according as he is placed in this body ẅ is ỹ Church, ought to inquire of his miniſters cõcerning ỹ wil of ỹ Lord, ẅ is reueiled in his worde.For thei are,ſaieth‖ Ieremiah, as ỹ mouth of ỹ Lord:yea he‖ promiſeth to be ẅ their mouth,& ỹ their‖lippes ſhal kepe knoweledge,& ỹ they ſeke ỹ trueth & ỹ law ſhalbe in their mouth.For it is their office chefely to vnderſtãd ỹ Scriptures & teache thẽ.For this cauſe ỹ people of Iſrael in matters of difficultie vſed to‖aſke ỹ Lord ether by ỹ‖ Prophetes,or by ỹ meanes of ỹ high‖Prieſt, who bare Vrim & Thũmim,ẅ were tokes of light & knowledge, of holines & perfectiõ ẅ ſhulde be in ỹ high Prieſt. Therefore whẽ Iehoſhaphat toke this order in ỹ Church of Iſrael,he appointed Amariah to be ỹ chief cõcerning ỹ worde of God,becauſe he was moſte expert in ỹ law of ỹ Lord, & colde gyue coũſel & gouerne according vnto ỹ ſame.Els there is no degre or office ẅ may haue ỹ autoritie & priuiledge to decide concerning Gods worde,except withall hit hath ỹ ſpirit of God,& ſufficiẽt knoweledge & iudgemẽt to define according thereũto. And as euery one is indued of God ẅ greater giftes,ſo ought he to be herein chefely heard,or at leaſt ỹ without ỹ expreſſe worde none be heard:for he ỹ hathe not ỹ worde‖ſpeaketh not by ỹ mouth of ỹ Lord.Agayne,what dãger it is to do any thing, ſeme it neuer ſo godly or neceſſarie,without conſulting ẅ Gods mouth,ỹ exãples of ỹ Iſraelites,‖deceiued hereby through ỹ Gibeonites,& of‖Saul,whoſe intẽtion ſemed good & neceſſarie:& of‖ Ioſiah alſo who for great conſiderations was moued for ỹ defence of true religiõ & his people,to fight againſt Pharaoh Necho King of Egypt,may ſufficiẽtly admoniſh vs. ¶ Laſt of all(moſte gracious Quene)for the aduancemẽt of this building & reaiing vp of ỹ worke, two things are neceſſarie, Firſt, ỹ we haue a lyuely and ſtedfaſt faith in Chriſt Ieſus,who muſt‖dwel in our heartes,as ỹ only meanes & aſſurãce of our ſaluation: for he is ỹ‖ladder ỹ reacheth from ỹ earth to heauẽ: he lifteth vp his Churche & ſetteth it in ỹ heauẽly places:he maketh vs‖lyuely ſtones & buildeth vs vpõ him ſelfe:he ioyneth vs to him ſelfe as ỹ mẽbres & body to ỹ head:yea he maketh him ſelfe & his Churche one‖Chriſt. The next is,ỹ our faith bring forthe good fruites, ſo ỹ our godly cõuerſation may ſerue vs as a witnes to‖ confirme our election, & be an exãple to all others to‖walke as apperteyneth to ỹ vocation whereũto thei are called: leſt the worde of God be‖euil ſpokẽ of, & this building be ſtayed to growe vp to a iuſt height,ẅ cã not be without ỹ great prouocatiõ of Gods iuſte vengeãce & diſcouraging of many thouſandes through all ỹ worlde,if thei ſhulde ſe ỹ our life were not holy and agreable to our profeſsion.For ỹ eyes of all ỹ feare God in all places beholde your countreyes as an‖exãple to all ỹ beleue,& ỹ prayers of all ỹ godly at all tymes are directed to God for ỹ preſeruation of your maieſtie.For cõſidering Gods wonderful mercies toward you at all ſeaſons,who hath pulled you out of ỹ mouthe of the lyons,and how ỹ from your‖youth you haue bene broght vp in ỹ holy Scriptures,ỹ hope of all mẽ is ſo increaſed,ỹ thei cã not but looke ỹ God ſhulde bring to paſſe ſome wõderful worke by your grace to ỹ vniuerſal cõfort of his Churche,Therefore euẽ aboue ſtrẽgth you muſt ſhewe your ſelfe ſtrong & bolde in Gods matters: & though Satã lay all his power and craft together to hurt & hinder ỹ Lordes building: yet be you aſſured ỹ God wil fight from heauẽ againſt this great‖dragon,ỹ ancient ſerpent, ẅ is called ỹ deuil & Satan, til he haue accõpliſhed ỹ whole worke & made his Churche‖glorious to him ſelfe, without ſpot or wrincle.For albeit all other kingdomes & monarchies , as the Babylonians, Perſiãs,Grecians & Romaines haue fallẽ & taken end:yet ỹ Churche of Chriſt euẽ vnder ỹ Croſſe hath frõ the begynning of ỹ worlde bene victorious,& ſhalbe euerlaſtingly.Trueth it is,that ſometyme it ſemeth to be ſhadowed ẅ a cloude,or driuen ẅ a ſtormie perſecutiõ,yet ſuddẽly ỹ beames of Chriſt ỹ ſunne of iuſtice ſhine & bring it to light & libertie.If for a tyme it lie couered ẅ aſhes yet it is quickely kindeled agayne by ỹ wynde of Gods Spirit:though it ſeme drowned in ỹ ſea,or parched and pyned in ỹ wildernes,yet God giueth euer good ſucceſſe.for he puniſheth the enemies,and deliuereth his,nouriſheth thẽ & ſtil preſerueth thẽ vnder his wyngs. This Lord of lordes & King of kings who hath euer defended his,ſtrengthẽ, cõfort & preſerue your maieſtie,ỹ you may be able to builde vp the ruines of Gods houſe to his glorie,the diſcharge of your conſcience & to the comfort of all thẽ ỹ loue the comming of Chriſt Ieſus our Lord.

From Geneua. 10. April. 1569.

Deut.5.23. Eph.5.4.11. Of whome we muſt inquire concerning the wil of the Lord & knoweledge of his worde.

Ier.15.19. Exod.4.12. Mal.2.7. Iudg.1.1. & 20.1. 1.ſam.10.22. 1.Sam.9.9. 2.king.22.13. Exod.28.30. What is requiſite in thẽ that muſt giue counſel by Gods worde.

Ier.23.16. Ioſh.9.14. 1.Sam.13.11. 2.Chro.35.20. The ſetting vp of the building.

Epheſ.3.17. Gen.28.12. ioh.1.15. 1 Pet.2.5. 2.Cor.12.12. 2.Pet.1.10. Epheſ.4.1. Rom.2.12. 2.Theſſ.1.7.

2.Tim.3.15.

Reuel.12.9. Epheſ.4.27.

THE BRETHREN OF ENGLAND,

Scotland, Ireland, &c. Grace, mercie and peace, through Christ Iesus.

BEsides the manifolde and continual benefites which almightie God bestoweth vpon vs, bothe corporal and spiritual, we are especially bounde (deare brethren) to giue him thankes without ceasing for his great grace and vnspeakable mercies, in that it hath pleased him to call vs vnto this meruelous light of his Gospel, & mercifully to regarde vs after so horrible backesliding and falling away from Christ to Antichrist, from light to darcknes, from the liuing God to dumme and dead idoles: & that after so cruel murther of Gods Saintes, as alas, hathe bene among vs, we are not altogether cast of, as were the Israelites, and many others for the like, or not so manifest wickednes, but receyued agayne to grace with moste euident signes & tokens of Gods especial loue and fauour. To the intent therefore that we may not be vnmyndeful of these great mercies, but seke by all meanes (according to our duetie) to be thankeful for the same, it behoueth vs so to walke in his feare and loue, that all the daies of our life we may procure the glorie of his holy name. Now forasmuche as this thing chefely is attayned by the knowledge and practising of the worde of God (which is the light to our paths, the keye of the kingdome of heauen, our comfort in affliction, our shielde & sworde against Satan, the schoole of all wisdome, the glasse wherein we beholde Gods face, the testimonie of his fauour, and the only foode and nourishment of our soules) we thoght that we colde bestowe our labours & studie in nothing which coulde be more acceptable to God & cōfortable to his Churche then in the translating of the holy Scriptures into our natiue tongue: the which thing, albeit that diuers heretofore haue indeuored to atchieue: yet considering the infancie of those tymes and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath now reueiled, the translations required greatly to be perused and reformed. Not that we vendicat any thing to our selues aboue the least of our brethren (for God knoweth with what feare and trembling we haue bene now, for the space of two yeres and more day & night occupied herein) but being earnestly desired, and by diuers, whose learning and godlynes we reuerence, exhorted, and also incouraged by the ready willes of suche, whose heartes God likewise touched, not to spare any charges for the furtherance of suche a benefite and fauour of God toward his Churche (thogh the tyme then was moste dangerous and the persecution sharpe and furious) we submitted our selues at length to their godly iudgementes, and seing the great oportunitie and occasions, which God presented vnto vs in this Churche, by reason of so many godly and learned men: & suche diuersities of translations in diuers tongues, we vndertoke this great and wonderful worke (with all reuerence, as in the presence of God, as intreating the worde of God, whereunto we thinke our selues vnsufficient) which now God according to his diuine prouidence and mercie hath directed to a moste prosperous end. And this we may with good conscience protest, that we haue in euery point and worde, according to the measure of that knowledge which it pleased almightie God to giue vs, faithfully rendred the text, and in all hard places moste syncerely expounded the same. For God is our witnes that we haue by all meanes indeuored to set forthe the puritie of the worde and right sense of the holy Ghost for the edifying of the brethren in faith and charitie.

Now as we haue chiefely obserued the sense, and laboured alwaies to restore it to all integritie so haue we moste reuerently kept the proprietie of the wordes, considering that the Apostles who spake and wrote to the Gentiles in the Greke tongue, rather constrayned them to the liuely phrase of the Ebrewe, then entrepriséd farre by mollifying their langage to speake as the Gentils did. And for this & other causes we haue in many places reserued the Ebrewe phrases, notwithstanding that thei may seme somewhat hard in their eares that are not wel practised and also delite not in the swete sounding phrases of ỹ holy Scriptures. Yet lest ether the simple shulde be discouraged, or the malicious haue any occasion of iust cauillation, seing some translations read after one sort, & some after another, whereas all may serue to good purpose & edification, we haue in the margent noted that diuersitie of speache or reading which may also seme agreable to the mynde of the holy Ghost and propre for our langage with this marke *.

A gayne where as the Ebrewe speache semed hardly to agre with ours, we haue noted it in the margent after this sort", vsing that which was more intelligible. And albeit that many of the Ebrewe names be altered from the olde text, and restored to the true writing and first original, whereof thei haue their signification, yet in the vsual names litle is changed for feare of troubling the simple readers. Moreouer whereas the necessitie of the sentēce required any thing to be added (for suche is the grace & proprietie of the Ebrewe and Greke tongues, that it can not but ether by circumlocution or by adding the verbe or some worde be vnderstand of them that are not wel practised therein) we haue put it in the text with another kynde of lettre, that it may easely be discerned from the common lettre. As touching the diuision of the verses, we haue

followed

followed the Ebrewe examples, which haue so, euen frō the begynning distinguished them. Which thing as it is moste profitable for memorie: so doeth it agre with ý best translations, & is moste easie to finde out both by the best Concordances, and also by the cetations which we haue dilygently herein perused and set forthe by this starre *. Besides this the principal matters are noted and distincted by this marke ¶. Yea and the argumentes bothe for the booke and for the chapters with the nombre of the verse are added, that by all meanes the reader might be holpen. For the which cause also we haue set ouer the head of euery page some notable worde or sentence which may greatly further aswel for memorie, as for the chief point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sectes and heresies growe dailie for lacke of the true knowledge thereof, and how many are discouraged (as thei pretend) becausse thei can not attaine to the true and simple meaning of the same: we haue also indeuored bothe by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to gather brief annotations vpon all the hard places, aswel for the vnderstanding of suche wordes as are obscure, and for the declaration of the text, as for the application of the same as may moste appertaine to Gods glorie and the edification of his Churche. Furthermore whereas certeyne places in the bookes of Moses, of the Kings and Ezekiel semed so darke ý by no descriptiō thei coulde be made easie to the simple reader, we haue so set them forthe with figures and notes for the ful declaration thereof, that thei which can not by iudgement, being holpen by the annotations noted by the lettres a b c. &c. atteyn thereunto, yet by the perspective, and as it were by the eye may sufficiently knowe the true meaning of all suche places. Whereunto also we haue added certeyne mappes of Cosmographie which necessarely serue for the perfect vnderstanding and memorie of diuers places and countryes, partely described, and partely by occasion touched, bothe in the olde and newe Testament. Finally that nothing might lacke which might be boght by labors, for ý increase of knowledge and furtherance of Gods glorie, we haue adioyned two moste profitable tables, the one seruing for the interpretation of the Ebrewe names: and the other conteyning all the chefe and principal matters of the whole Bible: so that nothing (as we trust) that any coulde iustely desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseche you, that this riche perle and inestimable treasure may not be offred in vayne, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Churche, and discharge of our conscience, whome it hath pleased him to raise vp for this purpose, so you wolde willingly receyue the worde of God, earnestly studie it and in all your life practise it, that you may now appeare in dede to be the people of God, not walking any more according to this worlde, but in the frutes of the Spirit, that God in vs may be fully glorified through Christ Iesus our Lord, who lyueth and reigneth for euer. Amen.

From Geneua. 10. April.

1560.

THE NAMES AND ORDER OF ALL the Bookes of the olde & newe Testament with the nombre of their chapters, & the leafe where they begyn.

Geneſis	chapters 50	leafe	1
Exodus	40		26
Leuiticus	27		48
Nombers	36		63
Deuteronomie	34		84
Ioſhua	24		101
Iudges	21		113
Ruth	4		126
1 Samuel	31		127
2 Samuel	24		143
1 Kings	22		156
2 Kings	25		172
1 Chronicles	29		187
2 Chronicles	36		201
The prayer of Manaſſeth, apocryphe			217
Ezra	10		218
Nehemiah	13		223
Eſter	10		230
Iob	42		234
Pſalmes	150		248
1 Prouerbes	chap. 31	leafe	285
Eccleſiaſtes	12		305
The ſong of Salomon	8		307
Iſaiah	66		301
Ieremiah	52		327
Lamentations	5		354
Ezekiel	48		356
Daniel	12		382
Hoſea	14		388
Ioel	3		392
Amos	9		394
Obadiah	1		396
Ionah	4		397
Micah	7		398
Nahum	3		400
Habakkuk	3		401
Zephaniah	3		402
Haggai	2		403
Zechariah	14		404
Malachi	4		409

THE BOOKES CALLED APOCRYPHA.

1 Eſdras	9	1	Baruc with the epiſtle of
2 Eſdras	16	8	Ieremiah. 6
Tobit	14	21	The ſong of the thre children
Iudeth	16	26	The ſtorie of Suſanna
The reſt of Eſter	6	33	The idole Bel and the dragon
Wiſdome	19	35	1 Maccabees 16
Eccleſiaſticus	51	42	5 Maccabees 15

THE BOOKES OF THE NEWE TESTAMENT.

Matthewe	28	2	2 Theſſalonians 3
Marke	16	17	1 Timotheus 6
Luke	24	27	2 Timotheus 4
Iohn	21	44	Titus 3
The Actes	28	57	Philemon 1
The Epiſtle of Paul to the Romains	16	73	To the Ebrewes 13
1 Corinthians	16	80	The Epiſtle of Iames 5
2 Corinthians	13	87	1 Peter 5
Galatians	6	92	2 Peter 3
Epheſians	6	94	1 Iohn 5
Philippians	4	97	3 Iohn 1
Coloſsians	4	98	Iude 1
1 Theſſalonians	5	100	Reuelation 22

THE FIRST BOKE OF

Moſés, called *Geneſis.

* * *

* This worde ſignifieth the beginning and generacion of the creatures.

THE ARGVMENT.

MOSES in effect declareth the things, which are here chiefly to be cõſidered: Firſt, that the worlde & all things therein were created by God, & that man being placed in this great tabernacle of the worlde to beholde Gods wonderful workes, & to praiſe his Name for the infinite graces, where with he had endued him, ſtil wilingly from God through diſobedience: who yet for his owne mercies ſake reſtored him to life & confirmed him in the ſame by his promes of Chriſt to come, by whome he ſhulde ouercome Satan, death and hel. Secõdely, that the wicked, vnmindeful of Gods moſte excellent benefites, remamed ſtil in their wickednes, & ſo filling moſte horribly from ſinne to ſinne, prouoked God (who by his preachers called them cõtinually to repentance) at length to deſtroye the whole world. Thirdly, he aſſureth vs by the examples of Abraham, Izhák, Iaakob, & the reſt of the Patriarkes, that his mercies neuer faile the, whome he chuſeth to be his Church, and to profeſſe his Name in earth, but in all their afflictions and perſecutions he euer aſſiſteth them, ſendeth cõforte, & deliuereth them. And becauſe the beginning, increaſe, preſeruacion and ſucceſſe thereof might be onely attributed to God, Moſes ſheweth by the examples of Kain, Iſhmaél, Eſáu, and others, which were noble in mans iudgement, that this Church dependeth not on the eſtimacion and nobilitie of the worlde: and alſo by the ſtwenes of them, which haue at all times worſhiped him purely according to his worde, that it ſtandeth not in the multitude, but in the poore and deſpiſed, in the ſmale flocke and litle nomber, that man in his wiſdome might be confounded, & the Name of God euer more praiſed.

CHAP. I.

1 God created the heauen & the earth. 3 The light & the darkenes. 8 The firmament. 9 He ſeparateth the water from the earth. 16 He createth the ſunne, the moone, & the ſtarres. 21 He createth the fiſh, birdes, beaſtes. 26 He createth man and giueth him rule ouer all creatures. 29 And prouideth nourriture for man and beaſt.

1 IN the [a] beginning *God created ſ heauen and the earth.

2 And the earth was [b] without forme & voyde, and [c] derkenes *was* vpon the depe, & the Spirit of God [d] moued vpon the waters.

3 Then God ſaid, * Let there be light: and there was [e] light.

4 And God ſaw ſ light that it was good, and God ſeparated the light from the darkenes.

5 And God called the light, Day, and the darkenes, he called Night. ‖ So the euening and ſ morning were the firſt day.

6 ¶ Againe God ſaid, * Let there be [f] a firmament in the middes of the waters: and let it ſeparate the waters from the waters.

7 Then God made the firmament, & parted the waters, which were [f] vnder the firmament, from the waters which were [g] aboue ſ firmament, and it was ſo.

8 And God called the firmament, [g] Heauen. ‖ So the euening and the morning were the ſeconde day.

9 ¶ God ſaid againe, * Let the waters vnder the heauen be gathered into one place, & let the drye land appeare. and it was ſo.

10 And God called the drye land, Earth, & he called the gathering together of the waters, Seas: & God ſawe that it was good.

11 Then God ſaid, [h] Let the earth budde forthe the budde of the herbe, that ſedeth ſede, the fruteful tre, which beareth frute according to his kinde, ſ [i] maie haue his ſede in it ſelf vpon the earth. & it was ſo.

12 And the earth broght forthe the budde of the herbe, that ſedeth ſede according to his kinde, alſo the tre that yeldeth frute, ſ hathe his ſede in it ſelfe according to his kinde: & God ſawe that it was good.

a First of all, & before that anie creature was, God made heaue and earth of noth ng. *Pſal. 33, 6. & 136, 5. eccleſ. 18, 1. act. 14, 15. & 17, 24.*

b As a rude lumpe & without anie creature in it: for the waters couered all.

c Darkenes couered the depe waters: for as yet the light was not created.

d He maintened this cõfuſe heape by his ſecret power. *Ebr. 11, 3*

e The light was made before ether ſunne or moone was created: therefore we muſt not attribute that to the creatures that are Gods inſtruments, which onely appertaineth to God.

‖ The 1. day. *Pſal. 33, 6. & 136 5. iere. 10 12. & 51, 15*

f Or, ſpreading ouer, & ayre.

f As the ſea & riuers, from thoſe waters that are in the cloudes, which are vpholden by Gods power, leſt they ſhulde ouer whelme ſ worlde. *Pſal. 148, 4*

g That is, the region of the ayre, and all that is aboue vs.

‖ The 2. day. *Pſal 33, 7 & 89, 12*

h So that we ſe it is the onely power of Gods worde that maketh the earth fruteful, which els naturally is baren.

i This ſentence is ſo oft repeated, to ſignifi that God made all his creatures to ſerue to his glorie, & to the profit of man: but for ſinne they were acurſed, yet to the elect, by Chriſt they are reſtored & ſerue to their welth.

‖ The 3. day.
Psal. 136.7
Dout 4.19
k By the lightes he meaneth the sunne, the moone and the starres.
l Which is the artificial day, from the sunne rising to the going downe.
m Of things appertaining to natural and politicall ordres and seasons.
n To wit, the sunne and the moone: & here he speaketh as man iudgeth by his eye: for els the moone is lesse, then the planete Saturnus.
o To giue it sufficient light, as instruments appointed for y same, to serue to mans vse.
Iere. 31.35
‖ The 4. day.
p As fish and wormes which slide, swimme or crepe.
" *Ebr. the soule of life.*
" *Ebr. face of the firmament.*
q The fish & foules had bothe one beginning, wherein we se that nature giueth place to Gods will, forasmuche as the one sorte is made to flie aboue in the ayre, & the other to swimme beneth in the water.
r That is, by the vertue of his worde he gaue power to his creatures to ingendre.
‖ The 5. day.
" *Ebr. soule of life.*
Chap. 5.5. & 9.6
1. Cor. 11.7
Col. 3.10
s God comanded the water and the earth to bring forthe other creatures: but of man he saith, Let vs make, signifying that God taketh counsell with his wisdome & vertue, purposing, to make an excellent worke aboue all the rest of his creacion. t This image and likenes of God is expounded *Ephes. 4.24.* where it is written, that man was created after God in righteousnes & true holines, meaning by these two wordes all perfection, as wisdome, trueth, innocencie, power, &c. *Wisd. 2.23. *Eccles. 17.1. *Matt. 19.4.*

13 ‖ So the euening and the morning were the third daie.
14 ¶ And God said, *Let there be k lightes in the firmament of the heauen, to separate the daie from the night, & let them be for m signes, and for seasons, and for daies and yeres.
15 And let them be for lightes in the firmament of the heauen to giue light vpon the earth. and it was so.
16 God then made two n great lightes: the greater light o to rule the daie, & the lesse light to rule the night: he *made* also the starres.
17 And God set them in the firmament of the heauen, to shine vpon the earth.
18 And to *rule in the daie, & in the night, and to separate the light from the darkenes: and God sawe that it was good.
19 ‖ So the euening and the morning were the fourth daie.
20 Afterwarde God said, Let the waters bring forthe in abundance *euerie* p creping thing that hathe " life: & let the foule flie vpon the earth in the " open firmament of the heauen.
21 Then God created the great whales, & euerie thing liuing & mouing, which the q waters broght forthe in abundance, according to their kinde, & euerie fethered foule according to his kinde: & God sawe that it was good.
22 Then God r blessed them, saying, Bring forthe frute and multiplie, and fil the waters in the seas, & let the foule multiplie in the earth.
23 ‖ So the euening & the morning were the fifte day.
24 ¶ Moreouer God said, Let the earth bring forthe the " liuing thing according to his kinde, cattel, & that which crepeth, & the beast of the earth, according to his kinde. and it was so.
25 And God made the beast of the earth according to his kinde, and the cattel according to his kinde, & euerie creping thing of the earth according to his kinde: & God sawe that it was good.
26 Furthermore God said, *t Let vs make man in our r image according to our lickenes, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beastes, & ouer all the earth, and ouer euerie thing that crepeth & moueth on the earth.
27 *Thus God created the man in his image: in the image of God created he him: be created them * male and female.
28 And God v blessed them, and God said to them, * Bring forthe frute and multiplie, and fil the earth, and subdue it, and rule ouer the fish of the sea and ouer the foule of the heauen, & ouer euerie beast that moueth vpon the earth.
29 And God said, Beholde, I haue giuen vnto you x euerie herbe bearing sede which is vpon all the earth, & euerie tre, wherein is the frute of a tre bearing sede: *that* shalbe to you for meat.
30 Likewise to euerie beast of the earth, and to euerie foule of the heauen, & to euerie thing that moueth vpon the earth, which hathe life in it selfe, euerie grene herbe *shalbe* for meat. and it was so.
31 *And God sawe all that he had made, & lo, it was very good. ‖ So the euening and the morning were the sixt day.

CHAP. II.

2 God resteth the seuenth day, and sanctifieth it. 15 He setteth man in the garden. 22 He createth the woman. 29 Mariage is ordeined.

1 THus the heauens and the earth were finished, & all the a hoste of them.
2 For in the seuenth day God ended his worke which he had made, * & the seuenth daye he b rested from all his worke which he had made.
3 So God blessed the seuenth day, & c sanctified it, because that in it he had rested from all his worke, which God had created and made.
4 ¶ These are the " generacions of the heauens and of y earth, when they were created, in the day that the Lord God made the earth and the heauens,
5 And euerie " plant of the feld, before it was in the earth, and euerie herbe of the field, before it grewe: for the Lord God had not caused it to d raine vpon the earth, nether *was there* a man to til the grounde,
6 But a myst went vp from the earth, and watred all the earth.
7 ¶ The Lord God also made the man e of the dust of the grounde, and breathed in his face breath of life, and the man was a liuing soule.
8 And the Lord God planted a garden Eastwarde in f Eden, and there he put the man whome he had made.
9 (For out of the grounde made the Lord God to growe euerie tre pleasant to the sight, and good for meat: y g tre of life also in the middes of the garden, h and the tre of knowledge of good and of euil.
10 And out of Eden went a riuer to water the garden, and from thence it was deuided.

v The propagacion of man is the blessing of God. *psa. 128*
Chap. 8.17. & 9.1
x Gods great liberalitie to man taken away all excuse of his ingratitude.
Chap. 9.3
Exod. 3.17
Eccles. 39.21
Mar. 7.37
‖ The 6. day.
a That is, the innumerable abundance of creatures in heauen & earth.
Exod. 20.11.
& 31.17
Ebr. 4.4
b For he had now finished his creacion, but his prouidence stil watcheth ouer his creatures, and gouerneth them.
c Appointed it to be kept holy, that man might therein consider the excellencie of his workes & Gods goodnes towards him.
h Or, the original & beginning.
Chap. 1.1.
d God onely openeth the heauens and shutteth them. he sendeth drought and raine according to his good pleasure.
e He sheweth whereof mans body was created, to the intent that man shulde not glorie in the excellencie of his owne nature.
f This was the name of a place, as some thinke, in Mesopotamia, most pleasant & abundant in all things.
g Which was a signe of the life receaued of God.
h That is, of miserable experience, which came by disobeying God.

deuided, and became into foure headdes.

11 The name of one is * Pishón: it is the same compasseth the whole land of Hauilâh, where is golde.

12 And the golde of that land is good: there is also [g] bdelium, and the onix stone.

13 And the name of the seconde riuer is Gihon: the same compasseth the whole land of [h] Cush.

14 The name also of the third riuer is [i] Hiddékel: this goeth towarde the Eastside of [k] Asshúr: and the fourth riuer is [l] Perâth.)

15 ¶ Then the Lord God toke the manan, and put him into the garden of Ededen, that he might [k] dresse it and kepe it.

16 And the Lord God [l] commanded the man, saying, Thou shalt eat frely of euerie tre of the garden,

17 But as touching the tre of knowledge of good and euil, thou shalt not eat of it for [m] when soeuer thou eatest thereof, thou shalt dye the [n] death.

18 Also the Lord God said, It is not good that the man shulde be him selfe alone I wil make him an helpe [o] meete for him.

19 So the Lord God formed of the earth euerie beast of the field, and euerie foule of the heauen, & broght *them* vnto the [p] man to se how he wolde call *them*: for howsoeuer the man named the liuing creature, so was the name thereof.

20 The man therefore gaue names vnto all cattel, and to the foule of the heauen, and to euerie beast of the field: but for Adam founde he not an helpe mete for him.

21 ¶ Therefore the Lord God caused an heauie slepe to fall vpon the man: & whiles he slept he toke one of his rybbes and closed vp the flesh in steade thereof.

22 And the rybbe which the Lord God had taken from the man, [m] made he a [q] woman, and broght her to the man.

23 Then the man said, *This now is bone of my bones, and flesh of my flesh. She shalbe called [n] woman, because she was taken out of man.

24 *Therefore shal man leaue [p] his father and his mother and shal cleaue to his wife, and they shalbe one flesh.

25 And they were bothe naked, the man & his wife, and were not [q] ashamed.

Eccles. 24. 35

f Which Hauilah is a countrey ioyning to Persia Eastwarde & enclineth towarde the West.

[g] Or, precious stone, or perle.

Plinie sayth it is the name of a tre,

[h] Or, Ethiopia

[i] Or, Tygris.

[k] Or, Assyria.

[l] Or, Euphrates.

k God wolde not haue man ydle, though as yet there was no nede to labour.

l So that man might knowe there was a soueregne Lord, to whome he owed obedience.

[m] Ebr. in the day.

m By this death he meaneth the separation of man from God, who is our life and chief felicitie: and also that our disobedience is the cause thereof.

[n] Ebr. before him.

n By moving them to come & submit them selues to Adam.

[o] Ebr. buylt.

o Signifying, that mankinde was perfit, whe the woma was created, which before was like an vnperfit buylding.

1. Cor 11, 8

[p] Or, mannes, because she commeth of man: for in Ebr. Isha, is mā, and Ishath the woman.

Mat 19, 5

Mar. 10, 7

1. Cor. 6, 16

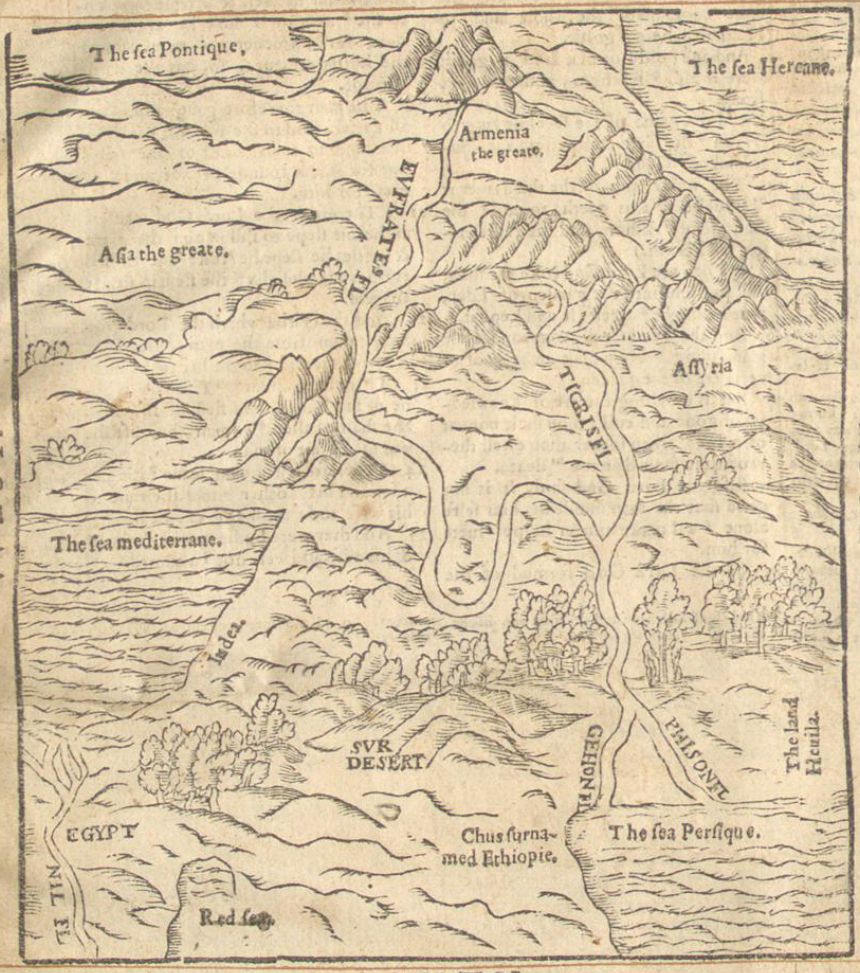
Ephes. 5, 31

p So that mariage requireth a greater dewtie of vs towarde our wiues, then otherwise we are bounde to shewe to our parents.

q For before sinne entred, all things were honest and comely.

The situacion of the garden of Eden.

NORTH.



SOVTH.

Because mētion is made in the tenth verse of this seconde chapter of the riuer that watered the garden, we muste note that Euphrates and Tygris called in Ebrewe, Perath and Hiddekel, were called but one riuer where they ioyned together, els they had foure heades: that is, two at their springs, & two where they fel into the Persian sea. In this countrey and moste plentiful land Adam dwelt, and this was called Paradise that is, a garden of pleasure, because of the fruitefulnes and abundance thereof. And whereas it is said that Pishon compasseth the land of Hauilah: it is meant of Tygris, which in some countreis, as it passed by diuers places, was called by soudry names, as some time Diglitto, in other places Pasitygris, & of some Thasin or Pishon. Likewise Euphrates towarde the countrey of Cush or Ethiopia, or Arabia was called Gihon. So that Tygris and Euphrates (which were but two riuers, and some time when they ioyned together, were called after one name) were according to diuers places called by these foure names, so that they might seme to haue bene foure diuers riuers.

CHAP

CHAP. III.

1 The woman seduced by the serpent, 6 Entiseth her husband to sinne. 14 They three are punished. 15 Christ is promised. 19 Man is dust. 22 Man is cast out of paradise.

1 NOw* the serpent was more [a] subtil then anie beast of the field, which the Lord God had made: and he [b] said to the woma, Yea, hathe God in dede said, Ye shal not eat of euerie tre of the garden?

2 And the woman said vnto the serpent, We eat of the frute of the trees of the garden,

3 But of the frute of the tre, which is in the middes of the garden, God hathe said, Ye shal not eat of it, nether shal ye touche it, [c] lest ye dye.

4 Then* the serpent said to the woman, Ye shal not [d] dye at all,

5 But God doeth knowe, that when ye shal eat thereof, your eyes shalbe opened, & ye shalbe as gods, [e] knowing good and euil.

6 So the woman (seing that the tre was good for meat, and that it was pleasant to the eyes, & a tre to be desired to get knowledge) toke of the frute thereof and did* eat, and gaue also to her husband with her, and he [f] did eat.

7 Then the eyes of them bothe were opened, & they [g] knewe that they were naked, and they sewed fig tre leaues together, and made them selues [h] breeches.

8 ¶ Afterwarde they heard the voyce of the Lord God walking in the gardē in the [i] coole of the day, and the man and his wife [k] hid them selues from the presence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and said vnto him, Where art thou?

10 Who said, I heard thy voyce in the garden, and was afraied: because I was [l] naked, therefore I hid my self.

11 And he said, Who tolde thee [m] that thou wast naked? Hast thou eaten of the tre, where of I commanded thee that thou shuldest not eat in no case?

12 Then the man said, The woma which thou [n] gauest *to be* with me, she gaue me of the tre, and I did eat.

13 And the Lord God said to the woma, Why hast thou done this? And the woman said, [o] The serpent beguyled me, and I did eat.

14 ¶ Then the Lord God said to the serpent, [p] Because thou hast done this, thou art cursed aboue all cattel, and aboue euerie beast of the field: vpon thy belly shalt thou go, and [q] dust shalt thou eat all the dayes of thy life.

15 I wil also [r] put enimitie betwene thee and the woman, & betwene thy sede & her sede. He shal breake thine [s] head, & thou shalt [t] bruise his heele.

16 ¶ Vnto the woman he said, I wil greately increase thy [u] sorowes, & thy conceptions. In sorowe shalt thou bring forthe children, and thy desire *shal be subiect* to thine housband, and he shal* rule ouer thee.

17 ¶ Also to Adám he said, Because thou hast obeied the voyce of thy wife, and hast eaten of the tre (whereof I commaded thee, saying, Thou shalt not eat of it) [x] cursed *is* the earth for thy sake: in sorowe shalt thou eat of it all the dayes of thy life.

18 [y] Thornes also, and thystles shal it bring forthe to thee, and thou shalt eat the herbe of the field.

19 In the sweat of thy face shalt thou eat bread, til thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

20 (And the man called his wiues name Heuáh, because she was the mother of all liuing)

21 Vnto Adám also and to his wife, did the Lord God [z] make coates of skinnes, and clothed them.

22 ¶ And the Lord God said, [a] Beholde, the man is become as one of vs, to knowe good and euil. And now lest he put forthe his hand, and [b] take also of the tre of life and eat and liue for euer.

23 Therefore [c] the Lord God sent him forthe from the garden of Eden, to til the earth, whence he was taken.

24 Thus he cast out man: and at the East side of the garden of Eden he set the Cherubims, and the blade of a [d] sworde shaken, to kepe the waye of the tre of life.

CHAP. IIII.

1 The generacion of mankinde. 8 Kain killeth Habel. 23 Lamech a tyrant encorageth his fearefull wiues. 26 True religeon is restored.

1 AFterwarde the man knewe Heuáh his wife, which [a] conceiued & bare Káin, & said, I haue obteined a man [b] by the Lord.

2 And againe she broght forthe his brother Hábel. And Hábel was a keper of shepe, & Káin was a tiller of the grounde.

3 ¶ And in processe of time it came to passe, that Káin broght an [c] oblacion vnto the Lord of the frute of the grounde.

4 And Hábel also him selfe broght of the first frutes of his shepe, and of the fat of them, and the Lord had respect

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Wisdo. 2, 25
a As Satan cā change him selfe into an Angel of light, so did he abuse thewit dome of the serpent to deceaue man.
b God suffered Satan to make ye serpēt his instrumēt and to speake in him.
c In douting of Gods threatnig. she yelded to Satan.
* Cor. 11, 3
d This is Satās chiefest subtiltie, to cause vs not to feare Gods threatenings.
e As though he shulde say, God doeth not forbid you to eat of the frute, saue that he knoweth that if you shulde eat thereof, you shulde belike to him.
Eccle. 25, 33
1. tim. 2, 14
f Not so muche to please his wife, as moued by ambicio at her persuasion.
g They begā to fele th ir misere, but they soght not to God for remedie.
* Ebr things to girde about thē to hide their priuities.
[o] Or, winde.
h The sinful cōscience sheeth Gods presence.
i His hypocrisie appeareth in ye end of his nakednes, which was the transgression of Gods commandement.
k His wickednes & lacke of true repentance appeareth in this, ye he burdeneth God & his fauce, becau se he had giuen him a wife.
l Instead of cōfessing her sinne, she increaseth it by accusing the serpēt.
m He asked the reason of Adam and his wife, because he wolde bring thē to repentace, but he answereth not to the serpēt, because he wolde not lose his labour.
n As a vile cont ptible ast, Isa. 65, 25
o He chi meaneth Sat by whose me & craft ye ser deceiued ye woman.
p That is, power of sin and death.
q Satā shal Christ & his bers, but no uercome th
r The Lord forteth Adā the promes of blessed sede, also punishe body for thi ne, which ye shulde h bene punisht for, ye the sp hauing con ued Hope of giuenes, m sine by faith
1. Cor. 15, 45
s The trasgressio of Gods ademēt was cause ye bo mākinde and other creatu were subiect the curse.
t These are ye natural fru of the earth procede of corruption sinne.
u Or gaue th knowledge make them ues coates.
x By this de sio he reproc Adams mise whereinto l was fallen ambition.
y Adā depri of life lost ye sigue ther
a. Mās nature state of imm & Gods bless were not yet ly abolished through sinne but the qualit or codition t reof was ch ged
b That is, acc ding to ye Lor promes, as c 3. 15. some re To the Lord, reioycing fo sonne. Whe d borne, who she wolde o to ye Lord as first fruites her birth.
c This declareth that the

r instructed children in knowledge of God, and also how God gaue sacrifices to signifie their salvation: albeit they were destitute of the sacrament of the tree of life, Gen. 2.4.

t Because he was an hypocrite and offred onely for an outward shew without sinceritie of heart.

u Bothe thou and thy sacrifice shalbe acceptable to me.

x Since thal fil torment thy conscience.

y The dignitie of ỹ first borne is giue to Kain ouer Habel. Wisd. 10.3 mat. 23.35 1. John. 3.12 Iud. 11

z This is the nature of the reprobate when their are reproued of their hypocrisie, euen to neglect God ad despyte him.

a God reuengeth ỹ wrongs of his Saints, though none complaine: for the iniquitie it self crieth for vengeance.

b The earth shalbe a witnes against thee, ẅ mercifully receiued ỹ blood, ẅ thou moste cruelly shed.

c Thou shalt neuer haue rest for thine heart. d Be in continual feare & care.

e He burdeneth God as a cruel iudge because he did punish hym so sharpely.

f Or my sinne is greater then can be pardoned.

g Not for ỹ loue he bare to Kain, but to suppresse murther. h A visible signe of Gods iudgement that others shulde feare.

i Thinking thereby to be sure & to haue leese occasion to

vnto Habel, and to his offring,

5 But vnto Kain and to his offring he had no regarde: wherefore Kain was exceding wroth, & his countenance fel downe.

6 Then the Lord said vnto Kain, Why art thou wroth? and why is thy countenance cast down?

7 If thou dowel, shalt thou not be accepted? and if thou doest not wel, sinne lieth at the dore: also vnto thee his desire shalbe subiect, and thou shalt rule ouer him.

8 ¶ Then Kain spake to Habel his brother. And when they were in the field, Kain rose vp against Habel his brother and slewe him.

9 Then the Lord said vnto Kain, Where is Habel thy brother? Who answered, I can not tel. Am I my brothers keper?

10 Againe he said, What hast thou done? the voyce of thy brothers blood cryeth vnto me from the grounde.

11 Now therefore thou art cursed from the earth, ẅ hathe opened her mouth to receiue thy brothers blood from thine hand.

12 When thou shalt til the grounde, it shal not henceforthe yelde vnto thee her strength: a vagabonde and a rennegate shalt thou be in the earth.

13 Then Kain said to the Lord, My punishment is greater, then I can beare.

14 Beholde, thou hast cast me out this day from the earth, and from thy face shal I be hid, and shalbe a vagabōde and a rennegate in the earth, & whosoeuer findeth me, shal slaye me.

15 Then the Lord said vnto him, Doutelesse whosoeuer slayeth Kain, he shalbe punished seuen folde. And the Lord set a marke vpon Kain, lest anie man finding him shulde kil him.

16 Then Kain went out from the presence of the Lord and dwelt in the land of Nod towarde the Eastside of Edem

17 Kain also knewe his wife, which cōceiued and bare Henoch: and he buylt a citie and called the name of the citie by the name of his sonne, Henoch,

18 And to Henoch was borne Irad, and Irad begate Mehuiaél, and Mehuiaél begate Methushaél, and Methushaél begate Lamech.

19 ¶ And Laméch toke to him two wiues: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Iabal, who was the father of suche as dwel in the tētes, and of suche as haue cattel.

21 And his brothers name *was* Iubal, who was the father of all that playe on the harpe and organes.

22 And Zillah also bare Tubal-kain, who wroght cunningly euerie crafte of brasse and of yron: and the sister of Tubal-kain *was* Naamah.

23 Then Lamech said vnto his wiues Adah and Zillah, Heare my voyce, ye wiues of Lamech: hearkē vnto my speche, for I wolde slaye a man in my wounde, & a yong man in mine hurt.

24 If Kain shalbe auenged seuen folde, truely Lamech, seuentie times seuen folde.

25 ¶ And Adam knewe his vife againe, and she bare a sonne, and she called his name Sheth: for God, *said she*, hathe appointed me another sede for Habel, because Kain slewe him.

26 And to the same Sheth also there was borne a sonne, and he called his name Enosh Then began men to cal vpon the Name of the Lord.

CHAP. V.

1 *The genealogie.* 5 *Age and deathe of Adam,* 6 *His succession vnto Noah and his children.*

1 THis is the boke of the generacions of Adam. In the day that God created Adam, in the a lickenes of God made he him,

2 Male and female created he them, & blessed them, and called their name b Adam in the day that they were created.

3 ¶ Now Adam liued an hundreth and thirtie yeres and begate a childe in his owne c lickenes after his image, and called his name Sheth.

4 *And the dayes of Adam, after he had begotten Sheth, were eight hundreth yeres, and he begate sonnes and daughters.

5 So all the dayes that Adam liued, were nine hundreth and thirtie yeres: and he dyed.

6 And d Sheth liued an hundreth, and fyue yeres, and begate Enosh.

7 And Sheth liued, after he begate Enosh eight hundreth and seuen yeres, and begate sonnes and daughters.

8 So all the dayes of Sheth were e nine hundreth and twelue yeres: & he dyed.

9 ¶ Also Enosh liued ninety yeres & begate Kenan.

10 And Enosh liued, after he begate Kenan, eight hundreth and fistene yeres, and begate sonnes and daughters.

11 So all the daies of Enosh were nine hūdreth and fiue yeres: and he dyed.

12 ¶ Likewise Kenan liued seuentie yeres, and begate Mahalaleél.

13 And Kenan liued, after he begate Mahalaléel, eight hundreth and fourty yeres, & begate sonnes and daughters.

14 So all the dayes of Kenan were nine hundreth

feare Gods iudgemēts against him.

q The lawful institucio of mariage, ẅ is that two shulde be one flesh, was first corrupt in ỹ house of Kain by Lamech.

* Or, *fi inuenter.*

o *Or, flutes and pipes.*

r His wiues seing ỹ all men hated him for his cruelties, were afraied: therefore he braggeth ỹ there is none so lusty ỹ were able to resist, although he were already wounded.

s He mocked at Gods sufference in Kain, iesting as though God wolde suffre none to punish him & yet giue him licence to murther others.

t In these dayes God began to moue ỹ hearts of the godlie to restore religio, ẅ a lōgitime by the wicked had be ne suppressed.

* *Or, rehearsal of the stocke.*

a Read Ch. 1.26

b By giuing the bor he one name, he noteth ỹ inseparable cōiunction of mā and wife.

c As wel concerning his creation, as his corruption. 1. Chro. 1.1

d He proueth Adams generation by the, ẅ came of Sheth, to shewe ẅ is ỹ true Church, and also what care God had ouer ỹ same from the beginning, in ỹ he continued euer his graces toward it by a continual succession.

e The chief cause of long life in the first age was the multiplication of mā kinde ỹ according to Gods cōmandemēt at ỹ beginning the worlde might be increased ẅ people, ẅ might vniuersally praise his Name.

hundreth and ten yeres: and he dyed.

15 ¶ Mahalaleél also liued sixty & fiue yeres and begate Iéred.

16 Also Mahalaleél liued, after he begate Iéred, eight hundreth and thirty yeres, & begate sonnes and daughters.

17 So all the daies of Mahalaleél were eight hundreth ninety and fiue yeres: and he dyed.

18 ¶ And Iéred liued an hundreth sixty and two yeres, and begate Henoch.

19 Then Iéred liued, after he begate Henoch, eight hundreth yeres, and begate sonnes and daughters.

20 So all the dayes of Iéred were nine hundreth sixty and two yeres: & he dyed.

Eccle.44,15 21 ¶ *Also Henoch liued sixty and fiue yeres, and begate Methushélah.

Ebr.11,5

f That is, he led an vpright & godlie life.

22 And Henoch f walked with God, after he begate Methushélah, thre hundreth yeres, and begate sonnes and daughters.

23 So all the daies of Henoch were thre hundreth sixty and fiues yeres.

24 And Henoch walked with God, and he was no more *seene* for g God toke him away.

g So that we can not inquire where he became, it is mere curiositie.

25 * Methushélah also liued an hundreth eighty and seuen yeres, and begate Lamech.

h Lamech had respect to the promes. Chap. 3,15, and desired to see the deliuerer, w shulde be sent: & yet saw e but a figure thereof. he also spake this by the Spirit of prophecie, be cause Noah deliuered the Church, and preserued it by his obedience.

26 And Methushélah liued, after he begate Lamech, seuen hundreth eighty and two yeres, and begate sonnes and daughters.

27 So all the dayes of Methushélah were nine hundreth sixty and nine yeres: and he dyed.

28 ¶ Then Lamech liued an hũdreth eighty and two yeres, and begate a sonne,

29 And called his name Noah, saying, This same shall h comforte vs concerning our worke and sorowe of our hands, as touching the earth, which the Lord hath cursed.

30 And Lamech liued, after he begate Noah, fiue hundreth ninety and fiue yeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were seuẽ hundreth seuenty and seuen yeres: and he dyed.

32 And Noah was fiue hundreth yere olde. And Noah begat Shem, Ham, and Iapheth.

Explicit historia de Adamo.

CHAP. VI.

God threateneth to bring the flood. 5 Man is altogether corrupt. 18 Noah is preserued in the Arke, which he was commanded to make.

SO when men began to be multiplied vpon the earth, and there were daughters borne vnto them,

2 Then the a sonnes of God sawe the daughters b of men that they were fayre, and they toke them wiues of all that they liked.

3 Therefore the Lord said, My Spirit shal not alway d striue with man, because he is but flesh, & his dayes shal be an e hundreth and twentie yeres.

4 There were ||gyátes in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of me, and they had borne them children, these were mightie men, which in olde time were men of f renoume.

5 ¶ Whe the Lord sawe that the wickednes of man was great in the earth, and all the imaginacions of the thoghts of his * heart were onely euil continually,

6 Then it g repented the Lord, that he had made man in the earth, and he was sorie in his heart.

7 Therefore the Lord said, I wil destroye from the earth the man, whome I haue created, from man h to beast, to the creping thing, & to the foule of the heauen. for I repent that I haue made them.

8 But Noah i founde grace in the eyes of the Lord.

9 ¶ These are the 'generacions of Noah. Noah was a iuste and vpright man in his time, *and* walked with God.

10 And Noah begate thre sonnes, Shem, Ham and Iapheth.

11 The earth also was corrupt before God: for the earth was filled with k crueltie.

12 Then God loked vpõ the earth, and beholde, it was corupt: for all flesh had corrupt his way vpon the earth.

13 And God said vnto Noah, 'An end of all flesh is come before me: for the earth is filled with 'crueltie through them, and beholde, I wil destroye them with the earth.

14 ¶ Make thee an Arke of "pine trees: thou shalt make" cabines in the Arke, and shalt pytch it within and without w pitch.

15 And 'thus shalt thou make it: The lẽgth of ỹ Arke shalbe thre hũdreth cubites, the breadth of it fiftie cubites, and the height of it thirtie cubites.

16 A windowe shalt thou make in the Arke, and in a cubite shalt thou finish it aboue, and the dore of the Arke shalt thou set in the side thereof. thou shalt make it with the ||lowe, seconde and third *roume*.

17 And I, beholde, I wil bring a flood of waters vpon the earth to destroye all flesh, wherein is ỹ breath of life vnder the heauen: all that is in the earth shal perish.

18 But with thee wil I m establish my couenant, & thou shalt go into the Arke,

a The children of the godlie, which begã to degenerate.

b These that came of wicked parents as of Kain.

c Hauing moe respect to their beautie, & to woldely considerations, then to their maners, and godlines.

d Because man colde not de wẽ ne by Gods lenitie and long sufferance, wherby he strowe to ouercome him, he wolde no longer stay his vengeance.

e Which terme God gaue man to repent before he wolde destroy the earth, 1. Pet. 3,20.

|| Or, tyrants.

f Which vsurped authoritie ouer others & did degenerate from ỹ simplicitie, wherein their fathers liued.

Chap.8,21. mat.15,19.

g God doeth neuer repent, but he spaketh after our capacitie, because he did destroye him, & in that, as it were, did disauowe him to be his creature.

h God declareth how much he detesteth sinne, seing the punishment therof extendeth the brute beastes.

i God was mercifull vnto him.

|| Or historie.

k Meaning ỹ all were giuen to the contẽpt of God and oppressiõ of their neighbours.

* Or, I wil destroy mãkinde.

|| Or, oppression & wickednes

" Ebr. Gopher

" Ebr. or nestes.

t Or, of this measure.

l That is, of thre heightes, as appeareth in this figure.

m To the intẽt ỹ in this great enterprise & mockings of the whole world thou maist be confirmed, that thy faith faile not.

thou, and thy sonnes, and thy wife, and thy sonnes wiues with thee.

19 And of euerie liuing thing, of all flesh two of euerie sorte shalt thou cause to come into the Arke, to kepe *them* aliue with thee: they shalbe male and female.

20 Of the foules after their kinde, and of the cattel after their kinde, of euerie creping thing of the earth after his kinde, two of euerie sorte shal come vnto thee, that thou maiest kepe *them* aliue.

21 And take thou with thee of all meat that is eaten: & thou shalt gather it to thee, that it may be meat for thee & for them.

22 * Noah therefore did according vnto all, that God commanded him: *euen* [n] so did he.

Eb. 11.7

n That is, he obeyd Gods commandement in all points.

A B The length thre hundreth cubites.
A C. The breadth fifty.
D. E. The height thirty
E. The windowe a cubite long.
F. The dore.
G. H. I. The thre heightes.

CHAP. VII.

1 *Noah and his entre into the Arke.*
20 *The flood destroyeth all the rest vpon the earth.*

2. Pet. 2, 5

1 AND the Lord said vnto Noah, Entre thou and all thine house into the Arke: for thee haue I sene * [a] righteous before me in this age.

2 Of euerie [b] cleane beast thou shalt take to thee by seuens, the male and his female: but of vncleane beastes by couples, *ý* male and his female.

3 Of the foules also of the heauen by seuens, male and female, to kepe sede aliue vpon the whole earth.

4 For seuen dayes hence I wil cause it raine vpon the earth fourty dayes & fourty nights, and all the substance that I haue made, wil I destroye from of the earth.

Mat. 24.37 Luk. 17.26 1. pet. 3.20

5 * Noah therefore did according vnto all that the Lord commanded him.

6 And Noah *was* six hundreth yeres olde, when the flood of waters was vpon the earth.

7 ¶ So Noah entred and his sonnes, & his wife, and his sonnes wiues with him into the Arke, because of the waters of the flood.

8 Of the cleane beastes, and of the vncleane beastes, and of the foules, & of all that crepeth vpon the earth,

9 There [c] came two & two vnto Noah into the Arke, male & female, as God had commanded Noah.

10 And so after seuen dayes the waters of the flood were vpon the earth.

11 ¶ In the six hundreth yere of Noahs life in the [d] seconde moneth, the seuententh day of the moneth, in the same day were all the [e] fountaines of the great depe broken vp, and the windowes of heauen were opened,

12 And the raine was vpon the earth fourty dayes and fourty nights.

13 In the selfe same day entred Noah with Shem, & Ham and Iapheth, the sonnes of Noah, and Noahs wife, and the thre wiues of his sonnes with them into the Arke.

14 They and euerie beast after his kinde, & all cattel after their kinde, & euerie thing that crepeth and moueth vpon the earth after his kinde, *&* euerie foule after his kinde, *euen* euerie birde of euerie fether.

15 For they came to Noah into the Arke, two and two, [f] of all flesh wherein is the breath of life.

16 And they entring in, came male & female of all flesh, as God had commaded him: and the Lord [g] shut him in.

17 Then the flood was fourty dayes vpō the earth, and the waters were increased, & bare vp the Arke, which was lifte vp aboue the earth.

18 The waters also waxed strong, and were increased exceding ly vpon the earth, and the Arke went vpon the waters.

19 The waters [h] preuailed so exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen, were couered.

20 Fiftene cubites vpwarde did the waters preuaile, when the mountaines were couered.

21 * Then all flesh perished that moued vpon

a In respect of the rest of the worlde, & because he had a desire to serue God and liue vprightly.

b Which might be offred in sacrifice, where of six were for breed and the seuenth for sacrifice.

c God cōpelled them to present them selues to Noah, as they did before to Adam, when he gaue thē names, Chap. 2.19

d Which was about the beginning of May, whe all thigs did moste florish.

e Bothe *ý* waters in *ý* earth did ouerflowe, and also *ý* cloudes powred downe.

f Euerie liuing thing that God wolde haue to be preserued on earth, came into the Arke to Noah.

g So that Gods secret power defended him againste the rage of the mightie waters.

h *Ebr. Wexed very mightie.*

Wisd. 10.4 Eccl. 39.28

vpon the earth, bothe foule and cattel and beast, & euerie thing that crepeth & moueth vpon the earth, and euerie man.

22 Euerie thing in whose nostrels the spirit of life did breathe, what soeuer they were in the drye land, they dyed.

23 So [h] he destroyed euerie thing that was vpon the earth, from man to beast, to the creping thing, and to the foule of the heauen: they were euen destroyed from the earth. and Noah onely [i] remained, & they that were with him in the Arke.

24 And the waters preuailed vpon the earth an hundreth and fiftie dayes.

h That is, God.

i Learne what it is to obey God onely, & to forsake the multitude. 1. pet. 3, 20

CHAP. VIII.

13 The flood ceaseth. 16 Noah is commanded to come forthe of the Arke with his. 20 He sacrificeth to the Lord. 22 God promiseth that all things shal continue in their first ordre.

1 NOw God [a] remembred Noah & [b] euerie beast, & all the cattel that was with him in the Arke: therefore God made a winde to passe vpon the earth, and the waters ceased.

2 The fountaines also of the depe & the windowes of heauen were stopped & the raine from heauen was restrained,

3 And the waters returned from aboue the earth, going and returning: and after the end of the hundreth and fiftyeth day the waters abated.

4 And in the [c] seuenth moneth, in the seuenteenth day of the moneth, the Arke [||] rested vpon the mountaines of [||] Ararat.

5 And the waters were going & decreasing vntil the [d] tenth moneth: in the tenth moneth, & in the first day of the moneth were the toppes of the mountaines sene.

6 ¶So" after fourty dayes, Noah opened the windowe of the Arke, which he had made,

7 And sent forthe a [||] rauen, which went out going forthe and returning, vntil ẏ waters were dryed vp vpon the earth.

8 Againe he sent a[f] [||] doue from him, that he might see if the waters were diminished from of the earth.

9 But the doue founde no rest for the sole of her foote: therefore she returned vnto him into the Arke (for the waters *were* vpon the whole earth) & he [e] put forthe his hand, & toke her, and pulled her to him into the Arke.

10 And he abode yet other seuen dayes, and againe he sent forthe the doue out of the Arke.

11 And the doue came to him in the euening, & lo, in her [||] mouthe *was* an [f] oliue leafe that she had pluct: whereby Noah knewe that the waters were abated from of the earth.

12 Notwithstanding he waited yet other seuen dayes, & sent forthe the doue, which returned not againe vnto him any more.

13 ¶And in the six hundreth and one yere, in the first *daie* of the [g] first moneth the waters were dryed vp from of the earth: & Noah remoued the couering of the Arke & loked, & beholde, the vpper parte of the grounde was drye.

14 And in the seconde moneth, in the seuen and twentieth day of the moneth was the earth drye.

15 ¶Then God spake to Noah, saying,

16 [h] Go forthe of the Arke, thou & thy wife, & thy sonnes & thy sonnes wiues with thee.

17 Bring forthe with thee euerie beast that is with thee, of all flesh, *bothe* foule and cattel, & euerie thing ẏ crepeth ād moueth vpō ẏ earth, ẏ thei maie brede abundātly in the earth, *& bring forthe frute and increase vpon the earth.

18 So Noah came forthe, and his sonnes, & his wife, and his sonnes wiues with him.

19 Euerie beast, euerie creping thing, & euerie foule, allthat moueth vpon the earth after their kindes went out of the Arke.

20 ¶Then Noah [i] buylt an altar to the Lord and toke of euerie cleane beast, & of euerie cleane foule, and offred burnt offrings vpon the altar.

21 And the Lord smelled a [||] [k] sauour of rest, & the Lord said in his heart, I wil henceforthe curse the ground no more for mans cause: for the imagination of mans *heart *is* euil, *euen* from his youth: nether wil I smite anie more all things liuing, as I haue done.

22 Hereafter [l] sede time & haruest, & colde & heate, & sommer and winter, & daie & night shal not cease, so long as the earth remaineth.

a Not that God forgetteth his at any time, but when he sendeth succour, the he sheweth that he remembreth them.

b If God remember euerie brute beast, what ought to be the assurance of his children!

c Which conteined parte of September & parte of October.

[||] *Or, stayed.*

[||] *Or, Armenia*

d Which was the moneth of December.

" *Ebr. at the end of fourty dayes.*

|| The rauen is sent forthe & returneth.

[f] He sendeth the doue.

e It is like, ẏ the rauen did flie to and fro, resting on the Arke, but came not in to it, as the doue that was taken in.

[||] *Or, byl.*

f Which was a signe that the waters were mucke diminished for the olyues growe not on the hie mountaines.

g Called in Ebrewe Abib, conteining part of Marche & parte of April.

h Noah declareth his obedience in that he wolde not departe out of the Arke without Gods expresse commandement, as he did not entre in without the same. *Chap. 1, 22. & 9, 1*

i For sacrifices, which were as an exercise of their faith, whereby thei vsed to giue thankes to God for his benefites.

[||] *Or, a swete sauour.*

k That is, thereby he shewed him selfe appeased, and his angre to rest. *Chap. 6, 5 Mat. 15, 19*

l The ordre of nature destroyed by the flood is restored by Gods promes.

CHAP. IX.

1 The confirmacion of mariage. 3 Permission of meates. 6 The power of the sworde. 14 The rainbowe is the signe of Gods promes. 21 Noah is dronken & mocked of his sonnes whome he curseth. 29 The age & death of Noah.

1 AND God [a] blessed Noah & his sonnes, and said to them, Bring forthe frute, and multiplie, and replenish the earth.

2 Also the [b] feare of you, and the dread of you shalbe vpon euerie beast of the earth, and vpon euerie foule of the hea-

a God increased them with frute, & declared vnto them his counsel as touching the replenishing of the earth.

b By the vertue of this cōmandement beasties rage not so muche against man as they wolde, yea and many serue to his vse thereby.

uen, vpon all that moueth on the earth, & vpon all the fishes of the sea: into your hand are thei deliuered.

3 Euerie [c] thing that moueth & liueth, shalbe meat for you: as the * grene herbe, haue I giuen you all things.

4 * [d] But flesh with the life thereof, *I meane*, with the blood thereof, shal ye not eat.

5 [e] For surely I wil require your blood, wherein your liues *are*: at the hand of euerie beast wil I require it: and at the hand of man, *euen* at the hand of a mans brother wil I require the life of man.

6 Whoso * sheddeth mans blood, [f] by man shal his blood be shed: for in the [g] image of God hathe he made man.

7 But bring ye forthe frute and multiplie: growe plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah & to his sonnes with him, saying,

9 Beholde, I, euen I establish my [h] couenant with you, and with your seed after you,

10 And with euerie liuing creature that is with you, with the foule, with the cattel, & with euerie beast of the earth with you, from all that go out of the Arke, vnto euerie beast of the earth.

11 *And my couenant wil I establish with you, that from henceforthe all flesh shal not be rooted out by the waters of the flood, nether shal there be a flood to destroye the earth any more.

12 Then God said, This is the token of the couenant which I make betwene me and you, & betwene euerie liuing thing, that is with you vnto perpetual generacions.

13 I haue set my [k] bowe in the cloude, and it shalbe for a signe of the couenant betwene me and the earth.

14 And when * I shal couer the earth with a cloude, and the bowe shal be sene in the cloude,

15 Then wil I remember my [l] couenant, which is betwene me and you, & betwene euerie liuing thing in all flesh, & there shalbe no more waters of a flood to destroy all flesh.

16 Therefore the bowe shalbe in the cloude, that I may se it, & remember the euerlasting couenant betwene God, and euerie liuing thing in all flesh that is vpon the earth.

17 God said yet to Noah, [m] This is the signe of the couenant, which I haue established betwene me and all flesh that is vpon the earth.

18 ¶ Now the sonnes of Noah going forthe of the Arke, were Shem & Ham & Iapheth. And Ham is the father of Canaan.

19 These are the three sonnes of Noah, and of them was the [n] whole earth ouerspred.

20 [o] Noah also began *to be* an housband man and planted a vineyarde.

21 And he dronke of the wine & was [o] dronken, & was vncouered in the middes of his tent.

22 And when Ham the father [p] of Canaan sawe the nakednes of his father, [q] he tolde his two brethren without.

23 Then toke Shem and Iapheth a garment, and put it vpon bothe their shulders and went backward, and couered the nakednes of their father with their faces backwarde: so thei sawe not their fathers nakednes.

24 Then Noah awoke from his wine, and knewe what his yonger sonne had done vnto him,

25 And said, [r] Cursed *be* Canaan: a [s] seruant of seruantes shal he be vnto his brethren.

26 He said moreouer, Blessed *be* the Lord God of Shem, and let Canaan be his seruant.

27 God [t] persuade Iapheth, that he may dwel in the tentes of Shem, and let Canaan be his seruant.

28 ¶ And Noah liued after the flood thre hundreth and fifty yeres.

29 So all the dayes of Noah were nine hundreth and fifty yeres: and he dyed.

CHAP. X.

1 The increase of mankinde by Noah and his sonnes. 10 The beginning of cities, countreis and nations.

1 NOw these are the [a] generacions of the sonnes of Noah, Shem, Ham & Iapheth vnto whome sonnes were borne after the flood.

2 The sonnes of Iapheth *were* Gomer and Magog, and [b] Madai, and Iauan, and Tubal and Meshech, and Tiras.

3 And the sonnes of Gomer, Ashkenaz, and Riphath and Togarmah.

4 Also the sonnes of Iauan, Elishah and Tarshish, Kittim and Dodanim.

5 Of these were the [c] yles of the Gentiles deuided in their landes, euerie man after his tongue, *and* after their families in their nacions.

6 ¶ Moreouer ý sonnes of Ha were Cush, and Mizraim, and Put, and Canaan.

7 And the sonnes of Cush, Seba and Hauilah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah *were* Sheba and Dedan.

8 And Cush begate Nimrod, who began to be [e] mighty in the earth.

9 He was a mighty hunter before the Lord, wherfore it is said, [f] As Nimrod ý mighty hunter before the Lord.

10 And the beginning of his kingdome

c By this permission man may with a good conscience vse the creatures of God for his necessitie.
Chap. 1. 29.
Leu. 17. 14.
d That is, liuing creatures & the flesh of beastes that are strangled: & hereby all cruelties is forbidde.
e That is, I wil take vengeance for your blood.
Or, neighbour.
Mat. 26. 51.
Reuel. 13. 10.
f Not onely by the magistrate, but oft times God raiseth vp one murtherer to kil another.
g Therefore to kil man is to deface Gods image, and so iniurie is not onely done to man, but to God.
h To assure you that the worlde shalbe no more destroyed by a flood.
i The children which are not yet borne, are comprehended in Gods couenant made with their fathers.
Isa. 54. 9.
k Hereby we se that signes of sacraments ought not to be separate from the worde.
Eccles. 43. 12.
l when men shal se my bowe in the heauen, th i shal knowe that I haue not forgotten my couenant with them.
m God doeth repeat this the oftener to confirme Noahs faith so muche more.
n This declareth what was the verme of Gods blessing, when he said, Increase and bring forthe, *Chap. 1. 28.*
Or, Noah began again.

o This is set before our eies to shewe what an horrible thing dronkennes is.
p Of whome came the Canaanites that wicked nation, who were also cursed of God.
q In derision & contempt of his father.
r He pronounceth as a prophet the curse of God against all them, that honour not their parents: for Ham and his posteritie were accursed.
s That is, a most vile slaue.
Or, enlarge, or, cause to returne.
t He declareth that the Gentiles, which came of Iapheth & were separated frō the Church, shulde be ioyned to the same by the persuasion of Gods Spirit and preaching of the Gospel.
a These generations are here recited partely to declare the maruelous increase in so smale a time, and also to set forthe their great forgetfulnes of Gods graces toward their fathers.
b Of Madai & Iauan came the Medes and Grekes.
c The Iewes so call all countreis ware separated frō the by sea, as Grecia, Italie, &c. were giuen to the children of Iapheth, of whome came the Gentiles.
d Of Cush & Mizraim came the Ethiopians & Egiptians.
e Meaning, a cruel oppressor & tyrant.
f His tyrannie came into a prouerbe as hated bothe of God and man,

for he passed not to commit cruelte euen in Gods presence:

wits

g For there was an other citie in Egypt called also Babel.

*Or, the stretes of the citie.

was Babel, and Erech, and Accad, and Calnéh, in the land g of Shinar.

11 Out of that land came Ashur, & buylded Niniuéh, and the *citie Rehoboth, and Calah:

12 Résen also betwene Niniuéh and Calah: this is a great citie.

h Of Lud came the Lydians.

13 And Mizraim begate h Ludim, and Anamim, and Lehabim, and Naphtuhim.

14 Pathrusim also, and Casluhim (out of whome came the Philistims) and *Caphtorims.

*Or, the Cappadocians.

15 ¶ Also Canaan begate Zidon his first borne, and Heth,

16 And Iebusi, and Emori, and Girgashi,

17 And Hiui, and Arki, and Sini,

18 And Aruadi, and Zemari, & Hamathi: & afterwarde were the families of the Canaanites spred abroad.

19 Then the border of the Canaanites was from Zidon, as thou commest to Gerar vntil Azzah, & as thou goest vnto Sodom, and Gomorah, and Admah, & Zeboiim, euen vnto Lasha.

20 These are the sonnes of Ham according to their families, according to their tongues in their countries *and* in their nacions.

i In his stock the Church was preserued therfore Moses leaueth of speaking of Iapheth and Ham, and intreateth of Shem more at large.

21 ¶ Vnto i Shem also the father of all the sonnes k of Eber, and elder brother of Iapheth were children borne.

k Of whome came the Ebrewes or Iewes. 1. *Chro.* 1, 17.

22 *The sonnes of Shem *were* Elam and Ashur, and Arpachshad, and Lud, and Aram.

23 And the sonnes of Aram, Vz & Hul, and Gether and Mash.

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Vnto Eber also were borne two sonnes: the name of the one *was* Peleg: for in his dayes was the earth l diuided: & his brothers name *was* Ioktan.

l This diuision came by the diuersitie of languages, as appeareth, chap. 11, 9.

26 Then Ioktan begate Almodad and Sheleph, & Hazarmaueth, and Ierah,

27 And Hadoram, & Vzal, and Dicklah,

28 And Obal, & Abimael, and Sheba,

29 And Ophir, and Hauilah, and Iobab. all these *were* the sonnes of Ioktan.

30 And their dwelling was from Mesha, as thou goest vnto Sephar a mount of the East.

31 These are the sonnes of Shem according to their families, according to their tongues, in their countreis and nacions.

32 These are the families of the sonnes of Noah, after their generacions among their people: and *out of these were the nacions diuided in the earth after the flood.

CHAP. XI.

The buylding of Babél was the cause of the confusion of tongues. 10 The age and generacion of Shem vnto Abram. 31 Abrams departure frō Vr with his father Térah, Sarai & Lot. 32 The age and death of Térah.

1 THen the whole earth was of one *language and one speache.

2 And a as b they went from the c East, they founde a plaine in the land of d Shinar, & there they abode.

3 And they said one to an other, Come let vs make bricke, and burne it in the fire. So they had bricke for stone, and slyme had they in steade of morter.

4 Also they said, Go to, let vs e buylde vs a citie and a tower, whose toppe *may reach* vnto the heauen, that we may get vs a name, lest we be scatred vpon the whole earth.

5 But the Lord f came downe, to se the citie & tower, which the sonnes of men buylded.

6 And the Lord said, g Beholde, the people *is* one, & thei all haue one language, & this thei beginne to do, nether can thei now be stopped from whatsoeuer thei haue imagined to do.

7 Come on, h let vs go downe, and i there confounde their language, that euerie one perceiue not an others speache.

8 So the Lord scatred them from thence vpon all the earth, and they left of to buylde the citie.

9 Therfore the name of it was called *Babél, because the Lord did there confounde the language of all the earth: from thence then did the Lord scater them vpon all the earth.

10 ¶ * These are the generacions k of Shem: Shem *was* an hundreth yere olde, and begate Arpachshad two yere after the flood.

11 And Shem liued, after he begate Arpachshad, fiue hundreth yeres, and begate sonnes and daughters.

12 Also Arpachshad liued fiue and thirty yeres, and begate Shelah.

13 And Arpachshad liued, after he begate Shelah, foure hundreth and thre yeres, and begate sonnes and daughters.

14 And Shélah liued thirty yeres, and begate Eber.

15 So Shélah liued, after he begate Eber, foure hundreth and thre yeres, and begate sonnes and daughters.

16 Likewise Eber liued foure and thirty yeres, and begate Péleg.

17 So Eber liued, after he begate Péleg, foure hundreth and thirty yeres, and begate sonnes and daughters.

18 And Péleg liued thirty yeres, and begate Reu.

19 *And Péleg liued, after he begate Reu, two hundreth and nine yeres, and begate sonnes and daughters.

20 Also Reu liued two and thirty yeres,

*Or, of these came diuers nacions.

a *Iosh.* 10, 5.

a In the yere an hundreth and thirtie after the flood.

b To wit, Nimrod and his companie.

c That is, from Armenia, where the Arke staied.

d Which was afterward called Caldea.

e They were moued of pride and ambition, thinking to preferre their own glorie to Gods honour.

f Meaning, yt he declared by effect that he knewe their wicked entrepryse: for Gods power is euerywhere.

g God speaketh this in derision because of their foolish persuasion & enterprise.

h He speaketh, as though he tooke counsel with his owne wisdome and power: to wit, with the Sonne and holy Goste: signifying the greatnes and certeintie of punishement.

i By this great plague of the confusion of tōgues, appeareth Gods horrible iudgemēt against mans pride and vaine glorie.

*Or, confusion.

1. *Chro.* 1, 17.

k He returneth to the genealogie of Shē, to come to the historie of Abram, wherein the Church of God is described, which is Moses principal purpose.

1. *Chro.* 1, 29

& begate Serúg.
21 So Reú liued, after he begate Serúg, two hundreth and seuen yeres, and begate sonnes and daughters.
22 Moreouer Serúg liued thirty yeres, and begate Nahór.
23 And Serúg liued, after he begate Nahór, two hundreth yeres, and begate sonnes & daughters.
24 And Nahór liued nine & twenty yeres, and begate Térah.
25 So Nahor liued, after he begate Térah, an hundreth and ninetene yeres, and begate sonnes and daughters.
26 *So Térah liued seuentie yeres, & begate Abrám, Nahór, and Harán.
27 ¶ Now these are the generacions of Térah: Térah begate [l] Abrâm, Nahór, & Harán: and Harán begate Lot.
28 Then Harán dyed before Térah his father in the land of his natiuitie, in Vr of [n] the Caldees.
29 So Abrám and Nahór toke them wiues, the name of Abrams wife *was* Sarái, and the name of Nahors wife Milcáh, the daughter of Harā, the father of Milcah, and the father of [m] Iscáh.
30 But Sarai was barren, *and* had no childe.
31 Then [n] Térah toke Abram his sonne, & Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in lawe, his sonne Abrams wife: and they departed together from Vr of the Caldees, to go into the land of Canaan, and they came to [o] Haran, and dwelt there.
32 So the dayes of Térah were two hundreth and fiue yeres, and Térah dyed in Haran.

CHAP. XII.

Abrám by Gods commandement goeth to Canáan. 3 Christ is promised. 7 Abram buyldeth altars for exercise and declaration of his faith among the infidelles. 10 Because of the derthe he goeth into Egypt. 15 Pharaoh taketh his wife, and is punished.

1 FOr the Lord had said vnto Abram, *[a] Get thee out of thy countrei, and from thy kindred, and from thy fathers house vnto [b] the land that I wil shewe thee.
2 And I, wil make of thee a great nacion, and wil blesse thee, and make thy name great, and thou shalt be [c] a blessing.
3 I wil also blesse them that blesse thee, & curse them that curse thee, & in thee shal all families of the earth be blessed.
4 So Abram departed, euen as the Lord spake vnto him, and Lot went with him. (And Abram was seuenty and fiue yere olde, when he departed out of Haran.
5 Then Abram toke Sarai his wife, & Lot his brothers sonne, and all their substance that thei possessed, & the [d] soules that thei had gotten in Haran, and they departed, to go to the land of Canaan: and to the land of Canaan they came.
6 ¶ So Abram [e] passed through the land vnto the place of Shechém, and vnto the [f] plaine of Moréh (and the [f] Cananite *was* then in the land.)
7 And the Lord appeared vnto Abram, and said, Vnto thy sede wil I giue this land. And there buylded he an [g] altar vnto the Lord, which appeared vnto him.
8 Afterward remouing [h] thence vnto a mountaine Eastward from Beth-él, he pitched his tent hauing Beth-él on the Weastside, & Haai on the East: and there he buylt an [i] altar vnto the Lord, and called on the name of the Lord.
9 [k] Againe Abram went forthe going & iourneing towarde the South.
10 ¶ Then there came a [l] famine in the land: therefore Abram went downe into Egypt, to soiourne there: for there was a great famine in the land.
11 And when he drewe nere to entre into Egypt, he said to Sarai his wife, Behold now, I knowe that thou art a faire woman to loke vpon:
12 Therfore it wil come to passe, that when the Egyptiās se thee, they wil say, She is his wife: so wil thei kil me, but they wil kepe thee aliue.
13 Say, I pray thee, that thou art my [m] sister, that I may fare wel for thy sake, and that my "life may be preserued by thee.
14 ¶ Now, when Abram was come into Egypt, the Egyptians beheld the woman: for she was very faire.
15 And the princes of Pharaoh sawe her, and commended her vnto Pharaoh: so the woman was [n] taken into Pharaohs house:
16 Who intreated Abram wel for her sake, and he had shepe, and beues, and he asses, and men seruantes and maide seruantes, and she asses, and camelles.
17 But the Lord [o] plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.
18 Then Pharaoh called Abram and said, Why hast thou done this vnto me? Wherfore dideste thou not tel me, that she was thy wife?
19 Why saideste thou, She is my sister, that I shulde take her to be my wife? Now therfore beholde thy wife, take *her* and go thy way.
20 And

1.Chro.1.26
Ioshu.24.2
1 He maketh mencion first of Abrám, not because he was the first borne, but for the historie, which properly appertaineth vnto him.
"Ebr. Casdim
m Some thinke that it his Iscáh was Sarái.
n Albeit the oracle of God came to Abrám, yet the honour is giuen to Térah, because he was the father.
Iosh.24.2
nehe.9.7
iudi.5.6
act.7.4
o Which was a citie of Mesopotamie.

Act 7.3
a From the flood to this time were thre hundreth thre score and thre yeres.
b In appointing him no certeine place he proueth so muche more his faith & obedience.
c The worlde shal recouer by thy sede, which is Christ, the blessing which thei lost in Adam.

d Meaning, as wel seruants as cattel.
e He wandred to and fro in the land before he colde finde a settling place. thus God exercyseth the faith of his children.
f *Or, oke groue.*
f Which was a cruel and rebellious nation, by whome God kept his in a continual exercise.
g It was not ynough for him to worship God in his heart, but it was expedict to declare by outward profession his faith before men, whereof this altar was a signe.
h Because of the troubles that he had among that wicked people.
i And so serued the true God & renounced all idolatrie.
k Thus the children of God may loke for no rest in this worlde, but must waite for the heauēlie rest and quietnes.
l This was a newe trial of Abrams faith: wherby we se that the end of one affliction is the beginning of an other.
m By this we maie learne not to vse vnlawful meanes, nor to put others in danger to saue our selues, read verse twentie albeit it maie appeare that Abrā feared not so much death, as that, if he shuld die without issue, Gods promes shulde not haue taken place: wherin appeared a weake faith.
" *Ebr that my soule maie liue.*
n To be his stranger against whom he did he preserue Sarai.

wife. o The Lord toke the defence of this poore a mightie King: and as he is euer careful ouer his,

20 And Pharaoh gaue men [p] commandement concerning him: and they conueied him forthe, and his wife, and all that he had.

CHAP. XIII.

1 Abram departeth out of Egypt. 11 Lot departeth from him. 13 The wickednes of the Sodomites. 14 The promes made to Abrám is renued. 18 Abram buyldeth an altar to the Lord.

1 THen [a] Abram went vp from Egypt, he, and his wife, and all that he had, & Lot with him towarde the South.
2 And Abram was very riche in cattel, in siluer and in golde.
3 And he went on his iourney from the South toward [b] Beth-él, to the place where his tent had bene at the beginning, betwene Beth-él and Haai,
4 Vnto the place of the *altar, which he had made there at the first: and there Abram called on the Name of the Lord.
5 ¶ Lot also, who went with Abram, had shepe cattel and tentes,
6 So that the land colde not [c] beare them, that they might dwel together: for their *substance was great, so that they colde not dwel together.
7 Also there was debate betwene the herdmen of Abrams cattel, & the herdmen of Lots cattel (and the [d] Canaanites & the Perizzites dwelled at that time in the land)
8 Thē said Abram vnto Lot, Let there be no [e] strife, I pray thee, betwene thee & me, nether betwene mine herdmen and thine herdmen: for we be brethren.
9 Is not the whole land before thee? departe I pray thee from me: if thou wilt [f] take the left hand, then I wil go to the right: or if thou go to the right hand, then I wil take the left.
10 So when Lot lifted vp his eies, he saw ỹ all the plaine of Iordén was watered euerie where: (*for* before the Lord destroyed Sodom and Gomorah, *it was* as the [g] garden of the Lord, like the land of Egypt, as thou goest vnto Zoar)
11 Then Lot chose vnto him all the plaine of Iordén and toke his iourney from the East: & they departed the [h] one from the other.
12 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen to Sodom.
13 Now the men of Sodom were wicked & exceading [i] sinners against the Lord.
14 ¶ Thē ỹ Lord said vnto [k] Abram, (after that Lot was departed from him) Lift vp thine eies now, and loke from the place, where ỹ art, Northward, and Southward, and Eastward, and Westward:
15 For all * the land which thou seest, wil I giue vnto thee and to thy sede for [l] euer,
16 And I wil make thy sede, as the dust of the earth: so that if a man can nomber the dust of the earth, then shal thy sede be nombred.
17 Arise, walke through the land, in the length thereof, and bredth thereof: for I wil giue it vnto thee.
18 Then Abram remoued his tent, and came and dwelled in the plaine of Marē, which is in Hebron, & buylded there an altar vnto the Lord.

CHAP. XIIII.

1 In the ouerthrowe of Sodom Lot is taken prisonner. 16 Abram deliuereth him. 18 Melchi-zédek cōmeth to mete him. 23 Abram wolde not be enriched by the King of Sodom.

1 ANd in the daies of Amraphél King of [a] Shinar, Arioch King of Ellasar, Chedor-laomer King of Elam, and Tidal King of the [b] nacions:
2 *These men* made warre with Bera King of Sodom, & with Birsha King of Gomorah, Shinab King of Admah, and Shemebér King of Zeboiim, and the King of Bela, which is Zoar.
3 All these [c] ioyned together in the vale of Siddim, which is the [d] salte Sea.
4 Twelue yeres were they subiect to Chedor-laomer, but in the thirtenthe yere they rebelled,
5 And in ỹ fourteenth yere came Chedor-laomer, & ỹ Kings that were with him, & smote ỹ Rephaims in Ashteroth karnaim, and the Zuzims in Ham, and the Emims in [e] Shaueh Kiriathaim,
6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wildernes.
7 And thei returned and came to Enmishpat, which is Kadesh, and [f] smote all the countrie of the Amalekites, and also the Amorites that dwelled in Hazezon-tamar.
8 Then went out the King of Sodom, & the King of Gomorah, & the King of Admah & the King of Zeboiim, & the King of Bela, which is Zoar: and thei ioyned battel with them in the vale of Siddim:
9 *To wit*, with Cheder-laomer King of Elam, and Tidal King of nacions, and Amraphel King of Shinar, and Arioch King of Ellasar foure Kings against fiue.
10 Now the [e] vale of Siddim was ful of slyme pittes, and the Kings of Sodom and Gomorah fled & fel there: and the residue fled to the mountaine.
11 Then thei toke all the substāce of Sodom and Gomorah, and all their vitailes and went their waie.

Chap. 12, 7. et 15, 1. & 26. 24. deu. 34. 4

l Meaning, a long time, and til the coming of Christ, as Exo. 21. 6. deut. 15. 17. Ier. 2. 20. and. spiritually this is referred to the true children of Abram borne according to ỹ promes & not according to the flesh, which are heires of ỹ true lād of Canaan.

a That is, of Babilon: by Kings heare meaning thē, that were gouernors of cities.

b Of a people gathered of diuers countries.

c Ambicion is the chief cause of warres among princes.

m Or, of the laboured fieldes.

d Called also the dead sea, or the lake Asphaltite nere vnto Sodom and Gomorah.

n Or, plaine.

n Or, destroied.

e And afterward was ouerwhelmed with water and so was called the salt Sea.

o Or, were discomfited.

p To the entēt ỹ none shulde hurt him either in his persone or goods.

a His great riches got ē in Egypt hindred him not to folowe his vocation.

b He calleth ỹ place by that name, which was after giuē vnto it. chapi. 28. 19

Chap. 12. 7

c This incōmoditie came by their riches, w brake friendeship, and as it were, the bond of nature.

Chap. 36. 7

d Who seing their conuersacion might blaspheme God and destroie thē

e He cutteth of the occasion of contencio: therfore the euil ceaseth.

f Abram resigneth his owne right to bie peace.

g Which was in Edē, cha. 2, 10

h This was done by Gods prouidence, that onely Abra and his sede might dwel in the lād of Canaan.

i Lot thinking to get paradise found hel.

k The Lord cōforted him, lest he shulde haue takē thoght for the departure of his nephew.

f The godlie are plagued many times with the wicked therfore their companie is dangerous.

12 Their toke Lot also Abrams brothers sonne and his substance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and tolde Abram the Ebrewe, ẅ dwelt in the plaine of Mamré the amorite, brother of Eshcol, and brother of Anér, ẅ were g confederat with Abram.

g God moued them to ioyne with Abrã, and preserued him from their idolatrie and superstitions.

14 When Abram heard that his brother was taken, he broght forthe of them ẏ were borne and broght vp in his house, thre hundreth & eightene, & pursued them vnto Dan.

* Or, armed.

15 Then he, & his seruantes diuided thẽ selues against them by night, & smote them and pursued them vnto Hobah, ẅ is on the left side of "Damascus,

"Ebr. Dãmesek.

16 And he recouered all the substance, and also broght againe his brother Lot, and his goods, & the women also and the people.

17 ¶ After that he returned frõ the slaughter of Chedor-laomer and of ẏ Kings that were with him, came the King of Sodom forthe to mete him in the valley of Shaueh, which is the* Kings dale.

18 And* Melchizédek King of Shalém h broght forthe bread and wine: & he was a Priest of the moste high God.

19 Therfore he i blessed him, saying, Blessed *art thou*, Abram, of God moste high possessor of heauen and earth,

2. Sam. 18, 18 Ebr 7, 3

h For Abrã and his soldiors refection, & not to offer sacrifice.

i In that Melchi-zédek fed Abram, he declared him self to represẽt a King: & in that he blessed him, ẏ high priest.

20 And blessed *be* the moste high God, ẅ hathe deliuered thine ennemies into thine hand. * And *Abrám* gaue him tithe of all.

Ebr. 7, 2, 8

21 Then the King of Sodom said to Abram, Giue me the "personnes, and take ẏ goods to thy selfe.

"Ebr. soules.

22 And Abram said to the King of Sodom, "I haue lift vp mine hand vnto the Lord the moste high God possessor of heauen and earth,

23 " That I wil not take of all that is thine, so much as a threde or shoulachet, lest thou shuldest saie, I haue made Abram riche

* Or, I haue sworne.

" Ebr. If I take from thee a threde &c. read 1. Sam. 14. 44.

24 k Saue onely that, ẅ the yong men haue eaten, and the partes of the men ẅ went with me, Anér, Eshcol, and Mamré let them take their partes.

k He wolde not that his liberalitie shuld be hurtful vnto others.

CHAP. XV.

The Lord is Abrams defence and reward. 6 He is iustified by faith. 13 The seruitude and deliuerance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.

1 AFter these things, the" worde of the Lord came vnto Abram in a* vision, saying, Feare not, Abram, I am thy buckler, *and* thine exceading* great reward.

* Or, the Lord spake to Abrã Nom. 12, 6 Psal. 16, 6

" Ebr. Perath.

2 And Abram said, a O Lord God, what wilt thou giue me, seing I go childeles, and the stuarde of mine house *is* this Eliézer of Damascus?

a His feare was not onely lest he shulde not haue children, but lest the promes of ẏ blessed sede shulde not be accõplished in him.

3 Againe Abram said, Beholde, to me ẏ hast giuen no sede: wherfore lo, a seruant of mine house shalbe mine heire.

4 Then beholde, the worde of the Lord came vnto him, saying, " He shal not be thine heire, but one that shal come out of thine owne bowelles, he shalbe thine heire.

" Rom. 4, 18 Rom. 4, 3 Iam. 2, 2 Gal. 3, 6 Chap. 11, 28

5 Moreouer he broght him forthe and said, *Loke vp now vnto heauen, & tel the starres, if thou be able to nombre them: and he said vnto him, So shal thy sede be.

b This is a particular mocio of Gods spirit, ẅ is not lawful for all to follow in asking signes but was permitted & cõme by a peculiar mocion. as to Gideon, and Ezechiah.

6 And *Abrám* beleued the Lord, and he counted that to him for righteousnes.

7 Againe he said vnto him, I am the Lord, that broght thee out of* Vr of the Caldees, to giue thee this land to inherit it.

8 And he said, O Lord God, b whereby shal I knowe that I shal inherit it?

c This was ẏ olde custome in making couenaits. Ier. 34, 18. to the ẅ God added these cõditions, ẏ Abrãs posteritie shulde be as torne in peces, but after thei shulde be coupled together: also that it shulde be assailed, but yet delyuered.

9 The he said vnto him, Take me an heyfer of thre yers olde, and a she goate of thre yeres olde, and a ramme of thre yeres olde, a turtel doue also, and a pigion.

10 So he toke all these vnto him, & c diuided them in the middes, and laied euerie pece one against another: but the birdes diuided he not.

" Ebr. a feare of great darcknes.

11 Then foules fel on the carkases, and Abram droue them awaie.

12 And when the sunne went downe, there fel an heauie slepe vpon Abram: & lo, "a verie feareful darckenes fel vpon him.

13 Then he said to Abram, * Knowe this of a suretie, that thy sede shalbe a stráger in a land, that is not theirs, d foure hundreth yeres, and shal serue them: and thei shal entreate them euil.

Act. 7, 6

d Counting frõ the birthe of Izhak to their departure out of Egypt ẅ declareth ẏ God wil suffer his to be afflicted in this worlde.

14 Not withstanding the nacion, whome thei shal serue, wil I iudge: and afterward shal thei come out with great substance.

" Or, after foure hũdreth yeres.

15 But ẏ shalt go vnto thy fathers in peace, *and* shalt be buryed in a good age.

16 And in the" fourthe generacio thei shal come hether againe: for the e wickednes of the Amorites is not yet ful.

e Though God suffre ẏ wicked for a time, yet his vengeance falleth vpo thẽ, when the measure of their wickednes is ful.

Cha. 12, 7. 13, 15. 26, 4. deu. 4, 4. 1. King. 4, 21 2. Chro. 9, 26

17 Also when the sunne went downe, there was a darckenes: & beholde, a smoking furnace, and a firebrande, which went betwene those peces.

18 * In that same day the Lord made a couenant with Abram, saying, Vnto thy sede haue I giuen this land, * from the riuer of Egypt vnto the great riuer, the riuer" Euphrates.

19 The Kenites, & the Kenizites, & the Kadmonites,

20 And the Hittites, and the Perizzites, & the Rephaims,

21 The Amorites also, & the Canaanites & the Girgashites, and the Iebusites.

CHAP. XVI.

1 Sarai being barren, giueth Hagar to Abram. 4 Which conceiueth & despiseth her dame: 6 And being ill handeled fleeth. 7 The Angel comforteth her. 11. 12 The name and maners of her sonne. 13 She calleth vpon the Lord, whome she findeth true.

1 NOw [a] Sarai Abrams wife bare him no children, and she had a maide an Egyptian, Hagar by name.

2 And Sarai said vnto Abram, Beholde now, the Lord hathe [b] restrayned me from childe bearing. I pray thee go in vnto my maide: it may be that I shal [*] receiue a childe by her. And Abram obeied the voice of Sarai.

3 Then Sarai Abrams wife toke Hagar her maide the Egyptian, after Abram had dwelled ten yere in the Land of Canaan, and gaue her to her housband Abram for his wife.

4 ¶ And he went in vnto Hagar, & she conceiued. and when she sawe that she had conceiued, her dame was [c] despised in her eies.

5 The Sarai said to Abram, [*] Thou doest me wrong. I haue giuen my maide into thy bosome, and she seeth that she hathe conceiued, and I am despised in her eies ý Lord iudge betwene me and thee.

6 The Abram said to Sarai, Beholde, thy maide *is* in thine [*] hand: do with her as it pleaseth thee. Then Sarai delt roughly with her: wherfore she fled from her.

7 ¶ But the [d] Angel of the Lord founde her beside a fountayne of water in the wildernes by the fountaine in the way to Shur,

8 And he said, Hagar Sarais maide, whēce comest thou? and whether wilt thou go? And she said, I flee from my dame Sarai.

9 Then the Angel of the Lord said to her, [e] Returne to thy dame, and humble thy selfe vnder her handes.

10 Againe the Angel of the Lord said vnto her, I wil so greatly encrease thy sede, that it shal not be nombred for multitude.

11 Also the Angel of the Lord said vnto her, Se, thou art with childe, and shalt beare a sonne, and shalt call his name Ishmaél: for the Lord hathe heard thy tribulation.

12 And he shal be a [*] wilde man: his hand *shalbe* against euerie man, and euerie mans hand against him. * and [f] he shal dwel in the presence of all his brethren.

13 Then she called the name of the Lord, that spake vnto her, Thou God lokest on me: for she said, [g] Haue I not also here loked after him that seeth me?

14 * Wherfore the well was called, [*] Beér-la hai-roi. lo, *it is* betwene Kadésh & Bered.

15 ¶ And Hagar bare Abram a sonne, and Abram called his sonnes name, ‖ Hagar bare, Ishmaél.

16 And Abram *was* foure score and sixe yere olde, when Hagar bare him Ishmaél.

Cha. 24, 62

‖ Or, the well of the liuing and seing me.

CHAP. XVII.

1 Abrams name is changed to confirme him in the promes. 8 The land of Canaan is the fift time promised. 12 Circumcision is instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmaél. 19 Izhák is promised.

1 WHen Abram was ninety yere olde and nine, the Lord appeared to Abram, and said vnto him, I am God [*] all sufficient. * walke before me, and be thou vpright,

2 And I wil make my couenant betwene me and thee, and I wil multiply thee exceadingly.

3 Then Abram fel on his face, and God talked with him, saying,

4 Beholde, I *make* my couenant with thee, & thou shalt be a [a] father of manie nacions,

5 Nether shal th name anie more be called Abram, but thy name shalbe [b] Abraham: * for a father of manie nacions haue I made thee.

6 Also I wil make thee exceading frutefull, and wil make nacions of thee: yea, Kings shal procede of thee.

7 Moreouer I wil establish my couenant betwene me and thee, and thy sede after thee in their generacions, for an * euerlasting couenant, to be God vnto thee and to thy sede after thee.

8 And I wil giue thee and thy sede after the land, wherin thou art a stranger, euen all the land of Canaan, for an euerlasting possession, and I wil be their God.

9 ¶ Againe God said vnto Abrahā, Thou also shalt kepe my couenant, thou, and thy sede after thee in their generacions.

10 [c] This is my couenant, which ye shal kepe betwene me and you, and thy sede after thee, * Let euerie man childe among you be circumcised:

11 That is, ye shal circūcise the [d] foreskin of your flesh, and it shal be a * signe of the couenant betwene me and you.

12 And euerie man childe of eight daies olde among you, shalbe circumcised in your generacions, aswel he that is borne in *thine* house, as he that is boght with money of any stranger, which is not of thy sede.

13 He that is borne in thine house, and he that is boght with thy money, must ne

‖ Or, almightie.

Cha. 5, 22

‖ Or, without hypocrisie.

a Not only according to the flesshe, but of a farre greater multitude by faith. ro. 4, 17

b The chāging of his name is a seale to confirme Gods promes vnto him.

Rom. 4, 17

Chap. 13, 15

c Circumcision is called ý couenant because it signifieth the couenant & hathe the promes of grace ioyned to it: ý phrase is commune to all sacraments.

Act. 7, 8

d That priuie parte is circumcised to shewe that all thu is begotten of mā is corrupt and must be mortified.

Rom. 4, 11

a It semeth ý she had respect to Gods promes wolde not be accomplished without idue.

b She falleth in binding Gods power to ý cōmō ordre of nature, as though God colde not giue her childrē in her olde age.

‖ Ebr. be buyl ded by her.

c This punishment declareth what thei gaine that attempt any thing against the worde of God.

‖ Eb. mine inurie is vpon thee.

‖ Or, power.

d Which was Christ, as appeareth verse 10. & chap. 18. 13

e God reiecteth no estate of people in their miseries, but sēdeth them comfort.

f Or, fearce and cruel, or, as a wilde asse *Cha. 25, 17*

f That is, ý Ishmaelites shalbe a peculiar people by thē selues & not a portion of an other people.

g She rebuketh her owne dulnes and acknowledgeth Gods graces, who was present with her euery where.

des be circumcised: so my couenant shal be in your flesh for an euerlasting couenant.

e Albeit women were not circumcised, yet were they partakers of Gods promes for vnder the mankinde all was consecrated. & here is declared, that whosoeuer cõtemneth the signe, despiseth also the promes

14 But the vncircumcised e man childe, in whose flesh the foreskinne is not circumcised, euen that persone shal be cut of from his people, *because* he hathe broken my couenant.

15 ¶ Afterward God said vnto Abraham, Sarai thy wife shalt thou not call Sarai, but Sarah *shalbe* her name.

16 And I wil blesse her, & wil also giue thee a sonne of her, yea, I wil blesse her & she shalbe *the mother* of natiõs: Kings *also* of people shal come of her.

" *Or, dame, or princesse.*

17 Then Abraham fel vpon his face, & f laughed, & said in his heart, Shal a childe be borne vnto him, that is an hundreth yere olde? and shal Sarah that is ninety yere olde beare?

f Which proceded of a foden ioye, and not of infidelitie.

18 And Abraham said vnto God, *Oh, that Ishmael might liue in thy sight.

Cha. 18, 10. and. 21, 2

19 Then God said, Sarah thy wife shal beare thee a sonne in dede, & thou shalt call his name Izhak: & I wil establish my couenant with him for an g euerlasting couenant, *and* with his sede after him.

g The euerlasting couenant is made with the childre of the spirit. and with the childrem of the flesshe is made the temporal promes, as was promised to Ishmael.

20 And as concerning Ishmaél, I haue heard thee: lo, I haue blessed him, and wil make him fruteful, and wil multipile him "exceadingli. twelue princes shal he beget, and I wil make a great nacion of him.

" *Ebr greatly greatly.*

21 But my couenant wil I establish with Izhak, which Sarah shal beare vnto thee, the next *yere at this season.

Chap. 21, 2

22 And he left of talking with him, and God went vp from Abraham.

23 ¶ Then Abraham toke Ishmaél his sonne and all that were borne in his house, & all *y* was bogh t with his money, *that is*, euerie man childe amõg the men of Abrahams house, and b he circũcised the foreskinne of their flesh in that self same day, as God had commãded him.

h Thei were wel instructed which obeied to be circumcised without resistance: which thing declareth that maisters in their houses ought to be as preachers to their families, that from the hiest to the lowest they may obey the wil of God.

24 Abraham also him selfe was ninety yere olde & nine, when the foreskinne of his flesh was circumcised.

25 And Ishmaél his sonne was thirtene yere olde, when the foteskinne of his flesh was circuncised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all the men of his house, *both* borne in his house, and bogh t with money of the stranger, were circumcised with him.

CHAP. XVIII.

1 *Abraham receiueth thre Angels into his house. 10 Izhak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to knowe God. 21 The destruction of Sodom is declared vnto Abraham. 23 Abraham prayeth for them.*

1 AGaine the Lord *appeared vnto him in the "plaine of Mamré, as he sate in his tent dore about the heate of the dai.

Ebr. 13, 2

" *Or, okegrõue.*

2 And he lift vp his eies, and loked: and lo, thre a men stode by him, and when he sawe *them*, he ran to mete them from the tent dore, & bowed him selfe to the grounde.

a That is, thre Angels in mas shape.

3 And he said, b Lord, if I haue now foũd fauour in thy sight, go not, I praie thee, from thy seruant.

b Speaking to one of them, in whõme appeared to be most maiestie: for he thoght thei had bene men.

4 Let a litle water, I pray you, be broght, and c wash your fete, and rest your selues vnder the tre.

c For men vsed because of the great heat to go bare foted in those parties.

5 And I wil bring a morsel of bread, that you may cõfort your heartes, afterwarde ye shal go your waies for therfore are ye d come to your seruant. And they said, Do euen as thou hast said.

d As sent of God that I shul de do my duetie to you.

6 Then Abraham made haste into the tent vnto Sarah, and said, Make ready at once thre "measures of fine meale: knede it, and make cakes vpon the herthe.

" *Ebr. Seim.*

7 And Abraham ran to the beastes, & toke a tender and good calfe, and gaue it to the seruant, who hasted to make it ready.

8 And he toke butter & milke, and the calfe, which he had prepared, and set before them, and stode him selfe by them vnder the tre, and e thei did eat.

e For as God gaue them bodies for a time, so gaue he thẽ *y* faculties therof, to walke, to eat and drincke. & suche like.

9 ¶ Then thei said to him, Where is Sarah thy wife? And he answered, Behold, *she is* in the tent.

Chap. 17, 19 and. 21, 2

Ro. 9. 9

10 And he said, * I wil certeinly come againe vnto thee according to the time of life: and lo, Sarah thy wife shal haue a sonne. and Sarah heard in the tent dore, which was behinde him.

f That is, whẽ she shalbe deliuered, or when the childe shal come into this life.

11 (Now Abraham and Sarah *were* olde & stryken in age, *and it* ceased to be with Sarah after the maner of women)

12 Therfore Sarah f laughed within her selfe, saying, After I am waxed olde, * & my lord also, shal I haue lust?

g For she rather had respect to the ordre of nature, then beleued *y* promes of God

1. Pet. 3. 6

13 And the Lord said vnto Abraham, Wherfore did Sarah thus laugh, saying, Shal I certeinly beare a childe, which am olde?

" *Or, hid.*

14 (Shal anie thig be hard to the Lord? at the time appointed wil I returne vnto thee, *euen* according to the time of life, and Sarah shal haue a sonne.)

15 But Sarah denied, saying, I laughed not: for she was afraied. And he said, It is not so: for thou laughedst.

h Iehouah the Ebrewe worde, which we call Lord, sheweth that this Angel was Christ: for this worde is onely applied to God

Chap. 12, 13 and. 22, 17

16 ¶ Afterward the men did rise vp frõ thence & loked toward Sodom: and Abraham went with them to bring them on the waie.

17 And the h Lord said, Shal I hide from Abraham that thing which I do,

18 Seing

18 Seing ỹ Abraham shalbe in dede a great and a mightie nacion, & * all the nacions of the earth shal be blessed in him?

19 For I knowe him [i] that he wil cõmande his sonnes and his housholde after him, that thei kepe the waie of the Lord, to do righteousnes and iudgement, that the Lord maie bring vpon Abraham that he hathe spoken vnto him.

20 Then the Lord said, Because the crie of Sodom and Gomorah is great, and because their sinne is exceading grieuous,

21 I wil [k] go downe now, and se whether thei haue done altogether according to that [l] crie, which is come vnto me: and if not, that I maie knowe.

22 And the men turned thence & went toward Sodom: but Abraham stode yet before the Lord.

23 Then Abraham drewe nere, & said, Wilt thou also destroye the righteous with the wicked?

24 If there be fiftie righteous within the citie, wilt thou destroie & not spare the place for the fiftie righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: & that the righteous shulde be euen as the wicked, be it farre from thee. shal not the iudge of all the worlde [n] do right?

26 And the Lord answered, If I shal finde in Sodom [m] fifty righteous within the citie, then wil I spare all the place for their sakes.

27 Then Abraham answered and said, Beholde now, I haue begonne to speake vnto my Lord, and I am [n] but dust and ashes.

28 If there shal lacke fiue of fiftie righteous, wilt thou destroie all the citie for fiue? And he said, If I finde there fiue and fourty, I wil not destroie it.

29 And he yet spake to him againe, and said, What if there shalbe founde fourtie? Then he answered, I wil not do it for fourties sake.

30 Againe he said, Let not my Lord now be angry that I speake, What if thirtie be fonnde there? Then he said, I wil not do it, if I finde thirtie there.

31 Moreouer he said, Beholde, now I haue begonne to speake vnto my Lord, What if twentie be founde there? And he answered, I wil not destroie it for twenties sake.

32 Then he said, Let not my Lord be now angrie, & I wil speak but this [o] once, What if ten be founde there? And he answered, I wil not destroie it for tens sake.

33 ¶ And the Lord went his waie when he had left communing with Abraham, & Abraham returned vnto his place.

i He sheweth that fathers ought bothe to knowe Gods iudgements & to declare thẽ to their children.

k God speaketh after the facion of men: that is, I wil entre into iudgement with good aduice.

l For our sins crie for vengence thogh none accuse vs.

n *Ebr. do iudgement?*

m God declareth that his iudgemẽts were done with great mercie, forasmuche, as all were so corrupt, that not onely fiftie, but ten righteous men colde not be fõude there: and also that the wicked are spared for the righteous sake.

n Hereby we learne, that the nerer we approche vnto God, the more doeth our miserable estate appeare, and the more are we hũbled.

o If God refused not the prayer for the wicked Sodomites, euen to the sixt requeste, how muche more wil he grante the prayers of the godlie for the afflicted Church?

CHAP. XIX.

3 ¶ Lot receiueth two Angels into his house. 4 The filthy lustes of the Sodomites. 16 Lot is deliuered. 24 Sodom is destroyed. 26 Lots wife is made a piller of salt. 33 Lots daughters lye with their father, of whome come Moab and Ammon.

1 AND in the euening their came two [a] Angels to Sodom: and Lot sate at the gate of Sodom, & Lot sawe *them*, & rose vp to mete thẽ, and he bowed him selfe with his face to the grownd:

2 And he said, Se my Lords, I praie you turne in now into your seruants house, & tarie all night, and * wash your fete, and ye shal rise vp early and go your waies. Who said, Naie, but we wil abide in the strete all night.

3 Then [b] he preased vpon them earnestly, and thei turned into him, and came to his house, and he made them a feast, and did bake vnleauened bread, and thei [c] did eat.

4 But before thei went to bed, the men of the citie, *euen* the men of Sodom compassed the house round about from the yong to the olde, [d] all the people from *all* quarters.

5 Who cryig vnto Lot said to him, Where are the men, which came to thee this night? bring them out vnto vs that we maie knowe them.

6 Then Lot went out at the dore vnto them, and shut the dore after him,

7 And said, I praie you, my brethren, do not *so* wickedly.

8 Beholde now, I haue two [e] daughters, which haue not knowen man: them wil I bring out now vnto you, and do to them as semeth you good: onely vnto these men do nothing, [f] for therfore are thei come vnder the shadowe of my rofe.

9 Then thei said, Awaie hence. and thei said, He is come alone as a stranger, & shal he iudge and rule? we wil now deale worse with thee then with them. So thei preased sore vpon Lot * him selfe, & came to breake the dore.

10 But the men put forthe their hand & pulled Lot into the house to them and shut to the dore.

11 * Then thei smote the men that were at the dore of the house with blindenes bothe smale and great, so that thei were wearie in [*] seking the dore.

12 ¶ Then the men said vnto Lot, Whome hast thou yet here? other sonne in lawe or thy sonnes, or thy daughters, or whatsoeuer thou hast in the citie, bring it out of this place.

13 For we [g] wil destroie this place, because the * crie of them is great before the Lord, and the Lord hathe sent vs to destroye it.

a Wherin we se Gods prouident care in preserning his: albeit he reueleth not him selfe to all alike: for Lot had but two Angels and Abrahã thre. *Chap. 18, 4*

b That is, he praied them so instantly.

c Not for that thei had necessitie, but because the time was not yet come that thei wolde reueile them selues.

d Nothing is more dangerous, then to dwel where synne reigneth: for it corrupteth all.

e He deserueth praise in defending his guestes, but he is to be blamed in seking vnlauful meanes.

f That I shulde preserue thẽ from all iniurie.

2. Pet. 2, 7

Wisdo. 19, 16

[*] Exod. 8, 18.

[*] Ebr. finding.

g This proueth that the Angels are ministers, aswel to execute Gods wrath, as to declare his fauour. *Chap. 18, 20*

[*] Or, shulde marie.

14 Then Lot went out and spake vnto his sonnes in lawe, which maried his daughters, & said, Arise, get you out of this place: for the Lord wil destroie the citie: but he semed to his sonnes in law as though he had mocked.

15 ¶ And when the morning arose, the Angels hasted Lot, saying, Arise, take thy wife and thy two daughters "which are here, lest thou be destroied in the punishement of the citie.

16 And *as* he [h] prolonged the time, *the men caught bothe him & his wife, and his two daughters by the handes (the Lord being merciful vnto him) & they brought him forthe, & set him without the citie.

17 ¶ And when they had brought them out, *the Angel* said: escape for thy life: [i] loke not behinde thee, nether tarie thou in all the plaine: escape into the mountaine, lest thou be destroied.

18 And Lot said vnto them, Not so, I praie the, my Lord.

19 Beholde now, thy seruant hathe foūde grace in thy sight, and thou hast magnified thy mercie, which thou hast shewed vnto me in sauing my life: and I can not escape in the mountaine, lest *some* euil take me, and I die.

20 Se now this citie hereby to [i] flee vnto, & is a litle one: Oh let me escape thither: is it not a [k] litle one, & my soule shal liue?

21 Then he said vnto him, Beholde, I haue receiued " thy request also concerning this thing, that I wil not ouerthrowe this citie, for the which thou hast spoken.

22 Haste thee, saue thee there: for I can do [l] nothing til thou be come thether. Therfore the name of the citie was called [m] Zoar.

23 ¶ The sonne did rise vpon the earth, when Lot entred into Zoar.

24 Then the Lord * rained vpon Sodom and vpon Gomorah brimstone, and fire from the Lord out of heauen,

25 And ouerthrewe those cities and all ȳ plaine, & all the inhabitants of the cities, and that that grewe vpon ȳ earth.

26 ¶ Now his wife behīde him loked backe, ād was turned in to a[n] piller of salt.

27 ¶ And Abraham rising vp early in ȳ morning *went* to the place, where he had stoode before ȳ Lord, and loking toward Sodom and Gomorah and toward all the land of the plaine:

28 Beholde, he sawe the smoke of the land mounting vp as the smoke of a fornace.

29 ¶ But yet when God destroied the cities of the plaine, God thoght vpon Abraham, and sent Lot out from the middes of the destruction, when he ouerthrewe the cities, wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, and dwelt in the mountaine with his two daughters: for he [o] feared to tarie in Zoar, but dwelt in a caue, he, and his two daughters.

31 And the elder said vnto the yonger, Our father is olde, and there is not a ma in the [p] earth to come in vnto vs after the maner of all the earth.

32 Come, we wil make our father [q] drinke wine, and lye with him, that we maie preserue sede of our father.

33 So thei made their father drinke wine that night, and the elder went and laie with her father: but he perceiued not, nether when she laie downe, nether when she rose vp.

34 And on the morow the elder said to the yonger, Beholde, yester night laie I with my father: let vs make him drinke wine this night also, and go thou *and* lye with him, that we maie [s] preserue sede of our father.

35 So thei made their father drinke wine that night also, and the yonger arose, and laie with him, but he perceiued not, when she laie downe, nether when she rose vp.

36 Thus were [r] bothe the daughters of Lot with childe by their father.

37 And the elder bare a sonne, & she called his name Moab: the same is the father of the [t] Moabites vnto this daie.

38 And the yonger bare a sonne also, and she called his name [t] Ben-ammi: the same is the father of the Ammonites vnto this daie.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar. 2 Abimelech taketh awaie his wife. 3 God reproueth the King, 9 And the King, Abraham. 11 Sarah is restored with great giftes. 17 Abraham praieth, and the King and his are healed.

1 AFterwarde Abrahā departed thence toward the South countrie and dwelled betwene Cadesh & [a] Shur, and soiourned in Gerar.

2 And Abraham said of Sarah his wife [b] She is my sister. Then Abimelech King of Gerar sent and toke Sarah.

3 But God came to Abimelech in a dreame by night ād said to him, Beholde, [c] thou art but dead, because of the woman, which thou hast taken: for she is a mans wife.

4 (Notwistanding Abimelech had not yet come nere her) And he said, Lord, wilt ȳ slaie euen [d] ȳ righteous nacion?

5 Said not he vnto me, She is my sister? yea, and she her selfe said, He is my brother: with an vpright [e] minde, and [f] innocent hands haue I done this.

6 And

" *Ebr. which are fownde.*

h The mercie of God striueth to ouercome mans slownes in following Gods calling. *Wisd. 10, 6*

i He willed him to flee from Gods iudgements, and not to be sorie to depart from the riche countrei and ful of vaine pleasures.

k Though it be litle, yet it is great ynough to saue my life: wherein he offendeth in chosing another place then the Angel had appointed him.

" *Ebr. thy face.*

l Because Gods commandement was to destroie the citie and to saue Lot.

m Which before was called Belah, chap. 14, 2

Deu. 29. 23
isai. 13. 19
iere. 50, 40
ezech. 16, 49
ozee. 11, 8
amo 4. 11
luk 17, 29
Iude 7

n As touching the bodie onely: & this was a notable monumēt of Gods vengeāce to all them that pas̄ed that way.

o Having before felt Gods mercie, he durst not prouoke him againe by conuersing among the wicked.

p Meaning, in the countrei, which the Lord had now destroied.

q For except he had bene ouercome with wine, he wolde neuer haue done that abominable act.

" *Ebr. kepe aliue.*

r Thus God permitted him to fall moste horribly in the solitarie mountaynes, whome the wickednes of Sodom colde not ouercome.

s Who as they were borne in moste horrible inceste, so were they and their posteritie vile and wicked.

t That is, sonne of my people: signifying, that thei rather reioyced in their sinne, then repented for the same.

a Which was toward Egypt,

b Abraham had now twice fallen into this fault: Suche is mans frailtie.

c So greatly God detesteth the breache of mariage.

d The infideles confessed that God wold no: punish but for iust occasiō therfore when soeuer he punsheth, the occasion is iust.

e As one failing by ignorance, and not doing euil of purpose.

f Not thinkig to do any man harme.

6 And God said vnto him by a dreame, I knowe ỹ thou didest this euen with an vpright minde, & I [g] kept thee also ỹ thou shuldest not sinne against me: therfore suffred I the not to touche her.

7 Now then deliuer the man his wife againe: for he is a [h] Prophet, & he [i] shal praye for the that thou mayest liue: but if thou deliuer her not againe, be sure that thou shalt die the death, thou, & all that thou hast.

8 Then Abimelech rising vp early in the morning called all his seruantes, and tolde all these things [*] vnto them, and the men were sore afraide.

9 Afterward Abimelech called Abraham, and said vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast broght on me and on my [k] kingdome *this* great sinne? thou hast done things vnto me ỹ ought not to be done.

10 So Abimelech said vnto Abraham, What sawest thou that thou hast done this thing?

11 Then Abraham answered, Because I thoght *thus*, Surely the [l] feare of God *is* not in this place, and they wil slay me for my wiues sake.

12 Yet in very dede she is my [m] sister: for she is the daughter of my father, but not the daughter of my mother, & she is my wife.

13 Now when God caused me to wandre out of my fathers house, I said then to her, This is thy kindenes ỹ thou shalt shewe vnto me in all places where we come, *Say ỹ of me, He is my brother.

14 Then toke Abimelech shepe & beues, & men seruantes, and women seruantes, and gaue them vnto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land *is* [n] before thee: dwel where it pleaseth thee.

16 Likewise to Sarah he saied, Beholde, I haue giuen thy brother a thousand peces of siluer: beholde, he is ỹ [n] vaile of thine eies to all that are w̄ thee, and to all *others*: and she was [o] thus reproued.

17 ¶ Then Abraham praied vnto God, & God healed Abimelech, and his wife, and his maid seruants: and they bare children.

18 For the Lord [p] had shut vp euerie wombe of the house of Abimelech, because of Sarah Abraham wife.

CHAP. XXI.

Izhák is borne. 9 Ishmaél mocketh Izhák. 14 Hagaris cast out with her sonne. 17 The Angel conforteth Hagar. 22 The couenant betwene Abimelech & Abraham.

1 NOw the Lord visited Sarah, as he had said, and did vnto her * according as he had promised.

2 For * Sarah conceiued, & bare Abraham a sonne in his [a] olde age, at the same season that God tolde him.

3 And Abraham called his sonnes name that was borne vnto him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his sonne, when he was eight dáies olde, * as God had commanded him.

5 So Abraham was an hundreth yere olde, when his soune Izhak was borne vnto him.

6 ¶ Then Sarah said, God hathe made me to reioyce: all that heare wil reioyce with me.

7 Againe she said, [b] Who wolde haue said to Abraham, that Sarah shulde haue giuen children sucke? for I haue borne him a sonne in his olde age.

8 Then the childe grewe & was weaned: & Abraham made a great feast ỹ same day that Izhak was weaned.

9 ¶ And Sarah sawe the sonne of Hagar the Egyptian (which she had borne vnto Abraham) [c] mocking.

10 Wherefore she said vnto Abraham, Cast out this bond woman and her sonne: for the sonne of this bond woman shal not be heire with my sonne Izhak.

11 And this thing was very grieuous in Abrahams sight, because of his sonne.

12 ¶ But God said vnto Abraham, Let it not be grieuous in thy sight for ỹ childe, and for thy bond woman: in all that Sarah shal saie vnto thee, heare her voice: for in Izhak shal thy sede be [d] called.

13 As for the sonne of the bond woman, I wil make him [e] a nacion also, because he is thy sede.

14 So Abraham arose vp early in ỹ morning, and toke bread, and a bottel of water, and gaue it vnto Hagar, putting it on her shulder and ỹ childe *also*, and sent her away: who departing wandred in the wildernes of Beer-sheba.

15 And when the water of the bottel was spent, she cast the childe vnder a certeine tre.

16 Then she went and sate her ouer against *him* a farre of about a bowe shote: for she said, I wil not se the death of ỹ childe, and she sate downe ouer against *him*, and lift vp her voyce and wept.

17 Then God [g] heard the voyce of the childe, and the Angel of God called to Hagar from heauen, and said vnto her, What aileth thee, Hagar? feare not, for God hathe heard the voyce of ỹ childe where he is.

18 Arise, take vp the childe, and holde him in thine hand: for I wil make of him a great people.

19 And God [h] opened her eies, & she sawe a well of water, so she wēt and filled the bottel with water, & gaue the boye

g God by his holie spirit reteineth the that offend by ignorance, that they fall not into greater inconuenience.

h That is, one, to whome God reueileth him self familiarly.

i For the prayer of the godlie is of force towards God.

[*] *Ebr. in their eares.*

k The wickednes of the King bringeth Gods wrath vpon the whole realme.

l He sheweth that no honestie can be hoped for, where the feare of God is not.

m By sister, he meaneth his cosin germain, & by daughter, Abrahams neces: for so the Ebrewes vse these wordes.

Chap. 12, 13

[n] *Or, is at thy commandement.*

n Such an head, as with whome thou maist be preserued from all dangers.

o God caused this heathen King to reproue her, because she dissembled, since God had giuen her a husband, as her vaile and defense.

p Had taken away from the the gift of conceiuing.

Chap. 17, 19, & 18, 10

act. 7, 8
gal. 4, 23
Ebr. 11, 11

a Therefore the miracle was greater.

Chap. 17, 12

b She accuseth her selfe of ingratitude that she did not beleue the Angel.

c He derided Gods promes made to Izhak, which the Apostle calleth persecution. Gal. 4, 29.

d The promised sede shalbe counted from Izhák and not from Ihmahel. Rom. 9, 7, ebr. 11, 18.

e The Ishmaelites shal come of him.

f True faith reioyceth all natural affections to obey Gods commandements.

g For his promes sake made to Abrahá, and not because the childe had discretiō and iudgement to pray.

h Except God open our eies, we can neither se, nor vse the meanes which are before vs.

drinke.
20 So God was [i] with the childe & he grewe and dwelt in the wildernes, and was an [k] archer.
21 And he dwelt in the wildernes of Paran, and his mother toke him a wife out of the land of Egypt.
22 ¶ And at that same time Abimélech and Phichol his chief captaine spake vnto Abraham, saying, God is with thee in all that thou doest.
23 Now therefore sweare vnto me here by God, that thou wilt not [l] hurt me, nor my children, nor my children childrē: thou shalt deale with me, and with the countrie, where thou hast bene a stranger, according vnto the kindenes that I haue shewed thee.
24 Then Abraham said, I wil [k] sweare.
25 And Abraham rebuked Abimelech for a well of water, which Abimeleches seruants had violently taken away.
26 And Abimelech said, [l] I knowe not who hathe done this thing: also thou toldest me not, nether heard I of it but this daie.
27 Then Abraham toke shepe, and beues, and gaue them vnto Abimelech: and they two made a couenant.
28 And Abraham set seuen lambes of the flocke by them selues.
29 Then Abimelech said vnto Abraham, What meane these seuen lambes, which thou hast set by them selues?
30 And he answered, Because thou shalt receiue of mine hand *these* seuen lambes, that it may be a witnes vnto me, that I haue digged this well.
31 Wherefore the place is called [n] Beersheba, because there thei bothe sware.
32 Thus made they a [m] couenant at Beersheba: afterward Abimelech & Phichol his chief captaine rose vp, & turned againe vnto the land of the Philistims.
33 ¶ And Abraham planted a groue in Beer-sheba, and [n] called there on the Name of the Lord, the euerlasting God.
34 And Abraham was a stranger in the Philistims land a long season.

CHAP. XXII.

1, 2, 3 *The faith of Abraham is proued in offring his sonne Izhak.* 8 *Izhak is a figure of Christ.* 20 *The generacion of Nahór Abrahams brother, of whome commeth Rebekáh.*

1 AND after these things God did [o] proue Abraham, & said vnto him, Abraham. Who answered, [n] Here am I.
2 And he said, Take now thine onely sonne Izhak whome thou louest, & get thee vnto the land of [a] Moriah, and [b] offre him there for a burnt offring vpon one of the mountaines, which I wil shewe thee.
3 Then Abraham rose vp early in the morning, and sadled his asse, and toke two of his seruants with him, and Izhak his sonne, and cloue wood for the burnt offring, and rose vp and went to the place, which God had tolde him.
4 ¶ Then the third day Abraham lift vp his eies, and sawe the place a farre of,
5 And said vnto his seruants, Abyde you here with the asse: for I & the childe wil go yonder & worship, & [c] come againe vnto you.
6 Then Abraham toke the wood of the burnt offring, & laied it vpon Izhak his sonne, & he toke the fire in his hand, & a knife: and they went bothe together.
7 Then spake Izhak vnto Abraham his father, & said, My father. And he answered, Here am I, my sone. And he said, Beholde the fire & the wood, but where is the lambe for the burnt offring?
8 Thē Abraham answered, My sonne. God wil [d] prouide him a lambe for a burnt offring: so they went bothe together.
9 When they came to the place which God had shewed him, Abraham buylded an altar there, & couched the wood, & [e] bound Izhak his sonne * & laied him on the altar vpon the wood.
10 And Abraham stretching forthe his hand, toke the knife to kil his sonne.
11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham. And he answered, Here am I.
12 Then he said, Lay not thine hand vpō the childe, nether do anie thing vnto him: for now I [f] knowe that thou fearest God, seing for my sake [n] thou hast not spared thine onely sonne.
13 And Abraham lifting vp his eies, loked & beholde, there was a ram behinde *him* caught by the hornes in a búshe. then Abraham went & toke the ram & offred him vp for a burnt offring in the stede of his sonne.
14 And Abraham called the name of that place, [n] Iehouah-iireh as it is said this day, In the mount wil the Lord [g] be sene.
15 ¶ And the Angel of the Lord cryed vnto Abraham from heauen the seconde time.
16 And said, By [h] my selfe haue I sworne (saith the Lord) becausе thou hast done this thing, & hast not spared thine onely sonne,
17 Therefore wil I surely blesse thee, and wil greatly multiplie thy sede, as the starres of the heauen, and as the sande is vpon the seashore, & thy sede shal possesse the [n] gate of his enemies.
18 *And in thy sede shal all the nacions of the earth be blessed, becausе thou hast obeied my voyce.
19 Then turned Abraham againe vnto his seruants, and they rose vp and wēt together

i As touching outwarde thigs God causeth him to prosper.
k *Or, shot in the bowe and was an hunter.*
l *Ebr. deale falsly with me or lye.*
k So that it is a lawful thing to take an othe in matters of importance for to iustifie the trueth and to assure others of our sinceritie.
l Wicked seruants do many suits vnknowe to their maisters
n *Or, well of the othe, or, of seuen, meaning lambes.*
m Thus we se that the godlie, as touchig outwarde things, may make peace with the wicked that knowe not the true God.
n That is, he worshiped God in all points of true religion.
Ebr. 11.17
o *Ebr. Io, I.*
a Which signifieth the feare of God, in the which place he was honored: and Salomō afterward buyld the temple.
b Herein stode the chiefest point of his tēration, seing he was commāded to offre vp him in whome God had promised to blesse all the nations of the worlde.
c He doubted not, but God wolde accomplish his promes thogh he shulde sacrifice his sonne.
d The onely way to ouercome all tentations is to rest vpō Gods prouidence.
e For it is like that his father had declared to him Gods commandement whereunto he shewed him self obedient.
Iam. 2.21
f That is, by thy true obedience thou hast declared thy liuelie faith.
g *Or, and hast not whith hold dē thine onelie sonne from me*
n *Or, The Lord wil se, or prouide.*
g The name is changed, to shewe that God dothe both se & prouide secretly for his, and also euidenely is sene and sele him time conuenient.
h Signifying, that there is no greater then he.
o *Or holdes.*
Chap. 12.3. & 18.18
eccles. 44.25
act 3.25
gal. 3.18

together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And after these things one tolde Abraham, saying, Beholde Milcah, she hathe also borne children vnto thy brother Nahor:

21 *To wit,* Vz his eldest sonne, & Buz his brother, & Kemuel the father of [f] Aram,

22 And Chesed and Hazo, & Pildash, & Iidlaph, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor Abrahams brother.

24 And his [i] concubine called Reumah, she bare also Tebah, & Gahan & Thahash & Maachah.

[f] *Or, of the Syrians.*

[i] *Concubine is oftentimes taken in the good parte for those women which were inferior to the wiues.*

CHAP. XXIII.

Abraham lamenteth the death of Sarah. 4 He bieth a field, to bury her, of the Hittites. 13 The equitie of Abraham. 19 Sarah is buryed in Machpelah.

1 WHen Sarah was an hundreth twenty and seuen yere olde (*[a]* so long liued she)

2 Then Sarah dyed in Kiriath-arba: the same is Hebron in the land of Canaan. & Abraham came to mourne for Sarah and to wepe for her.

3 ¶ Then Abraham [a] rose vp from the sight of his corps, & talked w the [b] Hittites, saying,

4 I am a straunger, & a foriner among you, giue me a possession of buryal with you, that I may bury my dead out of my sight.

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my Lord: thou art a prince [b] of God among vs: in the chiefest of our sepulchres bury thy dead: none of vs shal forbid thee his sepulchre, but thou maiest bury thy dead *therein.*

7 Then Abraham stode vp, & bowed him selfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it be [c] your minde, that I shal bury my dead out of my sight, heare me, and intreat for me to Ephron the sonne of Zohar,

9 That he wolde giue me the caue of Machpelah, which he hathe in the end of his field: that he wolde giue it me for as muche [d] money as it is worthe, for a possession to bury in among you.

10 (For Ephron dwelt among the Hittites.) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that [e] went in at the gates of his citie, saying,

11 No, my lord, heare me: the field giue I thee, and the caue, that there in is, I giue it thee: *euen* in the presence of the sonnes of my people giue I it thee, to bury thy dead.

12 Then Abraham [d] bowed him self before the people of the land,

13 And spake vnto Ephron in the audience of the people of the countrey, saying, Seing thou *wilt giue it,* I praye thee, heare me, I wil giue the price of the field: receiue it of me, and I wil bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My Lord, hearken vnto me: the land *is worthe* four hundreth [e] shekels of siluer: what *is* that betwene me & thee? bury there fore thy dead.

16 So Abraham hearkened vnto Ephron and Abraham weyghed to Ephron the siluer, which he had named, in the audience of the Hittites, *euen* foure hundreth siluer shekels of currant money among marchantes.

17 ¶ So the field of Ephron *which was* in Machpelah, & ouer against Mamre, *euen* the field & the caue that was therein, and all the trees that were in the field which were in all the borders round about, was made sure.

18 Vnto Abraham for a possession, in the sight of the Hittites, *euen* of all that wēt in at the gates of his citie.

19 And after this, Abraham buryed Sarah his wife in the caue of the feld of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

20 Thus bothe the feld and the caue, *y* is therein, was made sure vnto Abraham for a possession of buryal [f] by the Hittites.

[a] *Ebr. the yeres of the life of Sarah.*

[a] That is whē he had mourned so the godlie may mourne, if their passe not measure: and *y* natural affectiō is commēdable.

[b] *Ebr. sonnes of Heth.*

[b] That is, godlie or excellent: for *y* Ebrewes so speake of all things that are notable, because all excellencie cometh of God.

[c] *Ebr in your soule.*

[d] *Or, double caue, because one was whith in another.*

[e] *Ebr. in ful siluer.*

[e] Meaning, all the citizens & inhabitants.

[d] *To shewe y he had them in good estimatiō and reuerence.*

[e] *The commō shekel is about 20 pence, so thē 400 shekels amounteth to 33. lib. 6. shill. & 8. pence, after 5. shilli. sterl. the ounce.*

[f] *That is, all y people confirmed the sale.*

CHAP. XXIIII.

Abraham causeth his seruant to sweare to take a wife for Izhak in his owne kinred. 12 The seruant prayeth to God. 34 His fidelitie towarde his master. 50 The friends of Rebekah commit the matter to God. 58 They aske her consent and she agreeth. 67 And is maryed to Izhak.

1 NOw Abraham was olde, and [a] stricken in yeres, and the Lord had blessed Abraham in all things.

2 Therefore Abrahā said vnto his eldest seruāt of his house, which had the rule ouer all that he had, [*a] Put now thine had vnder my thigh,

3 And I wil make thee [b] sweare by the Lord God of the heauen, & God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites among whome I dwel.

4 But thou shalt go vnto my [c] countrie, & and to my kinred, & take a wife vnto my sonne Izhak.

5 And the seruant said to him, What if *y* woman wil not come with me to this lād?

[a] *Ebr. come in to dayes. Cha. 47 29*

[a] Which ceremonie declared the seruātes obedience towards his master, and the masters power ouer the seruant.

[b] This sheweth that an othe may be required in a lawful cause.

[c] He wolde not that his sonne shulde marry out of the godlie familie: for the incouenience *y* come by marrying with the vngodlie are set forthe in sondrie places of *y* Scriptures.

shal I bring thy sonne againe vnto the land from whence thou camest?

6 To whome Abraham answered, Beware that thou bring not my sonne [d] thether againe.

7 ¶ The Lord God of heauen, who toke me from my fathers house, & from the land where I was borne, and that spake vnto me, & that sware vnto me, saying, * Vnto thy sede wil I giue this land, he shal send his Angel before thee, and ye shalt take a wife vnto my sonne from thence.

8 Neuertheles if the woman wil not followe thee, then shalt thou be [”] discharged of this mine othe: onely bring not my sonne thether againe.

9 Then the seruant put his hand vnder the thigh of Abraha his master, & sware to him for this matter.

10 ¶ So the seruant toke ten camels of ye camels of his master, and departed: for he *had* all his masters goods in his hād, & so he arose, and went to [e] Aram Naharaim, vnto the [e] citie of Nahor.

11 And he made his camels to [”] lie downe without the citie by a well of water, at euen about the time that women come out to drawe water.

12 And he said, O [f] Lord God of my master Abraham, I beseche thee, send me good spede this day, and shewe mercie vnto my master Abraham.

13 Lo, I stand by the well of water, whiles the mens daughters of this citie come out to drawe water.

14 [g] Grant that the maide, to whome I saie, Bowe downe thy pitcher, I pray thee, that I may drinke: if she say, Drinke, and I wil giue thy camels drinke also: may be she that thou hast ordeined for thy seruant Izhak: & thereby shal I knowe that thou hast shewed mercie on my master.

15 ¶ Now yer he had left speaking, behold, [h] Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother, and her pitcher vpon her shuldre.

16 (And the maide was very faire to loke vpon, a virgine and vnknowen of man) & she [i] went downe to the well, and filled her pitcher, and came vp.

17 Then the seruant ran to mete her, and said, Let me drincke, I praye thee a little water of thy pitcher.

18 And she said, Drinke [k] syr: and she hasted, & let downe her pitcher vpon her hand & gaue him drinke

19 And whē she had giuē him drinke, she said, I wil draw e water for thy camels also vntil thei [”] haue dronken ynough.

20 And she poured out her pitcher into the trogh spedely, and ranne againe vnto the well to drawe water, and she drewe for all his camels.

21 So the man wondred at her, and helde his peace, to wit, whether the Lord had made his iourney prosperous or not.

22 And when the camels had left drinking, the man toke a golden [k] abillement of [l] halfe a *shekel* weight, & two bracelettes for her hands, of ten shekels weight of golde.

23 And he said, Whose daughter art ye? tel me, I praie thee, Is there roume in thy fathers [m] house for vs to lodge in?

24 Thē she said to him, I am the daughter of Bethuél the sonne of Milcah who me she bare vnto Nahor.

25 Moreouer she said vnto him, We haue lytter also and prouander ynough, and roume to lodge in.

26 And the man bowed him selfe and worshipped the Lord,

27 And said, Blessed *be* the Lord God of my master Abraham, which hathe not withdrawen his mercie [m] and his trueth from my master: *for* when I was in the waie, the Lord broght me to my masters brethrens house

28 And the maide ran & tolde them of her mothers house according to these wordes.

29 ¶ Now Rebekah had a brother called Laban, & Laban ran vnto the man to the well.

30 For when he had sene the earings & ye bracelettes in his sisters hands, & when he heard the wordes of Rebekah his sister, saying, Thus said the man vnto me, then he went to the man, & lo [n] he stode by the camels at the well.

31 And he said, Come in thou blessed of the Lord: wherfore standest thou without, seing I haue prepared the house, & roume for the camels.

32 ¶ Then the man came into the house, and [o] he vnsadeled the [p] camels and broght lytter & prouander for the camels, and water to washe his fete, & the mens fete that were with him.

33 Afterward the meat was set before him: but he said, I [q] wil not eat, vntil I haue said my message: And he said, Speake on.

34 Then he said, I am Abrahams seruāt,

35 And the Lord hathe [r] blessed my master wōderfully, that he is become great for he hathe giuen him shepe, and beues, & siluer, and golde, and men seruātes, & maide seruantes, and camels, and asses.

36 And Sarah my masters wife hathe borne a sonne to my master, when she was olde, & vnto him hathe he giuen all ye he hathe.

37 Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the [f] Canaanites, in whose land I dwel:

38 But thou shalt go vnto my [t] fathers house

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[d] Lest he shuld defose the inheritance promited. *Chap. 12, 7 & 13, 15, & 15, 18, & 26, 4.*

[*] *Ebr. innocent*

[e] *Or, Mesopotamia, or, Syria of the two floods: to wit, of Tygris and Euphrates.*

[e] That is, to Charan.

[”] *Ebr. to bowe their knees.*

[f] He groūdeth his prayer vpō Gods promes made to his master.

[g] *Or, cause me to mete.*

[g] The seruant moued by Gods Spirit desired to be assured by a signe, whether God prosperd his iourney or no.

[h] God giueth good successe to all things that are vndertaken for the glorie of his Name and according to his worde.

[i] Here is declared that God euer heareth the praiers of his, and grāteth their requestes.

[k] *Eb. my lord*

[l] *Eb. haue made an end of drinking.*

[m] *Or, earing.*

[k] God permitted manie thigs both in apparel and other thigs ẏ are nowe forbid: specially when thei apperteine not to our mortification.

[l] The golden shekel is here ment and not ẏ of siluer.

[m] He boasteth not his good fortune (as do ẏ wicked) but acknowlageth ẏ God hath dealt mercifully ẇ his master in keping promes.

[n] For he waited on Gods hand, who had now heard his praier.

[o] To wit, Laban.

[p] The gentle interteinement of strāgers vsed among the godlie fathers.

[q] The fidelitie ẏ seruants owe to their masters causeth them to preferre their masters businesse to their owne necessitie.

[r] To blesse signifieth here to enriche, or encrease with substance, as ẏ text in ẏ same verse declareth.

[f] The Canaanites were accursed & therfore the godlie colde not ioine ẇ the in mariage.

[t] Meaning among his kinsfolkes, as ver. 40.

house and to my kinred, and take a wife vnto my sonne.
39 Then I said vnto my master, What if the woman wil not followe me?
40 Who answered me, The Lord, before whome I walke, wil send his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kindred and my fathers house.
v Which by mine autoritie I caused thee to make.
41 Then shalt thou be discharged of v mine othe, when thou commest to my kinred: and if thei giue thee not one, thou shalt be fre from mine othe.
42 So I came this daie to ỹ well, and said O Lord, the God of my master Abrahã, if ỹ now prosper my "iourney ẅ I go,
q Or, waie.
Verse 13.
43 Beholde, * I stand by the well of water: when a virgine commeth forthe to drawe water, & I saie to her, Giue me, I praie thee, a litle water of thy pitcher to drinke,
44 And she saie to me, Drinke thou, and I wil also drawe for thy camels, let her be the wife, which the Lord hathe r prepared for my masters sonne.
r Or, shewed.
45 And before I had made an end of speaking in mine x heart, beholde, Rebekah came forthe, and her pitcher on her shulder, & she went downe vnto the wel, and drewe water. Then I said vnto her, Giue me drinke, I praie thee.
x Signifiyng ỹ this praier was not spoke by ỹ mouth, but only in his heart.
46 And she made haste, and toke downe her pitcher from her shulder, and said, Drinke, & I wil giue thy camels drinke also. So I dranke, & she gaue the camels drinke also.
47 Then I asked her, & said, Whose daughter art ỹ? And she answered, The daughter of Bethuél Nahors sonne, whome Milcah bare vnto him. Then I put ỹ abillement vpon her face, and the bracelettes vpon her handes:
y He sheweth what is our duetie, whē we haue receiued anie benefite of the Lord.
48 y And I bowed downe & worshipped ỹ Lord, and blessed the Lord God of my master Abraham, which had broght me the "right waie to take my masters brothers daughter vnto his sonne.
" Ebr. in the waie of trueth
49 Now therefore, if ye wil deale z mercifully and truely with my master, tel me: and if not, tel me that I maie turne me to the a right hand or to the left.
z Yf you freely & fait fully giue your daughter to my maisters sonne.
a That is that I maie prouide els where.
50 Then answered Laban and Bethuél, & said, b This thing is proceded of the Lord: we can not therefore saie vnto thee *nether* euil nor good.
b So sone as ther perceiue ỹ it is Gods ordinance thei yelde.
51 Beholde, Rebekah *is* before thee, take *her* & go, that she maie be thy masters sonnes wife, euen as the Lord hathe "said.
" Or, at thy comandemēt.
52 And when Abrahams seruant heard their wordes, he bowed him selfe towarde the earth vnto the Lord.
53 Then ỹ seruant toke forthe iewels of siluer, & iewels of golde, & raiment, & gaue to Rebekah: also vnto her brother and to her mother he gaue giftes.
54 After warde they did eat & drinke, *both* he, and the men that were with him, and taried all night. and when they rose vp in the morning, he said, * Let me departe vnto my master.
Ver. 56. et 58.
55 Then her brother and her mother answered, Let the maide abide with vs, at the leaste "ten dayes. then shal she go.
" Eb. dayes, or ten.
56 But he said vnto thē, Hindre you me not, seing the Lord hathe prospered my iourney: send me away, that I may go to my master.
57 Then thei said, We wil call the maide, and aske her "consent.
c This sheweth that parents haue not autoritie to mary their childrē without consent of the parties.
" Eb. her mouthe.
58 And they called Rebekah, and said vnto her, Wilt thou go with this man? And she answered, I wil go.
59 So they let Rebekah their sister go, and her nourse, with Abrahams seruant and his men.
60 And thei blessed Rebekah, and said vnto her, Thou art our sister, growe into thousand thousandes, and thy sede possesse the d gate of his ennemies.
d That is, let it be victourious ouer his ennemies: w blessing is fully accomplished in Iesus Christ. Chap. 16, 14. and 25, 10
61 ¶ Then Rebekah arose, and her maides, & rode vpon the camels, and followed the man. & the seruant toke Rebekah, & departed.
62 Now Izhak came from the way of * Beér-lahai-roi, (for he dwelt in ỹ South conntre)
e This was the exercise of the godlie fathers to meditate Gods promisses & to pray for ỹ accomplishment thereof.
63 And Izhak went out to e pray in the field toward the euening: who lift vp his eies and loked, and beholde, the camels came.
64 Also Rebekah lift vp her eies, and when she sawe Izhak, she lighted downe from the camel.
65 (For she had said to the seruant, Who is yonder man, that commeth in the field to mete vs? And the seruāt had said, It is my master.) So she toke a vaile and couered her.
f The custome was, that ỹ spouse was broght to her housband, her head being couered, in token of shamefastnes & chastetie.
66 And ỹ seruant tolde Izhak all things that he had done.
67 Afterward Izhak broght her into the tent of Sarah his mother, & he toke Rebekah, & she was his wife, & he loued her: so Izhak was' conforted after his mothers *death*.
" Or, had left mourning for his mother.

CHAP. XXV.

1 *Abraham taketh Keturáh to wife, and getteth many children. 6 Abrahám giueth all his goods to Izhak. 12 The genealogie of Ishmael. 21 The birth of Iaakób and Esau. 30 Esau selleth his birthright for a messe of potage.*

1 NOw Abraham had taken a him another wife called Keturah,
a Whiles Sarah was yet aliue. 1. Chro. 1, 32
2 Which bare him Zimran, & Iokshan, & Medan, & Midean, & Ishbak, and Shuah.
3 And Iokshan begate Sheba, & Dedan: * And the sonnes of Dedan were

Asshurim, & Letushim, and Leummim.
4 Also the sonnes of Midean *were* Ephah & Epher, & Hanoch, & Abida, and Eldaah. all these were the sonnes of Keturah.
5 ¶ And Abraham gaue "all his goods to Izhak,
6 But vnto the [b] sonnes of the [c] concubines, which Abraham had, Abraham [d] gaue giftes, and sent them away frō Izhak his sonne (while he yet liued) East ward to the East countrey.
7 And this is the age of Abrahams life, which he liued, an hundreth seuēty and fiue yere.
8 Then Abraham yelded the spirit, & dyed in a good age, an olde man, and of great yeres, and was [e] gathered to his people.
9 And his sonnes, Izhak and Ishmaél buryed him in the caue of Machpelah in the field of Ephron sonne of Zohar the Hittite, before Mamré.
10 Which field Abraham boght of the Hittites, where Abraham was buryed w Sarah his wife.
11 ¶ And after the death of Abrahā God blessed Izhak his sonne, * and Izhak dwelt by Beér-lahai-roi.
12 ¶ Now these are the generacions of Ishmaél Abrahams sonne, whome Hagar the Egyptiā Sarahs handmaide bare vnto Abraham.
13 And these are the names of the sonnes of Ishmaél, name by name, according to their kinreds: the " eldest sonne of Ishmaél *was* Nebaioth, then Kedar, & Adbeél, & Mibsam.
14 * And Mishma, & Dumah, & Massa,
15 Hadar, & Tema, Ietur, Naphish, & Kedemah.
16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castels *to wit*, twelue princes of their nations.
17 (And these are the yeres of the life of Ishmaél, an hundreth thirty and seuen yere, and he yelded the spirit, and dyed & was gathered vnto his [f] people)
18 And they dwelt from Haulah vnto Shur, that is towardes Egypt, as thou goest to Ashur. *Ishmaél* dwelt [g] in the presence of all his brethren.
19 ¶ Likewise these are the generacions of Izhak Abrahams sonne. Abraham begate Izhak,
20 And Izhak was fourty yere olde, whē he toke Rebekah to wife, the daughter of Bethuél the Aramite of Padan Arā, *and* sister to Laban the Aramite.
21 And Izhak prayed vnto the Lord for his wife, because she was baren: and the Lord was inteated of him, and Rebekah his wife conceiued.
22 But the children "stroue together within her: therefore she said, Seing *it is* so, why am [h] I thus? wherefore she went to aske the Lord.
23 And the Lord said to her, two nations *are* in thy wombe, and two maner of people shalbe deuided out of thy bowels, and the one people shalbe mightier then the other, and the *elder shal serue the yonger.
24 ¶ Therefore when her time of deliuerance was fulfilled, beholde, twines *were* in her wombe.
25 So he that came out first was red, and he was allouer as a rough garment, and they called his name Esau.
26 * And afterwarde came his brother out, and his hand held Esau by the hele: therefore his name was caled Iaakob. Now Izhak was three score yere olde when Rebekah bare them.
27 And the boyes grewe, & Esau *was* a cunning hunter, & " liued in the fields: but Iaakob was a plaine man, and dwelt in tentes.
28 And Izhak loued Esau, for " venison *was* his meat, but Rebekah loued Iakob.
29 Now Iaakob sodde pottage, & Esau came from the field and was wearie.
30 Then Esau said to Iaakob, "Let me eat, I pray thee, of the *pottage* so red, for I am weary. Therefore was his name called Edom.
31 And Iaakob said, Sel me euen now thy birth right.
32 And Esau said, Lo, I am almost dead, what *is* then this [k] birth right to me?
33 Iaakob then said, Sweare to me euen now. And he sware to him, * & [l] solde his birthright vnto Iaakob.
34 Then Iaakob gaue Esau bread and pottage of lentiles: and he did eat and drinke and rose vp, & went his way: So Esau contemned *his* birth right.

CHAP. XXVI.

1 God prouideth for Izhak in the famine. 3 He renueth his promes. 9 The king blameth him for denying his wife. 14 The Philistims hate him for his riches, 15 Stoppe his welles, 16 And drive him away 24 God comforteth him. 31 He maketh alliance with Abimélech.

1 AND there was a famine in the [a] land besides the first famine that was in the dayes of Abraham. wherefore Izhak went to Abimélech King of the Philistims vnto Gerar.
2 For the Lord appeared vnto him, & said, [b] Go not downe into Egypt, *but* abide in the land which I shal shewe vnto thee.
3 Dwel in this land, & I wil be with thee, and wil blesse thee: for to thee, and to thy

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" *Ebr. all that he had.*
b For by the vertue of Gods worde he had not onely Izhak but begate many mo.
c Reade, chapi. 22,24
d To auoyde the dissension ȳ els might haue come because of the heritage.
e Hereby the Anciens signified that mā by death perished not wholy: but as the soules of the godlie liued after in perpetual ioye, so the soules of ȳ wicked in perpetual peine.
Chā 16,24. and 24,62.

1.Chro.1 29
" *Ebr. first borne.*

The liues of these men were longer of ȳ influence of the heauens, or ȳ fulnesse of ȳ earth, then they be now: whose liues God shortened for a punishment of ȳ sinne, that they should not be ouer wicked in this world. Or els for that in old time men were more diligent to search out the secrets of nature, and to do good: which now for the most part is neglected.

f Which dwelt among the Arabians, and were seperat from ȳ blessed sede.
g Or, *his lot fel to* He meaneth that his lot fel to dwel among his brethren, as the Angel promised. chap.16, 12
" Or, *Syrian of Mesopotamia.*
" Or, *hurt one an other.*

h That is, ȳ childe, seing one shal destroye another.
i For that is ȳ onely refuge in all our miseries *Rom.9,10*

Ezc.12,3 Mat.1,2

" *Ebr. a man of the field.*
" Or, *simple and innocent.*
" *Ebr. venison in his mouthe.*
" Or, *sede me quickly.*

k The reprobat esteme not Gods benefits except they fele them presently, & therfore they preferre present pleasures. *Ebr 12,16*
l Thus ȳ wicked preferre their worldelie cōmodities to Gods spiritual graces: but the childrē of God do the contrary

a In the land of Canaan.

b Gods prouidence all waies watcheth to direct the waies of his children.

Chap 13,15. & 15.18

thy sede I wil giue all these *countreis: and I wil performe the othe which I sware vnto Abraham thy father,

4 Also I wil cause thy sede to multiplie as the starres of heauen, and wil giue vnto thy sede all these countreis: & in thy sede shal all the nacions of the earth be * blessed.

Chap 12,37. and 15,18. & 22 19 and 23 14

5 Because that Abraham [c] obeied my voyce and kept mine "ordinance, my commandementes, my statutes, and my Lawes.

c He commendeth Abrahams obedience because Izhak should be the more readie to followe the like: for as God made this promes of his free mercie, so doeth the confirmatio thereof procede of the same fountaine.

6 ¶So Izhak dwelt in Gerar,

7 And the men of the place asked *him* of his wife, & he saied, She is my sister: for he [d] feared to saie, She is my wife, lest, *said he*, the men of the place should kil me, because of Rebekah for she was beautiful to the eie.

" *Ebr my keping*

d Whereby we see that feare and distrust is found in the moste faithful.

8 So after he had bene there long time, Abimelech King of the Philistims looked out at a windowe, and lo, he saw Izhak [e] sporting w Rebekah his ife

e Or shewing some familiar signe of loue, whereby it might be knowen that she was is wife.

9 Then Abimelech called Izhak, and said, Lo, she is of a surete thy wife, & why saidest y, he is my sister? To whome Izhak answered, Because I thoght *this*, lt maie be that I shal die for her.

f In all ages men were perswaded y Gods vengeance shulde light vpon wedlockle breakers.

10 Then Abimelech said, Why hast thou done this vnto vs? one of y people had almost lien by thy wife, so shuldest thou haue broght [f] sinne vpon vs.

11 Then Abimelech charged all his people, saying, He that toucheth this man, or his wife, shal die the death.

" *Or, an hundreth measures.*

12 Afterward Izhak sowed in that land, and founde in the same yere an "hundreth folde by estimacion: and so the Lord blessed him.

" *Ebr. he wēt forthe going & increasing.*

13 And the man waxed mightie, and "stil increased, til he was exceading great,

g The malicious, enuie alwaies the graces, of God in others.

14 For he had flockes of shepe, and herdes of cattel, and a mightie housholde: therefore the Philistims had [g] enuie at him,

15 In so muche that the Philistims stopped & filled vp with earth all the wells which his fathers seruants digged in his father Abrahams time.

16 Then Abimelech said vnto Izhak, Get thee from vs, for thou art mightier then we a great deale.

17 ¶Therefore Izhak departed thence & pitched his tent in the [h] vallei of Gerar, and dwelt there.

h The Ebrewe worde signifieth a flood, or vallei, where water at any time runneth.

18 And Izhak returning, digged the welles of water, which thei had digged in the dawes of Abraham his father: for the Philistims had stopped them after the death of Abraham, & he gaue them the same names, w his father gaue them.

19 Izhaks seruants then digged in the vallei, & found there a well of " liuing water.

" *Or springing*

20 But the herd men of Gerar did striue with Izhaks herd men saying, The water is ours therefore called he the name of the well " Esek, because thei were at strife with him.

" *Or, contention, strife.*

21 Afterward thei digged another well, and stroue for that also, and he called the name of it " Sitnah.

" *Or, hatred.*

22 Then he remoued thence, & digged an other well, for the which thei stroue not: therefore called he the name of it "Rehoboth, & said, Because the Lord hathe now made vs roume, we shal encrease vpon the earth.

" *Or largenes, roume.*

23 So he went vp thence to Beer-sheba.

24 And the Lord appeared vnto him the same night, and said, I am the God [i] of Abraham thy father: feare not, for I am with thee, and wil blesse thee and multiplie thy sede for my seruant Abrahams sake.

i God assureth Izhák against all feare by rehersing the promes made to Abraham.

25 Then he buylt an [k] altar there, and called vpon the name of the Lord, & there spred his tent: where also Izhaks seruants digged a well.

k To signifie that he wolde serue none other God, but the God of his father Abraham.

26 ¶Then came Abimelech to him from Gerar, and Ahuzzath *one* of his friends, and Phichol the capitaine of his armie.

27 To whome Izhak said, Wherefore come ye to me, seing ye hate me and haue put me awaie from you?

28 Who answered, We sawe certeinly y the Lord was with thee, and we thoght *thus*, Let there be now an othe betwene vs, *euen* betwene vs and thee, and let vs make a couenant with thee.

29 Thou [l] shalt do vs no hurt, as we haue not touched thee, and as we haue done vnto thee nothing but good, and sent thee awaie in peace: thou now, the blessed of the Lord, *do this.*

l The Ebrewes in swearing begin comonly with if, & vnderstand y rest: that is that God shal punishe him that breaketh the othe: here the wicked shewe that thei are afraied lest that come to them which thei wolde do to other.

30 Then he made them a feast, & thei did eat and drinke.

31 And thei rose vp betimes in the morning, and sware one to an other: then Izhak let them go, and thei departed from him in peace.

32 And that same daye Izhaks seruants came & tolde him of a well, which thei had digged & said vnto him, We haue found water.

33 So he called it "Shibah: therefore the name of the citie is called " Beer-sheba vnto this daye.

" *Or, othe.*

" *Or, the well of the othe.*

34 ¶Now when Esau was fourtie yere olde, he toke to wife Iudith, the daughter of Beeri an Hittite, & Bashemath the daughter of Elon an Hittite *also*.

Chap. 27, 46

35 And thei * were "a grief of minde to Izhak and to Rebekah.

" *Or, disobedience and rebellions.*

CHAP. XXVII.

Iaakob getteth the blessing from Esau by his mothers counsel. 38 Esau by weping moueth his father to pitie him. 41 Esau hateth Iaakob and threateneth his death. 43 Rebekah sendeth Iaakob awaie.

27 AND when Izhak was olde, & his eies were dimme (so that he colde not se) he called Esau his eldest sonne, and said vnto him, My sonne. And he answered him, "I am here.

2 Then he said, Beholde, I am now olde *and* knowe not the daie of my death:

3 Wherefore now I praie thee take thine instruments, thy quiuer and thy bowe, & get thee to the field, that thou maiest "take me some venison.

4 Then make me sauourie meat, such as I loue, and bring it me that I maie eat, *and* that my [a] soule maie blesse thee, before I die.

5 (Now Rebekah heard when Izhak spake to Esau his sonne) and Esau went into the field to hunt for venison, and to bring it.

6 ¶Then Rebekah spake vnto Iaakob her sone, saying, Beholde, I haue heard thy father talking with Esau thy brother, sayeing.

7 Bring me venison, and make me sauourie meat, that I maie eat and blesse thee before the Lord, afore my death.

8 Now therefore, my sonne, heare my voyce in that which I commande thee,

9 [b] Get thee now to the flocke, & bring me thence two good kyds of the goates, that I maie make pleasant meat of them for thy father, such as he loueth.

10 Then thou shalt bring it to to thy father, and he shal eat, to the intent, that he maie blesse thee before his death.

11 But Iaakob said to Rebekah his mother, Beholde, Esau my brother *is* rough, and I am smothe.

12 My father maie posibly fele me, and I shal seme "to him to be a mocker: so shal I bring a curse vpon me, and not a blesing.

13 But is mother said vnto him, "[c] Vpon me *be* thy curse, my sonne: onely heare my voyce, and go and bring me *them*.

14 So he went and fet *them*, and broght *them* to his mother: ād his mother made pleasant meat, such as his father loued.

15 And Rebekah toke faire clothes of her elder sonne Esau, which where in her house, and clothed Iaakob her yonger sonne:

16 And she couered his hands and ỹ smothe of his necke with the skinnes of the kids of the goates.

17 Afterwarde she put the pleasant meat and bread, which she had prepared, in the hand of her sonne Iaakob.

18 ¶And when he came to his father he said, My father, Who answered, I am here: who art thou, my sonne?

19 And Iaakob said to his father, [d] I am Esau thy first borne, I haue done as ỹ badest me, arise, I praie thee sit vp and eat of my venison, that thy soule maie blesse me.

20 Then Izhak said vnto his sonne, How hast thou founde it so quickly my sonne? Who said Because the Lord thy God broght it to mine hand.

21 Againe said Izhak vnto Iaakob, Come nere now, that I maie fele thee, my sonne, whether thou be that my sonne Esau or not.

22 Then Iaakob came nere no Izhak his father, and he felt him and said, The [e] voyce *is* Iaakobs voyce, but the hādes *are* the handes of Esau.

23 (For he knewe him not, because his handes were rough as his brother Esaus handes: wherefore he blessed him.)

24 Again he said, Art thou that my sonne Esau? Who answered, "Yea.

25 Then said he, Bring it me hether, and I wil eat of my sones venisone that my soule may blesse thee. And he broght it to him and he ate: also he broght him wine, and he dranke.

26 Afterwarde his father Izhak said vnto him, Come nere now, and kisse me, my sonne.

27 And he came nere and kissed him. Then he smelled the sauour of his garments, & blessed him, and said, Beholde, the smel of mi sonne *is* as the smel of a field, which the Lord hathe blessed,

28 *God giue thee therefore of the dewe of heaue, and the fatnes of the earth, and plente of wheat and vine.

29 Let people be thy seruants, and nacions bowe vnto thee: be lord ouer thy brethren, and let thy mothers children honour thee. cursed *be he* ỹ curseth thee, and blessed *be he* that blesseth thee.

30 ¶And when Izhak had made an end of blesing Iaakob, and Iaakob was scarce gone out frō the presence of Izhak his father, then came Esau his brother from his hunting,

31 And he also prepared sauourie meat and broght it to his father, and said vnto his father, Let my father arise, and eat of his sonnes venison, that thy soule may blesse me.

32 But his father Izhak said vnto him, Who art thou? And he answered, I am thy sonne, *euen* thy first borne Esau.

33 Then Izhak was [f] stricken with a meruelous great feare, & said, Who *and* where *is* he *that* hunted venison, and broght it me, and I haue eat "of all before thou camest? and I haue blessed him, therefore he shal be blessed.

34 When Esau heard ỹ wordes of his father, he cryed out w a great crye and bitter, out of measure, and said vnto his father, Blesse me, *euē* me also, my father.

35 Who answered, Thy brother came with subtiltie, and hathe taken away thy blesing.

36 Then he said, Was he not iustely called [g] Iaakob? for he hathe deceiued me the[e]

"*Ebr. lo. I.*

[2] "*Ebr. hunt.*

a The carnal affection, which he bare to his sonne, made him forget that which God spake to his wife. Chap. 25. 23.

b This subtiltie is blameworthie because she shulde haue taried til God had performed his promes.

" *Ebr. before his eies.* "*Or, as though I wolde deceiue him.* "*Or, I wil take the danger on me.*

c The assurance of Gods decre made her bolde.

d Although Iaakob was assured of this blesing by faith: yet he did euil to seke it by lies and the more because he abuseth Gods Name therunto.

e This declareth that he suspected some thing, yet God wolde not haue his decre altred.

"*Ebr. I am.*

Ebr. 11. 20

f In perceiuing his erorur, by appointing his heyre against Gods sentence pronounced before. "*Or, sufficiently.*

g In the chap. 25. he was so called because he helde his brother by the hele, as though he wolde ouerthrowe him: & therfore, he is here called an ouerthrower, or deceyuer.

these two times: he toke my birthright, and lo, now hathe he taken my blessing. Also he said, Hast thou not reserued a blessing for me?

37 Then Izhak answered, and said vnto Esau, Beholde, I haue made him [h] thy Lord, and all his brethren haue I made his seruantes: also with wheat and wine haue I furnished him, and vnto thee now what shal I do, my sonne?

38 Then Esau said vnto his father, Hast thou but one blessing my father? blesse me, [l] *euen* me also, my father: and Esau lifted vp his voyce, and * wept.

39 Then Izhak his father answered, and said vnto him, Beholde, the fatnes of the earth shalbe thy dwelling place, and *thou shalt haue* of the dewe of heauen from aboue.

40 And [i] by thy sworde shalt thou liue, and shalt be thy brothers [k] seruant. But it shal come to passe, when thou shalt get the mastrie, that thou shalt breake his yoke from thy necke.

41 ¶ Therefore Esau hated Iaakob, because of the blessing, wherewith his father blessed him. And Esau thoght in his minde, * The dayes of mourning for my father wil come shortely, [l] then I wil slay my brother Iaakob.

42 And it was tolde to Rebekah of the wordes of Esau her elder sonne, and she sent and called Iaakob her yonger sonne, and said vnto him, Beholde, thy brother Esau [m] is comforted against thee, *meaning* to kil thee:

43 Now therefore my sonne, heare my voyce: arise, and flee thou to Haran to my brother Laban,

44 And tary with him a while vntil thy brothers fearcenes be swaged,

45 And til thy brothers wrath turne away from thee, and he forget the things, which thou hast done to him: then wil I send and take thee from thence: why shulde I be [n] depriued of you bothe in one day?

46 Also Rebekah said to Izhak, * I am weary of my life, for the [o] daughters of Heth. If Iaakob take a wife of the daughters of Heth like these of the daughters of the land, [p] what auaileth it me to liue?

CHAP. XXVIII.

1 Izhak forbiddeth Iaakob to take a wife of the Canaaniter. 6 Esau taketh a wife of the daughters of Ishmael against his fathers wil. 12 Iaakob in the way to Haran seeth a ladder reaching to heauen. 14 Christ is promised. 20 Iaakob asketh of God onely meat and clothing.

1 THen Izhak called Iaakob and [a] blessed him, and charged him, and said vnto him, Take not a wife of the daughrers of Canaan.

2 Arise, *get thee to * Padan Aram to the house of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God [l] all sufficient blesse thee, & make thee to encrease, & multiplie thee, that thou maiest be a multitude of people,

4 And giue thee the blessing of Abraham, *euen* to the & to thy sede with thee, that thou maiest inherit the land (wherein thou art a [b] stranger) which God gaue vnto Abraham.

5 Thus Izhak sent forthe Iaakob, and he went to Padan Aram vnto Laban sonne of Bethuel the Aramite, brother to Rebekah, Iaakobs and Esaus mother.

6 ¶ When Esau sawe that Izhak had blessed Iaakob, and sent him to Padan Aram, to fet him a wife thence, and giuen him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,

7 And *that* Iaakob had obeied his father & his mother, & was gone to Padan Aram:

8 Also Esau seing that the daughters of Canaan displeased Izhak his father,

9 Then went Esau to Ishmael, & toke [l] vnto the wiues, *which he had*, Mahalath the daughter of [c] Ishmael Abrahams sonne, the sister of Nabaioth, to be his wife.

10 ¶ Now Iaakob departed from Beersheba, and went to Haran,

11 And he came vnto a *certeine* place, & taried there all night, because the sonne was downe, and toke of the stones of the place and laied vnder his head and slept in the same place.

12 Then he dreamed, and beholde, there stode a [d] ladder vpon the earth and the top of it reached vp to heauen: and lo, the Angels of God went vp and downe by it,

13 *And beholde, the Lord stode aboue it, and said, I am the Lord God of Abraham thy father, & the God of Izhak: the land, vpon the which thou slepest, [e] wil I giue thee and thy sede.

14 And thy sede shal be as the dust of the earth, and thou shalt spreade abrode * to the West, and to the East, and to the North, and to the South, and in thee and in thy sede shal all the * families of the earth be blessed.

15 And lo, I am with thee, & wil kepe thee whithersoeuer thou goest, and wil bring thee againe into this land: for I wil not forsake thee vntil I haue performed that, that I haue promised thee.

16 ¶ Then Iaakob awoke out of his slepe, and said, Surely the Lord is in this place, and I was not aware.

h For Izhak did this as he was the minister and Prophet of God.

Or, I am also (thy sonne) Ebr. 12,16

i Because thine ennemies shalbe rounde about thee.

k Which was fulfilled in his posteritie the Idumeans, who were tributaries for a time to Israel, and after came to libertie.

Abd. 1,10

l Hypocrites onely abstein from doing euil for feare of me.

m He hathe good hope to recouer his birthright by killing thee.

n For the wicked sonne wil kil the godlie: & the plague of God wil afterward light on the wicked sonne.

Cha. 26,35

o Which were Esaus wiues.

p Hereby she persuaded Izhak to agre to Iaakobs departing.

a This seconde blessing was to confirme Iaakobs faith, lest he shuld thinke that his father had giuen it without Gods motion.

Ozee. 12,12
Chap. 24,10

Or, all mighty.

b The godlie fathers were put in minde continually, that they were but strangers in this worlde: to thintent thei shulde lift vp their eyes to the heauē where they shulde haue a sure dwelling.

Or, beside his wiues.

c Thinking hereby to haue reconciled him selfe to his father, but all in vaine: for he taketh not awaie the cause of the euil.

d Christ is the ladder whereby God and man are ioyned together, and by whome the Angels ministre vnto vs: all graces by him are geen vnto vs, & we by him ascende into heauen.

Chap. 35,1
and 48,3

e He felt the force of this promes onely by faith: for all his life time he was but a stranger in this land.

Deu 12,20
and. 19,14
Chap. 12 35
and 15,18. 17.
22 18.
and. 26,4

17 And he was f afraid and said, How fearful is this place: this is none other but the house of God, and this is the gate of heauen.

18 Then Iaakob rose vp early in the morning, and toke the stone that he had laied vnder his head, and g set it vp as a piller, and powréd oyle vpon the top of it.

19 And he called the name of that place h Beth-él: notwithstanding the name of the citie was at the first called Luz.

20 Then Iaakób vowed a vowe, saying, If i God wil be with me, and wil kepe me in this iourney which I go, and wil giue me bread to eat, and clothes to put on:

21 So that I come againe vnto my fathers house in safety, then shal the Lord be my God.

22 And this stone, which I haue set vp as a piller, shalbe Gods house: & of all that thou shalt giue me, wil I giue the tenth vnto thee.

f He was touched with a godlie feare & reuerence.

g To be a remembrance onely of the vision shewed vnto him.

h *Or, house of God.*

i He bindeth not God vnder this condition but acknowllageth his infirmitie, and promiseth to be thankeful.

CHAP. XXIX.

Iaakób commeth to Labán and serueth seuen yere for Rahél. 23 Leáh broght to his bed in stede of Rahél. 27 He serueth seuen yere more for Rahél. 32 Leáh conceiueth and beareth foure sonnes,

1 THen Iaakob a lift vp his fete and came into the " East countrei.

2 And as he loked about, beholde there was a well in the field, b and lo, thre flockes of shepe lay thereby (for at that well were the flockes watéred) and there was a great stone vpon the welles mouthe.

3 And thither were all the flockes gathered, and they rolled the stone from the welles mouthe, and watered the shepe, and put the stone againe vpon the welles mouthe in his place.

4 And Iaakob said vnto them, My c brethren, whence be ye? And they answered, We are of Haran.

5 Then he said vnto them, Knowe ye Laban the sonne of Nahor? Who said, We knowe him.

6 Againe he said vnto them, d Is he in good helth? And they answered, *He is* in good helth, and beholde, his daughter Rahel commeth with the shepe.

7 Then he said, Lo, *it is* yet hie day, neither *is it* time that the cattel shulde be gathered together: wáter ye the shepe & go fede *them*.

8 But they said, We may not vntil all the flockes be broght together, & til *that men* rolle the stone from the welles mouth that we may water the shepe.

9 ¶ While he talked with them, Rahel also came with her fathers shepe, for she kept them.

10 And assone as Iaakob sawe Rahel the daughter of Laban his mothers brother, and the shepe of Laban his mothers brother, then came Iaakob nere, and rolled the stone from the welles mouth, and watered the flocke of Laban his mothers brother.

11 And Iaakob kissed Rahel, and lift vp his voyce and wept.

12 (For Iaakob tolde Rahel, that he was her fathers " brother, & that he was Rebekahs sonne) then she ran and tolde her father.

13 And when Laban heard tel of Iaakob his sisters sonne, he ran to mete him, and embraced him and kissed him, & broght him to his house: and he tolde Laban e all these things.

14 To whome Laban said, Wel, thou art my f bone and my flesh. and he abode with him the space of a moneth.

15 ¶ For Laban said vnto Iaakob, Thogh thou be my brother, shuldest thou therefore serue me for noght? tel me, what *shal be* thy wages?

16 Now Laban had two daughters, the elder called Leah, & the yonger called Rahel.

17 And Leah was " tender eyed, but Rahel was beautiful and faire.

18 And Iaakob loued Rahel, and said, I wil serue thee seuen yeres for Rahel thy yonger daughter.

19 Then Laban answered, It is better g I giue her thee, then that I shulde giue her to another man: abide with me.

20 And Iaakob serued seuen yeres for Rahel, and they semed vnto him but as fewe daies, because he loued her.

21 ¶ Then Iaakob said to Laban, Giue *me* my wife that I maie go in to her: for my " terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But h when the euening was come, he toke Leah his daughter and broght her to him, and he went in vnto her.

24 And Laban gaue his maide Zilpah to his daughter Leah, *to be* her seruant.

25 But when the morning was come, beholde, it was Leah. Then said he to Laban, Wherefore hast thou done thus to me? did not I serue thee for Rahel? wherefore then hast thou beguiled me?

26 And Laban answered, It is not the i maner of this place, to giue the yonger before the elder.

27 Fulfil seuen yeres for her, and we wil also giue thee this for the seruice, which thou shalt serue me yet seuen yeres more.

28 Then Iaakob did so, & fulfilled her seuen yeres, so he gaue him Rahel his daughter to *he* his wife.

29 Laban

a That is, he went forthe on his iourney.

" *Ebr. to the land of the children of the East.*

b Thus he was directed by the onely prouidence of God who broght him also to Labáns house.

c It semeth that in those daies the custome was to call euen strangers brethren.

d Or, is he in peace? by the which worde the Ebrewes signifie all prosperitie.

" *Or, nephew.*

e That is, the cause why he departed from his fathers house, & what he sawe in y way.

f That is, of my blood and kinred.

" *Or, bleareied*

g Meaning after that the yeres were accomplished.

" *Hebr. my daies are ful.*

h The cause why Iaakób was deceiued was, that in olde time the wife was couered with a vaile, when she was broght to her husband in signe of chastitie & shamefastnes.

i He estemed more the profit that he had of Iaakobs seruice then other his promes or the maner of the countrie, thogh he alledged custome for his excuse.

29 Laban also gaue to Rahel his daughter Bilhah his maide *to be* her seruant.
30 So entred he in to Rahel also, and loued also Rahel more then Leah, and serued him yet seuen yeres mo.
31 ¶ When the Lord sawe that Leah was despised, he "made her [k] fruteful: but Rahel *was* baren.
32 And Leah conceiued and bare a sonne, and she called his name Reuben: for she said, Because the [l] Lord hathe loked vpon my tribulacion, now therefore mine housband wil [m] loue me.
33 And she conceiued againe and bare a sonne, and said, Because the Lord heard that I was hated, he hathe therefore giuen me this *sonne* also, and she called his name Simeon.
34 And she conceiued againe and bare a sonne, and said, Now at this time wil my housband kepe me companie, because I haue borne him thre sonnes: therefore was his name called Leui.
35 Moreouer she conceiued againe and bare a sonne, saying, Now wil I [n] praise the Lord: * therefore she called his name Iudah, and "left bearing.

" *Hebr. opened her wombe.*
k This declareth, that oft times the i, which are despised of men, are fauored of God.
l Hereby appeareth, that she had recours to God in her affliction.
m For children are a great cause of mutual loue betweene man and wife.
n *O, confesse. Mat. 1, 2*
" *Ebr. stode from bearing.*

CHAP. XXX.

1, 9. Rahel and Leah being bothe baren giue their maides vnto theer housband, and they beare him children. 15 Leah giueth mandrakes to Rahel that Iaakob might lie with her. 27 Laban is enriched for Iaakobs sake. 43 Iaakob is made very riche.

1 AND when Rahel sawe that she bare Iaakob no children, Rahel enuied her sister, and said vnto Iaakob, Giue me children, or els I dye.
2 Then Iaakobs angre was kindeled against Rahel, and he said, Am I in [a] Gods stede, which hathe withholde from thee the frute of the wombe?
3 And she said, Beholde my maide Bilhah, go in to her, and she shal beare vpon my [b] knees, & "I shal haue children also by her.
4 The she gaue him Bilhah her maide to wife, and Iaakob went in to her
5 So Bilhah conceiued and bare Iaakob a sonne.
6 Then said Rahel, God hathe giuen sentence on my side, & hathe also heard my voyce, and hathe giuen me a sonne therefore called she his name, Dan.
7 And Bilhah Rahels maide conceiued againe, and bare Iaakob the seconde sonne.
8 Then Rahel said, With " excellent wrestlings haue I wrestled with my sister and haue gotten the vpper hand: and she called his name, Naphtali.
9 And when Leah sawe that she had left bearing, she toke Zilpah her maide, and gaue her Iaakob to wife.
10 And Zilpah Leahs maide bare Iaakob a sonne.
11 Then said Leah, [d] A companie cometh: and she called his name, Gad.
12 Againe Zilpah Leahs maide bare Iaakob another sonne.
13 Then said Leah, Ah, blessed am I, for the daughters wil blesse me. and she called his name, Asher.
14 ¶ Now Reuben went in the dayes of the wheat harueste and found [e] mandrakes in the field & broght them vnto his mother Leah. Then said Rahel to Leah, Giue me, I pray thee, of thy sunnes mandrakes.
15 But she answered her, Is it a smale matter for thee to take mine housband, except thou take my sonnes mandrakes also? Then said Rahel, Therefore he shal slepe with thee this night for thy sonnes mandrakes.
16 And Iaakob came from the field in the euening, and Leah went out to mete him, & said, Come in to me, for I haue "boght and payed for thee with my sonnes mandrakes and he slept with her that night.
17 And God heard Leah and she conceiued, and bare vnto Iaakob the fift sonne.
18 Then said Leah, God hathe giuen *me* my rewarde, because I gaue my [f] maide to my housband, & she called his name Issachar.
19 After, Leah conceiued againe, and bare Iaakob the sixt sonne.
20 Then Leah said, God hathe endued me with a good dowerie: now wil mine housband dwel with me, because I haue borne him six sonnes: & she called his name Zebulon.
21 After that, she bare a daughter, and she called her name Dinah.
22 ¶ And God remembred Rahel, and God heard her, "and opened her wõbe.
23 So she conceiued and bare a sonne, and said, God hathe taken away my [g] rebuke.
24 And she called his name Ioseph, saying, The Lord wil giue me yet another sonne.
25 ¶ And assone as Rahel had borne Ioseph, Iaakob said to Laban. Send me away that I may go vnto my place and to my countrey.
26 Giue *me* my wiues and my children, for whome I haue serued thee, and let me go: for thou knowest what seruice I haue done thee.
27 To whome Laban answered, If I haue now founde fauour in thy sight, *tarie:* I haue [h] perceiued that the Lord hathe blessed me for thy sake.
28 Also he said, Appoint vnto me thy wages, and I wil giue it *thee.*

a It is onely God that maketh baren and fruteful, and therfore I am not in fawte.
b I wil receiue her children on my lappe, as though they were mine owne.
" *Ebr. I shalbe buylded.*
" *Ebr. wrestlings of God.*
c The arrogancie of mans nature appeareth in that she cõtemneth her sister, after she hathe receiued this benefit of God to beare children.
d That is, God doeth increase me with a multitude of children: for so Iaakob doeth expounde this name Gad, Chap. 49, 9.
e Which is a kinde of herbe whose rote hath a certeine likenes of the figure of a man.
" *Ebr. lying I haue boght.*
f In stede of acknolledging her fawte, she boasteth as if God had rewarded her therefore.
" *Or, made her fruteful.*
g Because fruefulnes came of Gods blessing, who said, Increase and multiplie: barenes was counted as a curse.
" *Or, tried by experience.*

29 But he said vnto him, Thou knowest, what seruice I haue done thee, and in what taking thy cattel hathe bene || vnder me.

30 For the litle, that thou haddest before I came, is increased into a multitude: and the Lord hathe blessed thee " by my comming: but now when shal h I trauel for mine owne house also?

31 Then he said, What shal I giue thee? And Iaakob answered, Thou shalt giue me nothing at all: if thou wilt do this thing for me, I wil returne, fede, *and* kepe thy shepe.

32 I wil passe through all thy flockes this day, *and* || separat from them all the shepe with litle spottes and great spottes, & all || blake lambes among the shepe, and thé great spotted, and litle spotted among the goates: i and it shal be my wages.

33 So shal my k righteousnes answere for me hereafter, when it shal come for my rewarde before thy face, & euerie one that hathe not litle or great spottes among the goates, and blacke among the shepe, thesame shalbe || theft with me.

34 Then Laban said, Go to, wolde God it might be according to thy saying.

35 Therefore || he toke out the same day the he goates that were party coloured and with great spottes, and all the she goates with litle and great spottes, *and* all that had white in them, and all the || blacke among the shepe, & put them in the keping of his sonnes.

36 And he set thre daies iourney betwene him selfe and Iaakob, & Iaakob kept the rest of Labans shepe.

37 ¶ Then Iaakob l toke roddes of grene popular, and of hasel, and of the chesnut tre, and pilled white strakes in them, and made the white appeare in ŷ roddes.

38 Thē he put the roddes, which he had pilled, in the gutters *and* watering troghes, when the shepe came to drinke, before the shepe: (for thei were in heate, when thei came to drinke)

39 And the shepe || were in heate before the roddes, & *afterward* broght forthe yong of party coulour, and with smale & great spottes.

40 And Iaakob parted these lambes, and turned the faces of the flocke towards *these lambes* party couloured and all maner of blacke, among the shepe of Laban: so he put his owne flockes by them selues, & put them not with Labans flocke.

41 And in euerie ramming tyme of the m stronger shepe, Iaakob laied the roddes before the eies of the shepe in the gutters that thei might conceiue before the roddes.

42 But when the shepe were feble, he put them not in: and so the febler were Labans, and the stronger Iaakobs.

43 So the man encreased excedingly, and had manie flockes, and maide seruants, and men seruants, and camels and asses.

CHAP. XXXI.

1 Labans children murmure against Iaakob. 3 God commandeth him to returne to his countrey. 14 The care of God for Iaakob. 19 Rahel steleth her fathers idoles. 23 Laban followeth Iaakob. 44 The couenant betwene Laban and Iaakob.

1 NOw he heard the a wordes of Labans sonnes, saying, Iaakob hathe taken away all that was our fathers, and of our fathers goods hathe he gotten all this honour.

2 Also Iaakob behelde the countenance of Laban, " that it was not towards him as in times past:

3 And the Lord had said vnto Iaakob, Turne againe into the land of thy fathers, and to thy kinred, and I wil be with thee.

4 Therefore Iaakob sent and called Rahel and Leah to the field vnto his flocke.

5 Then said he vnto them, I se your fathers countenance, that it is not towarde me as it was wonte, and the b God of my father hathe bene with me.

6 And ye knowe that I haue serued your father with all my might.

7 But your father hathe deceiued me, and changed my wages || ten times but God suffred him not to hurt me.

8 If he thus said, The spotted shalbe thy wages, then all the shepe bare spotted: & if he said thus, The partie couloured shal be thy reward, then bare all the shepe particoloured.

9 Thus hathe c God taken awaie your fathers || substance, and giuen it me.

10 ¶ For in ramming time I lifted vp mine eies and sawe in a dreame, and beholde, the he goates leaped vpō the she goates, that were partie coloured with litle and great spottes spotted.

11 And the Angel of God said to me in a dreame, Iaakob. And I answered, Lo, I am here.

12 And he said, lift vp now thine eies, and se all the he goates leaping vpon the she goates that are partie coloured, spotted with litle & great spottes: for I haue sene all that Laban doeth vnto thee.

13 d I am the God of Beth-el, where thou *anointedst the piller, where thou vowedst a vowe vnto me. Now arise, get thee out of this countrei & returne vnto the

h The ordre of nature requireth that euerie one prouide for his owne familie.

i That which shal here after be thus spotted.

k God shal testifie for my righteous dealing by rewarding my labours.

l Iaakob herein vsed no deceit: for it was Gods commandement as he declareth in the next chapters, ver. 9. and 11.

m As they which toke the ram about Septembre, & broght forthe about marche: so the febler in marche, & lambde in Septembre.

a The children vttered in wordes that which the father dissembled in heart, for the couetous think ŷ whatsoeuer thei can not snatche, is pluck from them.

b The God whome my father worshipped.

c This declareth that the thing which Iaakob did before, was by Gods commandemēt, & not through deceite.

d This Angel was Christ who appeared to Iaakob in Bethel: & hereby appeareth he had taught his wiues the feare of God: for he talketh as though they knewe this thing *Chap. 28. 18*

the land where thou wast borne.
14 Then answered Rahel and Leah, and said vnto him, Haue we anie more porcion and enheritance in our fathers house?
15 Doeth not he count vs as strangers? for he hathe [e] solde vs, and hathe eaten vp & consumed our monie.
16 Therefore all the riches, which God hathe taken from our father, is ours and our childrens: now then whatsoeuer God hathe said vnto thee do it.
17 ¶ Then Iaakob rose vp, and set his sonnes and his wiues vpon camels.
18 And he caried awaye all his flockes, and all his substance which he had gotten, *to wit*, his riches, which he had gotten in Padan Aram, for to go to Izhak his father vnto the land of Canaan.
19 When Laban was gone to sheare his shepe, then Rahel stale her fathers [f] idoles.
20 Thus Iaakob [g] stale awaie the heart of Laban the Aramite: for he tolde him not that he fled.
21 So fled he with all that he had, & he rose vp, and passed the [h] riuer, and set his face toward mount Gilead.
22 The third day after was it tolde Laban, that Iaakob fled.
23 Then he toke his [i] brethren with him, & followed after him seuen dayes iourney, and [k] ouertoke him at mount Gilead.
24 And God came to Laban the Aramite in a dreame by night, and said vnto hm, Take hede that thou speake not to Iaakob [l] ought saue good,
25 ¶ Then Laban ouertoke Iaakob, & Iaakob had pitched his tent in the mount: & Laban also with his brethren pitched vpon mount Gilead.
26 Then Laban said to Iaakob, What hast thou done? [m] thou hast euen stollen away mine heart & caried away my daughters as though they had bene take captiues with the sworde.
27 Wherefore diddest thou flee so secretly & steale away from me, & diddest not tel me, that I might haue sent thee forthe with mirth & with songs, with timbrel & with harpe?
28 But thou hast not suffered me to kisse my sonnes and my daughters: now thou hast done foolishly in doing *so*.
29 I am [n] able to do you euil but the [o] God of your father spake vnto me yester night, saying, Take hede that thou speake not to Iaakob ought saue good.
30 Now though thou wentest thy way, because thou greatly longedst after thy fathers house: *yet* wherefore hast thou stollen my gods?
31 Then Iaakob answered, & said to Laban, Because I was afraid, & thoght that thou woldest haue taken thy daughters from me.
32 *But* with whome thou findest thy gods, [p] let him not liue, Serche thou before our brethren what I haue *of thine*, and take it to thee (but Iaakob wist not that Rahel had stollen them)
33 Then came Laban into Iaakobs tent, & into Leahs tent, and into the two maides tentes, but founde *them* not, so he went out of Leahs tent, & entred into Rahels tent.
34 (Now Rahel had taken the idoles & put them in the camels [q] litter & sate downe vpon them) & Laban serched all the tent but founde *them* not.
35 Then said she to her father, "My lord, be not angry that I can not rise vp before thee: for the custome of women *is* vpon me: so he serched, but found not the idoles.
36 ¶ Then Iaakob was wroth, & chode with Laban: Iaakob also answered and said to Laban, What haue I tresspaced? what haue I offended, that thou hast pursued after me?
37 Seing thou hast serched all my stuffe, what hast thou founde of all thine housholde stuffe? put it here before my brethren and thy brethren, that they may iudge betwene vs bothe.
38 This twenty yere I haue bene with thee: thine ewes and thy goates haue not [r] cast their yong, & the rams of thy flocke haue I not eaten.
39 "Whatsoeuer was torne, *of beastes*, I broght it not vnto thee, *but* made it good my selfe, *of mine hande diddest thou require it, were it* stollen by day or stollen by night.
40 I was in the day consumed with heat, and with frost in the night, and my [s] slepe departed from mine eies,
41 Thus haue I bene twenty yere in thine house, and serued thee fourteenth yeres for thy two daughters, and six yeres for thy shepe, and thou hast changed my wages ten times.
42 Except the God of my father, the God of Abraham, & the [t] feare of Izhak had bene with me, surely thou haddest sent me awaye now empty: *but* God behelde my tribulacion, & the labour of mine handes, & rebuked *thee* yester night.
43 Then Laban answered, & said vnto Iaakob, These daughters are my daughters, and these sonnes are my sonnes, and these shepe are my shepe, and all that thou seest, is mine, and what can I do this day vnto these my daughters, or to their sonnes which they haue borne?
44 Now therefore [u] come and let vs make a couenant, I and thou, which may be a witnes betwene me and thee.

e For they were giuen to Iaakob in recompence of his seruice: which was a kinde of sale.

f For so the worde here signifieth, because Laban calleth the gods, vers. 30.

g *Or, went away priuely from Laban.*

h *Or, Euphrates.*

i *Or, kinsfolkes & friends*
k *Or, ioyned with him.*

l *Ebr. from good to euel.*

m *Or, coueighed thy selfe away priuely.*

n *power is in mine hand.*

o He was an idolater, and therfore wold not acknollage the God of Iaakob for his God.

p *Or, let him dye.*

q *Or, strawe, or, saddle.*

r *Ebr. let, not angre be in the eyes of my lord*

s *Or, bene hiden.*
t *Ebr. the torne, or taken by pray. Exod. 22, 12*

u *Or, I slept not.*

h That is, the God whome Izhak did feare & reuerence.

i His conscience reproued him of his misbehauiour toward Iaakob and therefore moued him to seke peace.

45 Then toke Iaakob a stone, and set it vp *as* a piller:
46 And Iaakob said vnto his brethren, Gather stones: who broght stones, and made an heape, and they did eat there vpon the heape.
47 And Laban called it [n] Iegar-sahadutha, and Iaakob called [k] Galeed.
48 For Laban said, This heape is witnes betwene me & thee this day: therefore he called the name of it Galeed. Also *he called it*
49 [l] Mizpah, because he said, The Lord loke betwene me & thee, when we shalbe departed one from another,
50 If thou shalt vexe my daughters, or shalt take [m] wiues beside my daughters: *there is* no man with vs, beholde, God *is* witnes betwene me and thee.
51 Moreouer Laban said to Iaakob, Beholde this heape, & beholde, the piller, which I haue set betwene me and thee,
52 This heape *shalbe* witnes, and the piller *shalbe* witnes, that I wil not come ouer this heape to thee, and that thou shalt not passe ouer this heape & this piller vnto me for euil.
53 The God of Abraham, & the God of [n] Nahor, & the God of their father be iudge betwene vs: but Iaakob sware by the [o] feare of his father Izhak.
54 Then Iaakob did offre a sacrifice vpon the mount, and called his brethren to eat [p] bread. and they did eat bread, & taried all night in the mount.
55 And early in the morning Laban rose vp and kissed his sonnes & his daughters, & [p] blessed them, and Laban departing, went vnto his place againe.

[n] *Or, he ape of wittnes.*
k The one nameth the place in the Syrian tongue, & the other in the Hebrewe tongue.
[l] *Or, watch tower.*
l To punishe the trespacer.
m Nature cõpelleth him to condemne that vice, wherunto through couetousnes he forced Iaakob.
n Beholde, how the idolaters mingle the true God with their fayned gods.
o Meaning, by the true God whome Izhak worshipped.
[p] *Or, meat.*
p We se that there is euer some sede of the knollage of God in the hearte of the wicked.

CHAP. XXXII.

1 God conforteth Iaakob by his [a] Angels. 9,10 He praieth vnto God confessing his Vnworthines. 13 He sendeth presentes vnto Esau. 24,28 He wrestled with the Angel who nameth him Israel.

1 NOw Iaakob went forthe on his iourney & the Angels of God met him.
2 And when Iaakob sawe them, he said, [a] This is Gods hoste, & called the name of the same place Mahanaim.
3 Then Iaakob sent messengers before him to Esau his brother, vnto the land of Seir into the countrey of Edom:
4 To whome he gaue commandement, saying, Thus shal ye speake to my [b] lord Esau: Thy seruant Iaakob saith thus, I haue bene a stranger with Laban & taried vnto this time.
5 I haue beues, also & asses, shepe, & men seruantes, and women seruantes, and haue sent to shewe my Lord, that I may finde grace in thy sight.
6 ¶So the messengers came againe to Iaakob, saying, We came vnto thy brother Esau, and he also commeth against thee and foure hundreth men with him.
7 Then Iaakob was [c] greatly afraid, and was sore troubled, & deuided the people that was with him, and the shepe, and the beues, and the camels into two companies.
8 For he said, if Esau come to the one companie and smite it, the other companie shal escape.
9 ¶Moreouer Iaakob said, O God of my father Abraham, and God of my father Izhak: Lord, which saidest vnto me, Returne vnto thy countrei & to thy kinred, and I wil do thee good,
10 I am not [q] worthie of the least of all the mercies & all ý trueth, which thou hast shewed vnto thy seruant: For with my [d] staffe came I ouer this Iorden, and now haue I gotten two bandes.
11 I pray thee, Deliuer me from the hand of my brother, from the hand of Esau: for I feare him, lest he wil come and smite me, & the [e] mother ypon the children.
12 For thou saidest, I wil surely do thee good, and make thy sede as the sand of the sea, which can not be nombred for multitude.
13 ¶And he taried there the same night, & toke of that which came to hand, a [f] presente for Esau his brother:
14 Two hundreth she goates and twenty he goates, two hundreth ewes and twentie rammes:
15 Thirty milche camels with their coltes, fourtie kine, & ten bullockes, twentie she asses and ten foles.
16 So he deliuered them into the hand of his seruantes, euerie droue by them selues, & said vnto his seruants, Passe before me, and put a space betwene droue & droue.
17 And he commanded the formest, saying, If Esau my brother mete thee, and aske thee, saying, Whose *seruãt* art thou? & whither goest thou? and whose are these before thee?
18 Then thou shalt say, *they be* thy seruant Iaakobs: it is a present sent vnto my lord Esau: and beholde, he him selfe also is behinde vs.
19 So likewise commanded he the secõde & the third, & all that followed the droues, saying, After this maner, ye shal speake vnto Esau, when ye finde him.
20 And ye shal say moreouer, Beholde, thy seruant Iaakob *commeth* after vs (for he thoght, I [g] wil appease his wrath with the present that goeth before me, and afterward I wil se his face: it may be that he wil [r] accept me)

a He acknollageth Gods benefits: who for the preseruation of his sendeth hostes of Angels.
b He reuerenced his brother in wordlie things, because he chiefely loked to be preferred to the spiritual promes.
d [q] Albeit he was comforted by the Angels, yet the infirmitie of the flesshe doeth appeare.
[q] *Ebr. I am lesse then all thy mercies.*
d That is, poore, & without all prouision.
e Meaning he wil put all to death: this prouerbe commeth of them which kille the birde together with her yong ones.
f Not distrusting Gods assistance, but vsing such meanes as God had giuen him.
g He thoght it no losse to departe with these goods, to the intent he might follow the vocation wherunto God called him.
[r] *Ebr. receiue my face.*

21 So

21 So went the present before him: but he taried that night with the companie.
22 And he rose vp the same night, and toke his two wiues, and his two maides, and his eleuen children, & went ouer the forde Iabbok.
23 And he toke them, & sent them ouer the riuer, & sent ouer that he had.
24 ¶ When Iaakob was left him selfe alone, there wrestled a h mā with him vnto the breaking of the day.
25 And he sawe that he colde not i preuaile against him: therefore he touched ỹ holow of his thigh, & the holow of Iaakobs thigh was losed, as he wrestled with him.
26 And he said, Let me go, for the morning appeareth. Who answered, * I wil not let thee go except thou blesse me.
27 Then said he vnto him, What is thy name? And he said, Iaakob.
28 Then said he, * Thy name shal be called Iaakob no more, but Israél: because thou hast had k power with God. ỹ shalt also preuaile with men.
29 Then Iaakob demanded, saying, Tel me, I pray thee, thy name. And he said, Wherefore now doest thou aske my name? And he blessed him there.
30 And Iaakob called the name of the place, Peniél: for, *said he*, I haue sene God face to face, and my ℓ life is preserued.
31 And ỹ sunne rose to him as he passed Peniél, and he l halted vpon his thigh.
32 Therefore the children of Israél eat not of the sinew that shranke in the holow of the thigh, vnto this day: because he touched the sinew that shranke in the holow of Iaakobs thigh.

h That is, God in forme of mā.
i For God assaileth his with ỹ one hand, & vpholdeth them with the other.
Ose.12,4
Cha.35,10.
k God gaue Iaakob bothe power to ouercome & also the praise of the victorie.
ℓ Or, soule.
l The faithful so ouercome their tētations that thei fele ỹ smart thereof, to the intent ỹ thei shulde not glorie, but ỹ in their humilitie.

CHAP. XXXIII.

Esau and Iaakob mete and are agreed. 11. Esau receiueth his gifts. 19 Iaakob byeth a possession, 20. And buyldeth an altar.

1 AND as Iaakob lift vp his eies, and loked, beholde, Esau came, and with him foure hundreth men: and he a deuided the children to Leah, and to Rahel, and to the two maides.
2 And he put the maides, & their childrē formost, and Leah and her children after, and Rahel, and Ioseph hindermost.
3 So he went before thē and b bowed him selfe to the grounde seuen times, vntil he came nere to his brother.
4 Then Esau ran to mete him and embraced him, and fel on his necke and kissed him, and thei wept.
5 And he lift vp his eies, and sawe the women, and the children, and said, Who are these with thee? And he answered, *Thei* are the children whome God of his grace hathe giuen thy seruant.
6 Then came the maides nere, thei, and their children, and c bowed them selues.
7 Leah also with her children came nere and made obeisance: and after Ioseph & Rahél drewe nere and did reuerence.
8 Then he said, What meanest thou by all this drowe, which I met? Who answered, *I haue sent it*, that I maie finde fauour in the sight of my lord.
9 And Esau said, I haue ynough, my brother: kepe that thou hast to thy selfe.
10 But Iaakob answered, Nay, I pray thee: if I haue founde grace now in thy sight, then receiue my present at mine hand: for d I haue sene thy face, as though I had sene the face of God, Because thou hast accepted me.
11 I praie thee take my blessing, that is broght thee: for God hathe had mercie on me, & therefore I haue all things: so he e compelled him, and he toke it.
12 And he said, Let vs take our iourney & go, and I wil go before thee.
13 Then he answered him, My lord knoweth, that the children *are* tendre, and ỹ ewes & kine with yong vnder mine hād: & if thei shulde ouerdriue them one day all the flocke wolde dye.
14 Let now my lord go before his seruāt and I wil driue softly, according to the passe of the cattel, which is before me, and as the children be able to endure, vntil f I come to my lord vnto Seir.
15 Then Esau said, I wil leaue then some of my folke with thee. And he answered What *nedeth* this? let me finde grace in the sight of my lord.
16 ¶ So Esau returned, *and went* his way that same day vnto Seir.
17 And Iaakob went forwarde towarde Succoth, & buylt him an house, and made boothes for his cattel: therefore he called the name of the place Succoth.
18 ¶ Afterwarde, Iaakob came safe to Shechém a citie, which is in the land of Canaan, when he came from Padan Arā, and pitched before the citie.
19 And there he boght a parcel of grounde, where he pitched his tent, at the hād of the sonnes of Hamor Shechems father, for an hundreth ' pieces of money.
20 And he set vp there an altar, and called it, The mightie God of Isaél.

a That if the one part were assailed, the other might escape.
b By this gesture he partly did reuerence to his brother, & partely praied to God to mitigate Esaus wrath.
c Iaakob and his familie are the image of ỹ Church vnder ỹ yoke of tyrāts, which for feare are broght to subiection.
d In ỹ that his brother imbraced him so louingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence.
ℓ Or, gift.
e By earnest intreatie.
f He promised that which (as semeth) his minde was not to performe.
ℓ Or, tentes.
ℓ Or, mesopotamia.
' Or, lambes, or, money so marked.
g He calleth ỹ signe the thing, which it signifieth, in token ỹ God had mightely deliuered him.

CHAP. XXXIIII.

Dinah is rauished. 8 Hamor asketh her in mariage for his sonne. 22 The Shechemites are circumcised at the requeste of Iaakobs sonnes, and the persuasiō of Hamor. 25 The whoredome is reuenged. 28 Iaakob reproueth his sonnes.

1 Then

1 THen Dinah the daughter of Leah, which she bare vnto Iaakob, [a]went out to se the daughters of that countrey.
2 Whome when Shechem the sonne of Hamor the Hiuite lord of that countrie sawe, he toke her, and lay with her, & [”] defiled her.
3 So his heart claue vnto Dinah ý daughter of Iaakob: and he loued the maide, & [”] spake kindely vnto the maide.
4 Then said Shechem to his father Hamor, saying, [b] Get me this maide to wife.
5 (Now Iaakob heard that he had defiled Dinah his daughter; and his sonnes were with his cattel in the field: therefore Iaakob helde his peace, vntil they were come)
6 ¶ Then Hamor the father of Shechem went out vnto Iaakob to commune with him.
7 And when the sonnes of Iaakob were come out of the field and heard it, it grieued the men, & they were very angrie, because he had wroght [#] vilennie in Israél, in that he had lien with Iaakobs daughter: [”] which thing ought not to be done.
8 And Hamor communed with them, saying, The soule of my sonne Shechem longeth for your daughter: geue her him to wife, I pray you.
9 So make [#] affinitie with vs: giue your daughters vnto vs, and take our daughters vnto you,
10 And ye shal dwel with vs, and the land shal be before you: dwel, and do your businesses in it, and haue your possessions therein.
11 Shechem also said vnto her father and vnto her brethren, [c] Let me finde fauour in your eies, and I wil giue what soeuer ye shal appoint me,
12 [”] Aske of me abundantly bothe dowrie and giftes, & I wil giue as ye appoint me: so that ye giue me the maide to wife.
13 Then the sonnes of Iaakob answered Shechém and Hamor his father, talking among them selues deceitfully, because he had defiled Dinah their sister,
14 And they said vnto them, [d] We can not do this thing, to giue our sister to an vncircumcised man: for that were a [d] reproffe vnto vs.
15 But in this wil we consent vnto you, if ye wil be as we *are*, that euerie mã childe among you be [e] circumcised:
16 Then wil we giue our daughters to you, and we wil take your daughters to vs, and wil dwel w̄ you, and be one people
17 But if ye wil not hearken vnto vs to be circumcised, then wil we take our daughter & departe.
18 Now their wordes pleased Hamor, and Shechem Hamors sonne.
19 And the yong man deferede not to do the thing because he loued Iaakobs daughter: he was also the moste set by of all his fathers house.
20 Then Hamor and Shechem his sonne went vnto the [f] gate of their citie, & communed with the men of their citie, saying,
21 These men are [g] peaceable with vs: & that they may dwel in the land, and do their affaires therein (for beholde, the land hathe roume ynough for them) let vs take their daughters to wiues, and giue them our daughters.
22 Onely herein wil ý men consent vnto vs for to dwel with vs, and to be one people, if all the men children among vs be circumcised as they are circumcised.
23 Shal not [h] their flockes and their substance and their cattel be ours? onely let vs consent *herein* vnto them, and they wil dwel with vs.
24 And vnto Hamor, & Schechem his sonne hearkened all that went out of the gate of his citie: and all the men children were circumcised, *euen* all that went out of the gate of his citie
25 And on the third day (whē thei were sore) two of the sonnes of Iaakob, [i] Simeon and Leui, Dinahs brethren toke ether of them his sworde & went into the citie boldely, and slewe [k] euerie male.
26 Thei slewe also Hamor and Shechem his sonne with the [”] edge of the sworde, & toke Dinah out of Shechems house, and went their way.
27 *Againe* the *other* sonnes of Iaakob came vpon the dead, and spoiled the citie, because they had defiled their sister.
28 Thei toke their shepe, and their beues and their asses, and what soeuer was in ý citie, and in the fields.
29 Also they caried away captiue and spoiled all their goods, and all their children and their wiues, and all that was in the houses.
30 Then Iaakob said to Simeon and Leui, Ye haue troubled me, & made me [#] stinke among the inhabitants of the lãd, *as wel* the Canaanites, as the Perizzites, and I being fewe in nombre, they shal gather them selues together against me, and slay me, *and* so shal I, and my house be destroied.
31 And they answered, Shulde he abuse our sister as a whore?

CHAP. XXXV.

Iaakob at Gods commandement goeth vp to Bethél. 2 He reformeth his housholde. 8 Deborah dyeth. 12 The land of Canaan is promised him. 18 Rabel dyeth in labour 22 Reuben lieth with is fathers concubine. 30 The death of Izhak.

1 Then

a This exaple teacheth that to muche liberte is not to be giuen to youthe
” *Eb humbled he.*
” *Ebr. spake to the heart of the maide.*
b This proueth that the consent of parents is requisite in mariage, seing the very infideles did also obserue it as a thing necessarie.
Or folie.
” *Ebr. and it shal not be so done.*
Or, mariage
c *Or grant my request.*
” *Eb multiply greatly the dowry.*
d They made ý holy ordinãce of God a meane to compasse their wicked purpose.
e As it is abomination for them that are baptized to ioyne w̄ infideles.
e Their faute is the greater, in that they make religion a cloke for their craft.
f For the people vsed to assemble there, and iustice was also ministred.
g Thus many pretend to speke for a publike profit, when they only speke for their owne priuate gaine and commoditie.
h Thus they lacke no kinde of persuasion, which preferre their owne cõmodities before the common welth.
i For thei were the chief of the compagnie.
Cha. 49, 6
k The people are punished with their wicked princes.
” *Ebr. mouthe of the sworde.*
Or, to be abhorred.

1 THen [a] God said to Iaakob: Arise, go vp to Bethél & dwel there, & make there an altar vnto God, that appeared vnto thee, *when thou fleddest from Esau thy brother.

2 Then said Iaakob vnto his housholde, & to all that were with him, Put away the strange gods that are among you, & [b] clense your selues, and change your garments:

3 For we wil rise and go vp to Beth-el, and I wil make an altar there vnto God, which heard me in the day of my tribulacion, & was with me in the way which I went.

4 And they gaue vnto Iaakob all the strange gods, which *were* in their hands, and all their [c] earings which were in their eares: and Iaakob hid them vnder an oke, which was by Shechem.

5 Then they went on their iourney, and the [d] feare of God was vpon the cities, that were round about them: so that thei did not followe after the sonnes of Iaakob.

6 ¶So came Iaakob to Luz, which is in the land of Canaan: (the same is Beth-el) he and all the people that was with him.

7 And he buylt there an altar, & *had called the place, The God of Beth-el, because that God appeared vnto him there, when he fled from is brother.

8 Then Deborah Rebekahs nourse dyed, and was buryed beneth Beth-el vnder an oke: and he called the name of it [e] Allon bachuth.

9 ¶Againe God appeared vnto Iaakob, after he came out of Padan Aram, and blessed him.

10 Moreouer God said vnto him, Thy name is Iaakob: thy name shal be no more called Iaakob, but *Israel shalbe thy name: and he called his name Israel.

11 Againe God said vnto him, I am God [f] all sufficient. growe, & multiplie: a natiō & a multitude of nations shal spring of thee, and Kings shal come out of thy loynes.

12 Also I wil giue ye land, which I gaue to Abraham and Izhak, vnto thee: & vnto thy sede after thee wil I giue that land.

13 So God [e] ascended from him in the place where he had talked with him.

14 And Iaakob set vp a piller in the place where he talked with him, a piller of stone, and powred drinke offring thereon: also he powred oyle thereon.

15 And Iaakob called the name of the place, where God spake with him, Beth-el.

16 Then they departed from Beth-el, & when there was [f] about halfe a daies iourney of grounde to come to Ephrath, Rahel trauailed, and in trauailing she was in peril.

17 And when she was in peines of her labour, the midwife said vnto her, Feare not: for thou *shalt haue* this sonne also.

18 Then as she was about to yelde vp the goste (for she dyed) she called his name Ben-oni, but his father called him Beniamin.

19 Thus dyed Rahel, & was buryed in the way to Ephrath, which is Bethlehem.

20 And Iaakob set a [g] piller vpon her graue: This is the piller of Rahels graue vnto this day.

21 ¶Then Israel went forwarde, & pitched his tent beyonde Migdal-éder.

22 Now, when Israél dwelt in that land, Reubén went, and [h] laye * with Bilhah his fathers concubine, and it came to Israels eare. And Iaakob had twelue sonnes.

23 The sonnes of Leah: Reuben Iaakobs eldest sonne, and Simeon, & Leui, & Iudah, & Issachar, & Zebulun.

24 The sonnes of Rahel: Ioseph and Beniamin.

25 And the sonnes of Bilhah Rahels maide: Dan and Naphtali.

26 And the sonnes of Zilpah Leahs maide: Gad and Asher. these are the sonnes of Iaakob, which were borne him in Padan Aram.

27 ¶Then Iaakob came vnto Izhak his father to Mamré a citie of Arbah: this is Hebron, where Abraham and Izhak were strangers.

28 And the daies of Izhak were an hundreth and foure score yeres.

29 And Izhak gaue vp the goste and dyed, and was * gathered vnto his people, being olde and ful of daies: & his sonnes Esau and Iaakob buryed him.

CHAP. XXXVI.

2 The wiues of Esau. 7 Iaakob and Esau are riche. 9 The genealogie of Esau. 24 The finding of mules.

1 NOw these are the [a] generations of Esau, which is Edom.

2 Esau toke his wiues of the [b] daughters of Canaan: Adah the daughter of Elon an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hiuite,

3 And *toke* Basemath Ishmaels daughter, sister of Nebaioth.

4 And *Adah bare vnto Esau, Eliphaz: & Basemath bare Reuél.

5 Also Aholibamah bare Ieush, & Iaalam and Korah: these are the sonnes of Esau * which were borne to him in the land of Canaan.

6 So Esau toke his wiues and his sonnes, & his daughters, & all the soules of his house, and his flockes, and all his cattel, and all his substance, which he had gotten

a God is euer at hand to succour his in their troubles. *Chap. 28.13*

b That by this out warde act they shuld shewe their inwarde repentance.

c For therein was some signe of superstition as in tablets & Agnus dei.

d Thus, notwithstanding the inconuenience that came before, God deliuered Iaakob.

Cha. 28.19

e *Or, oke of lamentation.*

Chap. 32.28

f *Or, almightie.*

g As God is said to descend, when he sheweth some signe of his presence: so he is said to ascende, when the visiō is ended.

f The Ebrewe worde signifieth as muche grounde as one may go from bayte to bayte, which is taken for halfe a days iourney.

Beniamin.

g The ancient fathers vsed this ceremonie to testifie their hope of the resurrection to come which was not generally reuealed

h This teacheth that the fathers were not chosen for their merites, but by Gods onely mercies, whose election by their fautes was not changed. *Cha. 48.7*

Cha. 25.8.

a This genealogie declareth that Esau was blessed temporally, & that his fathers blessing toke place in worldlie things

b Besides those wiues where of is spoken, chap. 26.34 *1 Chro. 1.28*

tein the land of Canaan, & [c] went into *an other* countrei from his brother Iaakob.

7 For their riches were so great that they colde not dwel together, & the land, wherein they were strangers, colde not receiue them because of their flockes.

8 * ¶ Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 ¶ So these are the generacions of Esau father of Edom in mount Seir.

10 These are the names of Esaus sonnes: * Eliphaz, the sonne of Adah, the wife of Esau, & Reuél the sonne of Bashemath, the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatám, and Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, & bare vnto Eliphaz, Amalek: these be the sonnes of Adah Esaus wife.

13 ¶ And these are the [b] sonnes of Reuél: Nahath, and Zerah, Shammah, and Mizzah: these were the sonnes of Bashemath Esaus wife.

14 ¶ And these were the sonnes of Aholibamah the daughter of Anah, [a] daughter of Zibeon Esaus wife: for she bare vnto Esau, Ieush, and Iaalam, and Korah.

15 ¶ These were [d] Dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau: duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, duke Amalek: these are the dukes *that came* of Eliphaz, in the land of Edom: these were [y] sonnes of Adah.

17 ¶ And these are the sonnes of Reuél Esaus sonne: duke Náhath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes *that came* of Reuél in the land of Edom: these are the [b] sonnes of Bashemath Esaus wife.

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: Duke Ieush, duke Iaalam, duke Korah. these dukes *came* of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, & these are the dukes of them: This *Esau* is Edom.

20 ¶ * These are the sonnes of Seir the Horite, which [e] inhabited the land *before* Lotan, and Shobal, and Zibeon, and Anah.

21 And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were, Hori & Hemam, and Lotans sister *was* Timna.

23 And the sonnes of Shobal were these: Aluan, and Manahath, and Ebal, Shepho And Onam.

24 And these are the sonnes of Zibeon: bothe Aiah, & Anah: this was Anah that founde [f] mules in the wildernes, as he fed his father Zibeons asses.

25 And the children of Anah were these: Dishon & Aholibamah, the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, & Eshban, & Ithran, & Cheran.

27 The sonnes of Ezer are these: Bilhan, & Zaauan, and Akan.

28 The sonnes of Dishan are these: Vz, and Aran.

29 These are the dukes of the Horites: duke Lotan, duke Shobal, duke Zibeō, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishā: these be the dukes of the Horites, after their dukedomes in the land of Seir.

31 ¶ And these are the [g] Kings that reigned in the land of Edom, before there reigned *any* King ouer the children of Israel.

32 Then Béla the sonne of Beor reigned in Edom, and the name of his citie *was* Dinhabah.

33 And when Béla dyed, Iobab the sonne of Zérah of Bozra reigned in his stede.

34 When Iobab also was dead, Husham of the land of Temani reigned in his stede.

35 And after the death of Husham, Hadad the sonne of Bedad, which slewe Midian in the field of Moab, reigned in his stede, and the name of his citie *was* Anith.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stede.

37 When Samlah was dead, Shaul of [h] Rehoboth by the riuer, reigned in his stede.

38 When Shaul dyed, Baal-hanā the sonne of Achbor reigned in his stede.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stede, and the name of his citie *was* Pau, & his wiues name Mehetabel the daughter of Matred, the [i] daughter of Mezahab.

40 Then these are the names of the dukes of Esau according to their families, their places *and* by their names: duke Timna, duke Aluah, duke Ietheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Temā, duke Mibzar,

43 Duke Magdiél, duke Iram: these be the dukes of Edom, according to their habitacions, in the land of there inheritance. This Esau is the father of [i] Edom.

CHAP. XXXVII.

2 Ioseph accuseth his brethrē. 5 He dreameth

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e Here in appareth Gods prouidence, w̄ causeth ỹ wicked re giue place to the godlie ỹ Iaakob might enioye Canaan according to Gods promes. *Iosh.24.4*

h Or the Edomites. *1.Chro.1.35*

b Or, nephewes.

a Or, niece.

b Or, chief mē. d If Gods promes be so sure towardes them, which are not of his houshalde, how muche more wil he performe the same to vs?

b Or, nephewes

b Or, nephewes

1.Chro.1.38

e Before that Esau did there inhabit.

f Who not contented & those kindes of beastes, w̄ God had created, found out the monstruous generacion of mules betwene ỹ asse and the mare.

g The wicked rise vp sodenly to honour, and perish as quickely: but the inheritance of the children of God cōtinueth euer. *psal.101.28*

h Which citie is by the riuer Euphrates.

b Or, niece.

i Of Edom came the Idumeans.

Dominus Iacob

and is hated of his brethren. 28 They sel him to the Ishmaelites. 34 Iaakob bewaileth Ioseph.

37 1 IAakob now dwelt in the land, wherein his father was a stranger, in the land of Canaan.

2 These are the [a] generacions of Iaakob, *when* Ioseph was seuenteth yere olde: he kept shepe with his brethrē, & the childe was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wiues.
And Ioseph brought vnto their father their euil [b] saying.

3 Now Israel loued Ioseph more then all his sonnes, because he begate him in his olde age, and he made him a coate of many [c] colours.

4 So when his brethren sawe that their father loued him more then all his brethrē then thei hated him, and colde not speake peaceably vnto him.

5 ¶ And Ioseph [e] dreamed a dreame, and tolde his brethren, who hated him so muche the more.

6 For he said vnto them, Heare, I pray you, this dreame which I haue dreamed.

7 Beholde now, we were binding sheues in the middes of the field: & lo, my sheefe arose and also stode vpright, & beholde, your sheues compassed rounde about, and did reuerence to my sheefe.

8 Then his brethren said to him, What, shalt thou reigne ouer us, and rule vs? or shalt thou haue altogether dominion ouer vs? And thei [d] hated him so muche ẏ more, for his dreames, & for his wordes.

9 ¶ Againe he dreamed an other dreame, & tolde it his brethren, & said, Beholde, I haue had one dreame more, and beholde, the sunne and the moone and eleuen starres did reuerence to me.

10 Then he tolde it vnto his father & to his brethren, and his father [g] rebuked him. & said vnto him, What is this dreame, which thou hast dreamed? shal I, & thy mother, and thy brethren come in dede and fall on ẏ grounde before thee?

11 And his brethren enuied him, but his father [f] noted the saying.

12 ¶ Then his brethren went to kepe their fathers shepe in Shechem.

13 And Israel said vnto Ioseph, Do not thy brethren kepe in Shechém? come & I wil send thee to them.

14 And he answered him, I am here. Thē he said vnto him, Go now, se whether it be wel with thy brethren, and how the flockes prosper, and bring me worde againe. So he sent him from the vale of Hebron, and he came to Shechém.

15 ¶ Then a man founde him: for lo, he was wandring in the field, and the man asked him, saying, What seekest thou?

16 And he answered, I seke my brethren: tel me, I pray thee, where they kepe shepe.

17 And the man said, They are departed hence: for I heard them say, Let vs go vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

18 And when thei saw him a far of, euen before he came at them, thei [g] conspired against him for to slaie him.

19 For thei said one to an other, Beholde, this [i] dreamer commeth.

20 Come now therefore, & let vs slaie him, and cast him into some pit, & we wil say, A wicked beast hathe deuoured him: then we shal se, what wil come of his dreames.

21 *But when Reubén heard *that*, he deliuered him out of their hands, & said, [*] Let vs not kil him.

22 Also Reubén said vnto them, Shed not blood, *but* cast him into this pit that is in the wildernes, & lay no hand vpon him. *Thus he said*, that he might deliuer him out of their hand, and restore him to his father againe.

23 ¶ Now whē Ioseph was come vnto his brethrē, thei stript Ioséph out of his coat, his perticoloured coate that was vpō him.

24 And thei toke him, & cast [h] him into a pit, & the pit *was* empty, without water in it.

25 Then thei sat them downe to eat bread: and thei lift vp their eies and loked, and beholde, there came a company of Ishmeelites from Gilead, and their camels laden with spicerie, and rosen, and myrrhe, and were going to carie it downe into Egypt.

26 Then Iudah said vnto his brethren, What auaileth it, if we slaie our brother, thogh we kepe his blood secret?

27 Come and let vs sel him to the Ishmeelites, and let not our hands be vpō him for he is our brother & our flesh: and his brethren obeied.

28 Then the *Midianites marchant men passed by, and thei drewe forthe, and lift Ioséph out of the pit, and solde Ioseph vnto the [i] Ishmeelites for twentie *pieces* of siluer: who broght Ioseph into Egypt.

29 ¶ Afterward Reubén returned to the pit, and beholde, Ioséph *was* not in the pit: then he rent his clothes,

30 And returned to his brethren, & said, The childe is not *yonder*, & I, whether shal I go?

31 And thei toke Iosephs coate, and killed a kid of the goates, and depped the coate in the blood.

32 So thei sent that particouloured coate, [k] and thei broght it vnto their father, & said, This haue we founde: se now, whether it be thy sonnes coate, or no.

33 Then

a That is, the storie of suche things as came to him and his familie, as cha. 5, 1.

b Or, slander.

b He complained of the euil wordes & iniuries, which thei spake & did against him.

c Or, pieces.

e God reueiled to him by a dreame, what shulde come to passe.

d The more ẏ God sheweth him selfe fauorable to his, the more doeth the malice of the wicked rage against them.

e Not despising the vision, but seking to appese his brethren.

f Or, kept diligently.

f He knewe ẏ God was autor of the dreame, but he vnderstode not the meaning.

g The holy Goste couereth not mens faultes, as do vaine writers which make vice vertue.

h Or, master of dreames.

Cha. 42, 22

* Ebr. let vs not smite his life.

h The hypocrisie appeareth in this that thei feared man more then God. & thogt it was not murther, if thei shed not his blood: or els had an excuse to couer their faute.

Wisd. 10, 13

Psal. 105, 17

i Moses writing according to the opinio of thē, which toke the Midianites and Ishmelites to be bothe one, doeth here confounde their names: as also appeareth vers. 36. and chap. 39, 1. or els he was first offred to ẏ Midianites, but solde to the Ishmaelites

k To wit, the messengers which were sent.

Gen.44,28

33 Then he knew it and said, *It is* my sonnes coat: a wicked beast hathe * deuoured him: Ioseph is surely torne in pieces.

34 And Iaakob rent his clothes, & put sackcloth about his loynes, & sorowed for his sonne a long season.

35 Then all his sonnes & all his daughters rose vp to cõforte him, but he wolde not be comforted, but said, 'Surely I wil go downe into the graue vnto my sonne mourning: so his father wept for him.

36 And the Midianites solde him into Egypt vnto Potiphar [1] an Eunuche of Pharaohs, *and* his [a] chief stuarde.

* *Or, I wil mourne for him so long as I liue.*

' Which worde doeth not all waie signifie him that is gelded, but also him ỹ is in some high dignitie.

[a] *Or, captaine of the garde.*

CHAP. XXXVIII.

2 The mariage of Iudáh. 29 The trespasse of Er and Onán, and the vengeance of God that came thereupon. 18 Iudáh lyeth with his daughter in lawe Tamar. 29. 30 The birth of Phárez and Zarah.

1 AND at that time [a] Iudah went downe from his brethren, and turned in to a man called Hirah an Adullamite.

2 And Iudah sawe there the daughter of a man called * Shuah a [b] Canaanite: and he toke her *to wife*, and went in vnto her.

3 So she conceiued and bare a sonne, & he called his name Er.

4 * And she conceiued againe, and bare a sonne, and she called his name Onan.

5 Moreouer she bare yet a sonne, whome she called Shelah: and *Iudah* was at Chezib when she bare him.

6 Then Iudah toke a wife to Er his first borne *sonne* whose name *was* Tamar.

7 * Now Er the first borne of Iudah was wicked in the sight of the Lord: therefore the Lord slewe him.

8 Then Iudah said ro Onan, Go in vnto thy brothers wife, and do the office of a kinsman vnto her, & raise [c] vp sede vnto thy brother.

9 And Onan knewe that the sede shulde not be his: therefore when he went in vnto his brothers wife, he spilled it on the grounde, lest he shulde giue sede vnto his brother.

10 And it was wicked in the eies of the Lord, which he did: wherefore he slewe him also.

11 Then said Iudah to Tamar his daughter in lawe, [d] Remaine a widowe in thy fathers house, til Shelah my sonne growe vp (for he thoght *thus*, Lest he die aswél as his brethrẽ) So Tamar wẽt & dwelt in her fathers house.

12 ¶ And in processe of time also ỹ daughter of Shuah Iudahs wife dyed. Then Iudah, when he "had left mourning, went vp to his shepe sherers to Timnah, he, and his neighbour Hirah the Adullamite.

13 And it was tolde Tamar, saying, 'Beholde, thy father in lawe goeth vp to Timnah, to shere his shepe.

14 Then she put her widowes garmentes of from her, & couered *her* with a vaile, and wrapped her selfe, & sate downe in [e] Pethah-enaim, which is by the way to Timnah, because she sawe that Shelah was growen, & she was 'not giuen vnto him to wife.

15 When Iudah sawe her, he iudged her an whore for she had couered her face.

16 And he turned to the way, towards her, & said, Come, I pray thee, let me lye with thee. (for he [f] knewe not that she was his daugther in lawe) And she answered, What wilt thou giue me for to lie with me?

17 Then said he, I wil send thee a kid of the goates from the flocke. & she said, Wel, if thou wilt giue me a pledge, til ỹ send it.

18 Then he said, What is the pledge that I shal giue thee? And she answered, Thy signet, & thy [g] cloke, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and she was with childe by him.

19 Then she rose, and went & put her vaile from her & put on her widowes rayement.

20 Afterward Iudah sent a kid of the goates by the hand of his [f] neighbour ỹ Adullamite, for to receiue his pledge from the womans hand: but he founde her not.

21 Then asked he the men of that place, saying, Where is the whore *that sate* in Enaim by the way side? And they answered, There was no whore here.

22 He came therefore to Iudah againe, & said, I can not finde her, & also the men of the place said, There was no whore there.

23 Then Iudah said, Let her take it to her, lest we be "[g] shamed: beholde, I sent this kid, and thou hast not founde her.

24 ¶ Now after thre moneths, one tolde Iudah, saying, Tamar thy daughter in lawe hathe played the whore, and lo, ẅ playing the whote, she is great with childe. Then Iudah said, Bring ye her forthe and let her be [h] burnt.

25 When she was broght forthe, she sent to her father in law, saying, By the man vnto whome these things *perteine*, am I with childe: & said also, Loke, I praye thee, whose these are, the seale, & the cloke, and the staffe.

26 Thẽ Iudah knewe *them*, and said, She is [i] more righteous then I: for *she hath done it* because I gaue her not to Shelah my sonne. So he laye with her [k] no more.

27 ¶ Now,

Num.26,19.

c This ordre was for ỹ preseruation of ỹ stocke, that the childe begotten by the seconde brother shulde haue the name and inheritance of ỹ first Which is in ỹ new Testament aboli shed.

d For she colde not mary in any other familie so long as Iudah wolde reteine her in his

" *Eb was cõforted.*

' *Or, in the dore of the fonteines: or, where were two waies.*

e God had wõderfully blinded him that he colde not knowe her by her talke.

f *Or, tyre of thine head.*

f That his wickednes might not be knowen to others.

" *Ebr. in contempt.*

g He feareth man more then God.

h we se that ỹ lawe, which was writen in mans heart, taught thẽ that whore dome shulde be punished with death: albeit no lawe as yet was giuen.

i That is, she oght rather to accuse me then I her.

k For the horour of the sinne condemned him.

27 ¶ Now, when the time was come that she shulde be deliuered, beholde, there were twinnes in her wombe.
28 And when she was in trauel, *the one* put out his hand: & the midwife toke and bounde a red *threde* about his hand, saying, This is come out first.
29 But when he [l] plucked his hand backe againe, lo, his brother came out, & *the midwife* said, How hast [m] thou broken the breache vpon thee & his name was called* Pharez.
30 And afterwarde came out his brother that *had* the red *threde* about his hand, and his name was called Zarah.

l The ir hainous sinne was signified by this mõ straunge birth.
m Or the separation betwene thee & thy brother.
1. *Chro.* 2. 4 *mat.* 1. 3

CHAP. XXXIX.

1 Ioséph is solde to Potiphar, 2 God prospereth him. 7 Potiphars wife tempteth him 13, 20 He is accused & cast in prison. 21 God sheweth him fauour.

1 NOw Ioséph was broght downe into Egypt: & Potiphar [a] an Eunuche of Pharaohs (*and his* chief stuard an Egyptian) boght him at the hand of the Ishmeelites, which had broght him thether.
2 And the Lord [b] was with Ioséph, and he was a man that prospered and was in the house of his master the Egyptian.
3 And his master sawe that the Lord *was* with him, and that the Lord made all ỹ he did to prosper in his hand.
4 So Ioséph founde fauour in his sight, & serued him: and he made him [c] ruler of his house, and put all that he had in his hand.
5 And from that time that he had made him ruler ouer his house & ouer all that he had, the Lord [d] blessed the Egyptians house for Iosephes sake: & the blessing of the Lord was vpon all that he had in the house, and in the field.
6 Therefore he lefr all that he had in Iosephs hand, [e] & toke accompte of nothing, *that was* w̃ him, saue onely of the bread, which he did eat. And Ioséph was a faire personne, and wel fauoured.
7 ¶ Now therefore after these things, his masters wife cast her eyes vpon Ioséph, and said, [f] Lye with me.
8 But he refused & said to his masters wife, Beholde, my master knoweth not what *he hathe* in the house with me, but hathe committed all that he hathe to mine hand.
9 There is no man greater in this house then I: nether hathe he kept any thing from me, but only thee, because thou art is wife: how then can I do this great wickednes & *so* sinne against [g] God?
10 And albeit she spake to Ioséph day by day, yet he hearkened not vnto her, to lye with her, *or* to be in her cõpanie.
11 Then on a certeine day *Ioseph* entred into the house, to do his busines & there was no man of the housholde in the house.
12 Therefore she caught him by his garment, saying, Slepe with me: but he left his garment in her hand and fled, & got him out.
13 Now when she sawe that he had left his garment in her hand, and was fled out,
14 She called vnto the men of her house, and tolde them, saying, Beholde, he hathe broght in an Ebrewe vnto vs [i] to mocke vs: who came into me for to haue slept with me: but I [h] cryed with a loude voyce.
15 And when he heard that I lift vp my voyce and cryed, he left his garment w̃ me, & fled away, and got him out.
16 So she layed vp his garment by her, vntil her lord came home.
17 Thẽ she tolde him according to these wordes, saying, The Ebrewe seruant, w̃ thou hast broght vnto vs, came into me to mocke me.
18 But assone as I lift vp my voyce and cryed, he left his garment with me, & fled out.
19 Then when his master heard the wordes of his wife, which she tolde him, saying, After this maner did thy seruant to me, his angre was kindled.
20 And Iosephs master toke him and put him in [j] prison, in the place, where the Kings prisoners lay bounde: and there he was in prison.
21 ¶ But the Lord was with Ioséph, & [k] shewed him mercie, and got him fauour in the sight of the master of the prison.
22 And the keper of the prison committed to Iosephs hand all the prisoners that were in the prison, and [l] what soeuer they did there, that did he.
23 And ỹ keper of the prison loked vnto nothing that was vnder his hand, seing that the Lord *was* with him: for what soeuer he did, the Lord made it to prosper.

a Read chap. 37. 36.
b The fauour of God is the founteine of all prosperitie.
c Because God prospered him, and so he made religion to serue his profite.
d The wicked are blessed by ỹ companie of the godlie.
e For he was assured that all things shulde prosper wel: therfore he ate and dranke & toke no care.
f In this word he declareth the somme whe reunto all her flatteries did tend.
g The feare of God preserued him against her continual temptations.
h This declareth that where incontinencie is thereunto is ioyned extreme impudencie and craft.
i Or, after this maner.
j Ebr. in the prison house.
k His euil intreatement in ỹ prison may be gathered of the psal 105: 18
l Eb inclined mercie vnto him.
Or, lord.
That is, nothing was done without his cõmandement.

CHAP. XL.

1 The interpretation of dreames is of God. 12. 19. Ioseph expoundeth the dreames of the two prisoners. 23 The ingratitude of the butler.

1 AND after these things, the butler of ỹ King of Egypt and his baker offended their lord the king of Egypt.
2 And Pharaoh was angry against his two [m] officers, against the chief butler, and against the chief baker.
3 Therefore he put them in warde in his chief stuardes house, in ỹ prison *and* place where [a] Ioseph was bounde.
4 And the chief stuarde gaue Ioséph charge ouer them, & he serued thẽ: and they

m Or, eunuches. the worde signifieth thẽ: that were in high estate, or, them that were gelded.
a God worked many wonderful meanes to deliuer his.

they continued a season in warde:

5 ¶ And they bothe dreamed a dreame, either of them his dreame in one night, b eche one according to the interpretatiō of his dreame, *both* the butler & the baker of the King of Egypt, which were bounde in the prison.

6 And when Ioseph came in vnto them in the morning, and loked vpon them, beholde, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters warde, saying "Wherefore" loke ye so sadly to day?

8 Who answered him, We haue dreamed *eche one* a dreame, & there is none to interpret the same. Then Ioseph said vnto them, c Are not interpretations of God? tel them me now.

9 So the chief butler tolde his dreame to Ioseph, and said vnto him, In my dreame, beholde, a vine *was* before me,

10 And in the vine *were* thre branches, and as it budded, her floure came forthe & the clusters of grapes waxed ripe.

11 And *I had* Pharaohs cup in mine hand, & I toke the grapes, and wrōg them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioseph said vnto him, This d is the interpretation of it: The thre branches are thre dayes.

13 Within thre dayes shal Pharaoh lift vp thine head, & restore thee vnto thine "office, and thou shalt giue Pharaohs cup into his hand after the olde maner, when thou was his butler.

14 But haue me in remembrance with thee, when thou art in good case, & shewe mercie, I pray thee, vnto me, and e make mencion of me to Pharaoh, that thou maiest bring me out of this house.

15 For I was stollen away by theft out of the land of the Ebrewes, & here also haue I done nothing, wherefore they shulde put me in the dungeon.

16 And when the chief baker sawe that the interpretacion was good, he said vnto Ioseph. Also me thoght in my dreame that I had thre f white baskets on mine head.

17 And in the vppermost basket there *was* of all maner baken meates for Pharaoh: & the birdes did eat them out of the basket vpon mine head.

18 Then Ioseph answered, & said, g This is the interpretacion thereof: The thre baskets are thre dayes:

19 Within thre daies shal Pharaoh take thine head from thee, & shal hang thee on a tre, and the birdes shal eat thy flesh from of thee.

20 ¶ And so the third day, *which was* Pharaohs h birth day, he made a feast vnto all his seruantes: and he lifted vp the head of the chief butler, and the head of the chief baker among his seruantes.

21 And he restored the chief butler vnto his butlership, who gaue the cup in to Pharaohs hand,

22 But he hanged the chief baker, as Ioseph had interpreted vnto them.

23 Yet the chief butler did not remembre Ioseph, but forgat him.

CHAP. XLI.

26 Pharaohs dreames are expounded by Ioseph. 40 He is made ruler ouer all Egypt. 51 He hathe two sonnes: Manasseh and Ephraim. 54 The famine beginneth throughout the worlde.

1 AND" two yeres after, Pharaoh also a dreamed, and beholde, he stode by a riuer,

2 And lo, there came out of the riuer seuen goodlie kine and fatfleshed, and they fed in a" medow:

3 And lo, seuen other kine came vp after them out of the riuer, euil fauoured and leane fleshed, and stode by the other kine vpon the brinke of the riuer.

4 And the euil fauoured and leane fleshed kine did eat vp the seue wel fauoured & fat kine: so Pharaoh awoke.

5 Againe he slept, and dreamed the b seconde time: and beholde, seuen eares of corne grewe vpon one stalke, ranke and goodlie.

6 And lo, seuen thinne eares, & blasted with the East winde, sprang vp after them.

7 And the thinne eares deuoured the seuen ranke and ful eares. then Pharaoh awaked, and lo, *it was* a dreame.

8 Now when the morning came, his spirite was c troubled: therefore he sent and called all the sothe saiers of Egypt, & all the wise men thereof, and Pharaoh tolde them his dreames: but d none colde interpret them to Pharaoh.

9 Then spake the chief butler vnto Pharaoh, saying, I e call to minde my faultes this day.

10 Pharaoh being angry with his seruantes, put me in warde in the chief stuardes house, *both* me and the chief baker

11 Then we dreamed a dreame in one night *both* I, and he: we dreamed eche man according to the interpretacion of his dreame.

12 And there *was* with vs a yong man, an Ebrewe, seruant vnto the chief stuarde, whome when we tolde, he declared our dreames to" vs, to euerie one he declared according to his dreame.

13 And as he declared vnto vs, so it came to passe: *for* he restored me to mine office, and hanged him.

14 * Then sent Pharaoh, and f called Ioseph,

b That is, euerie dreame had his interpretation, as y thing afterward declared.

" *Ebr. why are your faces euill.*

c Can not God raise vp suche as shal interpret suche things?

d He was assured by the spirit of God that his interpretation was true.

" *Eb. place.*

e He refused not the meanes to be deliuered, which he thoght God had appointed.

" *Or, in the pit*

f That is, made of white twigges, or, as some read, baskets ful of holes.

g He sheweth y the ministers of God ought not to conceile that which God reueileth vnto them.

h Which was an occasion to appoint his officers and so to examine the y were in prison

" *Eb. at the end of two yeres of daies.*

a This dreame was not so much for Pharaoh as to be a meane to deliuer Ioseph, and to prouide for his Church.

" *Or, Reed place.*

b All these meanes God vsed to deliuer his seruant, & to bring him in to fauour and authoritie.

c This feare was ynough to teache him, that this vision was sent of God.

d The wise of the worlde vnderstand not Gods secrets, but to his seruants his will is reueiled.

e He confesseth his faute against the King, before he speake of Ioseph.

* Read Chapter 40.5. *Psal.105 20*

f The wicked seke to y prophets of God: in their necessitie, whome in their prosperitie they abhorre.

seph, and they broght him hastely out of prison, and he shaued him, and changed his raiment, and came to Pharaoh.

15 Then Pharaoh said to Ioseph, I haue dreamed a dreame, and no man can interpret it, and I haue heard say of thee, *that when* thou heerest a dreame, thou canst interpret it.

16 And Ioseph answered Pharaoh, saying, [g] Without me God shal [h] answer for the welth of Pharaoh.

17 And Pharaoh said vnto Ioseph, In my dreame, beholde, I stode by the banke of the riuer.

18 And lo, there came vp out of the riuer seuē fatfleshed, and welfauored kine, and thei fed in the medow.

19 Also lo, seuen other kine came vp after thē, poore and very [i] euilfauoured, and leanefleshed: I neuer sawe ỹ like in all the land of Egypt, for euilfauoured.

20 And the leane and euilfauoured kine did eat vp the first seuen fat kine.

21 And when they [k] had eaten them vp, it colde not be knowen that they had eaten them, but they were stil as euilfauoured, as they were at the beginning: so did I awake.

22 Moreouer I sawe in my dreame, and beholde, seuen eares sprang out of one stalke, ful and faire.

23 And lo, seuen eares, withered, thinne, *and* blasted with the East winde, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares. Now I haue tolde the sothesaiers, and none can declare it vnto me,

25 ¶ Then Ioseph answered Pharaoh, *Bothe* Pharaohs dreames are one. [l] God hathe shewed Pharaoh, what he is about to do.

26 The seuen good kine are seuen yeres, & the seuen good eares are seuen yeres: this is one dreame.

27 Likewise the seuen thinne and euil fauoured kine, that came out after thē, are seuen yeres: and the seuen emptie eares blasted with the East winde are seuen yeres of famine,

28 This is the thing, [m] I haue said vnto Pharaoh, that God hathe shewed vnto Pharaoh, what he is about to do.

29 Beholde, there come seuen yeres of great [n] plentie in all ỹ land of Egypt,

30 Againe, there shal arise after them seuen yeres of famine, so that all ỹ plentie shalbe forgotten in the land of Egypt, and the famine shal consume the land:

31 Nether shal the plentie [o] be knowen in the land, by reason of this famine that *shal come* after: for it shalbe exceading great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, & God hasteth to performe it.

33 Now therefore let Pharaoh [p] prouide for a man of vnderstanding and wisdome, & set him ouer the land of Egypt.

34 Let Pharaoh make and appoint officers ouer the land, and take vp the fifte parte of the land of Egypt in the seuen plenteous yeres.

35 Also let them gather all the fode of these good yeres that come, and lay vp corne vnder ỹ hand of Pharaoh for fode, in the cities, and let them kepe *it*.

36 So the fode shalbe for the prouisiō of the land, against the seuen yeres of famine, which shalbe in the lād of Egypt, that the land perish not by famine.

37 ¶ And the saying pleased Pharaoh and all his seruantes.

38 Then said Pharaoh vnto his seruantes, Can we finde *such* a man as this, in whome *is* the [q] Spirit of God?

39 Then Pharaoh said to Ioseph, For as muche as God hathe shewed thee all this, there is no man of vnderstanding, or of wisdome like vnto thee.

40 *Thou shalt be ouer mine house, & at thy [r] worde shal all my people be armed, only in the Kings throne wil I be aboue thee.

41 Moreouer Pharaoh said to Ioseph, Beholde, I haue set thee ouer all the land of Egypt.

42 And Pharaoh toke of his [s] ring from his hand, and put it vpon Iosephs hand, and araied him in garments of fine linen and put a golden cheine about his necke.

43 So he set him vpon the [t] best charet that he had, saue one: & they cryed before him, [u] Abrech, and placed him ouer all the land of Egypt.

44 Againe Pharaoh said vnto Ioseph, I am Pharaoh, & without thee shal no man lift vp his hand or his fote in all the land of Egypt.

45 And Pharaoh called Iosephs name [x] Zaphnath-paaneah: ād he gaue him to wife Asenath the daughter of Potipherah [y] prince of On. then went Ioseph abroad in the land of Egypt.

46 ¶ And Ioseph *was* [z] thirty yere olde when he stode before Pharaoh King of Egypt: and Ioseph departing from the presence of Pharaoh, went through out all the land of Egypt.

47 And in the seuen plenteous yeres the earth [a] broght forthe store.

48 And he gathered vp all the fode of the seuen plenteous yeres, which were in the land of Egypt, and layed vp fode in the cities: the fode of the field, that was round about *euery* citie, layed he vp in the same.

49 So Ioseph gathered wheat, like vnto the sand of the sea in multitude, out of measure, vntil he left nombring: for *it*

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g As though he wolde say, If I interprete thy dreame, In cometh of God & not of me.

h *Ebr. answer peace.*

i *Ebr. naught.*

k *Ebr. were gone into their inwarde pearts.*

l Bothe his dreames tend to one end.

m *Or, abundance and saturitie.*

n *Or, thei shal remembre no more the plentie.*

o The office of a true prophet is not onely to shewe the euils to come, but also the remedies for the same.

p None shuld be preferred to honour that haue not gifts of God mete for the same. *Psal. 105, 21. 1. mac. 2, 53. Act. 7, 10.*

q *Ebr. mouthe.*

r Some read, The people shal kisse thy mouthe: that is, shal obey thee in all things.

s *Or, his signet.*

t *Ebr. seconde charet.*

u In signe of honour: which worde some expound, tender father, or father of the King, or kneele downe.

x *Or, the expounder of secretes.*

y *Or, priest.*

z His age is mentioned both to shewe that his autoritie came of God, and also that he suffred imprisonment & exile twelue yeres and mo.

a *Ebr. made for gatherings.*

was without nombre.

Chap. 46, 20. & 48.5

50 Now vnto Ioseph were borne * two sonnes (before the yeres of famine came) ẅ Asenath the daughter of Potipherah prince of On bare vnto him.

51 And Ioseph called the name of the first borne Manasseth: for God *said he*, hathe made me forget all my labour & all my ° fathers housholde.

° Notwithstãding that his fathers house was the true Church of God: yet the companie of the wicked & prosperitie caused him to forget it. *Psal 105.16*

52 Also he called the name of the seconde Ephraim: for God *said he*, hathe made me fruteful in the land of mine affliction.

53 ¶ So the seuen yeres of the plentie that was in the land of Egypt were ended.

54 ¶ Then began the seuen yeres of famine to come, according as Ioseph had said: & the famine was in all landes, but in all the land of Egypt was ᵑ bread.

ᵑ *Or, fode.*

55 At the length all the land of Egypt was affamished and the people cryed to Pharaoh for bread, And Pharaoh said vnto all the Egyptians, Go to Ioseph: what he saith to you, do ye.

56 When the famine was vpon all the land, Ioseph opened all *places*, wherein *the store was* and solde vnto the Egyptians: for the famine waxed sore in the land of Egypt.

ᵖ *Or, came to Egypt to Ioseph.*

57 And all countreis ᵖ came to Egypt to bye corne of Ioseph, because the famine was sore in all landes.

CHAP. XLII.

3 Iosephs brethren come into Egypt to bye corne. 7 He knoweth them, and tryeth them. 24, 25. Simeon is put in prison. 26 The other returne to their father to fet Beniamin.

1 THen ª Iaakob sawe that there was fode in Egypt, & Iaakob said vnto his sonnes, Why ᵇ gaze ye one vpon another?

ª This storie sheweth plainely that all things are gouerned by Gods prouidence for the profite of his Churche

ᵇ As men destitute of counsel. *Act. 7, 12*

2 And he said, Beholde, I haue heard that there is fode in Egypt, * Get you downe thether & bye vs fode thence, that we may liue and not die.

3 ¶ So went Iosephs ten brethen downe to bye corne of the Egyptians.

4 But Beniamin Iosephs brother wolde not Iaakob send with his brethren: for he said, Lest death shulde ” befall him.

” *Ebr. shulde mete him.*

5 And the sonnes of Israel came to bye fode among them that came: for there was famine in the land of Canaan.

6 Now Ioseph was gouerner of the land who solde to all the people of the land: then Iosephs brethren came, and bowed their face to the grounde before him.

ᶜ This dissembling is not to be followed, nor any particular facts of the fathers not approued by Gods worde.

7 And when Ioseph sawe his brethren, he knewe thẽ, and ᶜ made him selfe strange toward them, and spake to them roughly: & said vnto them, Whẽce come ye? Who answered, Out of the land of Canaan, to bye vitaile.

8 (Now Ioseph knewe his brethren, but they knewe not him.

9 And Ioseph remembred the * dreames, which he dreamed of them) and he said vnto them, Ye are spies, *and* are come to se the ” weakenes of the land.

Chap. 37, 5

” *Ebr. nakednes, or, filthines.*

10 But they said vnto him, Nay, my lord, but to bye vitaile thy seruantes are come:

11 We are all one mans sonnes: we meane truely, and thy seruantes are no spies.

12 But he said vnto them, Nay, but ye are come to se the weakenes of the lãd.

13 And they said, We thy seruantes are twelue brethren, the sonnes of one man in the land of Canaan: and beholde, the yongest *is* this day with our father, and one ᵉ is not.

ᵉ *Or, is dead.*

14 Againe Ioseph said vnto them, This is it that I spake vnto you, saying, Ye are spies,

15 Hereby ye shalbe proued: ᵈ *by* the life of Pharaoh, ye shal not go hẽce, except your yongest brother come hether.

ᵈ The Egyptiãs, which were idolaters, vsed to sweare by their kings life: but God forbiddeth to sweare by any but him: yet Ioseph dwelling among the wicked smelleth of their corruptions.

16 Send one of you which may fet your brother, and ye shal be kept in prison, that your wordes may be proued, whether there be trueth in you: or els *by* the life of Pharaoh ye are but spies.

17 So he put them in warde thre dayes.

18 Then Ioseph said vnto them the third day, This do, and liue: *for* I ᶠ feare God.

ᶠ And therefore am true and iust.

19 If ye be true men, let one of your brethrẽ be bounde in your prison house, & go ye, carie fode *for* the famine of your houses:

20 * But bring your yonger brother, vnto me, that your wordes may be tried, and that ye die not and they did so.

Chap. 43, 5

21 ¶ And thei said one to an other, ᶠ We haue verely sinned against our brother, in that we sawe the anguish of his soule, when he besoght vs, and we wolde not heare *him*: therefore is this trouble come vpon vs.

ᶠ Affliction maketh men to acknowledge their fautes ẅ other wise thei wolde dissemble.

22 And Reuben answered them, saying, Warned I not you, saying, * Sinne not against the childe, and ye wolde not heare? and lo, his ᵍ blood is now required.

Chap. 37, 21

ᵍ God will take vengeance vpon vs, & measure vs ẅ our owne measure.

23 (And they were not aware that Ioseph vnderstode them: for he ” spake vnto them by an interpreter)

” *Ebr. an interpreter betweene them.*

24 Then he turned from them, and ʰ wept, and turned to them againe, and communed with them, and toke Simeõ from among them, and bounde him before their eyes.

ʰ Thogh he shewed him selfe rigorous, yet his brotherlie affection remained.

25 ¶ So Ioseph cõmanded that thei shulde fille their sackes with wheat, and put euerie mans money againe in his sacke, & giue them vitaile for ẏ iourney: end thus did he vnto them.

26 And they laied their vitaile vpon their

their asses, and departed thence.
27 And as one of them opened his sacke for to giue his asse prouandre in the ynne, he espied his money: for lo, it was in his sackes mouthe.
28 Then he said vnto his brethren, My money is restored: for lo, it is euē in my sacke. And their heart " failed them, & they were [i] astonnished, and said one to an other, What in this, *that* God hathe done vnto vs?
29 ¶ And they came vnto Iaakob their father vnto the land of Canaan, and tolde him all that had befallen them. saying,
30 The man, *who is* lord of the land, spake roughly to vs, and put vs *in prison* as spies of the countrei.
31 And we said vnto him, We are true men, *and* are no spies.
32 We be twelue brethren, sonnes of our father: one is " not, and the yongest *is* this day with our father in the land of Canaan.
33 Then the lord of the countrei said vnto vs, Hereby shal I knowe if ye be true men: Leaue one of your brethren with me, and take *fode* for the famine of your houses & departe,
34 And bring your yongest brother vnto me, that I may knowe that ye are no spies, but true men: *so* wil I deliuer you your brother, and ye shal occupie in the land.
35 ¶ And as they empted their sackes, beholde, euerie mans bundel of money was in his sacke: and when they and their father sawe the bundels of their money they were afraied.
36 Then Iaakob their father said to them, Ye haue robbed me of my children: Ioseph is not, and Simeon is not, and ye wil take Beniamin: all these things " are against [k] me.
37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee againe: deliuer him to mine hand, and I wil bring him to thee againe.
38 But he said, My sonne shal not go done with you: for his brother is dead, & he is left alone: if death come vnto him by the way, which ye go, then ye shal bring my graie head with sorowe vnto the graue.

" *Ebr. went out.*
i Because their conscience accused them of their sinne, they thoght God wolde haue broght them to trouble by this money.
" *Or, can not be founde.*
" *Or, light vpon me.*
k For they semed not to be touched with any loue towarde their brethren, which increased his sorowe: & partely as appeareth he suspected them for Ioseph.

CHAP. XLIII.

13 Iaakob suffreth Beniamin to departe with his children. 23 Simeon is deliuered out of prison. 30 Ioseph goeth aside and wepeth. 32 They feast together.

1 NOw great [a] famine was in the land.
2 And when they had eaten vp the vitaile, which they had broght from Egypt, their father said vnto them, Turne againe, *and* bye vs a litle fode.
3 And Iudah answered him, saying, The man charged vs by an othe, saying, *Neuer se my face, except your brother *be* with you. *Chap. 42, 20*
4 If thou wilt send our brother with vs, we wil go downe, and by thee fode:
5 But if thou wilt not send *him*, we wil not go downe: for the man said vnto vs, *Loke me not in the face, except your brother *be* with you. *Chap. 42, 20*
6 And Israel said, Wherefore delt ye so euil with me, as to tel the man, whether ye had yet a brother or no?
7 And they answered, The man asked straitly of " our selues and of our kinred, saying, Is your father yet aliue? haue ye *any* brother? And we tolde him " according to these wordes: colde we knowe certeinly *y* he wolde say, Bring your brother downe?
8 Then said Iudah to Israel his father, Send the boye with me, that we may rise & go, and that we may liue and not dye, bothe we, and thou, and our children.
9 I wil be suretie for him: of mine hand shalt thou require him. *If I bring him not to thee, & set him before thee, " thē let me beare the blame for euer. *Chap. 44. 32*
10 For except we had made this tarying, doutles by this we had returned the seconde time.
11 Then their father Israel said vnto thē, If *it must nedes be* so nowe, do thus: take of the best frutes of the land in your vessels, and bring the man a present, a litle rosen, and a litle honie, " spices and myrre, nuttes, and almondes:
12 And take [b] double money in your hand, and the money, that was broght againe in your sackes mouthes: carie it againe in your hand, lest it were some ouer sight.
13 Take also your brother and arise, *and* go againe to the man.
14 And [c] God almightie giue you mercie in the sight of the man, that he maie deliuer you your other brother, and Beniamin but I shalbe [d] robbed of my childe, as I haue bene.
15 ¶ Thus the men toke this present, and toke twise so muche money in their hand with Beniamin, and rose vp, and went downe to Egypt and stode before Ioseph.
16 And when Ioseph sawe Beniamin with them he said to [e] his stuard, Bring these men home and kil meat and make readie: for the men shal eat with me at noone.
17 And the man did as Ioseph bad, & broght the men vnto Iosephs house.
18 Now when the men were broght into

" *Or, of our estate and condition.*
" *Ebr. to the mouthe of these wordes: that is, that thing which he asked vs.*
" *Ebr. I wil sinne to that.*
" *Or, swete smelles.*
b When we are in necessitie or daiger God forbiddeth not to vse all honest meanes to better our estate and condition.
c Our chief trust ought to be in God and not in worldelie meanes.
d He speaketh these wordes not so much of despaire, as to make his sonnes more carefull to bring againe their brother.
" *Or, to the ruler of his house.*
a This was a great tentation to Iaakob to suffre so great famine in that land, where God had promised to blesse him.

Ioseph houſe, thei were [e] afraied, and ſaid, Becauſe of the money, that came in our ſackes mouthes at the firſt time, are we broght, that he maie "picke a quarel againſt vs, and "laie ſome thing to our charge, and bring vs in bondage and our aſſes.

19 Therefore came thei to Ioſephs ſtuard, and commoned with him at the dore of the houſe.

20 And ſaid, Oh, ſyr, *we came in dede downe hether at the firſt time to bye fode.

21 And as we came to an ynne and opened our ſackes, behold, euerie mans money was in his ſackes mouth, *euen* our money in ful weight, but we haue broght it againe in our hands..

22 Alſo other money haue we broght in our handes to bye fode, *but* we can not tel, who put our money in our ſackes.

23 And he ſaid, "Peace be vnto you, feare not: [f] your God and ý God of your father hathe giuen you that treaſure in your ſackes, I had your money: and he broght forthe Simeon to them.

24 So the man led thē in to Ioſephs houſe, and gaue them water to waſh their fete, and gaue their aſſes prouander.

25 And thei made redy their preſent againſt Ioſeph came at none, (for thei heard ſaie ý thei ſhulde eat bread there.)

26 When Ioſeph came home, thei broght the preſent into the houſe to him, which was in their hands, and bowed downe to the grounde before him.

27 And he aſked them of *their* "proſperitie, and ſaid, Is your father the olde man, of whome ye tolde me, in good health? is he yet aliue?

28 Who anſwered, Thy ſeruant our father is in good helth, he is yet aliue: and they bowed downe, and made obeſsance.

29 And he lifting vp his eies, behelde his brother Beniamin his [g] mothers ſonne, & ſaid, Is this your yonger brother, of whome ye tolde me? And he ſaid, God be merciful vnto thee, my ſonne.

30 And Ioſeph made haſte (for his "affectiō was inflamed toward his brother, and ſoght *where* to wepe) and entred into his chambre, and wept there.

31 Afterward he waſhed his face, and came out, and refrained him ſelfe, and ſaid, Set on " meat,

32 And they [h] prepared for him by him ſelfe, and for them by them ſelues, and for the Egyptians, which did eat with him, by them ſelues, becauſe the Egyptians might not eat bread with the Ebrewes: for that was an [i] abominacion vnto the Egyptians.

33 So they ſate before him: the eldeſt according vnto his age, and the yongeſt according vnto his youthe, and the men marueiled among them ſelues.

34 And thei toke meaſes from before him, & *ſent* to them: but Beniamins meaſe was fiue times ſo muche as anie of theirs: & thei dronke [k] & had of the beſt drinke with him.

CHAP. XLIIII.

1 Ioſeph accuſeth his brother of theft. 33 Iudah offreth him ſelfe to be ſeruant for Beniamin.

1 AFterwarde he commanded his ſtuard, ſaying, Fil the mens ſackes with fode, as muche as thei can cary, and put euerie mans money in his ſackes mouthe.

2 And [a] put my cup, *I meane* the ſiluer cup, in the ſackes mouthe of the yongeſt, and his corne money. And he *did* according to the commandement that Ioſeph gaue *him*.

3 And in the " morning the men were ſent away, thei, and their aſſes.

4 And when thei went out of the citie not farre of, Ioſeph ſaid to his ſtuard, Vp, followe after the men: & when thou doeſt ouertake them, ſay vnto them, Wherefore haue ye rewarded euil for good?

5 Is that not, *the cup*, wherein my lord drinketh? [b] and in the which he doeth deuine and prophecie? ye haue done euil in ſo doing.

6 ¶ And when he ouertoke them, he ſaid thoſe wordes vnto them.

7 And thei anſwered him, Wherefore ſaieth my lord ſuche wordes? God forbid that thy ſeruants ſhulde do ſuche a thing.

8 Beholde, the money which we found in our ſackes mouthes, we broght againe to thee out of the land of Canaan: how then ſhulde we ſteale out of thy lordes houſe ſiluer, or golde?

9 With whomeſoeuer of thy ſeruants it be founde, let him dye, and we alſo wil be my lords bondmen.

10 And he ſaid, Now then let it be according vnto your wordes: he with whome it is founde, ſhalbe my ſeruant, & ye ſhal be " blameles.

11 Then at once euerie man toke downe his ſacke to the grounde, and euerie one opened his ſacke.

12 And he ſearched, and began at the eldeſt and left at the yongeſt and the cup was founde in Beniamins ſacke.

13 Then thei [c] rent their clothes, and laded euerie man his aſſe, and went againe into the citie.

14 ¶ So Iudah & his brethrē came to Ioſephs houſe (for he *was* yet there) and thei fel before him on the grounde.

15 Then Ioſeph ſaid vnto them, What acte.

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e So the iudgement of God preſſed their conſcience.

"Ebr. role him ſelfe vpon vs.

"Ebr. caſt him ſelfe vpon vs.

Chap. 42. 3

f Or, you are wel.

f Notwithſtāding the corruptiōs of Egypt, yet Ioſeph taught his familie to feare God

"Ebr. peace.

g For they two onely were borne of Rahel.

"Ebr. bowels.

"Ebr. bread.

h To ſignifie his dignitie.

i The nature of the ſuperſtitions is to condemne all other in reſpect of them ſelues.

a We may not by this example vſe any vnlawful practiſes, ſeing God hathe commanded vs to walke in ſimplicitie.

"Ebr the morning ſhone.

b Becauſe the people thoght he colde deuine, he attributeth to him ſelfe that knowledge: or els he faineth that he conſulted with ſothefaiers for it: which ſimulation is worthy to be reproued.

"Ebr. innocent

c To ſignifie how greatly the thing diſpleaſed them, and how ſory thei were for it.

k Sometime this worde ſignifieth to be dronken, but here it is ment, that thei had y nough, and dronke of the beſt wine.

acte is this, which ye haue done? Knowe ye not that suche a man as I, can deuine & prophecie?

16 Then said Iudah, What shal we say vnto my lord? what shal we speake? & how can we iustifie our selues? [d] God hathe founde out the wickednes of thy seruantes: beholde we *are* seruants to my lord, bothe we, and he, with whome the cup is founde.

17 But he answered, God forbid, that I shulde do so, *but* the man, with whome the cup is founde, he shalbe my seruant, & go ye in peace vnto your father.

18 ¶ Then Iudah drewe nere vnto him, and said, Oh my lord, let thy seruant now speake a worde in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art euen [e] as Pharaoh.

19 My lord asked his seruants, saying, *Haue ye a father, or a brother?

20 And we answered my lord, We haue a father that is olde, and a yong "childe, *which he begate* in his age: and his brother is dead, & he alone is left of his mother, and his father loueth him.

21 Now thou saidest vnto thy seruants, Bring him vnto me, that I may "set mine eie vpon him.

22 And we answered my lord, The childe can not departe from his father: for if he leaue his father, *his father* wolde dye.

23 Then saidest thou vnto thy seruants, *Except your yonger brother come downe with you, loke in my face no more.

24 So when we came vnto thy seruant our father, and shewed him what my lord had said,

25 And our father said vnto vs, Go againe, bye vs a litle fode.

26 Then we answered, We can not go downe: *but* if our yongest brother "go with vs, then wil we go downe: for we may not se the mans face, except our yongest brother be with vs.

27 Then thy seruant my father said vnto vs, Ye knowe that my [f] wife bare me two *sonnes*,

28 And the one went out from me, and I said, Of a surety he is torne in pieces, and I sawe him not since.

29 Now ye take this also away from me: if death take him, thē [g] ye shal bring my gray head in sorowe to the graue.

30 Now therefore, when I come to thy seruant my father, and the childe *be* not with vs (seing that his "life dependeth on the *childes* life)

31 Then when he shal se that ȳ childe *is* not *come*, he wil dye: so shal thy seruants bring the gray head of thy seruant our father with sorowe to the graue.

32 Doutles thy seruant became suretie for the childe to my father, and said, *If I bring him not vnto thee againe, then I wil beare the blame vnto my father for euer.

33 Now therefore, I pray thee, let *me* thy seruant bide for the childe, *as a* seruant to my lord, and let the childe go vp with his brethren.

34 For [h] how can I go vp to my father, if the childe *be* not with me, onles I wolde se the euil that shal come on my father?

CHAP. XLV.

1 Ioseph maketh him selfe knowen to his brethren. 8 He sheweth that all was done by Gods prouidence. 18 Pharaoh commandeth him to send for his father. 24 Ioseph exhorteth his brethren to concorde. 27 Iaakob reioyceth.

1 THen Ioseph colde not refraine him selfe before all that stode by him, but he cryed, [a] Haue forthe euerie man from me. And there taried not one with him, while Ioseph vttered him selfe vnto his brethren.

2 And he wept & cryed, *so* that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am Ioseph: doeth my father yet liue? But his brethren colde not answer him, for thei were astonished at his presence.

4 Againe Ioseph said to his brethrē, Come nere, I pray you, to me. And thei came nere. And he said, *I am Ioseph your brother, whome ye solde into Egypt.

5 Now therefore be not [b] sad, nether grieued with your selues, that ye solde me hether *for God did send me before you for *your* preseruation.

6 For now two yeres of famine *haue bene* through the land, and fiue yeres *are* behinde, wherein nether *shal be* earing nor haruest.

7 Wherefore God sent me before you to preserue your posteritie in this land, and to saue you aliue by a great deliuerance.

8 Now then you sent not me hether, but [c] God, who hathe made me a father vnto Pharaoh, and lord of all his house, and ruler through out all the land of Egypt.

9 Haste you and go vp to my father, and tel him, Thus saieth thy sonne Ioseph, God hathe made me lord of all Egypt: come downe to me, tary not.

10 And thou shalt dwel in the land of Goshen, and shalt be nere me, thou and thy children, & thy childrens children, & thy shepe, & thy beastes, & all that thou hast.

11 Also I wil nouriſh thee there (for ye:

Chap.43.9

a Not that he was ashamed of his kinred, but that he wolde couer his brethrens faute.

Act.7.13

b This example teacheth, that we must by all meanes comfort the, which are truely humbled & wounded for their sinnes. *Chap.50.20*

c Albeit God detest sinne, yet he turneth mans wickednes to serue to his glorie.

d If we se no euident cause of our affliction, let vs loke to the secret counsel of God, who punisheth vs iustly for our sinnes.

e Equal in authoritie: or, next vnto the King. *Chap.42.13*

"*Ebr. childe of his olde age.*

f Rahel bare to Iaakob "Ioseph and Benjamin,

g Ye shal cause me to dye for sorowe.

"*Ebr. his soule is bonde to his soule.*

h Meaning, he had rather remain there prisonner, then to returne and se his father in heauines.

"*Ebr. be with vs.*

remaine fiue yeres of famine) lest thou perish through pouerte, thou & thy housholde, and all that thou hast.

12 And beholde, your eies do se, & the eies of my brother Beniamin, that [d] my mouth speaketh to you.

13 Therefore tel my father of all mine honour in Egypt, & of all that ye haue sene, & make haste, & bring my father hether.

14 Then he fel on his brother Beniamins necke, and wept, & Beniamin wept on his necke.

15 Moreouer he kissed all his brethren, and wept vpon them: and afterwarde his brethren talked with him.

16 ¶ And the "tydings came vnto Pharaohs house, so that thei said, Iosephs brethren are come: and it pleased Pharaoh wel, & his seruants.

17 Then Pharaoh said vnto Ioseph, Say to thy brethren, This do ye, lade your beastes & departe, go to the land of Canaan.

18 And take your father, and your housholdes, and come to me, and I wil giue you the [e] best of the land of Egypt, and ye shal eat of the [f] fat of the land.

19 And I commande thee, Thus do ye, take you charets out of the land of Egypt for your children, and for your wiues, and bring your father and come.

20 Also " regard not your stuffe for the best of all the land of Egypt is yours.

21 And the children of Israel did so: and Ioseph gaue them charets according to the commandement of Pharaoh: he gaue them vitaile also for the iourney,

22 He gaue them all, none except, change of raiment: but vnto Beniamin he gaue thre hundreth pieces of siluer, & fiue sutes of rayment.

23 And vnto his father [n] likewise he sent ten he asses laden with the best things of Egypt, and ten she asses laden with wheat, & bread, & meat for his father by the away.

24 So sent he his brethren away, and thei departed: and he said vnto them, [g] Fall not out by the way.

25 ¶ Then thei went vp from Egypt, & came vnto the land of Canaan vnto Iakob their father,

26 And tolde him, saying, Ioseph *is* yet aliue, and he also is gouerner ouer all the land of Egypt, and *Iaakobs* heart [h] failed: for he beleued them not.

27 And thei tolde him all the wordes of Ioseph, which he had said vnto them: but when he sawe the charets, which Ioseph had sent to cary him, then the spirit of Iaakob their father reuiued.

28 And Israel said, *I haue* ynough: Ioseph my sonne *is* yet aliue: I wil go and se him yer I dye.

CHAP. XLVI.

2 God assureth Iaakob of his iourney into Egypt. 27 The nembre of his familie when he went into Egypt. 29 Ioseph meeteth his father. 34 He teacheth his brethren what to answer to Pharaoh.

1 THen Israel toke his iourney with all that he had, & came to Beersheba, and [a] offred sacrifice vnto the God of his father Izhak.

2 And God spake vnto Israel in a vision by night, saying, Iaakob, Iaakob. Who answered, I am here.

3 Then he said, I am God, the God of thy father, feare not to go downe into Egypt: for I wil there make of thee a great nation,

4 I wil [b] go downe with thee into Egypt, and I wil also [c] bring thee vp againe, and Ioseph shal [d] put his hand vpon thine eies.

5 Then Iaakob rose vp from Beer-sheba: and the sonnes of Israel caried Iaakob their father, and their children, and their wiues in the charets, which Pharaoh had sent to cary him.

6 And thei toke their cattel & their goods, which they had gotten in the land of Canaan, and came into Egypt, *both* he *Iaakob and all his sede with him,

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his sede broght he with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, *euen* Iaakob & his sonnes: *Reuben, Iaakobs first borne.

9 And the sonnes of Reuben: Hanoch, and Phallu, and Hezron and Carmi.

10 ¶ And the sonnes of * Simeō: Iemuel, & Iamin, and Ohad, and Iachin, & Zohar, & Saul the sonne of a Canaanitish woman.

11 ¶ Also the sonnes of * Leui: Gershon, Kohath and Merari.

12 ¶ Also the sonnes of * Iudah: Er, and Onan, and Shelah, and Pharez, and Zerah: (but Er, and Onan dyed in the land of Canaan.) And the sonnes of Pharez *were* Hezron and Hamul.

13 ¶ Also the sonnes of * Issachar: Tola, & Phuuah and Iob, and Shimron.

14 ¶ Also the sonnes of Zebulun: Sered, & Elon, and Iahleel.

15 These be the sonnes of Leah, which she bare vnto Iaakob in Padan Aram, with his daughter Dinah. All the "soules of his sonnes & his daughters *were* thirty & thre.

16 ¶ Also the sonnes of Gad: Ziphion, and Haggi, Shuni, and Dzbon, Eri, and Arodi, and Areli.

17 ¶ Also the sonnes of * Asher: Iimnah, & Ishuah,

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d That is, that I speake in your owne langage, and haue none interpreter.

" *Ebr.* Voice.

e The moste plentiful grounde.

f The chiefest frutes & commodities.

" *Ebr.* let not your eie spare your vessels.

[n] *Or, he sent asmuch to wit, siluer, as vers. 22. & ten asses.*

g Seing he had remitted the faute done toward him, he wolde not that thei shulde accuse one an other.

h As one betwene hope & feare.

a Whereby he both signified, that he worshipped the true God, and also that he kept in his heart the possession, of that land, from whence present necessitie drouue him.

b Conducting thee by my power.

c In thy posteritie.

d Shal shut thine eies when thou diest: which apperteined to him that was moste, deareст or chieff of the kinred.

Iosh. 24.4
Psal. 105, 23
Isa. 52.4

Exod. 1, 2. and 6.14
num. 26.5
1.chro. 5.1
Exod. 6.15
1.chro. 4.24

1.Chro. 6.1

1.Chro. 2.3. & 4.21
chap. 38.3

1.Chro. 7.1

"*Or, persones.*

1.Chro. 7.30

& Ishuah, and Isui, and Beriah, and Serah their sister. And the sonnes of Beriah: Heber, and Malchiel.

18 These are the children of Zilpah, whome Laban gaue to Leah his daughter: & these she bare vnto Iaakob, *euen* sixtene soules.

19 The sonnes of Rahel Iaakobs wife *were* Ioseph, and Beniamin.

20 ¶ And vnto Ioseph *in the land of* Egypt were borne Manasseh, & Ephraim, which * Asenath the daughter of Potipherah prince of On bare vnto him.

Chap. 41, 50

21 ¶ Also the sonnes of * Beniamin: Belah, & Becher, & Ashbel, Gera, and Naaman, Ehi, & Rosh, Muppim, & Huppim, & Ard.

1. Chro. 7, 6 and 8, 1

22 These are the sonnes of Rahel, which were borne vnto Iaakob, fourtene soules in all.

23 ¶ Also the sonnes of Dan Hushim.

24 ¶ Also ỹ sonnes of Nephtali Iahzeel, and Guni, and Iezer, and Shillem.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, & she bare these to Iaakob, in all, seuen soules.

26 All the * soules, that came with Iaakob into Egypt, which came out of his "loynes (beside Iaakobs sonnes wiues) *were* in the whole, thre score and sixe soules.

Deut. 10, 12

" Ebr. thighe.

27 Also the sonnes of Ioseph, which were borne him in Egypt, *were* two soules: *so that* all the soules of the house of Iaakob, which came into Egypt, *are* seuentie.

28 ¶ Then he sent Iudah before him vnto Ioseph, to " direct his way vnto Goshen, and they came into the land of Goshen.

" Or, to prepare him a place.

29 Then Ioseph " made ready his charet & went vp to Goshen to mete Israel his father, and presented him selfe vnto him, & fel on his necke, and wept vpon his necke a " good while.

" Ebr. bounde his charet.

" Ebr. yet, or stil.

30 And Israel said vnto Ioseph, Now let me dye, since I haue sene thy face, *and* that thou art yet aliue.

31 Then Ioseph said to his brethen, and to his fathers house, I wil go vp and shewe Pharaoh, and tel him, My brethren and my fathers house, which were in ỹ land of Canaan, are come vnto me.

32 And the men *are* [c] shepherdes, & because they are shepherdes, they haue broght their shepe & their cattel, & all that thei haue.

c He was not ashamed of his father and kinred, though thei were of basse condition.

33 And if Pharaoh call you, and aske you, What is your trade?

34 Then ye shal say, Thy seruãts are men occupied about cattel, frõ our childhode euen vnto this time, bothe we and our fathers: that ye may dwel in the land of Goshen: for euerie shepekeper is an [f] abomination vnto the Egyptians.

f God suffreth the worlde to hate is, that they may forsake the filth of ỹ worlde & cleaue to him.

CHAP. XLVII.

7 Iaakob cõmeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him. 22 The idolatrous priests haue liuing of the King. 28 Iaakobs age, when he dyeth. 30 Ioseph sweareth to bury him with his fathers.

1 THen came Ioseph and tolde Pharaoh, and said, My father, & my brethen, & their shepe, & their cattel, and all that they haue, are come out of the land of Canaan, & beholde, they are in the land of Goshen.

2 And Ioseph toke parte of his brethrẽ, *euen* [a] fiue men, & presented them vnto Pharaoh.

a That ỹ King might be assured they were come, and se what maner of people they were.

3 Then Pharaoh said vnto his brethren, What is your trade? And thei answered Pharaoh, Thy seruauts *are* shepherdes, bothe we and out fathers.

4 Thei said moreouer vnto Pharaoh, For to soiourne in the land are we come: for thy seruants haue no pasture for *their* shepe, so sore is the famine in the land of Canaan. Now therefore we pray thee, let thy seruants dwel in the land of Goshen.

5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.

6 The [b] land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwel: let them dwel in the land of Goshen: and if thou knowest that there be men of actiuitie mong them, make them rulers ouer my cattel.

b Iosephs great modestie appeareth in that he wolde enterprise nothing without ỹ Kings commandemẽt.

7 Ioseph also broght Iaakob is father, & set him before Pharaoh. And Iaakob " saluted Pharaoh.

" Eb. blessed.

8 Then Pharaoh said vnto Iaakob, " How olde art thou?

" Ebr. how many daies are the yeres of thy life. Eb. 11, 9

9 And Iaakob said vnto Pharaoh, The whole time of my * pilgrimage *is* an hundreth & thirty yeres: fewe and euil haue the dayes of my life bene, & I haue not atteined vnto the yeres of the life of my fathers, in the dayes of their pilgrimages.

10 And Iaakob " toke leaue of Pharaoh, & departed from the presence of Pharaoh.

" Ebr. blessed.

11 ¶ And Ioseph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the land, *euen* in the land of [c] Rameses, as Pharaoh had commanded.

c Which was a citie in the contrey of Goshen. Exod. 1, 11.

12 And Ioseph nourished his father, and his brethren, and all his fathers household with bread, euen [d] to the yong children.

d Some read, that he fed them as litle babes, because they colde not prouide for them selues against that famine.

13 ¶ Now there was no bread in all the land: for the famine *was* exceading sore: so that the land of Egypt & the land

of Canaan were famished by ỳ reason of the famine.

14 And Ioseph gathered all the money, that was founde in the land of Egypt, and in the land of Canaan, for the corne which they bought, & [e] Ioseph laied vp the money in Pharaohs house.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, and said, Giue vs bread: for why shulde we dye before thee? for *our* money is spent.

16 Then said Ioseph, Bring your cattel, & I wil giue you for your cattel, if *your* money be spent.

17 So they brought their cattel vnto Ioseph, & Ioseph gaue them bread for the horses, and for the flockes of shepe, and for the herdes of cattel, and for the asses: so he fed them with bread for all their cattel that yere.

18 But when the yere was ended, they came vnto him the next yere, & said vnto him, We wil not hide from my lord, that since our money is spent, & my lord hathe the herdes of the cattel, there is nothing left in the sight of my lord but our bodies & our grounde,

19 Why shal we perish in thy sight, bothe we, and our [f] land? bye vs and our land for bread, and we and our land wil be bonde to Pharaoh: therefore giue vs sede, that we may liue and not dye, and that the land go not to waste.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians solde euerie man his grounde because the famine was sore vpon them: so the land became Pharaohs.

21 And he [g] remoued the people vnto the cities, "from one side of Egypt euen to the other.

22 Onely the land of the Priestes bought he not: for the Priestes had an ordinarie of Pharaoh, and they did eat their ordinarie, ẅ Pharaoh gaue them: wherefore they solde not their grounde.

23 Then Ioseph said vnto the people, Beholde, I haue bought you this day and your land for Pharaoh: lo, *here is* sede for you: sowe therefore the grounde.

24 And of the encrease ye shal giue the fift parte vnto Pharaoh, and foure partes shal be yours for the sede of the field, and for your meat, and for them of your housholdes, and for your children to eat.

25 Then they answered, Thou hast saued our liues, let vs finde grace in the sight of my Lord, & we wil be Pharaohs seruants.

26 Then Ioseph made it a lawe ouer the land of Egypt vnto this day, that Pharaoh shulde haue the fift *parte*, [h] except the land of the Priestes onely, which was not Pharaohs.

27 ¶ And Israel dwelt in the land of Egypt, in ỳ countrey of Goshen: and they had their possessions therein, and grewe and multiplied exceadingly.

28 Moreouer, Iaakob liued in the land of Egypt seuentene yeres, so that the whole age of Iaakob *was* an hundreth fourtie & seuen yere.

29 Now when the time drewe nere that Israel must dye, he called his sonne Ioseph, and said vnto him, If I haue now founde grace in thy sight, put thine hād now vnder my thigh, and deale mercifully and truely with me: bury me not, I pray thee, in Egypt,

30 But when I shal [i] slepe with my fathers, thou shalt cary me out of Egypt, and bury me in their burial. And he answered, I wil do as thou hast said.

31 Then he said, Sweare vnto me. And he sware vnto him. And Israel [k] worshipped toward the beds head.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sicke father. 3 Iaakob rehearseth Gods promes. 5 He receiueth Iosephs sonnes as his. 19 He prefirreth the yonger. 21 He prophecieth their returne to Canaan.

1 AGaine after this, one said to Ioseph, Lo, thy father is sicke: then he toke with him his [a] two sonnes, Manasseh & Ephraim.

2 Also one tolde Iaakob, & said, Beholde, thy sonne Ioseph is come to thee, and Israel toke his strengeth vnto him and sate vpon the bed.

3 Then Iaakob said vnto Ioseph, God "almightie appeared vnto me at* Luz in the land of Canaan, and blessed me.

4 And he said vnto me, Beholde, I wil make thee fruteful, and wil multiplie thee, & wil make a great* nombre of people of thee, and wil giue this land vnto thy sede after thee for an [b] euerlasting possession.

5 ¶ And now thy two sonnes, Manasseh & Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shalbe mine, as Reuben and Simeon are mine.

6 But thy lignage, which thou hast begotten after thē, shalbe thine: they shalbe called after the names of their brethren in their enheritance.

7 Now when I came from Padan, Rahel* dyed vpon mine hand in the land of Canaan, by the way when *there was* but halfe a daies iourney of grounde to come to Ephrath: and I buryed her there in the way to Ephrath: the same *is* Beth-lehem.

8 Then

e Wherein he bothe declareth his fidelitie toward the King, and his minde fre from couetousnes.

f For except the grounde be tilled & sowen, it perished & is, as it were dead.

g By this changing they signified that they had nothing of their owne, but receiued all of the Kings liberalitie.

" *Ebr. ende of the border.*

h Pharaoh *in* prouiding for idolatrous priests, shalbe a condemnation to all them which neglect the true ministers of Gods worde.

i Hereby he protested that he died in that faith of his fathers, teaching his children to hope for the promised land.

k He reioyced that Ioseph had promised him, & setting him selfe vp vpon his pillowe, praised God. read. 1. Chro. 29, 10.

a Ioseph more esteemeth ỳ his children shulde be receiued into Iaakobs familie, which was the Church of God, then to enioye all the treasors of Egypt.

" *Or, all sufficient.*

Chap 28, 13 Chap. 41, 50 Iosh. 13 7

b Which is true in the carnal Israel vnto the comming of Christ, and in the spiritual for euer.

Chap. 35, 19

8 Then Israél behelde Iosephs sonnes and said, Whose are these?
9 And Iosèph said vnto his father, They are my sónes, which c God hathe giuē me here. then he said, I pray thee, bring thē to me: that I may blesse them:
10 (For the eies of Israél were dim for age, so that he colde not wel se) Then he caused thē to come to him, and he kissed them and embraced them.
11 And Israél said vnto Iosèph, I had not thoght to haue sene thy face: yet lo, God hathe shewed me also thy sede.
12 And Iosèph toke them away from his knees, and did reuerence "downe to the ground.
13 Then toke Iosèph them bothe, Ephraim in his right hand toward Israels left hand, and Manasseh in his left hand toward Israels right hand, so he brought *them* vnto him.
14 But Israél stretched out his right hand, and laid it on d Ephraims head, which was the yonger, and his left hand vpon Manasséhs head (directing his hands of purpose) for Manasséh was the elder
15 ¶ e Also he blessed Iosèph and said, The God, before whome my fathers Abraham and Izhak did walke, ý God, which hathe fed me all my life long vnto this da', *blesse thee.*
16 The c Angel, which hathe deliuered me from all euil, blesse the children, and let my f name be named vpon them, and the name of my fathers Abraham and Izhak, that they may growe as fish into a multitude in the middes of the earth.
17 But when Iosèph sawe that his father laid his right hand vpon the head of Ephraim, it g displeased him: and he stayed his fathers hand to remoue it from Ephraims head to Manasséhs head.
18 And Iosèph said vnto his father. Not so my father, for this is ý eldest: put thy right hand vpon his head.
19 But his father refused, and said, I knowe wel, my sonne, I knowe wel: he shalbe also a people, & he shalbe great likewise: but his yonger brother shalbe greater then he, and his sede shalbe ful of nations.
20 So he blessed them that day, and said, In thee Israel shal blesse, and sa', God make thee as h Ephraim and as Manasséh. & he set Ephraim before Manasséh.
21 Then Israel said vnto Iosèph, Behold, I dye, and God shalbe with you, & bring you againe vnto the land of i your fathers.
22 Moreouer, I haue giuē vnto thee one porcion aboue thy brethren, which k I gate out of the hand of the Amorite by my sworde & by my bowe.

c The faithful acknowledge all benefits to come of Gods free mercies.

d Ebr his face to the grounde.

d Gods iudgement is oft times contrary to mans, & he preferreth that, which man despiseth. *Eb.11.21*

e This Angel must be vnderstād of Christ, as cha.31.13. & 32.1
f Let them be taken as my children.
g Iosèph faileth in binding Gods grace to ý ordre of nature.

h In whome Gods graces shulde manifestly appeare.

i Which they had by faith in the promes.
k by my children, whome God spared for my sake.

CHAP. XLIX.

1 Iaakob blesseth all his sonnes by name, and sheweth them what is to come. 29 He wil be buryed with his fathers. 33 He dyeth.

1 THen Iaakob called his sonnes, & said, Gather your selues together, that I may tel you what shal come to you in the a last daies.
2 Gather your selues together, & heare, ye sonnes of Iakob, & hearken vnto Israel your father.
3 ¶ Reuben mine eldest sonne, thou art my b might, & the beginning of my strēgth, c the excellentie of dignitie, & the excellentie of power.
4 *Thou wast* light as water: thou shalt not be excellent, becaūse thou wentest vp to thy fathers bed: then dideste thou defile my bed, *thy dignitie* is gone.
5 ¶ Simeon and Leui, brethren *in euil*, the instruments of crueltie are in their habitacions.
6 Into their secret let not my soule come: my d glorie, be not thou ioyned with their assemblie: for in their wrath they slewe a e man, and in their selfe wil they digged downe a wall.
7 Cursed be their wrath, for it was fearce, & their rage, for it was cruel: I wil f diuide them in Iaakob, & scater them in Israel.
8 ¶ Thou Iudah, thy brethren shal praise thee: thine hand *shalbe* in the necke of thine ennemies: thy fathers sonnes shal g bowe downe vnto thee.
9 Iudah as a lions whelpe shalt thou come vp from the spoile, my sonne. He shal lie downe & couche, as a lion, & as a lionesse h Who shal ster him vp?
10 The "sceptre shal not departe from Iudah, nor a lawgiuer from betwene his fete, vntil i Shiloh come, and the people *shal be* gathered vnto him.
11 He shal binde his asse fole vnto the k vine, & his asses colte vnto the best vine. he shal wash his garment in wine, and his cloke in the blood of grapes.
12 His eies *shalbe* red with wine, and his te the white with milke.
13 ¶ Zebulun shal dwel by the sea side, & he *shalbe* an hauen for shippes: his border *shalbe* vnto Zidon.
14 Issachar *shalbe* "l a strong asse, couching downe betwene two burdens:
15 And he shal se that rest is good, and ý the land is pleasant, and he shal bowe his shulder to beare, and shalbe subiect vnto tribute,
16 ¶ Dan m shal iudge his people as one of the tribes of Israel.
17 Dan shalbe a n serpent by the way, an adder by the path, byting the horse heles, so that his ryder shal fall backwarde
18 ¶ o O Lord, I haue waited for thy saluacion.

a Whē God shal bring you out of Egypt.

b Begotten in my youthe.
c If thou hadest not lost thy birthrighte by thine offence.

"l Or, their swordes were instruments of violence.
d Or tongue: meaning that he nether cōsented to thē in worde nor thoght.
e The Shechemites. chap.34.26.
f For Leui had no parte, & Simeon, was vnder. Iudah. Ios. 19. vntil Go' gaue thē the place of ý Amalechites. 1.Chro.4.43.
g As was verified in David and Christ.
h His enemies shal soseare him
"l Or, kingdome.
Which is Christ, the Messias, the geuer of all prosperitie: who shal call the Gentiles to saluation.
k A countrey thoste abundant of wines and pastures is promised him.
"l Eb. An asse of great bones.
l His force shal be great, but he, shal want courage to resist his enemies.
m shal haue ý honour of a tribe.
n That is, fulle of subtelte.
o Seing ý miseries that his posteritie shul de fall into, he brasteth out in praier to God to remedie it.

cion.

19 ¶ Gad, an host of men shal ouercome him, but he shal ouercome at the last.[l]

p He shal abũde in corne & pleasant frutes.
q Ouercoming more by faire wordes thẽ by force.

20 Concerning Asher, his [p] bread *shalbe* fat, and he shal giue pleasures for a King

21 ¶ Naphtali *shalbe* a hinde let go, giuing [q] goodlie wordes.

22 ¶ Ioseph *shalbe* [n] a fruteful bough, *euẽ* a fruteful bough by the well side: the [n] finale boughes shal runne vpon the wal.

23 [r] And the archers grieued him, and shot *against him*, and hated him.

24 But his bowe abode strong, and ỹ handes of his armes were strengthened, by ỹ hands of the mightie *God* of Iaakob, of whome *was* the feeder *appointed by* the [s] stone of Israél,

25 *Euen* by ỹ God of thy father, who shal helpe thee, & by the almightie, who shal blesse thee with heauenlie blessings frõ aboue, with blessings of the depe, that lieth beneath, with blessings of the brests & of the wombe.

t In as muche as he was more nere to the accomplishement of the promes, & it had bene more often cõfirmed.

26 The blessings of thy father shalbe [t] stronger thẽ the blessings of mine elders: vnto the end of the hilles of the worlde they shalbe on the head of Ioseph, and on the toppe of the head of him that was [v] separat from his brethren.

v Ether in dignitie, or when he was solde frõ his brethren,

27 ¶ Beniamin shal rauine *as* wolfe: in ỹ morning he shal deuoure the praie, and at night he shal diuide the spoile.

28 ¶ All these are the twelue tribes of Israel, and thus their father spake vnto them, and blessed them: euerie one of thẽ blessed he with a seueral blessing.

29 And he charged them & said vnto them, I am ready to be gathered vnto my people: * bury me with my fathers in the caue that is in the field of Ephron the Hittite,

Chap.47.30

30 In the caue that is in the field of Machpelah besides Mamré, in the land of Canaan: which *caue* Abraham boght with ỹ feld of Ephron the Hittite for a possession to bury in.

31 There thei buryed Abraham and Sarah his wife: there thei buryed Izhak & Rebekah his wife: and there I buryed Leah.

32 The purchase of the field & the caue that is therein, *was boght* of the children of Heth.

x Whereby is signified how quietly he dyed.

33 Thus Iaakob made an end of giuing charge to his sonnes, and [x] plucked vp his fete into the bed and gaue vp the gost, & was gathered to his people.

CHAP. L.

1 Iaakob is buryed. 19 Ioseph forgiueth his brethren. 23 He seeth his childrens children. 25 He dyeth.

1 THen Ioseph fel vpon his fathers face and wept vpon him, and kissed him.

2 And Ioseph commanded his seruantes the [a] phisicions, to enbaume his father, & the phisicions embaumed Israel

a He meaneth thẽ ỹ enbaumed the dead & buryed them.

3 So fourty daies were accomplished (for so long did the daies of them that were enbaumed last) and the Egyptians bewailed him [b] seuenty daies.

b They were more excessiue in lamenting thẽ the faithful.

4 And when the daies of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I haue now founde fauour in your eies, speak, I pray you, in ỹ eares of Pharaoh, and say,

5 My father made me * sweare, saying, Lo, I dye: bury me in my graue, which I haue made me in the land of Canaan: now therefore let me go, I praie thee, & bury my father and I wil come againe.

Chap.47.29

6 Thẽ Pharaoh said, Go vp and bury thy father, [c] as he made thee to sweare.

c The very infideles wolde, haue othes performed.

7 ¶ So Ioseph went vp to bury his father and with him went all the seruantes of Pharaoh, *bothe* the elders of his house and all the elders of the land of Egypt.

8 Likewise all the house of Ioseph, and his brethren, and his fathers house: onely their children, and their shepe, and their cattel left they in the land of Goshen.

9 And there went vp with him bothé charets and horsemen: and they were an exceading great companie.

10 And they came to [m] Goren Atad, which is beyonde Iorden, and there they made a great and exceading sore lamentacion: and he mourned for his father seuen daies.

m Or, the corne floore of Atad.

11 And when the Canaanites the inhabitants of the land sawe the mourning in Goren Atad, they said, This is a great mourning vnto the Egyptians: wherefore the name thereof was called Abél Mizraim, which is beyonde Iorden.

n Or, the lamẽtation of the Egyptiane.

12 So his sonnes did vnto him according as he had commanded them:

13 *For his sonnes caried him into the lãd of Canaan, & buryed him in the caue of the field of Machpelah, which *caue* * Abraham boght with the field, to be [o] a place to bury in, of Ephron the Hittite besides Mamre.

Act.7.16

Chap.23.16

o Or, a possession

14 ¶ Then Ioseph returned into Egypt, he and his brethren, & all that went vp with him to bury his father, after that he had buryed his father.

15 And when Iosephs brethren sawe that their father was dead, they said, [d] It may be that Ioseph wil hate vs, and wil paye vs againe all the euil, which we did vnto him.

d An euil conscience is neuer fully at rest.

16 Therefore they sent vnto Ioseph, saying, Thy father commanded before his death, saying,

17 Thus shal ye say vnto Ioseph, Forgiue now, I pray thee, the trespace of thy brethren, and their sinne: for they rewarded thee euil. And now, we pray thee, forgiue the trespace of the seruants of thy fathers

thers [e] God. And Ioseph wept, when they spake vnto him.

18 Also his brethren came vnto him, and fel downe before his face, & said, Behold, we be thy seruantes.

19 To whome Ioseph said, Feare not: for am not I vnder [f] God?

20 When ye thoght euil against me, God disposed it to good, that he might bring to passe, as it is this day, and saue muche people aliue.

21 Feare not now therefore, I wil nourish you, and your children: and he comforted them, and spake [g] kindely vnto them.

22 ¶ So Ioseph dwelt in Egypt, he and his fathers house: and Ioseph liued an [g] hundreth and ten yere.

23 And Ioseph sawe Ephraims children euen vnto the third generacion: also the sonnes of Machir the sonne of Manasseh were brought vp on Iosephs knees.

24 And Ioseph said vnto his brethrē, *I am ready to dye, & God wil surely visit you, and bring you out of this land vnto the land, which he sware vnto Abraham, vnto Izhak, and vnto Iaakob.

25 And Ioseph toke an othe of ỹ childrē of Israel, saying, [h] God wil surely visit you, and ye shal cary my bones hence.

26 So Ioseph dyed, when he was an hundreth and tē yere olde: and they enbaumed him & put him in a chest in Egypt.

e Meaning, that they ỹ haue one God, shulde be ioyned in moste sure loue.

[f] Or, the messengers.

f Who by the good successe semeth to remit it, & therefore it ought not to be reuenged by me.

[g] Ebr to their heart.

g Who, not withstanding he bare rule in Egypt about foure score yeres, yet was ioyned with the Church of God in faith and religion. Eb. 11, 21

h He speaketh this by the spirit of prophecie exhorting his brethren, to haue ful trust in Gods promes for their deliuerance.

Desinit Ioseph in libro Geneseos.

THE SECONDE BOKE of Mosés, called Exodus.

*

THE ARGVMENT.

After that Iaakob by Gods commandement Gen. 46, 3. had brought his familie into Egypt, where they remained for the space of foure hundreth yeres, and of seuenty persones grewe to an infinite nombre. So that the King and the countrey grudged and endeuored bothe by tyrannie and cruel seruery to suppresse them, the Lord according to his promes Gen. 15, 14. had cōpasion of his Church & deliuered them, but plagued their ennemies in moste strange and sondry sortes. And the more that the tyrannie of the wicked enraged against his Church, the more did his heauy iudgements increase against them, til Pharaoh & his armie were drowned in the same Sea, which gaue an entrie and passage to the children of God. But as the ingratitude of man is great so did they immediatly forget Gods wonderful benefites: & albeit he had giuen them the Passeouer to be a signe & memorial of the same, yet they fel to distrust, & tempted God with sondry murmurings and grudgings against him and his ministers: sometime moued with ambition, sometime for lacke of drincke or meate to content their lustes, sometime by idolatrie, or suche like. Wherfore God visited thē with sharpe roddes and plagues that by his corrections they might seke to him for remedy against his scourges & earnestly repent them for their rebellions & wickednes. And because God loueth them to the end, whome he hathe once begonne to loue, he punished them not according to their desertes, but deals with them in great mercies, and euer with newe benefites labored to ouercome their malice: for he stil gouerned them and gaue them his worde & Law, bothe concerning the maner, of seruing him, & also the forme of iudgements and ciuil policie: to the intent that thei shulde not serue God after their owne inuentions, but according to that ordre, which his heauenlie wisdome had appointed.

CHAP. I.

2 The children of Iaakob that came into Egypt. 8 The newe Pharaoh oppresseth thē. 12 The prouidence of God toward them. 15 The Kings commandement to the midwiues. 22 The sonnes of the Ebrewes are commanded to be cast into the riuer.

a Moses describeth the wonderful ordre ỹ God obserueth in performing his promes to Abraham. Gen. 25, 14.

NOw a these are the names of the children of Israel, which came in to Egypt (euerie man and his household came thither with Iaakob)

2 Reuben, Simeon, Leui, and Iudah,

3 Issachar, Zebulun, and Beniamin,

4 Dan, & Naphthali, Gad, & Asher.

5 So all the [b] soules, that came out of the loynes of Iaakob, were * seuentie soules: Ioseph was in Egypt already.

6 Now Ioseph dyed and all his brethren, & that whole generacion.

7 ¶ And the * children of Israel brought forthe frute and encreased in abundance, & were multiplied, and were exceading mightie, so that the [c] land was ful of them.

8 Then there rose vp a newe King in Egypt, who [c] knewe not Ioseph.

9 And he said vnto his people, Beholde, the people of the children of Israel are greater and mightier then we.

10 Come

[b] Or, persones. Gen. 46, 28 deu. 10, 22

Act. 7, 17

b He meaneth ỹ countrey of Gosshen.

c He considered not how God had preserued Egypt for Iosephs sake.

10 Come, let vs worke wisely wt thē, lest they multiplie, and it come to passe, that if there be warre, they ioyne them selues also vnto our ennemies, & fight against vs, and [d] get them out of the land.

11 Therefore did they set taskemasters ouer them, to kepe them vnder with burdens: and they buylt the cities Pithom & Raamses for the [||] treasures of Pharaoh.

12 But the more they vexed them, ỹ more they multiplied and grewe: therefore [e] they were more grieued against the children of Israel.

13 Wherefore the Egyptians by crueltie caused the children of Israel to serue.

14 Thus they made them weary of their liues by sore labour in claye and in bricke, and in all worke in the field, with all maner of bondage, [||] which they laied vpon them moste cruelly.

15 ¶ Moreouer the King of Egypt commanded the midwiues of the Ebrewe women, (of which the ones name was [f] Shiphrah, and the name of the other Puah)

16 And said, When ye do the office of a midwife to the women of the Ebrewes & se them on their [h] stolles, if it be a sonne, them ye shal kil him: but if it be a daughter, then let her liue.

17 Not withstanding the midwiues feared God, & did not as ỹ King of Egypt commanded them, but preserued aliue ỹ men children.

18 Then the King of Egypt called for ỹ midwiues, & said vnto them, Why haue ye done thus, and haue preserued aliue the men children?

19 And the midwiues answered Pharaoh, Because the Ebrewe [g] women are not as the women of Egypt: for they are liuelie, and are deliuered yer [h] midwife come at them.

20 God therefore prospered the midwiues, and the people multiplied & were very mightie.

21 [h] And because the midwiues feared God therefore he made them houses.

22 Then Pharaoh charged all his people, saying, Euerie man childe that is borne, [i] cast ye into the riuer, but reserue euerie maidchilde aliue.

CHAP. II.

2 Moses is borne and cast into the flagges. 5 He is taken vp of Pharaohs daughter, & kept. 12 He killeth the Egyptian. 15 He fleeth and marieth a wife. 23 The Israelites crye vnto the Lord.

1 THen there went a [a] man of the house of Leui, & toke *to wife* a daughter of Leui,

2 And the womā conceiued & bare a sonne: & when she sawe that he was faire, [*] she hid him thre moneths.

3 But when she colde no longer hide him, she toke for him an arke *made* of rede, and daubed it with slime & with pitch, & [b] laid the childe therein, & put *it* among the bulrushes by the riuer brinke.

4 Now his sister stode a far of, to wete what wolde come of him.

5 ¶ Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuers side: & when she sawe the arke among the bulrushes, she sent her maid to fet it.

6 Then she opened it, and sawe it was a childe: and beholde, the babe wept: so she had compassion on it, and said, This is one of the Ebrewes children.

7 Then said his sister vnto Pharaohs daughter, Shal I go & call vnto thee a nurce of the Ebrewe women to nurce thee the childe?

8 And Pharaohs daughter said to her, Go. So the maid wēt and called the [c] childes mother.

9 To whome Pharaohs daughter said, Take this childe away, and nurce it for me, & I wil reward thee. Then the woman toke the childe and nurced him.

10 Now ỹ childe grewe, and she brought him vnto Pharaohs daughter, & he was as her sonne, and she called his name Moses, becausse, said she, I drewe him out of the water.

11 ¶ And in those dayes, when Moses was [d] growen, he went forthe vnto his brethren, and loked on their burdens: also he sawe an Egyptian smiting an Ebrewe one of his brethren.

12 And he loked [||] rounde about, & whē he sawe no man, he [e] slew the Egyptian, and hid him in the sand.

13 Againe he came forthe the seconde day, and beolde, two Ebrewes stroue: and he said vnto him that did the wrong, Wherefore smitest thou thy felowe?

14 And he answered, Who made thee a mā of autoritie & a iudge ouer vs? Thinkest thou to kil me, as thou killedst ỹ Egyptian? Then Moses [f] fe ared and said, Certenly this thing is knowen.

15 Now Pharaoh heard this matter, and soght to slay Moses: therefore Moses fled from Pharaoh, & dwelt in the land of Midian, and he sate downe by a well.

16 And the Priest of Midian had seuen daughters, which came and drewe *water*, and filled ỹ troghes, for to watter their fathers shepe.

17 Then ỹ shepherdes came and droue them away: but Moses rose vp & [||] defended them, and wattered their shepe.

18 And when they came to Reuel their [||] father, he said, How are ye come so sone today?

19 And they said, A man of Egypt deliuered

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[d] In to Canaan. and so we shal lose our commoditie.

[||] *Or, corne and prouision.*

[e] The more ỹ God blesseth his the more doeth the wicked enuie them.

[||] *Ebr. wher with they serued thē selues of them by cruelne.*

[f] These seme to haue bene ỹ chief of the rest

[h] *Or, seates wher vpō they sate in trauel.*

[g] Their disobediēce herein was lawful but their dissembling euil.

[h] That is, God increased ỹ families of ỹ Israelites by their meanes.

[i] when tyrants can not preuaile by craft, they brast forthe in to open rage.

[a] This Leuite was called Amram, who maried Iochabed, cha. 6, 20.

Act. 7, 20 Heb. 11, 23

[b] Committing him to the prouidence of God whome she colde not kepe frō the rage of the tyrant.

[c] Mans counsel can not hindre ỹ, w God hathe determined shal come to passe.

[d] That is, was fourtie yere olde, Act. 7, 23

[||] *Ebr. thus & thus.*

[e] Being assured that God had appointed him to deliuer the Israelites. Act. 7, 25

[f] Though by his feare he shewed his infirmitie, yet faith couered it Heb. 11. 27.

[||] *Or, prince.*

[||] *Ebr. saued them.*

[||] *Or, grande father.*

uered vs from the hand of the ſhepherdes, & alſo drewe vs water ynough, and watered the ſhepe.

20 Thē he ſaid vnto his daughters, And where is he? why haue ye ſo left the mā? g call him that he may eat bread.

21 And Moſes agreed to dwel with ỹ mā: who gaue vnto Moſes Zipporah his daughter:

22 And ſhe bare a ſonne, * whoſe name he called Gerſhom: for he ſaid, I haue bene a ſtranger in a ſtrange land.

23 ¶ Then in proceſſe of time, the King of Egypt dyed, & the children of Iſrael ſighed for the bondage and h cryed: & their crye for the bondage came vp vnto God.

24 Then God heard their mone, and God remembred his couenant with Abraham, Izhak, and Iaakob.

25 So God loked vpon the children of Iſrael, and God i had reſpect vnto them.

CHAP. III.

1 Moſes kepeth ſhepe, and God appeareth vnto him in a buſhe. 10 He ſendeth him to deliuer the children of Iſrael. 14 The name of God. 16 God teacheth him what to do.

1 WHen Moſes kept the ſhepe of Iethro his father in lawe, Prieſt of Midian, & droue the flocke to the ‖ backe ſide of the deſert, and came to ỹ a Mountaine of God, b Horeb,

2 Then the Angel of the Lord appeared vnto him in a flame of fyre, out of the middes of a c buſhe: & he loked, & beholde, the buſhe burned with fyre, and the buſhe was not conſumed.

3 Therefore Moſes ſaid, I wil turne aſide now, & ſe this great ſight, why the buſhe burneth not.

4 And when the d Lord ſaw that he turned aſide to ſe, God called vnto him out of the middes of the buſhe, and ſaid. Moſes, Moſes. And he anſwered, I am here

5 Then he ſaid, Come not hither, e put thy ſhooes of thy fete: for the place where on thou ſtandeſt is f holy grounde.

6 Moreouer he ſaid, * I am the God of thy father, the God of Abraham, ỹ God of Izhak, & the God of Iaakob. Then Moſes hid his face: for he was g afraied to loke vpon God.

7 ¶ Then the Lord ſaid, I haue ſurely ſene the trouble of my people, which are in Egypt, & haue heard their crye, becauſe of their h taske maſters: for I knowe their ſorowes.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of ỹ land into a good lād & a large, into a land that i floweth with milke & hony, *euen* into the place of the Canaanites, and Hittites, & the Amorites, and the Perizzites, and the Hiuites, and the Iebuſites.

9 k And now lo, the crye of the children of Iſrael is come vnto me, and I haue alſo ſene the oppreſſion, where w the Egyptians oppreſſe them.

10 Come now therefore, and I wil ſend thee vnto Pharaoh, ỹ thou maieſt bring my people the children of Iſrael out of Egypt.

11 ¶ But Moſes ſaid vnto God, Who am l I, that I ſhulde go vnto Pharaoh, and that I ſhulde bring the children of Iſrael out of Egypt?

12 And he anſwered, m Certeinly I wil be with thee: & this ſhalbe a token vnto thee, that I haue ſent thee, After that thou haſte broght the people out of Egypt, ye ſhal ſerue God vpon this Mountaine.

13 Then Moſes ſaid vnto God, Beholde, *when* I ſhal come vnto the children of Iſrael, and ſhal ſay vnto thē, The God of your fathers hathe ſent me vnto you: if thei ſay vnto me, W hat is his Name? what anſwer ſhal I giue them?

14 And God anſwered Moſes, I n AM THAT I AM. Alſo he ſaid, Thus ſhalt thou ſay vnto the children of Iſrael, I AM hathe ſent me vnto you.

15 And God ſpake further vnto Moſes, Thus ſhalt thou ſay vnto the children of Iſrael, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hathe ſent me vnto you: this is my Name for euer, & this is my memorial vnto all ages.

16 Goand gather the Eldres of Iſrael together, & thou ſhalt ſay vnto thē, The Lord God of your fathers, the God of Abraham, Izhak, & Iaakob appeared vnto me, & ſaid, " I haue ſurely remembred you, & that which is done to you in Egypt.

17 Therefore I did ſay. I wil bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, & the Hiuites, and the Iebuſites, vnto a land that floweth with milke and hony.

18 Then ſhal thei obeie thy voyce, & ỹ and the Elders of Iſrael ſhal go vnto ỹ King of Egypt, and ſaie vnto him, The Lord God of the Ebrewes hathe met w vs: we pray thee now therefore, let vs go thre dayes iourney in the wildernes, that we may o ſacrifice vnto the Lord our God.

19 ¶ But I knowe, that ỹ King of Egypt wil not let you go, but by ſtrong hand.

20 There

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g Wher ein he declared a thākful minde, w wolde recōpēce ỹ benefite done vnto his. *Che. 18. 3*

h God hūbleth. his by afflictiōs that thei ſhulde crye vnto him, & receiue ỹ fruee of his promes.

i He iudged their cauſe: or, acknowledged them to be his.

‖ *Or, far within the deſert.*

a It was ſo called after ỹ Lawe was giuen.

b Called alſo Sinai.

c This ſignifieth that the Church is not conſumed by ỹ fier of afflictiōs becauſe God is in the middes therof.

d Whome he called the Angel, verſ. 2.

e Reſigne thy ſelfe vp to me. Ruth. 4. 7. ioſ. 5. 15.

f Becauſe of my preſence. *Matt. 22 32 act. 7. 32.*

g For ſinne cauſeth man to feare Gods iuſtice.

h Whoſe cruelte was intollerable.

i floweth with milke & hony, *euen* into the place of the Canaanites, and Hittites, & the Amorites, and the Perizzites, and the Hiuites, and the Iebuſites. ỹ i Moſe plentiful of all things

k He heard before, but nowhe wolde reuenge it.

l He doe thnoe fully diſobey God, but acknowledgeth his owne weakenes m Nether teate thine owne weakenes, noe Pharaohs tyrannie.

n The God w haue euer, bene am & ſhalbe: ỹ God almightie, by whome all thingshaue their being, & the God of mercie mindeful of my promes, Reuel. 1. 4.

" *Eb. in viſiting haue viſited.*

" *Or, appeared vnto, vs.*

o Becauſe Egypt was ful of idolatrie, God wolde appoint them a place where they ſhulde ſerue him purely.

20 Therefore wil I ſtretch out mine hād and ſmite Egypt with all my wonders, ẅ I wil do in the middes thereof: and after that ſhal he let you go.

21 And I wil make this people to be fauored of the Egyptians: ſo that when ye go, ye ſhal not go emptie.

22 P For euerie woman ſhal aſke of her neighbour, and of her ſ that ſoiourneth in her houſe, iewels of ſiluer and iewels of golde & raiment, & ye ſhal put them on your ſonnes, and on your daughters, and ſhal ſpoile the Egyptians.

p This exāple may not be followed generally: thogh at Gods commandement thei did it iuſtly, receiuing ſome recōpence of their labours.

q *Or, in whoſe houſe ſhe ſoiourneth.*

CHAP. IIII.

Moſes rod is turned into a ſerpēt. 6 His hād is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moſes. 21 God hardeneth Pharaoh. 25 His wife circūciſeth her ſonne. 27 Aaron meteth with Moſes, and thei come to the Iſraelites and are beleued.

1 THen Moſes anſwered, and ſeid, a But lo, thei wil not beleue me, nor, hearken vnto my voyce: for thei wil ſay, The Lord hathe not appeared vnto thee.

a God beareth ẅ Moſes douting, becauſe he was not al together without faith.

2 And the Lord ſaid vnto him, What is that in thine hand? And he anſwered, A rod.

3 Then ſaid he, Caſt it on the grounde. So he caſt it on the grounde, and it was *turned* into a ſerpent: and Moſes fled from it.

4 Againe the Lord ſaid vnto Moſes, Put forthe thine hād, and take it by the taile. thē he put forthe his hād and caught it, and it was *turned* into a rod in his hand.

b This power to worke miracles was to confirme his doctrine, & to aſſure him of his vocation.

5 *Do this* b that thei may beleue, that the Lord God of their fathers, the God of Abraham, the God of Iſhak, & the God of Iaakōb hathe appeared vnto thee.

6 ¶ And the Lord ſaid furthermore vnto him, Thruſt now thine hād into thy boſome. And he thruſt his hand into his boſome, and whē he toke it out *againe*, beholde, his hand was c leprous as ſnowe.

c *Or, white as ſnowe.*

7 Moreouer he ſaid, Put thine hād into thy boſome againe. So he put his hand into his boſome againe, & pluckt it out of his boſome, and beholde, it was turned againe as his *other* fleſh.

8 So ſhal it be, if thei wil not beleue thee, nether obey the voyce of the firſt ſigne, yet ſhal thei beleue for the voyce of the ſeconde ſigne.

d *Or, the wordes confirmed by the firſt ſigne.*

9 But if thei wil not yet beleue theſe two ſignes, nether obey vnto thy voyce, thē ſhalt thou take of the e water of the riuer, and powre it vpon the drye land: ſo the water which thou ſhalt take out of the riuer, ſhalbe *turned* to blood vpon the drye land.

e Becauſe theſe three ſignes ſhulde be ſufficient witneſſes to proue ẏ Moſes ſhulde deliuer Gods people.

10 ¶ But Moſes ſaid vnto the Lord, Oh my Lord, I am not eloquent, "nether at any time *haue bene*, nor yet ſince thou haſte ſpoken vnto thy ſeruant: but I am "ſlow of ſpeache and ſlow of tongue.

" *Eb. from yeſterday, & yeſterday.*

" *Eb. heauie of mouthe.*

11 Then the Lord ſaid vnto him, Who hathe giuen the mouth to man? or who hathe made the domme, or the deafe, or him that ſeeth, or the blinde? haue not I the Lord?

12 Therefore go now, and * I wil be with thy mouth, & wil teache thee what thou ſhalt ſay.

Matt. 10, 19. & 12, 13

13 But he ſaid, Oh my Lord, ſend, I pray thee, by the hand *of him*, whome ẏ d ſhuldeſt ſend.

d *Or, miniſterie.*

14 Then the Lord was e very angry with Moſes, and ſaid, Do not I knowe Aaron thy brother the Leuite, that he him ſelfe ſhal ſpeake? for lo, he commeth alſo forthe to mete thee, and when he ſeeth thee, he wilbe glad in his heart.

e Thogh we prouoke God iuſtly to angre, yet he wil neuer reiect his.

15 Therefore thou ſhalt ſpeake vnto him, & f put theſe wordes in his mouth, and I wilbe with thy mouth, and with his mouth, and wil teache you what ye ought to do.

f Thou ſhalt inſtruct him what to ſay.

16 And he ſhalbe thy ſpokeſman vnto the people: he ſhalbe, *euen* he ſhalbe as thy mouth, & thou ſhalt be to him as g God.

g Meaning as a wiſe counſellor and ful of Gods Spirit.

17 Moreouer ẏ ſhalt take this rod in thine hand, where with thou ſhalt do miracles.

18 ¶ Therefore Moſes went and returned to Iethro his father in lawe, & ſaid vnto him, I pray thee, let me go, and returne to my h brethren, which are in Egypt, and ſe whether thei be yet aliue. Then Iethro ſaid to Moſes, Go in peace.

h *Or, kinſfolke, & lignage*

19 (For the Lord had ſaid vnto Moſes in Midian, Go, returne to Egypt: for thei are all dead which went about to kil thee.)

20 Thē Moſes toke his wife, and his ſonnes, and i put them on an aſſe, and returned towarde the land of Egypt, & Moſes toke the k rod of God in his hād.

i *Ebr. cauſed them to ride.*

k Wherehy he wroght the miracles.

21 And the Lord ſaid vnto Moſes, When thou art entred and come into Egypt againe, ſe that thou do all the wonders before Pharaoh, which I haue put in thine hand: but I wil l harden his heart, and he ſhal not let the people go.

l By reteining my ſpirit and deliuering him vnto Satan to increaſe his malice.

22 Then thou ſhalt ſay to Pharaoh, Thus ſaith the Lord, Iſrael *is* my ſonne, *euen* my m firſt borne.

m Meaning, more dere vnto him.

23 Wherefore I ſay to thee, Let my ſōne go, that he may ſerue me: if thou refuſe to let him go, beholde, I wil ſlay thy ſōne, *euen* thy firſt borne.

I God puniſhed ẅ ſickenes for neglecting his Sacrament.

24 ¶ And as he was by the way in the ynne, the Lord met him, and wolde haue killed him.

25 Then Zipporah toke a ſharpe knife, and n cut away the fore ſkinne of her ſonne, and caſt it at his fete, and ſaid, Thou

n This acte was extraordinarie: for Moſes was ſore ſicke, and God euen then required it.

Thou *art* in dede a bloodie housband vnto me.

26 So he departed from him. Then ſhe ſaid, O bloodie housband (becauſe of the circumciſion.)

27 ¶ Thē the Lord ſaid vnto Aaron, Go mete Moſes in the wildernes. And he went and met him in the Mouſt of God, and kiſſed him.

28 Then Moſes tolde Aaron all the wordes of the Lord, who had ſent him, and all the ſignes wherewith he had charged him.

29 ¶ So went Moſes and Aaron, & gathered all the Elders of the children of Iſrael.

30 And Aarō tolde all the wordes, which the Lord had ſpokē vnto Moſes, and he did the miracles in the ſight of the people,

31 And the [a] people beleued, and when they heard that the Lord had viſited ỹ children of Iſrael, and had loked vpon their tribulacion, they bowed downe, & worſhipped.

CHAP. V.

Moſes and Aaron do their meſſage to Pharaoh, who letteth not the people of Iſrael departe but oppreſſeth them more and more. 20 They crye out vpon Moſes & Aaron therefore, and Moſes complaineth to God.

THē afterward Moſes & Aaron wēt & ſaid to [a] Pharaoh, Thus ſaith the the Lord God of Iſrael, Let my people go, that they maie [b] celebrate a feaſt vnto me in the wildernes.

2 And Pharaoh ſaid, Who is the Lord, ỹ I ſhulde heare his voice, & let Iſrael go? I knowe not the Lord, nether wil I let Iſrael go.

3 And they ſaid, [a] We worſhip the God of ỹ Ebrewes: we pray thee, ſuffre vs to go thre daies iournei in the desert and to ſacrifice vnto the Lord our God, leſt [b] he bring vpon vs the peſtilence or ſworde.

4 Then ſaid the King of Egypt vnto thē, Moſes and Aaron, why cauſe ye the people to ceaſe from their workes? get you to your burdens.

5 Pharaoh ſaid furthermore, Beholde, muche people *is* now in the land, & ye [c] make them leaue their burdens.

6 Therefore Pharaoh gaue cōmandement the ſame day vnto the taske maſters of the people, and to their [d] officers, ſaing,

7 Ye ſhal giue the people no more ſtrawe, to make bricke (as in time paſt) but let thē go and gather thē ſtraw thē ſelues:

8 Notwithſtanding lay vpon thē the nō bre of bricke, which they made in time paſt, diminiſh nothing thereof: for they be idle, therefore thei crye, ſaying, Let vs go to offre ſacrifice vnto our God.

9 [c] Lay more worke vpon the men, and cauſe them to do it, and let them not regarde [f] vaine wordes.

10 ¶ Then went the taskemaſters of ỹ people & their officers out, and tolde the people, ſaying, Thus ſaith Pharaoh, I wil giue you no more ſtraw.

11 Go your ſelues, get you ſtraw where ye can finde it, yet ſhal nothing of your labour be diminiſhed.

12 Then were the people ſcatred abrode throughout all the land of Egypt, for to gather ſtubble in ſtede of ſtraw.

13 And the taskemaſters haſted thē, ſayīg, Finiſh your dayes worke [a] euerie dayes taske, as *ye did* when ye had ſtraw.

14 And the officers of the children of Iſrael, which Pharaohs taskemaſters had ſet ouer them, were beaten, and demāded, wherfore haue ye not fulfilled your taske in making bricke yeſterday and to day, as in times paſt?

15 ¶ Then the officers of the children of Iſrael came, & cryed vnto Pharaoh, ſaying, Wherefore dealeſt thou thus [a] thy ſeruants?

16 There is no ſtraw giuen to thy ſeruāts, and they ſay vnto vs, Make bricke: and lo, thy ſeruants are beaten, and [b] thy people is blamed.

17 But he ſaid, Ye are to muche idle: therefore ye ſay, Let vs go to offre ſacrifice to the Lord.

18 Go therefore now & worke: for there ſhal no ſtraw be giuen you, yet ſhal ye deliuer the whole tale of bricke.

19 Then the officers of the children of Iſrael ſawe thē ſelues in an euil caſe, becauſe it was ſaid, Ye ſhal diminiſh nothīg of your bricke, *nor* of euerie daies taske,

20 And they met Moſes & Aaron, which ſtode in their way as they came out frō Pharaoh,

21 To whome they ſaid, The Lord loke vpon you and iudge: for ye haue made our ſauour to *ſticke before Pharaoh & before his ſeruāts, in that ye haue [g] put a ſworde in their hand to ſlay vs.

22 Wherefore Moſes returned to ỹ Lord, and ſaid, Lord, why haſt thou afflicted this people? wherefore haſt thou thus ſent me?

23 For ſince I came to Pharaoh to ſpeake in thy Name, he hathe vexed this people, and yet thou haſt not deliuered thy people.

CHAP. VI.

God renueth his promes of the deliuerance of the Iſraelites. 9 Moſes ſpeaketh to the Iſraelites, but they beleue him not. 10 Moſes and Aaron are ſent againe to Pharaoh. 14 The genealogie of Reuben, Simeon, and Leui, of whome came Moſes and Aaron.

* *Or, the Angel.*

? *Or, Horeb.*

a So that Moſes had now experiēce of Gods promes that he ſhulde haue good ſucceſſe.

a Faith ouercommeth feare and maketh mē bolde in their vocation.
b And offre ſacrifice.

a *Or, God hathe met vs.*

b *Ebr. leſt he mete vs with peſtilence.*

a As though ye wolde rebel.

b Which were of the Iſraelites and had charge to ſe them do their worke.

a The more cruelly that tyrannes rage, the nerer is Gods helpe.
b Of Moſes & Aaron.

a *Ebr. the worke of a day in his day.*

a *Or, thy people the Egyptianes are in the fault.*
b *Ebr. idle, ye are idle.*

a *Or, loked ſad on thē, which ſaid.*

Read, Gen. 34. 30.

g It is a grieuous thing to ỹ ſeruāts of God to be accuſed of euil, ſpecially of their brethren, whē they do as their dutie requireth.

1 THen ſ Lord ſaid vnto Moſes, Now ſhalt thou ſe, what I wil do vnto Pharaoh: for by a ſtrong hād ſhal he let them go, and euen " be conſtreined to driue them out of his land.

" Ebr. in a ſtrong hand.

2 Moreouer God ſpake vnto Moſes, and ſaid vnto him, I am the Lord,

3 And I appeared vnto Abrahā, to Izhak and to Iaakob by *the Name* of [a] Almigh tie God: but by my Name [a] Iehouah was I not knowen vnto them.

[a] Or, all ſufficient.

4 Furthermore as I made my couenant ẅ them to giue them the land of Canaan, the land of their pilgremage, wherein they were ſtrangers:

5 So I haue alſo heard the groning of ſ children of Iſrael, whome the Egyptiās kepe in bondage, & haue remembred my couenant.

6 Wherefore ſay thou vnto the childrē of Iſrael, I am the Lord, and I wil bring you out from the burdens of the Egyptians, and wil deliuer you out of their bondage, and wil redeme you in a ſtretched out arme, and in great iudgementes.

a Wherby he ſignifieth ſ he wil performe in dede that, ẅ he promiſed to their fathers: for this Name declareth ſ he is conſtant & wil performe his promes.

7 Alſo I wil [b] take you for my people, and wil be your God: then ye ſhal knowe that I the Lord your God bring you out from the burdens of the Egyptians.

[b] Or, plagues.

8 And I wil bring you into the land ẅ I" ſware that I wolde giue to Abraham to Izhak and to Iaakob, and I wil giue it vnto you for a poſſeſsion: I am the Lord.

b He meaneth, as touching the outward vocation: for eleciō to life euerlaſting is immutable.

" Ebr. lift vp mine hand.

9 ¶ So Moſes tolde the children of Iſrael thus: but thei hearkened [c] not vnto Moſes, for anguiſh of ſpirit & for cruel bondage.

c So hard a thing it is to ſhewe true obedience vnder ſ croſſe.

10 Then the Lord ſpake vnto Moſes, ſaying,

11 Go ſpeake to Pharaoh King of Egypt that he let the children of Iſrael go out of his land.

12 But Moſes ſpake before the Lord, ſaying, Beholde ſ children of Iſrael hearken not vnto me, how then ſhal Pharaoh heare me, which am of [d] vncircumciſed lippes?

d Or, barbarous and rude in ſpeache. & by this worde (vncircumciſed) is ſignified ſ whole corruption of mans nature.

13 Thē the Lord ſpake vnto Moſes and vnto Aaron, & charged them *to go* to ſ children of Iſrael and to Pharaoh King of Egypt, to bring the children of Iſrael out of the land of Egypt.

14 ¶ Theſe be the [e] heades of their fathers houſes: the ſonnes of Reuben the firſt borne of Iſrael *are* Hanoch and Pallu, Hezron and Carmi: theſe are the families of Reuben.

15 Alſo the ſonnes of Simeon: Iemuel & Iamin, & Ohad, and Iachin, & Zoar, and Shaul the ſonne of a Canaanitiſh woman: theſe are the families of Simeon.

16 ¶ Theſe alſo are the names of ſ ſonnes of Leui in their generacions: Gerſhō & Kohath and Merari (and the yeres of the life of Leui *were* an hundreth [f] thirty and ſeuen yere)

f Forhe was 42. yere olde, when he came into Egypt, and there liued 94.

17 The ſonnes of Gerſhon *were* Libni & Shimi by their families.

18 And the ſonnes of Kohath, Amram and Izhar, & Hebron and Vzziel. (& Kohath liued an hundreth thirty and thre yere)

19 Alſo the ſonnes of Merari *were* Mahali and Muſhi: theſe are the families of Leui by their kinreds.

20 And Amram toke Iochebed his [g] fathers ſiſter to his wife, and ſhe bare him Aaron and Moſes (and Amrā liued an hundreth thirty and ſeuen yere)

g Which kinde of mariage was after in ſ lawe forbidden, Leuit 18.12.

21 ¶ Alſo the ſonnes of Izhar: [h] Korah, & Nepheg, and Zichri.

h Moſes and he were brethrens children, whoſe rebellion was puniſhed, Nōb. 16,1.

22 And the ſonnes of Vzziel: Miſhael, and Elzaphan, and Sithri.

23 And Aaron toke Eliſheba daughter of [i] Amminadab, ſiſter of Nahaſhon to his wife, ẅ bare him Nadab, and Abihu, Eleazar and Ithamar.

i Who was a prince of Iudah Nomb. 1.7.

24 Alſo the ſonnes of Korah: Aſsir, & Elkanah, & Abiaſaph: theſe are the families of the Korhites.

25 And Eleazar Aarons ſonne toke him *one* of the daughters of Putiel to his wife, ẅ bare him *Phinehas: theſe are the principal fathers of ſ Leuites through out their families.

*Nom. 25, 10

26 Theſe are Aaron and Moſes to whome ſ Lord ſaid, Bring the children of Iſrael out of ſ land of Egypt, according to their [k] armies.

27 Theſe are that Moſes & Aaron, which ſpake to Pharaoh King of Egypt, that they might bring ſ children of Iſrael out of Egypt.

k For their families were ſo great, that they might be compared to armies

28 ¶ And at that time when ſ Lord ſpake vnto Moſes in the land of Egypt,

29 When ſ Lord, *I ſay*, ſpake vnto Moſes, ſaying, I am the Lord, ſpeake thou vnto Pharaoh the King of Egypt all ſ I ſay vnto thee,

30 Then Moſes ſaid before ſ Lord, Beholde, I am of [l] vncircumciſed lippes, and how ſhal Pharaoh heare me?

l The diſobedience both of Moſes and of ſ people ſheweth ſ their deliuerance came onely of Gods free mercie.

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moſes and Aaron do the miracles of the ſerpent, and the blood: and Phrraohs ſorcerers do the like.

1 THen the Lord ſaid to Moſes, Beholde, I haue made thee Pharaohs [a] God, & Aaron thy brother ſhal " be thy Prophet.

a I haue giuen thee power & autoritie to ſpeake in my name and to execute my iudgemets vpō him.

2 Thou ſhalt ſpeake all that I commanded thee: and Aaron thy brother ſhal ſpeake vnto Pharaoh, that he ſuffre the children of Iſrael to go out of his land.

3 But I wil harden Pharaohs heart, and multiplie my miracles, and my wondres

in the land of Egypt.

4 And Pharaoh shal not hearken vnto you, that I may lay mine hand vpon Egypt, & bring out mine armies, *euen* my people, the children of Israel out of the land of Egypt, by great iudgemẽts.

5 Then the Egyptians shal know that I am the Lord, whẽ I stretch forth mine hand vpon Egypt, and bring out the children of Israel from among them.

6 So Moses and Aaron did as the Lord commanded them, *euen* so did they.

7 (Now Moses was[c] foure score yere olde, & Aaron foure score and thre, whẽ they spake vnto Pharaoh.)

8 ¶ And the Lord had spoken vnto Moses and Aaron, saying.

9 If Pharaoh speake vnto you, saying, Shewe a miracle for you, then thou shalt say vnto Aaron, Take thy rod & cast it before Pharaoh, *and* it shal be *turned* into a [d]serpent.

10 ¶ Then went Moses and Aaron vnto Pharaoh, and did euen as the Lord had commanded: and Aaron caste forthe his rod before Pharaoh and before his seruants, and it was *turned* into a serpent.

11 Then Pharaoh called also for the wise men and[d] sorcerers: and those charmers also of Egypt did in like maner w their enchantements.

12 For they cast downe euerie man his rod, and thei were *turned* into serpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, & he hearkned not to them, as the Lord had said.

14 ¶ The Lord thẽ said vnto Moses, Pharaohs heart is[e] obstinat, he refuseth to let the people go.

15 Go vnto Pharaoh in the morning, (lo, he wil come vnto the water) & thou shalt stand & mete him by [e] the riuers brinke, and the rod, which was turned into a serpent, shalt thou take in thine hand.

16 And ‖ shalt say vnto him, The Lord God of the Ebrews hath sent me vnto thee saying, Let my people go, that they may serue me in the wildernes: & beholde, hitherto thou woldest not heare.

17 Thus saith the Lord, In this thou shalt knowe that I am the Lord: beholde, I wil smite with the rod that is in mine hand vpon the water that is in the riuer, & it shalbe turned to blood.

18 And the fish that is in the riuer shal dye, and the riuer shal stinke, & it shal[f] greue the Egyptiãs to drinke of the water of the riuer.

19 The Lord then spake to Moses, Say vnto Aaron, Take thy rod, & stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their pondes, and ouer all pooles of their waters, and they shalbe ‖ blood, ad there shalbe blood through out all the land of Egypt, bothe in *vessels* of wood, & of stone.

20 So Moses and Aaron did euen as the Lord commanded: and he lift vp the rod, and smote the water that was in the riuer, in the sight of Pharaoh, and in the sight of his seruants: and all the water that was in the riuer, was [g]turned into blood.

21 And the [f] fish that was in the riuer dyed, and the riuer stanke: so that the Egyptians colde not drinke of the water of the riuer: and there was blood through out all the land of Egypt.

22 And the enchanters of Egypt did [g] likewise with their sorceries: & the heart of Pharaoh was hardened: so that he did not hearken vnto them, as the Lord had said.

23 Then Pharaoh returned, & went againe into his house, [h] nether did this yet entre into his heart.

24 All the Egyptians then digged rounde about the riuer *for* waters to drinke: for they colde not drinke of the water of the riuer.

25 And *this* continued fully seuen daies after the Lord had smitten the riuer.

CHAP. VIII.

6 Frogges are sent. 13 Moses praieth and they dye. 17. Lyce are sent, whereby the sorcerers acknowledge Gods power. 24 Egypt is plagued with noysom flies. 30. Moses praieth againe: 32 But Pharaohs heart is hardened.

1 AFterwarde the Lord said vnto Moses, Go vnto Pharaoh, and tel him, Thus saith the Lord, Let my people go, that they may serue me:

2 And if thou wilt not let them go, beholde, I wil smite all thy countrey with[a] frogges:

3 And the riuer shal crall ful of frogges, which shal go vp and come into thine house: and into thy chãbre, where thou slepest, and vpõ thy bed, & into the house of thy seruãts, and vpon thy people, and into thine ouens, and[i] into thy kneading troghes.

4 Yea, the frogges shal climbe vp vpõ thee, and on thy people, and vpon all thy seruants.

5 ¶ Also the Lord said vnto Moses, Say thou vnto Aaron, Stretch thine hid w thy rod vpon the streames, vpon the riuers, and vpon the pondes, and cause frogges to come vp vpon the land of Egypt.

6 Then Aaron stretched his hand vpon the waters of Egypt: and the[i] frogges came vp, and couered the land of [b] Ef-

‖ The first plague.

Chap. 17. 5

f To signifie that it was a true miracle, and that God plagued them in that, which was moste necessarie for the preseruation of life.

g In outward appearance, & after that the 7. daies were ended.

[h] *He set not his heart at all thereunto.*

a There is nothing so weake, that God can not cause to ouercome the greatest power of man.

[i] *Or, vpon the dogh, or, into thine ambries.*

‖ The seconde plague.

b But Gosben, where Gods people dwelt, was excepted.

b To strengthẽ Moses faith, God promiseth againe to punishe moste sharpely the oppression of his Church.

c Moses liued in affliction & banishemẽt 40 yere before he enioyed his office to deliuer Gods people.

[d] *Or, dragon.*

d It semeth that these were Iannes and Iãbres, read 2. Tim. 3. 8. so euer the wicked maliciously resist the trueth of God.

[e] *Or, heauy and dul.*

e To wit, the riuer Nilus.

[f] *Or, they shal be weary, and abhorre drinke.*

gypt,
7 And the sorcerers did likewise with their sorceries, and broght frogges vpon the land of Egypt,
8 Then Pharaoh called for Moses & Aaron, & said, [c] Pray ye vnto the Lord that he may take away the frogges from me, and from my people, & I wil let the people go, that they may do sacrifice vnto the Lord.
9 And Moses said vnto Pharaoh, ["] As concerning me, euen commande when I shal praye for thee, and for thy seruants, and for thy people, to destroye the frogges from thee and from thine houses, that they may remaine in the riuer onely.
10 Then he said, To morowe. And he answered, Be it ["] as ỹ hast said, ỹ thou maiest knowe, that there is none like vnto the Lord our God.
11 So the frogges shal departe from thee, & from thine houses, and from thy seruants, and from thy people: onely they shal remayne in the riuer.
12 Then Moses and Aaron went out frō Pharaoh: and Moses cryed vnto ỹ Lord concerning the frogges, which he had sent vnto Pharaoh.
13 And the Lord did according to the saying of Moses: so the frogges [d] dyed in the houses, in the townes, & in the fields.
14 And they gathered them togither by heapes, and the land stanke *of them.*
15 But when Pharaoh sawe that he had rest *giuen him*, he hardened his heart, and hearkened not vnto them, as the Lord had said.
16 ¶ Againe the Lord said vnto Moses, Say vnto Aarō, Stretche out thy rod, & smite the dust of the earth, that it may be *turned* to [||] lyce through out all the land of Egypt.
17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and lyce came vpon man & vpon beast: all the dust of the earth was lyce throughout all the land of Egypt,
18 Now the enchanters assaied likewise with their enchantmens to bring forthe lyce, but they [e] colde not. so the lyce were vpon man and vpon beast.
19 Then said the enchanters vnto Pharaoh, This is [f] the finger of God. But Pharaohs heart remained obstinat, and he hearckened not vnto them, as the Lord had said.
20 ¶ Moreouer the Lord said to Moses, Rise vp early in the morning, and stād before Pharaoh (lo, he wil come forthe vnto the water) & say vnto him, Thus saith the Lord, Let my people go, that they may serue me.
21 Els, if thou wilt not let my people go, beholde, I wil send [*] swarmes of flies bothe vpon thee, & vpon thy seruants, and vpon thy people. & into thine houses: and the houses of the Egyptiās shal be ful of swarmes of flies, and the grounde also whereon they are.
22 But the land of Goshen, where my people are, wil I cause to be [n] wonderful in that day, so that no swarmes of flies shal be there, that thou maiest knowe that I am the Lord in the middes of the [n] earth.
23 And I wil make a deliuerance of my people from thy people: to morowe shal this miracle be.
24 And the Lord did so: for there came [‖] great swarmes of flies into the house of Pharaoh, and *into* his seruants houses, so that through all the land of Egypt the earth was corrupt by the swarmes of flies.
25 Then Pharaoh called for Moses and Aaron, & said, Go, do sacrifice vnto your God in this land.
26 But Moses answered, It is not mete to do so: for *then* we shulde offre vnto the Lord our God *that, which is* an [g] abomination vnto the Egyptians. Lo, can we sacrifice the abomination of the Egyptians before their eies, and they not stone vs?
27 Let vs go thre daies iourney in the desert, & sacrifice vnto the Lord our God as he hathe commanded vs.
28 And Pharaoh said, I wil let you go, that ye may sacrifice vnto the Lord your God in the wildernes. but [h] go not farre away, pray for me.
29 And Moses, said, Beholde, I wil go out from thee, and pray vnto the Lord, that the swarmes, of flies may departe from Pharaoh, from his seruants, and from his people to morowe. but let Pharaoh from henceforthe [i] deceiue no more, in not suffring the people to sacrifice vnto the Lord.
30 So Moses went out from Pharaoh and prayed vnto the Lord.
31 And the Lord did according to the saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruants, and from his people. & there remained not one.
32 Yet Pharaoh [k] hardened his heart euē then also, & did not let the people go.

CHAP. IX.

1 The moraine of beastes. 10 The plague of botches & sores. 23 The horrible haile, thundre, and the lightening. 26 The land of Goshen euer is excepted. 27 Pharaoh confesseth his wickednes. 33 Moses praieth for him. 35 Yet is he obstinat.

1 THen the Lord said vnto Moses, Go to Pharaoh, and tel him, Thus saith

c Not loue but feare causeth the very infideles to seke vnto God.

["] *Ebr. Haue this honour ouer me.*

["] *Ebr. according to thy worde.*

[n] *Or, laid vpon.*

d In things of this life God oft times heareth the praiers of the iust for the vngodly.

[‖] The third plague.

e God confoūded their wisdome & autoritie in a thing mosse vile.

f They acknowledged that this was done by Gods power and not by sorcerie.

[*] *Or, a multitude of venimous beasts, as serpents, &c.*

[n] *Or, I wil seperat.*

[n] *Or. land of Egypt.*

‖ The fourthe plague.

g For the Egyptians worshipped diuers beasts, as the oxe, the shepe & suche like, w the Israelites offred in sacrifice.

h So the wicked prescribe vnto Gods messengers how farre they shal go.

i He colde not iudge his heart, but yet he charged him to do this vnfaindedly.

k Where God giueth not faith no miracles can preueile.

saith the Lord God of the Ebrewes, Let my people go that they may serue me.

2 But if thou refuse to let *them* go, & wilt yet holde them stil.

3 Beholde, the hand of the Lord is vpon thy flocke which is in the field: *for* vpon the horses, vpon the asses, vpon the camels, vpon the cattel, & vpon the shepe *shalbe* a ‖ mighty great moraine.

‖ The fift plague.

a He shal declare his heauie iudgement against his ennemies, & his fauour toward his children.

4 And the Lord shal do [a] wonderfully betwene the beastes of Israel, and the beastes of Egypt: so that there shal nothing dye of all, that *perteineth* to the children of Israel.

5 And ✠ Lord appointed a time, saying, To morowe the Lord shal finish this thing in this land.

6 So the Lord did it on the morowe, & all the cattel of Egypt dyed but of the cattel of the children of Israel dyed not one.

b In to the land of Goshen, where the Israelites dwelled.

7 Then Pharaoh [b] sent, and beholde, there was not one of the cattel of the Israelites dead: and the heart of Pharaoh was obstinat, and he did not let the people go.

8 ¶ And the Lord said to Moses & to Aaron, Take your handful of [a] asshes of the fornace, and Moses shal sprinkle them towarde the heauen in the sight of Pharaoh,

[a] *Or, imbers.*

9 And they shalbe *turned* to dust in all the land of Egypt: & it shalbe as a scab breaking out into blisters vpon man and vpon beast throughout all the land of Egypt.

10 Then they toke asshes of the fornace, and stode before Pharaoh: and Moses sprinkled them towarde the heauen, and there came ‖ a scab breaking out into blisters vpon man, and vpon beast.

‖ The sixt plague.

11 And the sorcerers colde not stand before Moses, because of the scab: for the scab was vpon the enchanters, & vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto them, * as the Lord had said vnto Moses.

Chap. 4. 21

13 ¶ Also the Lord said vnto Moses, Rise vp earely in the morning, and stand before Pharaoh, and tel him, Thus saith the Lord God of Ebrewes, Let my people go, that they may serue me.

14 For I wil at this time send all my plagues vpon [c] thine heart, and vpon thy seruants & vpon thy people, that thou maiest know that there is none like me in all the earth.

e So that thine owne conscience shal condemne thee of ingratitude & malice.

15 For now I wil stretche out mine hand that I may smite thee & thy people with the pestilence: & thou shalt perish from the earth.

16 And in dede, * for this cause haue [a] I appointed thee, to [a] shewe my power in thee, & to declare my [d] Name throughout all the world.

Rom. 9. 17

[a] *Or, set thee vp.*

[a] *Or, to shewe thee.*

d That is, that all the word may magnifie my power in ouer comming thee.

17 Yet thou exaltest thy selfe against my people, and letteste them not go.

18 Beholde, to morowe this time I wil cause to raine a mightie great haile, suche as was not in Egypt since the fundation thereof was laid vnto this time.

19 Send therefore now, *and* [e] gather thy cattel, and all that thou hast in the field: *for* vpon all the men, & the beastes, which are founde in the field, and not brought home, the haile shal fall vpon them and they shal dye.

e Here we se, though Gods wrath be kindeled, yet there is a certein mercie shewed euen to his ennemies.

20 Suche *then* as feared the worde of the Lord among the seruantes of Pharaoh, made his seruants & his cattel flee into the houses:

21 But suche as [a] regarded not the [f] worde of the Lord, left his seruants, and his cattel in the field.

[a] *Ebr. set not his heart to.*

f The worde of the minister is called the worde of God.

22 ¶ And the Lord said to Moses, Stretche forthe thine hand toward heauen, that there may be haile in all the land of Egypt, vpon man and vpon beast, and vpon all the herbes of the field in the land of Egypt.

23 Then Moses stretched out his rod toward heauen, and the Lord sent thundre & ‖ haile, and [a] lightening vpon the grounde: and the lord caused haile to raine vpon the land of Egypt.

‖ The seuenth plague.

[a] *Ebr. fire walked.*

24 So there was haile, & fire mingled with the haile, so grieuous, as there was none throughout all the land of Egypt, since [a] it was a nation.

[a] *Or, since it was inhabited.*

25 And the haile smote throughout all the land of Egypt all that was in the field, bothe man and beast: also the haile smote all the herbes of the field, and brake to pieces all the trees of the field.

26 Onely in the land of Goshen (where the children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses and Aaron, and said vnto them, I [g] haue now sinned: the Lord is righteous, but I and my people are wicked.

g The wicked confesse their sinnes to their condemnation, but they cā not beleue to obtene remission.

28 Pray ye vnte ✠ Lord (for it is ynough) that there be no more [a] mightie thunders & haile, and I wil let you go, and ye shal tary no longer.

[a] *Ebr. voices of God.*

29 Then Moses said vnto him, Assone as I am out of the citie, I wil spreade mine handes vnto ✠ Lord, *and* the thunder shal cease, nether shal there be any more haile, that thou maiest know that the earth is the Lords.

30 Now I knowe that thou, and thy seruantes feare the Lord God, [h] before I pray,

h Meaning that when they haue their requeſt, they are neuer the better.

31 And the flaxe, and the barly were

smitten. for the barly was eared, and the flaxe was bolled.

32 But the wheat & the rye were not smitten, for they were [h] hid in the grounde.

33 Then Moses went out of the citie from Pharaoh & spred his hands to the Lord, and the thundre and the haile ceased, nether rained it vpon the earth.

34 And when Pharaoh saw that the raine and the haile and the thundre were ceased, he sinned againe, and hardened his heart *bothe* he, and his seruants.

35 So the heart of Pharaoh was hardened: nether wolde he let the children of Israel go, as the Lord had said" [i] by Moses.

[h] *Or, late sowen*

[i] *Ebr. by the hand of Moses.*

CHAP. X.

7 Pharaohs seruants counsel him to let the Israelites departe. 13 Greshoppers destroye the countrey. 16 Pharaoh confesseth his sinne. 22 Darckenes is sent. 28 Pharaoh forbiddeth Moses to come any more in his presence.

1 AGain the Lord said vnto Moses, Go to Pharaoh: for [a] I haue hardened his heart, & the heart of his seruats, that I might worke these my miracles [k] in the middes of his *realme.*

2 And that thou maiest declare in the [a] eares of thy sonne, and of thy sonnes sõne, what things I haue done in Egypt, & my miracles, wich I haue done amõg them: that ye may know that I am the Lord.

3 Then Moses and Aaron came vnto Pharaoh, and said vnto him, Thus saith the Lord God of the Ebrewes, How long wilt thou refuse [b] to hũble thy selfe before me? Let my people go, that they may serue me.

4 But if thou refuse to let my people go, beholde, to morowe wil I bring [l] greshoppers into thy coastes.

5 And they shal couer the face of the earth, that a man can not se the earth: and they shal eat the residue which remaineth vnto you, ād hathe escaped frõ the haile: & they shal eat all your trees that bud in the field.

6 And they shal fil thine houses, & all thy seruants houses, and the houses of all the Egyptias, as nether thy fathers, nor thy fathers fathers haue sene, since the time they were vpõ the earth vnto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs seruats said vnto him, How lõg shal he be [m] an offence vnto vs? let the men go, that they may serue the Lord their God: wilt thou first knowe ý Egypt is destroyed?

8 So Moses and Aaron were broght agai ne vnto Pharaoh, & he said to them, Go, serue the Lord your God, but who are they that shal go?

9 And Moses answered, We wil go with our yong and with our olde, with our sonnes and with our daughters, with our shepe and with our cattel wil we go: for we *must celebrate* a feast vnto the Lord.

10 And he said vnto them, Let [d] the Lord so be with you, as I wil let you go and your children: beholde, for [e] euil is before your face.

11 *It shal* not *be* so: now go ye *that are* men, and serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 ¶ After, the Lord said vnto Moses, Stretch out thine hand vpon the land of Egypt for the greshoppers, that they may come vpon the land of Egypt, and eat all the herbes of the land, *euen* all that the haile hathe left.

13 Then Moses stretched forthe his rod vpon the land of Egypt: and the Lord brought an East winde vpon the land all that day, and all that night: and in the morning, the East winde broght the ‖ greshoppers.

14 So the greshoppers went vp vpon all the land of Egypt, and [n] remained in all quarters of Egypt: so grieuous greshoppers, like to these were neuer before, nether after them shalbe suche.

15 For they couered all the face of the earth, so that the land was darke: and they did eat all the herbes of the land, and all the frutes of the trees, which the haile had left, so that there was no grene thing left vpon the trees, nor among the herbes of the field throughout all the land of Egypt.

16 Therefore Pharaoh called for [f] Moses and Aaron in haste, and said, I haue sinned against the Lord your God, and against you.

17 And nowe forgiue me my sinne onely this once, and pray vnto the Lord your God, that he may take away from me this death onely.

18 *Moses* then went out from Pharaoh, and praied vnto the Lord.

19 And the Lord turned a mightie strõg West winde, and toke away the greshoppers, and violently cast them into the [g] red Sea, *so that* there remained not one greshopper in all the coast of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel go.

21 ¶ Againe the Lord said vnto Moses, Stretch out thine hand toward heauen, that there may be vpon the land of Egypt darcknes, euen darcknes that may be [h] felt.

22 Thne

[k] *Or, in his presence.*

a The miracles shulde be so great, that they shuld be spoken of for euer, where also we se the dutie of parents toward their children.

[l] *Chap. 4. 24*

b The end of afflictions is, to humble our selues with true repentance vnder the hand of God.

[m] *Or, locustes.*

[n] *Or, snate*

c Meaning, the occasion of all these euils: so are the godlie euer charged, as Elias was by Achab.

d That is, I wolde the Lord were no more affectioned toward you, them I am minded to let you go.

e punishement is prepared for you. Sõme read, Ye entend some mischief.

‖ The eight plague.

[o] *Or, he caused them to remaine.*

f The wicked in their miserie seke to Gods ministers for helpe, albeit they hate & detest them.

g The water semeth red because the sand or grauel is red: the Ebrewes call it the Sea of bulrusshes.

h Because it was so thicke.

22 Then Moses stretched forthe his hand toward heauen, and there was a ‖ blacke * darcknes in all the land of Egypt thre dayes.

§ The ninthe plague. *Wisd. 17,2*

23 No man saw an other, nether rose vp from the place where he was *for* thre dayes: * but all the children of Israel had light where they dwelt. *Wisd. 18,1*

24 Then Pharaoh called for Moses and said, Go, serue the Lord: onely your shepe and your cattel shal abide, and your children shal go with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offrings that we may do *sacrifice* vnto the Lord our God.

i The ministers of God ought not to yelde one iote to the wicked, as touching their charge.

26 Therefore our cattel also shal go with vs: there shal not an [i] hoofe be left, for thereof must we take to serue the Lord our God: nether do we knowe [k] how we shal serue the Lord, vntil we come thither.

k That is, with what beastes or how many.

27 (But the Lord hardened Pharaohs heart, and he wolde not let them go)

28 And Pharaoh said vnto him, Get thee from me: loke thou se my face no more: for whensoeuer thou commest in my sight, thou shalt [l] dye.

l Thogh before he confessed Moses iust, yet against his owne conscience he threateneth to put him to death.

29 Then Moses said, Thou hast said wel: from henceforthe wil I se thy face no more.

CHAP. XI.

1 God promiseth their departure. 2 He willeth them to borrow their neighbours iewels. 3 Moses was esteemed of all saue Pharaoh. 5 He signifieth the death of the first borne.

1 NOw (the Lord had said vnto Moses, Yet wil I bring one plague more vpon Pharaoh, and vpon Egypt: after that he wil let you go hence: when he letteth you go, he shal [a] at once chase you hence.

a Without any condition, but with haste and violence.

2 Speake thou now to the people, that euerie man [n] require of his neighbour, and euerie woman of her neighbour * iewels of siluer and iewels of golde.

n Or, borrowe. *Chap. 3,22*

3 And the Lord gaue the people fauour in the sight of the Egyptians: also * Moses *was* verie great in the land of Egypt in the sight of Pharaohs seruants, and in the sight of the people)

Ecc 45,3

4 Also Moses said, Thus saith the Lord, About midnight wil I go out into the middes of Egypt.

5 And all the first borne in the land of Egypt shal dye, from the firstborne of Pharaoh that sitteth on his throne, vnto the firstborne of the maid seruant, that is at [b] the mille, & all the first borne of beastes.

b From the hiest to the lowest.

6 Then there shalbe a great cryeth roughout all the land of Egypt, suche as was neuer none like, nor shalbe.

7 But against none of the children of Israel shal a dog moue his tongue, nether against man nor beast, that ye may knowe that the Lord putteth a difference betwene the Egyptians and Israel.

8 And all these thy seruantes shal come downe vnto me, and fall before me, saying, Get thee out, and all the people that [c] are at thy fete, & after this wil I depart. So he went out from Pharaoh very angry.

c That is, vnder thy power and gouernement.

9 And the Lord said vnto Moses. Pharaoh shal not heare you, [d] that my wonders may be multiplied in the land of Egypt.

d God hardeneth the hearte of the reprobat, that his glorie thereby might be the more set forthe, rom. 9,17

10 So Moses and Aaron did all these wōders before Pharaoh. but the Lord hardened Pharaohs heart, and he suffred not the children of Israel to go out of his land.

CHAP. XII.

1 The Lord instituteth the Passeouer. 26 The fathers must teache their children the mysterie thereof. 29 The first borne are slaine. 31 The Israelites are driuen out of the land. 35 The Egyptians are spoiled. 37 The nūbre that departeth out of Egypt. 42 How long thei were in Egypt.

1 THen the Lord spake to Moses and to Aaron in the land of Egypt, saying,

2 This [a] moneth *shal be* vnto you the beginning of moneths it *shalbe* to you the first [b] moneth of the yere.

a Called Nisan, conteining parte of Marche & parte of April.

b As touching the obseruation of feastes: as for other policies, thei reckoned from Septembre.

3 Speake ye vnto all the Congregacion of Israel, saying, In the tēth of this moneth let euerie man take vnto him a lābe according to the house of the [c] fathers, a lambe for an house.

c As the fathers of the housholde had great or smale families.

4 If the housholde be to litle for the lābe, he shal take his neighbour, which is next vnto his house, according to the nombre of the personnes: euerie one of you, according to his [d] eating shal make your compt for the lambe.

d He shal take so many as are sufficient to eat the lambe.

5 Your lambe shalbe without blemish, a male of a yere olde: ye shal take it of the lambes, or of the kiddes.

6 And ye shal kepe *it* vntil the fourteenth day of this moneth. then [e] al the multitude of the Congregacion of Israel shal kil it [f] at euen.

e Euerie one in his house.

f *Ebr. betwene the two euentngs, or twielight.*

7 After thei shal take of the blood & strike it on the two postes, and on the vpper doore post of the houses where thei shal eat it.

8 And thei shal eat ỹ flesh ỹ same night, rosted with fyre, & vnleauened bread: with sower *herbes* thei shal eat it.

9 Eat not thereof rawe, boiled nor sod-

den in water, but roste with fyre, both his [f] head, his fete, and his purtenance.

10 And ye shal reserue nothing of it vnto the morning: but that, which remaineth of it vnto the morowe, shal ye burne with fyre.

11 ¶ And thus shal ye eat it, Your loynes girded, your shoes on your fete, & your staues in your hands, and ye shal eat it in haste: *for* [g] it is the Lords Passeouer.

12 For I wil passe through the land of Egypt the same night, and wil smite all the first borne in the land of Egypt, bothe man and beast, and I wil execute iudgement vpon all the [i] gods of Egypt. *I am* the Lord:

13 And the blood shalbe a token for you vpon the houses where ye are: so when I se the blood, I wil passe ouer you, and the plague shal not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shalbe vnto you a [h] remembrance: and ye shal kepe it an holy feast vnto the Lord, throughout your generacions: ye shal kepe it holy by an ordinance [i] for euer.

15 Seuen daies shal ye eat vnleauened bread, & in any case ye shal put away leauen the first day out of your houses: for whosoeuer eateth leauened bread from the first day vntil the seuenth day, that persone shal be cut of from Israel.

16 And in the first day *shalbe* an holy [k] assemblie: also in the seuenth day shal be an holy assemblie vnto you: no worke shalbe done in them, saue about that which euerie man must eat: that onely may ye do.

17 Ye shal kepe also *the feast* of vnleauened bread: for that same day I wil bring your armies out of the land of Egypt: therefore ye shal obserue this day, throughout your posteritie, by an ordinance for euer.

18 ¶ In the first *moneth* and the fourtenth day of the moneth at [k] euen, ye shal eat vnleauened bread vnto the one and twentieth day of the moneth at euen.

19 Seuen dayes shal no leauen be found in your houses: for whosoeuer eateth leauened bread, that persone shalbe cut of from the Congregacion of Israel: whether he be a stranger, or borne in the land.

20 Ye shal eat no leauened bread: *but* in all your habitacions shal ye eat vnleauened bread.

21 ¶ Then Moses called all the Elders of Israel, and said vnto them, Chose out and take you for *euerie* of your housholdes a lambe, and kil the Passeouer.

22 And take a * bunche of hyssope, and dip it in the blood that is in the basson, & strike the [n] lintel, and the [o] dore chekes with the blood that is in ȳ basson, & let none of you go out at the dore of his house, vntil the morning.

23 For the Lord wil passe by to smite ȳ Egyptiās: and when he seeth the blood vpon the lintel & on the two dore chekes, the Lord wil passe ouer the dore, & wil not suffre the [l] destroyer to come into your houses to plague *you*.

24 Therefore shal ye obserue this thing as an ordinance *bothe* for thee and thy sonnes for euer.

25 And when ye shal come into the [m] land, which the Lord wil giue you, as he hathe promised, then ye shal kepe this [n] seruice.

26 * And when your children aske you, What seruice is this ye *kepe*?

27 Then ye shal say, It is the sacrifice of ȳ Lordes Passeouer, which passed ouer the houses of the children of Israel in Egypt, when he smote the Egyptians, and preserued our houses. Then the people [p] bowed them selues, and worshipped.

28 So the children of Israel went, and did as the Lord had commanded Moses and Aaron: so did thei.

29 ¶ Now at * midnight, the Lord ‖ smote all the firstborne in the land of Egypt, from the firstborne of Pharaoh that sate on his throne, vnto the * firstborne of the captiue that was in prison, and all the firstborne of beastes.

30 And Pharaoh rose vp in the night, he, and all his seruants & all the Egyptians: and there was a great crye in Egypt: for there *was* [o] no house where there *was* not one dead.

31 And he called to Moses and to Aaron by night, & said, Rise vp, 'get you out from among my people, bothe ye, and the children of Israel, and go serue the Lord as ye haue said.

32 Take also your shepe and your cattel as ye haue said, and departe, and [p] blesse me also.

33 And the Egyptians did force the people, because thei wolde send them out of the land in haste: for thei said, We dye all.

34 Therefore the people toke their dowe before it was leauened, *euen* their dowe bounde in clothes vpon their shulders.

35 And the children of Israel did according to the saying of Moses, and thei asked of the Egyptians * iewels of siluer & iewels of golde, and raiment.

36 And the Lord gaue the people fauour in the sight of the Egyptians and thei [q] granted their requeste: so thei spoiled the Egyptians.

37 Then

f That is, all that may be eaten.

g The lambe was not the passeouer, but signified it: as sacraments are not the thing it selfe, which thei do represent, but signifie it.

i *Or, princes, or, idoles.*

h Of the benefite receiued for your deliuerance.

i That is, vntil Christs comming: for then ceremonies had an end.

k *Or, calling together of the people to serue God.*

k For in olde time so thei compred, beginning the day at sunne sett til the next day at the same time.

Ebr. 11, 28

n *Or, trasome or, vpper dore poste.*

o *Or, two side postes.*

l The Angel sent of God to kil the first borne.

m The land of Canaan.

n *Or, ceremonie Iosh. 4, 6*

p Thei gaue God thankes for so great a benefite.

Chap 11, 4

‖ The tenth plague.

Wisd. 18, 5

o Of these houses, wherin any first borne was either of men or beastes.

p pray for me.

Chap. 3, 22. & 11, 2

Iosh. 24, 6

q *Or, lent thē.*

Nomb.33,3 q Which was a citie in Goshen, Gen. 47,11 r Which were strangers, and not borne of the Israelites.

37 Then the* children of Israel toke their iourney from q Rameses to Succoth about six hundreth thousand men of fote, beside children.
38 And r a great multitude of sundry sortes of people went out with them, and shepe, and beues, & cattel in great abundance.
39 And thei baked the dowe which thei broght out of Egypt, & *made* vnleauened cakes, for it was not leauened, because thei were thrust out of Egypt, nether colde they tary, nor yet prepare them selues vitailes.
40 ¶So the dwelling of ỹ children, of Israel, while thei dwelled in Egypt, *was* *foure hundreth and thirty yeres.
41 And when the s foure hundreth & thirty yeres were expired, euen the selfe same day departed all the hostes of the Lord out of the land of Egypt.
42 It *is* a night to be kept *holy* to the Lord, because he broght them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must kepe throughout their generacions.
43 Also the Lord said vnto Moses and Aaron, This is the lawe of the Passeouer: t no stranger shal eat thereof.
44 But euerie seruant that is boght for money, when thou hast circumcised him, then shal he eat thereof.
45 A stranger or an hyred seruant shal not eat thereof.
46 *In one house shal it be eaten: thou shalt cary none of the flesh out of the house, * nether shal ye breake a bone thereof.
47 All the Congregation of Israel shal obserue it.
48 But if a stranger dwel with thee, & wil obserue the Passeouer of the Lord, let him circumcise all the males, that belong vnto him, and then let him come and obserue it, and he shalbe as one that is borne in the land: for none vncircumcised persone shal eat thereof.
49 One v law shalbe to him that is borne in the land, & to the stranger that dwelleth among you.
50 Then all the children of Israel did as the Lord commanded Moses and Aaron so did thei.
51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

Gen.15,16 act.7.6 gal.3,17 s From Abrahams departing from Vr in Chaldea vnto ỹ departing of ỹ children of Israel frō Egypt, are 430 yere.

t Except he be circumcised & onely professe your religiou.

Nomb.9,12 Iohn.19,36

v Thei that are of the housholde of God, must be all ioyned in one faith and religion.

CHAP. XIII.

1 The firstborne are offred to God. 3 The memorial of their deliuerance. 8,14 An exhortacion to teache their children to remembre this deliuerance. 17 Why thei are led by the wildernes. 19 The bones of Ioseph. 21 The piller of the cloude and of the fire.

1 AND the Lord spake vnto Moses, saying,
2 * Sanctifie vnto me all the firstborne: *that is*, euerie one that *first* openeth the wombe among the children of Israel, as wel of man as of beast: *for* it is mine.
3 ¶ Then Moses said vnto the people, * Remembre this day in the which ye came out of Egypt, out of the " house of a bondage: for by a mightie hand the Lord broght you out from thence: therefore no leauened bread shalbe b eatē.
4 This day come ye out in the moneth of c Abib.
5 ¶Now when the Lord hathe broght thee into the land of the Canaanites, and Hittites, and Amorites, and Hiuites, and Iebusites (which he sware vnto thy fathers, that he wolde giue thee, a land flowing with milke and hony) then thou shalt kepe this seruice in this moneth.
6 Seuen daies shalt thou eat vnleauened bread, & the d seuenth day *shalbe* the feast of the Lord.
7 Vnleauened bread shalbe eaten seuen daies, & there shal no leauened bread be sene with thee, nor yet leauen be sene with thee in all thy quarters.
8 ¶And thou shalt shewe thy sonne e in that day, saying, *This is done*, because of that which the Lord did vnto me, when I came out of Egypt.
9 And it shal be a signe vnto thee f vpon thine hand, & for a remembrance betwene thine eies, that the Lawe of the Lord may be in thy mouth: for by a strong hand the Lord broght thee out of Egypt.
10 Kepe therefore this ordinance in his season appointed from yere to yere.
11 ¶And when the Lord shal bring thee into the land of the Canaanites, as he sware vnto thee and to thy fathers, & shal giue it thee.
12 *Then thou shalt set a parte vnto the Lord all that *first* openeth the wombe: also euerie thing that *first* doeth open *the wombe*, & commeth forthe of thy beast: the males *shalbe* the Lords:
13 But euerie first fole of an g asse, thou shalt redeme with a lambe: and if thou redeme him not, then thou shalt breake his necke: likewise all the first borne of man among thy sonnes shalt thou h bye out,
14 ¶And when thy sonne shal aske thee " to morowe, saying, What is this? thou shalt then say vnto him, With a mightie hand the Lord broght vs out of Egypt, out of the house of bondage.
15 For when Pharaoh was hard hearted against our departing, the Lord then slewe all the firstborne in ỹ land of Egypt: from ỹ firstborne of mā euen to ỹ

Chap.22,29. & 34,19 leu.27,26 nom 3,13. & 8,16 luk.2,23 Exod,23,13

" *Ebr house of seruants.*

a Where thei were in moste cruel slauerie.

b To signifie that thei had not leesure to leauening their bread.

c Conteining parte of March & parte of April, whē corne began to ripe in that countrey.

d Bothe the seuenth & the first day were holy, as chap. 12,16.

e When thou doest celebrat the feast of vnleauened bread.

f Thou shalt haue continual remembrance thereof, as thou wouldest of a thing that is in thine hand or before thine eies?

Chap.22,29 & 34,19 ezech.44,30

g This is also vnderstand of the horse and others bestes, which were not offred in sacrifice.

h By offring a cleane beast in sacrifice. Leui. 12,6.

" *Or, here afterwardes.*

first borne of beast: therefore I sacrifice vnto the Lord all the males that *first* open the wombe but all the first borne of my sonnes I redeme.

16 And it shalbe as a token vpon thine hand, & as [n] frountelets betwene thine eies, that the Lord brought vs out of Egypt by a mightie hand.

17 ¶ Now when Pharaoh had let the people go, God caried them not by the way of the Philistims coūtrey, [n] though it were nerer: (for God said, Lest the people repent when thei se [i] warre, & turne againe to Egypt)

18 But God made ỹ people to go about by the way of the wildernes of the red Sea: and the children of Israel went vp [k] armed out of the land of Egypt.,

19 (And Moses toke the bones of Ioseph with him: for he had made the children of Israel sweare, saying, *God wil surely visite you, and ye shal take my bones away hence with you)

20 ¶ So thei toke their iourney from Succoth, and camped in Etham in the edge of the wildernes.

21 *And the Lord went before them by day in a piller of a [l] cloude to leade thē ỹ way, & by night in a piller of fyre to giue them light, that thei might go bothe by day and by night.

22 *He toke not away the piller of the cloude by day, nor the piller of fyre by night from before the people.

n *Or, signes of remembrāce.*

k *Or. because.*

i Which the philistims wolde haue made against them by stopping them the passage.

k That is, not priuely, but openly, and as the worde doeth signifie, set in ordre by siue and siue.

Gen. 50, 25
Ioſh. 24, 32

Nom. 14, 14
deut. 1, 13
pſal. 78, 14
1. cor 10. 1

l To defend them from the heat of the sunne.

Nehe. 9, 19

CHAP. XIIII.

1. 8 Pharaohs heart is hardened, and purſueth the Iſraelites. 11 The Iſraelites ſtricken with feare murmure againſt Moſes. 21 He deuideth the Sea. 23 27 The Egyptians, followe, and are drowned.

1 THen the Lord spake vnto Moses, saying,

2 Speake to the children of Israel, that thei [a] returne & campe before [b] Pi-hahiroth, betwene Migdol and the Sea, ouer against * Baal-zephon: about it shal ye campe by the Sea.

3 For Pharaoh wil say of the children of Israel, Thei are tangled in the land: the wildernes hathe shut them in.

4 And I wil harden Pharaohs heart that he shal follow after you: so I wil [c] get me honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shal knowe that I am the Lord: and thei did so.

5 ¶ Thē it was tolde the King of Egypt, that the people fled: & the heart of Pharaoh & of is seruants was turned against the people, and they said, Why haue we this done, & haue let Israel go out of our seruice?

6 And he made ready his charets, & toke his people with him.

7 And toke six hundreth chosen charets, & [d] all the charets of Egypt, and captaines ouer euerie one of them.

8 (For the Lord had hardened the heart of Pharaoh, King of Egypt, and he followed after the children of Israel: but the children of Israel went out with an [e] hye hand)

9 *And thē Egyptians pursued after thē, & all ỹ horses *and* charets of Pharaoh, & his horsemen & his hoste ouertoke them campyng by the Sea, beside Pihahiroth, before Baal-zephon.

10 And when Pharaoh drewe nie, the children of Israel lift vp their eies, and beholde, the Egyptians marched after them, and they were sore [f] afraied: wherefore the children of Israel cryed vnto the Lord.

11 And thei said vnto Moses, Hast thou broght vs to dye in the wildernes, because there were no graues in Egypt? wherefore hast thou serued vs thus, to cary vs out of Egypt?

12 Did not we tel thee this thing in Egypt, saying, Let [g] vs be in rest, that we may serue the Egyptians? for it had bene better for vs to serue the Egyptians, then that we shulde dye in the wildernes

13 Then Moses said to the people, Feare ye not, stand stil, and beholde [n] the saluacion of the Lord which he wil shewe to you this day. For the Egyptians, whome ye haue sene this day, ye shal neuer see them againe.

14 The Lord shal fight for you: therefore [h] holde you your peace.

15 ¶ And the Lord said vnto Moses, Wherefore [i] cryest thou vnto me? speake vnto the children of Israel that thei go forwarde:

16 And lift thou vp thy rod, & stretch out thine hand vpon the Sea & deuide it, and let the children of Israel go on drye grounde through the middes of the Sea,

17 And I, beholde I wil harden the heart of the Egyptians that thei may followe them, and I wil get me honour vpon Pharaoh, & vpon all his hoste, vpon his charets, & vpon his horsemen.

18 Then the Egyptians shal knowe that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his charets, & vpon his horsemen,

19 (And the Angel of God, which went before the hoste of Israel, remoued & went behinde them: also the piller of the cloude went from before them, and stode behinde them.

20 And came betwene the campe of the Egyptians and the campe of Israel: it was bothe a cloude and darkenes, yet gaue it [k] light by night, so that all the night

a From towarde the countrey of the philistims.

b So the Sea was before thē, mountaines on ether side, and the ennemie at their backe: yet thei obeyed God and were delintered.

c By punishing his obstinat rebellion.

d Iosephus writeth that besides these charets there were 50000. horsemē, and 200000 fotemen.

e With great ioye & boldenes.

Ioſh. 24, 6
1. mac. 4, 9

f Thei, which a litle before in their deliuerance reioyced, being now in danger are afraied & murmure.

g Suche is the impaciencie of the flesh, that it can not abide Gods appointed time.

n *Or, deliuerance.*

h Onely put your trust in God without grudging or douting.

i Thus in tentations faith fighteth against the flesh, and cryeth with inwarde gronings to the Lord.

k The cloude sheweth light to the Israelites, but to the Egyptians it was darcknes, so that their two hostes colde not ioyne together.

night lōg the one came not at the other)
21 And Moses stretched forthe his hand vpon the Sea, and the Lord caused the Sea to rounne backe by a strong East winde all the night, and made the Sea drye land: for the waters were *deuided.
22 Then the * children of Israel went through the middes of the Sea vpon ỹ drye grounde, and the waters *were* a wal vnto them on the right hand, and on their left hand.
23 And the Egyptians pursued and wēt after them to the middes of the Sea, *euē* all Pharaohs horses, his charets, and his horsemen.
24 Now in the morning [l] watche, when ỹ Lord loked vnto the hoste of the Egyptiās, out of the firy, and cloudy piller he stroke the hoste of the Egyptians wt feare.
25 For he toke of their charet wheles, and thei drawe them with [n] muche a do: so that the Egyptiās *euerie* one said, I wil flee from the face of Israel: for the Lord fighteth for them against the Egyptians.
26 ¶ Then the Lord said to Moses, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptias, vpon their charets and vpon their horsemen.
27 Then Moses stretched forthe his hād vpon the Sea, and the Sea returned to his force early in the morning, & ỹ Egyptians fled against it: but the Lord [m] ouerthrewe the Egyptians in the middes of the Sea.
28 So the water returned & couered the charets and the horsemen, *euen* all the hoste of Pharaoh that came into the Sea after them there remained not one of them.
29 But the children of Israel walked vpon drye land through the middes of ỹ Sea, and the waters *were* a wall vnto thē on their right hand, & on their left.
30 Thus the Lod saued Israel the same day out of the hand of the Egyptians & Israel sawe the Egyptians dead vpon ỹ Sea bancke.
31 And Israel sawe the mighty "power, wt ỹ Lord shewed vpon the Egyptians: so ỹ people feared the Lord and beleued ỹ Lord, and his [n] seruant Moses.

CHAP. XV.

1. 20 Moses with the men and women sing praises vnto God for their deliuerance. 23 The people murmure. 25 At the praier of Moses the bitter waters are swete. 26 God teacheth the people obedience.

1 THen [a] sang * Moses & the children of Israel this song vnto the Lord, and said *in this maner*, I wil sing vnto the Lord: for he hathe triumphed gloriously: the horse and him that rode vpon him hathe he ouerthrowen in the Sea.
2 The Lord *is* my strength and ' praise, and he is become my saluacion. He is my God, and I wil [b] prepare him a tabernacle. *he is* my fathers God, and I wil exalt him.
3 The Lord *is* a[c]man of warre, his [d] Name *is* Iehouah.
4 Pharaohs charets & his hoste hath he cast into the Sea: his chosen captaines also were drowned in the red Sea.
5 The depths haue couered them, they sancke to the bothome as a stone.
6 Thy ' right hand, Lord, is glorious in power: thy right hand, Lord, hathe bruised the ennemie.
7 And in thy great glorie thou hast ouer throwen them that rose against [e] thee: ỹ sentest forthe thy wrath, *which* consumed them as the stubble.
8 And by the blast of thy nostrels ỹ waters were gathered, the floods stode stil as an heape, the depths congeled together in the ' heart of the Sea.
9 The ennemie said, I wil pursue, I wil ouertake *them*, I wil deuide the spoile, my lust shalbe satisfied vpon them, I wil drawe my sworde, mine hand shal destroy them.
10 Thou blewest with thy winde, the Sea couered them, they sancke as lead in ỹ mightie waters.
11 Who is like vnto thee, o Lord, amōg the [f] gods! who is like thee *so* glorious in holines, [g] fearful in praises, shewing wonders!
12 Thou stretchedst out thy right hand, the earth swalowed them.
13 Thou wilt by thy mercie carye this people, *which* thou deliueredst: thou wil bring *them* in thy strength vnto thine holy [h] habitacion.
14 The people shal heare & be afraied: sorowe shal come vpon the inhabitants of Palestina.
15 Then the dukes of Edom shalbe amased, and trembling shal come vpon the great men of Moab: all the inhabitants of Canaan shal waxe faint hearted.
16 *Feare & dread shal fall vpon them: because of the "greatnes of thine arme, they shalbe stil as a stone, til thy people passe, ô Lord: til this people passe, *which* thou hast purchased.
17 Thou shalt bring them in, and plant them in the mountaine of thine [i] inheritance, *which is* the place *that* thou hast prepared, ô Lord, for to dwel in, *euen* ỹ sanctuarie, ô Lord, *which* thine hāds shal establish.
18 The Lord shal reigne for euer and euer.

l Which was about ỹ thre last houres of the night.
m So the Lord by the water saued his and by the water drowned his ennemies.
n That is, ỹ doctrine which he taught them in ỹ Name of the Lord.
a Praising God for ỹ ouerthrowe of his ennemies and their deliuerance.
b To worship him therein.
c In battel he ouercommeth euer.
d Euer cōstant in his promes.
e Those . ỹ are ennemies to Gods people, are his ennemies
f For so, often times ỹ Scripture calleth ỹ mightie men of ỹ worlde.
g Which oght to be praised wt all feare & reuerence.
h That is, into the land of Canaan: or into mount Sion.
i Which was mount Zion. where afterward ỹ Temple was buylt.

Iosh. 4. 23
Psal. 114. 3.
Psal. 78. 13
1. Cor. 10. 1.
Eb. 11. 29
Wisd. 10. 24
Deut. 2. 25
Iosh. 2. 9
" Or, beauely
" Or, power.
" Or, the occasion of my song of praise.
" Or, in the depth of the Sea.
" Or, for thy great power.
" Eb. hand.

19 For Pharaohs horses went with his charets and horsmen into the Sea, and the Lord broght the waters of the Sea vpon them: but the children of Israel went on drye land in the middes of the Sea.

20 ¶ And Miriam the propheteſſe ſiſter of Aaron toke a timbrel in her hand, and all the women came out after her w timbrels and [k] daunces.

21 And Miriam [l] anſwered the men, Sing ye vnto the Lord: for he hathe triuphed glorioufly: the horſe and his rider hathe he ouerthrowen in the Sea.

22 Then Moſes broght Israel from the red Sea, and they went out into the wildernes of Shur: and they went thre dayes in the wildernes, & founde no waters.

23 And when they came to Marah, they colde not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called [n] Marah.

24 Then the people murmured againſt Moſes, ſaying, What ſhal we drinke?

25 And he cryed vnto the Lord, & the Lord ſhewed him a * tre, *which* when he had caſt into the waters, the waters were ſwete there he made them an ordinance & a lawe, and there he [m] proued them,

26 And ſaid, If thou wilt diligently hearken, *o Israel*, vnto the voyce of ý Lord thy God, and wilt do that, which is [n] right in his ſight, and wilt giue eare vnto his commandements, and kepe all his ordinances, then wil I put none of theſe diſeaſes vpon thee, which I broght vpō the Egyptians: for I *am* the Lord ý healeth the

27 ¶ * And they came to Elim, where *were* twelue founteines of water & ſeuētie [o] palme trees, & they camped there by ý waters.

CHAP. XVI.

The Israelites come to the deſert of Sin, and murmure againſt Moſes and Aaron. 13 The Lord ſindeth quailes and Manna. 27 The ſeuenth day Manna colde not be founde. 32 It is kept for a remembrance to the poſteritie.

AFterward all the Congregacion of the children of Israel departed frō Elim, and came to the wildernes of [a] Sin, (which is betwene Elim and Sinai) ý fifteth day of the ſeconde moneth after their departing out of the land of Egypt.

2 And the whole Congregacion of the children of Israel murmured againſt Moſes and againſt Aaron in the wildernes.

3 For the children of Israel ſaid to them, Oh that we had dyed by the hand of ý Lord in the land of Egypt, when we ſate by the fleſh [b] pottes, when we ate bread *our* bellies ful: for ye haue broght vs out into this wildernes, to kil this whole companie with famine.

4 ¶ Then ſaid the Lord vnto Moſes, Beholde, I wil cauſe bread to raine from heauen to you, and the people ſhal go out, & gather that ý is ſufficient for e- [c] uerie day, ý I may proue them, whether they wil walke in my Lawe or no.

5 But the ſixt day they ſhal prepare that w they ſhal bring *home*, and it ſhalbe twiſe as muche as they gather daiely.

6 Then Moſes and Aaron ſaid vnto all ý children of Israel, At euen ye ſhal knowe, that the Lord broght you out of ý land of Egypt:

7 And in the morning ye ſhal ſe the glorie of ý Lord. [d] for he hathe heard your grudgings againſt the Lord: and what are we ý ye haue murmured againſt vs?

8 Againe Moſes ſaid, At euen ſhal ý Lord giue you fleſh to eat, and in ý morning your fil of bread: for ý Lord hathe heard your murmurings, which ye murmure againſt him: for what are we? your murmurings *are* not againſt vs, but againſt the [e] Lord.

9 ¶ And Moſes ſaid to Aaron, Say vnto all the Congregacion of ý children of Israel, Drawe nere before ý Lord: for he hathe heard your murmurings.

10 Now as Aaron ſpake vnto the whole Congregacion of the children of Israel, they loked toward the wildernes, and beholde, the glorie of the Lord appeared * in a cloude.

11 (For the Lord had ſpoken vnto Moſes ſaying,

12 * I haue heard the murmurings of ý children of Israel: tel them *therefore*, & ſay, [f] At euen we ſhal eat fleſh, and in ý morning ye ſhalbe filled with bread, and ye ſhal knowe that I am the Lord your God)

13 And ſo at euen the * quailes came & couered the campe: & in the morniug ý dewe laye rounde about the hoſte.

14 * And when the dewe that was fallen was aſcended, beholde, a ſmale rounde thing *was* vpon the face of the wildernes, ſmale as the hore froſt on ý earth.

15 And when ý children of Israel ſawe it, they ſaid one to another, It is [g] MAN, for they wiſt not what is was. And Moſes ſaid vnto them, * This is the bread w ý Lord hath giuen you to eat.

16 ¶ This is ý thing w the Lord hathe commanded: gather of it euerie mā according to his eating [g] an omer for [h] a mā *according* to the nombre of your perſones: euerie man ſhal take for thē w are in his tent.

17 And the children of Israel did ſo, & gathered, ſome more, ſome leſſe.

18 And when they did meaſure it w an Omer, * he ý had gathered muche, had nothing

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k Signifiing their great ioye w cuſtome ý Iewes obſerued in certein ſolemnites. Iud. 11, 34. & 21, 21: but it ought not to be a cloke to couer our wanton dances. l By ſinging the like ſong of thā kes giuing.

n *Or, bitternes.*

Eccle. 38, 5

m That is God, or. Moſes in Gods name.

n Which is, to do ý onely ý God commandeth.

Nom. 33, 9.

o *Or, date trees*

a This is ý eight place wherein they had cāped: there is an other place called Zin, w was ý 33. place, wherin they cāped: and is alſo called Kadeſh. Nō. 33. 36

b So hard a thing it is to ý fleſh not to murmure againſt God, when ý belly is pinched.

c To ſignifie, ý they ſhulde patiently depend vpō Gods prouidence frō day today.

d He gaue them not manna becauſe they murmured, but for his promes ſake

e He ý contemneth Gods miniſters conteneth God himſelf.

Chap. 13, 21.

Eccle. 45, 4

f *Or, in the twie light.*

Nom. 11. 31

Nom. 11, 7

Pſal. 78, 24

wiſd. 16, 20.

g Which conteineth about a potele of our meaſure.

h *Ebr. for an head.*

1. cor. 10, 3.

2. Cor. 8, 15

nothing ouer, & he ỹ had gathered litle had no [h] lacke: *so* euerie man gathered according to his eating.

19 Moses then said vnto them, Let no man reserue thereof til morning.

20 Not withstanding thei obeid not Moses: but some of them reserued of it til morning, and it was ful of wormes, & [i] stanke therefore Moses was angry with them.

21 And they gathered it euerie morning, euerie man according to his eating: for when the heat of the sunne came, it was melted.

22 ¶ And the sixt day they gathered [k] twise so muche bread, two Omers for one man: then all the rulers of ỹ Congregacion came and tolde Moses.

23 And he answered them, This is ỹ, ẅ the Lord hathe said, To morowe *is* the rest of the holy Sabbath vnto the Lord: bake that *to dae* which ye wil bake, and sethe ỹ ẅ ye wil sethe, and all that remaineth, lay it vp to be kept til ỹ morning for you.

24 And they laied it vp til the morning, as Moses bade, and it stanke not, nether was there any worme therein.

25 Then Moses said, Eat that to day: for to day *is* ỹ Sabbath vnto ỹ Lord: to day ye shal not [l] finde it in the field.

26 Six dayes shal ye gather it, but in the seuenth day *is* the Sabbath: in it there shalbe none.

27 ¶ Notwithstanding, there [m] went out *some* of ỹ people in the seuenth day for to gather, and thei founde none.

28 And the Lord said vnto Moses, How long refuse ye to kepe my commandements, & my lawes?

29 Beholde, how the Lod hathe giuē you the sabbath: therefore he giueth you the sixt day bread for two dayes: tary *therefore* euerie man in his place: let no man go out of his place the seuenth day.

30 So the people rested the seuenth day.

31 And the house of Israel called ỹ name of it, MAN, and it was like [n] to coriāndre sede, *but* white: and the taste of it was like vnto wafers *made* ẅ hony.

32 And Moses said, This is that ẅ ỹ Lord hathe commanded, Fil an Omer of it, to kepe it for your posteritie: ỹ they may se ỹ bread where with I haue fed you in wildernes, when I brought you out of ỹ land of Egypt.

33 Moses also said to Aaron, Take a [o] pot and put an Omer ful of MAN there, & set it before the Lord to be kept for your posteritie.

34 As the Lord commanded Moses: so Aaron laied it vp before the [p] Testimonie to be kept.

35 And the children of Israel did eat MAN * fourtie yeres, vntil they came vnto a land inhabited: they did eat MAN vntil they came to the borders of the land of Canaan.

36 The Omer is the tenth part of the Ephah.

CHAP. XVII.

1 The Israelites came into Rephidim and grudge for water. 6 Water is giuen them out of the rocke. 11 Moses holdeth vp his hands, & thei ouercome the Amalekites.

1 And all the Congregacion of ỹ children of Israel departed from ỹ wildernes of Sin, by their iourneis at the [q] commandement of the Lord, & camped in [a] Rephidim, where *was* no water for the people to drinke.

2 *Wherefore ỹ people contended ẅ Moses, and said, Giue vs water that we may drinke. And Moses said vnto them, Why contend ye with me? wherefore do ye [b] tempt ỹ Lord?

3 So the people thirsted there for water, & ỹ people murmured against Moses, and said, Wherefore hast ỹ thus brought vs out of Egypt to kil vs and our children & our cattel with thirst?

4 And Moses cryed to ỹ Lord, saying, What shal I do to this people? for they be almost ready to [c] stone me.

5 And ỹ Lord answered to Moses, Go before ỹ people, and take ẅ thee of the Elders of Israel: and thy rod, where ẅ thou *smotest ỹ riuer, take in thine hād, and go:

6 *Beholde, I wil stād there before thee vpon ỹ rocke in Horeb, & ỹ shalt smite on the rocke & water shal come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And he called the name of ỹ place [e], Massah and [e] Meribah, because of ỹ cōtention of ỹ children of Israel, and because they had tempted the Lord, saying Is ỹ [d] Lord among vs, or no?

8 ¶ *Then came [e] Amalek and foght ẅ Israel in Rephidim.

9 And Moses said to Ioshua, Chuse vs out men, and go fight with Amalek: tomorowe I wil stand on the top of the [f] hil with the rod of God in mine hand.

10 So Ioshua did as Moses bade him, & foght with Amalek: & Moses, Aaron, and Hur, went vp to the top of ỹ hil.

11 And when Moses held vp his hand, Israel preuailed: but when he let his hād [g] downe, Amalek preuailed.

12 Now Moses hands were heauy: therefore they toke a stone and put it vnder him, & he sate vpon it: and Aarō & Hur stated vp his hands, the one on the one side, and the other on ỹ other side: so his hands were steady vntil ỹ going downe of the

Iudith. 5, 15

q Which mesure conteined about ten pottels.

" *Ebr. at the mouthe.*

a Moses here noteth not euerie place, where they camped, as Nom. 33. but onely those places where some notable thing was done. *Nom. 20. 4*

b Why distrust you God? why loke you not for succour of him ẅ out murmuring against vs!

c How readie ỹ people are for their owne matters to slay the true prophets, and how slow thei are to reuenge Gods cause against hisenemies and false prophets! *Chap. 7, 20 Nom. 20, 9 wisd. 11. 4. Psal. 78, 15 & 105, 41. 1. Cor. 10, 4*

" *Or, Tentacion*

" *Or, Strife.*

d Whē in aduersitie we thinke God to be absent, we neglect his promes & make him a lier *Deut. 25, 17 wisd. 11, 3*

e Who came of Eliphaz, sonne of Esau, Gen. 36, 12

f That is, Horeb, ẅ is also called Sinai.

g So that we se how dangerous a thing it is to fainte in prayer

h God is a riche feder of all, & none can iustely complaine.

i No creature is so pure, but being abused, it turneth to our destruction.

k Which portiō shulde serue for ỹ Sabbath and the day before.

l God toke away ỹ occasion frō their labour to signifie how holy he wolde haue ỹ Sabbath kept.

m Their infidelitie was so great, ỹ thei did expressly against Gods commandement.

n In forme & figure, but not in colour, Nom. 11, 7

o Of this vessel read, Eb. 9. 4

p That is, the Arke of the couenant: to wit, after ỹ ỹ Arke was made. *Iosh. 5, 12. Ebr. 9, 35*

of the sunne.
13 And Ioshua discomfited Amalék and his people ẅ ẏ edge of the sworde.
14 ¶ And the Lord said to Moses, Write this for a remembrance [h] in the boké, and ["] rehearse it to Ioshua: for * I wil vtterly put out the remembrance of Amalék from vnder heauen.
15 (And Moses buylte an altar and called the name of it, [i] Iehouah-nissi)
16 Also he said, ["] The Lord hathe sworne, that he wil haue warre ẅ Amalek frō generacion to generacion.

h In the boke of ẏ lawe.
" *Eb. put it in the eares of Ioshua.*
Nom. 24, 20.
1 sam. 15, 3
i That is, the Lord is my banner: as he declared by holding vp his rod and his hands.
" *Eb. The hād of the Lord vpon the throne.*

CHAP. XVIII.

1 Iethro commeth to se Moses his sonne in lawe. 8 Moses telleth him of the wonders of Egypt. 9 Iethro reioyceth and offreth sacrifice to God. 24 Moses obeieth his counsel in appointing officers.

1 WHen Iethro the * Priest of Midian Moses father in lawe heard all that God had done for Moses, and for Israel his people, & how the Lord had broght Israel out of Egypt,
2 Then Iethro the father in lawe of Moses toke Zipporah Moses wife, (after he had [a] sent her away)
3 And her two sonnes, (whereof the one was called Gershom: for he said, I haue bene an aliant in a strange land:
4 And the name of the other *was* Eliezer: for the God of my father, *said he, was* mine helpe, and deliuered me from the sworde of Pharaoh)
5 And Iethro Moses father in lawe came ẅ his two sonnes, & his wife vnto Moses into the wildernes, where he camped by the [b] mount of God.
6 And he [c] said to Moses, I thy father in lawe Iethro am come to thee, & thy wife and her two sonnes with her.
7 ¶ And Moses went out to mete his father in lawe, and did obeisance and kissed him, and eche asked other of his ["] welfare: and they came into the tent.
8 Then Moses tolde his father in law all that the Lord had done vnto Pharaoh, & to the Egyptians for Israels sake, *and* all the trauaile that had come vnto the by the way, and *how* the Lord deliuered them.
9 And Iethro reioyced at all the goodnes, ẅ the Lord had shewed to Israel, *and* because he had deliuered them out of ẏ hand of the Egyptians.
10 Therefore Iethro said, [d] Blessed *be* the Lord who hathe deliuered you out of ẏ hand of the Egyptians, and out of the hand of Pharaoh: who hathe *also* deliuered the people from vnder the hand of the Egyptians.
11 Now I knowe that the Lord is greater then all the gods: * for as they haue delt proudely with them, *so are they* [e] *recompensed.*
12 Then Iethro Moses father in law toke burnt offringes and sacrifices *to offre* vnto God. And Aaron and all the Elders of Israel came to eat bread with Moses father in law [f] before God.
13 ¶ Now on the morowe, when Moses sate to iudge the people, the people stode aboute Moses from morning vnto euen.
14 And when Moses father in lawe sawe all that he did to the people, he said, What is this that thou doest to the people? why sittest thou thy selfe alone, and all the people stand about thee frō morning vnto euen?
15 And Moses said vnto his father in lawe, Because the people come vnto me to seke [g] God.
16 When they haue a matter, they come vnto me, and I iudge betwene one and an other, and declare the ordinances of God, and his lawes.
17 But Moses father in law said vnto him, The thing ẅ thou doest, is not wel.
18 Thou bothe ["] weariest thy selfe greatly, & this people that is ẅ thee: for the thing *is* to heauie for thee: thou art not able to do it thy selfe alone.
19 * Heare now my ["] voyce, (I wil giue thee counsel, and God shalbe ẅ thee) be thou for the people to [h] Godwarde, & reporte thou the causes vnto God,
20 And admonish them of the ordinances, and of the lawes, & shewe them the way, wherein they must walke, & ẏ worke that they must do.
21 Moreouer prouide thou among all the people [i] men of courage, fearing God, men dealing truely, hating couetousnes: and appoint *suche* ouer them *to be* rulers ouer thousandes, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tens.
22 And let them iudge the people at all seasons: but euerie great matter let them bring vnto thee, & let them iudge all smale causes: so shal it be easier for thee, when they shal beare *the burden* ẅ thee.
23 If thou do this thing, (and God *so* cōmande thee) bothe thou shalt be able to endure, & all this people shal also go quietly to their place.
24 So Moses [k] obeied the voyce of his father in lawe, and did all ẏ he had said
25 And Moses chose men of courage out of all Israel, and made them heades ouer ẏ people, rulers ouer thousandes, rulers ouer hundreths, rulers ouer fifties and rulers ouer tens.
26 And they iudged the people at all seasons, *but* they broght the hard causes vnto Moses: for they iudged all smale matters them selues.
27 Afterward Moses [l] let his father in lawe departe, and he went into his cōtrey.

Cha. 2, 16.
a It may seme that he sent her backe to her father for her impacīēcie, lest she shulde be a let to his vocation, ẅ was so dāgerous, cha. 4. 25
b Horeb is called ẏ mount of God, because God wroght many miracles there.
c That is, he set messengers to say vnto him.
" *Eb. of peace.*
d Wherby it is euident that he worshiped the true God, and therefore Moses refused not to mary his daughter.
Chap. 5, 10. also ver. 16, 22. cha. 5, 7 cha. 14, 18
e For they, that drowned ẏ children of ẏ Israelites, perished them selues by water.
f They ate in ẏ place, where the sacrifice was offred: for parte was burnt and ẏ rest eaten.
g That is, to knowe Gods wil, and to haue iustice executed
" *Eb. thou wilt faint and fall.*
Deu. 1. 9.
" *Or, counsel.*
h Iudge thou in harde causes, ẅ cannot be decided but by consulting with God.
i What maner of men ogbt to be chosen to beare office.

CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8 The people promes to obey God. 12 He that toucheth the hil dyeth. 16 God appeareth vnto Moses vpon the mount in thunder and lightening.

1 IN the [a] third moneth, after the children of Israel were gone out of the land of Egypt, the same [b] day came they into the wildernes of Sinai.

2 For they departed frō Rephidim, and came to the desert of Sinai, & camped in the wilderness: euen there Israel camped before the mount.

3 *But Moses went vp vnto God, for the Lord had called out of the mount vnto him, saying, Thus shalt thou say to the house of [c] Iaakob, and tel the children of Israel,

4 *Ye haue sene what I did vnto the Egyptians, and *how* I caried you vpon [d] egles wings, and haue broght you vnto me.

5 Now therefore *if ye wil heare my voyce in dede, & kepe my couenant, thē ye shalbe my chief treasure aboue all people, *though all the earth be mine.

6 Ye shalbe vnto me also a kingdome of *Priestes, and an holy nation. These *are* the wordes which thou shalt speake vnto the children of Israel.

7 ¶ Moses then came & called for ẏ Elders of the people, and proposed vnto thē all these things, ẅ the Lord commanded him.

8 And the people answered altogether, & said, *All ẏ the Lord hathe commāded, we wil do. And Moses reported ẏ wordes of the people vnto the Lord.

9 And ẏ Lord said vnto Moses, Lo, I come vnto thee in a thicke cloude, that the people may heare, whiles I talke ẅ thee, & that they may also beleue thee for euer. (for Moses had tolde the wordes of the people vnto the Lord)

10 Moreouer the Lord said vnto Moses, Go to the people, and [e] sanctifie thē to daie and to morowe, and let them wash their clothes,

11 And let thē be ready on the third daie: for the third daie ẏ Lord wil come downe in the sight of all the people vpon mount Sinai:

12 And thou shalt set markes vnto ẏ people rounde about, saying, Take hede to your selues that ye go not vp to the mount, nor touche the bordre of it: whosoeuer toucheth the *mount, shal surely dye.

13 No hand shal touche it, but he shal be stoned to death, or stricken through ẅ dartes: whether it be beast, or man, he shal not liue: when the [f] horne bloweth long, thei shal come vp [g] into the mountaine.

14 ¶ Then Moses went downe from the mount vnto the people, & sanctified the people, and thei washed their clothes.

15 And he said vnto the people, Be ready on the third daie, *and* come not at *your* [h] wiues.

16 And the third daie, when it was morning, there was thūders & lightnings, & a thicke cloude vpon the mount, & the sound of the trumpet exceding loude, so that all the people, that was in the campe, was afraid.

17 Then Moses broght the people out of the tents to mete with God, & thei stode in the nether part of the mount.

18 *And mount Sinai *was* all on smoke, because the Lord came downe vpon it in fire, and the smoke thereof ascēded, as the smoke of a fornace, and all the mount [i] trembled exceedingly.

19 And when the sound of the trumpet blewe long, and waxed louder and louder, Moses spake, and God answered him by [k] voyce.

20 (For the Lord came downe vpon mount Sinai on the top of the mount) and when the Lord called Moses vp into ẏ top of the mount, Moses went vp.

21 Then the Lord said vnto Moses, Go downe, charge ẏ people, that thei breake not *their boundes to go vp* to the Lord [l] to gaze, lest manie of them perish.

22 And let the [m] Priests also ẅ come to ẏ Lord be sanctified, lest the Lord [n] destroye them.

23 And Moses said vnto the Lord, The people can not come vp into the mount Sinai: for thou hast charged vs, saying, Set markes on the mountaine, & sanctifie it.

24 And the Lord said vnto him, Go, get the downe, and come vp, ẏ, & Aaron ẅ thee: but let not the [o] Priestes & ẏ people breake *their boundes* to come vp vnto ẏ Lord, lest he destroye them.

25 So Moses went downe vnto the people and tolde them.

CHAP. XX.

2 The commandements of the first table. 12 The commandements of the seconde. 18 The people afraid are conforted by Moses. 23 Gods of siluer and golde are againe forbiden. 24 Of what sort the altar ought to be.

1 THen God [a] spake all these wordes, saying,

2 *I am ẏ Lord thy God, ẅ haue broght thee out of the land of Egypt, out of ẏ house of [p] bondage.

3 Thou shalt haue none other gods [b] before me.

4 *Thou shalt make thee no graue imā-

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a Which was in the beginning of ẏ monthe Siuan, conteining parte of May and parte of Iune.
b That they departed frō Rephidim.
Act.7,38

c God called Iaakob Israel: therefore ẏ house of Iaakob, and the people of Israel signifie onely Gods people.
Deut.29.2
d For the egle by flying hie, is out of danger, and in caryng her birdes rather on her wings thē in her talants declareth her loue.
Deu.5.2
Deu.10,14
Psa.24,1
1.Pet.2,9.
reu.1,6
Chap.24,3
Deu.5,27
And.26,17
Iosu.24,16

e Teache thē to be pure in heart as they shewe thē selues outwardly cleane by washing.

Eb.12,20

f Or, trumpet.

g Or, towarde.

f But giue your selues to prayer and abstinence, ẏ you may at this time attend onely vpon ẏ Lord.
1.Cor.7,5

& to th'end Israel might know God could punish ẏ transgressors.

Deut.4,11

g God vsed these fearful signes ẏ his Lawe shuld be had in greater reuerence, and his maiestie the more feared.
h He gaue authitie to Moses by plaine wordes, that ẏ people might vnderstand him.

h Or, rulers.
Or, breake out vpon them

i Nether dignitie nor multitude haue autoritie to passe the boundes ẏ Gods worde prescribeth.

j When Moses and Aaron were gone vp, or had passed ẏ bondes of ẏ people, God spake thus out of ẏ mount Horeb, ẏ all ẏ people heard.
Deu.5,6
Psal.81,11

k Or, seruants:
b To whose eies all things are open.
Leui.26.1
Psal.97,7

ge, nether anie similitude *of things* that are in heauen aboue, nether that are in the earth beneth, nor that are in the waters vnder the earth.

5 Thou shal not [c] bowe downe to them, nether serue them: for I am the Lord thy God, a [a] ielouse God, visiting the iniquitie of the fathers vpon ỹ childrē, vpon the third *generacion* and vpon the fourth of them that hate me:

6 And shewing mercie vnto [c] thousandes to them that loue me and kepe my cōmandements.

7 *Thou shalt not take the Name of the Lord thy God in [f] vaine: for the Lord wil not holde him giltles that taketh his Name in vaine.

8 Remembre the Sabbath daie, [g] to kepe it holy.

9 *Six daies shalt thou labour, and do all thy worke,

10 But the seuenth daie *is* the Sabbath of ỹ Lord thy God: *in it* thou shalt not do anie worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maid, nor thy beast, nor thy stranger ỹ is within thy gates.

11 *For in six daies the Lord made the heauen and the earth, the sea, and all ỹ in them is, & rested ỹ seuenth daie: therefore the Lord blessed the Sabbath daie, and hallowed it.

12 *Honour thy father and thy mother, that thy daies maie be prolonged vpon the land, which the Lord thy God giueth thee.

13 *Thou shalt not [i] kil.

14 Thou shalt not [k] commit adulterie.

15 Thou shalt not [l] steale.

16 Thou shalt not beare false [m] witnes against thy neighbour.

17 *Thou shalt not [n] couet thy neighbours house, nether shalt thou couet thy neighbours wife, nor his man seruant, nor his maid, nor his oxe, nor is asse, nether any thing that his thy neighbours.

18 ¶ And all the people [o] sawe the thunders, and the "lightenings, and the sound of the trumpet, and the mountaine smoking, and when the people sawe it they fled and stode afarre of.

19 And said vnto Moses, Talke thou w vs, and we wil heare but let not God talke with vs, lest we dye.

20 Then Moses said vnto the people, Feare not: for God is come to [o] proue you, and that his feare may be before you, ỹ ye sinne not.

21 So the people stode a far of, but Moses drewe nere vnto the darknes where God *was*.

22 ¶ And the Lord said vnto Moses, Thus thou shalt say vnto the children of Israel: Ye haue sene that I haue talked with you from heauen.

23 Ye shal not make *therefore* w me gods of siluer, nor gods of golde: you shal make you none.

24 *An altar of earth ỹ shalt make vnto me, & thereon shalt offre thy burnt offrings, & thy peace offrings, thy shepe, & thine oxen: in all places, where I shal put the remembrance of my Name, I wil come vnto thee, and blesse thee.

25 But if thou wilt make me an altar of stone, thou shalt not buylde it of hewen stones: for *if* thou lift vp thy tole vpon them, thou hast polluted "them.

26 Nether shalt thou go vp by steppes vnto mine altar, ỹ thy [p] filthines be not discouered thereon.

CHAP. XXI.

Tẽporal and ciuile ordinances, appoynted by God, touching seruitude, murthers, and wronges: the obseruation whereof doth not iustifie a man, but are giuen to bridel our corrupt nature, which els wolde breake out into all mischief and crueltie.

1 NOw these are the lawes, which ỹ shalt set before them.

2 *If ỹ bye an Ebrewe seruant, he shal serue six yeres, ād in the seuēth he shal go out fre, [a] for nothing.

3 If he came [b] him selfe alone, he shal go out him selfe alone: if he *were* maried, then his wife shal go out with him.

4 If his master hathe giuen him a wife, & she hathe borne him sonnes or daughters, the wife and her children shalbe her [c] masters, but he shal go out him selfe alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I wil not go out fre,

6 Then his master shal bring him vnto the "Iudges, and set him to the [d] dore, or to the poste, and his master shal bore his eare through with a nawle, & he shal serue him for [e] euer.

7 ¶ Likewise if a man [f] sel his daughter to be a seruant, she shal not go out as the men seruants do.

8 If she please not her master, who hathe bethrothed her to him selfe, then shal [g] he cause to bye her: he shal haue no power to sel her to a strange people, seing he' despised her.

9 But if he hathe betrothed her vnto his sonne, he shal deale with her [h] according to the custome of the daughters.

10 If he take [i] him an other *wife*, he shal not diminish her fode, her rayment, and recompence of her virginitie.

11 And if he do not these [k] thre vnto her, then shal she go out fre, paying no money.

12 ¶ *He that smiteth a mā, and he dye, shal dye the death.

13 And if a man hathe not laied waite, but

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e By this outwarde gesture all kinde of seruice & worship to idoles is forbidden.
d And wil be reuenged of ỹ contemners of mine honour.
e So ready is he rather to shewe mercie then to punishe.
Leuit. 19, 12. deut. 5, 12. mat. 5, 28.
f Either by swearing falsely or rashly or contēning.
g Which is, by meditating the spiritual rest, by hearing Gods worde, and resting from wordelie trauailes.
Chap. 23, 12 Ezech. 20, 12
"Or, citie.
Gen. 2, 2 Deut. 5, 16 mat. 15, 4 ephes. 6, 2
h By the which is ment all that haue autoritie ouer vs.
Mat. 5, 16
i But loue and preserue thy brothers life.
k But be pure in heart, word and dede.
l But studie to saue his goods.
m But further his good name, and speake truth.
Rom. 7, 7
n Thou maiest not so muche as aswish the his hinderance in anie thing.
o Or, heard.
"Eb. fire brādes.
Deut. 5, 24. Ebr. 12, 18. 12, 18.
p Whether you wil obey his preceps as you promised, chap. 9, 8.

Chap. 27, 8. & 38, 7 Leui. 3, 1.

Deut. 27, 5. iosh. 8, 31

"Ebr. it, that is, the stone.

p Which might be by his stouping, or flying abroad of his cloths.

Leuit. 25, 39. deut. 15, 12. ierem. 34, 14
a Paying no money for his libertie.
b Not hauing wife nor children.
c Til her time of seruitude were expired, w might be the seuenth yere or the fiftieth.

Eb. gods.
d Where the iudges sate.
e That is, to ỹ yere of Iubile, which was euerie fiftieth yere
f Constreined either by pouertie, or els that the master should marie her.
g By giuing another money to bye her of him.
"Or, defloured her.
h That is, he shal giue her dowrie.
i For his sonne.
k Nether marry her him selfe, nor giue an other money to bye her, nor bestowe her vpon his sonne,

but God hathe offred *him* into his hād, *then I wil appointe thee a place whither he shal flee.

14 But if a man come presumpteously vpon his neighbour to slaie him ẅ guile thou shalt take him from mine [m] altar, ẏ he may dye.

15 ¶ Also he that smiteth his father or his mother, shal dye the death.

16 ¶ And he that stealeth a man, & selleth him, if it be founde ẅ him, shal dye the death.

17 ¶ *And he that curseth his father or his mother, shal dye the death.

18 ¶ When men also striue together, & one smite another ẅ a [n] stone, or with the fist, & he dye not, but lieth in bed,

19 If he rise againe and walke without vpon his staffe, then shal he that smote him go [o] quite, saue onely he shal beare his charges for his resting, and shal pay for his resting, and shal pay for his healing.

20 ¶ And if a man smite his seruant, or his mayd with a rod, & he dye vnder his hand, he shal be surely punished.

21 But if he continue a day, or two daies he shal not [p] be punished: for he *is* his money.

22 ¶ Also if men striue and hurt a womā with childe, so that her childe departe frō her, & [q] death followe not, he shal be surely punished according as the womās housband shal appoint him, or he shal pay as the [r] Iudges determine.

23 But if death followe, then thou shalt paye life for life,

24 *[s] Eie for eie, tothe for tothe, hand for hand, fote for fote,

26 Burning for burning, woūde for woūde, stripe for stripe.

26 ¶ And if a man smite his seruant in ẏ eie, or his maid in the eie, and hathe perished it, he shal let him go fre for his eie.

27 Also if he smite [t] out his seruants tothe, or his maydes tothe, he shal let him go out fre for his tothe.

28 ¶ If an oxe gore a man or a woman, ẏ he dye, the *oxe shalbe [u] stoned to death, and his flesh shal not be eaten, but ẏ owner of the oxe *shal go* quite.

29 If the oxe were wonte to push in times past, & it hathe bene [w] tolde his master, & he hathe not kept him, and after he killeth a man or a woman, the oxe shal be stoned and his owner shal dye also.

30 If there be set to him a [v] summe of money, then he shal pay ẏ ransom of his life, what soeuer shalbe laied vpon him.

31 Whether he hathe gored a sonne, or gored a daughter, he shal be iudged after ther the same maner.

32 If the oxe gore a seruant or a mayd, he shal giue vnto their master thirty [x] shekles of siluer, and the oxe shalbe stoned.

33 ¶ And when a man shal open a well, or when he shal dig a pit and couer it not, & an oxe or an asse fall therein,

34 The owner of the pit shal [y] make it good, *and* giue money to ẏ owners thereof, but the dead *beast* shalbe his.

35 ¶ And if a mans oxe hurt his neighbours oxe ẏ he dye, then thei shal sel the liue oxe, & deuide the money thereof, & the dead *oxe* also thei shal deuide

36 Or if it be knowen that the oxe hathe vsed to push in times past, and his master hathe not kept him, he shal pay oxe for oxe, but the dead shalbe his owne.

CHAP. XXII.

Of theft. 5 *Dommage.* 7 *Lēding.* 14 *Borrowing.* 16 *Intising of maides.* 18 *Witchcraft.* 20 *Idolatrie.* 21 *Support of strangers, widows, and fatherles.* 25 *Vsurie.* 28 *Reuerence to magistrates.*

1 If a man steale an [a] oxe or a shepe, and kil it or sel it, he shal restore fiue oxen for the oxe, & foure shepe for the shepe,

2 ¶ If a thefe be founde [b] breaking vp, & be smitten that he dye, no blood *shal be shed for him.*

3 *But* if it be [c] in the day light, [c] blood *shalbe shed* for him: *for* he shulde make ful restitution: if he had not *where with*, then shulde he be solde for his theft.

4 If the theft be founde [c] with him, aliue, (whether it be oxe, asse, or shepe) he shal restore the double.

5 ¶ If a man do hurt field, or vineyarde, and put in his beast to fede in another mās field, he shal recompēce of the best of his owne field, & of the best of his owne vineyarde.

6 ¶ If fyre breake out, and catche in ẏ thornes, and the stackes of corne, or the standing corne, or the field be cōsumed, he that kindeled the fire shal make ful restitution.

7 ¶ If a man deliuer his neighbour mōney or stuffe to kepe, and it be stollen out of his house, if the thefe be found, he shal paye the double

8 If the thefe be not founde, then ẏ master of the house shal be broght vnto ẏ [d] Iudges *to sweare*, whether he hathe put his hand vnto his neighbours good, or no.

9 In all maner of trespasse, whether it be for oxen, for asse, for shepe, for raymēt, or for anymaner of lost thīg, ẅ another chalengeth to be his, the cause of bothe *parties* shal come before the Iudges, & whome the Iudges condemne, he shal pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to kepe asse, or oxe, or shepe, or any beast, and it dye, or be [e] hurt, or takē away by ennemies, & no man se it,

11 [f] An othe of the Lord shalbe betwene them

Leui.24.17 l Thogh a man be killed at vn wares, yet it is Gods prouidēce that it shulde so be.

Deut.19.12 m The holines of ẏ place ought not to defend ẏ murtherer.

n Ether far of him or nere.

o By the ciuile iustice.

) Or, losing of his time.

p By the ciuile Magistrate, but before God he is a murtherer.

q Of the mother, or childe.

) Or arbiters.

Leui.24.20 *Deu.19.20* *Matt.5.38*

r The executiō of this lawe onely belonged to ẏ Magistrat, mat.5.38

s So God reuēgeth cruelti in moste least thīgs

Gen.9.5 t If the beast be punished, muche more shal the murtherer.

) Or, testified to his.

u By ẏ next of ẏ kinred of him ẏ is so slayne.

x Read Ge.23, 15.

y This lawe forbiddeth not onely not to hurt, but to beware lest any be hurt.

a Ether great beast of ẏ herd, or a smale beast of the flocke. *2.Sam.11,6*

b Breaking an house to entre in, or vndermining.

) Eb. whē the sunne riseth vpon him.

c He shalbe put to death. *Eb. in his hand.*

) Ebr. gods

d That is, whether he hathe stollen.

) Ebr. broken.

e Thei shulde sweare by ẏ Name of the Lord.

them twaine, that he hathe not put his hand vnto his neighbours good, and the owner of it shal take *the othe*, & he shal not make it good:

12 'But if it be stollen from him, he shal make restitution vnto the owner thereof,

13 If it be torne in pieces, he shal bring f recorde, & shal not make that good, *which is* deuoured.

14 ¶ And if a man borowe *ought* of his neighbour, and it be hurt, or els dye, ỹ owner thereof not being by, he shal surely make it good.

15 If the owner thereof be by, he shal not make it good: *for* if it *be* an hired thing, it g came for his hire.

16 ¶ And if a man entise a mayd that is not betrothed, & lye with her, he shal endowe her, and take her to his wife.

17 If her father refuse to giue her to him he shal pay money, according to ỹ dowrie of virgines.

18 ¶ Thou shalt not suffre a witche to liue.

19 ¶ Whosoeuer lieth with a beast, shal dye the death.

20 ¶ *He that offreth vnto *any* gods, saue vnto the Lord onely, shalbe slaine.

21 ¶ * Moreouer thou shalt not do iniurie to a strãger, nether oppresse him: for ye were strangers in ỹ land of Egypt.

22 ¶ * Ye shal not trouble any widowe, nor fatherles childe.

23 If thou vexe or trouble suche, and so he call and crye vnto me, I wil surely heare his crye.

24 Then shal my wrath be kindeled, and I wil kil you with ỹ sworde, & your h wiues shal be widowes, and your children fatherles.

25 ¶ *If thou lend money to my people, *that is*, to the poore with thee, thou shalt not be as an vsurer vnto him: ye shal not oppresse him with vsurie.

26 If thou take thy neighbours rayment to pledge, thou shalt restore it vnto him before the sunne go downe:

27 For that is his couering onely, & this is his garment for his skin: wherein shal he slepe? therefore when he i cryeth vnto me, I wil heare him: for I am merciful.

28 ¶ *Thou shalt not raile vpon ỹ Iudges, nether speake euil of the ruler of thy people.

29 ¶ Thine k abundance & thy licour shalt thou not kepe backe. * The firstborne of thy sonnes shalt thou giue me.

30 Likewise shalt thou do with thine oxe and with thy shepe: seuen dayes it shalbe with his damme, & the eight day thou shalt giue it me.

31 ¶ Ye shalbe an holy people vnto me, * nether shal ye eat any flesh that is torne *of beastes* in the field: ye shal cast it l to ỹ dog.

Gen. 31,39

f He shal shewe some parte of ỹ beast.

g He ỹ hyred it shalbe fre by paying the hire, Deu. 22,28

Deu. 13,13 1 mac. 2,24 Leui. 19,33

Zach. 7,10

h The iust plague of God vpõ ỹ oppressers. Leue. 25,37 Deut. 23,19 Psal. 15,5

i For colde & necessitie. Act. 23,5

k Thine abundance of thy corne, oyle & wine. Chap. 13,2. & 34,19 Leui. 22,28 Ezek. 44,31

l And so haue nothing to do w it.

CHAP. XXIII.

2 *Not to followe the multitude.* 13 *Not to make mention of the strange gods.* 14 *The thre solemne feastes.* 20,23 *The Angel is promised to leade the people.* 25 *What God promiseth, if thei obey him.* 29 *God wil cast out the Canaanites by litle and litle, and why.*

1 THou shalt not a receiue a false tale, nether shalt thou put thine hand w the wicked, to be a f false witnes.

2 ¶ Thou shalt not followe a multitude to do euil, nether 'agree in a controuersie a to decline after many & ouerthrow *the trueth*.

3 ¶ Thou shalt not esteme a poore man in his cause.

4 ¶ If thou mete thine enemies oxe, or his asse going astraye, thou shalt b bring him to him againe.

5 If thou se thine enemies c asse lieng vnder his burden, wilt thou cease to helpe him? thou shalt helpe him vp againe with it.

6 ¶ Thou shalt not ouerthrowe the right of thy poore in his sute.

7 Thou shalt kepe thee farre from a false matter, and shalt not slay the d innocẽt and the righteous: for I wil not iustifie a wicked man.

8 ¶ * Thou shalt take no gift: for the gift blindeth the 'wise, & peruerteth ỹ wordes of ỹ righteous.

9 ¶ Thou shalt not oppresse a stranger: for ye knowe the e heart of a stranger, seing ye were strangers in ỹ land of Egypt.

10 * Moreouer, six yeres thou shalt sowe thy land, and gather the frutes thereof.

11 But ỹ seuenth yere thou shalt let it rest and lye stil, that ỹ poore of thy people may eat, and what thei leaue, the beastes of the field shal eat. In like maner thou shalt do with thy vineyarde, & w thine oliue trees.

12 * Six daies thou shalt do thy worke, and in ỹ seuenth day thou shalt rest, that thine oxe, and thine asse may rest, & ỹ sonne of thy maid and the stranger may be refreshed.

13 And ye shal take hede to all things ỹ I haue said vnto you: and ye shal make f no mencion of the name of other gods, nether shal it be heard out of thy mouth.

14 ¶ Thre times thou shalt kepe a feast vnto me in the yere.

15 Thou shalt kepe ỹ feast g of vnleauened bread: thou shalt eat vnleauened bread seuen daies, as I commanded thee in the season of ỹ moneth of Abib: for in it thou camest out of Egypt: & none shal appeare before me emptie.

16 The h feast also of the harueste of the firstfrutes of thy labours, w thou hast sowen

a Or, reporte a false tale, b Or, cruel.

c Eb. answer.

a Do that w is godlie though few do fauour it.

b If we be bõde to do good to our enemies beast, muche more to our enemie him selfe Mat. 5,44

c If God commande to helpe vp our eeemies asse vnder his burden, wil he suffre vs to cast downe our brethren w heauie burdens.

d Whether ỹ be magistrate: or art cõmãded by ỹ magistrate. Deut. 16,19 Eccle. 20,32

e Eb seing.

e For in ỹ he is a stranger, his heart is sorifull ynough. Leui. 25,3, & 26,43. Deut. 15,1

Cha. 20,8 Deut. 5,12

f Nether by swearing by the, nor speaking of them, psal. 16,4. eph.

g That is, Easter, in remembrance that the Angel passed ouer & spared ỹ Israelites when he slewe ỹ firstborne of the Egyptians.

h Which is, Whitsontide, in token that ỹ Law was giuẽ 50. daies after they departed from Egypt.

sowen in the field: and the i feast of gathering *frutes* in the end of the yere, when thou hast gathered in thy labours out of the field.

17 *These* thre times in the yere shal all thy men children appeare before the Lord Iehouah.

18 Thou shalt not offre the blood of my sacrifice with k leauened bread: nether shal the fat of my sacrifice remaine vntil the morning.

19 The first of the first frutes of thy lâd thou shalt bring into the house of the Lord thy god: *yet* shalt thou not seeth a kid in his l mothers milke.

20 ¶ Beholde, I send an Angel before the, to kepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, and heare his voyce, & prouoke him not: for he wil not spare your misdedes, becauſe my m Name is in him.

22 But if thou hearken vnto his voyce, and do all that I speake, then I wil be an enemie vnto thine enemies, and wil afflict them that afflict thee.

23 For mine Angel * shal go before thee, and bring thee vnto the Amorites, & the Hittites, and the Perizzites, and ỹ Canaanites the Hiuites, and the Iebusites, and I wil destroye them,

24 Thou shalt not bowe downe to their gods, nether serue them, nor do after the workes of them: but n vtterly ouerthrowe them, and breake in pieces their images,

25 For ye shal serue the Lord your God, & he shal bleſſe thy o bread and thy water, & I wil take all sickenes away from the middes of thee.

26 ¶ * There shal none cast their frute nor be barren in thy land: the nombre of thy dayes wil I fulfil.

27 I wil send my p feare before thee, & wil destroy all the people among whome thou shalt go, & I wil make all thine enemies *turne* their backes vnto thee:

28 And I wil send hornets before thee, which shal driue out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I wil not cast them out from thy face in one yere, leſt the land growe to a wildernes: and the beastes of the field multiplie against thee.

30 By litle and litle I wil driue them out from thy face vntil thou encrease, and inherite the land.

31 And I wil make thy coastes from the red Sea vnto the sea q of the Philistims, and from the r desert vnto the ſ Riuer: for I wil deliuer the inhabitants of the land into your hand, and thou shalt driue them out from thy face.

32 * Thou shalt make no couenant with them, nor with their gods:

33 Nether shal they dwel in thy land, leſt they make thee sinne against me: for if thou serue their gods, surely it shal be thy " destruction.

CHAP. XXIIII.

3 The people promis to obey God. 4 Moſes writeth the ciuile lawes. 9.13 Moſes returneth into the mountaine, 14 Aaron and Hur haue the charge of the people. 18 Moſes was. 40 daies & 40 nights in the mountaine.

1 NOw he had a said vnto Moſes, Come vp to the Lord, thou, and Aaron Nadab, & Abihu, and seuenty of the Elders of Iſrael, & ye shal worship a far of.

2 And Moſes him selfe alone shal come nere to the Lord, but they shal not come nere, nether shal the people go vp with him,

3 ¶ b Afterward Moſes came and tolde the people all the wordes of the Lord and all the " lawes: and all the people answered with one voice, and said, " All the things which the Lord hathe said, wil we do.

4 And Moſes wrote all the wordes of the Lord, and rose vp early, and set vp an * altar " vnder the mountaine, and twelue pillers according to the twelue tribes of Iſrael.

5 And he sent yong c men of the children of Iſrael, which offered burnt offrings of beues, & sacrificed peace offrings vnto the Lord.

6 Then Moſes toke halfe of the blood and put it in basens, and halfe of the blood he sprinkled on the altar.

7 After he toke the " boke of the couenant, and read it in the audience of the people: who said, All that the Lord hathe said, we wil do, and be obedient.

8 Then Moſes toke the * blood, and sprinkled it on the people & said, Beholde, the d blood of the couenant, ẅ the Lord hathe made with you concerning all these things.

9 ¶ Then went vp Moſes and Aaron, Nadab, and Abihu, and seuenty of the Elders of Iſrael.

10 And they e sawe the God of Iſrael, & vnder his fete *was* as it were a " worke of a Saphir stone, & as the verie heauen when it is cleare.

11 And vpon the nobles of the children of Iſrael he f laid not his hand: also they sawe God, and g did eat & drinke.

12 ¶ And the Lord h said vnto Moſes, Come vp to me into the mountaine, & be there, and I wil giue thee i tables of stone, and the Lawe & the commandement, which I haue written, for to teache k them.

---

i This is, the feast of tabernacles, signifiing that thei dwelled 40. yere vnder the tents or the tabernacles in wildernes.

k No leauened bread shalbe then in thine house.

l Meaning that no frutes shulde be taken before iust time: & hereby are brideled all cruel & wanton appetites.

m I wil giue him mine autoritie, and he shal gouerne you in my Name.

Chap. 33, 8
deut. 7, 21
iose. 24, 11

n God commandeth his not onely not to worship idoles, but to destroye them.

o That is, all things necessarie for this present life.

Deut. 7, 14

p I wil make them afraid at thy comming.

q Called the sea of Syria.

r Of Arabia called deserta.

ſ To wit, Euphrates.

Chap. 34, 15
deut. 7, 2

a When he called him vp to the mountaine to giue him the lawes, beginning at the 20. chap. hitherto.

b When he had receiued these lawes in mount Sinai.

" *Ebr, iudgements.*

Chap. 19, 8
Chap. 20, 34

" *Or, at the fote of the mountaine.*

c For as yet the prieſthode was not giuen to Leui.

" *Or, of the boke of the Lawe.*

1 Pet. 1, 2
ebr 9 20

d Which blood signifieth that ỹ couenant broke can not be satisfied with out blood sheding.

e As perfectly as their infirmities colde beholde his maieſtie.

" *Ebr. bricke worke.*

f He made thē not afraid, nor punished them.

g That is, reioyced.

h The seconde time.

i Signifiing ỹ hardenes of our hearts, except God do write his lawes therin by his spirit. Iere. 31, 33. ezek. 11, 19, 2. cor. 3. 3. ebr. 8, 10 & 10, 16

k To wit, the people.

13 Then Moses rose vp & his minister Iosh̄ua, & Moses went vp into the mountaine of God,

14 And said vnto the Elders, Tarie vs here, vntil we come againe vnto you: & beholde, Aaron, and Hur *are* with you: whosoeuer hathe anie matters, let him come to them.

15 Then Moses went vp to the mount, & the cloude couered the mountaine,

16 And the glorie of the Lord abode vpon mount Sinai, & the cloude couered [a] it six daies: and the seuenth day he called vnto Moses out of the middes of the cloude.

17 And the sight of the glorie of the Lord *was* like [1] consuming fire on the top of the mountaine, in the eies of the children of Israel.

18 And Moses entred into the middes of the cloude, & went vp to the mountaine: & Moses was in the *mount fourty dayes and fourty nightes.

[a] Or, him.

1 The Lord appeareth like deuouring fire to carnal men: but to them that he draweth with his Spirit, he is like pleasant Saphir. *Chap. 34, 28 deu. 9, 9*

CHAP. XXV.

2 The voluntarie gifts for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mercieseat. 23 The Table. 31 The Candelstick. 40 All must be done according to the patern.

1 THen the Lord spake vnto Moses, saying,

2 [a] Speake vnto the children of Israel, that they receiue an offring for me: of *euerie man, whose heart giueth it freely, ye shal take the offring for me.

3 And this is the offring which ye shal take of them, golde, and siluer, and brasse,

4 [b] And blewe silke, and purple, & skarlet, and fine linen, and goates *heere.*

5 And ramme skins coulored red, and the skins of badgers, and the wood [c] Shittim.

6 Oyle for the light, spices for [d] anointing oyle, & for the perfume of swete sauour,

7 Onix stones, and stones to be set in the *Ephod, and in the * brest plate.

8 Also they shal make me a [e] Sanctuarie, that I may dwel among them.

9 According to all that I shewe thee, euen so shal ye make the forme of the Tabernacle, and the facion of all the instruments thereof.

10 ¶ They shal make also an * Arke of Shittim wood, two cubites and an halfe long, & a cubite and an halfe broad, & a cubite and an halfe hie.

11 And thou shalt ouerlaie it with pure golde: within & without shalt thou ouerlaie it, and shalt make vpon it a [a] crowne of golde rounde about.

12 And thou shalt cast foure rings of golde for it, and put them in the foure [b] corners thereof: that is, two rings *shal be* on the one side of it, and two rings on the other side thereof.

13 And thou shalt make barres of Shittim wood, and couer them with golde.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

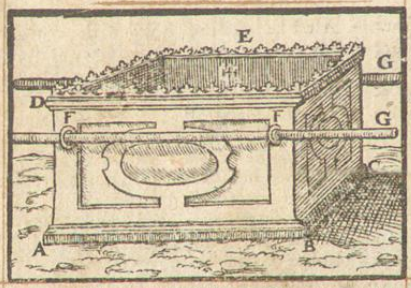
[b] For the buylding and vse of the Tabernacle.
[b] Or, yelow.
[c] Which is thoght to be a kinde of cedar, which wil not rot.
[d] Ordeined for the priests. *Chap. 28, 4 Chap. 28, 15*
[e] A place bothe to offre sacrifice and to heare the Lawe.

Chap. 37, 1

[a] Or, a circle & a bordre.
[b] Or, fete.

2 After the moral and iudicial lawe he giueth them the ceremonial lawe, that nothing should be left to mans inuentiõs. *Chap. 35, 5*

THE ARKE OF THE TESTIMONIE.



A B The length two cubites and an half.
B C The bredeth a cubite and a half.
A D The heigth a cubite and a half.
E The golden crowne aboue the Arke.
F Foure rings of gold to the foure corners.
G The barres of wood couered with gold. to put through the rings to carie ỹ Arke.
H The inner parte of the Arke wherein the Testimonie was put.

THE PROPICIATORIE OR MERCIE SEATE.

I The propiciatorie which is the couering of the Arke of Testimonie, set apart in this edition, for plaines.
K The place whence issued the oracle and answer: from above the Propiciatorie, & from betwene the wings of the Cherubins.

15 The barres shal be in the rings of the Arke: they shal not be taken away from it.

16 So thou shalt put in ſ Arke the [f] Testimonie which I shal giue thee.

17 Also thou shalt make a [g] Merciseat of pure golde, two cubites and an halfe long, and a cubite and an halfe broad.

18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two endes of the Merciseat.

19 And the one Cherub shalt thou make at the one end, & the other Cherub at the other end: of *the matter* of the Merciseat shal ye make the Cherubims, on the two endes thereof.

20 And the Cherubims shal stretch their wings on hie, couering the Merciseat ẅ their wings, & their faces one to an other: to the Merciseat ward shalt the faces of the Chrubims be.

21 And thou shalt put the Merciseat aboue vpon the Arke, and in the Arke thou shalt put the Testimonie, which I wil giue thee,

22 And there I wil [h] declare my selfe vnto thee, & frō aboue ſ Merciseat *betwene ſ two Cherubims, ẅ are vpon the Arke of ſ Testimonie, I wil tel thee all things ẅ I wil giue thee in commandement vnto the children of Israel.

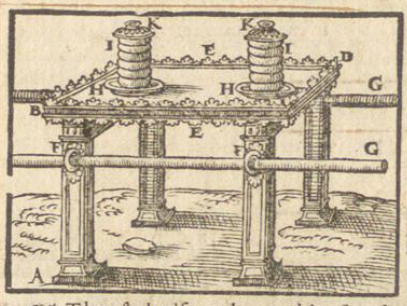
f The stone tables, the rod of Aaron and Manna, which were a testimonie of Gods presence.

[h] *Or, couering: or, propitiatorie*

g There God appeared mercifully vnto them: and this was a figure of Christ.

[h] *Or, wil appoint with thee.* *Numb. 7, 89*

THE TABLE OF THE SHEWE BREAD.



A B The height a cubite and a half.
B C The lenght two cubites.
C D The bredth a cubite.
E The crowne of gold round aboute the table: one vppon the edge aboue & thother vppon the edge beneth, separated the one from the other by a border of an hand breadth thick: which sheweth that the table was a hand breadth thick, B.
F The foure rings.
G Barres to carie the table.
H Dishes where in the breade was put.
I Twelve loves called shewe breade.
K Goblettes that couer the breade.

Chap. 37, 10

23 ¶ * Thou shalt also make a table of Shittim wood of two cubites long, & one cubite broad, and a cubite and an half hie:

24 And thou shalt couer it with pure golde, and make there to a crowne of golde rounde about.

[i] *Or, an hand broad.*

25 Thou shalt also make vnto it a border of [i] foure fingers rounde about: & thou shalt make a golden crowne rounde about the border thereof.

26 After, thou shalt make for it foure rings of golde, & shalt put the rings in the foure corners that are in the foure fete thereof:

27 Ouer against ſ border shal ſ rings be for places for barres, to beare ſ Table.

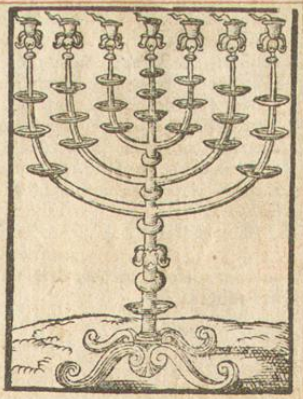
28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with golde, that the Table may be borne with them.

29 Thou shalt make also [k] dishes for it, & *incens* cuppes for it and couerings for it, and goblets, wherewith it shalbe couered. *euen* of fine golde shalt thou make them.

[k] To set the bread vpon.

30 And thou shalt set vpon the Table shewbread before me continually:

THE CANDELSTICKE.



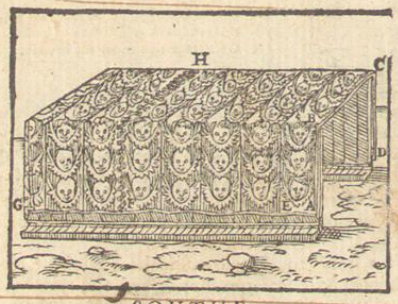
Because the facion of the candelstik is so plaine and euident, it nedeth not to describe the particular partes thereof according to the order of letters. Only where as it is said in the 34 verse, that there shalbe foure bowles or cuppes in the candelsticke, it must be vnderstand of the shaft or shanke: for there are but thre for euerie one of the other branches. Also the knoppes of the candelstick are those which are vnder the branches as they issue out of the shaft on either side.

Chap.37.17
i It shal not be molten, but beaten out of the lumpe of golde with the hammer.

31 ¶*Also thou shalt make a Candelsticke of pure golde: of i worke beaten out with the hammer shal the Candelsticke be made, his shaft, & his brāches, his bolles, his knops: and his floures shal be of the same.
32 Six branches also shal come out of the sides of it: thre branches of the Candelsticke out of the one side of it, and thre brāches of the Candelsticke out of the other side of it.
33 Thre bolles like vnto almondes, one knop and *one* floure in one branche: and thre bolles like almondes in ỹ *other* branche, one knop and *one* floure: so through out the six branches that come out of the Candelsticke.
34 And in the *shaft* of the Candelsticke *shalbe* foure bolles like vnto almondes, his knopes & his floures.
35 And *there shalbe* a knop vnder two branches *made* thereof: & a knop vnder two branches *made* thereof: and a knop vnder two branches *made* thereof according to the six branches comming out of the Candelsticke.
36 Their knops and their branches shalbe thereof, all this shalbe one beaten worke of pure golde.
37 And thou shalt make the seuen lampes thereof, & the lampes thereof shalt thou put theron, to giue light toward that that is before it.
38 Also the snoffers & snoffedishes thereof *shal be* of pure golde.
39 Of k a talent of fine golde shalt thou make it with all these instruments.
40 *Loke therefore that thou make *the* after their facion, that was shewed thee in the mountaine.

k This was ỹ talent weight of the temple and waied 129. pounde. *Ebr.8,9 also.7,44*

THE FIRST COVERING OF THE TABERNACLE.



A B C D The ten curtaines which were eight and twentie cubites long of Cherubin worke.
A E The breadth of a curtaine was foure cubites, and so the te were fourtie cubites broad.
F G Two curtaines & an halfe: so that the whole laid together declareth that the Tabernacle was thirtie cubites long and twelue broad.
F H Taches or hokes to tie the curtaines together.

CHAP. XXVI.

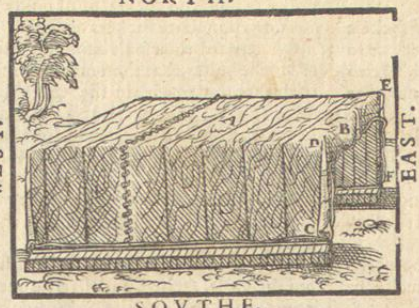
ỹ The forme of the Tabernacle and the appertinances. 33 The place of the Arke, of the Merciseat, of the Table, and of the Candelsticke.

1 AFterward thou shalt make the Tabernacle with ten curtaines of fine twined linen, and blewe silke, and purple, & skarlet: & in them thou shalt make Cherubims of a broidred worke.
2 The length of one curtaine *shalbe* eight and twētie cubites, & the breadth of one curtaine, foure cubites: euerie one of the curtaines shal haue one measure,
3 Fiue curtaines shal be coupled one to another: and the *other* fiue curtains shalbe coupled one to an other.
4 And thou shalt make stringes of blewe silke vpon the edge of the one curtaine, *which is* in the seluedge b of the coupling: & likewise shalt thou make in the edge of the *other* curtaine in the seluedge, in the seconde coupling.
5 Fiftie strings shalt thou make in one curtaine, and fiftie strings shalt thou make in the edge of the curtaine, which is in the c seconde coupling: the strings *shalbe* one right against an other.
6 Thou shalt make also fiftie ll taches of golde, and couple the curtaines one to another with the taches, & it shalbe one ll tabernacle.

a That is, of moste cōning or fine worke.
b On the side that the curtaines might be tied together.
c In tying together bothe ỹ sides.
ll Or, hokes.
ll Or, paticion.

THE

THE CVRTAINES OF GOATES HEERE.



These eleuen curtaines of goates heere were put aboue the other ten, and the eleuenth hanged before the entrie of ſ Tabernacle, loke B. Theſe alſo were 30. cubites long and therefore on the ſouthe ſide thei were a cubite longer thē the other, loke C. and alſo another on ſ North ſide, that the boardes might be couered.

7 ¶ Alſo thou ſhalt make curtaines of goates *heere*, to be [a] couering vpō the Tabernacle: thou ſhalt make thē *to the nomber* of eleuen curtaines.

8 The length of a curtaine *ſhalbe* thirtie cubites, & the breadth of a curtaine foure cubites: the eleuē curtaines *ſhalbe* of one meaſure.

9 And thou ſhalt couple fiue curtaines by them ſelues, & the ſix curtaines by them ſelues: but thou ſhalt double thē [e] ſixt curtaine vpon the fore fronte of the couering.

10 And thou ſhalt make fifty ſtrings in the edge of one curtaine in the ſelued-ge of the coupling, and fifty ſtrings in the edge of the *other* curtaine in the ſeconde coupling.

11 Likewiſe thou ſhalt make fifty [f] taches of braſſe, and faſten them on the ſtrings, & ſhalt couple the couering together, that it may be one.

12 And the [f] remnant that reſteth in the curtaines of the couering *euē* the halfe curtaine that reſteth, ſhalbe left at the backe ſide of the Tabernacle,

13 That the cubite on the one ſide, and ſ cubite on the other ſide of that which is left in the length of the curtaines of the couering, may remaine on ether ſide of the Tabernacle to couer it,

14 Moreouer for that couering ȳ ſhalt make [g] couering of rās ſkins died red, & a couering [h] of badgers ſkins aboue.

15 ¶ Alſo thou ſhalt make boardes for ſ Tabernacle of Shittī wood to ſtād vp.

[f] Or, hokes.

[d] Left raine and wether ſhulde marre it.

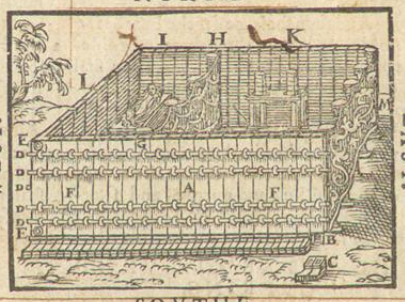
[e] That is, fiue on the one ſide, and fiue on the other, and the ſixt ſhulde hang ouer the dore of the Tabernacle.

[f] For theſe curtaines were two cubites lōger thē the curtaines of the Tabernacle: ſo that thei were ſider by a cubite on bothe ſides.

[g] To be put vpon the couering, that was made of goates heere.

[h] This was ſ thirde couering for the Tabernacle.

THE TABERNACLE.



A Twentie boardes on the ſouth ſide and as many on the North ſide which were of 10. cubites in length, that is from, E. to E. The bredth of ech was a cubit & half, by reaſone whereof, all ioyned together, made 30. cubites ẅ was the length of the Tabernacle. Ioſephus writeth that eche board was an handful thicke.

B The nether parte of the bordes ẅ was cut into two tenones.

C The two mortoiſes, for ech tennon one, wrought in towe peces apart, whe re into when the boardes were put, they receued the tenones, and held the boardes vp.

DDDDD. Signifie fiue barres, to hold ſ boardes in order: foure paſſed with oute ſ boardes, through ringes: the middelmoſt, went through the thicknes of the boardes, wherin holes were made therefore.

EE Towe ringes, one at the vpper part, and an nother at the nether parte of the boardes, which ioined the ſides of the Tabernacle, and the boardes of the weſt end together.

FF Rings where through the barres paſſed.

GH A vaile hanging on 4 pillers, & wrought of Cherubins, which did ſeparate the holy place, from the moſt holy.

I The moſt holy place.

K The holy place, wherin on the ſouth ſide the candelſtyk was placed, and on the north ſide againſt it, the Table of ſhewe bread.

L Eight boardes that cloſe vp the Tabernacle on the weſt ende, which was the vppermoſt ende of the place.

M A hanging or vaile, which was at the entrie of the Tabernacle, being at the eaſt ende, which was faſtened to hang at, 5. pillers.

16 Ten cubites *ſhalbe* the lēgth of a boarde, and a cubite and an halfe cubite the breadth of one boarde.

17 Two tenons *ſhalbe* in one boarde ſet in ordre as ȳ fete of a ladder, one againſt an other, thus ſhalt thou make for all

the boardes of the Tabernacle.

18 And thou shalt make boardes for the Tabernacle, *euen* twentie boardes on ỹ Southe side, euen ful Southe.

19 And thou shalt make fourtie[n] sockets of siluer vnder the twentie boardes, two sockets vnder one boarde for his two tenons, & two sockets vnder an other boarde for his two tenons.

20 In like maner on ỹ other side of the Tabernacle towarde the North side *shalbe* twentie boardes.

21 And their fortie sockets of siluer, two sockets vnder one boarde, and two sockets vnder a nother boarde.

22 And on the side of the Tabernacle, toward the West shalt thou make six boardes.

23 Also two boardes shalt thou make in the corners of the Tabernacle in the two sides.

24 Also thei shalbe[i] ioyned beneth, and likewise thei shalbe ioyned aboue to a ring: thus shal it be for them two: thei shalbe for the two corners.

25 So thei shalbe eight boardes hauing sockets of siluer, *euen* sixtene sockets, *that is*, two sockets vnder one boarde, & two sockets vnder an other boarde.

26 ¶ Then thou shalt make fiue barres of Shittim wood for the boardes of one side of the Tabernacle,

27 And fiue barres for the boardes of the other side of the Tabernacle: also fiue barres for the boardes of the side of the Tabernacle towarde the West-side.

28 And the midle barre shal go through the middes of the boardes, from end to end.

29 And thou shalt couer the boardes w golde, and make their rings of golde, for places for the barres, and thou shal couer the barres with golde.

30 So thou shalt rere vp the Tabernacle *according to the facion thereof, which was shewed thee in the mount.

31 ¶ Moreouer thou shalt make a vaile of blewe silke, and purple, and skarlet, and fine twined linen: thou shalt make it of broydred worke with Cherubims,

32 And thou shalt hang it vpon foure pillers of Shittim wood couered with golde, (whose[k] hokes shalbe of golde) *standing* vpon foure sockets of siluer.

33 ¶ Afterward thou shalt hang the vaile[l] on the hokes, that thou maiest bring in thither *that is* (within the vaile) the Arke of the Testimonie: and the vaile shal make you a separacion betwene the Holy place and the[l] moste Holy place.

34 Also thou shalt put the Merciseat vpon the Arke of the Testimonie in the moste Holy place.

35 And thou shalt set the Table[m] without the vaile, & the Candelsticke ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.

36 Also thou shalt make an[n] hanging for the dore of the Tabernacle, of blewe silke, & purple, & skarlet, & fine twined linen wroght with nedle.

37 And thou shalt make for the hanging fiue pillers of Shittim, and couer them with golde: their heades *shalbe* of golde, & thou shalt cast fiue sockets of brasse for them.

CHAP. XXVII.

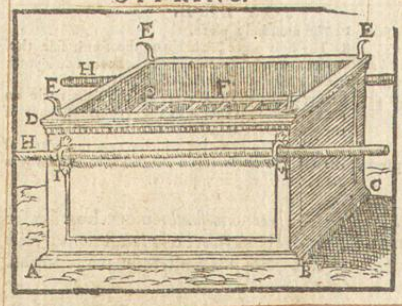
1 The altar of the burnt offring. 2 The courte of the Tabernacle. 10. The lampes continually burning.

1 MOreouer thou shalt make the[a] altar of Shittim wood, fiue cubites long and fiue cubites broade (the altar shalbe foure square) & the height thereof thre cubites.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shal be of it[b] selfe, and thou shalt couer it with brasse.

3 Also thou shalt make his ashpannes for his asshes and his besoms, & his basens, and his fleshokes, & his[o] censers thou shalt make all the instrumẽts thereof of brasse.

THE ALTAR OF BVRNT OFFRING.



A B The length conteining fiue cubites.

A D The heigth thre cubites.

B C The breadth asmuche.

E The foure hornes or foure corners.

F & G Ar in the figure of the grate.

H The barres to cary the altar.

I The rings through the which the barres were put.

[n] Or, basse pieces, wherin were the mortaises for the tenons.

i The Ebrewe worde signifieth twinnes: declaring that thei shulde be so perfect and wel ioyned as were possible.

Chap. 25, 9: & 40. Ebr. 8, 5. Act. 7, 44.

k Some read, heades of the pillers.

l Ebr. vnder the hokes: meaning that it shulde hang downeward from the hokes.

l Whereunto the hie priest onely entred once a yere.

m Meaning in the holy place.

n This hanging or vaile was betwene the holy place & there where ỹ people were.

a For the burnt offring.

b Of the same wood & matter, not fastened vnto it.

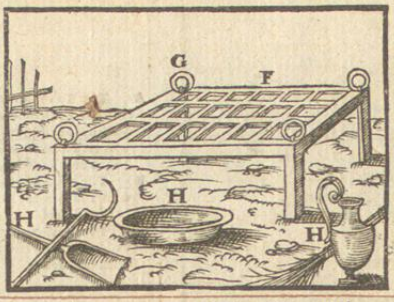
o Or, fire pannes.

THE

THE GRATE FOR THE ALTAR.

We haue separated in this impresſion the grate, which in the firſt editiō was all in one figure, to thēde, ſ thorder thereof might be better apperceiued. It is placed in the alter, & recheth vpward vnto ſ middeſt thereof, as parte doth pere in the figure of the ſame.

F And it is a cubite & halfe of high. For ſ alter is thre cubites high, & a half. Vpon this grate they caſt ſ ſacrifices that were to be burnt, & the aſhes fell through it, into the botome of the alter.



G Fowre ringes or boucles to take the grate oute by whē thei neded to emptie the aſſhes.

H Aſhpans, beſomes, baſens, and ſuch inſtrumentes, belongin to thalter.

4 And thou ſhalt make vnto it a grate *like* networke of braſſe: alſo vpon that
" grate ſhalt thou make foure braſen rings vpon the foure corners thereof.
5 And thou ſhalt put it vnder the compaſſe of the alter beneth, that the grate may be in the middes of the altar.
6 Alſo thou ſhalt make barres for the altar, barres, I *ſay*, of Shittim wood, & ſhalt couer them with braſſe.
7 And the barres thereof ſhalbe put in the rings, the which barres ſhalbe vpō the two ſides of the altar to beare it,
8 Thou ſhalt make the *altar* holowe *betwene* the boardes: as *God* ſhewed thee in the mount, ſo ſhal they make it.
9 ¶ Alſo thou ſhalt make the[c] courte of the Tabernacle in the Southſide, euen ful Southe. the courte ſhal haue curtaines of fine twined linen, of and hundreth cubites long, for one ſide,
10 And it ſhal haue twentie pillers, with there twentie ſockets of braſſe: the heades of the pillers, & their [d] filets *ſhalbe* ſiluer.
11 Likewiſe on the Northſide in length *there ſhalbe* hangings of an hundeth *cubites* long, & the twentie pillers thereof with their twentie ſockets of braſſe: the heades of the pillers and the filets *ſhalbe* ſiluer.
12 And the breadth of the courte on the Weſtſide *ſhal haue* curtaines of fiftie cubites, *with* their ten pillers and their ten ſockets.
13 And the breadth of the courte, Eaſtward ful Eaſt *ſhal haue* [e] fiftie cubites.
14 Alſo hangings of fiftene cubites *ſhalbe* on the *one* [f] ſide *with* their thre pillers and their thre ſockets.
15 Likewiſe on the other ſide *ſhalbe* hangins of fiftene cubites, *with* their three pillers, and their thre ſockets.
16 ¶ And in the gate of the courte *ſhalbe* a vaile of twentie cubites, of blewe ſilke, & purple, and ſkarlet, and fine twined linen wroght with nedle, *with* the foure pillers therof and their foure ſockets.
17 All the pillers of the courte ſhal haue filets of ſiluer rounde about, with their heades of ſiluer, and their ſockets of braſſe,
18 ¶ The length of the court *ſhalbe* an hundreth cubites, and the breadth fiftie " at etheir end, and the height fiue cubites, *and the hangings* of fine twined linen, & their ſockets of braſſe.
19 All the veſſels of the Tabernacle for all maner ſeruice thereof, & all the [g] pins thereof, & all the pins of the courte *ſhalbe* braſſe.
20 ¶ And thou ſhalt commande the childrē of Iſrael, that they bring vnto thee pure oyle oliue[h] beatē for ſ light that the lampes may alwaye[ll] burne,
21 In the Tabernacle of the Congregacion without the vaile, which is before the Teſtimonie, ſhal Aarō and his ſonnes dreſſe them from euening to morning before the Lord, for a ſtatute for euer vnto their generacions *to be obſerued* by the children of Iſrael.

" *Ebr. net.*

" *Ebr. fifty in fifty.*

g Or ſtakes, wherewith the curtaines were faſtened to the grounde.

h Suche as commeth from the oliue, when it is firſt preſſed or beaten.

ll *Or, aſcende vp.*

c This was the firſt enterie into the Tabernacle, where the people abode.

d They were certeinhopes or circles for to beautefie the piller.

e Meaning curtaines of fifty cubites.

f. Of the dore of the courte.

CHAP. XXVIII.

1 The Lord calleth Aaron & his ſonnes to the Prieſthode. 4 Their garmēts. 12. 29. Aaron entreth into the Sanctuarie in the name of the children of Iſrael. 30. Vrim and Thummim. 38 Aaron beareth the iniquitie of the Iſraelites offrings.

1 AND cauſe thou thy brother Aaron to come vnto thee and his ſonnes with him, from among the children of Iſrael, that he may ſerue me in the Prieſts office: I *meane* Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons ſonnes.
2 Alſo thou ſhalt make holy garments for Aaron thy brother, [a] glorious and beautiful.
3 Therefore thou ſhalt ſpeake vnto all
" conning men, whome I haue filled with the ſpirite of wiſdome, that they make Aarons garments to [b] conſecrate him, that he may ſerue me in the Prieſtes office,

a whereby his office may be knowen to be glorious & excellent.

" *Ebr. wiſe in heart.*

b which is, to ſeparat him frō the reſt.

THE GARMENTS OF THE HIGH PRIEST.

A The Ephod, or vpmoſt coate, which was like cloth of golde and was girded vnto him, wherein was the breſt plate with ſ twelue ſtones, which was tied aboue with two cheines to two onix ſtones and beneth with two laces.

B The robe which was next vnder the Ephod, whereunto were ioined the pomegranates and belles of golde.

C The tunicle or broydred coate, which was vnder the robe and longer then it, and was alſo with out ſleues.

4 Now theſe ſhalbe the garments, which thei ſhal make, a breſt plate, & a [c] Ephod, & a robe, & a broydred coat, a mitre, & a girdle. ſo *theſe* holy garmẽts ſhal they make for Aaron thy brother, & for his ſonnes, that he may ſerue me in the Prieſts office.

c A ſhort and ſtreict coate without ſleeues put vpmoſt vpõ his garments to kepe them cloſe vnto him.

5 Therefore they ſhal take golde, and blewe ſilke, and purple, and ſkarlet, & fyne linen,

6 ¶And they ſhal make the Ephod of golde, blewe ſilke, and purple, ſkarlet, & fine twined linẽ of broydred worke.

7 The two ſhulders thereof ſhalbe ioyned together by their two edges: ſo ſhal it be cloſed.

8 And the [d] embroydred garde of the ſame Ephod, which ſhalbe vpon him, ſhalbe of the ſelfe ſame worke & ſtuffe, *euen* of golde, blewe ſilke, and purple & ſkarlet, and fine twined linen.

d Which went about his vpmoſt coat.

9 And thou ſhalt take two onix ſtones, and graue vpon them the names of the children of Iſrael.

10 Six names of them vpon the one ſtone, & the ſix names that remaine, vpon the ſeconde ſtone, according to [e] their generacions.

e As they were in age, ſo ſhulde thei be grauen in ordre.

11 Thou ſhalt cauſe to graue the two ſtones according to the names of the children of Iſrael by a grauer of ſignets that worketh and graueth in ſtone, and ſhalt make them to be ſet and embоſſed in golde.

12 And thou ſhalt put the two ſtones vpon the ſhulders of the Ephod, *as* ſtones of [f] remembrance of the children of Iſrael, for Aaron ſhal beare their names before the Lord vpõ his two ſhulders for a remembrance.

f That Aaron might remembre the Iſraelitees to God warde.

13 So thou ſhalt make boſſes of golde,

14 ¶ And two cheines of fine golde [g] at the ende, of wrethed worke ſhalt thou make them, & ſhalt faſten the wrethed cheines vpon the boſſes.

g Of the boſſes.

15 ¶Alſo thou ſhalt make the breſt plate of [h] iudgement with broydred worke: like the worke of the Ephod ſhalt thou make it: of golde, blewe ſilke, and purple, and ſkarlet, & fine twined linen ſhalt thou make it.

h It was ſo called, becauſe the hie Prieſt colde not giue ſentence in iudgement without that on his breaſt.

16 [i] Foure ſquare it ſhalbe *and* double, an hand bred long and an hand bred broad.

i The deſcriptiõ of the breſt plate.

17 Then thou ſhalt ſet it ful of places for ſtones, *euen* foure rowes of ſtones: the ordre *ſhalbe this*, a[ll] ruby, a topaze, and a[ll] carbuncle in the firſt rowe.

ll Or, ſardoine.

18 And in the ſeconde rowe *thou ſhalt ſet* an[m] emeraude, a ſaphir, and a[ll] diamond.

m Or, emeraude.

19 And in the third rowe a turkeis, an achate, and an hematite.

n Or, carbuncle.

20 And in the fourthe rowe a[n] chryſolite, an onix, and a iaſper: & they ſhalbe ſet in golde in their emboſſements.

ll Or, iaſper.

n Ebr. tarſhiſh.

21 And the ſtones ſhalbe according to the names of the children of Iſrael, twelue, according to their names, grauẽ as ſignets, euerie one after his name, *and* thei ſhalbe for the twelue tribes.

22 ¶Then thou ſhalt make vpon the breſt plate two cheines at the endes of wrethen worke of pure golde.

23 Thou ſhalt make alſo vpon the breſtplate two rings of golde, and put the two rings on [k] the two endes of the breſt plate.

k Which are vpmoſt toward the ſhulder.

24 And thou ſhalt put the two wrethen cheines of golde in the two rings in the endes of the breſt plate.

25 And the *other* two endes of the two wrethen *cheines*, thou ſhalt faſten in the two emboſſements, and ſhalt put *them* vpon the ſhulders of the Ephod on the foreſide of it.

26 ¶ Alſo thou ſhalt make two rings of golde which thou ſhalt put in the [l] two *other* endes of the breſt plate, vpon the

l Which are beneth.

the border thereof, toward the inside of the Ephod.

27 And two *other* rings of golde thou shalt make, & put them on the two sides of ỹ Ephod, beneth in the fore parte of it ouer against the coupling of it, vpon the broydred garde of the Ephod.

28 Thus they shal binde the brest plate by his rings vnto the rings of ỹ Ephod, with a lace of blewe silke, that it may be *fast* vpon the broyded garde of the Ephod, & that the brest plate be not losed from the Ephod.

29 So Aaron shal [m] beare ỹ names of the children of Israel in the brest plate of iudgement vpon his heart, when he goeth into the holy place, for a remembrance continually before the Lord.

30 ¶ Also thou shalt put in the brest plate of iudgement the [n] Vrim & the Thūmim, ẅ shalbe vpon Aarons heart, when he goeth in before the Lord: and Aaron shal beare the iudgement of the childrē of Israel vpon his heart before ỹ Lord continually.

31 ¶ And thou shalt make the robe of ỹ Ephod altogether of blewe silke.

32 And the hole for his heade shalbe in ỹ middes of it, hauing an edge of wouen worke rounde about the coller of it: so it shalbe as the coller of an habergeon that it rent not.

33 ¶ And beneth vpon the skirtes thereof thou shalt make pomgranates of blewe silke, & purple, & skarlet, round about the skirtes thereof and belles of golde betwene them round about:

34 *That is,* *a golden bel and a pomgranate, a golden bel and a pomgranate rounde about vpon the skirtes of the robe.

35 So it shalbe vpon Aaron, when he ministreth, and his sound shalbe heard, when he goeth into the holy place before the Lord, and when he commeth out, & he shalt not dye.

36 ¶ Also thou shalt make a plate of pure golde, & graue theron, as signets are graué, [o] HOLINES TO THE LORD,

37 And thou shalt put it on a blewe silke lace, and it shalbe vpon the mitre: *euen* vpon the fore fronte of the mittre shal it be.

38 So it shalbe vpon Aarons forehead, ỹ Aaron may [p] beare the iniquitie of the offrings, ẅ the children of Israel shal offre in all their holy offrings: & it shalbe alwaies vpon his forehead, to make thē acceptable before the Lord.

39 Likewise thou shalt embroydre ỹ fine linen coat, and thou shalt make a mitre of fine linen, but thou shalt make a girdel of nedle worke.

40 Also thou shalt make for Aarons sonnes coates, & thou shalt make thē girdels, & bonets shalt thou make thē for glorie and comelines.

41 And thou shalt put them vpon Aaron thy brother, & on his sonne ẅ him, and shalt anoynt them, and [q] fil their hands, and sanctifie them, ỹ they may minister vnto me in the Priests office.

42 Thou shalt also make them linen breches to couer their priuities: frō ỹ loynes vnto the thighs shal they reache.

43 And they shalbe for Aaron & his sonnes when they come into the Tabernacle [r] of the Congregacion, or when they come vnto the altar to minister in ỹ holy place, that they [r] commit not iniquitie, & so dye. *This shalbe* a lawe for euer vnto him and to his sede after him.

CHAP. XXIX.

The maner of consecrating the Priests 38 The continual sacrifice. 45 The Lord promiseth to dwel amōg the children of Israel.

THis thing also shalt thou do vnto them when thou consecrateste them to be my Priestes. * Take a yōg calf, and two rams without blemish.

2 And vnleauend bread & cakes vnleauened tempered with oyle, and wafers vnleauened anointed with oyle: (of fine wheat flower shalt thou make them)

3 Then thou shalt put thē in one basket, & [a] present them in the basket with the calf and the two rams,

4 And shalt bring Aaron and his sonnes vnto the dore of the Tabernacle of the Congregacion, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunicle and ỹ robe of the [b] Ephod, and the Ephod, and the brest plate, and shalt close *them* to him with the broydred garde of the Ephod.

6 Then thou shalt put the mitre vpō his head, and shalt put the holy * crowne vpon the mitre.

7 And thou shalt take the anointing * oyle, and shalt powre vpon his head, and anoint him.

8 And thou shalt bring his sonnes, and put coates vpon them,

9 And shalt girde them with girdels, *both he* Aaron & his sonnes: and shalt put the bonets, on them, and the Priestes office shalbe theirs for a perpetual lawe: ỹ * shalt also [n] fil the hands of Aaron, and the hands of his sonnes.

10 After, thou shalt present the calf before the Tabernacle of the Congregacion, * and Aaron and his sonnes shal [c] put their hands vpon the head of the calf.

11 So ỹ shalt kil the calf before ỹ Lord, at the dore of the Tabernacle of the Congregacion.

12 Then thou shalt take of the blood of

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m Aaron shal not entre into ỹ holy place in his owne name, but in ỹ name of all the children of Israel.

n Vrim signifieth light, and Thūmim perfection: declaring that ỹ stones of ỹ brest plate were moste cleare, & of perfect beautie: by vrim also is ment knolage, and Thummim holynes, shewig what vertues are required in the priests.

Eccl. 45, 10.

o Holines appartaineth not be so perfect, but some faute wolde be therein: ẅ sinne ỹ hie priest bare and pacified God.

p Their offrings colde not be so perfect, but some faute wolde be therein: ẅ sinne ỹ hie priest bare and pacified God.

q That is, consecrat thē, by giuing them things to offre, and therby admit thē to their office.

* Or, of Witnes.

r In not hiding their nakednes.

Leui. 9, 2.

a To offre them in sacrifice.

b Which was next vnder the Ephod.

Chap. 28, 36

Chap. 30, 23

Chap. 28, 41.

n Or, consecrate them.

Leui. 1, 3.

c Signifiing ỹ ỹ sacrifice was also offred for thē and ỹ they did approue it.

the calf, and put it vpon the hornes of the altar with thy finger and shalt powre all *the rest* of the blood at the fote of the altar.

Leuit. 33.

13 * Also thou shalt take all the fat that couereth ỹ inwardes, and the kall, *that is* on the liuer, and the two kidneis, and the fat that is vpon thē, & shalt burne them vpon the altar.

14 But the flesh of the calf, and his skin, & his doung shalt thou burne with fire ẅout ỹ hoste: it is a" sinne offring.

"*Ebr sinne.*

2. Cor. 5, 12.

15 ¶ Thou shalt also take one ram, and Aarō and his sonnes shal put their hāds vpon the head of the ram.

16 Then ỹ shalt kill ỹ ram, and take his blood, & sprinkle it round about vpō the altar,

17 And thou shalt cut the ram in pieces, and wash ỹ inwardes of him & his legges, & shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole rā vpon the altar: *for* it is a burnt offring vnto ỹ Lord[d] for a swete sauour: it is an offring made by fire vnto the Lord.

d Or a sauour of rest, which causeth ỹ wrath of God to cease.

19 ¶ And thou shalt take the other ram, and Aaron & his sonnes shal put their hands vpon the head of the ram,

20 Then shalt thou kil the ram and take of his blood & put it[e] vpon the lap of Aarons eare, & vpō ỹ lappe of ỹ right eare of his sonnes, and vpon the thumbe of their right hand, & vpō the great toe of their right fote, & shalt sprinkle the blood vpō ỹ altar roūd about.

e Meaning the soft & nether parte of ỹ eare.

21 And thou shalt take of the blood that is[f] vpon the altar, and of the anointing oyle, and shalt sprinkle it vpon Aaron, & vpon his garmēts, and vpon his sonnes, & vpon the garments of his sonnes with him: so he shalbe halowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

f Where with ỹ altar must be sprinkled.

22 Also thou shalt take of the rams ỹ fat & the rompe, euē the fat that couereth the inwardes, and the kall of the liuer, and the two kidneis, & the fat ỹ is vpō them, and the right shulder, (for it is the [g] ram of consecration)

g Which is offred for the consecration of the hie priest.

23 And one loaf of bread, & one cake of bread *tempered* with oyle, & one wafer, out of ỹ basket of ỹ vnleauened *bread* that is before the Lord.

24 And thou shalt put all this *in* the hāds of Aaron, & in the hāds of his sonnes, and shalt shake them to & fro before the Lord.

25 Againe, ỹ shalt receiue them of their hāds, & burne them vpon the altar besides the burnt offring for a swete sauour before the Lord: *for* this is an offring made by fire vnto the Lord.

26 Likewise thou shalt take the brest of the ram of the cōsecration, ẅ is for Aaron, and shalt shake it to[h] and fro before the Lord, & it shalbe thy parte.

h This sacrifice ỹ priest did moue toward ỹ East, west, North and South.

27 And thou shalt sanctifie ỹ brest of the shaken offring, & the shulder of ỹ[i] heaue offring, ẅ was shaken to & fro, & ẅ was heaued vp of the ram of the consecration, which *was* for Aaron, & which *was* for his sonnes.

i So called, because it was not onely shaken to and fro, but also lifted vp.

28 And Aaron and his sonnes shal haue it by a statute for euer, of ỹ children of Israel: for it is an heaue offring, and it shalbe an heaue offring of the children of Israel, of their [k] peace offrings, *euen* their heaue offring to the Lord.

k Which were offrings of thākes giuing to God for his benefites.

29 ¶ And the holy garments, which *apperteyne* to Aaron, shalbe his sonnes after him, to be anointed therein, and to be consecrat therein.

30 That sonne that shalbe Priest in his stede, shal put them on seuē dayes, whē he cometh into the Tabernacle of the Congregacion to minister in the holy place.

31 ¶ So thou shalt take the ram of ỹ consecration, & sethe his flesh in the holy place.

32 * And Aaron & his sonnes shal eat ỹ flesh of the ram, & the bread that is in the basket, at the dore of the Tabernacle of the Congregacion.

Leui. 8, 31, & 20, 9, mat. 12, 4.

33 So they shal eat these things, [l] whereby their atonemēt was made, to consecrat thē, *and* to sanctifie thē: but a strāger shal not eate *thereof*, because they are holy things.

l That is, by the sacrifices.

34 Now if oght of the flesh of the consecraciō, or of the bread remaine vnto ỹ morning, then thou shalt burne the rest with fire: it shal not be eatē, because it is an holy thing.

35 Therefore shalt ỹ do thus vnto Aaron and vnto his sonnes, according to all things, which I haue commanded thee: seuen daies shalt thou" consecrat them,

"*Ebr. fil their handes.*

36 And shalt offer euerie day a calf or a sinne offring, for[m] recōciliation: and ỹ shalt clense the altar, whē thou hast offred vpon it for reconciliation, & shalt anoint it, to sanctifie it.

m To appease Gods wrath ỹ sinne may be pardoned.

37 Seuen daies shalt thou clense the altar, and sanctifie it, so the altar shalbe moste holy *and* what soeuer toucheth ỹ alter, shalbe holy,

38 ¶ *Now this is ỹ ẅ thou shalt present vpō ỹ altar: *euen* two lābes of one yere olde, day by day continually.

Nu. 28, 3.

39 The one lambe thou shalt present in the morning, & the other lambe thou shalt present at euen.

40 And with the one lambe, a[n] tenth parte of fine floure mingled ẅ the fourthe parte of an[o] Hin of beaten oile, and ỹ fourthe parte of an Hin of wine, for a drinke offring.

n That, is an Omer, read cha. 16 16.

o which is about a pinte.

41 And the other lambe thou shalt present at euē: ỹ shalt do thereto according

to the

to the offring of the morning, & according to the drinke offring thereof, *to be* a burnt offring for a swete sauoure vnto the Lord.

42 *This shal be* a continual burnt offring in your generacions at the dore of the Tabernacle of the Congregacion before the Lord, where I wil [n] make appointmēt with you, to speake there vnto thee.

43 There I wil appoint with the childrē of Israel, and *the place* shalbe sanctified by my [p] glorie.

44 And I wil sanctifie the Tabernacle of the Congregacion & the altar: I wil sanctifie also Aaron, & his sonnes to be my Priests,

45 And I wil* dwel among the children of Israel, and wil be their God.

46 Then shal they knowe that I am the Lord their God, that broght them out of the land of Egypt, that I might dwel among thē: [q] I am the Lord their God.

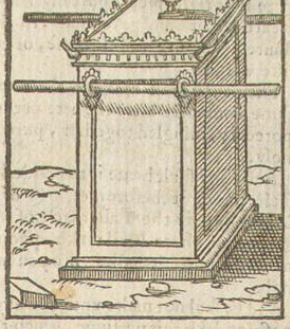
CHAP. XXX.

1 *The Altar of incense. 13 The summe that the Israelites shulde pay to the Tabernacle. 16 The brasen Lauer. 23 The anointing Oyle. 34 The making of the perfume.*

1 FVrthermore thou shalt make an altar [a] for swete perfume, of Shittim wood thou shalt make it.

2 The length thereof a cubite & ỳ breadeth thereof a cubite (it shalbe foure square) & the height thereof two cubites: the hornes thereof *shalbe* [b] of the same.

THE ALTAR OF SWETE PERFVME.



3 And thou shalt ouerlaie it with fine golde, *both* the ỳ top thereof & the sides thereof round about, and his hornes: also ỳ shalt make vnto it [n] a crowne of gold rounde about,

4 Besides this thou shalt make vnder this crowne two golden rings on ether side: *euen* on euerie side shalt thou make *them*, that thei may be as places for the barres to beare it wᵗ all.

5 The which barres thou shalt make of Shittim wood, & shalt couer them with golde.

6 After thou shalt set it [c] before the vaile, that is nere the Arke of Testimonie, before the Merciseat that is vpon ỳ Testimonie, where I wil appoint with thee.

7 And Aaron shal burne thereon swete incense euerie morning: when he [d] dresseth the lampes thereof, shal he burne it.

8 Likewise at euen, when Aaron setteth vp the lampes thereof, he shal burne incense: *this* perfume *shalbe* perpetually before the Lord, throughout your generations.

9 Ye shal offre no [e] strange incense thereō, nor burne sacrifice, nor offring, nether powre anie drinke offring [f] thereon.

10 And Aaron shal make reconciliation vpon the hornes of it once in a yere wᵗ the blood of the sinne offring *in the day* of reconciliation: once in the yere shal he make reconciliation vpon it throughout your generations: this is moste holy vnto the Lord.

11 ¶ Afterward the Lord spake vnto Moses, saying,

12 *When thou takest the summe of the children of Israel after their nombre, then they shal giue euerie man [g] a redemptiō of his life vnto ỳ Lord, when thou telleſt them, that there be no plague among them when thou counteſt them.

This altar was one cubite long, and one cubite broad, and in height was two cubites: the rest may be vnderstand by the former figures.

13 This shal euerie man giue, that goeth into the nombre, half a shekel, after ỳ [h] shekel of the Sanctuarie: (* a shekel is twenty gerahs) the halfe shekel *shalbe* an offring to the Lord.

14 All that are nombred from twenty yere olde & aboue, shal giue an offring to the

[a] Vpon ỳ wᵗ the swete perfume was burnt. vers. 34.

[b] Of the same wood & matter,

[n] Or, a circle, or border.

[p] Because of my glorious presence.

Leui. 26, 12. 2. Cor. 6, 16.

[q] It is I ỳ Lord ỳ am their God.

[c] That is, in the Sanctuarie, and not in the Holiest of all.

[d] Meaning whē he trimmeth thē and refresheth ỳ oyle.

[e] Other wise made thē this, wᵗ is described.

[f] But it must onely serue to burne perfume.

Nom. 1, 3.

[g] Wherby he testified ỳ he redemed his life wᵗ he had forfait as is declared by Dauid. 2. Sa. 24. 1.

[h] This shekel valued two cōmune shekels: & ỳ gerah valued about 12. pēce after 5. shill. ster. ỳ once of silver. *Leui 27. 25 nom. 3, 47. Ezech. 45, 12.*

to the Lord.

15 The riche shal not passe, and the poore shal not diminish from halfe a shekel, when ye shal giue an offring vnto the Lord, [i] for the redemption of your liues.

16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle of the Congregacion, that it may he a memorial vnto the children of Israel before the Lord for the redemption of your liues.

[i] That God should be merciful vnto you.

26 And thou shalt anoint the [o] Tabernacle of the Congregacion therewith, & ý Arke of the Testimonie:

27 Also the Table, and all the instrumẽts thereof, & the Candelsticke, with all ý instruments thereof, & the altar of incense:

28 Also the altar of burnt offring with all his instruments, and the lauer & his fote.

29 So thou shalt sanctifie them, and they shalbe moste holy: all ý shal touche thẽ, shalbe holy.

[o] All thinge ẅ apperteine to the Tabernacle.

THE LAVER OF BRASSE.

The Lauer. Because Moses describeth not the maner of this Lauer, this figure is set here, after the manner of the best translations in other languages, printed in this volume.

17 ¶ Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a lauer of Brasse, & his fote of brasse to wash, and shalt put it betwene the Tabernacle of the Congregacion & the altar, & shalt put water therein.

19 For Aaron and his sonnes shal [k] wash their hands and their fete thereat.

20 When they go into the Tabernacle of the Congregation, or when they go vnto the altar to minister, & to make ý perfume of the burnt offring to ý Lord, they shal wash thẽ selues with water, lest they dye.

21 So they shal wash their hands & their fete that they dye not: & *this* shalbe to thẽ an ordinance [l] for euer *bothe* vnto him and to his sede throughout their generacions.

22 ¶ Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee, principal spices of the moste pure myrrhe, fiue hundreth [m] *shekels*, of swete cinamõ halfe so muche, *that is*, two hundreth & fiftie, & of swete [n] calamus, two hundreth, and fiftie:

24 Also of casia fiue hundreth, after the shekel of the Sanctuarie, and of oile oliue an*Hin.

25 So thou shalt make of it the oile of holy ointemẽt, *euen* a moste precious ointement after the arte of the apotecarie: this shalbe the oile of holy ointement.

30 Thou shalt also anoint Aaron and his sonnes, and shalt consecrat them, that they may ministre vnto me in the Priests office.

31 Moreouer thou shalt speake vnto the children of Israel, saying, This shal be an holy ointing oyle vnto me, throughout your generacions.

32 None shal anoint [p] mans flesh there ẅ nether shal ye make any cõposition like vnto it: *for* it is holy, *and* shalbe holy vnto you.

33 Whosoeuer shal make the like ointement, or whosoeuer shal put any of it vpon [q] a stranger, euen he shalbe cut of from his people.

34 And the Lord said vnto Moses, Take vnto thee *these* spices, pure myrrhe & [r] cleare gumme and galbanum, *these* odoures with pure frankincense, of eche like weight:

35 Then thou shalt make of them perfume composed after the arte of the apotecary, mingled together, pure *and* holy.

36 And thou shalt beate it to pouder, and shalt put of it before *the* Arke of the Testimonie in the Tabernacle of ý Cõgregacion, where I wil make appointement with thee: it shalbe vnto you moste holy.

37 And ye shal not make vnto you any cõposition like this perfume, which thou shalt make: it shalbe vnto thee holy for the [s] Lord.

38 Who

[k] Signifiing ý he ý cõmeth to God, must be washed from al sinne and corruption.

[l] So long as the priesthode shal last.

[m] Waying so muche.

[n] It is a kinde of reede of a very swete sauour within, & is vsed in poudres & odours. *Cha. 29, 40.*

[p] Nether at their burialls nor other wise.

[q] Ether a stranger, or an Israelite, saue onely the priests.

[r] In Ebrewe, Shebeleth: ẅ is a swete kinde of gumme & shineth as the naile.

[s] Onely dedicat to the vse of the Tabernacle.

38 Whosoeuer shal make like vnto that to smel thereto, euen he shal be cut of from his people.

CHAP. XXXI.

2 God maketh Bezaleel & Aholiab mete for his worke. 13 The Sabbath day is the signe of our sanctification. 18 The tables written by the finger of God.

1 AND the Lord spake vnto Moses, saing.

2 Beholde, I [a] haue called by name, Bezaleel, the sonne of Vri, the sone of Hur of the tribe of Iudah,

3 Whome I haue filled with the Spirit of God, in wisdome, & in vnderstanding & in knowledge & in all [b] workemanship.

4 To finde out curious workes to worke in golde, & in siluer, and in brasse,

5 Also in the art to set stones, and to carue in timber, *and* to worke in all maner of workemanship.

6 And beholde, I haue ioyned with him Aholiab the sonne of Ahisamah of the tribe of Dan, & in the heartes of all that are [c] wise hearted, haue I put wisdome to make all that I haue commanded thee.

7 *That is*, the Tabernacle of the Congregacion, and the Arke of the Testimonie, and ỹ Mercise at that shalbe thereupon, with all instruments of the Tabernacle:

8 Also the Table and ỹ instruments thereof, and the [d] pure Candelsticke with all his instrumẽts, and the Altar of perfume:

9 Likewise the Altar of burnt offring with all his instrumẽts, and the Lauer w his fote:

10 Also the garmentes of the ministration, and the holy garments for Aaron ỹ Priest, and the garments of his sonnes, to minister in the Priests office,

11 And the [e] anointing oyle, and swete perfume for the Sanctuarie, according to all that I haue commanded thee, shal they do.

12 ¶ Afterward the Lord spake vnto Moses, saying,

13 Speake thou also vnto the children of Israel, & say, [f] Notwithstanding kepe ye my Sabbaths: for it is a signe betwene me and you in your generations, that ye may knowe that I the Lord do sanctifie you.

14 *Ye shal therefore kepe the [g] Sabbath: for it is holy vnto you: he that defileth it, shal dye the death: therfore whosoeuer worketh therein, the same person shalbe euen cut of from among his people.

15 Six dayes shal men worke, but in the seuenth day *is* the Sabbath of the holy rest to the Lord: whosoeuer doeth any worke in the Sabbath day, shal dye the death.

16 Wherefore the children of Israel shal kepe the Sabbath, ỹ they may obserue ỹ [h] rest through out their generations for an euerlasting couenant.

17 It is a signe betwene me and the children of Israel for euer: *for in six dayes the Lord made the heauen and the earth, and in the seuenth day [h] he ceased, and rested.

18 Thus (when the Lord had made an end of communing with Moses vpon mount Sinai) *he gaue him two Tables [i] of the testimonie, *euen* tables of stone written with the finger of God.

CHAP. XXXII.

4 The Israelites impute their deliuerance to the calf. 14 God is appaised by Moses prayer. 19 Moses breaketh the Tables. 27 He slayeth the idolaters. 23 Moses zeale for the people.

1 BVt when the people sawe, that Moses taried long or he came downe from the mountaine, the people gathered them selues together against Aaron, & said vnto him, Vp, [a] make vs gods to go before vs: for or this Moses (the ma that broght vs out of the land of Egypt) we knowe not what is become of him.

2 And Aaron said vnto them, [b] Plucke of the golden earings, which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto me.

3 Then all the people pluckte from the [c] selues the golden earings, which were in their eares, and they broght *them* vn to Aaron.

4 *Who receiued them at their hands, and facioned it with the grauing tole, & made of it a [d] molte calf: then they said, *These be thy gods, o Israel, ỹ broght thee out of the land of Egypt.

5 When Aaron sawe *that*, he made an altar before it: and Aaron proclaimed, saying, To morowe *shalbe* the holy day of the Lord.

6 So they rose vp the next day in the morning, and offred burnt offrings, & broght peace offrings: also *the people sate them downe to eat and drinke, and rose vp to playe.

7 Then the Lord said vnto Moses, *Go, get ỹ downe: for thy people w thou hast broght out of the land of Egypt, hathe corrupted *their wayes*.

8 Thei [e] are sone turned out of the way, which I commanded them: *for* thei haue made them a molten calf, & haue worshipped it, & haue offred thereto,

a I haue chosen and made mete. Chap. 35, 30.

b This sheweth that handy crafts are the gifts of Gods Spirit, & therefore ought to be esteemed.

c I haue instructed them, and increased their knowledge.

d So called, because of the cõning and arte vsed therein, or because the whole was beaten out of one piece.

e Which onely was to annoint the priests, & ỹ instruments of the Tabernacle, and not to burne.

f Thogh I cõmãde these workes to be done, yet wil I not that you breake my Sabbath daies. *Chap. 20, 8. ezech. 20, 12.*

g God repeteth this point because the whole keping of the Lawe stãdeth in the true vse of the Sabbath, w is to cease frõ our workes, & to obey the wil of God.

h Or Sabbath.

Gen. 1, 31. & 2, 2.

h Frõ creating his creatures, but not frõ gouerning & preseruing them. *Deut 9, 19.*

i Whereby he declared his wil to his people.

a The rote of idolatrie is, when men thinke ỹ God is not at hand, except they se him carnally.

b Thinking ỹ they wolde rather for go idolatrie, then to resigne their moste precious jewels.

c Suche is the rage of idolaters, that they spare no cost to satisfie their wicked desires. *Psal. 106, 19.*

d Thei smelled of their leuen of Egypt, where thei sawe calues, oxẽ, & serpents worshipped. *1. Kyng. 12, 28.*

1. Cor. 10, 7

e Whereby we se what necessitie we haue to pray earnestly to God, to kepe vs in his true obedience and to send vs good guides.

saing, * These be thy gods, ô Israel, ẅ haue broght thee out of the land of Egypt.

9 Againe the Lord said vnto Moses, * I haue sene this people, and beholde, it is a stifnecked people.

10 Nowe [f] therefore let me alone, ý my wrath may waxe hote against them, for I wil consume them: but I wil make of thee a mightie people.

11 *But Moses praied vnto the Lord his God, and said, O Lord, why doeth thy wrath waxe hote against thy people, ẅ thou hast broght out of the land of Egypt, with great power and with a mightie hand?

12 *Wherefore shal the Egyptians speake, and say, He hathe broght thē out maliciously for to slay them in the mountaines, and to consume them from ý earth? turne from thy fearce wrath, and change thy minde from this euil toward thy people.

13 Remembre [g] Abraham, Izhak, & Israel thy seruants, to whome thou swarest by thine owne selfe, and saidest vnto thē, *I wil multiplie your sede, as ý starres of the heauen, and all this land, that I haue spoken of, wil I giue vnto your sede, and thei shal inherit it for euer.

14 Then the Lord changed his minde from the euil, ẅ he threatened to do vnto his people.

15 So Moses returned and went downe from the mountaine ẅ the two Tables of the Testimonie in his hand the Tables *were* written on bothe their sides, euen on the one side & on the other were thei written.

16 And these Tables were the worke of God, and [h] this wirting was the writing of God grauen in the Tables.

17 And when Iosua heard the noise of ý people, as thei showted, he said vnto Moses, *There is* a noise of warre in the hoste.

18 Who answered, It is not the noise of thē that haue the victories, nor the noise of thē that are ouercome: *but* I do heare the noise of singing.

19 Nowe, assone as he came nere vnto the hoste, he sawe ý calf and the dancing: so Moses wrath waxed hote, and he cast ý Tables out of his hands, and brake thē in pieces beneth the mountaine.

20 *After, be toke the calf, which they had made, & burned it in the fire, and ground it vnto powder, and strowed it vpon the water, & made the children of Israel [i] drinke of it.

21 Also Moses said vnto Aarō, What did this people vnto thee, ý ý hast broght so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my lord waxe fearce: thou knowest this people, that thei are *euen set* on mischief.

23 And thei said vnto me, Make vs gods to go before vs: for we knowe not what is become of this Moses (the man that broght vs out of the land of Egypt.)

24 Thē I said to them, Ye that haue golde, plucke it of: and thei broght it me, and I did cast it into the fire, and *thereof* came this calf.

25 Moses therefore sawe that the poople were [k] naked (for Aaron had made thē naked vnto *their* shame among their enemies)

26 And Moses stode in the gate of ý cāp, and said, Who *perteineth* to the Lord? *let him come* to me. And all ý sonnes of Leui gathered them selues vnto him.

27 Then he said vnto them, Thus saith the Lord God of Israel, Put euerie man his sworde by his side: go to and fro, from gate to gate, through the hoste, and [l] slay euerie man his brother, and euerie man his companion, & euerie mā his neighbour.

28 So the children of Leui did as Moses had commanded: and there fel of ý people the same day about thre thousand men.

29 (For Moses had said, Consecrat your hands vnto the Lord this day, euen euerie man vpon his [m] sonne, and vpon his brother, that there may be giuen you a blessing this day.)

30 And when the morning came, Moses said vnto the people, Ye haue committed a grieuous crime: but now I wil go vp to the Lord, if I may pacifie *him* for your sinne.

31 Moses therefore went againe vnto the Lord, and said, Oh, this people haue sinned a great sinne and haue made them gods of golde.

32 Therefore now if thou pardone their sinne, *thy mercie shal appeare*: but if thou wil not, I pray thee, rase me [n] out of thy boke, which thou hast written.

33 Then the Lord said to Moses, Whosoeuer hathe sinned against me, I wil put him out of my [o] boke.

34 Go now therefore, bring the people vnto the place ẅ I commanded thee: beholde, mine Angel shal go before thee, but yet in the day of my visitacion I wil [p] viset their sinne vpon them.

35 So the Lord plagued the people, because thei caused Aaron *to make* ý calf ẅ he made.

CHAP. XXXIII.

The Lord promiseth to send an Angel before his people. 4 Thei are sad because the Lord denieth to go vp with them. 9 Moses talketh familiarely with God. 13 He praieth for the people, 18 And desireth to se the glorie of the Lord.

2 After-

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1 King. 12, 28
Chap. 33, 3
Deut. 9, 13

f God sheweth ý ý praiers of ý godly stay his punishement.

Psal. 106, 23

Nom. 14, 13.
" *Or, blaspheme*

h *Or, repent.*

g That is, thy promes made to Abraham.
Gen. 12, 7. & 15, 7. & 48, 16

h All these repetitions shewe how excellent a thing thei defrauded them selues of by their idolatrie.

Deut. 9, 21

i Partely to dispite them of their idolatrie, & partely ý thei shulde haue none occasion to remember it afterwarde.

k Bothe destitute of Gods fauour, & an occasion to their enemies to speake euil of their God.

l This fact did so please God, ý he turned ý curse of Iaakob against Leui, to a blessing, Deut. 33, 9

m In reuenging Gods glorie we must haue no respect to persone but put of all carnal affection.

n So muche he estemed ý glorie of God, that he preferred it euē to his owne saluacion.
o I wil make it knowē ý he was neuer predestinate in mine eternal cousel to life euerlasting.
p This declareth how grieuous a sinne idolatrie is, seing ý at Moses praier God wolde not fully remitte it.

a The land of Canaan was cõpassed w hilles: so thei, ỹ entred into it, must passe vp by ỹ hilles. *Gen.12,7 Exod.23,27 Iosu.24,11 Deu.7,21 Cha.32,9 Deut.9,13*

1 AFterwarde the Lord said vnto Moses, Departe, [a] go vp from hence, ỹ And the people (which thou hast brought vp out of the land w̃ I sware vnto Abraham, to Izhak and to Iaakob, saying, * Vnto thy sede wil I giue it.

2 And *I wil send an Angel before thee & wil cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites the Hiuites, and the Iebusites:

3 To a land, *I say*, that floweth with milke & hony: for I wil not go vp w̃ thee, * becausse thou art a stifnecked people, lest I consume thee in the way.

4 And when the people heard this euil tidings, they sorowed, & no man put on his best rayment.

5 (For the Lord had said to Moses, Say vnto ỹ children of Israel, Ye are a stifnecked people, I will come sodenly vpõ thee, and consume thee: therefore now put thy costly rayment from thee, that I may knowe [b] what to do vnto thee)

b That ether may shewe mercie, if thou repent, or els punish thy rebellion.

6 So the children of Israel laied their good rayment from them, *after Moses came downe* from the mount Horeb.

7 Then Moses toke *his* tabernacle, & pitched it without the hoste far off from ỹ hoste, and called it [c] Ohel-moed. And when anie did seke to the Lord, he went out vnto the Tabernacle of the Congregacion, which was without the hoste.

c That is, ỹ Tabernacle of the Congregacion: so called, because ỹ people resorted thether, whe they shulde be instructed of ỹ Lords wil.

8 And when Moses went out vnto ỹ Tabernacle, all the people rose vp, and stode euerie man at his tente dore, and loked after Moses, vntil he was gone into ỹ Tabernacle.

9 And assone as Moses was entred into ỹ Tabernacle, ỹ cloudy piller descended and stode at ỹ dore of the Tabernacle, and *the Lord* talked w̃ Moses.

10 Now when all the people sawe ỹ cloudy piller stand at the Tabernacle dore, all the people rose vp, & worshipped euerie man in his tent dore.

d Moste plainely & familiarely of all others, Num.12,7.

11 And the Lord spake vnto Moses, [d] face to face, as a man speaketh vnto his friend. After he turned againe into ỹ hoste, but his seruant Iosua the sonne of Nun a yong man, departed not out of ỹ Tabernacle.

12 ¶ Then Moses said vnto the Lord, Se, thou saiest vnto me, Lead this people fourth, & thou hast not shewed me whome thou wilt send with me: thou hast said moreouer, I knowe thee by [e] name, & thou hast also founde grace in my sight.

e I care for thee and wil preserue thee in this thy vocation.

13 Now therefore, I pray thee, if I haue founde fauour in thy sight, shewe me now thy way, that I may knowe thee, *and* that I may finde grace in thy sight: consider also that this nacion is thy people.

14 And he answered, My [f] presence shal go *with thee*, and I wil giue thee rest.

15 Then he said vnto him, If thy presence go not *with vs*, cary vs not hence

16 And wherein now shalt it be knowen, ỹ I and thy people haue founde fauour in thy sight? shal it not be when thou goest with vs? so I, & thy people shal haue preeminence before all the people that are vpon the earth.

17 And the Lord said vnto Moses, I wil do this also that thou hast said: for thou hast founde grace in my sight, and I knowe thee by name.

18 Againe he said, I beseche thee, shewe me thy [g] glorie.

19 And he answered, I wil make all my [h] good go before thee, and I wil [i] proclaime the Name of the Lord before thee: * for I wil shewe [k] mercie to whome I wil shewe mercie, & wil haue compassiõ on whome I wil haue compassion.

20 Furthermore he said, Thou canst not se my face, for there shal no man se me, and [l] liue.

21 Also the Lord said, Beholde, *there is* a place by [m] me, and thou shalt stande vpon the rocke:

22 And while my glorie passeth by, I wil put thee in a cleft of the rocke, and wil couer thee with mine hand whiles I passe by.

23 After I wil take away mine hand, & ỹ shalt se my [n] backe partes: but my face shal not be sene.

f Signifiyng ỹ the Israelites shulde excel through Gods fauour all other people, vers.16.

g Thy face, thy substãce and thy maiestie.

h My mercie, & fatherlie cure

i Read chap. 34, vers.6,7. *Rom.9,15*

k For finding nothing in ma that ca deserue mercie, he wil frely saue his.

l For Moses sawe not his face in ful maiestie, but as mans we akenes colde bear.

m In mount Horeb.

n So muche of my glorie as in this mortal life ỹ art able to se.

CHAP. XXXIIII.

1 The Tables are renued. 6 The description of God. 12 All felowship with idolaters is forbidden. 18 The thre feasts. 28 Moses is 40. daies in the mount. 30 His face shineth, and he couereth it with a vaile.

1 AND the Lord said vnto Moses, * Hewe thee two Tables of stone, like vnto the first, and I wil write vpon the Tables the wordes that were in the first Tables, w̃ ỹ brakest in pieces. *Deu.10.1.*

2 And be ready in the morning, that ỹ maiest come vp early vnto the mout of Sinai, and "waite there for me in ỹ top of the mount.

" Ebr *stand to me.*

3 But let no man come vp w̃ thee, nether let anie man be sene throughout all the mount, nether let ỹ shepe nor cattel fede before this mount.

4 ¶ Thẽ Moses 'hewed two Tables of stone like vnto ỹ first, and rose vp early in ỹ morning, and wẽt vp vnto ỹ mount of Sinai, as ỹ Lord had cõmanded him, & toke in his hand two Tables of stone.

' Or, *polished.*

5 And the Lord descended in the cloude and stode with him there, and proclaimed the Name of the Lord.

" Ebr. *face.*

6 So the Lord passed before his face and [a] cryed, The Lord, the Lord, strong, merciful, and gracious, slow to angre, & abundant in goodnes and trueth.

7 Reseruing mercie for thousands, forgiuing iniquitie, & transgression and sinne, and not " making *the wicked* innocent, * visiting the iniquitie of the fathers vpon the children, and vpon childrens children, vnto ỹ third and fourth *generation*.

8 Thē Moses made haste and bowed him self to the earth, and worshipped,

9 And said, ô Lord, I praye thee, if I haue founde grace in thy sight, that the Lord wolde now go ẅ vs [b] for it is a stifnecked people) and pardone our iniquitie & our sinne, and take vs for thine enheritance.

10 And he answered, Beholde, * I wil make a couenant before all thy people, *and* wil do meruels, suche as haue not bene done in all the world, nether in all nations: and all the people among whome thou art, shal se the worke of the Lord: for it is a terrible thing that I wil do ẅ thee.

11 Kepe diligently that which I commande thee this day: beholde, I wil cast out before thee the Amorites, and the Canaanites, and the Hittites, & the Perizzites, and the Hiuites, and the Iebusites.

12 * Take hede to thy self, that thou make no compact with the inhabitants of ỹ land whither thou goest, lest thei be ỹ cause of [c] ruine among you:

13 But ye shal ouerthrowe their altars, and breake their images in pieces, and cut downe their [d] groues,

14 (For thou shalt bowe downe to none other god, because the Lord, whose Name is * Ielous, is a ielous God)

15 Lest thou make a * compact with the inhabitants of the land, and when they go a whoring after their gods, and do sacrifice vnto their gods, *some man* call thee, and thou * eat of his sacrifice:

16 And *lest* thou take of their * daughters vnto thy sonnes and their daughters go a whoring after their gods, and make thy sonnes go a whoring after their gods.

17 Thou shalt make thee no gods of [e] metal.

18 ¶ The feast of vnleauened bread shalt thou kepe seuē dayes shalt thou eat vnleauened bread, as I commanded thee, in the time of the * moneth of Abib: for in the moneth of Abib thou camest out of Egypt.

19 * Euerie *male* that *first* openeth ỹ wōbe *shalbe* mine: also all the first borne of thy flocke shalbe reconed *mine, bothe* of beues and shepe.

20 But the first of the asse thou shalt bye out ẅ a lambe: and if thou redeme *him* not, then thou shalt breake his necke: all ỹ first borne of thy sonnes shalt thou redeme, and none shal appeare before me [f] empty.

21 ¶ Six dayes thou shalt worke, and in the seuenth day thou shalt rest: bothe in earing time, and in the harueste ỹ shalt rest.

22 ¶ * Thou shalt also obserue the feast of wekes *in the time* of the first frutes of wheat harueste, and the feast of gathering *frutes* in [g] the end of the yere.

23 ¶ Thrise in a yere shal all your men children appeare before the Lord Iehouah God of Israel.

24 For I wil cast out the nacions before thee, and enlarge thy coastes, so that no man shal [h] desire thy land, when ỹ shalt come vp to appeare before ỹ Lord thy God thrise in the yere.

25 Thou shalt not offer the blood of my sacrifice with leauen, nether shal ought of the sacrifice of the feast of Passeouer be left vnto the morning.

26 The first ripē frutes of thy land thou shalt bring vnto the house of the Lord thy God: *yet* shalt thou not [i] sethe a kid in his mothers milke.

27 And the Lord said vnto Moses, Write thou these wordes: for after the tenoure of * these wordes I haue made a couenant with thee and with Israel.

28 So he was there with the Lord [k] fourtie daies and fourtie nights, *and* did nether eat bread nor drinke water: and he wrote in the Tables * the wordes of the couenant, *euen* the ten [l] commandements.

29 ¶ So when Moses came downe from mount Sinai, the two Tables of ỹ Testimonie *were* in Moses hand, as he descended from the mount: (now Moses wist not that the skin of his face shone bright, after that *God* had talked with him)

30 And Aaron and all the children of Israel loked vpon Moses, and beholde, the skin of his face shone bright, and they were [l] afraide to come nere him.

31 But Moses called them: and Aarō and all the chief of the Congregacion returned vnto him: and Moses talked ẅ them.

32 And afterward all the children of Israel came nere, and he charged them ẅ all that the Lord had said vnto him in mount Sinai.

33 So Moses made an end of communing with them, * and had put a couering vpon his face.

34 But, when Moses came [m] before the Lord to speake with him, he toke of the couering vntil he came out: then he came out, and spake vnto the children of Israel ỹ ẅ he was commanded.

35 And the children of Israel sawe the face

a This ought to be referred to the Lord & not to Moses proclaiming: as cha. 33. vers. 19. " *Eb. not making innocent.*
Deu. 5, 9
Iere. 32, 18

b Seing ỹ people are thus of nature, ỹ rulers haue nede to call vpon God, that he wolde alwais be present with his.
Deu. 5, 2

Deu. 7, 12

c If ỹ followe their wickednes, and pollute thy selfe with their idolatrie.

d Which pleasāt places thei chosed for their idoles.
Chap. 20, 5
Cha. 23, 32
Deu. 7, 2

2. Cor. 6, 14
1. King. 11, 2

e As golde, siluer, brasse, or any thing that is molten.

Chap. 13, 4
Chap. 13, 3
& 22, 29
Ezek. 44, 30

f Wtih out offring some thig

Chap. 23, 16

g Which was in Septēber, when ỹ fruite declined, ẅ in ỹ coūte of political things thei called the ende of ỹ yere.

h God promiseth to defend them & theirs, which obey his commandement

i Read chap. 23, 19, deu. 14. 21
Chap. 24, 18
Deu. 9, 9

k This miracle was to cōfirme ỹ autoritie of ỹ Lawe. ād ought no more to be followed thē other miracles.
" *Or wordes.*
Deu. 4. 13

l Read 2. Cor. 3, 7

2. Cor. 3, 13
m Which was in ỹ Tabernacle of ỹ. Congregacion

face of Moses, how the skin of Moses face shone bright: therefore Moses put ŷ couering vpon his face, vntil he went to speake with *God*.

CHAP. XXXV.

2 The Sabbath. 5 The fre gifts are required. 21 The readines of the people to offer. 30 Bezaleel & Aholiab are praised of Moses.

1 THen Moses assembled all the Congregation of ŷ children of Israel, and said vnto them, These are the wordes which the Lord hathe commanded, that ye shulde do them:

Chap. 20,8 a Wherein ye shal rest from all bodelie worke.

2 *Six dayes thou shalt worke, but the seuenth day shal be vnto you the holy[a] Sabbath of rest vnto the Lord: whosoeuer doeth *anie* worke therein, shal dye.

3 Ye shal kindle no fire throughout all your habitacions vpon ŷ Sabbath day.

4 ¶ Againe, Moses spake vnto all the Congregacion of the children of Israel, saying, This is the thing which the Lord commandeth, saying.

Chap. 25,2

5 Take from among you an offring vnto the Lord: whosoeuer is of a * willing heart, let him bring this offring to the Lord, *namely* golde, and siluer, and brasse:

6 Also blewe silke, and purple, and skarlet, and fine linen, and goates *heere*.

7 And rams skins died red, and badgers skins with Shittim wood:

8 Also oyle for light, & spices for the anointing oyle, & for the swete incense,

9 And onix stones, and stones to be set in the Ephod, and in the brest plate.

b Read Chap. 28,3

10 And all the wise[b] hearted among you, shal come & make all that ŷ Lord hathe commanded:

Chap. 26,31

11 *That is*, the * Tabernacle, the pauillion thereof, & his couering, & his taches & his boardes, his barres, his pillers & his sockets,

12 The Arke, and the barres thereof: the Merciseat, and the vaile that[c] couereth *it*.

c Which hanged before the Merciseat: that it colde not be sene.

13 The Table, and the barres of it, and all the instruments thereof, & the shewe bread:

14 Also the Candelsticke of light and his instruments and his lampes with ŷ oyle for the light.

Chap. 30,1

15 * Likewise the Altar of perfume and his barres, and the anointing oyle, and the swete incense, and the vaile of ŷ dore at the entring in of the Tabernacle,

Chap. 27,1

16 The * Altar of burnt offring with his brasen grate, his barres and all his instruments, the Lauer and his fote,

17 The hangings of the courte, his pillers & his sockets, and the vaile of the gate of the courte,

18 The pins of the Tabernacle, and the pins of the courte with their cordes,

19 The[d] ministring garments to ministre in the holy place, *and* the holy garmets for Aaron the Priest, and the garments of his sonnes, that they may ministre in the Priestes office.

d Suche as apperteine to the seruice of the Tabernacle.

20 ¶ Then all the Congregacion of the children of Israel departed from the presence of Moses,

21 And euerie one whose hearts "encouraged him, & euerie one, whose spirit made him willing, came *and* broght an offring to the Lord, for the worke of the Tabernacle of the Congregacio, and for all his vses, and for the holy garments.

" *Ebr. lifted him vp.*

22 Bothe men & women as many as were fre hearted, came *and* broght "taches and earings, and rings, and bracelets, all *were* iewels of golde and euerie one that offred an offring of golde vnto the Lord:

" *Or, hokes.*

23 Euerie man also, which had blewe silke, and purple, & skarlet, and fine line, and goats *heere*, and rams skins died red, and badgers skins, broght *them*.

24 All that offred an oblation of siluer & of brasse, broght the offring vnto the Lord: & euerie one, that "had Shittim wood for anie maner worke of the ministracion, broght *it*.

" *Ebr. With whome was founde.*

25 And all the women that were[e] wise hearted, did spin with their handes, and broght the spun worke, *euen* the blewe silke, and the purple, the skarlet, and the fine linen.

e Which were witty and expert.

26 Likewise all ŷ women, [f]whose hartes were moued with knowledge, spun goates *heere*.

f That is, ŵ were good spinners.

27 And the rulers broght onix stones, and stones to be set in the Ephod, and in the brest plate:

28 Also spice, and oyle for light, and for the * anointing oyle, and for the swete perfume.

Chap. 30,23

29 Euerie man and woman of the childrē of Israel, whose hearts moued them willingly to bring for all the worke ŵ the Lord had commanded them to make[g] by the hand of Moses, broght a fre offring to the Lord.

g Vsing Moses as a minister thereof.

30 ¶ Then Moses said vnto the children of Israel, Beholde, * the Lord hathe called by name Bezaleel the sonne of Vri, the sonne of Hur of the tribe of Iudah,

Chap. 31,2

31 And hathe filled him "with an excellent spirit of wisdome, of vnderstāding, and of knowledge, and in all maner worke,

" *Or, with the Spirit of God.*

32 To finde out curious workes, to worke in golde, and in siluer, and in brasse,

33 And in grauing stones to set thē, and in karuing of wood, *euen* to make anie

maner of fine worke.

34 And he hathe put in his heart that he may teache *other*: bothe he, and Aholiab the ſonne of Ahiſamach of the trihe of Dan:

35 Them hathe he filled with wiſdome of heart to worke all maner [h] of conning * & broydred, & nedle worke: in blewe ſilke, and in purple, in ſkarlet, and in fine linen & weauing, *euen* to do all maner of worke and ſubtile inuentions.

[h] pertaining to grauing, or karuing, or ſuche like. *Chap. 26, 1*

CHAP. XXXVI.

5 The great readines of the people, in ſomuche that he commanded them to ceaſe. 8 The curtaines made. 19 The couerings. 20 The boardes. 31 The barres, 35 And the vaile.

1 THen wroght Bezaleel, and Aholiab, and all [*] conning men, to whome the Lord gaue wiſdome, & vnderſtanding, to knowe how to worke all maner worke for the ſeruice of the [a] Sanctuarie, according to all that ſ Lord had commanded.

[*] *Ebr. wiſe in heart.*

[a] By the Sanctuarie he meaneth here all ſ Tabernacle.

2 For Moſes had called Bezaleel, & Aholiab, and all the wiſe hearted men, in whoſe hearts the Lord had giuen wiſdome, *euen* as manie as their heartes encouraged to come vnto that worke to worke it.

3 And they receiued of Moſes all the offring which the children of Iſrael had broght for the worke of the ſeruice of the Sanctuarie, to make it: alſo [b] they broght ſtil vnto him fre gifts euerie morning.

[b] Meaning the Iſraelites.

4 So all the wiſe men, that wroght all the holy worke, came euerie man from his worke which they wroght,

5 And ſpake to Moſes, ſaying, The people bring to [c] muche, *and* more then ynough for the vſe of the worke, which the Lord hathe commanded to be made.

[c] A rare example & notable to ſe the people ſo ready to ſerue God with their goods.

6 Then Moſes gaue a commandement, and they cauſed it to be proclaimed throughout the hoſte, ſaying, Let nether man nor woman prepare anie more worke for the oblacion of the Sanctuarie. So the people were ſtayed from offring.

7 For the ſtuffe they had was ſufficient for all the worke to make it, and to muche.

8 *All the conning men therefore amog the workemen, made *for* the Tabernacle ten curtaines of fine twined linen, & of blewe ſilke, and purple, and ſkarlet: [d] Cherubims of broydred worke made thei *vpon* them.

Chap. 26, 4

[d] Which were litle pictures with wingges in the forme of children.

9 The length of one curtaine *was* twenty and eight cubites, and the breadth of one curtaine foure cubites: *and* the curtaines were all of one ciſe.

10 And he coupled fiue curtaines together, & other fiue coupled he together.

11 And he made ſtrings of blewe ſilke by the edge of one curtaine, in the ſelueedge of the coupling: likewiſe he made on the ſide of the *other* curtaine in ſ ſelueedge in the ſeconde coupling.

12 *Fiftie ſtrings made he in the one curtaine, and fiftie ſtrings made he in the edge of the *other* curtaine, which was in the ſeconde coupling: the ſtrings were ſet one againſt an other.

Chap. 26, 10

13 After, he made fiftie [*] taches of golde, & coupled the curtaines one to an other with the taches: *ſo* was it one Tabernacle.

[*] *Or, hokes.*

14 ¶ Alſo he made curtaines of goates *heere* for the [*] couering vpon the Tabernacle: he made them *to the nomber* of eleuen curtaines.

[*] *Or, pauillion.*

15 The length of one curtaine *had* thirty cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines *were* of one ciſe.

16 And he coupled fiue curtaines by them ſelues, and ſix curtaines by them ſelues:

17 Alſo he made fiftie ſtrings vpon the edge of *one* curtaine in the ſelueedge in the coupling, and fiftie ſtrings made he vpon the edge of the *other* curtaine in the ſeconde coupling.

18 He made alſo fiftie taches of braſſe to couple the couering that it might be one.

19 And he made a [e] couering vpon the pauillion of rams ſkins died red, and a couering of badgers ſkins aboue.

[e] Theſe two were aboue the couering of goates heere.

20 ¶ Likewiſe he made the boardes for the Tabernacle of Shittim [f] wood to ſtand vp.

[f] And to beare vp the curtaines of the Tabernacle.

21 The length of a boarde *was* ten cubites, and the breadth of one boarde *was* a cubite, and an halfe.

22 One boarde had two tenons, ſet in ordre as ſ fete of a ladder, one againſt an other: thus made he for all the boardes of the Tabernacle.

23 So he made twentie boardes for the Southſide of the Tabernacle, euen ful South.

24 And fourtie ſockets of ſiluer made he vnder the twentie boardes, two ſockets vnder one boarde for his two tenons, & two ſockets vnder another boarde for his two tenons.

25 Alſo for the other ſide of the Tabernacle towarde the North, he made twentie boardes,

26 And their fourtie ſockets of ſiluer, two ſockets vnder one boarde, & two ſockets vnder an other boarde.

27 Likewiſe towarde [g] the Weſtſide of the Tabernacle he made ſix boardes.

[g] Or towarde the ſea, w was the ſea called mediterraneum weſtward from Ieruſalem.

28 And two boardes made he in the corners af the Tabernacle, for ether ſides,

29 And

Chap. 26, 24 29 And they were * ioyned beneth, and likewise were made sure aboue with a ring: thus he did to bothe in bothe corners.

30 So there were eight boardes & their sixtene sockets of siluer, vnder euerie boarde two sockets.

Chap 25, 27, & 30, 4 31 ¶ After, he made * barres of Shittim wood, fiue for the boardes in the one side of the Tabernacle,

32 And fiue barres for the boardes in the other side of the Tabernacle, and fiue barres for the boardes of the Tabernacle on the side towarde the West.

33 And he made ſ middest barre to shote through the boardes, from the one end to the other.

34 He ouerlaied also the boardes with golde, and made their rings of golde for places for the barres, and couered the barres with golde.

h Which was betwene the Sanctuarie and the Holiest of all.

35 ¶ Moreouer he made a [h] vaile of blewe silke, and purple, and of skarlet, and of fine twined linen: with Cherubims of broydred worke made he it:

[b] Or, heades.

36 And made thereunto foure pillers of Shittim, & ouerlaied them with golde: whose [b] hokes *were also* of golde, and he cast for them foure sockets of siluer.

i Which was betwene the court and the Sanctuarie.

37 And he made an [i] hanging for the Tabernacle dore, of blewe silke, and purple, & skarlet, & fine twined linen, *and* nedle worke,

[b] Or, grauen borders.

38 And the fiue pillers of it with their hokes, and ouerlaied their chapiters & their [b] filets with golde, but their fiue sockets *were* of brasse.

CHAP. XXXVII.

1 The Arke. 6 The Merciseat. 10 The Table. 17 The Candelsticke. 25 The Altar of incense.

Chap. 25, 10 1 AFter this Bezaleel made the * Arke of Shittim wood, two cubites & an halfe long, & a cubite and an halfe broade, and a cubite and an halfe hie:

a Like battelments.

2 And ouerlaied it ẅ fine golde within and without, and made a [a] crowne of golde to it round about,

3 And cast for it foure rings of golde for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, and couered them with golde,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

Chap. 25, 17 6 ¶ And he made the * Merciseat of pure golde: two cubites and an halfe *was* the length thereof, and one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of golde, vpon the two ends of the Merciseat: *euen* of worke beaten with the hammer made he them.

8 One Cherub on the one end, and an other Cherub on the other end: [b] of ſ Merciseat made he the Cherubims, at the two ends thereof.

b Of the self same matter: ſ the Merciseat was.

9 And the Cherubims spred out their wings on hie, and couered the Merciseat ẅ their wings, and their faces *were* one towardes an other: toward ſ Merciseat were the faces of the Cherubims.

10 ¶ Also he made the Table of Shittim wood: two cubites *was* the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And he ouerlaied it with fine golde and made thereto a crowne of golde round about.

12 Also he made thereto a border of an [a] hand breadth round about, and made vpon ſ border a crowne of golde round about.

a Or, foure fingers.

13 And he cast for it foure rings of golde, and put the rings in the foure corners that *were* in the foure fete thereof.

14 Against the border were the rings, as places for the barres to beare ſ Table.

15 And he made the barres of Shittim wood, and couered them with golde to beare the Table.

Chap. 25, 29 16 * Also he made the instruments for the Table of pure golde: dishes for it, & *incens* cups for it, and goblets for it, and couerings for it, wherewith it shulde be couered.

17 ¶ Likewise he made the Candelsticke of pure golde: of worke beaten out with the hammer made he the Candelsticke: *and* his shaft, & his branches, his bolles, his knops, and his floures were of one piece.

18 And six branches came out of the sides thereof: thre branches of the Candelsticke out of the one side of it, and thre branches of the Candelsticke out of the other side of it.

19 In one branche thre bolles made like almondes, a knop and a floure: and in an other branche thre bolles made like almondes, a knop & a floure: *and* so throughout the six branches that proceded out of the Candelsticke.

20 And vpon ſ Candelsticke *were* foure bolles after the fiction of almondes, the knops thereof and the floures thereof:

21 That is, vnder euerie two branches a knop *made* thereof, and a knop vnder the seconde branche thereof, and a knop vnder the third branche thereof, according to the six branches comming out of it.

22 Their knops and their branches were of the same: it was all one * beaten worke of pure golde. Chap. 25, 31

23 And he made for it seuē lampes with ſ snuffers, & snufdishes thereof of pure

gold.

24 Of a [c] talent of pure golde made he it with all the instruments thereof.

25 Furthermore he made the * perfume altar of Shittim wood: the length of it *was* a cubite, and ỹ breadth of it a cubite (it was square) and two cubites hie, *and* the hornes thereof was of the same.

26 And he couered it with pure golde, bothe the top and the sides thereof round about, and the hornes of it, and made vnto it a crowne of golde round about.

27 And he made two rings of golde for it, vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it there with.

28 Also he made the barres of Shittim wood, and ouerlaied them with golde.

29 And he made the holy * anointing oyle, & the swete pure incense after the apotecaries arte.

[c] Read chap. 25.39

Chap.30.34

Chap.30.35

CHAP. XXXVIII.

1 The Altar of burnt offrings. 8 The brasen Lauer. 9 The Courte. 24 The summe of that the people offred.

1 ALso he made the altar of the burnt offring * of Shittim wood: fiue cubites *was* the length thereof, and fiue cubites ỹ breadth thereof: *it was* square and thre cubites hie.

2 And he made vnto it hornes in the foure corners thereof: the hornes thereof were of the same, & he ouerlaied it with brasse.

3 Also he made all the instruments of the Altar: the * ashpans, & the besomes, and the basins, the fleshokes, & the [n] cēsers: all the instruments thereof made he of brasse.

4 Moreouer he made a brasē grate wroght like a net to the Altar, vnder the compas of it beneth in the [a] middes of it,

5 And cast foure rings of brasse for the foure ends of the grate to put barres in.

6 And he made the barres of Shittim wood, and couered them with brasse.

7 The which barres he put into ỹ rings on the sides of the altar to beare it withall, and made it holowe *within* the boardes.

8 ¶ Also he made the Lauer of brasse, and the fote of it of brasse of the [b] glasses of the women that did assemble and came together at ỹ dore of the Tabernacle of the Congregacion.

9 ¶ Finally he made the courte on the Southside ful Southe: the hangings of the courte *were* of fine twined linen, hauing an hundreth cubites.

10 Their pillers *were* twētie, & their brasen sockets twentie: the hokes of the pillers, and their filets *were* of siluer.

11 And on the Northside *the hangings were* an hundreth cubites: their pillers twentie, & their sockets of brasse twentie, the hokes of the pillers & their filets of siluer.

12 On the Westside also *were* hangings of fiftie cubites, their ten pillers with their ten sockets: the hokes of the pillers and their filets of siluer.

13 And toward the Eastside, ful East, *were hangings* of fiftie cubites.

14 The hangings of the one side *were* fiftene cubites, their thre pillers, and their thre sockets:

15 * And of the other side of the courte gate on bothe sides *were* hangings of fiftene cubites, *with* their thre pillers and their thre sockets.

16 All the hangings of the courte round about *were* of fine twined linen:

17 But the sockets of the pillers *were* of brasse: the hokes of the pillers and their filets of siluer, and the couering of their chapiters of siluer: and all the pillers of the courte were hooped about with siluer.

18 *He made* also the hanging of the gate of the courte of nedle worke, blewe silke, and purple, and skarlet, and fine twined linē euen twentie cubites long, and fiue cubites in height & breadth, [o] like the hangings of the courte.

19 And their pillers *were* foure with their foure sockets of brasse their hokes of siluer, and the couering of their chapiters, and their filets of siluer.

20 But all the * pins of the Tabernacle and of the courte round about *were* of brasse,

21 ¶ These are the partes of the Tabernacle, *I meane*, of the Tabernacle of ỹ Testimonie, which was appointed by the commandement of Moses for the office of the [c] Leuites by the hand of Ithamar sonne to Aaron the Priest.

22 So Bezaleel the sonne of Vri the sonne of Hur of the tribe of Iudah, made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a [d] cunning workeman and an embroyderer and a worker of nedle worke in blewe silke, and in purple, and in skarlet, and in fine linen.

24 All the golde that was occupied in all the worke wroght for the holy place (which was the golde of the offring) was nine & twentie talents, and seuen hundreth and thirtie shekels, according to the shekel of the Sanctuarie.

25 But the siluer of them that were nombred in the Congregacion, *was* an hundreth talents, & a thousand seuen hundreth seuentie and fiue shekels, after ỹ shekel of the Sanctuarie.

26 A [n] portion for a man, *that is*, halfe a shekel

Chap.27.14

Chap.27.19

Chap.27.3

n Or, fyre pans

o Ebr. ouer against.

c That the Leuites might haue the charge therof, and minister in the same, as did Eleazer, and Ithamar, Nomb. 3.4

d As a grauer or carpenter, chap.31.4

n Or, halfe a shekel.

a So that the grid yron or grate was halfe so hie as the altar, & stode within it.

b R. Kimhi saith, that the women broght their loking glasses, which were of brasse or fine metal & offred them frely vnto the vse of the Tabernacle: ẅ was a bright thing & of great maiestie.

shekel after ỹ shekel of the Sanctuarie, for all them that were nombred from twentie yere olde and aboue, amõg six hundreth thousand & three thousande, & fiue hundreth and fiftie men.

27 Moreouer there were an hundreth talents of siluer, to cast the sockets of the Sanctuarie, and the sockets of the vaile: an hundreth sockets of an hundreth talents, a talent for a socket.

28 But he made the hokes for the pillers of a thousand seuen hundreth and seuentie & fiue *shekels*, & ouerlaied their chapiters, & made filets about them.

e Read the weight of a talent, Chap. 25, 39

29 Also the brasse of the offring *was* seuentie [e] talents, and two thousand, and foure hundreth shekels.

30 Whereof he made the sockets to the dore of the Tabernacle of the Congregacion and the brasen Altar, & the brasen grate which was for it, with all the instruments of the Altar,

31 And the sockets of the courte round about, and the sockets for the courte gate, & all the * pins of the Tabernacle, & all the pins of the courte round about.

Chap. 27, 19

CHAP. XXXIX.

The apparel of Aaron & his sonnes. 32 All that the Lord commanded, was made, and finished. 43 Moses blesseth the people.

a As couerings for the Arke, the Caudelsticke, the Altars & suche like. Chap. 31. 10 & 35, 19

1 MOreouer they made [a] garments of ministration to ministre in the Sanctuarie of blewe silke, and purple, and skarlet: thei * made also the holy garments for Aaron, as the Lord had commanded Moses.

2 So he made the Ephod of golde, blewe silke, and purple, and skarlet, and fine twined linen.

3 And they did beate the golde into thin plates, & cut it into wiers, to worke it in the blewe silke & in the purple, and in the skarlet, & in the fine linen, with broydred worke.

4 For the which thei made shulders to couple together: *for* it was closed by the two edges thereof.

5 And the broydred garde of his Ephod that was vpon him, was of ỹ same stuffe, and of like worke: *euen* of golde, of blewe silke, and purple, and skarlet, & fine twined linen, as the Lord had cõmanded Moses.

Chap 28. 9

6 ¶ And they wroght * two onix stones closed in ouches of golde, and graued, as [b] signets are grauen, with the names of the children of Israel.

b That is, of very fine and curious workmanship.

7 And put them on the shulders of the Ephod *as* stones for a * remembrace of the children of Israel, as the Lord had commanded Moses.

Chap. 28, 12

8 ¶ Also he made ỹ brest plate of broydred worke like ỹ worke of ỹ Ephod: *to wit*, of golde, blewe silke, & purple, and skarlet, and fine twined linen.

9 They made ỹ brest plate double, & it was square, an hand breadth long, & an hand breadth broad: *it was also* double.

10 And they filled it with foure rowes of stones. The ordre *was thus*, a ruby, a topaze, and a carbuncle in ỹ first rowe.

11 And in the seconde rowe, an emerawde, a saphir, and a diamond:

12 Also in the third rowe, [c] a turkeis, an achate, and an hematite:

c Or a ligure, which stone auters write that it commeth of the vrine of ỹ beast called linx.

13 Likewise in the fourthe rowe, a chrysolyte, an onix, and a iasper: closed & set in ouches of golde.

14 So the stones *were* according to the names: of ỹ childrẽ of Israel, *euen* twelue [d] after their names, grauen like signets euerie one after his name according to the twelue tribes.

d That is, euerie tribe had his name written in a stone.

15 After, they made vpon the brest plate cheines at the endes, of wrethen worke & pure golde.

16 They made also two bosses of golde, & two golde rings, & put the two rings in the two corners of the brest plate.

17 And they put the two wrethen cheines of golde in the two rings, in ỹ corners of the brest plate.

18 Also the two *other* endes of the two wrethen cheines, thei fastened in ỹ two bosses, & put them on the shulders of ỹ Ephod vpon the fore fronte of it.

19 Likewise they made two rings of golde, & put them in the two *other* corners of the brest plate vpon the edge of it, ỹ was on the inside of the Ephod.

20 They made also two *other* golden rings, & put them on the two sides of ỹ Ephod, beneth on the foreside of it and ouer against his coupling aboue the broydred garde of the Ephod.

21 Then they fastened the brest plate by his rings vnto the rings of the Ephod, with a lace of blewe silke, that it might be *fast* vpon the broydred garde of the Ephod and that the brest plate shulde not be losed from the Ephod, as the Lord had commanded Moses.

22 ¶ Moreouer he made the robe of ỹ Ephod of wouen worke, altogether of blewe silke.

e Which was next vnder the Ephod.

23 And [f] the hole of the robe *was* in ỹ middes of it, as the coller of an habergeon, with an edge about the coller, that it shulde not rent.

f Where he shulde put through his head.

24 And they made vpon the skirtes of the robe pomegranates of blewe silke, & purple, and skarlet, and *fine linen* twined.

25 They made also * belles of pure golde, & put ỹ belles betwene ỹ pomegranates vpon ỹ skirtes of the robe rounde about betwene the pomegranates.

Chap. 28, 33

26 A bel & a pomegranate, a bel and a

pomegranate round about the skirtes of the robe to minister in, as the Lord had commanded Moses.

27 ¶ After, they made coates of fine linen, of wouen worke for Aaron & for his sonnes.

28 And the mitre of fine linen, and goodlie bonnets of fine linen, and linen *breches of fine twined linen,

Exo. 28, 42

29 ¶ And the girdel of fine twined linen, & of blewe silke, & purple, & skarlet, *euen* of nedle worke, as the Lord had commanded Moses.

30 ¶ Finally thei made the plate for the holy crowne of fine golde, and wrote vpon it a superscription *like* to the graiuing of a signet, * HOLINES TO THE LORD.

Chap. 28, 36

31 And thei tied vnto it a lace of blewe silke to fasten it on hye vpon the mitre, as the Lord had commanded Moses.

32 ¶ Thus was all the worke of the Tabernacle, *euen* of the * Tabernacle of the Congregacion finished: & the children of Israel did according to all that the Lord had commanded Moses: so did thei.

Chap. 27, 21

33 ¶ Afterwarde thei broght the Tabernacle vnto Moses, the Tabernacle and all his instruments, his taches, his boardes, his barres, and his pillers, and his sockets,

34 And the couering of rammes skins died red, & the couerings of Badgers skinnes, & the [g] couering vaile.

[g] So called, because it hanged before the mercie seat & couered it from sight, chap. 35, 12

35 The Arke of the Testimonie, & the barres thereof, and the Merciseat,

36 The Table, with all the instruments thereof, and the shewe bread.

37 The pure Candelsticke, the lampes thereof, *euen* the lampes [h] set in ordre, and all the instruments thereof, and the oyle for light:

[h] Or, which Aaron dressed and refreshed with oyle euerie morning, chap. 30, 7

38 Also the golden Altar & the anointing oyle, and the swete incens, and the hanging of the Tabernacle dore.

39 The brasen Altar with his grate of brasse, his barres & all his instruments, the Lauer and his sote.

40 The curtaines of the court with his pillers, and his sockets, & the hanging to the courte gate, and his cordes & his pinnes, and all the instruments of ȳ seruice of the Tabernacle, *called* the Tabernacle of the Congregacion,

41 *Finally*, the ministring garments to serue in the Sanctuarie & the holy garments for Aaron the Priest, & his sonnes garments to minister in ȳ Priests office.

[i] Signifiyng ȳ in Gods matters mā may neither adde nor diminish.

42 According to euerie point that the Lord had [i] commanded Moses, so the children of Israel made all the worke.

[k] praised God for the peoples diligence and prated for the.

43 And Moses beheld all the worke, & beholde, thei had done it as the Lord had commanded: so had thei done: & Moses [k] blessed them.

CHAP. XL.

1 The Tabernacle with the appertinances is reared vp. 34 The glorie of the Lord appeareth in the cloude couering the Tabernacle.

1 THen the Lord spake vnto Moses, saying,

2 In the [a] *first* day of the first moneth in the *very* first *of the same* moneth shalt thou set vp the Tabernacle, *called* the Tabernacle of the Congregacion:

[a] After that Moses had bene 40. daies and 40 nights in the mount, that is, from the beginning of August to the 10. of Sept. he came downe, & caused this worke to be done: ẅ being finished, was set vp in Abib, ẅ moneth conteineth halfe Marche and halfe April. *Read chap. 26, 35*

3 And thou shalt put therein the Arke of the Testimonie, and couer ȳ Arke with the vaile.

4 Also thou shalt bring in the * Table, and set it in ordre as it doeth require: thou shalt also bring in the Candelstike, and light his lampes,

5 And thou shalt set the incense Altar [b] of golde before the Arke of the Testimonie, and put the [c] hanging at the dore of the Tabernacle.

[b] That is, the altar of perfume, or to burne incense on.

[c] This hanging or vaile was betwene the Sanctuarie and the court.

6 Moreouer thou shalt set the burnt offring Altar before the dore of the Tabernacle, *called* the Tabernacle of the Congregacion.

7 And thou shalt set the Lauer betwene the Tabernacle of the Congregacion & the Altar, and put water therein.

8 Then ȳ shalt appoint the courte round about, and hang vp the hanging at the courte gate.

9 After, ȳ shalt take the anointing oyle, and anoint the Tabernacle, and all that is therein, and halowe it with all the instruments thereof, that it may be holye.

10 And thou shalt anoint the Altar of the burnt offring, and all his instruments, and shalt sanctifie the Altar, that it may be an altar moste holy.

11 Also thou shalt anoint the Lauer and his sote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the dore of the Tabernacle of the Congregacion, & wash them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoint him, & sanctifie him that he may minister vnto me in the Priests office.

14 Thou shalt also bring his sonnes, and clothe them with garments,

15 And shalt anoint them as thou diddest anoint their father, that thei may minister vnto me in ȳ Priests office: for their anointing shal be *a signe*, that the priesthode [d] shalbe euerlasting vnto them throughout their generacions.

[d] Til both the ȳ priesthode and the ceremonies shulde ende, ẅ was at Christs comming. *Nomb. 7. 1*

16 So Moses did according to all that the Lord had commanded him: so did he.

17 [e] * Thus was the Tabernacle reared vp the first day of the first moneth in [e] the seconde yere.

[e] After thi came out of Egypt, Nomb. 7, 1

18 Then Moses reared vp the Tabernacle

nacle and fastened his sockets, and set vp the boardes thereof, and put in the barres of it, and reared vp his pillers.

19 And he spred the couering ouer the Tabernacle, and put the couering of that couering on hie aboue it, as the Lord had commanded Moses.

20 ¶ And he toke and put the [f] Testimonie in the Arke, and put the barres in *the rings* of the Arke, and set the Mercie seat on hie vpon the Arke.

21 He brought also the Arke into the Tabernacle, and hanged vp the *couering vaile, and couered the Arke of the Testimonie, as the Lord had commanded Moses.

22 ¶ Furthermore he put the Table in ſ Tabernacle of the Congregacion in the Northside of the Tabernacle, without the vaile,

23 And set the bread in ordre before the Lord, as the Lord had commanded Moses.

24 ¶ Also he put the Candelstike in the Tabernacle of the Congregacion ouer against ſ Table towarde the Southside of the Tabernacle.

25 And he [g] lighted the lampes before the Lord, as the Lord had commanded Moses.

26 ¶ Moreouer he set the golden Altar in the Tabernacle of the Congregacion before the vaile,

27 And burnt swete incense thereon, as the Lord had commanded Moses.

28 ¶ Also he hanged vp the vaile at the [g] dore of the Tabernacle.

29 After, he set the burnt offring Altar *without* the dore of the Tabernacle, *called* the Tabernacle of the Cōgregacion, & offred the burnt offring and the sacrifice thereon, as the Lord had commanded Moses.

30 ¶ Likewise he set the Lauer betwene the Tabernacle of the Congregacion & the Altar, and powred water therein to wash with.

31 So Moses, and Aaron, and his sonnes, washed their hands & their fete thereat.

32 When thei went into the Tabernacle of the Congregacion, and when thei approched to the Altar, thei washed, as ſ Lord had commanded Moses.

33 Finally he reared vp the courte round about the Tabernacle and the Altar, and hanged vp the vaile at the courte gate: so Moses finished the worke.

34 ¶ *Then the cloude couered the Tabernacle of the Congregacion, and the glorie of the Lord filled the Taberna-cle.

35 So Moses colde not entre into the Tabernacle of the Congregacion, because the clode aboude thereon and the glorie of the Lord filled the Taberna-cle.

36 Now when the cloude ascended vp from the Tabernacle, the children of Israel went forwarde in all their iourneis.

37 But if the cloude ascended not, then thei iourneied not til the day that it ascended.

38 For [h] the cloude of the Lord *was* vpon the Tabernacle by day, and fire was in it by night, in the sight of all the house of Israel, throughout all their iorneies.

f That is, the tables of the Lawe, chap. 31, 18. & 34, 29

Chap. 35, 12

Or, set vp.

g Betwene the Sanctuarie and the courte.

Numb. 9, 15 1. king. 8, 10

h Thus the presence of God preserued & guided them night and day til thei came to the land promised.

THE THIRD BOKE OF

Moses, called * Leuiticus.

*

THE ARGVMENT.

AS God daily by moste singular benefities declared him selfe to be mindeful of his churche so he wolde not that thei shulde haue anie occasion to trust ether in them selues, or to depēd vpon others for lacke of temporal things, or ought that belonged to his diuine seruice and religion. Therefore he ordeined diuers kindes of oblations and sacrifices, to assure them of forgiuenes of their offenses. (if thei offred them in true faith and obedience) Also he appointed their Priests and Leuites, their apparel, offices, conuersation and portion: he shewed what feastes thei shulde obserue, and in what times. Moreouer he declared by these sacrifices & ceremonies that the reward of sinne is death, and that without the blood of Christ the innocent Lambe there can be no forgiuenes of sinnes. And because thei shulde giue no place to their owne inuentions (which thing God moste detesteth as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what thei shulde do, as what beastes thei shulde offre and eat: what diseases were contagious and to be auoyded: what ordre thei shulde take for all maner of filthines and pollution: whose companie thei shulde flee: what mariages were lawful: and what politicke lawes were profitable. Which things declared, he promised fauour and blessing to them that kepe his Lawes, and threatened his curse to them that transgressed them.

a Because in this boke is chiefly intreated of the Leuites, and of things perteining to their office.

CHAP. I.

2 Of burnt offrings for particular persons. 3. to. & 14 The maner to offre burnt offrings as wel of bullocks, as of sheepe and birdes.

a Here by Moses declareth ý he taught nothing to ý people but that ẅ he receiued of God.

1 NOW the [a] Lord called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,

2 Speake vnto the children of Israel, & thou shalt say vnto them, If anie of you offer a sacrifice vnto the Lord, ye shal offer your sacrifice of [b] cattel, as of beues and of the shepe.

b So thei colde offre of none other sort, but of those which were commanded. *Exod. 29. 10*

3 *If his sacrifice *be* a burnt offring of ý herde, he shal offer a male without blemish, presenting him of his owne voluntary wil at ý dore of ý [c] Tabernacle of the Congregacion before the Lord.

c Meaning ẅ in the court of the Tabernacle.

4 And he shal put his hand vpon ý head of the burnt offring & it shalbe accepted [''] to *the Lord* to be his atonement.

'' *Ebr. to him.*

5 And [d] he shal kil the bullocke before the Lord, and the priestes Aarons sonnes shal offer the blood, and shal sprinkle it round about vpon the [e] altar, that is by the dore of the Tabernacle of the Congregacion.

d The priest or Leuite.

e Of the burnt offring, Exod. 27. 1

6 Then shal he fley the burnt offring & cut it in pieces.

7 So the sonnes of Aaron the Priest shal put fire vpon the altar & lay the wood in ordre vpon the fire.

8 Then the Priestes Aarons sonnes shal lay the partes in ordre, the head and ý [g] kall vpon the wood that is in the fire ẅ is vpon the altar.

g *Or, the body of the beast or the fatt.*

9 But the inwardes thereof & the legs thereof he shal wash in water, and the Priest shal burne all on the altar: *for* it is a burnt offring, an oblation made by fire, for a swete sauour [f] vnto the Lord.

f Or a sauour of rest, which pacifieth the angre of the Lord.

10 ¶ And if his sacrifice for the burnt offring *be* of the flockes (*as* of the shepe, or of the goates) he shal offer a male without blemish,

g Read vers. 5.

11 [g] And he shal kil it on the Northside of the altar [h] before the Lord, & the Priestes Aarons sonnes shal sprinkle the blood thereof round about vpon the Altar.

h Before the alter of the Lord.

12 And he shal cut it in [''] pieces, *separating* his head and his [''] kall, & the Priest shal lay them in ordre vpon ý wood ý *lieth* in the fire which is on the altar.

'' *Ebr. into his pieces.*

'' *Or, fat.*

13 But he shal wash the inwardes, and the legs with water, and the Priest shal offer the whole & burne it vpon the altar: *for* it is a burnt offring, an oblation made by fire for a swete sauoure vnto the Lord.

14 ¶ And if his sacrifice *be* a burnt offring to the Lord of the foules, then he shal offer his sacrifice of the turtle doues, or of the yong pigeons.

15 And the Priest shal bring it vnto the altar, and [i] wring the necke of it a sunder, and burne it on the altar: and the blood thereof shalbe [''] shed vpon the side of the altar.

i The Ebrewe worde signifieth to pinch of ẅ the nayle.

'' *Or, strained or pressed.*

16 And he shal plucke out his mawe with his fethers, and cast them beside the altar on the [k] East parte in the place of the ashes.

k On the side of the courte gate in the pannes, which stode with ashes. Exod. 27. 3.

17 And he shal cleaue it with his wings, *but* not deuide it a sundre: & the Priest shal burne it vpon the altar vpon the wood that is in the fire *for* it is a burnt offring, an oblation made by fire for a swete sauour vnto the Lord.

CHAP. II.

1 The meat offring is after three sortes: of fine floure vnbaken, 4 Of bread baken, 14 And of corne in the eare.

1 AND when anie wil offer a [a] meat offring vnto the Lord, his offring shalbe of fine floure, and he shal poure oyle vpon it, and put incense thereon,

a Because the burnt offring colde not be without the meat offring.

2 And shal bring it vnto Aarons sonnes the Priests, and [b] he shal take thence his handful of the floure, and of the oyle with all the incense, and the Priest shal burne it for a [c] memorial vpon the altar: *for* it is an offring made by fire for a swete sauour vnto the Lord.

b The priest.

c To signifie that God remembreth him that offreth. *Ecc. 7. 34*

3 *But the remnant of the meat offring *shal be* Aarons and his sonnes: *for* it is [d] moste holy of the Lords offrings made by fire.

d Therefore none colde eat of it but the priests.

4 ¶ If thou bring also a meat offring baken in the ouen, *it shalbe* an vnleauened cake of fine floure mingled with oyle, or an vnleauened wafer anointed with oyle.

5 ¶ But if thy [e] meat offring *be* an oblation of the friyng pan, it shalbe of fine floure vnleauened, mingled with oyle.

e Which is a gift offred to God to pacifie him.

6 And thou shalt parte it in pieces, and powre oyle thereon: *for* it is a meat offring.

7 ¶ And if thy meat offring *be* an oblation *made* in the caudron, it shalbe made of fine floure with oyle.

8 After, thou shalt bring the meat offring (ý is made of these things) vnto ý Lord, & shalt present it vnto the Priest, and he shal bring it to the altar,

9 And the Priest shal take from ý meat offring a *memorial of it, and shal burne it vpon the altar: *for* it is an oblation *made by fire for a swete sauour vnto the Lord.

Vers. 2

Exod. 29. 18

10 But that which is left of the meat offring *shalbe* Aarons & his sonnes: *for it is* moste

moste holy of the offrings of the Lord made by fire.

11 All the meat offrings which ye shal offer vnto the Lord, shalbe made without leauen: for ye shal nether burne leauen nor hony in any offring of the Lord made by fire.

12 ¶ *In* the oblation of the first frutes ye shal offer [f] them vnto the Lord, but they shal not be burnt [g] vpon the altar for a swete sauour.

13 (All the meat offrings also shalt thou season with* salt, nether shalt thou suffre the salt of the [h] couenant of thy God to be lacking from thy meat offring: *but* vpon all thine oblations thou shalt offer salt)

14 If then thou offer a meat offring of thy first frutes vnto the Lord, thou shalt offer for thy meat offring of thy first frutes* eares of corne dried by the fire, and wheat beaten out of [#] the grene eares.

15 After thou shalt put oile vpon it, and laie incense thereon: *for* it is a meat offring.

16 And the Priest shal burne the memorial of it, *euen* of that that is beaten and of the oyle of it with all the incense thereof: *for* it is an offring vnto the Lord made by fire.

CHAP. III.

1 *The maner of peace offrings, and beasts for the same.* 17 *The Israelites may nether eat fat, nor blood.*

1 ALso if his oblation *be* a [a] peace offring, if he wil offer of the droue (whether it be male or female) he shal offer suche as is without bleemish, before the Lord.

2 And shal put his hand vpon the head of his offring, and kil it at the dore of the Tabernacle of the Congregacion: & Aarons sonnes the Priests shal sprincle the blood vpon the altar roud about.

3 So he shal offer [b] *parte* of the peace offrings *as* a sacrifice made by fire vnto the Lord, *euen* the* fat ſ couereth ſ inwardes, and all ſ fat ſ is vpō ſ inwardes.

4 He shal also take away the two kidneis, and the fat that is on them, and vpon the flanks, and the kall on the liuer with the kidneis.

5 And Aarons sonnes shal burne it on the altar with ſ burnt offring, which is vpō the wood, that is on the fire: *this is* a sacrifice made by fire for a swete sauour vnto the Lord.

6 ¶ Also if his oblation *be* a peace offring vnto the Lord out of the flocke, whether it be [c] male or female, he shal offer it without blemish.

7 If he offer a lambe for his oblation, then he shal bring it before the Lord,

8 And lay his hand vpon the head of his offring, and shal kil it before the Tabernacle of the Congregacion, and Aarons sonnes shal sprinkle the blood thereof round about vpon the altar.

9 After, of the peace offrings he shal offer [d] an offring made by fire vnto the Lord: he shal take away the fat thereof, & the rumpe altogether, hard by ſ backe bone, & the fat that couereth the inwardes, and all the fat that is vpon the inwardes.

10 Also he shal take away ſ two kidneis, with the fat that is vpon them, and vpon the* flanks, & the kall vpon the liuer ẅ the kidneis.

11 Then the Priest shal burne it vpon the alter, *as* the meat of an offring made by fire vnto the Lord.

12 ¶ Also if his offring *be* a goat, then shal he offer it before the Lord,

13 And shal put his hand vpon the head of it, and kil it before [e] the Tabernacle of the Congregacion, & the sonnes of Aaron shal sprinkle the blood thereof vpon the altar round about.

14 The he shal offer thereof his offring, *euen* an offring made by fire vnto ſ Lord ſ fat ſ couereth ſ inwardes, and all the fat that is vpon the inwardes.

15 Also he shal take away the two kidneis, & the fat that is vpon them, and vpon ſ flanks & the kall vpon the liuer ẅ the kidneis.

16 So the Priest shal burne them vpon ſ altar, *as* the meat of an offring made by fire for a swete sauour: * all the fat *is* the Lords.

17 *This shalbe* a perpetual ordinance for your generacions, through out all your dwellings, *so that* ye shal eat nether [f] fat nor* blood.

CHAP. IIII.

1 *The offring for sinnes done of ignorance.* 3 *For the Priest,* 13 *The Congregacion,* 22 *The ruler,* 27 *And the priuate man.*

1 MOreouer the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, saying, If [”] anie shal sinne through [a] ignorance, in anie of the commandements of the Lord (ẅ ought not to be done) but shal do *contrarie* to anie of them,

3 If the [b] Priest that is anointed do sinne (according to the sinne of the people) then shal he offer, for his sinne which he hathe sinned, a yong bullocke without blemish vnto the Lord for a sinne offring,

4 And he shal bring the bullocke vnto ſ dore of the Tabernacle of the Congregacion before the Lord, & shal put his

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f That, is frutes ẅ are swete as hony, ye may offer.

g But reserued for ſ Priests. *Mar 9,49*

h Which thei were bound (as by a couenāt) to vse in all sacrifices, Nomb. 18, 19, ezek. 43, 24, or it meaneth a sure and pure couenant. *Chap 23,14*

Or, ful eares: for the worde signifieth a fruteful field.

a A sacrifice of thankesgiuing offred for peace & prosperitie, ether generally or particularly.

b One parte was burnt, an other was to ſ priests & ſ third to him that offred. *Exod. 29,29*

* *Or, the which kidneis are neere the flanke.*

c In the peace offring it was indifferēt to offre ether male or female, but in the burnt offring onely the male: so here cā be offred no birdes, but in the burnt offring thei might: all there was cōsumed ẅ fire, and in ſ peace offring but a parte.

d The burnt offring was wholy cōsumed, and of ſ offring made by fire onely ſ inwardes &c. were burnt: the shulder & breast, ẅ fewo chawes and ſ mawe were ſ Priests. & ſ rest his that offred. *Vers. 4.*

e Meaning at ſ Northside of ſ altar, *chap. 1, 1*

Cha. 7, 25,

f By eating fat, was ment to be carnal, and by blood eating, was signified crueltie. *Gene. 9, 4 Chap. 2, 23*

” *Eb. a soule.*

a That is, of negligence or ignorance, specially of ſ ceremonial lawe: for otherwise the punishmēts for crimes are appointed according to ſ transgressiō. Nomb. 15, 22.

b Meaning the hie priest.

hand vpon the bulloks head, and [c]kil ỹ bulloke before the Lord.

5 And the Priest that is anointed shal take of the bulloks blood, and bring it into the Tabernacle of the Congregacion.

6 Then the Priest shal dip his finger in the blood, and sprinkle of the blood seuen times before the Lord, before the vaile of the [d]Sanctuarie.

7 The Priest also shal put *some* of the blood before the Lord, vpon the hornes of the altar of swete incens, which is in the [e]Tabernacle of the Cõgregaciõ, then shal he powre* *all the rest* of ỹ blood of the bulloke at the fote of the altar of burnt offring, ẅ is at ỹ dore of ỹ Tabernacle of the Congregacion.

8 And he shal take away all the fat of ỹ bulloke for the sinne offring: *to wit*, the fat that couereth the inwardes, and all ỹ fat that is about the inwardes,

9 He shal take away also the two kidneis, and the fat that is vpon them, and vpõ the flanks, & the kall vpon the liuer ẅ the kidneis.

10 As it was taken away from the bullocke of the peace offrings, and the Priest shal burne them vpon the altar of burnt offring.

11 *But the skin of the bullocke, and all his flesh, with his head, & his legs, & his inwardes, and his doung *shal he beare out*:

12 So he shal cary the whole bullocke out of the* hoste vnto a cleane place, where the ashes are powred, & shal burne him on the wood in the fire: where the ashes are cast out, shal he be burnt.

13 ¶ And if the[f] whole Congregacion of Israel shal sinne through ignorance, and the thing be* hid from the eis of ỹ multitude, and haue done *against* anie of the commandements of ỹ Lord which shulde not be done, and haue offended:

14 When the sinne which they haue committed shalbe knowen, then ỹ Congregacion shal offre a yong bullocke for ỹ sinne, and bring him before the Tabernacle of the Congregacion,

15 And the[g] Elders of the Congregacion shal put their hands vpõ the head of ỹ bullocke before the Lord, and[h] he shal kil the bullocke before the Lord,

16 Then the Priest that is anointed, shal bring of the bulloks blood into ỹ Tabernacle of the Congregacion,

17 And the Priest shal dip his finger in ỹ blood, and sprinkle it seuen times before the Lord, *euẽn* before the vaile.

18 Also he shal put *some* of the blood vpõ the hornes of the altar, which is before the Lord, that is in the Tabernacle of ỹ Congregacion: then shal he powre all ỹ *rest* of the blood at the fote of the altar of burnt offring, which *is* at the dore of the Tabernacle of the Congregacion,

19 And he shal take all his fat from him, & [c]burne it vpon the altar.

20 And *the Priest* shal do with this bulloc ke, as he did with ỹ bullocke for *his* sinne: so shal he do ẅ this: so the Priest shal make an atonement for them, and it shal be forgiuen them.

21 For he shal carie the bullocke without ỹ hoste, and burne him as he burned the first bullocke: *for* it is an offring for the sinne of the Congregacion.

22 When a ruler shal sinne, & do through ignorance *against* anie of the commandements of the Lord his God, which shulde not be done and shal offende,

23 If one shewe vnto him his sinne which he hathe committed, then shal he bring for his offring an [m]he goat without blemish,

24 And shal lay his hand vpon the head of the he goat, & kil it in[n] the place where he shulde kil the burnt offring before the Lord: *for* it is a sinne offring,

25 Thẽ the Priest shal take of the blood of the sinne offring with his finger, & put it vpon the hornes of ỹ burnt offring altar, and shal powre *the rest* of his blood at the fote of the burnt offring altar,

26 And shal burne all his fat vpon the altar as the fat of the peace offring: so the Priest shal make an [i]atonement for him, concerning his sinne, and it shal be forgiuen him.

27 ¶ Likewise if anie of the[o] people of the land shal sinne through ignorance in doing *against* anie of the commandements of the Lord, which shulde not be done, & shal offend,

28 If one shewe him his sinne which he hathe cõmitted, then he shal bring for his offring a she goat without blemish for his sinne which he hathe committed,

29 [k]And he shal lay his hand vpon ỹ head of the sinne offring, and slay the sinne offring in the place of burnt offring.

30 Then the Priest shal take of ỹ blood thereof with his finger, and put it vpon ỹ hornes of the burnt offring altar, & powre all *the rest* of the blood thereof at the fote of the altar,

31 And shal take away all his fat, as the fat of the peace offrings is taken away, and ỹ Priest shal burne it vpon the altar for a *swete sauour vnto the Lord, & ỹ Priest shal make an atonement for him, and it shalbe forgiuen him.

32 And if he bring a lãbe for his sinne offring, he shal bring a female without blemish.

33 And shal lay his [l]hand vpon the head of the sinne offring, and he shal slay it for a sinne offring in the place where he shulde kil the burnt offring.

34 Then the Priest shal take of the blood of the sinne offring with his finger, and put it

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c Hereby confessing that he deserued ỹ same punishment ẅ ỹ beast suffred.

d Which was betwene ỹ Holiest of all & the Sanctuarie.

e Which was in ỹ courte meaning by ỹ Tabernacle ỹ Sanctuarie: & in the end of this verse it is taken for the courte.

Chap. 5. 9

Exod. 29, 19 numb. 19, 5

Ebr. 13. 11

f The multitude excuseth not the sinne.

Chap. 5, 2

g For all ỹ people colde not lay on their hands therefore it was sufficient that ỹ Ancients of the people did it in ỹ name of all ỹ Congregacion.

h *Or, the Priest.*

i *Or, make a perfume with it.*

k *Or, the male goat of the folde.*

l That is, the Priest shal kil it for it was not lawful for anie out of ỹ office to kil ỹ beast.

m Wherein he represented Iesus Christ.

n *Or, priuate persone.*

o *Or, the female of the goates.*

p Read vers. 24

Exod. 29, 18

1 Meaning ỹ the punishment of his sinne shulde be laid vpon ỹ beast, or, ỹ he had receiued all things of God, and offred this willingly.

it vpon the hornes of the burne offring altar, & shal powre all *the rest* of the blood thereof at the fote of the altar.

35 And he shal take away all ỹ fat thereof, as the fat of the lambe of the peace offrings is taken away: then the Priest shal burne it vpon the altar [m] w̄ ỹ oblations of the Lord made by fire, & ỹ Priest shal make an atonement for him cõcerning his sinne that he hathe committed, and it shalbe forgiuen him.

[m] Or, besides ỹ burnt offrings, w̄ were daily offred to ỹ Lord.

CHAP. V.

1 Of him that testifieth not the trueth, if he heare another sweare falsely. 4 Of him that voweth rashely. 15 Of him that by ignorance withdraweth anie thing dedicate to the Lord.

1 [a] Ebr. a soule. [b] Or, if the iudge hathe taken an othe of anie other.

ALso if [a] anie haue sinned, *that is*, if [b] he haue heard the voyce of an othe, & he can be a witnes, whether he ha the sene or [a] knowen of it, if he do not vtter it, he shal beare his iniquitie:

a Whereby it is commanded to beare witnes to the trueth and disclose the iniquitie of the vngodly.

2 Ether if one touche anie vncleane thig, whether it be a carion of an vncleane beast, or a carion of vncleane cattel, or a carion of vncleane creping things, & is not ware of it, yet he is vncleane, & hathe offended:

3 Ether if he touche anie vnclẽnes of mã (whatsoeuer vnclenes it be, that he is defiled w̄) and is not ware of it, and after commeth to the knowledge of it, he ha the sinned:

b Or vowe rashely without inst examinatiõ of ỹ circunstances, & not knowing what shal be the issue of ỹ same.

4 Ether if anie [b] sweare, and pronounce w̄ his lippes to do euil, or to do good (what soeuer it be that a man shal pronounce w̄ an othe & it be hid from him, & after knoweth that he hathe offended in one of these *points*,

c Which haue bene mencioned before in this chapter.

5 W hen he hathe sinned in anie of these [c] things then he shal confesse that he ha the sinned therein.

6 Therefore shal he bring his trespasse offring vnto the Lord for his sinne w̄ he hathe committed, *euen* a female from ỹ flocke, *be it* a lambe ot a she goat for a sinne offring, and the Priest, shal make an atonement for him, concerning his sinne.

Ebr. if his hand can not touche, meaning for his powertie.

7 But [*] if he be not able to bring a shepe, he shal bring for his trespasse which he hathe committed, two turtle doues, or two yong pigeons vnto the Lord, one for a sinne offring, and ỹ other for a burnt offring.

Chap. 1. 15.

8 So he shal bring them vnto the Priest, who shal offer ỹ sinne offring first, and *wring the necke of it a sundre, but not plucke it cleane of.

*Or, powred.

9 After he shal sprinkle of the blood of the sinne offring vpon the side of the altar, & the rest of the blood shal [*] be shed at the fote of the altar: *for* it is a sinne offring.

10 Also he shal offer the seconde for a burnt offring [a] as the maner is: so shal the Priest [d] make an atonement for him (for his sinne w̄ he hathe committed) and it shalbe forgiuen him.

a *Or, according to the lawe.*

d Or declare him to be purged of that sinne.

11 ¶ But if he [*] be not able to bring two turtle doues, or two yong pigeons, then he ỹ hathe sinned, shal bring for his offring, the tenth parte of an [e] Ephah of fine floure for a sine offring, he shal put none oyle thereto, nether put anie incense thereon: for it is a sinne offring.

Vers. 7

e Which is about a pottel.

12 Thẽ shal he bring it to the Priest and ỹ Priest shal take his handeful of it for the *remembrance thereof, and burne it vpon the altar * with the offrings of the Lord made by fire: *for* it is a sinne offring.

f As in the meat offring. Chap. 2, 1.

Chap. 2, 2
Chap. 4, 35

13 So the Priest shal make an atonement for him, as touching his sinne that he hathe cõmitted in one of these *points*, and it shal be forgiuen him: and *the remnant* shalbe the Priests, as the meat offring.

14 ¶ And the Lord spake vnto Moses, saying.

g As touching the first frutes or tithes, due to ỹ priests and Leuites.

15 If anie persone transgresse and sinne through ignorãce *by taking awaie* things consecrated vnto the Lord, he shal then bring for his trespasse offring vnto the Lord a ram without blemish out of the flocke, *worthe* two shekels of siluer [h] by thy estimation after the shekel of ỹ Sanctuarie, for a trespasse offring.

h By the estimation of ỹ priest. chap. 27, 12

16 So he shal restore ỹ wherein he hathe offended, *in taking awaie* of the holy thing, and shal put ỹ fift parte more thereto, & giue it vnto the Priest: so the Priest shal make an atonement for him w̄ the ram of the trespasse offring, and it shalbe forgiuen him.

Chap. 4, 2

17 ¶ Also if anie sinne & [*] do *against* anie of the commandements of the Lord, w̄ ought not to be done & knowe not & [i] sinne and beare his iniquitie,

i That is, afterward remẽbreth that he hathe sinned when his conscience doeth accuse him.

18 Then shal he bring a ram without blemish out of the flocke, in thy estimatiõ *worth* [*] two *shekels* for a trespasse offring vnto the Priest: and the Priest shal make an atonement for him concerning his [k] ignorance wherein he erred, and was not ware: so it shal be forgiuen him.

Exod. 30, 13

k Els if his sinne against God come of malice he must die. Nom. 15, 30

19 This his the trespasse offring for the trespasse committed against the Lord.

CHAP. VI.

6 The offring for sinnes which are done willingly. 9 The lawe of the burnt offrings. 13 The fire must abide euermore vpon the altar. 14 The lawe of the meat offring. 20 The offrings of Aaron, and his sonnes.

1 AND the Lord spake vnto Moses, saying:

3 If anie ſinne and commit a treſpaſſe againſt the Lord, & denie vnto his neighbour that, which was taken him to kepe, or ẏ which was put to him [a] of truſt, or doeth by [b] robberie, or by violence oppreſſe his neighbour,

a To beſtowe & occupie for ẏ vſe of him that gaue it.
b By anie guile or vnlauful menes.

4 Or hathe found that which was loſt, and denieth it, and ſweareth falſely, *for anie of *theſe* things that a man doeth, [c] wherein he ſinneth:

Nom. 5, 6
c Wherein he can not but ſinne: or wherein a man accuſtometh to ſinne by periurie or ſuch like thing.

4 When, I ſay, he thus ſinneth & treſpaſſeth, he ſhal the restore the robbery that he robbed, or the thing taken by violence which he toke by force, or the thing which was deliuered him to kepe, or the loſt thing which he founde,

5 Or for whatſoeuer he hathe ſworne falſely, he ſhal bothe reſtore it in ẏ whole *ſumme, & ſhal adde the fifth parte more thereto, *and* giue it vnto him to whome it perteineth, the ſame day that de offreth for his treſpaſſe.

Nom 5, 7

6 Alſo he ſhal bring for his treſpaſſe vnto the Lord, a ram without blemiſh out of the *flocke in thy eſtimation *worthe two ſhekels* for a treſpaſſe offring vnto the Prieſt.

Chap. 5. 15

7 And the Prieſt ſhal make an atonement for him before the Lord, & it ſhal be for giuen him, whatſoeuer thing he hathe done, and treſpaſſed therein.

8 ¶ Then the Lord ſpake vnto Moſes, ſaying,

9 Commande Aaron and his ſonnes, ſaying, This is the [d] lawe of the burnt offring, (it is the burnt offring becauſe it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)

d That is, the ceremonies ẅ ought to be obſerued therin.

10 And the Prieſt ſhal put on his linnen garment, and ſhal put on his linnen breches vpon [e] his fleſh, and take away the aſhes when the fire hathe conſumed the burnt offring vpon the altar, and he ſhal put them beſide the [f] altar.

e Vpon his ſecret partes, Exo. 28, 43.

11 After he ſhal put of his garmẽts, & put on other raiment, & cary the aſhes forthe without the hoſte vnto a cleane place.

f In ẏ aſhepānes appointed for ẏ vſe.

12 But the fire vpon the altar ſhal burne thereon, *and* neuer be put out: wherefore the Prieſt ſhal burne wood on it euerie morning, & lay the burnt offring in ordre vpon it, & he ſhal burne thereon the fat of the peace offrings.

13 The fire ſhal euer burne vpon the altar, *and* neuer go out.

14 ¶ *Alſo this is the lawe of the meat offring, which Aarons ſonnes ſhal offer in the preſence of the Lord, before the altar.

Chap. 2, 1
numb. 15, 4

15 He ſhal euen take thence his handful of fine floure of the meat offring and of the oyle, and all the incẽs which *is* vpon the meat offring & ſhal burne it vpon the altar for a ſwete ſauour, *as a* memorial therefore vnto the Lord.

Chap. 2, 9

16 But the reſt thereof ſhal Aaron and his ſonnes eat: it ſhal be eaten without leauen in the holy place: in the courte of the Tabernacle of the Congregacion they ſhal eat it.

17 It ſhal not be [g] baken with leauen: I haue giuen it for their porcion of mine offrings made by fire: *for* it is as the ſinne offring and as the treſpaſſe offring.

g Or kned ẅ leauen and after baken.

18 All the males among the children of Aaron ſhal eat of it: It *ſhalbe* a ſtatute for euer in your generacions concerning ẏ offrings of ẏ Lord, made by fire: *whatſoeuer toucheth them ſhalbe holy.

Exod. 29, 37

19 ¶ Againe the Lord ſpake vnto Moſes ſaying,

20 This is the offring of Aaron and his ſonnes, which they ſhal offer vnto the Lord in the day when he is anointed: the tenth parte of an * Ephah of fine floure, for a meat offring [h] perpetual: halfe of it in the morning, and halfe thereof at night.

Exod. 16, 36
h So oft as ẏ hie Prieſt ſhal be elected and anointed.

21 In the friyng pan it ſhalbe made with oyle: thou ſhalt bring it fried, *and* ſhalt offer the [i] baken pieces of the meat offring for a ſwete ſauour vnto the Lord.

i Or, fried.

22 And the Prieſt that *is* [k] anointed in his ſtede, among his ſonnes ſhal offer it: *it is* the Lords ordinance for euer, & ſhal be burnt altogether.

k His ſonne ẏ ſhal ſucceede hi.

23 For euerie meat offring of the Prieſt ſhal be *burnt* altogether, it ſhal not be eaten.

24 ¶ Furthermore the Lord ſpake vnto Moſes, ſaying,

25 Speake vnto Aarō, and vnto his ſonnes, and ſay, This is the lawe of the ſin offring, In the place where the burnt offring is killed, ſhal the ſin offring be killed before the Lord, *for* it is moſte holy.

26 The Prieſt that offreth this ſin offring, ſhal eat it: in the holy place ſhal it be eaten, in the courte of the Tabernacle of the Congregacion.

27 What ſoeuer ſhal touche ẏ fleſh thereof ſhalbe holy. & when there droppeth of the blood thereof vpon a [l] garment thou ſhalt waſh that whereon it droppeth in the holy place.

l Meaning the garment of the prieſt.

28 Alſo the earthen pot that it is ſodden in, ſhalbe broken, but if it be ſodden in a braſen pot it ſhal bothe be ſcoured & waſhed with [l] water.

l Which was in the lauer. *Exo. 30, 18*

29 All the males among the Prieſts ſhal eat thereof. *for* it is moſte holy.

30 * But no ſin offring, whoſe blood is broght in to the Tabernacle of the Cōgregacion to make reconciliacion in the holy place, ſhal be eatē, *but* ſhal be burnt in the [m] fire.

Cha. 4, 5
& 6. 13, 11

m Out of the campe.

CHAP. VII.

1 *The lawe of the treſpaſſe offring,* 11 *Alſo of the*

of the peace offrings. 23 *The fat & the blood may not be eaten.*

1 LIkwise this is the lawe of the [a] treſpaſſe offring, it is moſte holy.

2 In the place [b] where they kil the burnt offring, shal they kil ỽ treſpaſſe offring, & the blood thereof shal he ſprinkle round about vpon the altar.

3 All the fat thereof alſo shal [c] he offer, the rumpe & the fat that couereth the inwards.

4 After he shal take away the two kidneis, with the fat that is on them & vpon ỽ flanks, and the kall on the liuer ẅ the kidneis.

5 Then the Prieſt shal burne them vpon the altar, for an offring made by fire vnto the Lord: this is a treſpaſſe offring.

6 All the males among the Prieſts shal eat thereof, it shalbe eaten in the holy place, *for* it is moſte holy.

7 As ỽ ſinne offring, *is*, ſo *is* the treſpaſſe offring, one [d] lawe ſerueth for both, [e] ỽ where with the Prieſt shal make atonement, shalbe his.

8 Alſo the Prieſt that offreth anie mans burnt offring, shal haue the skin of the burnt offring ẅ he hathe offred.

9 And all the meat offring that is baken in the ouen, and that is dreſſed *in* ỽ pan, & in the frying pan, shalbe the Prieſts ỽ offreth it.

10 And euerie meat offring mingled ẅ oyle, and that is [f] drie, shal perteine vnto all the ſonnes of Aaron, to all alike.

11 Furthermore this is the lawe of ỽ peace offrings, which he shal offer vnto the Lord.

12 If he offer it to [g] giue thankes, then he shal offer for his thankes offring, vnleauened cakes mingled with oyle, and vnleauened wafers anointed with oyle, and fine floure fried *with* ỽ cakes mingled with oyle.

13 He shal offre *alſo* his offring with cakes of leauened bread, for his peace offrings to giue thankes.

14 And of all the ſacrifice he shal offre one *cake* for an heaue offring vnto the Lord, *&* it shalbe the Prieſts that ſprinkleth the blood of the peace offrings.

15 Alſo the fleſh of his peace offrings, for thankes giuing, shalbe eaten the ſame day ỽ it is offred: he shal leaue nothing thereof vntil the morning.

16 But if the ſacrifice of his offring *be* a [h] vowe, or a fre offring, it shalbe eaten the ſame day that he offreth his ſacrifice: & ſo in the morning the reſidue thereof shalbe eaten.

17 But aſmuch of the offred fleſh as remaineth vnto ỽ third day, shalbe burnt with fire.

18 For if anie of the fleſh of his peace offrings be eaten in the third day, he shal not be accepted that offreth it, nether shal it be reckoned vnto him, *but* shalbe an abomination: therefore the perſone that eateth of it shal [i] beare his iniquitie.

19 The fleſh alſo that toucheth anie vncleane [k] thing, shal not be eaten, *but* burnt with fire: but [l] of this fleſh all that be cleane shal eat thereof.

20 But if anie eat of the fleſh of the peace offrings that perteineth to the Lord, hauing his *vnclennes vpon him, euen ỽ ſame perſone shal be cut of from his people.

21 Moreouer whē anie toucheth anie vncleane thing, as the vnclennes of mā, or of an vncleane beaſt, or of anie filthie abomination, and eat of the fleſh of the peace offrings, ỽ perteineth vnto ỽ Lord, euen that perſone shal be cut of from his people.

22,23 ¶ Againe ỽ Lord ſpake vnto Moſes, ſaying, Speake vnto the children of Iſrael, and ſay, *Ye shal eat no fat of beues, nor of ſhepe, nor of goates:

24 Yet the fat of the dead beaſt, and ỽ fat of that, which is torne *with beaſtes*, shalbe occupied to anie vſe, but ye shal not eat of it.

25 For whoſoeuer eateth the fat of the beaſt, of the ẅ he shal offer an offring made by fire to the Lord, euen the perſone that eateth, shal be cut of from his people.

26 Nether* shal ye eat anie blood, ether of foule, or of beaſt in all your dwellings.

27 Euerie perſone that eateth anie blood, euen the ſame perſone shalbe cut of from his people.

28 ¶ And the Lord talked with Moſes, ſaying,

29 Speake vnto ỽ children of Iſrael, and ſay, He that offreth his peace offrings vnto the Lord, shal bring his gift vnto ỽ Lord of his peace offrings:

30 His [m] hands shal bring the offrings of the Lord made by fire: *euen* the fat with the breaſt shal he bring, that the breaſt may be* ſhaken to and fro before the Lord.

31 Then the Prieſt shal burne the fat vpon the altar, and the breaſt shal be Aarons & his ſonnes.

32 And the right ſhulder shal ye giue vnto ỽ Prieſt for an heaue offring, of your peace offrings.

33 The ſame that offreth the blood of ỽ peace offrings, and the fat, among the ſonnes of Aaron, shal haue ỽ right ſhulder for his parte.

34 For the breaſt ſhaken to and fro, and the ſhulder lifted vp, haue I taken of ỽ children of Iſrael, *euen* of their peace offrings, and haue giuen them vnto Aaron the Prieſt and vnto his ſonnes by a ſtatute for euer from among the chil-

a Which is for ỽ ſmaler ſinnes, & ſuch as are committed by ignorance.
b At the courte
c The prieſt.
d The ſame ceremonies: notwithſtanding ỽ this worde treſpaſſe ſignifieth leſſe then ſinne. Meaning ỽ reſt ẅ is left and not burnt.
e Because it had no oyle nor licour.
f peace offrings conteine a confeſſion and thanks giuing for a benefite receiued, and alſo a vowe, & fre offring to receiue a benefite.
g If he make a vowe to offre: for els the fleſh of the peace offrings muſt be eaten the ſame day.
h
i The ſinne, wherefore he offred shal remaine.
k After it be ſacrificed.
l Of the peace offring, that is cleane.
Chap. 15, 8
Chap. 3, 17
Gen. 9, 4 chap. 17, 14
m And ſhulde not ſend it by another. Exod. 29, 24

dren of Israel.

n That is, his priuiledge, reward and portion.

35 ¶ This is the n anointing of Aaron, and the anointing of his sonnes, concerning the offrings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

36 The which *portions* the Lord commāded to giue them in the day that he anointed them from among the children of Israel, by a statute for euer in their generacions.

37 This is *also* the lawe of the burnt offring, of the meat offring, and of ỹ sinne offring, & of the trespasse offring, and of the o consecrations, and of the peace offrings,

o Which sacrifice was offred when ỹ priests were cōsecrated, Exo. 29, 22

38 Which the Lord commanded Moses in the mount Sinai, when he commanded the children of Israel to offer their gifts vnto the Lord in the wildernes of Sinai.

CHAP. VIII.

1 The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

1 AFterwarde the Lord spake vnto Moses saying,

Exod 28, 4 Exod. 31, 24

2 * Take Aaron and his sonnes w̄ him, & the garments and the *anointing oyle, and a bullocke for the sin offring, and two rams, and a basket of vnleauened bread,

3 And assemble all the companie at the dore of the Tabernacle of the Congregacion.

4 So Moses did as the Lord had commanded him, and the companie was assembled at the dore of the Tabernacle of the Congregacion.

Exod. 29, 4

5 Then Moses said vnto the companie,* This is the thing w̄ ỹ Lord hathe commanded to do.

6 And Moses broght Aaron and his sonnes, and washed them w̄ water,

7 And put vpon him the coat, & girded him w̄ a girdel, and clothed him with ỹ robe, and put the Ephod on him, which he girded with the broydred garde of the Ephod, & bonde it vnto him there with.

8 After he put the brest plate thereon, and put in the brest plate* ỹ Vrim and the Thummim.

Exod. 28, 30

9 Also he put the mitre vpon his head, and put vpon the mitre on the fore frōte ỹ golden plate, *and* the a holy crowne as ỹ Lord had commanded Moses.

a So called because this superscription, Holines to the Lord, was grauen in it.

10 (Now Moses had taken the anointing oyle, & anointed the b Tabernacle, and all that was therein, and sanctified them,

b That is, ỹ Holiest of all, the Sanctuarie and the coure.

11 And sprinkled thereof vpon the altar seuen times, & anointed the altar and al his instruments, and the lauer, and his fote, to sanctifie them)

12 * And he powred of the anointing oyle vpon Aarons head, and anointed him to sanctifie him.

Eccle. 45, 18 Psal. 133, 2

13 After, Moses broght Aarōs sonnes, and put coates vpon them, and girded them with girdels, and put bonets vpon their heades, as the Lord had commanded Moses.

Exod. 29, 1

14 * Then he broght the bullocke for ỹ sin offring, & Aaron & his sonnes put their hands vpon the head of ỹ bullocke for the sinne offring.

15 And Moses slewe him, & toke the blood, which he put vpon the hornes of ỹ c Altar round about with his finger, and purified the Altar, and powred *the rest*, of the blood at the fote of the Altar: so he sanctified d it, to make reconciliation vpon it.

c Of the burnt offring.

d To offre for the sinnes of ỹ people.

16 Then he toke all the fat that was vpon the inwardes, and the kall of the liuer and the two kidneis, w̄ their fat, w̄ Moses burned vpon the Altar.

17 But the bullocke and his e hide, and his flesh, and his doung, he burnt w̄ fire without the hoste as ỹ Lord had commanded Moses.

e In other burnt offrings, which are not of consecracio, or offring for him selfe, the Priest hathe the skinne, Cha. 7, 8

18 ¶ Also he broght the ram for ỹ burnt offring, and Aaro & his sonnes put their hands vpon the head of the ram.

19 So Moses killed, it and sprinkled the blood vpon the Altar round about,

20 And Moses cut the ram in pieces, & burnt ỹ head w̄ the pieces, and the fat,

21 And washed the inwardes and the legs in water: so Moses burnt the ram euerie whit vpon ỹ Altar: *for* it was a burnt offring for a swete sauour, w̄ was made by fire vnto ỹ Lord, as the Lord had commanded Moses.

22 ¶* After, he broght the other ram, ỹ ram of consecracions, and Aaron & his sonnes laied their hands vpon the head of the ram,

Exod. 29, 31

23 Which Moses f slewe, and toke of the blood of it, and put it vpon the lap of Aarons right eare, and vpon the thōbe of his right hand, and vpon the great toe of his right fote.

f Moses did this because that ỹ Priests were not yet established in their office,

24 Then Moses broght Aarons sonnes, & put of the blood on ỹ lap of their right eares, & vpō the thumbes of their right hands, & vpon the great toes of their right fete, and Moses sprinkled *the rest* of the blood vpon the Altar round about.

25 And he toke the fat and the rumpe, and all the fat that was vpon the inwardes, & the kall of the liuer, and the two kidneis with their fat, and the right shulder.

26 Also he toke of the basket of ỹ vnleauened bread that was before the Lord, one vnleauened cake and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shulder.

27 So he

27 So he put *all in Aarons hands, and in his sonnes hands, and shoke it to and fro before the Lord.

28 After, Moses toke them out of their hands, and burnt them vpon the Altar for a burnt offring: *for* these were consecracions for a swete sauour ẅ were made by fire vnto the Lord.

29 Likewise Moses toke the breast of ẏ ram of consecracions and shoke it to & fro before the Lord: *for* it was Moses* portion, as the Lord had commanded Moses.

30 Also Moses toke of the anointing oyle, and of the blood ẅ was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron & his sonnes, Sethe the flesh at the dore of the [g] Tabernacle of the Congregacion, and there * eat it with the bread ẏ is in the basket of consecracions, as I commanded, saying, Aaron and his sonnes shal eat it,

32 But that ẅ remaineth of the flesh & of the bread, shal ye burne ẅ fire.

33 And ye shal not departe from the dore of the Tabernacle of the Congregacion seuen daies, vntil ẏ daies of your consecracions be at an end: * for seuen daies *said the Lord*, shal he "consecrate you,

34 As "he hathe done this day: *so* the Lord hathe commanded to do, to make an atonement for you.

35 Therefore shal ye abide at ẏ dore of the Tabernacle of the Congregacion day and night, seuen daies, and shal kepe the watch of the Lord, that ye dye not: for so I am commanded.

36 So Aarō and his sonnes did all things ẅ the Lord had commanded by the [h] hand of Moses.

CHAP. IX.

ẏ The first offrings of Aaron. 22 Aaron blesseth the people. 23 The glorie of the Lord is shewed. 24 The fire commeth from the Lord.

AND in the [a] eight day Moses called Aaron and his sonnes, and the Elders of Israel:

2 *Then he said vnto Aaron, Take thee a yong calf for a [b] sinne offring, & a rā for a burnt offring, *bothe* without blemish, and bring *them* before the Lord.

3 And vnto the children of Israel ẏ shalt speake, saying, Take ye an he goate for a sinne offring, and a calf, & a lambe bothe of a yere olde, without blemish for a burnt offring:

4 Also a bullocke, and a ram for peace offrings, to offer before the Lord, & a meat offring mingled ẅ oyle: for to day the Lord wil appeare vnto you.

5 ¶ Then thei broght ẏ ẅ Moses commanded before the Tabernacle of the Congregacion, & all the assemblie drewe nere and stode before the [c] Lord,

6 (For Moses had said, This is the thing ẅ the Lord commanded that ye shulde do, and the glorie of the Lord shal appeare vnto you)

7 Then Moses said vnto Aaron, Drawe nere to the Altar, & offer thy sin offring, and thy burnt offring, and make an atonement for [d] thee and for ẏ people: offer also the offring of the people, and make an atonement for them, as ẏ Lord hathe commanded.

8 ¶ Aaron therefore went vnto ẏ Altar, & killed the calf of the sin offring, ẅ was for him self.

9 And the sonnes of Aaron broght the blood vnto him, and he dipt his finger in the blood, and put it vpon ẏ hornes of the Altar, & powred *there* [e] of ẏ blood at the fote of the Altar.

10 But the fat and the kidneis and the kall of the liuer of the sin offring, he burnt vpon the Altar, as the Lord had commanded Moses.

11 The flesh also and the hyde he burnt ẅ fire without ẏ hoste.

12 After, he slewe the burnt offring, & Aarons sonnes broght vnto him ẏ blood, ẅ he sprinkled round about vpon ẏ Altar.

13 Also thei broght the burnt offring vnto him ẅ ẏ pieces thereof, and the head, and he burnt *them* vpon the Altar.

14 Likewise he did wash the inwardes and the legs, and [f] burnt *them* vpon ẏ burnt offring on the Altar.

15 ¶ Then he offred the peoples offring & toke a goat, ẅ was ẏ sin offring for ẏ people, and slewe it, and offred it for sinne, as the first:

16 So he offred the burnt offring, & prepared it, according to the maner,

17 He presented also ẏ meat offring, and filled his hand thereof, and *beside the burnt sacrifice of the morning he burnt *this* vpon the Altar.

18 He slewe also the bullocke, and ẏ ram for the peace offrings, ẏ was for ẏ people, and Aarons sonnes broght vnto him the blood, ẅ he sprinkled vpon the Altar round about,

19 With the fat of the bullocke, and of the ram, ẏ rumpe, and that ẅ coūereth the inwardes and the kidneis, and ẏ kall of the liuer.

20 So thei laied the fat vpon ẏ breasts, & he burnt the fat vpon the Altar.

21 But the [g] breasts and the right shul-

Exod. 29. 24

Exod. 29. 26

g At the dore of the courte. *Exod. 29. 32* *Chap. 28. 39*

Exod. 29. 35

" *Ebr fil your hands.*

* *Or, as I haue done.*

h By cōmissiō giuen to Moses

a After their cōsecracion: for ẏ seuen daies before, the priests were consecrate.

Exod 29. 1

b Aarō entreth into ẏ possessiō of ẏ priesthode & offreth ẏ foure principal sacrifices: ẏ burnt offring, the sin offring, ẏ peace offrings, & the meat offring.

c Before the altar, where his glorie appeared

d Read for the vnderstanding of this place, *Ebr. 5, 3. & 7, 27.*

e That is, he laied the in order, and so thei were burnt whē ẏ Lord sent downe fire.

f All this must be vnderstand of ẏ preparatiō of ẏ sacrifices ẅ were burnt after, vers. 24

Exod. 29. 38

g Of the bullocke and ẏ rā.

der Aaron smoke to and fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift vp his hand towarde ý people, and blessed them, & h came downe from offring of the sinne offring, and the burnt offring, and the peace offrings.

23 After, Moses and Aaron went into the Tabernacle of the Congregacion and came out, and i blessed the people, * & ý glorie of the Lord appeared to all the people.

24 * And there came a fire out from the Lord and consumed vpon the Altar the burnt offring and the fat: which when all the people sawe, thei k gaue thankes, & fel on their faces.

h Because ý alter was nere ý Sanctuarie ẅ was the vpper end, therefore he is said to come downe.

i Or prased for the people.

2. Mac. 2.11
Gen. 4.4
1. king. 18.38
2. chro. 7.1
2. mac. 2.11

k Or, gaue a shoute for ioye.

CHAP. X.

Nadab & Abihu are burnt. 6 Israel murmeth for them, but the Priests might not. 9 The Priests are forbidden wine.

1 BVt * Nadab and Abihu, the sonnes of Aaron, toke ether of them his cēsor, and put fire therein, and put incens thereupon, and offred a strange fire before the Lord, which he had not commanded them.

2 Therefore a fire went out from the Lord, & deuoured them: so thei dyed before the Lord.

3 Then Moses said vnto Aaron, This is it that the Lord spake, saying, I wil be b sanctified in them that come nere me, & before all the people I wil be glorified: but Aaron helde his peace.

4 And Moses called Mishael and Elzaphan the sonnes of Vzziel, the vncle of Aaron, and said vnto them, Come nere, cary your l brethren from before ý Sanctuaire out of the hoste.

5 Then thei went, & caryed them in there coates out of the hoste, as Moses had commanded.

6 After, Moses said vnto Aaron and vnto Eleazar and Ithamar his sonnes, c Vncouer not your heades, nether rent your clothes, lest ye dye, and lest wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hathe d kindled.

7 And go not ye out from the dore of the Tabernacle of the Congregacion, lest ye dye: for the anointing oyle of the Lord *is* vpon you: and thei did according to Moses commandement.

8 ¶ And the Lord spake vnto Aaron, saying,

9 Thou shalt not drinke wine nor m strōg drinke, thou, nor thy sonnes with thee, when ye come into the Tabernacle of ý Congregacion, lest ye dye: *this is* an ordinance for euer throughout your generacions,

10 That ye may put difference betwene ý holy and the vnholy, and betwene ý cleane and the vncleane,

11 And that ye may teache the childrē of Israel all the statutes which the Lord hathe commanded them by the n hand of Moses.

12 ¶ Thē Moses said vnto Aaron & vnto Eleazar and to Ithamar his sonnes that were left, Take ý meat offring that remaineth of the offrings of the Lord, made by fire, & eat it without leauen beside the altar: for it is moste holy:

13 And ye shal eat it in ý holy place, because it is thy duetie & thy sonnes duetie of the offrings of the Lord made by fire: for so I am commanded.

14 Also * the shaken breast and the heaue shulder shal ye eat in o a cleane place: ẅ, and thy sonnes, and thy p daughters ẅ thee: for thei are giuen as thy q duetie and thy sonnes duetie, of the peace offrings of the children of Israel.

15 The heaue shulder, and ý shakē breast shal they bring ẅ ý offrings made by fire of ý fat, to shake *it* to and fro before the Lord, and it shalbe thine and thy sonnes ẅ thee by a lawe for euer, as the Lord hathe commanded.

16 ¶ * And Moses soght the goat that was offred for sinne, and lo, it was burnt: therefore he was angry ẅ Eleazar and Ithamar the sonnes of Aaron, ẅ were r left *aliue*, saying,

17 Wherefore haue ye not eaten the sin offring in the holy place, seing it is moste holy? and *God* hathe giuen it you, to beare the iniquitie of the Congregacion to make an atonement for them before the Lord.

18 Beholde, the blood of it was not broght within the holy place: ye shulde haue eaten *it* in the holy place, * as I commāded.

19 And Aaron said vnto Moses, Beholde, this day s haue they offred their sin offring and their burnt offring before the Lord, and suche things *as thou knowest* are come vnto me: if I had eaten ý sin offring to day, shulde it haue bene accepted in the sight of the Lord?

20 So when Moses heard it, he was t content.

CHAP. XI.

Of beastes, fishes and birdes, which be cleane, and which be vncleane.

1 AFter, the Lord spake vnto Moses & to Aaron, saying vnto them,

2 Speake vnto the children of Israel, and say, * These are the beastes ẅ ye a shal eat, among all ý beastes that are on the earth.

m Or, drinke that maketh dronke.

Exod. 29.24

n Or, commisit.

o Or, where is no vncleanes.

p For ý breast and shulders of ý peace offrings might be broght to their families so ý their daughters might eat of them, as also of the offrings of first frutes, the first borne, and the after tambe, reed cha. 22, 12

q Or, right, or portion.

2. Mac. 2.11

r And not consumed as Nadab & Abihu.

Chap. 6, 26

s That, is Nadab, & Abihu.

t Moses bare ẅ his infirmitie considering his great sorow, but dothe not leaue an exāple to forgiue them ý maliciously transgresse the commandement of God.

Gene. 7.2
Deu. 14.4
Act. 10.14

a Or, whereof ye may eat.

earth.

b He noteth foure sortes of beastes: some chewe the cud onely, and some haue onely the fote cleft: others nether chewe the cud nor haue the hoofe cleft: the fourthe bothe chewe the cud and haue the hoofe deuided which may be eaten.

3 Whatsoeuer parteth the b hoofe, and is clouen foted, and chaweth the cud among the beastes, that shal ye eat:

4 But of them that chewe the cud, or deuide the hoofe onely, of them ye shal not eat: as ý camel, because he cheweth the cud, and deuideth not the hoofe, he shalbe vncleane vnto you,

5 Likewise ý conie, because he cheweth the cud & deuideth not the hoofe, he shalbe vncleane to you.

6 Also the hare, because he cheweth the cud, & deuideth not the hoofe, he shalbe vncleane to you.

3.Mac.6,18 7 *And the swine, because he parteth the hoofe and is clouen foted, but cheweth not the cud, he shalbe vncleane to you.

c God wolde that herby for a time thei shulde be discerned as his people from the Gentiles.

8 Of their c flesh shal ye not eat, & their carkeis shal ye not touche: *for* thei shalbe vncleane to you.

9 ¶ These shal ye eat, of all that are in the waters: whatsoeuer hathe finnes & skales in the waters, in the seas, or in the riuers, them shal ye eat.

d As litle fyshe ingendred of ý slime.
e As thei wcome of generacion.

10 But all that haue not fins nor skales in the seas, or in the riuers, of all that d moueth in the waters & of all e liuing things that are in the waters, thei shalbe an abominacion vnto you.

11 Thei, I say, shalbe an abominacion to you: ye shal not eat of their flesh, but shal abhorre their carkeis.

12 Whatsoeuer hathe not fins nor skales in the waters, that shalbe abominacion vnto you.

13 ¶ These shal ye haue also in abominacion among ý foules, thei shal not be eaten: *for* thei are an abominacion, the egle, and the f gosshauke, & the osprey:

a Or, gryphin, as is in the greke.

14 Also the vultur, and the kite after his kinde,

15 And all rauens after their kinde:

16 The ostriche also, & the night crowe, and the f seameawe, and the hauke after his kinde:

b Or, cookow.

17 The litle owle also, and the cormorant, and the great owle.

18 Also the g redshanke and the pelicane, and the swanne:

c Or, porphyrie.

19 The storke also, the heron after his kinde, and the lapwing, and the backe:

20 Also euerie foule that crepeth *and* goeth vpon all foure, suche shalbe an abominacion vnto you.

21 Yet these shal ye eat: of euerie foule that crepeth, *and* goeth vpon all foure which h haue their fete and leggs all of one to leape withall vpon the earth,

d Or, haue no bowings on there fete.
e These were certeine kindes of grashopers, which are not now properly knowen.

22 Of them ye shal eat these, the grashopper after his kinde, and the i solean after his kinde, ý hargol after his kinde, and the hagab after his kinde.

23 But all *other* foules that crepe & haue foure fete, thei *shalbe* abominacion vnto you.

24 For by suche ye shalbe polluted: whosoeuer toucheth their carkeis, shalbe vncleane vnto the euening.

25 Whosoeuer also k beareth of their carkeis, shal wash his clothes, & be vncleane vntil euen.

f Out of the campe.

26 Euerie beast that hathe clawes deuided, and is l not clouen foted, nor cheweth the cud, suche shalbe vncleane vnto you: euerie one that toucheth them, shalbe vncleane.

l Or, hathe not his fote clouen in two.

27 And whatsoeuer goeth vpon his pawes among all maner beastes that goeth on all foure, suche shalbe vncleane vnto you: whoso doeth touche their carkeis shalbe vncleane vntil the euen.

28 And he that beareth their carkeis, shal wash his clothes, and be vncleane vntil the euen: *for* suche shalbe vncleane vnto you.

29 ¶ Also these shalbe vncleane to you among the things that crepe and moue vpon the earth, the weasel, & the mouse, and the m frog, after his kinde:

h The greue frog that sitteth on the bushes.

30 Also the rat, & the lizard, & ý chameleon, and the stelio, and the molle.

m Or, crocadile

31 These shalbe vncleane to you among all that crepe: whosoeuer doeth touche them when thei be dead, shalbe vncleane vntil the euen.

32 Also whatsoeuer anie of the dead carkeises of them doeth fall vpon, shalbe vncleane, whether it be vessel of wood, or raiment, or n skin, or sacke: whatsoeuer vessel it be that is occupied, it shalbe put in the water as vncleane vntil the euen, and *so* be purified.

i As a bottel or bag.

33 But euerie earthen vessel, whereinto anie of them falleth, whatsoeuer is with in it shal be vncleane, and * ye shal breake it.

* Chap.6,28

34 All meat also that shalbe eaten, if anie *suche* water come vpon it, shalbe vncleane: and all drinke that shalbe dronke in all *suche* vessels shalbe vncleane.

35 And euerie thing that their carkeis fall vpon, shalbe vncleane: the fornais or ý pot shalbe broken: *for* thei are vncleane, and shalbe vncleane vnto you.

36 Yet the fountaines and welles where there is plentie of water shal be cleane: but that which o toucheth their carkeises shal be vncleane.

k So muche of the water as toucheth it.

37 And if there fall of their dead carkeis vpon anie sede, which vseth to be sowē, it shal be cleane.

38 But if anie p water be powred vpon ý sede, & there fall of their dead carkeis thereon, it shalbe vncleane vnto you.

l He speaketh of sede, that is layed to stepe before it be sowen.

39 If also anie beast, whereof ye may eat, dye, he that toucheth the carkeis thereof shalbe vncleane vntil the euen.

40 And he that eateth of the carkeis of it, shal wash his clothes and be vncleane vntil the euen: he also that beareth the

carkeis of it, shal wash his clothes, and be vncleane vntil the euen.

41 Euerie creping thing therefore that crepeth vpon the earth shalbe an abominacion, *and* not be eaten.

42 Whatsoeuer goeth vpon the breast, and whatsoeuer goeth vpon all foure, or that hathe manie fete among all creping things that crepe vpon the earth, ye shal not eat of them, for thei shalbe abominacion.

43 Ye shal not pollute your selues with anie thing that crepeth, nether make your selues vncleane with them, nether defile your selues thereby: ye shal not, I say, be defiled by them.

44 For I am the Lord your God: be sanctified therefore, and be [m] holy, for I am holy, and defile not your selues with anie creping thing, that crepeth vpon the earth.

45 For I am the Lord that broght you out of the land of Egypt, to be your God, and that you shulde be holy, for I am holy.

46 This is the lawe of beastes, & of foules, and of euerie liuing thing that moueth in the waters, and of euerie thing that crepeth vpon the earth:

47 That there may be a difference betwene the vncleane and cleane, and betwene the beast that may be eaten, and the beast that oght not to be eaten.

m He sheweth why God did chouse them to be his people, 1. pet. 1, 15.

CHAP. XII.

2 A lawe how women shulde be purged after their deliuerance.

1 AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hathe broght forthe sede, and borne a man childe, she shal be vncleane [a] seuen daies, like as she is vncleane when she is put a parte for her [n] * disease.

(* And in the eight day the foreskin of the *childes* flesh shalbe circumcised)

3 And she shal continue in the blood of her purifiyng thre [b] and thirty daies: she shal touche no [c] halowed thing, nor come in to the [d] Sanctuarie, vntil the time of her purifiyng be out.

4 But if she beare a maide childe, then she shalbe vncleane two [e] wekes, as when she hathe her disease: and she shal continue in the blood of her purifiyng thre score and six daies.

5 Now when the daies of her purifiyng are out, (whether it be for a sonne or for a daughter) she shal bring to ỹ Priest a lambe of one yere olde for a burnt offring and a yong pigeon or a turtle doue for a sin offring, vnto the dore of the [f] Tabernacle of the Congregacion,

6 And the Priest shal offer it before the Lord, & make an atonement for her: so she shal be purged of ỹ issue of her blood. this is the lawe for her that hathe borne a male or female.

7 But if she [o] be notable to bring a lambe she shal bring two * turtles, or two yong pigeons: the one for a burnt offring, and the other for a sin offring: and the Priest shal make an atonement for her: so she shalbe cleane.

a So that her housband for that time colde not resorte to her.
n Or floures. Chap. 15, 19. Luk. 2, 22. Ioh. 7, 22.
b Besides the first seuē daies.
c As sacrifice or suche like.
d That is, into the courte gate, til after fourtie daies.
e Twise so long as if she bare a manchilde.
f Where the burnt offrings were wonte to be offred.
o Ebr. if her hand finde not the worthe of a lambe. Luk. 2, 24.

CHAP. XIII.

2 What considerations the Priest ought to obserue in iudging the leprosie, 29 The blacke spot or skab, 47 And the leprie of the garment.

1 MOreouer the Lord spake vnto Moses, and to Aaron, saying,

2 The man that shal haue in the skin of his flesh a swelling or a skab, or a white spot, so that in the skin of his flesh [a] it be like the plague of leprosie, then he shalbe broght vnto Aaron the Priest, or vnto one of his sonnes the Priests,

3 And the Priest shal loke on the sore in the skin of *his* flesh: if the heere in the sore be turned into white, and the sore seme to be [b] lower then the skin of his flesh, it is a plague of leprosie: therefore the Priest shal loke on him, and [p] pronounce him vncleane:

4 But if the white spot be in the skin of his flesh, and seme not to be lower then the skin, nor the heere thereof be turned vnto white, then the Priest shal shut vp *him that hathe* the plague, seuen daies.

5 After, the Priest shal loke vpon him the seuēth day: & if the plague seme [p] to him to abide stil, and the plague growe not in the skin, the Priest shal shut him vp yet seuen daies more.

6 Then the Priest shal loke on him againe the seuenth day, and if the plague [c] be darke, and the sore growe not in ỹ skin, then ỹ Priest shal [p] pronounce him cleane, *for* it is a skab: therefore he shal wash his clothes, and be cleane.

7 But if ỹ skab growe more in the skin, after that he is sene of the Priest, for to be purged, he shalbe sene of the Priest yet againe.

8 Then the Priest shal consider, and if the skab [q] growe in the skin, then the Priest shal pronounce him [d] vncleane: *for* it is leprosie.

9 ¶ When the plague of leprosie is in a man, he shalbe broght vnto the Priest,

10 And the Priest shal se *him*: & if the swelling *be* white in the skin, and haue made the heere white, & there be raw flesh in the swelling,

11 It is an olde leprosie in the skin of his flesh:

a That it may be suspected to be the leprie.
b That is, shronke in, and be lower then the rest of the skin.
p Ebr. shal pollute him.
p Ebr. in his eies.
c As hauing the skin drawen together, or blackish.
p Ebr. shal clēse him.
q Or, be spred abroade.
d As touching his bodely disease: for his disease was not imputed to him for sin before God, though it were the punishement of sinne.

flesh: and the Priest shal pronounce him vncleane, and shal not shut him vp, for he is vncleane.

12 Also if the leprosie [a] breeke out in ỹ skin, and the leprosie couer all the skin of the plague, from his head euen to his fete, whereſoeuer the Priest loketh,

13 Then the Priest shal consider: and if ỹ leprosie couer all his flesh, he shal pronoūce the plague to be [c] cleane, because it is all turned into whitenes: *ſo* he shal be cleane.

14 But if *there be* rawe flesh on him when he is sene, he shalbe vncleane.

15 For the Prist shal se the rawe flesh, and declare him to be vncleane: *for* the rawe flesh is [f] vncleane, *therefore* it is the leprosie.

16 Or if the rawe flesh change and be turned into white, then he shal come to the Priest,

17 And the Priest shal beholde him: and if the sore be changed into white, then the Priest shal pronounce the plague cleane, *for* it is cleane.

18 ¶ The flesh also in whose skin there is [b] a bile and his healed,

19 And in the place of the bile there be a white swelling, or a white spot some what reddish, it shalbe sene of ỹ Priest.

20 And when the Priest seeth it, if it appeare lower then the skin, and the heere thereof be changed into white, ỹ Priest then shal pronounce him [g] vncleane: *for* it is a plague of leprosie, broken out in the bile.

21 But if the Priest loke on it and there be no white heeres therein, & if it be not lower then the skin, but be darker, then the Priest shal shut him vp seuen daies.

22 And if it spread abroade in the flesh, the Priest shal pronounce him vncleane, *for* it is a sore.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shal declare him to be cleane.

24 ¶ If there be anie flesh, in whose skin there is an hote burning, and the quicke flesh of the burning haue a [h] white spot, some what reddish or pale,

25 Then the Priest shal loke vpon it: and if the heere in that spot be changed into white, and it appeare lower then the skin, it is a leprosie broken out in the burning: therefore the Priest shal pronounce him vncleane: *for* it is the plague of leprosie.

26 But if the Priest loke on it, and there be no white heere in the spot and be no lower then the *other* skin, but be darcker, then the Priest shal shut him vp seuen daies.

27 After the Priest shal loke on him the seuenth day: if it be growen abroade in the skinne, then the Priest shal pronounce him vncleane: *for* it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skin, but is darke, it is a [a] rising of the burning: the Priest shal therefore declare him cleane, for it is ỹ drieng vp of the burning.

29 ¶ If also a man or woman hathe a sore on the head or in the beard,

30 Then the Priest shal se the sore: and if it appeare lower then the skin, and there be in it a smale yelowe [i] heere, thē the Priest shal pronounce him vncleane: *for* it is a blacke spot, and leprosie of the head or of the beard.

31 And if the Priest loke on the sore of the blacke spot, & if it seme not lower then the skin nor haue anie blacke heere in it, then the Priest shal shut vp *him, that hathe* the sore of the blacke spot, seuen daies.

32 After, in the seuenth day the Priest shal loke on the sore: and if the blacke spot growe not, & there be in it no yelowe heere, & the blacke spot seme not lower then the skin,

33 Then he shalbe shauen, but *the place* of the blacke spot shal he not shaue: but the Priest shal shut vp *him, that hathe* the blacke spot, seuen daies more.

34 And the seuenth day the Priest shal loke on the blacke spot: and if the blacke spot growe not in the skin, nor seme lower then ỹ *other* skin then the Priest shal clense him, & he shal wash his clothes, and be cleane.

35 But if the blacke spot growe abroade in the flesh after his clensing,

36 Then the Priest shal loke on it: and if the blake spot growe in the skin, the Priest shal not [k] seke for ỹ yelowe heere, *for* he is vncleane.

37 But if the blacke spot seme to him to abide, and that blacke heere growe therein, the blacke spot is healed, he *is* cleane, and the Priest shal declare him to be cleane.

38 ¶ Furthermore if there be manie white spots in the skin of the flesh of man or woman.

39 Then the Priest shal consider: and if the spots in the skin of their flesh be somewhat darcke and white with all, it is but a white spot broke oute in the skin: *therefore* he is cleane.

40 And the man whose heere is fallen of his head *and* is balde, is cleane.

41 And if his head lose the [l] heere on the fore parte, *and* be balde before, he is cleane.

42 But if there be in the balde head, or in the balde fore heade a white reddish sore, it is a leprosie springing in his balde head, or in his balde forehead.

43 Therefore ỹ Priest shal loke vpon it,

[a] Or, budde.

[c] For it is not that contagious leprie that infecteth, but a kinde of skirfe, which hathe not the flesh rawe as the leprosie.

[f] That is, declareth that the flesh is not soūde, but is in dāger to be leprous.

[b] Or, impostume.

[g] None were exempted, but if ỹ priest pronouced him vncleane, he was put out from among the people: as appeareth by Marie the prophetesse, Nomb. 12, 14, & by King Ozias. 2. Chro. 26, 20

[h] If he haue a white spot in that place, where that burning was, & was after healed.

[a] Or, swelling.

[i] Which was not wont to be there: or els smaler then in any other parts of the body.

[k] He shal not care whether ỹ yelowe heere be there, or no.

[l] By sickenes, or anie other inconuenience.

and if the rising of the sore be white reddish in his balde head, or in his balde fore head, appearing like leprosie in the skin of the flesh,

44 He is a leper and vncleane: *therefore* the Priest shal pronounce him altogether vncleane: *for* the sore *is* in his head.

45 The leper also in whome the plague is, shal haue his clothes [m] rent, and his head bare, and shal put a couering vpon his [n] lippes, and shal crye, *I am* vncleane, *I am* vncleane.

46 As long as the disease *shalbe* vpon him, he shalbe polluted, *for* he is vncleane: he shal dwel alone, *without ỹ campe shal* his habitacion *be*.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a wollen garment or a linen garment,

48 Whether it be in the warpe or in the woofe of linen or of wollen, ether in a skin or in anie thing made of skin,

49 And if the sore be grene or some what reddish in the garment or in the skin, or in the warpe, or in the woofe, or in anie thing that is made of [o] skin, it is a plague of leprosie & shalbe shewed vnto the Priest.

50 Then the Priest shal se the plague and shut vp *it that hathe* the plague, seuen daies,

51 And shal loke on the plague the seuenth day: if the plague growe in the garment or in the warpe, or in the woofe, or in the skin or in anie thing that is made of skin, that plague *is* a freating leprosie and vncleane.

52 And he shal burne the garment, or ỹ warpe, or the woofe, whether it be wollen or linen, or anie thing that is made of skin, wherein the plague is: for it is a freating leprosie, *therefore* it shalbe burnt in the fire.

53 If the Priest yet se that the plague [p] growe not in the garment, or in the woofe, or in whatsoeuer thing of skin it be,

54 Then the Priest shal commande them to wash the thing wherein the plague is, and he shal shut it vp seuen dayes more.

55 Againe the Priest shal loke on the plague, after it is washed: and if the plague haue not chaged his [q] colour, thogh the plague spred no further, it is vncleane: thou shalt burne it in the fire, *for* it is a freat inwarde, [r] whether *the spot* be in the bare place of the whole, or in parte thereof.

56 And if the Priest se that the plague be darker, after that it is washed, he shal cut it out of the garment, or out of the skin, or out of the warpe, or out of the woofe.

57 And if it appeare stil in the garment or in the warpe, or in ỹ woofe, or in anie thing made of skin, it is a spreading *leprie*: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment or the warpe, or the woofe, or whatsoeuer thing of skin it be, if the plague be departed there from, thē shal it be washed [s] the seconde time, and be cleane.

59 This is the lawe of the plague of leprosie in a garment of wollen or linen, or in the warpe, or in the woofe, or in anie thing of skin, to make it cleane or vncleane.

CHAP. XIIII.

3 The clensing of the leper, 34 And of the house that he is in.

1 And the Lord spake vnto Moses, saying,

2 *This is the [a] lawe of the leper in the day of his clensing: that is, he shalbe broght vnto the Priest,

3 And the Priest shal go out of the campe, and the Priest shal consider *him*: and if the plague of leprosie be healed in the leper.

4 Then shal the Priest commande to take for *him* that is clensed, two [h] sparowes aliue and [b] cleane, and ceder wood and a skariet *lace*, and hyssope.

5 And the Priest shal commande to kil one of the birdes ouer [c] pure water in an earthen vessel.

6 After, he shal take the liue sparowe with the cedar wood, and the skarlet *lace*, and the hyssope, and shal dip them and the liuing sparowe in the blood of the sparowe slaine, ouer the pure water,

7 And he shal sprinkle vpon him, that must be clensed of his leprosie, seuen times, and clense him, & shal [d] let go the liue sparowe into the broade field.

8 Then he that shalbe clensed, shal wash his clothes, and shaue of all his heere, and wash him selfe in water, so he shalbe cleane: after that shal he come into the hoste, but shal tarie without his tent seuen dayes.

9 So in the seuenth day he shal shaue of all his heere *both* his head, & his beard, and his eie browes: euen all his heere shal he shaue, & shal wash his clothes and shal wash his flesh in water: so he shalbe cleane.

10 Then in the eight day he shal take two he lambes without [e] blemish, and an ewe lambe of an yere olde without blemish, and thre tenth deales of fine floure for a meat offring, mingled with oyle, [f] and a pinte of oyle.

11 And the Priest that maketh him cleane shal bring ỹ man which is to be made cleane, and those things, before the Lord, at ỹ dore of the Tabernacle of ỹ Congre-

m In signe of sorowe and lamentacion.
n Ether in token of mourning, or for feare of infecting others.
Numb. 5, 2. 2. king. 15, 5.
o Whether it be garmēt, vessel, or instrument.
p But abide stil in one place, ever. 57
q But remaine as it did before.
r Or whether it be in anie bare place before or behinde.
s To the intēt he might be sure that the leprosie was departed and that all occasion of infection might be taken away.
Mat. 8, 1. mar. 1, 40. luk. 5, 12.
a Or the ceremonie which shalbe vsed in his purgation.
h *Or, litle birdes.*
b Of birdes which were permitted to be eaten.
c Running water, or of the fountaine.
d Signifiieing that he that was made cleane, was set at libertie, and restored to ỹ cōpanie of others.
e Which hath no imperfectiō in anie meber.
f This measure in Ebrewe is called, log, and conteineth six eggs in measure.

Congregacion.
12 Then the priest shal take one lambe, & offer him for a trespasse offring, and
Exod.29,24 the pinte of oyle, and * shake them to & fro before the Lord.
13 And he shal kil the lambe in the place where the sinne offring & the burnt offring are slaine, *euen* in the holy place: for as the * sin offring is the Priests, *so* is the trespasse offring *for* it is moste holy.
Chap.7,1
14 So the Priest shal take of the blood of the trespasse offring, and put it vpon the lap of the right eare of him that shalbe clensed, and vpon the thumbe of his right hand, and vpon the great toe of his right fote.
15 The Priest shal also take of the pinte of oyle, and powre it into the palme of his left hand.
16 And the Priest shal dip his "right finger in the oyle that is in his left hād, & sprinkle of the oyle with his finger seuen times before the Lord.
" Ebr. the finger of his right hand.
17 And of the rest of the oyle that is in his hand, shal the Priest put vpon the lap of the right eare of him that is to be clensed, & vpō the thumbe of his right hand, & vpon the great toe of his right fote, " where the blood of the tresp as offring *was put*.
" Ebr. vpon the blood of the tresp as offring
18 But the remnant of the oyle that is in ỹ Priestes hand, he shal powre vpon the head of him that is to be clensed: so the Priest shal make an atonement for him before the Lord.
19 And the Priest shal offer ỹ sin offring and make an atonement for him that is to be clensed of his vnclennes: then after shal he kil the burnt offring.
20 So the Priest shal offer the burnt offring and the meat offring vpon the altar: and the Priest shal make an atonement for him: so he shal be cleane.
" Ebr. his hād can not take it.
21 But if he be poore, & "not able, then he shal bring one lambe for a trespas offring to be shaken, for his reconciliation, & g tēth deale of fine floure mingled with oyle, for a meat offring, with a pinte of oyle.
g Which is an omer, read, Exod.16,16
22 Also two turtle doues, or two yong pigeons, as he his able, whereof the one shalbe a sin offring, & the other a burnt offring,
23 And he shal bring them the eight day for his clensing vnto the Priest at the dore of Tabernacle of the Congregacion before the Lord.
24 Then the Priest shal take the lambe of the trespas offring, and the pinte of oyle, and the Priest shal[h] shake them to and fro before the Lord.
h Or shal offre them as the offring that is shaken to and fro.
25 And he shal kil the lambe of the trespas offring, & the Priest shal take of ỹ blood of the trespas offring, and put it vpon the lap of his right eare that is to be clensed, and vpon the thumbe of his right hand, & vpon the great toe of his right fote.
26 Also ỹ Priest shal powre of the oyle into the palme of his owne "left hand.
" Ebr. in to the palme of the Priests left hand.
27 So the Priest shal with his right finger sprinkle of the oyle that is in his left hand, seuen times before the Lord.
28 Then the Priest shal put of the oyle that is in his hand, vpon the lap of the right eare of him that is to be clensed, and vpon the thumbe of his right hand, and vpon the great toe of his right fote: vpon the place "of the blood of the tresp as offring.
" Or, where the blood of the tresp as offring was put. as ver.17
29 But the rest of the oyle that is in the Priests hand, he shal put vpon the head of him that is to be clensed, to make an atonement for him before the Lord.
30 Also he shal present one of the turtle doues, or of the yong pigeons, [i] as he is able:
i Whether of them he can get.
31 Suche, I say, as he is able, the one for a sin offring, and the other for a burnt offring "with ỹ meat offring: so the Priest shal make an atonement for him that is to be clensed before the Lord.
" Or, besides the meat offring.
32 This is the [k] lawe of him which hathe the plague of leprosie, who is not able in his clensing *to offre the whole*.
k This ordre is appointed for the poore man.
33 ¶ The Lord also spake vnto Moses and to Aaron, saying,
34 When ye be come vnto ỹ land of Canaan which I giue you in possession, if I [l] send the plague of leprosie in an house of the land of your possession,
l This declareth that no plague nor punishement commeth to man without godes prouidence and his sending.
35 Thē he that oweth the house, shal come and tel the Priest, saying, Me thinke there is like a plague *of leprosie* in ỹ house.
36 Then the Priest shal commande them to empty the house before the Priest go into it to se the plague, that all that is in the house be not made vncleane, and then shal the Priest go in to se the house,
37 And he shal marke the plage: and if the plague *be* in the walles of the house, and that there be "depe spots, greniſh or reddish, which seme to be lower thē the wall,
" Or, blacknes. or hollow strakes.
38 Then the Priest shal go out of ỹ house to the dore of ỹ house, and shal cause to shut vp the house seuen daies.
39 So the Priest shal come againe the seuēth day: and if he se that the plague be increased in the walles of the house,
40 Then the Priest shal commāde them to take away the stones wherein ỹ plague *is*, and they shal cast thē into a [o] foule place without the citie.
" Or, polluted.
41 Also he shal cause to scrape the house within round about, and powre ỹ dust, that they haue pared of, without the citie in [m] an vncleane place.
m Where carions were cast, and other filth that the people might not be there with infected.
42 And they shal take other stones, and

put them in the places of those stones, and shal take other mortar, to plaister the house with.

43 But if the plague come againe & breake out in the house, after that he hathe taken away the stones, & after that he hathe scraped and plaistred the house,

44 Then the Priest shal come and see: & if the plague groxe in the house, it is a freating leprosie in the house: it is *therefore* vncleane.

45 And he shal [n] breake downe the house, with the stones of it, and the timber thereof, and all the [n] mortar of the house, and he shal carie them out of the citie vnto an vncleane place.

46 Moreouer he that goeth into ý house, all the while that it is shut vp, he shalbe vncleane vntil the euen.

47 He also that slepeth in the house shal wash his clothes: he likewise that eateth in the house, shal wash his clothes.

48 But if the Priest shal come & se, that the plague hathe spred no further in the house, after the house be plaistered, the Priest shal pronounce that house cleane, for the plague is healed.

49 Then shal he take to purifie ý house, two sparowes and cedar wood, [o] and skarlet *lace*, and hyssope.

50 And he shal kil one sparowe ouer pure water in an earthen vessel,

51 And shal take the cedar wood, & the hyssope, & the skarlet *lace* with the liue sparowe, and dip them in the blood of ý slaine sparowe, and in the pure water, & sprinkle the house seuen times:

52 So shal he clense the house with the blood of the sparowe and with the pure water, and with the liue sparowe, & with the cedar wood, and with the hyssope, & with the skarlet *lace*.

53 Afterwarde he shal let go the liue sparowe out of the [p] towne into the [p] broade fieldes: so shal he make atonement for the house, and it shalbe cleane.

54 This is the lawe for euerie plague of leprosie and * blacke spot,

55 And of the leprosie of the garment, & of the house,

56 And of the [q] swelling, & of the skab, and of the white spot.

57 This is the lawe of the leprosie, to teache [r] when *a thing* is vncleane, & when it is cleane.

CHAP. XV.

1 9. The maner of purging the vncleane issues bothe of men and women. 31 The children of Israel must be separate from all vncleanes.

1 MOreouer the Lord spake vnto Moses, & to Aaron, saying,

2 Speake vnto the children of Israel, & say vnto them, Whosoeuer hathe an issue from his [s] flesh, *is* vncleane, *because* of his issue.

3 And this shalbe his vncleannes in his issue: *when* his flesh auoideth his issue, or if his flesh be stopped from his issue, this is his [t] vncleannes.

4 Euerie bed whereon he lieth that hathe the issue, shalbe vncleane, & euerie thing whereon he sitteth, shalbe vncleane.

5 Whosoeuer also toucheth his bed, shal wash his clothes, and wash him selfe in water, and shalbe vncleane vntil the euen.

6 And he that sitteth on anie thing, whereon he sate that hathe the issue, shal wash his clothes & wash him selfe in water, & shal be vncleane vntil the euen.

7 Also he that toucheth the flesh of him that hathe ý issue, shal wash his clothes, and wash him selfe in water, and shalbe vncleane vntil the euen.

8 If he also, that hathe the issue, spit vpon him that is cleane, [c] he shal wash his clothes, and wash him selfe in water, & shalbe vncleane vntil the euen.

9 And what [d] saddle soeuer he rideth vpon, that hathe ý issue, shalbe vncleane.

10 And whosoeuer toucheth anie thing ý was vnder him, shalbe vncleane vnto the euen: & he that beareth those *things*, shal wash his clothes, and wash him selfe in water, and shal be vncleane vntil the euen.

11 Likewise whomesoeuer he toucheth that hathe the issue (and hathe not washed his hands in water) shal wash his clothes and wash him selfe in water, & shalbe vncleane vntil the euen.

12 *And the vessel of earth that he toucheth, which hathe the issue, shalbe broken: and euerie vessel of wood shalbe rinsed in water.

13 But if he that hathe an issue be [e] clensed of his issue, then shal he count him seuen daies for his clensing, and wash his clothes, and wash his flesh in pure water: so shal he be cleane,

14 Then the eight day he shal take vnto him two turtle doues or two yong pigeons, and come before the Lord at the dore of ý Tabernacle of the Congregacion, & shal giue them vnto the Priest.

15 And the Priest shal make of the one of them a sinne offring, & of the other a burnt offring: so the Priest shal make an atonement for him before the Lord, for his issue.

16 Also if anie mans issue of sede departe from him, he shal wash all his [f] flesh in water, and be vncleane vntil the euen.

17 And euerie garment and euerie skin whereupon shalbe issue of sede, shalbe euen washed with water, & be vncleane vnto the euen,

18 If he that hathe an issue of sede, do lie with a woma, thei shal bothe wash themselues

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a That is, he shal commaude into be pulled downe, as ver. 40.

n Or, *dust*.

o It seemeth ý this was a lace or string to binde the hyssope to the wood, & so was made a sprinkle: the Apostle to the Ebrewes calleth it scarlet wolle, Ebr. 9. 19.

p *Ebr. citie.*

p *Ebr. on the face of the field. Chap. 13. 30*

q Or, *rising*.

r *Ebr. in the day of the vncleane, and in the day of the cleane.*

s Whose sede ether in sleping, or els of weakenes of nature issueth at his secret parte.

t Or the thing wherefore he shal be vncleane.

c On whome the vncleane man spat.

d The worde signifieth euerie thing where on a man rideth.

Chap. 6. 28

e That is, be restored to his olde state, and be healed thereof.

f Meaning all his bodie.

selues with water, and be vncleane vntil the euen.

19 ¶ Also when a woman shal haue an issue, *and* her issue in her [f] flesh shalbe blood, she shalbe put aparte seuen daies: and whosoeuer toucheth her, shalbe vncleane vnto the euen.

20 And whatsoeuer she lieth vpon in [g] her separacion, shalbe vncleane, and euerie thing that she sitteth vpon, shalbe vncleane.

21 Whosoeuer also toucheth her bed, shal wash his clothes, and wash him selfe with water, and shal be vncleane vnto the euen.

22 And whosoeuer toucheth anie thing that she sate vpon, shal wash his clothes, and wash him selfe in water, and shalbe vncleane vnto the euen:

23 So that whether he touche her bed, or anie thing whereon she hathe sit, he shalbe vncleane vnto the euen.

24 And if a man lie with her, and *the floures* of her separacion [h] touche him, he shalbe vncleane seuen daies, and all the whole bed whereon he lieth, shalbe vncleane.

25 Also when a womans issue of blood runneth long time besides the time of her "floures, or when she hathe an issue, longer them her floures, all the daies of the issue of her vnclennes she shalbe vncleane, as in the time of her floures.

26 Euerie bed whereon she lieth (as long as her issue lasteth) shalbe to her as her [i] bed of her separacion: and whatsoeuer she sitteth vpon, shalbe vncleane, as her vnclennes when she is put aparte.

27 And whosoeuer toucheth these *things*, shalbe vncleane, & shal wash his clothes, and wash him selfe in water, & shalbe vncleane vnto the euen.

28 But if she be clensed of her issue, then she shal [k] counte her seuen daies, & after, she shalbe cleane.

29 And in the eight day she shal take vnto her two turtles or two yong pigeons, and bring them vnto the Priest at the dore of the Tabernacle of the Congregacion.

30 And the Priest shal make of the one a sinne offring, and of the other a burnt offring, & the Priest shal make an atonement for her before the Lord, for ỹ issue of her vnclennes.

31 Thus shal ye [l] separate ỹ children of Israel from their vnclēnes, that thei dye not in their vnclennes, if thei defile my Tabernacle that is among them.

32 This is the lawe of him that hathe an issue, & of him from whome goeth an issue of sede whereby he his defiled:

33 Also of her that is sicke of her floures, & of him ỹ hathe a running issue, whether it be man or woman, & of him that lieth with her which is vncleane.

CHAP. XVI.

2 The Priest might not all times come into the moste holy place. 8 The scape goat. 14 The purging of the Sanctuarie. 17 The clensing of the Tabernacle. 21 The Priest confesseth the sinnes of the people. 29 The feast of clensing sinnes.

1 FVrthermore the Lord spake vnto Moses, * after the death of the two sonnes of Aaron, when thei came *to offer* before the Lord, and dyed:

2 And the Lord said vnto Moses, Speake vnto Aaron thy brother, *that he come not at [a] all times in to the Holy place within the vaile, before the Merciseat, which is vpon the Arke, that he dye not: for I wil appeare in the cloude vpon the Merciseat.

3 After this *sort* shal Aaron come into ỹ Holy place: *euen* with a yong bullocke for a sinne offring, & a ram for a burnt offring.

4 He shal put on the holy linen coat and shal haue linen breches vpon his "flesh, and shalbe girded with a linen girdel, & shal couer his head with a linen mitre: these are the holy garments: therefore shal he wash his flesh in water, when he doeth put them on.

5 And he shal take of the Congregacion of the children of Israel, two he goates for a sinne offring, and a ram for a burnt offring.

6 Then Aaron shal offer ỹ bullocke for his sinne offring. * & make an atonemēt for him selfe, and for his house.

7 And he shal take the two he goates, & present them before the Lord at the dore of the Tabernacle of the Congregacion.

8 Then Aaron shal cast lots ouer ỹ two he goates: one lot for the Lord, and the other for the [b] Scape goat.

9 And Aaron shal offer the goat, vpon which the Lords lot shal fall, and make him a sinne offring.

10 But the goat, on which ỹ lot shal fall to be the Scape goat, shalbe presented aliue before the Lord, to make reconciliacion by him, & to let him go (as a Scape goat) into the wildernes.

11 Thus Aaron shal offer the bullocke for his sinne offring, and make a reconciliation for him selfe, and for his house, and shal kil the bullocke for his sinne offring.

12 And he shal take a censer ful of burning coles from of the Altar before the Lord, and his handful of swete incens beaten small, and bring *it* within the [c] vaile.

13 And shal put the incens vpon the fire before the Lord, that the "cloude of the incens may couer the Merciseat that

Chap.10,1

Exod.30,10 ebr.9,7

a The hie priest entred into the Holiest of all but once a yere, euen in the moneth of September.

"Or, priuities.

Ebr.9,7

b In Ebrewe it is called Azazel, which some say is a mountaine nere Sinai whether this goat was sent: but rather it is called the scape goat because he was not offred, but sent into the desert, as vers.21.

c The Holiest of all.

"Or, the smoke.

f Or, secret parte.

g That is, whē she hathe her floures, whereby she is separat from her housbaad, from the tabernacle and from touching of anie holy thing.

h If anie of her vnclennes did onely touche him in the bed: for els the man that companyed with suche a woman shulde dye. Chap.20,18

"Ebr. reparacion.

i Shalbe vncleane as the bed whereō she lay whē she had her natural disease.

k After the time that she is recouered.

l Seing that God requireth of his, puritie and clennes: we can not be his, except our filth and sinnes be purged with ỹ blood of Iesus Christ.

Or, Arke.

is vpon [h] the Testimonie: so he shal not dye.

Ebr. 1,13: & 10,4

14 And he shal *take of the blood of the bullocke, * and sprinkle it with his finger vpon the Merciseat [d] Eastward: and before the Merciseat shal he sprinkle of the blood with his finger seuen times.

Chap. 4,6

d That is, on the side which was toward the people: for the head of the Sanctuarie stode Westward.

15 ¶Then shal he kil the goat that is the peoples sinne offring, & bring his blood within the vaile, & do with that blood, as he did with the blood of the bullocke, & sprinkle it vpon the Merciseat, & before the Merciseat.

16 So he shal purge the Holy place from the vnclennes of the children of Israel, & from their trespasses of all their sinnes: so shal he do also for the Tabernacle of the Congregacion [e] placed with them, in the middes of their vnclennes.

e placed amog them which are vncleane.

17 *And there shal be no man in the Tabernacle of the Congregacion, when he goeth in to make an atonement in ý Holy place, vntil he come out, & haue made an atonement for him selfe, and for his houshold, and for all the Congregacion of Israel.

Luk. 1,10,17

18 After, he shal go out vnto the [f] Altar that is before the Lord, & make a reconciliation vpon it, & shal take of the blood of the bullocke, and of the blood of the goat, and put it vpon the hornes of the Altar round about:

f Where vpon the swete incese & perfume was offred.

19 So shal he sprinkle of the blood vpon it with his finger seuen times, & clense it, and halowe it from the vnclennes of the children of Israel.

20 ¶Whē he hathe made an end of purging, the Holy place, & the Tabernacle of the Congregacion, and the altar, then he shal bring the liue goat:

21 And Aaron shal put bothe his hands vpon the head of the liue goat, & confesse ouer him all the iniquities of the children of Israel, & all their trespasses, in all their sinnes, putting them [g] vpon the head of the goat, and shal send *him* away (by the hand of a man appointed) into the wildernes.

g Herein this goat is a true figure of Iesus Christ, who beareth the sinnes of the people, Isa. 53.4

22 So the goat shal beare vpon him all their iniquities into [n] the land that is not inhabited, and he shal let the goat go into the wildernes.

n *Ebr. the land of separacion.*

23 After, Aaron shal come into the Tabernacle of the Congregacion, and put of the linen clothes, which he put on when he went into the Holy place, & leaue them there.

24 He shal wash also [h] flesh with water in [i] the Holy place, & put on his owne raiment, and come out, and make his burnt offring, and the burnt offring of the people, and make an atonement for him self, and for the people.

h In the court where was the Lauer, Exod. 30,18.

i Where was the Tisri, & answereth to parte of September and parte of October.

25 Also the fat of the sinne offring shal he burne vpon the Altar.

26 And he that caryed forthe the goat, *called* the Scape goat, shal wash his clothes, and wash his flesh in water, and after that shal come into the hoste.

27 Also the bullocke for ý sinne offring, and the goat for the sinne offring (whose blood was broght to make a reconciliacion in the Holy place) shal one *cary out without the hoste to be burnt in the fire, with their skins, & with their flesh, and with their doung.

Chap. 6,30 Ebr. 13,11

28 And he that burneth them shal wash his clothes, and wash his flesh in water, and afterwarde come into the hoste.

29 ¶So this shalbe an ordinance for euer vnto you: the tenth *day* of the [i] seuenth moneth, ye shal [k] humble your soules, & do no worke at all, whether it be one of the same countrey or a stranger that soiourneth among you.

k Meaning by abstinence and fasting.

30 For that *day shal the Priest make an atonement for you to clense you: ye shal be cleane from all your sinnes before ý Lord.

Chap. 23,7

31 This shalbe a [l] Sabbath of rest vnto you, and ye shal humble your soules, by an ordinance for euer.

l Or a rest ẅ ye shal kepe moste diligently.

32 And ý Priest [m] whome he shal anoint, and whome he shal consecrate (to minister in his fathers stede) shal make the atonement, & shal put on the linen clothes & holy vestements,

m Whome the priest shal anoint by Gods commandment to succede in his fathers rome.

33 And shal purge the holy Sanctuarie and the Tabernacle of the Congregacion, & shal clense the Altar, & make an atonement for the Priests and for all the people of the Congregacion.

34 And this shalbe an euerlasting ordinance vnto you, to make an atonement for the children of Israel for all their sonnes * once a yere: and as the Lord commanded Moses, he did.

Exod. 30,10 Ebr. 9,7

CHAP. XVII.

4 All sacrifices muste be broght to the dore of the Tabernacle. 7 To deuils may they not offer. 10 They may not eat blood.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, & to all the children of Israel, and say vnto them, This is the thing which the Lord hathe [a] commanded, saying,

a Lest they shulde practise that idolatrie, which they had learned among the Egyptians.

3 Whosoeuer *he be* of the house of Israel that [b] killeth a bullocke, or lambe, or goat in the hoste, or that killeth it out of the hoste,

b To make a sacrifice or offring there of.

4 And bringeth it not vnto the dore of the Tabernacle of ý Congregacion to offer an offring vnto the Lord before ý Tabernacle of the Lord, [c] blood shalbe imputed vnto that man: he hathe shed blood, wherefore that man shalbe cut of from among his people.

c I do asmuch abhorre it as though he had killed a man, as Isa. 66,3

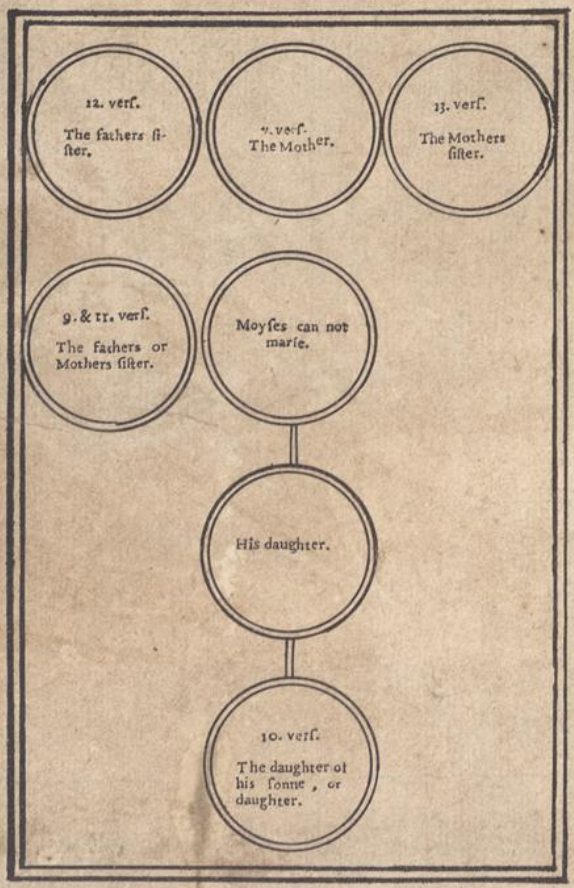
5 Therefore

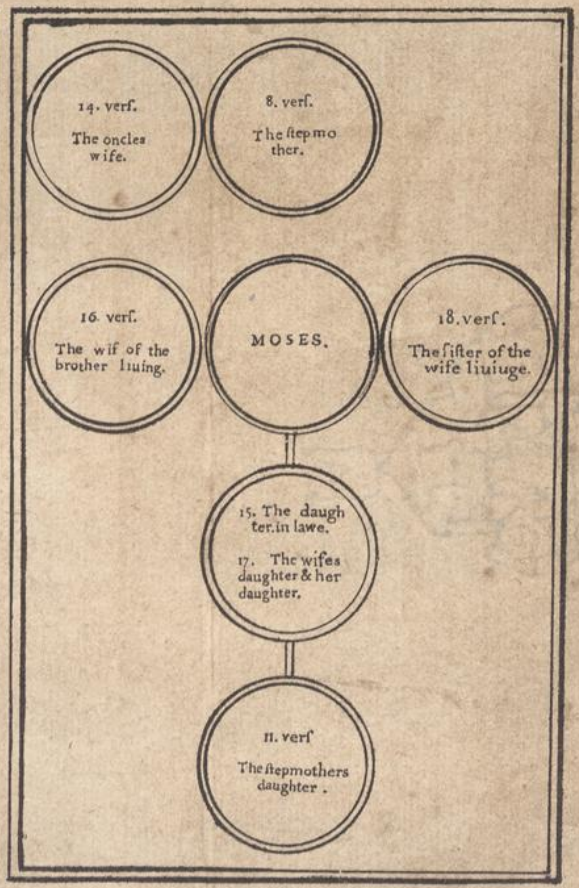
THIS FIGVRE IS TO BE PLACED AT THE

XVIII. Chap. of Leuiticus.

Degrees of consanguinitie which do hindre mariage according as it is Written in the 18. Chap. of Leuit.

Degres of affinitie that hindre mariage they ar written in the 18. Chap. of Leuiticus.





As Moyſes cannot contracte matrimonie with the women that ar ſo of kinde to him as is aboue ſpecified, ſo alſo cannot Marie his ſiſter mary with the men that ar in the like degree. Note alſo, that beſides the perſones here ſpecified there ar alſo ment thoſe that aſcende or deſcende of the ſame line, be it of blood or kindred.

5 Therefore the children of Israel shal bring their offrings, ẏ they wolde offer[d] abroad in the field, and present the vnto the Lord at the dore of the Tabernacle of the Congregacion by the Priest, & offer them for peace offrings vnto the Lord.

6 Then the Priest shal sprinkle the blood vpon the altar of the Lord before ẏ dore of the Tabernacle of the Congregacion, and burne the fat for a* swete sauour vnto the Lord.

7 And thei shal no more offer their offrings vnto[e] deuils, after whome they haue gone a[f] whoring: this shalbe an ordinance for euer vnto them in their generacions

8 ¶ Also thou shalt say vnto them, Whosoeuer *he be* of the house of Israel, or of the strangers which soiourne among them, that offreth a burnt offring or sacrifice,

9 And bringeth it not vnto the dore of the Tabernacle of the Congregacion to offer it vnto the Lord, euen that man shal be cut of from his people.

10 ¶ Likewise whosoeuer *he be* of the house of Israel, or of the strangers that soiourne among them that eateth anie blood, I wil euen set[g] my face against ẏ person ey eateth blood, & wil cut him of from among his people:

11 For ẏ life of the flesh is in the blood, & I haue giuen it vnto you *to offer* vpon the altar, to make an atonemẽt for your soules: for this blood shal make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shal eat blood, nether the stranger that soiourneth among you, shal eat blood.

13 Moreouer whosoeuer *he be* of the children of Israel, or of the strangers that soiourne among them, which by hunting taketh anie beast, or foule that maie be[h] eaten, he shal powre out the blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is *ioyned* with his life: therefore I said vnto the children of Israel, * Ye shal eat the blood of no flesh: for the life of all flesh is the blood thereof: whosoeuer eateth it shal be cut of.

15 And euerie persone ẏ eateth it which dyeth *alone*, or that which is torne *with beastes*, whether it be one of the same countrey or a stranger, he shal bothe wash his clothes, & washe him selfe in water, & be vncleane vnto the euen: after he shalbe[n] cleane.

16 But if he wash *them* not, nor wash his flesh, then he shal beare[o] his iniquitie.

CHAP. XVIII.

3 The Israelites ought not to follow the maners of the Egyptians and Canaanites. 6 The mariages that are vnlauful.

1 AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the[a] doings of the lãd of Egypt, wherein ye dwelt, shal ye not do: & after the maner of the land of Canaan, whither I wil bring you, shal ye not do, nether walke in their ordinances,

4 *But* do after my iudgements, & kepe mine ordinances, to walke therein: I am the Lord your God.

5 Ye shal kepe therefore my statutes, and my iudgements, * which if a man do, he shal then liue in them: [b] I am the Lord.

6 ¶ None shal come nere to anie of the kinred of his flesh to[c] vncouer *her* shame: I am the Lord.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: *for* she is thy mother, thou shalt not discouer her shame.

8 * The shame of thy fathers [d] wife shalt thou not discouer: *for* it is thy fathers shame.

9 Thou shalt not discouer the shame of thy [e] sister, daughter of thy father, or the daugther of thy mother, whether she be borne at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy [f] shame.

11 The shame of thy fathers wiues daughter, begotten of thy father (*for* she is thy sister) thou shalt not, I *say*, discouer her shame.

12 * Thou shalt not vncouer the shame of thy fathers sister: *for* she is thy fathers kinswoman.

13 Thou shalt not discouer the shame of thy mothers sister: for she is thy mothers kinswoman.

14 * Thou shalt not vncouer the shame of thy [g] fathers brother: *that is*, thou shalt not go into his wife, *for* she is thine [''] aunte.

15 * Thou shalt not discouer the shame of thy daughter in lawe *for* she is thy sonnes wife: *therefore* shalt thou not vncouer her shame.

16 * Thou shal not discouer the shame of thy [h] brothers wife: *for* it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife & of her daughter, nether shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame: *for* they are *thy* kinsfolkes, & it were wickednes.

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d Where soeuer they were moued w̃ folish deuotio to offre it

Exod. 29, 18. Chap. 4, 31

e Meaning what soeuer is not ẏ true God, 1 Co. 10. 20. psal. 95, 5.

f For idolatrie is spiritual whordome, because faith toward God is broken.

g I wil declare my wrath by taking vengeãce on him, as Chap. 20, 3

h Which ẏ lawe permitteth to be eatẽ, because it is cleane.

Gen. 9. 5

i *Or, liuing creature.*

k *Or, counted cleane.*

l *Or, him selfe*

m *Or, the punishement of his sinne.*

a Ye shal preserue your selues from these abominations following wẏ Egyptians and Canaanites vse,

Exod. 20, 18. rom. 10, 5. gala 3, 12

b And therefore ye ought to serue me alone, as my people.

c That is, to lie w̃ her, though it be vnder title of mariage. *Chap. 20, 11*

d Which is thy stepmother.

e Either by father or mother borne in mariage or otherwise

f Thei are her children whose shame thou hast vncouered.

Chap. 20, 12

g Or, father.

Chap. 20, 20

g Which thine vncle doeth discouer.

'' *Eb thy fathers brothers wife.*

Chap. 20, 12

Chap. 20, 21

h Because the idolatres, amõg whome Gods people had dwelt & shulde dwel, were giuen to these horrible incests God chargeth his to beware of the same.

18 Also thou shalt not take a wife ẏ her sister, during her life, to i vexe *her*, in vncouering her shame vpon her.

19 *Thou shalt not also go vnto a woman to vncouer her shame, as long as she is put k aparte for her disease.

20 Moreouer thou shalt not giue *thy* selfe to thy neighbours wife by carnal copulation, to be defiled with her.

21 *Also thou shalt not giue thy "childrē to offer *them* vnto l Molech, nether shalt thou defile the Name of thy God: *for* I am the Lord.

22 Thou shalt not lie with the male as one lieth with a woman: *for* it is abominacion.

23 * Thou shalt not also lie ẏ anie beast to be defiled there ẏ, nether shal anie woman stand before a beast, to lie downe thereto: *for* it is abominacion.

24 Ye shal not defile your selues in anie of these things: for in all these the nacions are defiled, which I wil cast out before you:

25 And the land is defiled: therefore I wil m visit the wickednes thereof vpon it, and the land n shal vomet out her inhabitants.

26 Ye shal kepe therefore mine ordinances, and my iudgements, and commit none of these abominacions, *aswel* he ẏ is of the same countrey, as the stranger that soiourneth among you.

27 (For all these abominacions haue the men of the land done, which were before you, and the land is defiled:

28 And shal not the land spue you out if ye defile it, as it o spued out the people ẏ were before you?)

29 For whosoeuer shal cōmit anie of these abominacions, the persones that do so, shall p be cut of from among their people.

30 Therefore shal ye kepe mine ordinances that ye do not anie of the abominable customes, which haue bene done before you, and that ye defile not your selues therein: *for* I am ẏ Lord your God.

CHAP. XIX.

1 A repetition of sondrie lawes and ordinaces

1 AND the Lord spake vnto Moses, saying,

2 Speake vnto all the Congregacion of the childrē of Israel, and say vnto them, *Ye shal be q holy, for I the Lord your God *am* holy.

3 ¶ Ye shal feare euerie man his mother & his father, and shal kepe my Sabbaths: *for* I am the Lord your God.

4 ¶ Ye shal not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 ¶ And whē ye shal offer a peace offring vnto the Lord, ye shal offer it r frely.

6 *It shalbe eaten the day ye offer it, or on the morowe: & that which remaineth vntil the third day, shal be burnt in the fire.

7 For if it be eaten the third day, it shalbe vncleane, it shal not be s accepted.

8 Therefore he that eateth it, shal beare his iniquitie, because he hathe defiled the halowed thing of the Lord, and that persone shal be cut of from his people.

9 ¶ *When ye reape the harueſt of your land, ye shal not reape euerie corner of your field, nether shalt thou gather the t glainings of thy harueſt.

10 Thou shalt not gather the grapes of thy vineyarde *cleane*, nether gather euerie grape of thy vineyarde, *but* thou shalt leaue them for the poore and for ẏ stranger: I am the Lord your God.

11 ¶ Ye shal not steale, nether u deale falsely, nether lie one to another.

12 ¶ *Also ye shal not sweare by my Name falsely, nether shalt thou defile the Name of thy God: I am the Lord.

13 ¶ Thou shalt not do thy neighbour x wrong, nether robbe *him*. * The workemans hire shal not abide with thee vntil the morning.

14 ¶ Thou shalt not curse the deafe, * nether put a stumbling blocke before the blinde, but shalt feare thy God: I am the Lord.

15 ¶ Ye shal not do vniustely in iudgement. * Thou shalt not fauour the persone of the poore, nor honour the persone of the mighty, *but* thou shalt iudge thy neighbour iustly.

16 ¶ Thou shalt not y walke *about* with tales among thy people. Thou shalt not z stand against the blood of thy neighbour: I am the Lord,

17 ¶ Thou shalt not hate thy brother in thine heart, *but* thou shalt plainely rebuke thy neighbour, "and suffre him not to sinne.

18 ¶ Thou shalt not auēge, nor be mindeful *of wrong* against the children of thy people, * but shalt loue thy neighbour as thy selfe: I am the Lord.

19 ¶ Ye shal kepe mine ordinaces. Thou shalt not let thy cattel gendre with a others of diuers kindes. Thou shalt not sowe thy field with mingled *sede*, nether shal a garment of diuers things, *as* of linē and wollen come vpon thee.

20 ¶ Whosoeuer also lieth and medleth with a woman that is a bonde maid, affianced to a housband, ad not redemed, nor fredome giuen her, "she shalbe scourged, *but* they shal not dye, because she is not made fre.

21 And he shal bring for his trespas offring vnto the Lord, at the dore of the Tabernacle

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i By seing thine affection more bent to her sister thē to her. *Chap. 20. 18* k Or whiles she hathe her flowres.

Chap. 20, 2 *2 kin. 23. 10.* " *Ebr. of thy sede.*

l Or, *to make them passe.* l Which was an idole of ẏ Ammonites, vnto whome they burned and sacrificed their children. 2 King. 23, 10 *Chap. 20, 15*

m Or, *confusion*

m I wil punishe ẏ land where such incestuous mariages & pollutiōs are suffred. n He cōpareth ẏ wicked to euil humours & surfeting, ẏ corrupt ẏ stomacke and oppresse nature, & therefore muste be cast out by vomet.

o Bothe for their wicked mariages, vnnatural copulations, idolatrie or spiritual whoredome with Molech, and suche like abominacions.

p Either by the ciuile sworde, or by some plague ẏ God wil send vpō suche

Cha. 11, 44. & 20, 7. 1. pet. 1, 16.

q That is, voide of all pollution idolatrie, and superstitiō both of soule and body.

r Of your owne accorde. *Chap. 7. 16*

s To wit, of God.

Chap. 23, 22 t Or, *gatherings & cleanings.*

u In ẏ ẏ is cōmitted to your credit. *Exod. 20, 7* *deut. 5, 11* *mat. 5. 34.*

" Or, *oppresse him by violece* *Deu. 24. 14* *tob. 4. 15* *Deut. 27, 18*

Exod. 23. 3 *Deut. 1, 17* *& 16, 16* *prou. 24, 23* *iam. 2, 2*

x As a slanderer backbiter or quarelpiker.

y By consenting to his death, or conspiring with the wicked.

z " *Eb. suffre not sinne vpō him.*

Mat. 5, 45 *Rom. 13. 9* *gal. 5. 14* *iam. 2. 8*

a As a horse to leape an asse, or a mule a mare.

" *Eb. a beating shalbe* *Some read they shal be beaten.*

bernacle of the Congregacion, a ram for a treſpas offring.

22 Then the Prieſt ſhal make an atonement for him ẅ ẏ ram of the treſpas offring before the Lord, concerning his ſinne ẅ he hathe done, & pardō ſhalbe giuen him for his ſinne which he hathe committed.

23 ¶ Alſo when ye ſhal come into ẏ lād, and haue planted euerie tre for meat, ye [h] ſhal counte the frute thereof as vncircunciſed: thre yere ſhal it be vncircumciſed vnto you, it ſhal not be eaten:

24 But in the fourth yere all the frute thereof ſhal be holy to the praiſe of the Lord.

25 And in the fift yere ſhal ye eat of the fruite of it that it may [i] yelde to you the encreaſe thereof: I am the Lord your God.

26 ¶ Ye ſhal not eat *the fleſh* with the blood, ye ſhal not vſe witch craft, nor [k] obſerue times.

27 * Ye ſhal not [k] cut round the corners of your heades, nether ſhalt thou [l] marre the tuftes of thy beard.

28 * Ye ſhal not cut your fleſh 'for the" dead, nor make anie printe of a [l] marke vpon you: I am the Lord.

29 ¶ Thou ſhalt not make thy daughter commen, to cauſe her to be a [m] whore, leſt the land alſo fall to whoredome and the land be ful of wickednes.

30 ¶ Ye ſhal kepe my Sabbaths and reuerence my Sanctuarie: I am the Lord.

31 ¶ Ye ſhal not regarde them that worke with ſpirits, *nether ſothe ſaiers: ye ſhal not ſeke *to them* to be defiled by them: I am the Lord your God.

32 ¶ Thou ſhalt [n] riſe vp before the hore hed, and honour the perſone of the olde man, and dread thy God: I am the Lord.

33 ¶ And if a ſtranger ſoiourne with thee in your land, ye ſhal not [p] vexe him.

34 * *But* the ſtranger that dwelleth with you ſhalbe as one of your ſelues, & thou ſhalt loue him as thy ſelfe: for ye were ſtrangers in the land of Egypt. I am the Lord your God.

35 ¶ Ye ſhal not do vniuſtly in iudgemēt, in [o] line, in weight, or in meaſure.

36 * You ſhal haue iuſte balāces, true weightes, a true [p] Ephah, and a true Hin. I am the Lord your God, which haue broght you oute of the land of Egypt.

37 Therefore ſhal ye obſerue all mine ordinances, and all my iudgements, and do them: I am the Lord.

CHAP. XX.

2 *They that giue of their ſede to Molech, muſt dye.* 6 *They that haue recours to ſorcerers.* 19 *The man that committeth adulterie.* 11 *Inceſt, or fornicacion with the kinred or affinitie.* 24 *Iſrael a peculiar people to the Lord.*

1 AND the Lord ſpake vnto Moſes, ſaying,

2 Thou ſhalt ſay alſo to the children of Iſrael, * Whoſoeuer *he be* of the children of Iſrael, or of the ſtrangers that dwel in Iſrael, that giueth his children vnto [a] Molech, he ſhal dye the death, the people of the land ſhal ſtone him to death. *Chap.18,21*

3 And I [b] wil ſet my face againſt that mā, and cut him of from among his people, becauſe he hathe giuen his childrē vnto Molech, for to defile my Sanctuarie, and to pollute mine holy Name.

4 And if the [c] people of ẏ land hide their eyes, *and* wink e at that man when he giueth his children vnto Molech, and kil him not,

5 Then wil I ſet my face againſt that mā, & againſt his familie, & wil cut him of, and all that go à whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If anie turne after ſuche as worke ẅ ſpirits, & after ſothe ſaiers, to go a [d] whoring after them, the wil I ſet my face againſt that perſone, and wil cut him of from among his people.

7 ¶ Sanctifie your ſelues therefore, * & be holy, for I am the Lord your God.

8 Kepe ye therefore mine ordinances, and do them. I am ẏ Lord ẅ doeth ſanctifie you.

9 ¶ * *If there be* anie that curſeth his father or his mother, he ſhal dye the death: *ſeing* he hathe curſed his father & his mother, [e] his blood *ſhalbe* vpon him. *Exod.21,17 pro.20,20 Mat.15,4*

10 ¶ * And the man that committeth adulterie ẅ another mans wife, becauſe he hathe committed adulterie ẅ his neighbours wife, the adulterer and ẏ adulteres ſhal dye the death. *Deut.22,22 Ioh.8,14*

11 And ẏ man that lieth ẅ his fathers wife, *becauſe* he hathe vncouered his fathers *ſhame, thei ſhal bothe dye: their blood *ſhalbe* vpon them. *Chap.18,8*

12 Alſo the man ẏ lieth ẅ his daughter in lawe, they bothe ſhal dye the death, they haue wroght [h] abominacion, their blood *ſhalbe* vpon them.

13 * The man alſo that lieth ẅ the male, as one lieth with a woman, they haue bothe committed abominacion: they ſhal dye the death, their blood *ſhalbe* vpon them.

14 Likewiſe he ẏ taketh a wife and her mother, [f] committeth wickednes: thei ſhal burne him and them ẅ fire, ẏ there be no wickednes among you.

15 * Alſo ẏ man ẏ lieth ẅ a beaſt, ſhal dye the death, and ye ſhal ſlay the beaſt. *Chap.18,9*

16 And if a woman come to anie beaſt, and lie there ẅ, then thou ſhalt kil the

h It ſhal be vncleaue, as that thing ẅ is not circumciſed.

i Or, *that God may multiplie.*

k To meaſure luckie or vnluckie daies. *Chap.21,5*

k As did ẏ Gētiles in ſigne of mourning.

l Or, *cut, or teare.* *Deut.14,1*

m Ebr. *ſoule, perſone.*

I By whipping your bodies or burning markes therin.

m As did the Cyprians, and Locrenſes. *1.Sam.28,8*

n In token of reuerense.

p Or, *do him wrong.* *Exod.22,21*

o As in meaſuring the grounde. *Prou.11,1.& 16,11.& 20, 10.*

p By these two meaſures he meaneth all other of Ephah, read Exod.16, 36.& of Hin Exod.29,40

a By Molech he meaneth anie kinde of idole, Chap.18,21

b Read cha.18, 21.

c Though ẏ people be negligēt to do their duetie & defend Gods right, yet he wil not ſuffre wickednes to go vnpuniſhed.

d To eſteme ſorcerers or cōiurers is ſpiritual whore dome, or idolatrie *Chap.17,44 1.pet.4,16*

e He is worthy to dye. *Deut.22,22*

f It is in execrable and deteſtable thing

woman and the beast: they shal dye the death, their blood *shalbe* vpon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame & she seeth his shame, it is vilennie: therefore they shalbe cut of in the sight " of their people, *because* he hathe vncouered his sisters shame, he shal beare his iniquitie.

18 * The man also that lieth with a woman hauing her [a] disease, & vncouereth her shame, & openeth her fountaine, and she open the foutaine of her blood, thei shalbe euen bothe cut of from among their people.

19 Moreouer thou shalt not vncouer the shame of thy mothers sister, * nor of thy fathers sister, because he hathe vncouered his " kin: they shal beare their iniquitie.

20 Likewise the man ẏ lieth ẅ his fathers brothers wife, & vncouereth his vncles shame: they shal beare their iniquitie, & shal dye [g] childles.

21 So ẏ man that taketh his brothers wife, committeth filthines, *because* he hathe vncouered his brothers [h] shame: they shal be childles.

22 ¶ Ye shal kepe therefore all mine *ordinances & all my iudgements, and do them, ẏ ẏ land, whither I bring you to dwel therein, *spue you not out.

23 Wherefore ye shal not walke in the maners of this nacion which I cast out before you: for they haue committed all these things, * therefore I abhorred them.

24 But I haue said vnto you, ye shal inherit their land, and I wil giue it vnto you to possesse it, *euen* a land that [i] floweth ẅ milke & honie: I am the Lord your God, ẅ haue separated you from *other* people.

25 *Therefore shal ye put difference betwene cleane beastes and vncleane, and betwene vncleane foules and cleane: nether shal ye [k] defile your selues ẅ beastes & foules, nor with anie *creping thing*, that the grounde bringeth forthe, which I haue separated from you as vncleane.

26 Therefore shal ye be *holie vnto me for I the Lord am holie, and I haue separated you from *other* people, that ye shulde be mine.

27 ¶ * And if a man or woman haue a spirit of diuinacion, or sothe saying in them, they shal dye the death: they shal stone them to death, their blood *shalbe* vpon them.

CHAP. XXI.

2 For whome the Priests may lament.
6 How pure the Priests ought to be, both in themselues and in their familie.

1 AND the Lord said vnto Moses, Speake vnto the Priestes the sonnes of Aaron, and say vnto them, Let none be [a] defiled by the dead among his people,

2 But by his kinseman that is nere vnto him, *to wit*, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister [b] maid, that is nere vnto him, ẅ hathe not had a housband: for her " he may lament.

4 He shal not lament for the [c] prince among his people, to pollute him selfe.

5 Thei shal not make * balde partes vpon their head, nor shaue of the lockes of their beard, nor make anie cuttings in their flesh.

6 They shal be holy vnto their God, & not pollute the Name of their God: for the sacrifices of the Lord made by fire, *and* the bread of their God thei do offer: therefore they shalbe holy.

7 Thei shal not take to wife an whore, or [d] one polluted, nether shal thei marie a woman diuorced from her housband: for suche one *is* holy vnto his God.

8 Thou shalt [e] sanctifie him therefore, for he offreth the [f] bread of thy God: he shal be holy vnto thee: for I ẏ Lord, ẅ sanctifie you, am holy.

9 ¶ If a Priests daughter fall to playe ẏ whore, she polluteth her father: *therefore* shal she be burnt ẅ fire.

10 ¶ Also the hie Priest among his brethren, (vpon whose head the anointing oyle was powred, and hathe consecrated his hand to put on the garmẽts) shal not [g] vncouer his head, nor rent his clothes,

11 Nether shal he go to anie ' dead body nor make him selfe vncleane by his father or by his mother,

12 Nether shal he go out of the [h] Sanctuarie, nor pollute the holy place of his God: for the [i] croune of the anointing oyle of his God *is* vpon him: I am the Lord.

13 Also he shal take a maid vnto his wife:

14 *But* a widowe, or a diuorced woman, or a polluted, *or* an harlot, these shal he not mary, but shal take a maid of his owne [k] people to wife:

15 Nether shal he defile his [l] sede among his people: for I am the Lord which sanctifie him.

16 ¶ And the Lord spake vnto Moses, saying,

17 Speake vnto Aaron, and say, Whosoeuer of thy sede in their generacions hathe anie blemishes, shal not preace to offer the bread of his God:

18 For whosoeuer hathe anie blemish, shal not come nere: *as* a man blinde or lame, or that

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" *Eb. in the eies of the children of their people.*
Chap. 18, 19
[a] *Or flowres.*

" *Ebr flesh.*

[g] They shalbe cut of frõ their people, & their children shal be takẽ as bastards and not coũted among ẏ Israelites.
[h] Read Chap. 18, 16
Chap. 18, 26
Chap. 18, 25

Deut. 9, 5

[i] Ful of abundance of all things.

Cha. 11, 3
Deut. 14, 4

[k] By eating the contrarie to my commandemẽt.

Ver. 7

Deut. 18, 7
2. Sam. 28, 7

[a] By touching the dead, lamenting, or being at their burial.

[b] For being maried she semed to be cut of frõ his familie.
" *Ebr. he may be defiled.*
[c] Onely the priest was permitted to mourne for his next kinred.
Chap. 19, 27

[d] Which hathe an euil name or is defamed.
[e] Thou shalt counte thẽ holy and reuerence them.
[f] The shewe bread.

[g] He shal vse no suche ceremonies as ẏ mourners obserued.
' *Or, to the houses of the dead.*
[h] To go to the dead.
[i] For by his anointing he was preferred to ẏ other priests & therefore colde not lament the dead, lest he shulde haue polluted his holy ointing.
[k] Not onely of his tribe but of all Israel.
[l] By mariyng anie vnchaste or defamed womã

m Which is deformed or brused.
n As not of equal proporcio or hauing in no bre more or lesse.
o Or that hathe a web or perle.
p As the shewe bread, and meat offrings.
q As of sacrifice for sinne.
r As of ȳ tenthes & first frutes.
s Into ȳ Sanctuarie.
a Meaning ȳ ȳ priests abstaine from eating, so long as they are polluted.
b To eat thereof.
Chap.15.2.
c By touching anie dead thing or being at burial of ȳ dead.
" Ebr. according to all his vnclennes.
o Or, vntil.
p Or, bread. Exo.22.31 Ezek.44.31
d which is not of ȳ tribe of Leui.
e Some read, ȳ seruant ẅ had his eare bored and wolde not go fre, Exo.21.6
f Who is not of ȳ priests kined.
Chap.10.14
g He shal giue ȳ and a fift parte ouer.
h For if they did not offer for their errour, ȳ people by their example might commit ȳ like offence.
i Ye shal not receiue anie vnperfect thing of a stranger, to make it the Lords offring: ẅ he calleth the bread of ȳ lord.

or that hathe m a flat nose, or that hathe anie n misshapen *membre*,
19 Or a man that hathe a broken fote, or a broken hand,
20 Or *is* croke backt, or bleare eied, o or hathe a blemish in his eie, or, be skiruie, or skabbed, or haue *his* stones broken.
21 None of the sede of Aaron the Priest ȳ hathe a blemish, shal come nere to offer ȳ sacrifices of the Lord made by fire, hauing a blemish: he shal not preace to offer the p bread of his God.
22 The bread of his God, *euen* of the q moste holy, and r of the holy shal he eat.
23 But he shal not go in vnto the s vaile, nor come nere the altar, because he hathe a blemish, lest he pollute my Sactuaries: for I am the Lord that sanctifie them.
24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

CHAP. XXII.

a Who ought to abstaine from eating the things that were offred. 19 What oblations shulde be offred.

1 AND the Lord spake vnto Moses, saying,
2 Speake vnto Aaron, and to his sonnes, that they be a separated from the holy things of the childrē of Israel, and that the pollute not mine holy Name in those things, which they halowe vnto me: I am the Lord.
3 Say vnto them, Whosoeuer *he be* of all your sede among your generacions after you, that b toucheth the holy things which the children of Israel halowe vnto ȳ Lord hauing his vnclennes vpon him euen that persone shal be cut of from my sight: I am the Lord.
4 *Whosoeuer also of ȳ sede of Aaron is a leper, or hathe a rūning issue, he shal not eat of the holy things vntil he be cleane: and whoso toucheth anie that is c vncleane *by reason* of the dead, or a man whose issue of sede runneth from him,
5 Or the man that toucheth anie creping thing, whereby he may be made vnclean, or a man, by whome he may take vnclenes, " whatsoeuer vnclēnes he hathe,
6 The persone that hathe touched suche, shal therefore be vncleane vntil the euē, and shal not eat of the holy things, o except he haue washed his flesh with water.
7 But when the sunne is downe, he shal be cleane, and shal afterward eat of the holy things: for it is his p fode.
8 *Of a beast that dieth, or is rent *with beasts*, whereby he may be defiled, he shal not eat: I am the Lord.
9 Let them kepe therefore mine ordinance, lest they beare *their* sinne for it, and dye for it, if they defile it: I the Lord sanctifie them.
10 There shal no d stranger also eat of the holy thing, nether e the gest of the Priest, nether shal an hired seruant eat of the holy thing:
11 But if the Priest bie anie with money, he shal eat of it, also he that is borne in his house: they shal eat of his meat.
12 If the Priests daughter also be maried vnto a f stranger, she may not eat of the holy offrings.
13 Notwithstanding if ȳ Priests daughter be a widow or diuorced, & haue no childe, but is returned vnto her fathers house, she shal eat of her fathers bread, as she did in her *youth: but there shal no stranger eat thereof.
14 ¶ If a man eat of the holy thing vnwittingly, he shal put the g fifte parte thereunto, and giue it vnto the Priest with the halowed thing.
15 So they shal not defile the holy things of the children of Israel, which thei offer vnto the Lord.
16 Nether cause the *people* to beare the iniquitie *of their* h trespas, while they eat their holy thing: for I ȳ Lord do halow them.
17 ¶ And ȳ Lord spake vnto Moses saying,
18 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, Whosoeuer *he be* of the house of Israel, or of the strangers in Israel, that wil offer his sacrifice for all their vowes, and for all their fre offrings, ẅ they vse to offer vnto ȳ Lord for a burnt offring.
19 *Ye shal offer* of your fre minde a male without blemish of the beues, of the shepe, or of the goates.
20 Ye shal not offer anie thing ȳ hath a blemish: for ȳ shal not be acceptable for you.
21 *And whosoeuer bringeth a peace offring vnto the Lord to accomplish his vow, or for a fre offring of the beues, or of the shepe, his fre offring shal be perfect, no blemish shal be in it.
22 Blinde, or broken, or maimed, or hauing a " wenne, or skiruie, or skabbed: these shal ye not offer vnto the Lord nor make an offring by fire of these vpon the altar of the Lord.
23 Yet a bullocke, or a shepe that hathe *anie* **membre* superfluous, or laking, suche maiest ȳ present for a fre offring, but for a vowe it shal not be accepted.
24 Ye shal not offer vnto ȳ Lord that ẅ is bruised or crushed, or broken, or cut away, nether shal ye make *an offring thereof* in your land,
25 Nether i of the hand of a stranger shal ye offer the bread of your God of these, because their corrupcion *is* in them, there is a blemish in them: *therefo-*

Deut.15.20 Eccle.35.14
" Or, wart.
Chap.21.18

ye shal they not be accepted for you.
26 ¶ And the Lord spake vnto Moses, saying,
27 When a bullocke, or a shepe, or a goat shal be broght forthe, it shalbe euen seuen dayes vnder his damme: and frō the eight day forthe, it shalbe accepted for a sacrifice made by fire vnto ỹ Lord
28 As for the cowe or the ewe, ye shal not *kil her, and her yong *bothe* in one day.
29 So when ye wil offer a thanke offring vnto the Lord, ye shal offer willingly.
30 The same day it shal be eaten, ye shal leaue *none of it vntil the morowe: I am the Lord.
31 Therefore shal ye kepe my commandements and do them *for* I am the Lord.
32 Nether shal ye [k] pollute mine holy Name, but I wil be halowed among the children of Israel. I the Lord sanctifie you,
33 Which haue broght you out of the land of Egypt, to be your God: I am the Lord.

Deut. 22, 6

Chap. 7, 15

[k] For whosoeuer doeth other wise then God commandeth, polluteth his name.

CHAP. XXIII.

[c] The feasts of the Lord. 3 The Sabbath. 5 The passouer. 6 The feast of vnleauened bread. 10 The feast of first frutes. 16 Witsontide. 24 The feast of blowing trompets. 34 The feast of tabernacles.

1 AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and say vnto them, The feasts of the Lord which ye shal call the holy [n] assemblies, *euen* these are my feasts.
3 *Six daies [d] shal worke be done, but in ỹ seuenth day *shalbe* ỹ Sabbath of rest, an holy [e] conuocacion: ye shal do no worke *therein*, it is the Sabbath of the Lord in all your dwellings.
4 ¶ These are ỹ feasts of the Lord, *and* holy conuocacions, which ye shal proclame in their [a] seasons.
5 In the first moneth, *and* in the fourteth *day* of the moneth at euening *shalbe* the Passeouer of the Lord.
6 And on the fifteenth day of this moneth *shalbe* the feast* of vnleauened bread vnto the Lord: seuen daies ye shal eat vnleauened bread.
7 In the first day ye shal haue an holy cōuocacion: ye shal do no [b] seruile worke *therein*.
8 Also ye shal offer sacrifice made by fire vnto the Lord seuen daies, *and* in the [c] seuenth day *shalbe* an holy conuocacion: ye shal do no seruile worke *therein*.
9 ¶ And ỹ Lord spake vnto Moses, saying,
10 Speake vnto the children of Israel, and say vnto them, When ye be come into the land, which I giue vnto you, and reape the haruest thereof, then ye shal bring [f] a sheafe of the first frutes of your haruest vnto the Priest,
11 And he shal shake the sheafe before ỹ Lord, ỹ it may be acceptable for you: ỹ morowe after the [d] Sabbath, the Priest shal shake it.
12 And that day when ye shake the sheafe, shal ye prepare a lambe without blemish of a yere olde, for a burnt offring vnto the Lord:
13 And the meat offring thereof *shalbe* two [e] tenth deales of fine floure mingled w oyle, for a sacrifice made by fire vnto ỹ Lord of swete sauour: & ỹ drinke offring thereof the fourth part [f] of an Hin of wine.
14 And ye shal eat nether bread nor parched corne, nor [n] grene eares vntil the selfe same day that ye haue broght an offring vnto your God: *this shalbe a lawe* for euer in your generacions and in all your dwellings.
15 ¶ Ye shal count also to you from ỹ morowe after the [g] Sabbath, *euen* from the day that ye shal bring the sheafe of the shake offring, seuē Sabbaths, thei shalbe complete.
16 Vnto the morowe after the seuēth Sabbath shal ye nombre fifty dayes: thē ye shal bring a newe meat offring vnto the Lord.
17 Ye shal bring out of your habitacions bread for the shake offring: thei shalbe two *loaues* of two tenth deales of fine floure, *which* shalbe baken w [h] leauen for first frutes vnto the Lord.
18 Also ye shal offer with the bread seuen lambes without blemish of one yere olde, and a yong bullocke and two rams: thei shal be for a burnt offring vnto the Lord, with their meat offrings and their drinke offrings, for a sacrifice made by fire of a swete sauour vnto the Lord.
19 Then ye shal prepare an he goat for a sin offring, and two lambes of one yere olde for peace offrings.
20 And the Priest shal shake them to & fro with the bread of the first frutes before the Lord, *and* with the two lambes: thei shalbe holy to the Lord, for the [i] Priest.
21 So ye shal proclame the same day, *that* it may be an holy conuocacion vnto you: ye shal do no seruile worke *therein*: *it shalbe* an ordinance for euer in all your dwellings, throughout your generacions.
22 ¶ *And when you reape the haruest of your land, ỹ shalt not rid cleane the corners of thy fielde when ỹ reapest, neither shalt ỹ make anie after gathering of thy haruest, *but* shalt leaue them vnto the poore and to the stranger: I am ỹ Lord your God.

Deut. 22, 6

Chap. 7, 15

Exo. 20, 9

Num. 28, 17

Chap. 19, 9

Deu. 24, 19

23 ¶ And

[n] Or, *ful eares*

[a] For the Sabbath was kept euerie weke, & these other were but kept once euerie yere. *Exod. 12, 15*

[b] Or bodelie labour, saue about that Wone muste eat, Exod. 12, 16

[c] The first day of the feast & ỹ seuenth were kept holy: in ỹ rest thei might worke, except anie feast were

[d] That is, the seuenth day after ỹ first Sabbath of ỹ Passeouer.

[e] Or, *weekes*

[f] Because the Priest shulde eat thē as cha. 7, 15. and they shulde not be offred to ỹ Lord vpon ỹ altar.

[g] That is, offred to ỹ Lord, and ỹ rest shuld be for ỹ priests.

[h] Or, *assemblie.*

[i] Or, *conuocations.*

[k] Or, *ye may worke.*

[l] Or, *ye shal make.*

[m] Or, *ye shal make.*

[n] Or, *ye shal make.*

[o] Or, *ye shal make.*

[p] Or, *ye shal make.*

[q] Or, *ye shal make.*

[r] Or, *ye shal make.*

[s] Or, *ye shal make.*

[t] Or, *ye shal make.*

[u] Or, *ye shal make.*

[v] Or, *ye shal make.*

[w] Or, *ye shal make.*

[x] Or, *ye shal make.*

[y] Or, *ye shal make.*

[z] Or, *ye shal make.*

[aa] Or, *ye shal make.*

[bb] Or, *ye shal make.*

[cc] Or, *ye shal make.*

[dd] Or, *ye shal make.*

[ee] Or, *ye shal make.*

[ff] Or, *ye shal make.*

[gg] Or, *ye shal make.*

[hh] Or, *ye shal make.*

[ii] Or, *ye shal make.*

[jj] Or, *ye shal make.*

[kk] Or, *ye shal make.*

[ll] Or, *ye shal make.*

[mm] Or, *ye shal make.*

[nn] Or, *ye shal make.*

[oo] Or, *ye shal make.*

[pp] Or, *ye shal make.*

[qq] Or, *ye shal make.*

[rr] Or, *ye shal make.*

[ss] Or, *ye shal make.*

[tt] Or, *ye shal make.*

[uu] Or, *ye shal make.*

[vv] Or, *ye shal make.*

[ww] Or, *ye shal make.*

[xx] Or, *ye shal make.*

[yy] Or, *ye shal make.*

[zz] Or, *ye shal make.*

23 And the Lord spake vnto Moses, saying,
24 Speake vnto the children of Israel, & say, In the [k] seuenth moneth, and in the first day of the moneth shal ye [l] haue a Sabbath, for the remembrance of [m] blowing the trompets, an holy conuocacion.
25 Ye shal do no seruile worke therein, but offer sacrifice made by fire vnto y Lord.
26 ¶ And the Lord spake vnto Moses, saying,
27 The *tenth also of this seuenth moneth shalbe a day of reconciliatio: it shal be an holy conuocacion vnto you, and ye shal [n] humble your soules, & offer sacrifice made by fire vnto the Lord.
28 And ye shal do no worke that same day: for it is a day of reconciliacion, to make an atonement for you before the Lord your God.
29 For euerie persone that humbleth not him selfe that same day, shal euen be cut of from his people.
30 And euerie persone that shal do anie worke that same day, the same persone also wil I destroye from among his people,
31 Ye shal do no manner worke: therefore this shalbe a lawe for euer in your generacios throughout all your dwellings.
32 This shalbe vnto you a Sabbath of rest and ye shal humble your soules: in the ninth day of the moneth at euen, from [o] euen to euen shal ye [p] celebrate your Sabbath.
33 ¶ And the Lord spake vnto Moses, saying,
34 Speake vnto y children of Israel, and say, * In the fiftieth day of this seuenth moneth shalbe for seuen daies the feast of Tabernacles vnto the Lord.
35 In the first day shalbe an holy conuocacion: ye shal do no seruile worke therein.
36 Seuen daies ye shal offer *sacrifice made by fire vnto the Lord, and in the eight day shalbe an holy conuocation vnto you, and ye shal offer sacrifices made by fire vnto the Lord: it is the [p] solemne assemblie, ye shal do no seruile worke therein.
37 These are the feastes of the Lord (w ye shal call holy conuocations) to offer sacrifice made by fire vnto the Lord, as burnt offring, and meat offring, [q] sacrifice, and drinke offrings, euerie one vpō his day,
38 Beside the Sabbaths of the Lord, & beside your gifts, and beside all your vowes, and beside all your free offrings, w ye shal giue vnto the Lord.
39 But in the fiftieth day of the seuenth moneth, when ye haue gathered in the frute of y land, ye shal kepe an holy feast vnto the Lord seuen daies: in the first day shalbe a [r] Sabbath: likewise in the eight day shalbe a Sabbath.
40 And ye shal take you in the first day the frute of goodlie trees, branches of palme trees, and the boughes of [n] thicke trees, & willowes of the broke, and shal reioyce before the Lord your God seue daies.
41 So ye shal kepe this feast vnto y Lord seuen daies in the yere, by a perpetual ordinance through your generacions: in the seuenth moneth shal you kepe it.
42 Ye shal dwel in boothes seuen daies: all that are Israelites borne, shal dwel in boothes,
43 That your posteritie may knowe y I haue made the children of Israel to dwel in [s] boothes, when I brought them out of the land of Egypt: I am the Lord your God.
44 So Moses declared vnto the children of Israel the feastes of the Lord.

k That is, about the end of September.
l Or, an holy day to y Lord.
m Which blowing was to put them in remembrance of the manifolde feasts y were in y moneth: and of the Iubile. *Chap 16.30 Nom.29.7*
n By fasting.
o Which conteineth a night and a day: yet they take it but for their natural day.
p Or rest your Sabbath. *Nomb 29,12 Iohn.7,37*
p Or a day wherein y people are stayed from all worke.
q Or peace offring.
r Or a solemne feast.
n Or, of boweth thicke with leaues.
s In the wildernes, for asmuche as they wolde not credit Iosua and Caleb, when they returned from spying the land of Canaan.

CHAP. XXIIII.

The oyle for the lampes. 5 The shewe-bread. 14 The blasphemer shalbe stoned. 17 He that killeth shalbe killed.

1 AND the Lord spake vnto Moses, saying,
2 [a] Commande the children of Israel y they bring vnto thee pure oyle olive beaten, for the light, to cause the lampes to burne continually.
3 Without the vaile [b] of y Testimonie, in the Tabernacle of the Congregacio, shal Aaron dresse them, both euen and morning before the Lord alwaies: this shalbe a lawe for euer through your generacions.
4 He shal dresse the lampes vpon the * pure Candelsticke before the Lord perpetually.
5 ¶ Also thou shalt take fine floure, & bake twelue * cakes thereof: two [c] tenth deales shal be in one cake.
6 And y shalt set them in two rowes, six in a rowe vpon the pure table before y Lord.
7 Thou shalt also put pure incense vpon the rowes, that [d] in stede of the bread it may be for a remembrance, and an offring made by fire to the Lord.
8 Euerie Sabbath he shal put thē in rowes before the Lord euermore, receauing them of the children of Israel for an euerlasting couenant.
9 * And the bread shalbe Aarons & his sonnes, and they shal eat it in the holy place: for it is most holy vnto him of y offrings of the Lord made by fire by a perpetual ordinance.
10 ¶ And there went [e] out among the

a Read Exo. 25, 20.
b Which vaile separated y Holiest of all, where was y Arke of the testimonie, from y Sanctuarie. *Exod. 31,8*
Exod. 25,30
c That is, two Omers: read Exod. 16,16
d For it was burnt euerie Sabbath when the bread was taken away.
Exod. 29,33 Chap. 8,31 mat. 12,4
e Out of his tente.

children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: & this sonne of the Israelitish woman, and a man of Israel stroue together in the hoste.

11 So the Israelitish womans sonne [f] blasphemed the Name *of the Lord*, and cursed, and thei broght him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri, of the tribe of Dan)

12 And thei *put him in warde, til he tolde them ỹ minde of the Lord.

13 Then the Lord spake vnto Moses, saying,

14 Bring the blasphemer without ỹ hoste, and let all ỹ heard him, * put their hands vpon his head, and let all ỹ Congregacion stone him.

15 And thou shalt speake vnto the children of Israel, saying, Whosoeuer curseth his God, shal [g] beare his sinne.

16 And he that blasphemeth the Name of the Lord, shal be put to death: all the Congregacion shal stone him to death: aswel the stranger, as he that is borne in the land: when he blasphemeth the Name *of the Lord*, let him be slaine.

17 ¶ *He also that" killeth anie man, he shalbe put to death.

18 And he that killeth a beast, he shal restore it," beast for beast.

19 Also if a man cause *anie* blemish in his neighbour: as he hathe done, so shal it be done to him:

20 *Breache for breache, eie for eie, tothe for tothe: suche a blemish as he hathe made in anie, suche shalbe repaied to him.

21 And he that killeth a beast shal restore it: but he that killeth a man shalbe slaine.

22 Ye shal haue *one lawe: it shalbe aswel for the stranger as for one borne in the countrey: for I am the Lord your God.

23 ¶ Then [h] Moses tolde the children of Israel, and thei broght the blasphemer out of the hoste, and stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

CHAP. XXV.

The Sabbath of the seuenth yere. 8 The Iubile in the fiftieth yere. 14 Not to oppresse their brethren. 23 The sale, and redeming of lands, houses and persones.

1 AND the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, When ye shal come into the land which I giue you, the *land shal "kepe Sabbath vnto the Lord.

3 [a] Six yeres thou shalt sowe thy field, and six yeres thou shalt cut thy vineyard, and gather the fruite thereof.

4 But the seuenth yere shalbe a Sabbath of rest vnto the land: *shalbe* the Lords Sabbath: thou shal nether sowe thy field nor cut thy vineyarde.

5 That which groweth of it [b] owne accorde of thy harueste, thou shalt not reape, nether gather the grapes that thou haste [c] left vnlaboured: *for* it shalbe a yere of rest vnto the land.

6 And the [d] rest of the land shalbe meat for you, *euen* for thee, & for thy sertant, & for thy maid, & for thy hyred sertant, and for the stranger that soiourneth by thee:

7 And for thy cattel, and for the beastes that are in thy land shal all ỹ increase thereof be meat.

8 ¶ Also thou shalt nomber seuen' Sabbaths of yeres vnto thee, *euen* seuen times seuen yere: and the space of the seuen Sabbaths of yeres wil be vnto thee nine and fourty yere.

9 [e] Then thou shalt cause to blowe the trumpet of the Iubile in the tenth *day* of the seuenth moneth: euen in the day of the reconciliacion shal ye make the trũpet blowe, through out all your land.

10 And ye shal halowe that yere, *euen* the fiftieth yere, and proclaime libertie in the land to all the [f] inhabitãts thereof: it shal be the Iubile vnto you, and ye shal returne euerie man vnto his [g] possession, and euerie man shal returne vnto his familie.

11 This fiftieth yere shalbe a yere of Iubile vnto you: ye shal not sowe nether reape that which groweth of it selfe, nether gather *the grapes* thereof, that are left vnlaboured.

12 For it *is* the Iubile, it shal be holy vnto you: ye shal eat of the increase thereof out of the field.

13 In the yere of this Iubile, ye shal returne euerie man vnto his possession.

14 And when thou sellest ought to thy neighbour, or byest at thy neighbours hand, ye shal [h] not oppresse one another:

15 *But* according to the nomber of [i] yeres after the Iubile thou shalt bye of thy neighbour: *also* according to the nomber of the yeres of the reuenues, he shal sel vnto thee.

16 According to the multitude of yeres thou shalt encrease the price thereof, and according to the fewnes of yeres, thou shalt abate the price of it: for the nomber of [k] frutes doeth he sel vnto thee.

17 Oppresse not ye therefore anie man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 Wherefore ye shal obey mine ordinances, and kepe my lawes, and do thẽ, and ye shal dwel in the land "in saftie.

19 And

f By swearing or dispiting God.

Nom. 15, 34

Deu. 13, 9 & 17, 7

g Shalbe punished.

Exod. 21, 12
Deu. 19, 4
" *Ebr. smiteth the soule of anie man.*
" *Ebr. soule. for soule.*
Exod. 21, 24
Deu. 19, 21
mat. 5, 38

Exod. 12, 49

h Because the punishemẽt was not yet appointed by the Lawe for the blasphemer, Moses consulted with the Lord, & tolde ỹ people what God cõmanded.

Exod. 23, 10
" *Eb. shal rest a rest.*
a The Iewes begã the count of this yere in September: for then all the frutes were gathered.

b By reason of the corne ỹ fel out of the eares ỹ yere past.
c Or, Why hast separated from thy self, and cõsecrated to God for the poore.
d That why land bringeth forthe in her rest.

" *Or, weekes.*

e In the beginning of the 50. yere was ỹ Iubile, so called, becaufe ỹ ioyful tidings of libertie was publikely proclaimed by ỹ sounde of a cornet.
f Which were in bondage.
g Because the tribes shulde nether haue their possessiõs or families diminished nor confounded.

h By deceit or other wise.
i If the Iubile to come be nere, thou shalt sel better cheape: if it be farre off, dearer.

k And not the ful possession of the land.

" *Or, boldely without feare*

19 And the land shal giue her frute, and ye shal eat your fil, and dwel therein in saftie.

20 And if ye shal say, What shal we eat ỹ seuenth yere, for we shal not sowe, nor gather in our increase?

21 I wil " send my blessing vpon you in the sixt yere, and it shal bring forthe frute for thre yeres.

22 And ye shal sowe the eight yere, & eat of the olde frute vntil ỹ ninth yere: vntil the frute thereof come, ye shal eat the olde.

23 ¶ Also the land shal not be solde to be l cut of *from the familie:* for the land is mine, *and* ye be but strangers and soiourners with me.

24 Therefore in all the land of your possession ye shal m grante a redemption for the land.

25 ¶ If thy brother be impouerished, and sel his possession, then his redemer shal come, *euen* his nere kinsman, & bye out that which his n brother solde.

26 And if he haue no redemer, but " hathe gotten and founde to bye it out.

27 Then shal he o counte the yeres of his sale, and restore the ouerplus to the man, to whome he solde it: so shal he returne to his possession.

28 But if he can not get sufficient to restore to him, then that which is solde, shal remaine in ỹ hande of him that hathe boght it, vntil the yere of ỹ Iubile: and in the Iubile it shal come p out, & he shal returne vnto his possession.

29 Likewise if a man sel a dwelling house in a walled citie, he may bye it out againe within a whole yere after it is solde: within a yere may he bye it out.

30 But if it be not boght out within the space of a ful yere, then the house that is in the walled citie, shalbe stablished, q as cut of *from the familie*, to him ỹ boght it, throughout his generacions: it shal not go out in the Iubile.

31 But the houses of villages, which haue no walles rounde about them, shalbe estemed as ỹ field of the countrie: they may be boght out againe, and shal r go out in the Iubile.

32 Notwithstanding, the cities of the Leuites, & the houses of the cities of their possession, may the Leuites redeme " at all seasons.

33 And if a man purchase of the Leuites, the house that was solde, and the citie of their possession shal go out in the Iubile: for the houses of the cities of the Leuites are their possession among the children of Israel.

34 But the field of ỹ ¶ suburbes of their cities, shal not be solde: for it is their perpetual possession.

35 ¶ Moreouer if thy brother be impouerished, and s fallen in decay with thee, thou shalt relene him, and *as* a stranger and soiourner, so shal he liue with thee.

36 * Thou shalt take no vsurie of him, nor vantage, but ỹ shalt feare thy God, that thy brother may liue with thee.

37 Thou shalt not giue him thy money to vsurie, nor lend him thy vitailes for increase.

38 I am the Lord your God, which haue broght you out of the land of Egypt to giue you the land of Canaan, *and* to be your God.

39 ¶ * If thy brother also *that dwelleth* by thee, be impouerished, and be solde vnto thee, thou shalt not compel him to serue as a bonde seruant,

40 *But* as an hyred seruant, and as a soiourner he shal be with thee: he shal serue thee vnto the yere of the Iubile.

41 Then shal he departe from thee, *bothe* he, and his children with him, and shal returne vnto his familie, and vntó the possession of his fathers shal he returné:

42 For they are my seruants, whome I broght out of the land of Egypt: they shal not t be solde as bonde men are solde.

43 * Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bonde seruant also, & thy bonde maid which thou shalt haue, *shalbe* of the heathen that are rounde about you: of them shal ye bye seruants & maids.

45 And moreouer of the children of the strangers, that are soiourners among you, of them shal ye bye, & of their families that are with you, which they begate in your land: these shalbe your u possession.

46 So ye shal take them as inheritance for your children after you, to possesse them by inheritance, ye shal vse their labours foreuer: but ouer your brethrē the children of Israel ye shal not rule one ouer another with crueltie.

47 *If a " soiourner or a stranger *dwelling* by thee get *riches*, and thy brother by him be impouerished, and sel him selfe vnto ỹ stranger or soiourner *dwelling* by thee, or to the stocke of the strangers familie,

48 After that he is solde, he may be boght out: one of his brethren may bye him out,

49 Or his vncle, or his vncles sonne may bye him out, or *anie* of the kinred of his flesh among his familie, may redeme him: ether if he can x get *so muche*, he may bye him selfe out.

50 Then he shal reken with his byer from the yere that he was solde to him, vnto the yere of Iubile: and the money of his sale shalbe according to the nomber of y yeres: according to the

Exod 22, 25 deu. 23, 19 prouer. 28, 8 ezek. 18, 8. & 22, 12

Exod. 11, 2 deu. 15, 12 ier. 34, 14

Eph. 6, 9 col. 4, 1.

" *Ebr. I wil commande.*

l It colde not be solde for euer, but must returne to the familie in the Iubile.

m Ye shal sel it on condicion ỹ it may be redemed.

n *Or, kinsman.*

" *Ebr. his hand hathe gotten.*

o Abating the money of the yeres past, and paying for the rest of the yeres to come.

p From his hādes that boght it.

q That is, for euer read ver. 23.

r *Or, returne.*

" *Ebr. for euer.*

s Where the Leuites kept their cattel.

t *Ebr.* it is, if his hand shake: meaning if he stretch forthe his hand for helpe as one in miserie.

t For thei shal not be boght out at the Iubile.

" *Ebr. If his hād take holde.*

v If he be able.

x Which remaine yet to the Iubile.

time of an hyred seruant shal he be with him.

51 If there be manie yeres behinde, according to them he shal giue againe for his deliuerance, of the money that he was boght for.

52 If there remaine but fewe yeres vnto the yere of Iubile, then he shal counte with him, and according to his yeres giue againe for his redemption.

53 He shalbe with him yere by yere as an hyred seruant: he shal not rule cruelly ouer him in thy [y] sight.

54 And if he be not redemed thus, he shal go out in the yere of Iubile, he, and his children with him.

55 For vnto me the children of Israel *are* seruants: they are my seruants, whome I haue broght out of the lad of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatrie forbidden. 3 A blessing to them that kepe the commandements. 14 The curse to those that breake them. 42 God promiseth to remembre his couenant.

1 YE shal make you none idoles nor grauen image, nether reare you vp anie *piller, nether shal ye set [n] anie image of stone in your land to bowe downe to it: for I am the Lord your God.

2 Ye shal kepe my Sabbaths, and * reuerence my Sanctuarie: I am the Lord.

3 ¶ * If ye walke in mine ordinances, and kepe my commandements, and do them.

4 I wil then send you [a] raine in due season, and the land shal yelde her increase, and the trees of the field shal giue their frute.

5 And your threshing shal reache vnto the vintage, and the vintage shal reache vnto sowing time, and you shal eat your bread in plenteousnes, and * dwel in your land safely.

6 And I wil send peace in the land, and ye shal slepe and none shal make you afraied: also I [”] wil rid euil beasts out of the land, and the [b] sworde shal not go through your land.

7 Also ye shal chase your enemies, & they shal fall before you vpon the sworde:

8 * And fiue of you shal chase an hudreth, & an hundreth of you shal put ten thousand to flight, & your enemies shal fall before you vpon the sworde.

9 For [”] I wil haue respect vnto you, & make you encrease, & multiplie you, & [c] establish my couenant with you.

10 Ye shal eat also olde store, and cary out olde because of the newe.

11 * And I wil set my [d] Tabernacle amõg you, and my soule shal not lothe you.

12 Also I wil walke among you, and I wil be your God, & ye shal be my people.

13 I am the Lord your God which haue broght you out of the land of Egypt, ý ye shulde not be their bondmen, and I haue broken the [e] bondes of your yoke, and made you go vpright.

14 ¶ * But if ye wil not obey me, nor do all these commandements,

15 And if ye shal despise mine ordinances, ether if your soule abhorre my Lawes, so that ye wil not do all my commandements, but breake my [f] couenãt,

16 Then wil I also do this vnto you, I wil appoint ouer you [g] fearfulnes, a consumption, and the burning ague to consume the eies and make the heart heauie, and you shal sowe your sede in vaine: for your enemies shal eat it.

17 And I wil set [g] my face against you, and ye shal fall before your enemies, and they that hate you, shal reigne ouer you, * and ye shal flee when none pursueth you.

18 And if ye wil not for these *things* obey me, then wil I punish you [h] seuen times more, according to your sinnes,

19 And I wil breake the pride of your power, and I wil make your heauen as [i] yron, and your earth as brasse:

20 And your [”] strength shalbe spent in vaine: nether shal your land giue her increase, nether shal the trees of the land giue their frute.

21 ¶ And if ye walke [k] stubbernely against me, & wil not obey me, I wil then bring seuen times mo plagues vpõ you, according to your sinnes.

22 I wil also send wilde beastes vpõ you, which shal [l] spoile you, & destroy your cattel, and make you fewe in nomber: so your hye [m] wayes shalbe desolate.

23 Yet if by these ye wil not be reformed by me, but walke stubbernely against me,

24 Then wil I also walke * stubbernely against you, and I wil smite you yet seuentimes for your sinnes:

25 And I wil send a sworde vpon you, that shal auenge the quarel of my couenant: and when ye are gathered in your cities, I wil send the pestilence among you, and ye shalbe deliuered into the hande if the enemie.

26 When I shal breake the [n] staffe of your bread, then ten women shal bake your bread in one [o] ouen, and they shal deliuer your bread againe by weight, and ye shal eat, but not be satisfied.

27 Yet if ye wil not for this obey me, but walke against me stubbernely,

28 Then wil I walke stubbernely in *mine* angre against you, & I wil also chastise you seuen times *more* according to your sinnes.

29 And ye shal eat the flesh of your sonnes, and the flesh of your daughters shal ye

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y Thou shalt not suffre him to intreat him rigorously, if thou knowe it.

Exod. 20,4 deu. 5,8 psal. 97,7

[”] *Or, stone hauing anie imagerie.*

Chap. 19,30 Deu. 28,1

a By promising abundance of earthly things he stirreth the mindes to consider the riche treasures of the spiritual blessings.

Iob 11,19

[”] *Ebr. I wil cause the euil beast to cease.*

b Ye shal haue no warre.

Iosh. 23,10

[”] *Ebr. I wil turne vnto you.*

c perfourme that which I haue promised.

Ezek. 37,26 2. cor. 6,16

d I wil be daily present with you.

e I haue set you at full liberty, where as before ye were as beastes tied in bandes.

Deu. 28,15 lament. 2,17 mal. 2,2

f Which I made with you in choising you to be my people.

[”] *Or, an hastie plague.*

g Read Chap. 17,10

Prouer. 28,1

h That is, more extremely.

i Ye shal haue drought & barennes, Agge. 2, 20.

[”] *Or, labour,*

k Or, as some read by fortune imputing my plagues to chãce and fortune.

l Of your children 2. King. 17,25

m Because none dare passe thereby for fear of beastes.

2. Sam. 23,27 psal. 17,26

n That is, the strength, wherby the life is sustained, Ezek. 4,16, & 5,16

o One ouen shalbe sufficient for ten families.

ye deuoure.

30 I wil alſo deſtroye your hie places, & * cut away your images, and caſt your carkeiſes vpon the bodies of your idoles, & my ſoule ſhal abhorre you.

31 And I wil make your cities deſolate, and bring your Sanctuarie vnto noght, and [p] wil not ſmel the ſauour of your ſwete odoures.

32 I wil alſo bring the land vnto a wildernes, & your enemies, [q] dwel therein ſhal be aſtoniſhed thereat.

33 Alſo I wil ſcatter you among the heathen, and [q] wil drawe out a ſworde after you, and your land ſhalbe waſte, and your cities ſhalbe deſolate.

34 Then ſhal the land enioye her * Sabbaths, as long as it lieth voyde, and ye ſhalbe in your enemies land: then ſhal [r] land reſt, and enioye her Sabbaths.

35 All the daies that it lieth voyde, it ſhal reſt, becauſe it did not reſt in your [s] Sabbaths, when ye dwelt vpon it.

36 And vpon them that are left of you, I wil ſend euen a [t] faintenes into their hearts in the land of their enemies, & [r] ſounde of a leafe ſhaken ſhal chaſe thē, and they ſhal [u] flee as fleing from a ſworde, & they ſhal fall, no man purſuing them.

37 They ſhal fall alſo one vpō an other, as before a ſworde, thogh none purſue them, and ye ſhal not be able to ſtand before your enemies.

38 And ye ſhal periſh among the heathē, and the land of your enemies ſhal eat you vp.

39 And they that are left of you, ſhal pine away for their iniquitie, in your enemies lands, & [x] for the iniquities of their fathers ſhal they pine away with [x] them alſo.

40 Then thei ſhal confeſſe their iniquitie, and the wickednes of their fathers for their treſpas, [y] they haue treſpaſed againſt me, and alſo becauſe thei haue walked ſtubbernely againſt me.

41 Therefore I wil walke ſtubbernely againſt them, and bring them into [r] lād of their enemies: ſo then their vncircūciſed hearts ſhal be humbled, and then they ſhal [z] willingly beare *the puniſhemēt* of their iniquitie.

42 Then I wil remembre my couenant with Iaakob, and my couenant alſo with Izhak, and alſo my couenant with Abraham wil I remember, and wil remember the land.

43 [a] The land alſo *in the meane ſeaſon* ſhalbe left of them, & ſhal enioye her Sabbaths while ſhe lieth waſte without them, but they ſhal willingly ſuffre *the puniſhment of* their iniquitie, becauſe thei diſpiſed my lawes, & becauſe their ſoule abhorred mine ordinances.

44 Yet notwithſtanding this, when they ſhalbe in the land of their enemies, * I wil not caſt them away, neither wil I abhorre them, to deſtroy them vtterly, *nor* to breake my couenant with them: for I am the Lord their God:

45 But I wil remembre for them the [b] couenant of olde when I brought them out of the land of Egypt in the ſight of the heathen that I might be their God: I am the Lord.

46 Theſe are the ordinances, & the iudgements, and the lawes, which the Lord made betwene him, and the children of Iſrael in mount [c] Sinai, by the hand of Moſes.

2.Chro.34.7
Or, carions.
p I wil not accept your ſacrifices.
q Signifiyng that none enemie can come without Gods ſending.
Chap.25.2
r Which I cōmanded you to kepe.
s Or, cowardnes.
t As if their enemies did chaſe them.
u Foraſmuche as they are culpable of their fathers fautes, they ſhalbe puniſhed aſwel as their fathers.
x Or, praye for their ſinne.
y Whiles they are captiues, & without repentance.
Deu.4.31 nomb.11.29
z Made to their fore fathers.
a Fifty daies after they came out of Egypt.

CHAP. XXVII.

2 Of diuers vowes, and the redemption of the ſame. 22 A thing ſeparate from the vſe of man can not be ſolde, nor redemed, but remaineth to the Lord.

1 MOreouer [d] Lord ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, & ſay vnto them, If anie man ſhal make a [a] vowe of a perſonne vnto the Lord, by [b] thy eſtimacion,

3 Then thy eſtimacion ſhalbe *thus*: a male from twenty yere olde vnto ſixty yere olde ſhalbe by thy eſtimacion euen fifty [c] ſhekels of ſiluer, after the ſhekel of the Sanctuarie.

4 But if it be a female, then thy valuacion ſhalbe thirty ſhekels.

5 And from fiue yere olde to twenty yere olde thy valuacion ſhalbe for the male twenty ſhekels, and for the female ten ſhekels.

6 But from a [d] moneth olde vnto fiue yere olde, thy price of the male ſhalbe fiue ſhekels of ſiluer, & thy price of the female, thre ſhekels of ſiluer.

7 And from ſixty yere olde and aboue, if *he be* a male, then thy price ſhal be fiftene ſhekels, and for the female ten ſhekels.

8 But if he be poorer [e] then thou haſt eſtemed *him*, then ſhal he preſent him ſelfe before the Prieſt, and the Prieſt ſhal value him according to the abilitie of him that vowed him *ſo* ſhal the Prieſt value him.

9 And if *it be* a [f] beaſt, whereof men bring an offring vnto the Lord, all that one giueth of ſuche vnto the Lord, ſhal be holy.

10 He ſhal not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beaſt for beaſt, then *bothe* this and that, which was changed for it, ſhalbe [g] holy.

11 And if *it be* anie vncleane beaſt, of which men do not offer a ſacrifice vnto the Lord, he ſhal then preſent the beaſt

a As of his ſonne or his daughter.
b Which are the prieſt.
c Read the value of the ſhekel, Exod.30.13.
d He ſpeaketh of thoſe vowes whereby the fathers dedicated their children to God, which were not of ſuche force, but thei might be redemed from them.
e If he be not able to pay after thy valvation.
f Which is cleane, Chap.11.2
g That is, conſecrate to the Lord.

before the Priest.
12 And the Priest shal value it, whether it be good or bad: *and* as thou valuest it, *which art* the Priest, so shal it be.
13 But if he wil bie it againe, then he shal giue the fift parte of it more, aboue thy valuacion.
14 ¶ Also when a man shal dedicate his house to be holy vnto the Lord, then the Priest shal value it, whether it be good or bad, *and* as the Priest shal prise it, [o] so shal the value be.
15 But if he that sanctified it, wil redeme his house, then he shal giue thereto the fift parte of money more then thy estimacion, and it shalbe his.
16 If also a man dedicate to the Lord anie grounde of his inheritance, then shalt thou esteme it according to the [h] sede thereof: an [i] Homer of barlie sede *shalbe* at fiftie shekels of siluer.
17 If he dedicate his field *immediately* from the yere of Iubile, it shalbe worthe as thou doest esteme it.
18 But if he dedicate his field after the Iubile, then the Priest shal reken him the money according to the yeres that remaine vnto the yere of Iubile, and it shalbe abated by thy estimacion.
19 And if he that dedicateth it, wil redeme the field, then he shal put ỹ fift parte of the price, that thou estemedst it at, thereunto, and it shal remaine his.
20 And if he wil not redeme the field, but *the Priest* [k] sel the field to another man, it shalbe redemed nomore.
21 But the field shalbe holie to the Lord, whē it goeth out in the Iubile, as a field [l] separate from commune vses: the possession thereof shalbe the Priestes.
22 If a man also dedicate vnto the Lord a field which he hathe boght, which is not of the grounde of his inheritance,
23 Then the Priest shal set the price to him, as * thou estemest it, vnto the yere of Iubile, and he shal giue [m] thy price the same day, *as a thing* holy vnto the Lord.
24 *But* in the yere of Iubile, the field shal returne vnto him, of whome it was boght: to him, *I say*, whose inheritance the land was,
25 And all thy valuacion shalbe according to the skekel of * the Sanctuarie: a shekel conteineth twenty gerahs.
26 ¶ * Notwithstanding the firstborne of the beastes, because it is the Lords firstborne, none shal dedicate suche, be it bullocke, or shepe: *for* it is the [n] Lords.
27 But if it be an vncleane beast, then he shal redeme it by thy valuacion, and giue the fift parte more thereto: and if it be not redemed, then it shal be solde, according to thy estimacion.
28 *Notwithstanding, nothing separate from the commune vse that a man doeth separate vnto the Lord of all that he hathe (whether it be man or beast, or land of his inheritance) may be solde nor redemed: *for* euerie thing seperate from the commune vse is moste holy vnto the Lord.
29 Nothing separate from the commune vse, which shalbe separate from mā, shal be redemed, *but* [o] dye the death.
30 Also all the tithe of the land *bothe* of the sede of the ground, *and* of the frute of the trees is the Lords: *it is* holy to the Lord.
31 But if a man wil redeme *anie* of his tithe, he shal adde the [p] fift parte thereto.
32 And euerie tithe of bullocke, and of shepe, *and* of all that goeth vnder the [q] rod, the tenth shalbe holy vnto the Lord.
33 He shal not loke if it be good or bad, nether shal he change it: els if he change it, bothe it, and that it was changed withall, shalbe holy, *and* it shal not be redemed.
34 These are the commandements which the Lord commanded by Moses vnto the children of Israel in mount Sinai.

[n] *Exod.30,13 nom.3,47 ezek.45,12*
[n] *Exod.13,2.& 22,29. nomb.3,13*
[n] It was the Lords already.

[o] It shal remaine without redemption.

[p] Besides the value of the thing it selfe.

[q] All ỹ which is nombred: ỹ is, euerie tenth, as he falleth by tale without acception or respect.

[m] *Vers 12* The Priests valuacion.

[l] That is, wher dedicate to the Lord with acurse to him that doeth turne it to his priuate vse, Nomb.21,2. deut.13:15. iosh.6,17

[k] For their owne necessitie or godlie vses.

[i] Homer is a measure conteining 10 Ephahs: read of Ephah, Exod.16,16

[h] Valuing the price thereof, according to the sede that is sowen, or by the sede that it doeth yelde.

[*] *Elr. so shal it stand.*

THE FOVRTHE BOKE OF

Moses, called * Nombers.

[*] So called because of the diuersitie & multitude of nombrings wher are here chiefly cōteined.

THE ARGVMENT.

For asmuche as God hathe appointed that his Church in this worlde shalbe vnder the cresse, bothe because they shulde learne not to put their trust in worldely things, and also file his comforte, when all other helpe faileth: he did not straight way bring his people, after their departure out of Egypt, into the land which he promised them: but led them to & fro for the space of fourtie yeres, and kept them in continual exercises before they enioyed it, to trye their faith, & to teache them to forget the worlde and to depend on him. Which tryal did greately profit to discerne the wicked and the hypocrites from the faithful and true seruants of God, who serued him with pure heart, where as the other preferring their carnal affections to Gods glorie, and

and making religion to serue their purpose, murmured when they lacked to content their lustes, and despised them whome God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgemẽts against them, and are set forthe as a moste notable exemple for all ages to be ware how they abuse Gods worde, preferre their owne lustes to his wil, or dispise his ministers. Notwithstanding God is euer true in his promes, and gouerneth his, by his holy Spirit, that ether they fall not to suche inconueniences, or els returne to him quickely by true repentance: and therefore he continueth his graces toward them, he giueth them ordinances and instructions, aswel for religion as outward policie: he preserueth them against all craft and conspiracie, and giueth them manifolde victories against their enemies. And to auoyd all controuersies that might arise, he taketh away the occasiõs, by dividing among all the tribes, bothe the land, which they had wonne, and that also which he had promised, as semed best to his godlie wisdome.

CHAP. I.

1 Moses and Aaron with the twelue princes of the tribes are commanded of the Lord to nomber them that are able to go to warre. 49 The Leuites are exempted for the seruice of the Lord.

1 THe Lord spake againe vnto Moses in ỹ wildernes of [a] Sinai, in the Tabernacle of the Cõgregacion, in the first *day* of the [b] seconde moneth, in ỹ seconde yere after they were come out of the land of Egypt, saying,

a In that place of the wildernes that was nere to mount Sinai.

b Which conteineth part of April, and parte of Maie.

2 *Take ye the summe of all the Congregacion of the children of Israel, after their families, *and* housholdes of their fathers with the nomber of their names: *to wit*, all the males, "mã by mã:

Exod. 30, 12

" *Ebr. by their heades.*

3 From twentie yere olde and aboue, all that go forthe to the warre in Israel, thou and Aaron shal nomber them, throughout their armies.

4 And with you shalbe [c] men of euerie tribe, suche *as are* the heads of the house of their fathers,

c That is, the chiefest man of euerie tribe.

5 And these are the names of the men that shal [d] stãd with you, of *the tribe of* Reuben, Elizur, the sonne of Shedeur:

d And assist you when ye nõber the people.

6 Of Simeõ, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Amminadab:

8 Of Issachar, Nethaneel, the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elishama the sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Beniamin, Abidan the sonne of Gideoni:

12 Of dan, Ahiezer, the sonne of Ammishaddai:

13 Of Asher, Pagiel, the sonne of Ocran:

14 Of Gad, Eliasaph ỹ sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregacion, [e] princes of the tribes of their fathers, & heades ouer thousands in Israel.

e Or captaines, and gouerners.

17 ¶ Then Moses and Aaron toke these mẽ which are expressed by *their* names.

18 And they called all the Congregacion together, in the first *day* of the seconde moneth, who declared [f] their kinreds by their families, & by the houses of their fathers, according to the nomber of *their* names, frõ twentie yere olde and aboue, man by man.

f In shewing euerie man his tribe, and his ancesters.

19 As the Lord had commanded Moses, so he nombred them in the wildernes of Sinai.

20 So were the sonnes of ‖ Reuben Israels eldest sonne by their generacions, by their families, & by the houses of their fathers, according to the nõber of *their* names, man by man, euerie male from twẽtie yere olde and aboue, as many as "went forthe to warre:

‖ These are the names of the twelue tribes, as first of Reuben.

" *Or, as were able to beare weapon.*

21 The nomber of them, *I say*, of the tribe of Reuben, *was* six & fourtie thousand, & fiue hundreth.

22 Of the sonnes of ‖ Simeon by their generacions, by their families, & by the houses of their fathers, the summe thereof by the nomber of *their* names, man by man, euerie male from twentie yere olde and aboue, all that went forthe to warre:

‖ Simeon.

23 The summe of them, *I say*, of the tribe of Simeon *was* nine and fiftie thousand, & thre hundreth.

24 ¶ Of the sonnes of ‖ Gad by their generacions, by their families, & by the houses of their fathers, according to the nomber of *their* names, from twentie yere olde and aboue, all that went forthe to warre:

‖ God.

25 The nomber of them, *I say*, of the tribe of Gad *was* fiue and fourtie thousand, and six hundreth and fiftie.

26 ¶ Of the sonnes of ‖ Iudah by their generations, by their families, & by the houses of their fathers, according to the nomber of *their* names, from twentie yere olde and aboue, all that went forthe to warre:

‖ Iudah.

27 The nomber of them, *I say*, of ỹ tribe of Iudah *was* threscore & fourtene

thousand, and six hundreth.

‖ Issachar. 28 ¶ Of the sonnes ‖ of Issachar by their generacions, by their families, *and* by the houses of their fathers, according to ỹ nomber of *their* names, from twentie yere olde & aboue, all that went forthe to warre:

29 The nomber of them *also* of the tribe of Issachar *was* foure and fiftie thousand and foure hundreth.

‖ Zebulun. 30 ¶ Of the sonnes of ‖ Zebulun, by their generacions, by their families, & by the houses of their fathers, according to the nomber of *their* names, frō twentie yere olde and aboue, all that went forthe to warre:

31 The nomber of them *also* of the tribe of Zebulun *was* seuen and fiftie thousand & foure hundreth.

‖ Ephraim. 32 ¶ Of the sonnes of Ioseph, *namely* of the sonnes of ‖ Ephraim by their generacions, by their families, & by the houses of their fathers, according to the nōber of *their* names, from twentie yere olde & aboue, all ỹ wēt forthe to warre:

33 The nomber of them *also* of the tribe of Ephraim *was* fourtie thousand and fiue hundreth.

‖ Manasseh. 34 ¶ Of the sonnes of ‖ Manasseh by their generacions, by their families, & by the houses of their fathers, according to the nomber of *their* names, from twentie yere olde and aboue, all that went forthe to warre:

35 The nomber of them *also* of the tribe of Manasseh *was* two & thirtie thousand and two hundreth.

‖ Beniamin. 36 Of the sonnes of ‖ Beniamin by their generacions, by their families, & by the houses of their fathers, according to the nomber of *their* names, from twentie yere olde & aboue, all that went forthe to warre:

37 The nomber of them *also* of the tribe of Beniamin *was* fiue and thirtie thousand and foure hundreth.

‖ Dan. 38 Of the sonnes of ‖ Dan by their generacions, by their families, & by the houses of their fathers, according to the nomber of *their* names, from twentie yere olde and aboue, all that went forthe to warre:

39 The nomber of them *also* of the tribe of Dan *was* threscore & two thousand and seuen hundreth,

‖ Asher. 40 ¶ Of the sonnes of ‖ Asher by their generacions, by their families, *and* by the houses of their fathers, according to the nomber of *their* names, from twentie yere olde and aboue, all that went forthe to warre:

41 The nomber of them *also* of the tribe of Asher *was* one and fourtie thousand and fiue hundreth.

‖ Naphtali. 42 ¶ Of the children of ‖ Naphtali, by their generacions, by their families, *and* by the houses of their fathers according to the nomber of *their* names, from twentie yere olde and aboue, all that went to the warre.

43 The nomber of them *also* of the tribe of Naphtali, *was* thre and fiftie thousand, and foure hundreth.

" *Or, full cōte.* 44 These are the " summes which Moses, & Aaron nombred, & the Princes of Israel: the twelue men, *which* were euerie one for the house of their fathers.

45 So *this* was all the somme of the sonnes of Israel, by the houses of their fathers, from twentie yere olde & aboue, all that went to the warre in Israel,

46 And all they were in nōber six hundreth and thre thousand, fiue hundreth and fiftie.

g Which were warriers, but were appointed to the vse of the Tabernacle.

47 But the Leuites, after the tribes of their fathers were not nombred amōg g them.

48 For the Lord had spoken vnto Moses, and said,

49 Onely thou shalt not nomber ỹ tribe of Leui, nether take ỹ summe of them among the children of Israel:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimonie, and ouer all the instruments thereof, and ouer all things that belong to it: they shal beare the Tabernacle, & all the instruments thereof, and shal minister in it, and shal " dwel round about the Tabernacle.

" *Ebr. campe.*

51 And when the Tabernacle goeth forthe, the Leuites shal take it downe: and when the Tabernacle is to be pitched, the Leuites shal set it vp: for the h stranger that cometh nere, shal be slaine.

h Whosoeuer is not of the tribe of Leui.

52 Also the children of Israel shal pitch their tents, euerie man in his campe, and euerie man vnder his standerd throughout their armies.

53 But the Leuites shal pitch round about the Tabernacle of the Testimonie, lest vengeance i come vpon the Congregacion of the children of Israel, & the Leuites shal take the charge of the Tabernacle of the Testimonie.

i By not hauing due regard to the Tabernacle of the Lord.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did thei.

THE

THE FIGVRE OF THE TABERNACLE ERECTED, AND OF THE TENTES PITCHED ROVNDE ABOVT IT.

A B The length of the Courte, of an hundreth cubites, one the southside: in ỹ which space there was 20 pillers of 5 cubites heigth apece, where to ỹ curraines were tied, to enclose the Court.

C D The northside, which was in all poiutes like.

B C The west ende which was of fiftie cubites wide. In this space there was 10 pillers of equall heigth with the reste, whervnto the courtaines were fastened, to close the coure in, on that side.

A D The Easte end, which was also of 50 cubites bredth so that the whole court was in length, twice the bredth. The comming in was at the East ende, right at hit there hanged a wrought hanging of 20 cubites long, fastened to 4 pillers.

E At the sides of the hanginge there were curraines of 15 cubites in length, which were fastened, on this side of the hanging, to 3 pillers, and on thother side to as many, as the figure sheweth.

CHAP. II.

2 *The ordre of the tents, and the names of the captaines of the Israelites.*

1 AND the Lord spake vnto Moses, & to Aaron, saying.

2 [a] Euerie man of the children of Israel shal campe by his standerd, *and* vnder ỹ ensigne of their fathers house: farre of about the Tabernacle of the Congregacion shal thei pitch.

3 On the Eastside towarde the rising of the sunne, shal thei of the standerd of the hoste of Iudah pitch according to their armies and Nashon the sonne of Amminadab *shalbe* [n] captaine of the sonnes of Iudah.

4 And his hoste & the nomber of them *were* seuenty and foure thousand and six hundreth.

5 Next vnto him shal thei of the tribe [b] of Issachar pitch, and Nethaneel the sonne of Zuar *shalbe* the captaine of the sonnes of Issachar:

6 And his hoste, and the nomber thereof *were* foure and fiftie thousand, and foure hundreth.

7 *Then* the tribe of Zebulun, and Eliab the sonne of Helon, captaine ouer the sonnes of Zebulun:

8 And his hoste, and the nomber thereof seuen and fiftie thousand and foure hundreth:

9 The whole nomber of the [c] hoste of Iudah *are* an hundreth foure score and six thousand, & foure hundreth according to their armies: thei shal first set forthe.

10 ¶ On the Southside *shalbe* the standerd of the hoste [d] of Reuben according to their armies, and the captaine ouer the sonnes of Reuben *shalbe* Elizur the sonne of Shedeur.

11 And his hoste, and the nomber thereof six and fourtie thousand and fiue hundreth.

12 And by him shal the tribe of Simeon pitch, and the captaine ouer the sonnes of Simeon *shalbe* Shelumiel the sonne of Zurishaddai:

¶ In the twelue tribes were foure principal standerds, so ỹ euerie three tribes had their standerd.

[n] Or, prince.

[b] Iudah, Issachar & Zebulun the sonnes of Leah were of ỹ first standerd.

[c] Of them ẅ were conteined vnder that name.

[d] Reuben and Simeon the sonnes of Leah, and Gad the sonne of Zilpah her maid, were of the seconde standerd.

13 And his hoſte, and the nomber of them, nine and fiftie thouſand & thre hundreth.

14 And the tribe of Gad, and the captaine ouer the ſonnes of Gad *ſhalbe* Eliaſaph the ſonne of ‖ Deuel:

‖ Or, Reuel.

15 And his hoſte & the nomber of them *were* fiue and fourtie thouſand, ſix hundreth and fiftie.

16 All the nomber of the campe of Reuben *were* an hundreth and one & fifti-thouſand, & foure hundreth and fiftie according to their armies, & thei ſhal ſet forthe in the ſeconde place.

17 ¶ Then the Tabernacle of the Congregation ſhal go *with* the hoſte of the Leuites, in the [e] middes of the campe as thei haue pitched, ſo ſhal thei go forwarde, euerie man in his ordre according to their ſtanderds.

e Becauſe it might be inequal diſtiance from echeone, and all indifferently haue recours thereunto.

18 ¶ [f] The ſtanderd of the campe of Ephraim *ſhalbe* toward the Weſt according to their armies: and the captaine ouer the ſonnes of Ephraim *ſhalbe* Eliſhama the ſonne of Ammihud:

f Becauſe Ephraim & Manaſſeh ſupplied the place of Ioſeph their father, thei are taken to be Rahels children: ſo thei and Beniamin make the third ſtanderd.

19 And his hoſte and the nomber of them *were* fourtie thouſand and fiue hundreth.

20 And by him *ſhalbe* the tribe of Manaſſeh, and the captaine ouer the ſonnes of Manaſſeh *ſhalbe* Gamliel the ſonne of Pedahzur:

21 And his hoſte & the nomber of them *were* two and thirtie thouſand and two hundreth.

22 And the tribe of Beniamin, & [ꝯ] captaine ouer the ſonnes of Beniamin *ſhalbe* Abidan the ſonne of Gideoni:

23 And his hoſte, & the nomber of them *were* fiue and thirtie thouſand and foure hundreth.

24 All the nomber of the campe of Ephraim *were* an hundreth & eight thouſand and one hundreth according to their armies, & thei ſhal go in the third place.

g Dan & Naphtali the ſonnes of Bilha Rahels maid, with Aſher the ſonne of Zilpah make the fourth ſtanderd.

25 ¶ The ſtanderd of the hoſte of [g] Dan *ſhalbe* toward the North according to their armies: and the captaine ouer the children of Dan *ſhalbe* Ahiezer the ſonne of Ammiſhaddai:

26 And his hoſte & the nomber of them *were* two and thre ſcore thouſand and ſeuen hundreth.

27 And by him ſhal the tribe of Aſher pitch, and the captaine ouer the ſonnes of Aſher *ſhalbe* Pagiel the ſonne of Ocran.

28 And his hoſte and the Nomber of them *were* one and fourtie thouſand & fiue hundreth:

29 ¶ Then the tribe of Naphtali, & the captaine ouer the children of Naphtali *ſhalbe* Ahira the ſonne of Enan:

30 And his hoſte & the nomber of them *were* thre and fiftie thouſand and foure hundreth.

31 All the nomber of the hoſte of Dan *was* and hundreth and ſeuen and fiftie thouſand and ſix hundreth: thei ſhal go hinmoſte with their ſtanderds,

32 ¶ Theſe are the [h] ſummes of the children of Iſrael by the houſes of their fathers, all the nomber of the hoſte, according to their armies, ſix hundreth and thre thouſand, fiue hundreth and fiftie.

h Which were of twentie yeres and aboue.

33 But the Leuites were not nombred among the children of Iſrael, as the Lord hand commanded Moſes.

34 And the children of Iſreel did according to all that the Lord had commanded Moſes: ſo thei pitched according to their [i] ſtanderds, and ſo thei iourneyed euerie one with his families, according to the houſes of their fathers.

i For vnder euerie one of the foure principal ſtanderds were diuers ſignes to kepe euerie bãde in ordre.

CHAP. III.

6 The charge and office of the Leuites. 12,35. Why the Lord ſeparated the Leuites for him ſelf. 16 Their nomber, families and captaines. 40 The firſtborne of Iſrael is redemed by the Leuites. 47 The ouerplus is redemed by money.

1 THeſe alſo were the [a] generacions of Aaron & Moſes, in the day that the Lord ſpake with Moſes in mount Sinai.

a Or, families & kinreds.

2 So theſe are the names of the ſonnes of Aaron, *Nadab ȳ firſtborne, & Abihu, Eleazar, and Ithamar.

Exod. 6,23

3 Theſe are the names of the ſonnes of Aaron the anointed Prieſts, whome *Moſes did * conſecrate to miniſter in the Prieſts office.

Exod. 27,13

4 * And Nadab and Abihu dyed [b] before the Lord, when thei offred * ſtrange fire before the Lord in the wilderneſ of Sinai, and had no children: but Eleazar and Ithamar ſerued in the Prieſts office in ȳ [c] ſight of Aaron their father.

Leui. 10,1 chap. 26,61 1.chro. 24,2

b Or, before the Altar. *Leui. 9,24*

c Whiles their father liued.

5 Thē ȳ Lord ſpake vnto Moſes, ſaying,

6 Bring the tribe of Leui, and [d] ſet them before Aaron the Prieſt that thei may ſerue him.

d Offer them vnto Aaron for the vſe of the Tabernacle.

7 And take the charge with him, euen the charge of the whole Congregacion [e] before the Tabernacle of the Congregacion to do the ſeruice of the Tabernacle.

e Which apperteined to the exceting of the hie prieſts commandement, to the ouer ſight of the people, & to the ſeruice of the Tabernacle.

8 Thei ſhal alſo kepe all the inſtruments of the Tabernacle of the Congregacion, and *haue* the charge of the children of Iſrael to do the ſeruice of the Tabernacle.

9 And thou ſhalt giue the Leuites vnto Aaron and to his [f] ſonnes: *for* thei are giuen him frely from among the children of Iſrael.

f Aarons ſonnes the prieſts ſerued in the Sanctuarie in prayieng for the people & offring ſacrifice: the Leuites ſerued for the inferior vſes of ȳ ſame,

10 And thou ſhalt appoint Aaron & his ſonnes to execute their Prieſts office: and

Anie that wolde minister nor being a Leuite.

and the [g] stranger that commeth nere, shal be slaine.

11 ¶Also the Lord spake vnto Moses, saying,

12 Beholde, I haue euen taken the Leuites from among the children of Israel for all the firstborne, that openeth the matrice among the children of Israel, & the Leuites shalbe mine,

13 Because all the firstborne are mine: for the same day, that I smote all ỹ firstborne in the land of Egypt, *I sanctified vnto me all the firstborne in Israel, bothe man and beast: mine thei shalbe: I am the Lord.

Exod. 13, 1 & 34, 19 Leui. 27, 26 Chap. 8, 16 Luk. 2, 23

14 ¶Moreouer the Lord spake vnto Moses in the wildernes of Sinai, saying,

15 Nomber the children of Leui after ỹ houses of their fathers, in their families: euerie male from a moneth olde & aboue shalt thou nomber.

16 *Then Moses nomberd them according to the worde of the Lord, as he was commanded.

Exo. 6, 17 Chap. 26, 57 1. Chro. 6, 11 & 23, 6 Gen. 46. 11

17 And these were the sonnes of Leui by their names, *Gershon, and Kohath, and Merari.

18 Also these are the names of the sonnes of Gershon by their families: Libni and Shimei.

19 The sonnes also of Kohath by their families: Amram, and Izehar, Hebron, and Vzziel.

20 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of Leui, according to the houses of their fathers.

21 Of Gershon *came* the familie of the Libnites, & the familie of the Shimeites: these are the families of the Gershonites.

[h] Onelie nombring the male children.

22 The summe whe reof [h] after the nomber of all the males from a moneth olde and aboue) was counted seuen thousand and fiue hundreth.

23 ¶The families of the Gershonites shal pitch behinde the Tabernacle Westwarde.

[i] Or, father.

24 The captaine and [i] anciẽt of the house of the Gershonites *shalbe* Eliasaph the sonne of Lael.

25 And the charge of the sonnes of Gershon in the Tabernacle of the Congregacion *shalbe* the [j] Tabernacle, & the pauillion, the couering thereof, & the vaile of the dore of the Tabernacle of the congregacion,

[j] Their charge was to cary the couerings & hangings of the Tabernacle.

26 And the hanging of the courte, & the vaile of the dore of ỹ courte, which is nere the Tabernacle, and nere the Altar round about, and the cordes of it for all the seruice thereof.

27 ¶And of Kohath *came* the familie of the Amramites, & the familie of ỹ Izeharites, and the familie of the Hebronites, and the familie of the Vzzielites: these are the families of the Kohathites.

28 The nomber of all the males from a moneth olde & aboue *was* eight thousand and six hundreth, hauing the [k] charge of the Sanctuarie.

[k] Doing euerie one his ductie in the Sanctuarie.

29 The families of the sonnes of Kohath shal pitch on the Southside of the Tabernacle.

30 The captaine and ancient of the house, *and* families of the Kohathites *shalbe* Elizaphan the sonne of Vzziel:

31 And their charge *shalbe* the [l] Arke, and the table, and the candelsticke, and the altars, and the instruments of ỹ Sanctuarie that they minister ẅ, and ỹ vaile, and all ỹ serueth thereto.

[l] The chief things within the Sanctuarie were comitted to the Kohathites.

32 And Eleazar the sonne of Aaron the Priest *shalbe* [m] chief captaine of ỹ Leuites, *hauing* the ouersight of them ỹ haue the charge of the Sanctuarie.

[m] *Or prince of princes.*

33 ¶ Of Merari *came* the familie of the Mahlites, and the familie of the Mushites: these are the families of Merari.

34 And the summe of them, according to the nomber of all the males, from a moneth olde and aboue *was* six thousand and two hundreth.

35 The captaine and ỹ ancient of ỹ house of the families of Merari *shalbe* Zuriel the sonne of Abihail: thei shal pitch on the Northside of the Tabernacle.

36 And in ỹ charge & custodie of ỹ sonnes of Merari *shalbe* [n] the boardes of the Tabernacle, and the barres thereof, & his pillers, & his sockets, & all the instruments thereof, and all that serueth thereto,

[n] The woodworke & ỹ rest of the instruments were cõmitted to their charge.

37 With the pillers of the court round about, ẅ their sockets, and their pins & their cordes.

38 ¶Also on the forefront of ỹ Tabernacle toward ỹ East, before ỹ Tabernacle, *I say*, of the Congregacion Eastwarde shal Moses and Aaron and his sonnes pitch, hauing ỹ charge of the Sanctuarie, [o] and the charge of ỹ children of Israel: but the stranger that cõmethnere, shalbe slaine.

[o] That none shulde entre into ỹ Tabernacle contrarie to Gods appointement.

39 The whole summe of the Leuites, ẅ Moses & Aaron nombred at the commandement of the Lord throughout their families, *euen* all the males from a moneth olde & aboue, *was* two and twẽtie [p] thousand.

[p] So that ỹ first borne of the children of Israel were moby 273.

40 ¶And ỹ Lord said vnto Moses, Nomber all ỹ first borne that are males amõg the children of Israel, from a moneth olde and aboue, and take the nomber of their names.

41 And thou shalt take ỹ Leuites to me [q] for all the first borne of ỹ children of Israel (*I am* the Lord) and the cattel of the Leuites for all the first borne of the cattel of the children of Israel.

[q] So that now ỹ Leuites shulde satisfie vnto the Lord for ỹ first borne of Israel, saue for ỹ 273, ẅ were mo then the Leuites, for whome they payed money.

42 And Moses nombred, as the Lord cõmanded him, all the first borne of the

children of Iſrael.

43 And all the firſt borne males rehearſed by name (from a moneth olde and aboue, according to their nomber, were two & twentie thouſand, two hũdreth ſeuentie & thre.

44 ¶ And ỹ Lord ſpake vnto Moſes ſaying,

45 Take ỹ Leuites for all the firſt borne of the children of Iſrael, and the cattel of the Leuites for their cattel, & ỹ Leuites ſhalbe mine, (I am the Lord)

46 And for the redeming of ỹ two hundreth ſeuentie and thre, ẅ are mo then the Leuites of the firſt borne of ỹ children of Iſrael)

47 Thou ſhalt alſo take fiue ſhekels for euerie perſone: after the weight of the Sanctuarie ſhalt thou take it: *the ſhekel *conteineth* twentie gerahs.

Exod.30,13 Leu.27,25 chap 18,16 Ezek.45,12

48 And thou ſhalt giue the money, wherewith the odde nomber of them is redemed, vnto Aaron and to his ſonnes.

49 Thus Moſes toke the redempcion of them that were redemed, being mo thẽ the Leuites:

¶ Of the two hundreth ſeuẽtie & thre, ẅ were more thẽ the Leuites.

50 Of the ¶ firſtborne of the children of Iſrael toke he the money: *euen* a thouſand thre hundreth thre ſcore and fiue *ſhekels* after the ſhekel of ỹ Sanctuarie.

51 And Moſes gaue the money of thẽ ỹ were redemed, vnto Aaron & to his ſonnes according to the worde of the Lord, as the Lord had commanded Moſes.

CHAP. IIII.

3 The offices of the Leuites, when the hoſte remoued. 46 The nomber of the thre families of Kohath, Gerſhon, and Merari.

1 AND ỹ Lord ſpake vnto Moſes, & to Aaron, ſaying,

2 Take the ſumme of the ſonnes of Kohath from among the ſonnes of Leui, after their families, & houſes of their fathers,

ª The Leuites were nombred after thre ſorts firſt at a moneth olde when thei were conſecrate to the Lord, next at 25 yere olde when they were appointed to ſerue in the Tabernacle, & at 30 yere olde to beare ỹ burthens of ỹ Tabernacle

3 From ª thirtie yere olde & aboue euẽ vntil fiftie yere olde, all ỹ entre into ỹ aſſemblie to do the worke in the Tabernacle of the Congregacion.

4 This ſhalbe the office of the ſonnes of Kohath in the Tabernacle of the Congregacion *about* the Holieſt of all.

b Which deuided ỹ Sãctuarie from ỹ Holieſt of all.

5 ¶ ẅhen ỹ hoſte remoueth, then Aarõ & his ſonnes ſhal come & take downe b the couering vaile, & ſhal couer ỹ Arke of the Teſtimonie therewith.

c That is, put thẽ vpon their ſhulders to carie it: for the barres of the Arke colde neuerbe remoued Exod.25,15.

6 And they ſhal put thereon a couering of badgers ſkins, and ſhal ſpread vpon it a cloth altogether of blewe ſilke, and put to c the barres thereof:

Exod.25,30

7 And vpon the * table of ſhewe *bread* they ſhal ſpread a cloth of blewe ſilke, and put thereon the diſhes, & the *incẽſ* cups, & goblets, & couerings to couer it d with, & the bread ſhalbe thereon continually:

d Meaning to couer ỹ bread.

8 And they ſhal ſpread vpon them a couering of ſkarlet, and couer the ſame ẅ a couering of badgers skins, and put to, the barres thereof.

9 Then they ſhal take a cloth of blewe ſilke, and couer the * candelſticke of light with his lampes and his ſnoffres, * and his ſnoffedithes, and all the oyle veſſels thereof, which they occupie about it.

Exod.25,14
Exod.25,38

10 So they ſhal put it, and all ỹ inſtrumẽts thereof in a couering of badgers ſkins, and put it vpon the e barres.

e The Ebrewe worde ſignifieth an inſtrument made of two ſtaues or barres.

11 Alſo vpon the golden f altar they ſhal ſpreade a cloth of blewe ſilke, and couer it ẅ a couering of badgers ſkins, & put to the barres thereof.

f Which was to burne incenſe: read Exo. 30, 1.

12 And they ſhal take all the inſtruments of the miniſterie wherewith they miniſter in the Sanctuarie, and put *them* in a cloth of blewe ſilke, and couer them ẅ a couering of badgers ſkins, & put thẽ on the barres.

13 Alſo they ſhal take away the aſhes frõ the g altar, & ſpread a purple cloth vpon it,

g Of the burnt offring.

14 And ſhal put vpon it all the inſtruments thereof, ẅ they occupie about it: the cenſers, the fleſhhokes & the beſomes, and the baſens, *euen* all the inſtruments of the altar, & they ſhal ſpread vpon it a couering of badgers ſkins, & put to the barres of it.

15 And when Aaron & his ſonnes haue made an end of couering the h Sanctuarie, and all the inſtruments of the Sanctuarie, at the remouing of the hoſte, afterwarde the ſonnes of Kohath ſhal come to beare it, but they ſhal not i touche *anie* holy thing leſt thei dye. This is the charge of the ſonnes of Kohath in ỹ Tabernacle of the Congregacion.

h That is, in folding vp the things of the Sanctuarie, as ỹ Arke, &c.

i Before it be couered.

16 ¶ And to the office of Eleazar ỹ ſonne of Aaron the Prieſt *perteineth* the oyle for the light, and the * ſwete incens & the k dailie meat offring, and the * anointing oyle, *with* the ouerſight of all the Tabernacle, and of all that there in is, *bothe* in the Sanctuarie & in all the inſtruments thereof.

Exod.30,34

k Which was offred at morning and euening.

Exod.30,23

17 ¶ And the Lord ſpake vnto Moſes & to Aaron, ſaying,

18 Ye ſhal not l cut of the tribe of ỹ families of the Kohathites from among ỹ Leuites:

l Committing by your negligence ỹ ỹ holy things be not welwrapped, & ſo they by touching thereof periſh.

19 But thus do vnto them, that they may liue & not dye, when they come nere to ỹ moſte holy things: let Aaron and his ſonnes come and appoint m thẽ, euerie one to his office, and to his charge.

m Shewing what part euerie man ſhal beare.

20 But let them not go in, to ſe when the Sanctuarie is folden vp, leſt they dye.

21 ¶ And the Lord ſpake vnto Moſes, ſaying,

22 Take

22 Take also the summe of the sonnes of Gershon, euerie one by the houses of their fathers throughout their families:
23 From thirtie yere olde and aboue, vntil fiftie yere olde shalt thou nōbre thē, all that [n] entre into the assemblie for to do seruice in the Tabernacle of ỹ Congregacion.
24 This shalbe the seruice of the families of the Gershonites, to serue and to beare.
25 They shal beare the curtaines of the Tabernacle, & the Tabernacle of the Congregacion, his couering, and ỹ couering of badgers skins, that is on hie vpon it, and the vaile of the [o] dore of ỹ Tabernacle of the Congregacion:
26 The curtaines also of the court, and the vaile of the entring in of ỹ gate of the court, [p] wch is nere the Tabernacle & nere the altar round about, wt their cordes, and all the instrumentes for their seruice, and all that is made for them: so shal they serue.
27 At the commandement of Aaron and his sonnes shal all the seruice of the sonnes of the Gershonites be done, in all their charges and in all their seruice, & ye shal appoint them to kepe all their charges.
28 This is the seruice of the families of ỹ sonnes of the Gershonites in the Tabernacle of the Cōgregaciō, & their watch *shalbe* vnder the [q] hand of Ithamar the sonne of Aaron the Priest.
29 ¶ Thou shalt nomber the sonnes of Merari by their families, & by ỹ houses of their fathers:
30 From thirtie yere olde & aboue, euen vnto fiftie yere olde shalt thou nomber them, all that entre into the assemblie, to do the seruice of the Tabernacle of ỹ Congregacion.
31 And this is their office & charge according to all their seruice in the Tabernacle of the Congregacion: the * boardes of the Tabernacle wt ỹ barres thereof, and his pillers, and his sockets.
32 And the pillers round about ỹ court, with their sockets and their pins, & their cordes, wt all their instrumentes, euen for all their seruice, & by [r] name ye shal reken the instruments of their office & charge.
33 This is the seruice of the families of ỹ sonnes of Merari, according to all their seruice in the Tabernacle of ỹ Cōgregacion vnder the hand of Ithamar the sonne of Aaron the Priest.
34 ¶ Then Moses and Aaron and the princes of the Congregacion nombred the sonnes of the Kohathites, by their families and by the houses of their fathers,
35 From thirtie yere olde & aboue, euen vnto fiftie yere olde, all that entre into the assemblie for the seruice of the Tabernacle of the Congregacion.
36 So the [t] nombers of them throughout their families were two thousand, seuen hundreth and fiftie.
37 These are the nombers of the families of the Kohathites, all that serue in ỹ Tabernacle of the Congregaciō, which Moses and Aaron did nomber according to the commandement of the Lord by the [u] hand of Moses.
38 Also the nombers of ỹ sonnes of Gershon throughout their families & houses of their fathers,
39 From thirtie yere olde and vpward, euen vnto fiftie yere olde: all that entre in to the assemblie for the seruice of the Tabernacle of the Congregacion.
40 So the nombers of them by their families, & by the houses of their fathers, *were* two thousand six hundreth & thirtie.
41 These are the nombers of the families of the sonnes of Gershon: of all that did seruice in the Tabernacle of ỹ Cōgregacion, whome Moses & Aaron did nomber according to thē cōmandement of the Lord.
42 ¶ The nombers also of the families of the sonnes of Merari by their families, & by the houses of their fathers,
43 From thirtie yere olde & vpward, euen vnto fiftie yere olde: all ỹ entre into the assemblie for the seruice of the Tabernacle of the Congregacion.
44 So the nombers of them by their families were thre thousand, & two hundreth.
45 These are the summes of the families of the sonnes of Merari, whome Moses & Aaron nombred according to ỹ commandement of the Lord, by the hand of Moses.
46 So all the nombers of the [v] Leuites, wt Moses, & Aaron, & the princes of Israel nombred, by their families & by the houses of their fathers,
47 From thirtie yere olde & vpward, euen to fiftie yere olde, euerie one that came to do [v] his duetie, office, seruice & charge in the Tabernacle of the Congregacion.
48 So the nombers of them were eight thousand fiue hundreth and foure score.
49 According to the [w] commandement of the Lord by the hand of Moses did *Aaron* nomber them, euerie one according to his seruice, & according to his charge. Thus *were* thei of ỹ tribe nombred, as the Lord commanded [x] Moses.

CHAP. V.

The Leprous & the polluted shalbe cast forthe. 6 The purging of sinne. 15 The tryal of the suspect wife.

1 And

n Which were receiued into ỹ cōpanie of the ỹ ministred in ỹ Tabernacle of ỹ Congregaciō.

o Which vaile hanged betwene the Sanctuarie and ỹ court.

p which court copassed bothe the Tabernacle of the Congregacion & ỹ altar of burnt offring.

q Vnder the charge and ouerlight.

Exod. 26, 15

r Ye shal make an inuentorie of all ỹ things, wt ye cōmit to their charge.

s [God appointing Moses to be the minister & executer thereof.]

t Which were of cōpetent age to serue therein that is, betwene 30. and 50.

u [Eb. The nombred of them.]

v Whosoeuer of the Leuites that had any maner of charge in the Tabernacle.

w [Eb. According to the mouthe, or worde.]

x So ỹ Moses nether added nor diminished from ỹ which ỹ Lord cōmanded him.

5 And the Lord spake vnto Moses, saying,
2 Commande the children of Israel that they *put out of the hoste euerie leper, and euerie one that hathe * an issue, & whosoeuer is defiled by *the dead.
3 Bothe male & female shal ye put out: *out of the hoste shal ye put them, that they defile not their [a] tentes among whome I dwel.
4 And the children of Israel did so, and put thē out of the hoste, euen as ỹ Lord had commanded Moses, so did the children of Israel.
5 ¶ And the Lord spake vnto Moses, saying,
6 Speake vnto the children of Israel, * When a man or woman shal commit anie sinne [b] that men commit, and transgresse against the Lord, when that persone shal trespas,
7 Then they shal confesse their sinne ẅ thei haue done, and shal restore ỹ dommage thereof * ẅ his principal, and put the fift parte of it more thereto, & shal giue it vnto him, against whome he hathe trespassed.
8 But if the [c] man haue no kinsman, to whome he shulde restore the dommage, the dommage shalbe restored to ỹ Lord for the Priests vse, besides the ram of ỹ atonement, whereby he shal make atonement for him.
9 And euerie offring of all the [d] holy things of the children of Israel, ẅ they bring vnto ỹ Priest, shalbe *his.
10 And euerie mans halowed things shal be his: *that is*, what soeuer anie man giueth ỹ Priest, it shalbe his.
11 ¶ And the Lord spake vnto Moses, saying,
12 Speake vnto the children of Israel, and say vnto them, If anie mans [e] wife turne to euil, and commit a trespas against him,
13 So that another man lie with her fleshly, and it be hid from the eies of her housband, and kept close, and yet she be defiled, and there be no witnes against her, nether she taken with the maner,
14 "If he be moued with a ielous minde, so that he is ielous ouer his wife, ẅ is defiled, or if he haue a ielous minde, so ỹ he is ielous ouer his wife, ẅ is not defiled,
15 Then shal the man bring his wife to ỹ Priest, and bring her offring ẅ her, the tenth parte of an Ephah of barly meale *but* he shal not powre [f] oyle vpon it, nor put incens thereon: for it is an offring of ielousie, an offring for a remembrance, calling the sinne to [g] minde:
16 And the Priest shal bring her, & set her before the Lord.
17 Then the Priest shal take [h] the holy water in an earthen vessel, and of the dust ỹ is in ỹ floore of the Tabernacle, *euen* ỹ Priest shal take it and put it into the water.
18 After, ỹ Priest shal set the woman before the Lord, and vncouer the womans head, and put the offring of the memorial in her hids: it is the ielousie offring, and the Priest shal haue bitter *and* [i] cursed water in his hand,
19 And the Priest shal charge her by an othe, and say vnto the woman, If no man haue lien with thee, nether thou hast turned to vnclennes from thine housband, be fre from this bitter *and* cursed water.
20 But if thou hast turned from thine housband, and so art defiled, and some man hathe lien with thee beside thine housband,
21 (Then the Priest shal charge the woman with an othe of cursing, and the Priest shal say vnto the woman) The Lord make thee to be [k] accursed, and deteastable for the othe among thy people, & the Lord cause thy thigh to "rott, and thy belly to swel:
22 And ỹ this cursed water maie go into thy bowels, to cause thy belly to swel and thy thigh to rott. Then the woman shal answer, Amen, Amen.
23 After, the Priest shal write these curses in a boke, and shal [m] blot them out ẅ ỹ bitter water,
24 And shal cause the woman to drinke the bitter and cursed water, & the cursed water, *turned* into bitternes, shal entre into her.
25 Then the Priest shal take the ielousie offring out of ỹ womans hand, & shal shake ỹ offring before ỹ Lord, and offer it vpon the altar.
26 And the Priest shal take *an handful* of ỹ offring for a [n] memorial thereof, & burne it vpon the [n] altar, and afterward make the woman drinke the water.
27 When he hathe made her drinke the water, (if she be defiled, and haue trespassed against her housband) then shal the cursed water, *turned* into bitternes, entre into her, and her belly shal swel, & her thigh shal rott, & the woman shalbe accursed among her people.
28 But if the woman be not defiled, but be [o] cleane, she shal be fre and shal conceiue & beare.
29 This is the lawe of ielousie, when a wife turneth frō her housband & is defiled,
30 Or when a man is moued with a ielous minde being ielous ouer his wife, then shal he bring the woman before the Lord, and the Priest shal do to her according to all this lawe,
31 And the man shalbe [p] fre from sinne, but

Leuit. 13, 3
Leui. 15, 2
Leui. 21, 1

[a] *Or, in a place out of the hoste.*
[a] There were thre maner tētes, of ỹ Lord. of ỹ Leuites, & of ỹ Israelites.

Leu. 6, 3

[b] Commit anie faute willingly

Leuit. 6, 5

[c] If he be dead, to whome ỹ wrong is done, and also haue no kinsman.

[d] Or, things offred to the Lord, as firstfrutes, &c.
Leu. 10, 12

[e] By breaking ỹ band of mariage, and playing ỹ harlot,

" *Ebr. If the spirit of ielousie come vpon him.*

[f] Onely in the sinne offring, & this offring of ielousie were nether oyle nor incense offred.
[g] Or making the sinne know-

wen, and neg purging it.
[h] which also is called ỹ water of purification or sprinkeling, read Chap. 19, 9

[i] It was so called by ỹ effect, because it declared ỹ womā to be accursed and turned to her destruction.

[k] Bothe because she had committed so hainous a faut, and forswore her selfe in denying the same.
" *Eb. to falle.*
l That is be it so, as ỹ wisheth, as psa. 41, 14., Deu. 27, 14
[m] Shal wash the curses, ẅ are writen, in to ỹ water in ỹ vessel.

[n] *Or, perfume.*
[n] Where the incēse was offred.

[o] *Or, innocēt.*

[p] The man might accuse his wife & not be reproued.

but this woman shal beare her iniquitie.

CHAP. VI.

The lawe of the consecration of the Nazarites. 24 The maner to blesse the people.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, & say vnto them, When a man or a woma doeth separate thē selues to vowe a vowe of a [a] Nazarite to separate *him selfe* vnto the Lord,

a Which separated thē selues from the world, & dedicated them selues to God: ẅ figure was accomplished in Christ.

3 He shal absteine from wine & strong drinke, and shal drinke no sowre wine nor sowre drinke, nor shal drinke anie licour of grapes, nether shalt eat fresh grapes nor dried.

4 As long as his abstinence endureth, shal he eat nothing that is made of the wine of the vine, nether the kernels, nor the huske.

Iud.13,5 1.sam.1,11

5 While he is separate by his vowe, the* rasure shal not come vpon his head, vntil the dayes be out, in the ẅ he separateth *him selfe* vnto the Lord, he shalbe holie, & shal let the lockes of the heere of his head growe.

b As at buriales, or mournings.

6 During ỹ time that he separateth him selfe vnto the Lord, he shal come at no[b] dead body:

7 He shal not make him selfe vncleane at the death of his father, or mother, brother, or sister: for the consecration of his God is vpon [c] his head.

c In that he suffred his heere to growe, he signified that he was consecrate to God.

8 All the dayes of his separacion ye shalbe holy to the Lord.

9 And if anie dye sodenly by him, or he beware, then the [d] head of his consecracion shalbe defiled, and he shal shaue his head in the day of his clensing: in the seuenth day he shal shaue it.

d Which long heere is a signe that he is dedicate to God.

10 And in ỹ eight day he shal bring two turtles, or two yong pigeons to the Priest, at the dore of the Tabernacle of ỹ Congregacion.

11 Then ỹ Priest shal prepare ỹ one for a sin offring, and the other for a burnt offring, & shal make an atonement for him, because he sinned by [e] the dead: so shal he halowe his head the same day,

e By being present, where the dead was.

12 And he shal [f] consecrate vnto ỹ Lord the daies of his separacion, and shal bring a lambe of a yere olde for a trespas offring, and the first [g] daies shalbe voyde: for his consecracion was defiled.

f Beginning at the eight day, when he is purified.

g So that he shal beginne his vowe anewe.

13 ¶ This then is the lawe of the Nazarite: When the time of his consecracion is out, he shal come to the dore of the Tabernacle of the Congregacion,

14 And he shal bring his offring vnto ỹ Lord, an he labe of a yere olde without blemish for a burnt offring, and a she lambe of a yere olde without blemish for a sin offring, and a ram without blemish for peace offrings,

15 And a basket of vnleauened bread, of *cakes of fine floure, mingled ẅ oyle and wafers of vnleauened bread anointed ẅ oyle, with their meat offring, and their drinke offrings:

Leui.2,15

16 The ẅ the Priest shal bring before ỹ Lord, and make his sin offring and his burnt offring.

17 He shal prepare also the ram for a peace offring vnto the Lord, with the basket of vnleauened bread, and the Priest shal make his meat offring, and his drinke offring.

18 And* ỹ Nazarite shal shaue the head [h] of his consecracion at the dore of ỹ Tabernacle of the Congregacion, and shal take the heere of the head of his consecracion, and [i] put it in the fire, ẅ is vnder the peace offring.

Act.21,24

h In token that his vowe is ended.

i For the heere ẅ was consecrat to ỹ Lord, might not be cast into anie prophane place

19 Then the Priest shal take the soden shulder of the ram, and an vnleauened cake out of ỹ basket, & a wafer vnleauened, and put them vpon the hands of the Nazarite, after he hathe shauen his consecracion.

20 And ỹ Priest shal *shake them to and fro before ỹ Lord: this is an holy thing for the Priest [k] besides ỹ shaken breast, & besides the heaue shulder: so afterward the Nazarite may drinke wine.

Exod.29,27

k Or, with the breast.

21 This is the lawe of the Nazarite, ẅ he hathe vowed, *and* of his offring vnto the Lord for his consecracion, [l] besides that that he is able to bring according to the vowe which he vowed, so shal he do after the lawe of his consecracion.

l At the least he shal do this, if he be able to offre no more.

22 ¶ And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron and to his sonnes, saying, Thus shal ye [l] blesse the childrē of Israel, and say vnto them,

l That is, pray for them, Eccl. 36,19

24 The Lord blesse thee, & kepe thee,

25 The Lord make his face shine vpon thee, and be merciful vnto thee,

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So they shal put my [m] Name vpon ỹ children of Israel, & I wil blesse them.

m They shal pray in my Name for them.

CHAP. VII.

The heades or princes of Israel offre at the setting vp of the Tabernacle, 10 And at the dedicacion of the altar. 89 God speaketh to Moses from the Mercifeat.

1 NOw when Moses had finished the setting vp of the Tabernacle, and *anointed it and sanctified it, and all the instruments thereof, and the altar ẅ all the instruments thereof, and had anointed them and sanctified them,

Exod.40,18

2 Then the [n] princes of Israel, heades

n Or, vessels.

o Or, captaines

ouer

ouer the houses of their fathers (they were the princes of the tribes, who were ouer them that were nombred) offred,
3 And broght their offring before the Lord, six [a] couered charets, and twelue oxen: one charet for two princes, and for euerie one an oxe, and they offred them before the Tabernacle.
4 And the Lord spake vnto Moses, saying,
5 Take *these* of them, that they may be to do the [b] seruice of the Tabernacle of the Congregacion, and thou shalt giue them vnto the Leuites, to euerie mā according vnto his office.
6 So Moses toke the charets and the oxen, and gaue them vnto the Leuites:
7 Two charets and foure oxen he gaue to the sonnes of Gershon, according vnto their [c] office.
8 And foure charets and eyght oxen he gaue to ȳ sonnes of Merari according vnto their office, vnder the hād of Ithamar the sonne of Aaron the Priest.
9 But to the sonnes of Kohath he gaue none, [d] becaus̄e the charge of the Sanctuarie belonged to them, *which* they did beare vpon *their* shulders.
10 ¶ The princes also offred in the [e] dedicacion for the altar in the day that it was anointed: then the princes offred their offring before the altar.
11 And the Lord said vnto Moses, One prince one day, and another prince another day shal offer their offring, for the dedicacion of the altar.
12 ¶ So then on the first day did || Nahshon the sonne of Amminadab of the tribe of Iudah offer his offring.
13 And his offring *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer boule of seuenty shekels after ȳ shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a * meat offring,
14 An *incens* cup of golde of ten *shekels*, ful of incens,
15 A yong bullocke, a ram, a lambe of a yere olde for a brunt offring,
16 An he goat for a sin offring,
17 And for peace offrings two bullockes, fiue rams, fiue he goates, & fiue lambes of a yere olde: this was the offring of Nahshon the sonne of Amminadab.
18 ¶ The second day || Nethaneel, the sonne of Zuar, prince of *the tribe* of Issachar did offer:
19 Who offred for his offring a siluer charger of an hundreth & thirty *shekels* weight, a siluer boule of seuenty shekels after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offring,
20 An *incens* cup of golde of ten *shekels*, ful of incens,
21 A yong bullocke, a ram, a lambe of a yere olde for a burnt offring,
22 An he goat for a sin offring,
23 And for peace offrings, two bullockes, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offring of Nethaneel the sonne of Zuar.
24 ¶ The third day || Eliab the sonne of Helon prince of the children of Zebulun *offred*.
25 His offring *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer boule of seuenty shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offring,
26 A golden *incens* cup of ten *shekels*, ful of incens,
27 A yong bullocke, a ram, a lambe of a yere olde for a burnt offring,
28 An he goat for a sin offring,
29 And for peace offrings, two bullockes, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offring of Eliab the sonne of Helon.
30 ¶ The fourth day || Elizur the sonne of Shedeur prince of the children of Reuben *offred*.
31 His offring *was* a siluer charger of an hūdreth and thirty *shekels* weight, a siluer boule of seuenty shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offring,
32 A golden *incens* cup of ten *shekels*, ful of incens,
33 A yong bullocke, a ram, a lambe of a yere olde for a burnt offring,
34 An he goat for a sin offring,
35 And for a peace offring, two bullockes, fiue rams, fiue he goates, and fiue lambs, of an yere olde: this was the offring of Elizur the sonne of Shedeur.
36 ¶ The fift day || Shelumiel the sonne of Zurishaddai, prince of the childrē of Simeon *offred*.
37 His offring *was* a siluer charger of an hundreth and thirty shekels weight, a siluer boule of seuenty shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle for a meat offring,
38 A golden *incens* cup of ten *shekels* ful of incens,
39 A yong bullocke, a ram, a lambe of a yere olde for a burnt offring,
40 An he goat for a sin offring,
41 And for a peace offring, two bullockes, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offring of Shelumiel the sonne of Zurishaddai.
42 ¶ The sixt day || Eliasaph the sonne of Deuel prince of the children of Gad *offred*.
43 His offring *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer boule of seuētie shekels, after ȳ shekel of

[a] Like horselitters to kepe the things, ȳ were caryed in them, from wether.
[b] That is, to carie things & stuffe in.
[c] For their vse to cary with.
[d] The holie things of the Sāctuarie must be caryed vpō their shulders, and not drawen with oxē, Chap 4.15.
[e] That is, whē the first sacrifice was offred thereupon by Aarón, Leuit. 9.1.
¶ The offring of Nashon.
Leuit. 2.1.
¶ The offring of Nethaneel.
¶ The offring of Eliab.
¶ The offring of Elizur.
¶ The offring of Shelumiel.
¶ The offring of Eliasaph.

kel of the Sanctuarie, bothe ful of fine floure, mingled with oyle for a meat offring,
44 A golden *incens* cup of ten *shekels* ful of incens,
45 A yong bullocke, a ram, a lambe of a yere olde, for a burnt offring,
46 An he goat for a fine offring,
47 And for a peace offring, two bullockes, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offring of Eliasaph the sonne of Deuel.

‖ The offring of Elishama.

48 ¶ The seuenth day ‖ Elishama the sonne of Ammiud prince of the children of Ephraim *offred*.
49 His offring *was* a siluer charger of an hundreth, & thirtie *shekels* weight, a siluer boule of seuentie shekels, after ỹ shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offring,
50 A golden *incens* cup of ten *shekels*, ful of incens,
51 A yong bullocke, a ram, a lambe of a yere olde for a burnt offring,
52 An he goat for a sin offring,
53 And for a peace offring, two bullocks, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offring of Elisha ma, the sonne of Ammiud.

‖ The offring of Gamliel.

54 ¶ The eight day *offred* ‖ Gamliel the sonne of Pedazur, prince of the childrē of Manasseh.
55 His offring *was* a siluer charger of an hundreth & thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle for a meat offring,
56 A golden *incens* cup of ten *shekels*, ful of incens,
57 A yong bullocke, a ram, a lambe of a yere olde for a burnt offring,
58 An he goat for a sinne offring,
59 And for a peace offring, two bullockes, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offring of Gamliel the sonne of Pedazur.

‖ The offring of Abidan.

60 ¶ The ninth day ‖ Abidan the sonne of Gideoni prince of the children of Beniamin *offred*.
61 His offring *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer boule of seuenty shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle for a meat offring,
62 A golden *incens* cup of ten *shekels*, ful of incens,
63 A yong bullocke, a ram, a lambe of a yere olde for a burnt offring,
64 An he goat for a sin offring,
65 And for a peace offring two bullockes, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offring of Abidan the sonne of Gideoni.
66 ¶ The tenth day ‖ Ahiezer the sonne of Ammishaddai, prince of the children of Dan *offred*.

‖ The offring of Ahiezer.

67 His offring *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer boule of seuēty shekels, after the shekel of the Sāctuarie bothe ful of fine floure, mingled with oyle for a meat offring,
68 A golden *incens* cup of ten *shekels* ful of incens,
69 A yong bullocke, a ram, a lambe of a yere olde for a burnt offring,
70 An he goat for a sin offring,
71 And for a peace offring, two bullocks, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offring of Ahiezer the sonne of Ammishaddai.
72 ¶ The eleuenth day ‖ Pagiel the sonne of Ocran, prince of the children of Asher *offred*.

‖ The offring of Pagiel, or Phegiel.

73 His offring *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer boule of seuenty shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle for a meat offring,
74 A golden *incens* cup of ten *shekels*, ful of incens,
75 A yong bullocke, a ram a lambe of a yere olde for a burnt offring,
76 An he goat for a sin offring,
77 And for a peace offring, two bullocks, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offring of Pagiel the sonne of Ocran.
78 ¶ The twelueth day ‖ Ahira the sonne of Enan, prince of the children of Naphtali *offred*.

‖ The offring of Ahira.

79 His offring *was* a siluer charger of an hūdreth & thirtie *shekels* weight, a siluer boule of seuentie shekels, after ỹ shekel of ỹ Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offring,
80 A golden *incens* cup of ten *shekels*, ful of incens,
81 A yong bullocke, a ram, a lambe of a yere olde, for a burnt offring,
82 An he goat for a sinne offring,
83 And for peace offrings two bullockes, fiue rams, fiue he goats, fiue lambes of a yere olde: this was the offring of Ahira, the sonne of Enan.
84 This was the [f] dedication of ỹ Altar by ỹ princes of Israel, when it was anointed: twelue chargers of siluer, twelue siluer boules, twelue *incens* cups of golde,

[f] This was ỹ offring of the princes, when Aaron did dedicate the Altar.

85 Euerie charger, *conteining* an hūdreth & thirtie *shekels* of siluer, and euerie boule seuentie: all the siluer vessel *conteined* two thousand and foure hundreth *shekels*, after the shekel of the Sanctuarie.
86 Twelue *incēs* cups of golde ful of incēs, *cōteining* ten shekels euerie cup, after the shekel of the Sanctuarie: all the golde of the *incens* cups *was* an hundreth

ond

and twentie *shekels*.
87 All the bullockes for the burnt offring *were* twelue bullockes, therams twelue, the lambes of a yere olde twelue, with their meat offrings, and twelue he goats for a sinne offring.
88 And all the bullockes for the peace offrings *were* foure and twentie bullockes, the rams sixtie, the he goats sixtie, the lambes of a yere olde sixtie: this was the dedicacion of the Altar, after that it was [g] anointed.
89 And when Moses went into the [h] Tabernacle of the Congregacion, to speake with *God*, he heard the voyce of one speaking vnto him from the Merciseat, that was vpon the Arke of the Testimonie [i] betwene the two Cherubims, & he spake to him.

g By Aaron.
h That is, the Sanctuarie.
i According as he had promised, Exo. 25. 22.

CHAP. VIII.

The ordre of the lampes. 6 The purifying and offring of the Leuites. 24 The age of the Leuites, when thei are receiued to seruice, and when thei are dimissed.

1 AND the Lord spake vnto Moses, saying,
2 Speake vnto Aaron, and say vnto him, When thou lightest the lampes, the seuen lampes shal giue light towarde the [a] forefront of the Candelsticke.
3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candelsticke, as ỹ Lord had commanded Moses.
4 And this was the worke of the Candelsticke, *euen* of golde beaten out with the hammer, bothe the shaft, and the floures thereof * was beaten out with ỹ hammer: [b] according to the paterne, ẅ the Lord had shewed Moses, so made he the Candelsticke.
5 ¶ And the Lord spake vnto Moses, saying,
6 Take the Leuites from among ỹ children of Israel, and purifie them.
7 And thus shalt thou do vnto them, whē thou purifiest them, Sprinkle [c] water of purification vpon them, and let them shaue all their flesh, and wash their clothes: so thei shalbe cleane.
8 Thē thei shal take a yong bullocke ẅ his meat offring of fine floure, mingled with oyle, and another yong bullocke shalt thou take for a sinne offring,
9 Then thou shalt bring the Leuites before the Tabernacle of the Congregacion, and assemble [d] all the Congregacion of the children of Israel.
10 Thou shalt bring ỹ Leuites also before the Lord, & the [e] children of Israel shal put their hands vpon the Leuites.
11 And Aaron shal offer the Leuites before the Lord, as a shake offring of the children of Israel, that thei may execute the seruice of the Lord.
12 And the Leuites shal put their hands vpon the heades of the bullockes, and make thou the one a sinne offring, and the other a burnt offring vnto ỹ Lord, that thou maiest make an atonement for the Leuites.
13 And thou shalt set the Leuites before Aaron & before his sonnes, & offer thē as a shake offring to the Lord,
14 Thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shalbe * mine.
15 And afterward shal the Leuites go in, to serue in the Tabernacle of the Congregacion, and thou shalt purifie them and offer them, as a shake offring.
16 For thei are frely giuen * vnto me from among the children of Israel, for [f] suche as open anie wombe: for all the firstborne of the children of Israel haue I taken them vnto me.
17 *For all the firstborne of the children of Israel are mine, bothe of man and of beast: since the day that I smote euerie firstborne in the land of Egypt, I sanctified them for my self.
18 And I haue taken ỹ Leuites for all the firstborne of the children of Israel.
19 And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel, to do the seruice of the [g] children of Israel in the Tabernacle of the Congregacion, and to make an atonement for the children of Israel, that there be no plague amōg the children of Israel, when the children of Israel come nere vnto [h] the Sanctuarie.
20 ¶ Then Moses and Aaron & all the Congregacion of the children of Israel did with the Leuites, according vnto all that the Lord had commanded Moses concerning the Leuites: so did the children of Israel vnto them.
21 So the Leuites were purified, and washed their clothes, and Aaron offred thē as a shake offring before the Lord, and Aaron made an atonement for them, to purifie them.
22 And after that, went the Leuites in, to do their seruice in the Tabernacle of the Congregacion, [i] before Aaron and before his sonnes: as the Lord had commanded Moses concerning the Leuites, so thei did vnto them.
23 ¶ And the Lord spake vnto Moses, saying,
24 This also *belongeth* to the Leuites: frō fiue and twentie yere olde and vpwarde, thei shal go in, to execute *their* office in the seruice of the Tabernacle of the Congregacion.
25 And after the age of fiftie yere, thei shal cease from executing the [k] office, and

a To that parte ẅ is ouer against ỹ Candelsticke, Exo. 25, 37.
b And not set together of diuers pieces. Exo. 25, 18
c In Ebrewe, it is called the water of sinne, because it is made to purge sinne, at Cha 19, 9.
d That ỹ maiest do this in presence of the all e Meaning, certeine of the in ỹ name of the whole.
Cha. 3, 45
f That is, thei that are the firstborne. Chap. 3, 9
Exod. 13, 2 Luk. 2, 20.
g Which seruice ỹ Israelites shulde els do.
h Because ỹ Leuites go into ỹ Sanctuarie in their name.
i In their presence, to serue them.
k Suche office as was peineful, as to beare burthens and suche like.

and shal serue no more:

26 But thei shal minister [l] with their brethren in the Tabernacle of the Cõgregaciõ, to kepe things cõmitted to their charge, but thei shal do no seruice: thus shalt thou do vnto the Leuites touching their charges.

[l] In singing psalmes, instructing counseling and keping ỹ things in ordre.

CHAP. IX.

2 The Passeouer is cõmãded againe. 13 The punishment of him that kepeth not the Passeouer. 15 The cloude conducteth the Israelites through the wildernes.

1 AND the Lord spake vnto Moses in the wildernes of Sinai, in the first moneth of the seconde yere, after thei were come out of the land of Egypt, saying,

2 The children of Israel shal also celebrate the * Passeouer at the time appointed thereunto.

Exod. 12, 1. leui. 23, 5. nomb. 28, 16. Deut. 16, 2. exod. 12, 6. deut. 16, 6.

3 In the fourtenth day of this moneth at * euen, ye shal kepe it in his due season: according to [a] all the ordinances of it, and according to all the ceremonies thereof shal ye kepe it.

a Euen in all pointes as the Lord hathe institute it.

4 Then Moses spake vnto the children of Israel, to celebrate the Passeouer.

5 And thei kept the Passeouer in the fourtenth day of the first moneth at euẽ in the wildernes of Sinai: according to all that the Lord had commanded Moses, so did the children of Israel.

6 ¶ And certeine men were defiled [b] by a dead man, that thei might not kepe the Passeouer the same day: and thei came before Moses and before Aaron the same day.

b By touching a corps, or being at the burial.

7 And those men said vnto him, We are defiled by a dead man: wherefore are we kept backe that we may not [c] offer an offring vnto the Lord in the time thereunto appointed among the children of Israel?

c Or celebrate the passeouer the fourtenth day of the first moneth.

8 Then Moses said vnto them, Stãd stil, and I wil heare what the Lord wil commande concerning you.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say, If anie among you, or of your posteritie shalbe vncleane by the reason of a corps, or be in a long iourney, [d] he shal kepe the Passeouer vnto the Lord.

d And can not come where ỹ Tabernacle is, when others kepe it.

11 In the fourtenth day of the [e] secõde moneth at euen thei shal kepe it: with vnleauened bread and sower herbes shal thei eat it.

e So that the vncleane, and thei that are not at home, haue a moneth longer granted vnto them.

12 They shal leaue none of it vnto the morning, * nor breake anie bone of it: according to all the ordinance of the Passeouer shal thei kepe it.

Exod. 12, 46. iohn 19, 36.

13 But the man that is cleane and is not in a [f] iourney, and is negligent to kepe the Passeouer, the same persone shalbe cut of from his people: because he broght not the offring of the Lord in his due season, that man shal beare his [g] sinne.

f When ỹ passeouer is celebrat.

g Or, punishment of his sinne.

14 And if a stranger dwel among you, and wil kepe the Passeouer vnto the Lord, as the ordinãce of the Passeouer, & as the maner thereof is, so shal he do: * ye shal haue one lawe bothe for ỹ stranger, & for him that was borne in the same land.

Exod. 12, 49.

15 ¶ * And when the Tabernacle was reared vp, a cloude couered the Tabernacle, *namely* the Tabernacle of ỹ Testimonie: & at euen there was vpon the Tabernacle, as the [g] appearance of fire vntil morning.

Exod. 40, 34

g Like a piller: read Exod. 13, 21.

16 So it was alwaie: the cloude couered it *by day*, & the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, thẽ afterward the childrẽ of Israel iourneied: & in ỹ place where the cloude abode, there the children of Israel pitched their tentes.

18 At the "commandemẽt of the [h] Lord the children of Israel iourneied, and at the commandemẽt of the Lord thei pitched as long as the cloude abode vpon the Tabernacle, * they "laye stil.

" Ebr. mouthe.

h Who taught them what to do by the cloude.

1. Cor. 10, 1.

" Ebr, cãped.

19 And when the cloude taryed stil vpon the Tabernacle a long time, the childrẽ of Israel kept the [i] watch of the Lord, & iourneyed not.

20 So when the cloude abode " a fewe daies vpon the Tabernacle, thei abode in their tents according to the cõmandement of the Lord: for thei iourneyed at the commandement of the Lord.

i Thei waited when the Lord wolde signifie either their departure, or their abode by the cloude.

" Ebr. daies of nombre.

21 And thogh the cloude abode vpõ the Tabernacle from euen vnto ỹ morning, yet *if* the cloude was taken vp in ỹ morning, then they iourneyed: whether by day or by night the cloude was taken vp, then they iourneyed.

22 Or if the cloude taried two dayes or a moneth, or a yere vpon the Tabernacle, abiding thereon, the children of Israel * abode stil, and iourneied not: but when it was taken vp, they iourneyed.

Exod. 40, 36.

23 At the commandement of the Lord they pitched, and at the cõmandement of the Lord they iourneyed, keping the watch of the Lord at the commandement of the Lord by the [k] hand of Moses.

k Vnder the charge & gouernement of Moses.

CHAP. X.

2 The vse of the silver trumpettes. 11 The Israelites departe from Sinai. 14 The captaines of the hoste are nombred. 30 Hobab refuseth to go with Moses his sonne in lawe.

1 And the Lord spake vnto Moses, saying,
2 Make thee two trumpets of siluer: of an [a] whole piece shalt thou make them, that thou maiest vse thē for the assembling of the Congregacion, and for the departure of the campe.
3 And when they shal blowe with them, all the Congregacion shal assemble to thee before the dore of the Tabernacle of the Congregacion.
4 But if they blowe with one, then the princes, *or* heads ouer the thousands of Israel shal come vnto thee.
5 But if ye blowe an alarme, then ỹ campe of thē that pitche on the [b] East parte, shal go forwarde.
6 If ye blowe an alarme the seconde time, then the hoste of thē that lie on ỹ [c] South side shal marche: *for* they shal blowe an alarme when they remoue.
7 But in assembling the Congregacion, ye shal blowe without an alarme.
8 And the sonnes of Aaron the Priest shal [d] blowe the trumpets, and ye shal haue them as a lawe for euer in your generacions.
9 And when ye go to warre in your land against the enemie that vexeth you, ye shal blowe an alarme with the trumpets, and ye shal be remembred before the Lord your God, and shal be saued from your enemies.
10 Also in the day of your [e] gladnes, and in your feast daies, and in the beginning of your monethes, ye shal also blowe the trumpets [f] ouer your burnt sacrifices, and ouer your peace offrings, that they may be a remembrance for you before your God: I am the Lord your God.
11 ¶ And in the seconde yere, in the seconde moneth, *and* in ỹ twentieth *day* of the moneth the cloude was taken vp from the Tabernacle of ỹ Testimonie.
12 And the children of Israel departed on their [g] iourneis out of the desert of Sinai, and the cloude rested in the wildernes of Paran.
13 So they [f] first toke their iourney at ỹ commandement of the Lord, by the hand of Moses.
14 ¶ *In the first place went the standerd of the hoste of the children of Iudah, according to their armies: and * Nahshon the sonne of Amminadab *was* ouer his bande.
15 And ouer the bande of the tribe of the children of Issachar *was* Nethaneel the sonne of Zuar.
16 And ouer the bande of the tribe of the children of Zebulun *was* Eliab the sonne of Helon.
17 When the Tabernacle was taken downe, thē the sonnes of Gershon, and the sonnes of Merari wēt forwarde bearing [g] the Tabernacle.
18 ¶ After, departed the standerd of the hoste of Reuben according to their armies, & ouer his bande *was* Elizur the sonne of Shedeur.
19 And ouer the bande of the tribe of the children of Simeon *was* Shelumiel the sonne of Surishaddai.
20 And ouer the bande of the tribe of the children of Gad *was* Eliasaph the sonne of Deuel.
21 The Kohathites also went forwarde and [h] bare the *Sanctuarie, & the [i] *former* did set vp the Tabernacle against they came.
22 ¶ Then the standerd of the hoste of the children of Ephraim went forwarde according to their armies, and ouer his bande *was* Elishama the sonne of Ammiud.
23 And ouer the bande of the tribe of the sonnes of Manasseh *was* Gamliel the sonne of Pedazur.
24 And ouer the bande of the tribe of the sonnes of Beniamin *was* Abidā the sonne of Gideoni.
25 ¶ Last, the standerd of the hoste of the children of Dan marched, [k] gathering all the hostes according to their armies: & ouer his bande *was* Ahiezer the sonne of Ammishaddai.
26 And ouer the bande of the tribe of the children of Asher *was* Pagiel the sonne of Ocran.
27 And ouer the bande of the tribe of the children of Naphtali *was* Ahira the sonne of Enan.
28 ¶ These were the remouings of the children of Israel according to their armies, when they marched.
29 ¶ After, Moses said vnto [m] Hobab the sonne of Reuel the Midianite, the father in lawe of Moses, We go into the place, of which the Lord said, I wil giue it you: Come thou with vs, and we wil do thee good: for the Lord hathe promised good vnto Israel.
30 And he answered him, I wil not go: but I wil departe to mine owne countrey, and to my kinred.
31 Then he said, I praye thee, leaue vs not: for thou knowest our camping places in the wildernes: therefore ỹ maiest be [o] our guide.
32 And if thou go with vs, what goodnes the Lord shal shewe vnto vs, the same wil we shewe vnto thee.
33 ¶ So they departed from the [n] mount of the Lord, three daies iourney: and the Arke of the couenant of the Lord went before them in the three daies iourney, to searche out a resting place for them.
34 And the cloude of the Lord *was* vpō them by day, when they went out of the campe.

35 And

a Or, of worke beate out with the hammer.
b That is, the hoste of Iudah and they that are vnder his ensigne.
c Meaning the hoste of Reuben.
d So that onely the Priests must blowe the trumpets, so long as the Priesthode lasted.
e When ye reioyce that God hathe remoued anie plague.
f Or, when you offer burnt offrings.
g Or, in keping this ordre in their iourneying.
f From Sinai to Paran, Chap. 11. 35. 1.
Chap. 2. 3.
Chap 1. 7.
g With all the appertinances thereof.
h Vpon their shulders. Chap. 4. 4.
i The Merarites and Gershonites.
k Leauing none behind nor anie of the former that fainted in ỹ way.
l This was the ordre of their hoste whē they remoued.
m Some thincke that Reuel, Ietho, Hobab, and Keni were all one: Kymhi saith that Reuel was Iethros father: so Hobab was Moses father in law.
o Ebr. eyes vnto vs.
n Mount Sinai, or Horeb.

35 And when the Arke went forwarde, Moses said, *o Rise vp, Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee.
36 And when it rested, he said, Returne, o Lord, to the "manie thousands of Israel.

Psal.68,2.
o Declare thy might and power.
"*Ebr. to the tē thousand thousands.*

CHAP. XI.

The people murmureth, and is punished with fire. 4 The people lusteth after flesh. 6 They lothe Manna. 11 The weake faith of Moses. 16 The Lord deuideth the burthen of Moses to seuenty of the Ancientes. 31 The Lord sendeth quailes. 33 Their lust is punished.

1 WHen the people became "murmurers," it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and *cōsumed the vtmost parte of the hoste.
2 Then the people cryed vnto Moses: and when Moses prayed vnto ȳ Lord, the fire was quenched.
3 And he called the name of that place "Taberah, because the fire of ȳ Lord burnt among them.
4 ¶ And a nomber of [a] people that was among them, fell a lusting, and [b] turned away, and the children of Israel also wept and said, Who shal giue vs flesh to eat?
5 We remember the fish which we did eat in Egypt for [c] naught, the cucumbers, and the pepons, and the lekes, and the onions, and the garleke.
6 But now our soule is [d] dried away, we can se nothing but this MAN.
7 (The MAN also was as *coriander sede, & his colour like the colour of [e] Bdelium.
8 The people went about and gathered it, and ground it in milles, or bet it in morters, and baked it in a cauldrō, and made cakes of it, and the taste of it was like vnto the taste of fresh oyle.
9 And when the dewe fel downe vpon the hoste in the night, the MAN fel with it.)
10 ¶ Then Moses heard the people wepe throughout their families, euerie man in the dore of his tente, and the wrath of the Lord was grieuously kindled: also Moses was grieued.
11 And Moses said vnto the Lord, Wherefore hast thou "vexed thy seruant? and why haue I not founde [f] fauour in thy sight, seing thou hast put the charge of all this people vpon me?
12 Haue I [g] conceiued all this people? or haue I begotte them? that thou shuldest say vnto me, Cary them in thy bosome (as a nurse beareth the sucking childe) vnto the [h] land, for the which thou swarest vnto their fathers?
13 Where shulde I haue flesh to giue vnto all this people? for they wepe vnto me, saying, Giue vs flesh that we may eat.
14 I am not able to beare all this people alone, for it is to heauie for me.
15 Therefore if thou deale thus with me, I pray thee, if I haue founde fauour in thy [i] sight, kil me, that I beholde not my miserie.
16 ¶ Then ȳ Lord said vnto Moses, Gather vnto me seuenty men of ȳ Elders of Israel, whome thou knowest, that they are ȳ Eldres of the people, & gouerners ouer them, and bring them vnto ȳ Tabernacle of the Congregacion, and let them stand there with thee.
17 And I wil come downe, & talke with thee there, [k] and take of ȳ Spirit, which is vpon thee, and put vpon them, and they shal beare the burthen of the people with thee: so thou shalt not beare it alone.
18 Furthermore thou shal say vnto the people, [l] Be sanctified against tomorowe, and ye shal eat flesh: for you haue wept in the eares of the Lord, saying, Who shal giue vs flesh to eat? for we were better in Egypt: therefore the Lord wil giue you flesh, and ye shal eat.
19 Ye shal not eat one day nor two daies, nor fiue daies, neither ten daies, nor twēty daies,
20 But a whole moneth, vntil it come out at your nostrels, and be lothesome vnto you, because ye haue [m] cōtemned the Lord, which is [n] among you, and haue wept before him, saying, Why came we hither out of Egypt?
21 And Moses said, Six hundreth thousand fotemen *are there* of the people, [o] among whome I am: & thou saiest, I wil giue them flesh, that they may eat a moneth long.
22 Shal the shepe and the beues be slaine for them, to finde them? ether shal all ȳ fish of the sea be gathered together for them to suffice them?
23 And the Lord sayd vnto Moses, Is * ȳ Lords hand shortened? thou shalt se now whether my worde shal come to passe vnto thee, or no.
24 ¶ So Moses went out, and tolde ȳ people the wordes of the Lord, and gathered seuenty men of the Elders of the people, and set them round about the Tabernacle.
25 Thē the Lord came downe in a cloude, and spake vnto him, and [p] toke of the Spirit, that was vpon him, and put it vpon the seuenty Ancient men: and when the Spirit rested vpon them, then they prophecied, and did not [p] cease.
26 But there remained two of the men in the hoste: the name of the one *was*

Psal.68,12.
"*Ebr. as iniust complainers.*
"*Ebr. it was euil in the eares of the Lord Psal.78,21.*
"*Or, burning.*
a Which were of those stragers that came out of Egypt with them, Exod.12,38.
b From God.
c For a smale price, or good cheape.
d For the greadynes of flesh. *Exod. 16, 31. wisd.16,20. psal.78, 24. ioh.6.31.*
e Which is, a white perle or [illegible] stone.
"*Or, euil intreated.*
f Or, wherein haue I displeased thee.
g Am I their father, that none may haue ȳ charge of them but I?
h Of Canaan promised by an othe to our fathers.
i I had rather dye, then to se my grief and miserie thus daily increase by their rebellion.
k I wil distribute my Spirit among them, as I haue done to thee.
l Prepare your selues that ye be not vncleane.
m Or, cast him of, because ye refused Manna which he appointed as moste mete for you.
n Who leadeth and gouerneth you.
o Of whome I haue the charge.
Isa.50,2.& 59,1.
"*Or, separated, as vers.17*
p From that day the Spirit of prophecie did not faille them.

Eldad; and the name of the other Medad, and the Spirit rested vpon them, (for they were of them that were writē, and went not out vnto the Tabernacle) & they prophecied in the hoste.

27 Then there ran a yong man, and tolde Moses, and said, Eldad and Medad do prophecie in the hoste.

q Or, a yong man whome he had chosen frō his youthe.

28 And Iosua the sonne of Nun the seruant of Moses one of his q yong men, answered and said, My lord Moses, r forbid them.

r Suche blinde zeale was in ỹ Apostles, Mar. 9.38. Luk. 5,4.

29 But Moses said vnto him, Enuyest thou for my sake? yea, wolde God that all the Lords people were Prophetes, & that the Lord wolde put his Spirit vpon them.

30 And Moses returned into the hoste, he and the Elders of Israel.

Exod. 16, 13. psal. 78, 26.

31 Then there went forthe a winde frō the Lord, and * broght quailes from the Sea, and let them fall vpon the campe, a daies iourney on this side, & a daies iourney on the other side, round about the hoste, and *they were* about two cubites aboue the earth.

32 Then the people arose, all that day, and all the night, and all the next day and gathered the quailes: he that gathered the least, gathered ten s Homers ful, and they spred them abroade for their vse round about the hoste.

s Of Homer read Leui 27, 16. also it signifieth an heape, as Exod. 8, 14. iudg. 15, 15.

33 While the flesh was yet betwene their tethe, before it was chewed, euē ỹ wrath of the Lord was kindled against ỹ people, and the Lord * smote ỹ people with an exceading great plague.

Psal. 78, 31.

t *Or, graues of lust.*

34 So the name of ỹ place was called, t Kibroth-hattaauah: for there they buryed the people that fel a lusting.

35 From Kibroth-hattaauah the people toke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge against Moses. 10 Miriam is striken with leprosie, and healed at the prayer of Moses.

u *Or, murmured.*

1 AFterward Miriam and Aaron u spake against Moses, because of the woman of Ethiopia whome he had maried (for he had maried a a woman of Ethiopia)

a Zipporah was a Midianite, and because Midian bordered on Ethiopia, it is sometime in the Scripture comprehended vnder this name. *Eccl. 45, 4.*

2 And they said, What? hathe the Lord spoken but onely by Moses? hathe he not spoken also by vs? and the Lord heard *this.*

b And so bare with their grudgings, although he knewe the.

3 (But Moses *was* a very *b meke man, aboue all the men that were vpon the earth)

4 And by and by the Lord said vnto Moses & vnto Aaron, & vnto Miriam, Come out ye three vnto the Tabernacle of the Congregacion: and they three came forthe.

5 Then the Lord came downe in ỹ piller of the cloude, and stode in the dore of the Tabernacle, & called Aaron and Miriam, and they bothe came forthe.

c These were the two ordinarie meanes.

6 And he said, Heare now my wordes, If there be a Prophet of the Lord among you, I wil be knowen to him by a c vision, & wil speake vnto him by dreame.

d In all Israel which was his Church. *Exod. 33, 11.*

7 My seruāt Moses *is* not so, who is faithful in d all mine house.

8 Vnto him wil I speake * mouth to mouth, and by vision, & not in darke wordes, but he e shal se the similitude of the Lord. wherefore then were ye not afraied to speake against my seruāt, *euen* against Moses?

e So farre as anie man was able to comprehende, which he calleth his backeparces, Exod. 33, 23.

9 Thus the Lord was very angry with them, and departed.

10 Also the cloude departed from the f Tabernacle: & beholde, Miriam *was* leprous like snowe: and Aarō loked vpō Miriam, and beholde, *she was* leprous.

f From the dore of the Tabernacle.

11 Then Aaron said vnto Moses, Alas, my Lord, I beseche thee, lay not the sinne vpon vs, which we haue foolishly committed & where in we haue sinned.

12 Let her not, I pray thee, be as one g dead, of whome the flesh is halfe consumed, when he cōmeth out of his mothers wombe.

g As a childe that commeth out of his mothers belly dead, hauing as it were but the skin.

13 Then Moses cryed vnto the Lord, saying, O God, I beseche thee, heale her now.

14 ¶ And ỹ Lord said vnto Moses, If her father had h spit in her face, should she not haue bene ashamed seuen dayes? let her be * shut out of the hoste seue dayes, & after she shal be receiued.

h In his displeasure. *Leu. 15, 24.*

15 So Miriā was shut out of the hoste seuen dayes, and the people remoued not, til Miriam was broght in againe.

CHAP. XIII.

4 Certeine men are sent to searche the land of Canaan. 24 They bring of the frute of the lande. 31 Caleb cōforteth the people against the discouraging of the other spies.

1 THen afterward ỹ people remoued from Hazeroth, & pitched in the wildernes of a Paran.

a That is, in Rithma, which was in Paran, Chap. 33, 18.

2 ¶ And the Lord spake vnto Moses, saying,

3 b Send thou men out to search ỹ land of Canaan which I giue vnto the children of Israel: of euerie tribe of their fathers shal ye send a man, *suche as are* all rulers among them.

b After the people had required it of Moses, as it is Deu. 1, 21, then the Lord spake to Moses so to do.

4 Then Moses sent them out of ỹ wildernes of Paran at the commandement of the Lord: all those men were ll heades of the children of Israel.

ll *Or, rulers.*

5 Also their names are these: of the tribe of Reu-

of Reuben, Shammua the sonne of Zaccur:
6 Of the tribe of Simeon, Shaphat the sonne of Hori:
7 Of the tribe of Iudah, Caleb the sonne of Iephunneh:
8 Of the tribe of Issachar, Igal the sonne of Ioseph:
9 Of the tribe of Ephraim, [n] Oshea the sonne of Nun:
10 Of the tribe of Beniamin, Palti the sonne of Raphu:
11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:
12 Of the tribe of Ioseph, *to wit*, of the tribe of Manasseh, Gaddi the sonne of Susi:
13 Of the tribe of Dan, Ammiel the sonne of Gemalli:
14 Of the tribe of Asher, Sethur the sonne of Michael:
15 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:
16 Of the tribe of Gad, Geuel the sonne of Machi.
17 These are ỹ names of the [e] men, which Moses sent to spie out the land: & Moses called the name of Oshea the sonne of Nun Iehoshua.
18 So Moses sent them to spie out ỹ land of Canaan, and said vnto them, Go vp this way toward the South, and go vp into [n] the mountaines,
19 And consider the land what it is, & the people that dwel therein, whether they be strong or weake, ether few or many,
20 Also what the land *is* that they dwel in, whether it be [d] good or bad: and what cities *they be*, that they dwel in, whether they dwel in tentes, or in walled townes:
21 And what ỹ land *is*: whether it be fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the frute of the land (for then *was* the time of the first ripe grapes)
22 ¶So they went vp, and searched out the land from the wildernes of [e] Zin vnto Rehob, to go to Hamath,
23 And thei ascended toward the South, and came vnto Hebron, where were Ahiman, Sheshai and Talmai, the sonnes of [f] Anak. And [g] Hebron was buylt seuen yere before Zoan in Egypt.
24 *Then they came to the riuer of Eshcol, and cut downe thence a branche w one clustre of grapes, and they bare it vpon a barre betwene two, & *broght* of the pomegranates and of the figges.
25 That place was called the [n] riuer Eshcol because of the clustre of grapes, which the children of Israel cut downe thence.
26 Then after fourty daies they turned againe from searching of the land.
27 And they went and came to Moses and to Aaron and vnto all the Congregacion of the children of Israel, in the wildernes of [h] Paran, to Kadesh, and broght to them, and to all the Congregacion tidings, and shewed them ỹ frute of the land.
28 And they tolde [i] him, and said, We came vnto the land whether thou hast sente vs, & surely in floweth with * milke & honie: & here is of the frute of it.
29 Neuertheles the people be strõg that dwel in the land, and, the cities *are* walled and exceading great: and moreouer, we sawe the [k] sonnes of Anak there.
30 The Amalekites dwel in the Southe countrey, and the Hittites, and the Iebusites, and the Amorites dwel in the mountaines, and the Canaanites dwel by the Sea and by the coste of Iorden.
31 Then Caleb stilled the people * before Moses, and said, Let vs go vp atonce, and possesse it: for vndoutedly we shal ouercome it.
32 But the men, that went vp with him, said, We be not able to go vp against the people: for they are stronger then we.
33 So they broght vp an euil reporte of ỹ lãd which they had searched for ỹ children of Israel, saying, The land which we haue gone through to searche it out, is a land that [l] eateth vp the inhabitãts thereof: for all the people that we sawe in it are men of great stature.
34 For there we sawe gyantes, the sonnes of Anak, *which come* of the gyantes, so that we semed in our sight like greshoppers: and so we were in their sight.

CHAP. XIIII.

The people murmure against Moses. 10 They wolde haue stoned Caleb and Ioshua. 13 Moses pacifieth God by his prayer. 45 The people that wolde entre into the land, contrarie to Gods will, are slaine.

1 THen all the Congregacion lifted vp their voice, and cr ed: and [a] the people wept that night,
2 And all the children of Israel murmured against Moses and Aaron: and the whole assemblie said vnto them, Wolde God we had dyed in the land of Egypt, or in this wildernes: wolde God we were dead.
3 Wherefore now hathe ỹ Lord broght vs into this land to fall vpon the swordes? our wiues, and our children shal be [b] a praye: were it not better for vs to returne into Egypt?
4 And they said one to another, Let vs make a captaine and returne into Egypt.
5 Then Moses and Aaron [c] fel on their faces before all the assemblie of ỹ Con-

[n] Or, Ioshua.

e Which in nõber were twelue, according to the twelue tribes.

[n] Or, high countrey.

d plentiful or baren.

e Which was in the wildernes of Paran.

f Which were a kinde of gyantes.

g Declaring ỹ antiquitie thereof: also Abraham, Sara, Izhak & Iaakob were buryed there. *Deut. 1, 24*

[n] Or, the vailey of Eshcol, *that is*, of grapes.

h Called also Kadesh-berna.

i That is, Moses. *Exod. 33, 3*

k Ahiman, Sheshai, & Talmai, whome Caleb slewe afterward

* Or, murmuring against Moses.

l The gyants were so cruel that they spoiled & killed one another, and those that came to them.

a Such as were affraied at the reporte of the ten spies.

b To our enemies the Canaanites.

c Lamenting ỹ people & praying for them.

gregacion of the children of Iſrael.

Eccle.46,9. 1.mac.2,56. d For ſorowe. hearing their blaſphemie.

6 *And Ioſhua the ſonne of Nun, and Caleb the ſonne of Iephunneh *two* of thē that ſearched the land, d rent their clothes,

7 And ſpake vnto all the aſſemblie of the children of Iſrael, ſaying, The land which we walked through to ſearche it, is a very good land.

8 If the Lord loue vs, he wil bring vs into this land, and giue it vs, which is a land that floweth with milke and honie.

9 But rebel not ye againſt the Lord, neither feare ye the people of the land: for they are *but* c bread for vs: their ſhielde is departed from them, and the Lord is with vs, feare them not.

e We ſhal eaſely ouercome them.

f This is the cōdition of thē that wolde perſuade in Gods cauſe, to be perſecuted of the multitude.

10 And all the multitude ſaid, f Stone them with ſtones: but the glorie of the Lord appeared in the Tabernacle of ſ Congregacion, before all the children of Iſrael.

11 And the Lord ſaid vnto Moſes, How long wil this people prouoke me, and how long wil it be, yer they beleue me, for all the ſignes which I haue ſhewed among them?

12 I wil ſmite them with the peſtilence and deſtroy them, and wil make thee a greater nacion and mightier then they.

Exod.32,12.

13 But Moſes ſaid vnto the Lord, *When the Egyptians ſhal heare it, (for thou broghteſt this people by thy power frō among them)

14 Then they ſhal ſay to the inhabitāts of this land, (*for* they haue heard that thou, Lord, art among this people, & that thou, Lord, art ſene "face to face, and that thy cloude ſtandeth ouer thē, and that thou *goeſt before thē by day time in a piller of a cloude, and in a piller of fire by night)

" *Ebr. eye to eye.* *Exod.13,21.*

15 That thou wilt kil this people as g one man: ſo the heathē which haue heard the fame of thee, ſhal thus ſay,

g So that none ſhal eſcape.

16 Becauſe the Lord was not *able to bring this people into the land, which he ſware vnto them, therefore hathe he ſlaine them in the wildernes.

Deut.9,28.

17 And now, I beſeche thee, let ſ power of my Lord be great, according as thou haſt ſpoken, ſaying,

18 The Lord is *ſlowe to angre, and of great mercie, and *forgiuing iniquitie, and ſinne, but not making *the wicked* innocent, & *viſiting the wickednes of the fathers vpon the children, in the third and fourth *generacion:*

Exod.34,6. pſal.103,8. Pſal.142,2. Exod.20,5. & 34,7.

19 Be merciful, I beſeche thee, vnto the iniquitie of this people, according to thy great mercy, and as thou haſt forgiuen this people from Egypt, euen vntil nowe.

20 And the Lord ſaid, I haue forgiuen h it, according to thy requeſt.

h In that he deſtroied not them vtterly, but left their

21 Notwithſtanding, as I liue, all the earth ſhalbe filled with the glorie of the Lord.

posteritie and certaine to enter.

22 For all thoſe men which haue ſene my glorie, and my miracles which I did in Egypt, and in the wildernes, & haue tempted me this i ten times, and haue not obeied my voyce,

i That is, ſondrie times and often.

23 Certeinely thei ſhal not ſe the land, where of I ſware vnto their fathers: neither ſhal anie that prouoke me, ſe it.

24 But my ſeruant *Caleb, becauſe he had another k ſpirit, & hathe folowed me ſtil, euen him wil I bring into the land, whether he went, and his ſede ſhal inherit it.

Ioſh.14,6

k A meke and obedient ſpirit and not rebelious.

25 Now the Amalekites and the Cananites l remaine in the valley: *wherefore* turne backe tomorowe, and get you into the m wildernes, by the way of the red Sea.

l And lie in wayte for you.

m For I wil not defend you.

26 ¶ After, the Lord ſpake vnto Moſes and to Aaron, ſaying,

27 *How long *ſhal I ſuffre* this wicked multitude to murmure againſt me? I haue heard the murmurings of the children of Iſrael, which they murmure againſt me.

Pſal.106,25.

28 Tel them, As *I liue (ſaieth ſ Lord) I wil ſurely do vnto you, euen as ye haue ſpoken in mine eares.

Chap.26,65. & 32,10.

29 Your carkeiſes ſhal fall in this wildernes, & all you that were *coūted through all your nombres, from twentie yere olde and aboue, which haue murmured againſt me,

Deut.1,35.

30 Ye ſhal not douteles come into the land, for the which I *lifted vp mine hand, to make you dwel therein, ſaue Caleb the ſonne of Iephunneh, and Ioſhua the ſonne of Nun.

Gen.14,22.

31 But your children, (whō ye ſaid ſhulde be a praye) thē wil I bring in, and they ſhal know the land which ye haue refuſed:

32 But euē your carkeiſes ſhal fall in this wildernes.

33 And your children ſhal n wander in the wildernes, fourtie yeres, & ſhal beare your o whoredomes, vntil your carkeiſes be waſted in the wildernes.

n The worde ſignifieth, to be ſhepherdes, or to wander like ſhepeherdes to and fro.

o Your infidelitie and diſobedience againſt God. *Ezek.4,6. Pſal.95,10.*

34 After the nomber of the dayes, in the which ye ſearched out the land, *euen* fourtie dayes, *euerie day for a yere, ſhal ye beare your iniquitie, for *fourtie yeres, and ye p ſhal fele my breache of promiſe.

p Whether my promes be true or no.

35 I the Lord haue ſaid, Certeinely I wil do ſo to all this wicked companie, that are gathered together againſt me: *for* in this wildernes they ſhalbe conſumed, and there they ſhal dye.

36 And the men which Moſes had ſene to ſearche the land (which, when they came againe, made all the people to murmure againſt him, and broght vp a ſlander vpon the land)

37 Euen

1.Cor.10.10. Ebr.3.10. Iude.5.

37 Euen those men that did bring vp ỹ vile slander vpon the land, shal dye by a plague before the Lord.

38 But Iosua the sonne of Nun, and Caleb the sonne of Iephunneh, of those men that went to searche the land, shal liue.

39 ¶ Then Moses tolde these sayings vnto all the children of Israel, and ỹ people sorowed greatly.

Deut.1.41.

40 * And thei rose vp earely in the morning, and gat them vp into the top of the mountaine, saying, Lo, we be ready, to go vp to the place which the Lord hathe promised: for we haue q sinned.

q They cõfesse they sinned by rebelling against God, but cõsider not they offẽded in going vp without Gods commandement.

41 But Moses said, Wherefore trãsgresse ye thus the commandement of ỹ Lord? it wil not so come wel to passe.

42 Go not vp (for the Lord is not amõg you) lest ye be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye shal fall by the sworde: for in as muche as ye are turned awaie from the Lord, the Lord also wil not be with you:

r They colde not be staied by anie meanes.

44 Yet they presumed r obstinatly to go vp to the top of the mountaine: but the Arke of the couenant of the Lord, and Moses departed not out of the campe.

Deut.1.44.

45 Then the Amalekites and ỹ Canaanites, which dwelt in that mountaine, came downe and smote them, * and consumed them vnto Hormah.

CHAP. XV.

1 The offrings which the Israelites shulde offer when they came into the lãd of Canaan. 32 The punishement of him that brake the Sabbath.

1 AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, * When ye be come into the a land of your habitacions, which I giue vnto you,

Leu.23.10. a Into the lãd of Canaan.

3 And wil make an offring by fire vnto ỹ Lord, a burnt offring or a sacrifice * ll to fulfil a vowe, or a fre offring, or in your feastes, to make a * swete sauour vnto ỹ Lord of the heerd, or of the flocke,

Leu.22.21. ll Or, separate. Exod.29.18. Leu.2.1.

4 Then * let him that offereth his offring vnto the Lord, bring a meat offring of a tenth deale of fine floure, mingled with the fourth parte of an b Hin of oyle.

b Read Exod. 29.40.

5 Also thou shalt prepare ỹ fourthe parte of an Hin of wine to be powred on a lambe, *appointed* for the burnt offring or *anie* offring.

6 And for a ram, thou shalt for a meat offring, prepare two tenth deales of fine floure, mingled with the third parte of an Hin of oyle.

7 And for a c drinke offring, thou shalt offer the third parte of an Hin of wine, for a swete sauour vnto the Lord.

c The licour was so called, because it was powred on the thing that was offred.

8 And when thou prepareste a bullocke for a burnt offring, or for a sacrifice to fulfil a vowe or a peace offring to the Lord,

9 Then let him offer with ỹ bullocke a meat offring of d thre tẽth deales of fine floure, mingled wt halfe an Hin of oyle.

d Or, thre Omers.

10 And thou shalt bring for a drinke offring halfe an Hin of wine, for an offring made by fire of a swete sauour vnto the Lord.

11 Thus shal it be done for a bullocke, or for a ram, or for a lambe, or for a kid.

12 According to the nomber d that ye prepare *to offer*, so shal ye do to euerie one according to their nomber.

d Euerie sacrifice of beastes must haue their meat offring & drinke offring, according to this proportiõ.

13 All that are borne of the countrey, shal do these things thus, to offer an offring made by fire of swete sauour vnto the Lord.

14 And if a stranger soiourne with you, or whosoeuer be among you in your generacions, and wil make an offring by fire of a swete sauour vnto the Lord, as ye do, so he shal do.

15 * One ordinance *shalbe* bothe for you of the Congregacion, and also for the stranger that dwelleth *with you, euen* an ordinance for euer in your generaciõs: as you are, so shal the stranger be before the Lord.

Exod.12.49. chap.9.14.

16 One lawe and one maner shal serue bothe for you & for the stranger that soiourneth with you.

17 And ỹ Lord spake vnto Moses, saying,

18 Speake vnto the children of Israel, and say vnto them, When ye be come into the land, to the which I bring you,

19 And when ye shal eat of the bread of the land, ye shal offer an heaue offring vnto the Lord.

20 Ye shal offer vp a cake of the first of your e dowe for an heaue offring: * as the heaue offring of the barne, so ye shal lift it vp.

e Which is made of the first corne ye gather.

21 Of the first of your dowe ye shal giue vnto the Lord an heaue offring in your generacions.

Leu.23.14.

22 ¶ And if ye f haue erred, & not obserued all these commandemẽtes, which the Lord hathe spoken vnto Moses,

f As by ouersight or ignorance, read Leu.4.2.

23 *Euen* all that the Lord hathe cõmanded you by the hand of Moses, from the first day that the Lord cõmanded Moses, & henceforward among your generacions.

24 And if so be that ought be committed ignorãtly of the g Cõgregacion, thẽ all the Cõgregaciõ shal giue a bullocke for a burnt offring, for a swete sauour vnto the Lord, with ỹ meat offring & drinke offring thereto, according to the * maner, and an he goat for a sin offring,

g Some read, from the eyes of the Congregacion: that is, which is hid from the Congregacion. Leu.4.13.

25 And the Prieſt ſhal make an atonement for all the Congregacion of the children of Iſrael, and it ſhalbe forgiuen them: for it is ignorance: and thei ſhal bring their offring for an offring made by fire vnto the Lord, and their ſinne offring before the Lord for their ignorance.

26 Then it ſhalbe forgiuen, all the Congregacion of the children of Iſrael, and the ſtranger that dwelleth among them: for all the people *were* in ignorance.

Leui.4,27

27 ¶ *But if anie one perſonne ſinne through ignorance, then he ſhal bring a ſhe goat of a yere olde for a ſinne offrig.

28 And the Prieſt ſhal make an atonemẽt for the ignorãt perſone, when he ſinneth by ignorance before the Lord, to make reconciliation for him: & it ſhalbe forgiuen him.

29 He that is borne among the children of Iſrael, and the ſtranger that dwelleth among them, ſhal haue bothe one lawe, who ſo doeth ſinne by ignorance.

30 ¶ But the perſone that doeth ought [g] "preſumptuouſly, whether he be borne in the land, or a ſtrãger, ỹ ſame blaſpheme th the Lord: therefore that perſonne ſhalbe cut of from among his people,

[g] *Ebr. with an hie hand: that is, in contempt of God.*

31 Becauſe he hathe diſpiſed the worde of the Lord, & hathe broken his commandement: that perſone ſhalbe vtterly cut of: his [h] iniquitie ſhalbe vpon him.

[h] He ſhal ſuſteine the puniſhment of his ſinne.

32 ¶ And while the children of Iſrael were in the wildernes, thei founde a man that gathered ſtickes vpon the Sabbath day.

33 And thei that founde him gathering ſtickes, broght him vnto Moſes & to Aaron, and vnto all the Congregacion,

Leui.24,12

34 And thei put him in *warde: for it was not declared what ſhulde be done vnto him.

35 Then the Lord ſaid vnto Moſes, This man ſhal dye the death: and let all the multitude ſtone him with ſtones without the hoſte.

36 And all ỹ Congregacion broght him without the hoſte, and ſtoned him with ſtones, & he dyed, as the Lord had commanded Moſes.

37 ¶ And the Lord ſpake vnto Moſes, ſaying.

38 Speake vnto the children of Iſrael, & byd them that thei *make them fringes vpon the borders of their garments throughout their generacions, and put vpon the fringes of the borders a ryband of blewe ſilke.

Deut.22,12
mat.23,5

39 And ye ſhal haue ỹ fringes, that whẽ ye loke vpon them, ye may remember all the commandements of the Lord, & do them: & that ye ſeke not after your owne heart, not after your owne eies, after the which ye go a [i] whoring:

[i] By leauing Gods commandemẽts & following your owne fantaſies.

40 That ye may remember and do all my commandements, and be holy vnto your God.

41 I am ỹ Lord your God, which broght you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP. XVI.

1 The rebellion of Korah, Dathan and Abiram. 31 Korah and his companie periſheth. 41 The people the next day murmure. 49,14700. are ſlaine for murmuring.

1 NOw * Korah the ſonne of Izhar, the ſonne of Kohath, the ſonne of Leui [n] went a parte with Dathan, and Abiram the ſonnes of Eliab, and On the ſonne of Peleth, the ſonnes of Reuben:

Chap.27,3
eccle.45,22
iude.11.

[n] *Or, toke other with him.*

2 And thei roſe vp [o] againſt Moſes, with certeine of the children of Iſrael, two hundreth and fiftie captaines of the aſſemblie, *famous in the Congregacion and men of renoume.

[o] *Or, before Moſes.*

Chap.26,9

3 Who gathered them ſelues tugether againſt Moſes, and againſt Aaron, and ſaid vnto them, [a] *Ye take* to muche vpon you, ſeing all ỹ Congregacion is holy, [b] euerie one of them, and the Lord *is* among them: wherefore then lift ye your ſelues aboue the. Congregacion of the Lord.

a Or, let it ſuffice you: meaning to haue abuſed thẽ thus long.

b All are alike holy therefore none ought to be preferred aboue other: thus ỹ wicked reaſon againſt Gods ordinãce.

4 But when Moſes heard it, he fel vpon his face,

5 And ſpake to Korah & vnto all his cõpanie, ſaying, To morowe the Lord wil ſhewe who is his, and who is holy, & who ought to approche nere vnto him: and whome he hathe [c] choſen, he wil cauſe to come nere to him.

c To be the prieſt and to offer.

6 This do *therefore*, Take you cenſers, *both* Korah, and all his companie,

7 And put fire therein, and put incens in them before the Lord to morowe: & the man whome the Lord doeth choſe, the ſame ſhalbe holy: [d] *ye take* to muche vpon you, ye ſonnes of Leui.

d He laieth ỹ ſame to their charge miſtely, wherewith thei wrõgfully charged him.

8 Againe Moſes ſaid vnto Korah, Heare, I pray you, ye ſonnes of Leui.

9 Semeth it a ſmall thing vnto you that the God of Iſrael hathe ſeparated you from the multitude of Iſrael, to take you nere to him ſelf, to do the ſeruice of the Tabernacle of the Lord, & to ſtand before the Congregacion and to miniſter vnto them?

10 He hathe alſo taken thee to [e] him, & all thy brethren the ſonnes of Leui with thee, & ſeke ye the office of the Prieſt alſo?

e To ſerue in the Congregacion, as in the verſe before.

11 For which cauſe, thou, and all thy companie are gathered together againſt the Lord: and what is Aaron, that ye murmure againſt him?

12 ¶ And Moſes ſent to call Dathan, and Abiram the ſonnes of Eliab: who anſwered

swered, We wil not come vp.

13 Is it a small thing that thou hast brought vs out[f] of a land that floweth with milke and hony, to kil vs in the wildernes, except thou make thy self Lord and ruler ouer vs also?

14 Also thou hast not brought vs vnto a lād that floweth with milke and honie, nether giuē vs inheritāce of fieldes and vineyardes: wilt thou[g] put out ỹ eies of these men? we wil not come vp.

15 Thē Moses waxed verie angrie, & said vnto the Lord, * Loke not vnto their offring. I haue not taken so muche as an asse from them, nether haue I hurte anie of them.

16 And Moses said vnto Korah, Be thou & all thy companie[h] before the Lord: *bothe* thou, thei, and Aaron to morowe:

17 And take euerie man his censor, and put incens in them, and bring ye euerie mā his cēsor before the Lord, two hundreth and fiftie censors: thou also and Aaron, euerie one his censor.

18 So thei toke euerie man his cēsor, and put fire in them, and laied incens thereon, and stode in the dore of the Tabernacle of the Congregacion with Moses & Aaron.

19 And Korah gathered all thei[i] multitude against them vnto the dore of the Tabernacle of the Congregacion: then the glorie of the Lord appeared vnto all the Congregacion.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selues from among this Congregacion, ỹ I may consume them atonce.

22 And thei fel vpō their faces and said, O God ỹ God of ỹ spirits, [l] of all flesh, hathe not one man *onely* sinned, and wilt thou be wrath with all the Congregacion?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Cōgregacion & say, Get you away frō about the Tabernacle of Korah, Dathan and Abiram.

25 Then Moses rose vp, & went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Cōgregaciō, saying, Departe, I pray you, from the tētes of these wicked men, and touche no thing of theirs, lest ye perish [k] in all their sinnes.

27 So thei gate them away from the Tabernacle of Korah, Dathan, & Abiram on euerie side: and Dathan, & Abiram came out and stode in the dore of their tentes with their wiues, and their sonnes, & their litle children.

28 And Moses said, Hereby ye shal knowe that the Lord hathe sent me to do all these workes; for *I haue* not *done them* of mine owne [m] minde.

29 If these men dye ỹ commune death of all men, or if thei be visited after the visitacion of all men, the Lord hathe not sent me.

30 But if the Lord make [m] a newe thing, & the earth open her mouth, & swalowe them vp with all that thei haue, & thei go downe quicke into [n] the pit, then ye shal vnderstand that these men haue prouoked the Lord.

31 ¶ And as sone as he had made an end of speaking all these wordes, euen the grounde claue a sunder that was vnder them,

32 And the earth * opened her mouthe, and swalowed them vp, with their families, & all the men that were with Korah, and all their goods.

33 So thei & all that thei had, went downe aliue into the pit, & the earth couered them: so thei perished from among the Congregacion,

34 And all Israel that were about them, fled at the crye of thē: for thei said, *Let vs flee*, lest the earth swalowe vs vp.

35 But there came out a fire from the Lord, and cōsumed the two hundreth and fiftie men that offred the incens.

36 ¶ And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar, the sonne of Aaron the Priest, that he take vp the censers out of the burning, and skatter the fire beyonde *the altar*: for thei are hallowed,

38 The censers, *I say*, of these sinners, *that destroyed*[o] them selues: and let thē make of them broad plates for a couering of the Altar: for they offred them before the Lord, therefore thei shalbe holy, and thei shalbe [p] a signe vnto the children of Israel.

39 Thē Eleazar the Priest toke the brasen censers, which thei, that were burnt, had offred, and made broad plates of them for a couering of the Altar.

40 *It is* a remēbrance vnto the children of Israel, that no stranger which is not of the sede of Aaron, come nere to offer incēs before the Lord, that he be not like [q] Korah and his companie, as the Lord said to him by the hand of Moses.

41 ¶ But on the morowe all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Ye haue killed the people of the Lord.

42 And when the Cōgregaciō was gathered against Moses & against Aaro, then thei[n] turned their faces toward the Tabernacle of the Cōgregacion: & behold, the cloude couered it, & the glorie of the Lord appeared.

43 Then Moses and Aaron were come before

f Thus thei spake cōtemptuously, preferring Egypt to Canaan.

g Wilt thou make thē, that searched ỹ lād, beleue that thei sawe not ỹ, which thei sawe? *Gen. 4, 4.*

h At the dore of the Tabernacle.

i All that were of there faction.

l *Or, of euerie creature.*

k With them that haue committed so many sinnes.

m I haue not forged them of mine owne braine.

m Or, shewe a strange sight.

n *Or, hel.*

n Or, depe & darcke places of the earth.

Chap 27, 3. deut. 11, 6. psal. 106, 17.

o Which were the occasion of their owne death.

p Of Gods iudgements, against rebels.

q Who presumed aboue his vocacion.

n *Or, fled: to wit, Moses & Aaron.*

before the Tabernacle of the Congregacion.

44 ¶And the Lord spake vnto Moses, saying,

45 Get you vp from among this Congregacion: for I wil consume them quickely: then thei fel vpon their faces:

46 And Moses said vnto Aarón, Take the censer and put fire therein of the [r]Altar, & put *therein* incens, & go quickely vnto the Congregacion, & make an atonement for them: for there is wrath gone out from ỹ Lord: the plague is begonne.

47 Then Aarón toke as Moses commanded him, and ran into the middes of the Cõgregacion, and beholde, the [s]plague was begonne among the people, & he put in incens, & made an atonement for the people.

48 And when he stode betwene the dead, & them that were aliue, the [t]plague was stayed.

49 So they dyed of this plague fourtene thousand and seuen hundreth, beside them that dyed in the conspiracie of Kórah.

50 And Aarón went againe vnto Moses before the dore of the Tabernacle of the Congregacion, & the plague was stayed.

r For it was not lawful to take anie other fire, but of the Altar of burnt offring. Leuit. 10. 1.

s God had begonne to punishe ỹ people.

t God drewe backe his hand & ceased to punishe them.

CHAP. XVII.

2 The twelue rods of the twelue princes of the tribes of Israel. 9 Aarons rod budded, and beareth blossoms, 10 For a testimonie against the rebellious people.

1 AND the Lord spake vnto [a] Moses, saying,

2 Speake vnto the children of Israél, & take of euerie one of them a rod, after, ỹ house of their fathers, of all their princes according to the familie of their fathers, *euen* twelue rods: *and* thou shalt write euerie mans name vpon his rod.

3 And write Aarons name vpon the rod of Leui: for euerie rod *shalbe* for ỹ head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregacion, before *the Arke* of the Testimonie, * where I wil declare my selfe to you.

5 And the mans rod, whome I [b] chose, shal blossom: and I wil make cease from me the grudgings of the children of Israél, which grudge against you.

6 ¶Then Moses spake vnto the children of Israél, & all their princes gaue him a rod, one rod for euerie prince, according to the houses of their fathers, *euen* twelue rods, & the rod [c] of Aarón *was* among their rods.

7 And Moses laid the rods before the Lord in ỹ Tabernacle of ỹ Testimonie.

8 And when Moses on the morowe went into the Tabernacle of the Testimonie, beholde, the rod of Aaron [d] for the house of Leui was budded, and broght forthe buddes, & broght forthe blossoms & bare ripe almondes.

9 Then Moses broght out all the rods from before the Lord vnto all the children of Israél: and they loked vpon them, & toke euerie man his rod.

10 ¶After, the Lord said vnto Moses, *Bring Aarons rod againe before the Testimonie to be kept for a token to ỹ rebellious children, & thou shalt cause their [e] murmurings to cease from me, ỹ they die not.

11 So Moses did as the Lord had commanded him: so did he.

12 ¶And the children of Israél spake vnto Moses, saying, Beholde, [f] we are dead, we perish, we are all lost:

13 Whosoeuer commeth nere, or approcheth to the Tabernacle of the Lord, shal dye: shal we be consumed and dye?

a While he was in ỹ dore of the Tabernacle.

b To be the chief Priest.

c Thogh Iosephs tribe was deuided into two in ỹ distribution of the land, yet here it is but one, and Leui maketh a tribe.

d To declare that God did chose ỹ house of Leui to serue him in ỹ Tabernacle.

Ebr. 9. 4.

e Gruding that Aarón shulde be hie Priest.

f The Chalde text describeth thus their murmuring: We dye bythe sworde: ỹ earth swalloweth vs vp, ỹ pestilece doeth consume vs.

CHAP. XVIII.

1. 7. The office of Aarón & his sonnes, 2 With the Leuites. 8 The Priests parte of the offrings. 20 God is their portion. 26 The Leuites haue the tithes, and offer the tenthes thereof to the Lord.

1 AND ỹ Lord said vnto Aarón, Thou & thy sonnes and thy fathers house with thee, shal beare [a] the inquitie of ỹ Sanctuarie: bothe thou & thy sonnes with thee shal beare ỹ iniquitie of your Priests office.

2 And bring also with thee thy brethren of ỹ tribe of Leui of the familie of thy father, which shalbe ioyned with thee, and minister vnto thee: but thou, and thy sonnes with thee *shal minister* before the Tabernacle of the Testimonie.

3 And they shal [b] kepe thy charge, euen ỹ charge of all ỹ Tabernacle: but they shal not come nere the instruments of ỹ Sanctuarie, nor to the altar, lest they dye, bothe they & you.

4 And they shal be ioyned with thee, & kepe the charge of the Tabernacle of the Congregacion for all the seruice of the Tabernacle: & no [c] stranger shal come nere vnto you.

5 Therefore shal ye kepe the charge of the Sanctuarie, and the charge of the altar: so there shal fall no more wrath vpon the children of Israél.

6 For lo, I haue *taken your brethren the Leuites from among the children of Israel, *which* as a gift of yours, are giuen vnto the Lord, to do the seruice of the Tabernacle of the Congregacion.

7 But thou, & thy sonnes with thee shal kepe your Priests office for all things of

a If you trespas in anie thig concerning the ceremonies of ỹ Sanctuarie, or your office, you shalbe punished.

b That is, the things, which are committed to thee: or, ẅ thou doest enioyne them.

c Wich was not of ỹ tribe of Leui.

Exo. 25. 22.

Chap. 3. 45.

of ỹ altar, and within the vaile: therefore shal ye serue: *for* I haue made your Priests office [a]no office of seruice: therefore the stranger that commeth nere, shal be slaine.

8 ¶ Againe ỹ Lord spake vnto Aarón, Beholde, I haue giuen thee the keping of mine [d] offrings, of all the halowed things of the children of Israél: vnto thee I haue giuen them for the anointings sake, and to thy sonnes, for a perpetual ordinance.

9 This shalbe thine of the moste holie things, *reserued* from the [e] fire: all their offring of all their meat offring, and of all their sin offring, and of all their trespas offring, ẅ they bring vnto me, that shalbe most holy vnto thee and to thy sonnes.

10 In the most [f] holy place shalt thou eat it: euerie male shal eat of it: it is holy vnto thee.

11 This also shalbe thine: the heaue offring of their gift, with all the shake offrings of the children of Israel: I haue giuen them vnto thee & to thy sonnes & to thy [g] daughters ẅ thee, to be a duetie for euer: all the cleane in thine house shal eat of it.

12 All the [h] fat of the oyle, and all the fat of the wine, and of the wheat, which they shal offer vnto the Lord for their first frutes, I haue giuen them vnto thee.

13 And the first ripe of all that is in their land, which they shal bring vnto the Lord, shalbe thine: all the cleane in thine house shal eat of it.

14 *Euerie thing separate from the commune vse in Israel, shal be thine.

15 All that *first* openeth ỹ * matrice of anie flesh, which they shal offer vnto the Lord of man or beast, shalbe thine: but the first borne of man shalt thou redeme, and the first borne of the vn cleane beast shalt thou redeme.

16 And those that are to be redemed, shalt ỹ redeme from the age of a moneth, according to thy estimation, for ỹ monei of siue shekels, after the shekel of the Sanctuarie, *which is twentie gerahs.

17 But the first borne of a kowe, or the first borne of a shepe, or the first borne of a goat shalt thou not [i] redeme: *for* thei are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne theyr fat: *it is* a sacrifice made by fire for a swete sauour vnto the Lord.

18 And ỹ flesh of them shalbe thine, *as ỹ shake breast, and as the right shulder shalbe thine.

19 All the heaue offrings of the holy things which the children of Israel shal offer vnto the Lord, haue I giuen thee, & thy sonnes, and thy daughters with thee, to be a duetie for euer: *it is* a perpetual couenant [k] of salt before ỹ Lord, to thee and to thy sede with thee.

20 ¶ And ỹ Lord said vnto Aaron, Thou shalt haue none inheritance in their [l] land, nether shalt thou haue anie parte amõg them: * I am thy parte & thine inheritace among the children of Israél.

21 For beholde, I haue giuen ỹ children of Leui all the tenth in Israél for an inheritance, for their seruice which they serue in the Tabernacle of the Congregacion.

22 Nether shal the childrẽ of Israel anie more [m] come nere ỹ Tabernacle of the Congregacion, lest they susteine sinne, & die.

23 But the Leuites shal do the seruice in the Tabernacle of the Congregacion, & they shal beare [n] their sinne: *it is* a lawe for euer in your generacions, ỹ among ỹ children of Israel they possesse none enheritance.

24 For the tithes of the children of Israel, which they shal offer as an offring vnto ỹ Lord, I haue giuen the Leuites for an inheritance: therefore I haue said vnto them, Among ỹ children of Israel ye shal possesse none inheritance.

25 ¶ And the Lord spake vnto Moses, saying,

26 Speake also vnto the Leuites & say vnto them, When ye shal take of the childrẽ of Israel the tithes, which I haue giuẽ you of them for your inheritãce, then shal ye take an heaue offring of that same for the Lord, *euen* the tenth parte of the tithe.

27 And your heaue offring shalbe rekened vnto you, as the [o] corne of the barne, or as the abundance of the wine presse.

28 So ye shal also offer an heaue offring vnto the Lord of all your tithes, which ye shal receiue of ỹ children of Israel, and ye shal giue thereof the Lords heaue offring to Aaron the Priest.

29 Ye shal offer of all your [p] gifts all the Lords heaue offrings: of all the [q] fat of the same *shal ye offer* the holy things thereof.

30 Therefore thou shalt say vnto them, When ye haue offred the fat thereof, then it shalbe counted vnto the Leuites, as the encrease of the corne floore, or as the encrease of the wine presse.

31 And ye shal eat it in all [r] places, ye, and your housholds: for it is your wages for your seruice in the Tabernacle of the Congregacion.

32 And ye shal [s] beare no sinne by the reason of it, when ye haue offred the fat of it: nether shal ye pollute the holy [t] things of the children of Israel, lest ye dye.

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[a] Or, a gift.

[d] As the first frute firstborne, & ỹ tenthes.

[e] That ẅ was not burned, shulde be the priests.

[f] That is, in ỹ Sanctuarie, betwene ỹ court & the Holiest of all.

[g] Read Leuit. 10, 14.

[h] That is, the chiefest, or the best.

Leuit. 27. 28.

Exo. 13. 2, & 22. 29. leu. 27. 26. chap. 3. 13.

Exo. 30. 13. leu. 27. 25. chap. 3, 47. ezek. 45. 12.

[i] Because they are appointed for sacrifice.

Exo. 29, 26. leui. 7. 30.

[k] That is, sure, stable, & incorruptible.

[l] Of Canaan. *Deu. 10, 9. & 18. 2. iosh. 13, 14. ezek. 44, 28.*

[m] To serue therein: for the Leuites are put in their place.

[n] If they faile in their office, they shalbe punished.

[o] As acceptable as the frute of your owne groũde, or vineyarde.

[p] Which ye haue receiued of ỹ children of Israel.

[q] Read vers. 32.

[r] As is in the 31. vers.

[s] Ye shal not be punished therefore.

[t] The offrings which the Israelites haue offred to God.

CHAP. XIX.

2 The sacrifice of the red kowe. 9 The sprinkling water. 11 He that toucheth the dead. 14 The man that dyeth in a tent.

1 And the Lord spake to Moses, and to Aaron, saying,

a According to this lawe & ceremonie, ye shal sacrifice ỹ red kowe.

2 a This is the ordinance of the lawe, which the Lord hathe commanded, saying, Speake vnto the children of Israel that they bring thee a red kowe without blemish, where in is no spot, vpon the which neuer came yoke.

3 And ye shal giue her vnto Eleazar the Priest, that he may bring her * without the hoste, and cause her to b be slaine before his face.

Ebr. 13, 11.

b By another priest.

4 Then shal Eleazar the Priest take of her blood with his * finger, & sprinkle it before the Tabernacle of the Congregacion seuen times,

Ebr. 9, 13.

5 And cause the kowe to be burnt in his sight: with her *skin, & her flesh, and her blood, and her doung shal he burne *her*.

Exod. 29, 13. Leu. 4, 11.

6 Then shal the Priest take ceder wood, & hyssope and skarlet *lace*, and cast thē in the middes of the fire where the kowe burneth.

c Meaning, Eleazar.

7 Then shal the c Priest wash his clothes, and he shal wash his flesh in water, and then come into the hoste, and the Priest shalbe vncleane vnto the euen.

d The inferior Priest who killed her & burned her.

8 Also he that d burneth her, shal wash his clothes in water and wash his flesh in water, and be vncleane vntil euen.

9 And a man *that is* cleane, shal take vp the ashes of the kowe, & put them without the hoste in a cleane place: and it shalbe kept for the Congregacion of the children of Israel for e a sprinkling water: it is a sinne offring.

e Or the water of separation, because that they that were separate for their vncleannes, were sprinkled therewith & made cleane, Chap. 8, 7. It is also called holy water, be cause it was ordeined to an holy vse, Chap. 5, 17.

10 Therefore he that gathereth the ashes of the kowe, shal wash his clothes, and remaine vncleane vntil euen: and it shalbe vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 He that toucheth the dead bodie of anie man, shalbe vncleane euen seuen daies.

f With the sprinkling water.

12 He shal purifie him selfe f there with the third day, and the seuenth day he shalbe cleane: but if he purifie not him selfe the third day, then the seuenth day he shal not be cleane.

13 Whosoeuer toucheth the corps of anie man that is dead, and purgeth not him selfe, defileth the Tabernacle of the Lord, & that persone shalbe g cut of from Israel, because the sprinkling water was not sprinkled vpon him: he shalbe vncleane, and his vnclennes *shal remaine* stil vpon him.

g So that he shulde not be esteemed to be of the holy people, but as a polluted & excommunicate person.

14 This is the lawe, When a man dyeth in a tent, all that come into the tent, and all that is in the tent, shalbe vnclean seuen dayes,

15 And all the vessels that be open, which haue no "couering fastened vpō them, shalbe vncleane.

" *Ebr. a couering of cloth.*

16 Also whosoeuer toucheth one that is slaine with a sworde in ỹ fielde, or a dead persone, or a bone of a dead man, or a graue, shalbe vncleane seuen dayes.

17 Therefore for an vncleane persone thei shal take of the burnt ashes of the h sin offring, and i pure water shal be put there to in a vessel.

h Of the red kowe burnt for sinne.

i Water of the fountein or riuer.

18 And k cleane persone shal take hyssope and dip it in the water, and sprinkle it vpō the tent, and vpō all the vessels, and on the persones that were therein, and vpon him that touched the bone, or ỹ slaine, or the dead, or the graue.

k One of the priests which is cleane.

19 And the cleane persone shal sprinkle vpon the vncleane the third day, and the seuēth day, and he shal purifie him selfe the seuenth day, & l wash his clothes & wash him selfe in water, & shalbe cleane at euen.

l Because he had bene among them that were vncleane: or els had touched the water, as ver. 21.

20 But the man that is vncleane and purifieth not him selfe, that persone shalbe cut of from among the Congregacion, because he hathe defiled the Sanctuarie of the Lord: and the sprinkling water hathe not bene sprinkled vpon him: *therefore* shal he be vncleane.

21 And it shalbe a perpetual lawe vnto thē, that he that sprinkleth the sprinkling water, shal wash his clothes: also he that toucheth the sprinkling water, shal be vncleane vntil euen.

22 And whatsoeuer the vncleane persone toucheth, shalbe vncleane: and the persone that toucheth m him, shalbe vncleane vntil the euen.

m That is vncleane.

CHAP. XX.

1 Miriam dyeth. 2 The people murmure. 8 They haue water out of the rocke. 14 Edom denyeth the Israelites passage. 25. 28. The death of Aaron, in whose rowme Eleazar succedeth.

1 Then the childrē of Israel came with the whole Congregacion to the desert of Zin in the first a moneth, and the people abode at Kadesh: where b Miriā dyed, and was buryed there.

a This was fourtie yeres after their departure from Egypt.

b Moses and Aarons sister.

2 But there was no water for the Cōgregacion: and they c assembled them selues against Moses and against Aaron.

c Another rebellion was in Raphidim *Exod. 17*, and this was in Kadesh.

3 And the people chode with Moses, and spake, saying, Wolde God we had perished, *when our brethren dyed before ỹ Lord.

Chap. 11, 33. Exod. 17, 2.

4 *Why haue ye thus broght the Cōgregacion of the Lord vnto this wildernes, ỹ *both* we, and our cattel shulde dye there?

there?
5 Wherefore now haue ye made vs to come vp from Egypt, to bring vs into this miserable place, *which is* no place of sede, nor figs, nor vines, nor pomgranates? nether is there anie water to drinke.
6 Then Moses and Aaron went from ỹ assemblie vnto the dore of the Tabernacle of the Congregacion, and fel vpon their faces: and the glorie of ỹ Lord appeared vnto them.
7 ¶ And the Lord spake vnto Moses, saying,
8 Take the [d] rod, and gather thou and thy brother Aaron the Congregacion together, and speake ye vnto the rocke before their eies, & it shal giue forthe his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregacion, and their beastes drinke.
9 Then Moses toke the rod from before the Lord, as he had commanded him.
10 And Moses and Aaron gathered the Congregacion together before the rocke, and *Moses* said vnto them, Heare now, ye rebels: [e] shal we bring you water out of this rocke?
11 Then Moses lift vp his hand, and with his rod he smote the rocke twise, and ỹ water came out abundantly: so ỹ Congregacion, and their beasts dranke.
12 ¶ Againe the Lord spake vnto Moses & to Aarō, Because ye beleued me not, to [f] sanctifie me in the presence of the children of Israel, therefore ye shal not bring this Congregacion into the land which I haue giuen them.
13 This is the water [g] of Meribah, because the children of Israel stroue with the Lord, and he [h] was sanctified in them.
14 ¶ Then Moses sent messengers from Kadesh vnto ỹ King of [i] Edom, *saying*, Thus saith thy brother Israel, Thou knowest all the trauaile that we haue had,
15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euil & our fathers.
16 But when we cryed vnto the Lord, he heard our voyce, and sent an Angel, & hathe broght vs out of Egypt, & beholde, we are in the citie Kadesh, in thine vtmost border.
17 I pray thee that we may passe through thy countrey: we wil not go through the fieldes nor the vineyardes, nether wil we drinke of the water of the welles: we wil go by the [l] kings way, and nether turne vnto the right hand nor to the left, vntil we be past thy borders.
18 And Edom answered him, [m] Thou shalt not passe by me, lest I come out against thee with the sworde.
19 Then the children of Israel said vnto him, We will go vp by the hie way: & if I and my cattel drinke of thy water, I wil the paye for it: I wil onely (without anie harme) go through on my fete.
20 He answered againe, Thou shalt not go through. Then Edom came out against him with muche people, and with a mighty power.
21 Thus Edom denied to giue Israel passage through his countrie: wherefore Israel [k] turned away from him.
22 ¶ And when ỹ children of Israel with all the Congregacion departed from *Kadesh, they came vnto ỹ mount Hor.
23 And the Lord spake vnto Moses and to Aaron in the mount Hor nere the coste of the land of Edom, saying,
24 Aaron shal be [l] gathered vnto his people: for he shal not entre into the land, ẅ I haue giuen vnto the children of Israel, because ye [n] disobeied my commandement at the water [n] of Meribah.
25 Take *Aaron and Eleazar his sonne, & bring them vp into the mount Hor,
26 And cause Aaron to put of his garments & put them vpō Eleazar his sonne: for Aaron shal be gathered *to his fathers*, and shal dye there.
27 And Moses did as the Lord had commanded & they went vp into the mount Hor in the sight of all the Congregacion.
28 And Moses put of Aarōs clothes, and put them vpon Eleazar his sonne: * so Aaron dyed there in the top of ỹ mount and Moses and Eleazar came downe from of the mount.
29 When all the Congregacion saw that Aaron was dead, all the house of Israel wept [o] for Aaron thirtie dayes.

CHAP. XXI.

3 Israel vanquisheth King Arad. 6 The fiery serpētes are sent for the rebellion of the people. 24. 33. Sihon and Og are ouercome in battel.

1 WHen King *Arad the Canaanite, which dwelt toward the South, heard tel that Israel came by the [a] waie of ỹ spies, then foght he against Israel, and toke of them prisoners.
2 So Israel vowed a vowe vnto the Lord, and said, If thou wilt deliuer *and* giue this people into mine hand, then I wil vtterly destroye their cities.
3 And the Lord heard ỹ voyce of Israel, and deliuered *them* the Canaanites: & they vtterly destroyed them and their cities, & called the name of the place [n] Hormah.
4 ¶ After, they departed from ỹ mount Hor by the way of the red Sea, to [b] cōpasse the land of Edom: and the people

d Where with thou dideſt miracles in Egypt, and dideſt diuide the Sea.

e The punishment, ẅ followed hereof, declared that Moses & Aaron beleued not the Lords promes. as appeareth verſ. 12.

f That ỹ children of Israel ſhulde beleue and acknowledge my power, & ſo honour me.

g Or, ſtrife, & contencion.

h By ſhewig him ſelf almightie & mainteyning his glorie.

i Becauſe Iaakob or Israel was Esaus brother, who was called Edom.

l Or, hie Way.

m Or, come not.

Chap. 33. 37.

k To paſſe by another way.

l Read Gen. 25, 8.

n Or, rebelled.

n Or, ſtrife.

Chap 33. 38. deut. 32, 50.

Deu. 10, 6. & 32, 50.

o Or, mourned.

Chap. 33, 40.

a By that way which their ſpies: that ſearched ỹ dangers, found to be moſte ſafe.

n Or, deſtruction.

b For they were forbidden to deſtroy it, Deuter. 2, 5.

were ſore grieued becauſe of the way.
5 And the people ſpake againſt God and againſt Moſes, *ſaying*, Wherefore haue ye broght vs out of Egypt, to dye in ỹ wildernes? for *here is* nether bread nor water, and our ſoule *lotheth this light [c] bread.

Chap.11.6.
c Meaning Mãna, which they thoght did not nourish.
VViſd.16,1.
1.Cor.10,9.

6 *Wherefore the Lord ſent[d] fire ſerpentes among the people which ſtong the people: ſo that manie of the people of Iſrael dyed.
7 Therefore the people came to Moſes and ſaid, We haue ſinned: for we haue ſpoken againſt ỹ Lord, and againſt thee: praye to the Lord, that he take away ỹ ſerpents from vs: and Moſes prayed for the people.
8 And the Lord ſaid vnto Moſes, Make thee a firy ſerpent, and ſet it vp [||] for a ſigne, that as manie as are bitten, may loke vpon it, and liue.

d For they ỹ were ſtõg ther with, were ſo inflamed with ỹ heat thereof, that they dyed.

[||]Or, vpon a pole.

2.Kin.18,4.
ioh.3,14.

9 *So Moſes made a ſerpẽt of braſſe, and ſet it vp for a ſigne: and when a ſerpent had bitten a man, then he loked to the ſerpent of braſſe, and [*]liued.
10 *And the children of Iſrael departed thẽce, and pitched in Oboth.
11 ¶And they departed from Oboth, and pitched [||] in Ie-abarim, in the wildernes, which is before Moab on the Eaſtſide.

[*]Or, recouered.
Chap.33,47.

[||]Or, in the heapes of Abarim, or, hilles.

12 ¶They remoued thence, and pitched vpon the riuer of Zared.
13 ¶Thence they departed, and pitched on the other ſide of Arnon, which is in the wildernes, and commeth out of the coſtes of the Amorites: (for Arnon *is* ỹ border of Moab, betwene the Moabites and the Amorites)
14 Wherefore it ſhalbe ſpoken in the boke of [e] the battels of the Lord, [||] what thing he did in the red Sea, and in the riuers of Arnon,

e Which ſemeth to be ỹ boke of ỹ Iudges, or as ſome thinke, a boke which is loſt.
[||]Or, (How God deſtroyed) Vaheb (the citie) with a whirle winde, and the vallies of Arnon.

15 And *at the* ſtreame of the riuers that goeth downe to the dwelling of Ar, and lieth vpon the border of Moab.
16 ¶And from thẽce *they turned* to Beer: the ſame is the wel where the Lord ſaid vnto Moſes, Aſſemble the people, and I wil giue them water.
17 ¶Then Iſrael ſang this ſong, [||] Riſe vp well, [f] ſing ye vnto it.
18 The princes digged this well, ỹ captaines of the people digged it, euen the [g] lawe giuer, with their ſtaues. And frõ ỹ wildernes *they came* to Mattanah,
19 ¶And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,
20 ¶And from Bamoth in the valley, that is in the plaine of Moab, to the top of Piſgah that loketh toward Ieſhimon.
21 ¶Then Iſrael ſent meſſengers vnto Sihon, King of the Amorites, ſaying,
22 *Let me go through thy land: we wil not turne aſide into the fields, nor into the vineyardes, nether drinke of ỹ waters of the welles: we wil go by ỹ kings way, vntil we be paſt thy countrei.

[||]Or, Springe.
f Ye that receiue ỹ commoditie thereof giue praiſe for it.
g Moſes and Aaron heades of the people onely ſmote ỹ rocke with the rod or ſtaffe, & gaue water as a well, that were depe digged.

Deut.2,26.
iudg.11,19.

23 *But Sihon gaue Iſrael no licence to paſſe through his countrey, but Sihon aſſembled all his people, and went out againſt Iſrael into the wildernes: and he came to Iahoz, and foght againſt Iſrael.
24 *But Iſrael ſmote him with the edge of the ſworde, and conquered his land, from Arnon vnto [h] Iakob, *euen* vnto the children of Ammon: for the border of ỹ children of Ammon *was* [i] ſtrong.
25 And Iſrael toke all theſe cities, & dwelt in all the cities of the Amorites in Heſhbon and in all the [||] villages thereof.
26 For [k] Heſhbon was the citie of Sihon the King of the Amorites, & had foght before time againſt the King of ỹ Moabites, and had taken all his land out of his hand, *euen* vnto Arnon.
27 Wherefore they that ſpake in prouerbes, ſay, Come to Heſhbon, let the citie of Sihon be buylt and repared:
28 For [l] a fire is gone out of Heſhbon, *and* a flame from the citie of Sihon, and hath conſumed Ar of the Moabites, *and* the lords of Bamoth in Arnon.
29 Wo be to thee, Moab: ô people of [m] Chemoſh, thou art vndone: he hathe ſuffred his ſonnes to be purſued, and his daughters *to be* in captiuitie to Sihon ỹ King of the Amorites.
30 Their [||] empire is loſt from Heſhbon vnto Dibon, and we haue deſtroyed them vnto Nophah, which *reacheth* vnto Medeba.
31 ¶Thus Iſrael dwelt in the land of the Amorites.
32 And Moſes ſent to ſearch out Iaazer, and they toke the townes belonging thereto, and roted out ỹ Amorites that were there.
33 ¶*And they turned and went vp toward Baſhan: & Og ỹ King of Baſhan came out againſt them, he, and all his people, to fight at Edrei.
34 Then the Lord ſaid vnto Moſes, Feare him not: for I haue deliuered him into thine hand & all his people, and his land: *and thou ſhalt do to him as thou dideſt vnto Sihon the King of the Amorites, which dwelt at Heſhbon.
35 They ſmote him therefore, and his ſonnes, and all his people, vntil there was none left him: ſo they conquered his land.

Deu.2,9,17.

Ioſh.12,2.
pſal.134,11.
amos 2,9.
h The riuer.
i For ỹ people were talle and ſtrong like giãts, Deu.2.20.
[||]Ebr. daughters.
k For if it had bene ỹ Moabites, the Iſraelites might not haue poſſeſſed it, De .2,9.

l Meaning, warre.

m Chemoſh was ỹ Idole of the Moabites, 1.Kin.11,33: who was not able to defẽde his worſhippers, wherfore ỹ idole for their father.
[||]Ebr. light.

Deu.3.1.&
29,3.

Pſal.135,11.

CHAP. XXII.

Balak ſendeth for Balaam to curſe the Iſraelites. 12 The Lord forbideth him to go. 22 The Angel of the Lord meteth him & his aſſe ſpeaketh. 38 Balaam proteſteth that he wil ſpeake nothing, but that which the Lord putteth in his mouthe.

1 After,

1 AFter, the childrē of Israel departed and pitched in the plaine of Moab on the [a] other side of Iorden from Iericho.

a Being at Iericho, it was beyonde Iordē: but where the Israelites were, it was on this side.

2 ¶ Now Balak the sonne of Zippor sawe all that Israel had done to the Amorites.

3 And the Moabites were sore afraide of the people, because they were manie, and Moab [b] freated against the children of Israel.

b Or, was vexed.

4 Therefore Moab said vnto the [b] Elders of Midian, Now shal this multitude licke vp all that are rounde about vs, as an oxe licketh vp ỹ grasse of the field: and Balak the sonne of Zippor *was* King of the Moabites at that time.

b Which were the heades & gouerners.

Iosh. 24, 9.

5 * He sent messengers therefore vnto Balaam the sonne of Beor to Pethor (which is by the [c] riuer of the lād of the children of his folke) to call him, saying, Beholde, there is a people come out of Egypt, which couer the face of ỹ earth, and lie ouer against me.

c To wit, Euphrates, vpon ỹ which stode this citie Pethor.

6 Come now therefore, I pray thee, *and* curse me this people (for they are stronger then I) so it may be that I shal be able to smite them and to driue thē out of the land: for I knowe that he, whome thou blessest, is blessed, and he whome thou curssest, shal be cursed.

7 And the Elders of Moab, and the Elders of Midian departed, hauing [d] *the reward* of ỹ soothsaying in their hād, and thei came vnto Balaam, & tolde him the wordes of Balak.

d Thinking to bribe him w giftes to curse the Israelites.

8 Who answered them, Tary here this night, and I wil giue you an answer, as the Lord shal say vnto me. So [e] the princes of Moab abode with Balaam.

e Whome before he called Elders: meaning, the gouerners, & after calleth them seruants: that is, subiectes to their King.

9 Thē God came vnto Balaam, and said, What men are these with thee?

10 And Balaam said vnto God, Balak ỹ sonne of Zippor, King of Moab hathe sent vnto me, *saying*,

11 Beholde, *there is* a people come out of Egypt and coureth ỹ face of the earth: come nowe, curse them for my sake: so it may be that I shal be able to ouercome thē in battel, and to driue thē out.

f He warned him by a dreame ỹ he shulde not cosent to ỹ kings wicked requeste.

12 And God [f] said vnto Balaam, Go not thou with them, nether curse ỹ people, for they are blessed.

13 And Balaam rose vp in the morning, and said vnto the princes of Balak: Returne vnto your land: for the Lord hathe refused to giue [g] me leaue to go with you.

g Els he shewed him selfe willing, couetousnes had so blinded his heart.

14 So the princes of Moab rose vp, and went vnto Balak, and said Balaam hathe refused to come with vs.

15 ¶ Balak yet sent againe mo princes, and more honorable then they.

16 Who came to Balaā, and said to him, Thus saieth Balak the sonne of Zippor, [h] Be not thou stayed, I pray thee, from comming vnto me.

h The wicked seke by all meās to further their naughty enterprises, though they know we that God is against them.

17 For I wil promote thee vnto great honour, and wil do whatsoeuer thou sayest vnto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered, and sayd vnto the seruantes of Balak, *If Balak wolde giue me his house ful of siluer and golde, I can not go beyonde the worde of the Lord my God, to do lesse or more.

*Chap. 24, 13.

19 But nowe, I pray you, tary here this night, that I may wit, what the Lord wil say vnto me [i] more.

i Because he tēpted God to require him contrary to his cōmandement, his petition was granted, but it turned to his owne condemnation.

20 And God came vnto Balaā by night, and said vnto him, If the men come to call thee, rise vp, *and* go with them: but onely what thing I say vnto thee, that shalt thou do.

21 So Balaam rose vp early, and sadled his asse, and went with the princes of Moab.

22 And ỹ wrath of God was kindled, because he [k] went: & ỹ angel of the Lord stode in the way to be against him, as he rode vpon his asse, and his two seruantes *were* with him.

k Moued rather with couetousnes, them to obei God.

23 And * when the asse sawe the Angel of the Lord stand in the way and his sworde drawen in his hand, the asse turned out of the waie and went into the field, but Balaam smote the asse, to turne her into the way.

* 2. Pet. 2, 16. Iude 11.

24 [l] Againe the Angel of the Lord stode in a path of the vineyardes, *hauing* a wall on the one side, and a wall on the other.

l The seconde time.

25 And when the asse sawe the Angel of the Lord, she thrust her selfe vnto the wall, and dasht Balaams fote against the wall: wherefore he smote her againe.

26 Then the Angel of the Lord went further, and stode in a narowe place, where was no way to turne, *either* to the right hand, or to the left.

27 And when the asse sawe the Angel of the Lord, she lay downe vnder Balaam: therefore Balaam was very wrath, and smote the asse with a staffe.

m Or, fel.

28 Then the Lord [m] opened the mouth of the asse, and she said vnto Balaam, What haue I done vnto thee, that thou hast smitten me nowe thre times?

m Gaue her power to speake.

29 And Balaam said vnto the asse, Because thou hast mocked me: I wolde there were a sworde in mine hand, for now wolde I kil thee.

30 And the asse said vnto Balaam, Am not I thine asse, which thou hast ridden vpon [n] since thy first time vnto this day? haue I vsed at anie time to do thus vnto thee? Who said, Nay.

n Since thou hast bene my master.

31 And the Lord [o] opened the eies of Balaam, and he sawe ỹ Angel of the Lord standing in the way with his sworde drawen in his hand: then he bowed him selfe, and fel flat on his face.

o For whose eyes the Lord doeth not open, they can nether se his angre, nor his loue.

32 And the Angel of the Lord said vnto him, Wherefore hast thou now smitten thine asse thre times? beholde, I came out to withstand thee, because *thy* P way is not straight before me.

P Bothe thy heart is corrupt and thine entreprise wicked.

33 But the asse sawe me, and turned fro me now thre times for els, if she had not turned fro me, surely I had euen now slaine thee, and saued her aliue.

34 Then Balaam said vnto the Angel of the Lord, I haue sinned: for I wist not that thou stodest in ý way "against me: now therefore if it displease thee, I wil turne" home againe.

"Or, before me, or, to mete me.

"Ebr. I wil retourne to me.

35 But the Angel said vnto Balaam, Go with ý men: but q what I say vnto thee, that shalt thou speake. So Balaam went with the princes of Balak.

q Because his heart was euil his charg was renued, that he shulde not pretend ignorance.

36 And when Balak heard that Balaam came, he went out to mete him vnto a citie of Moab, which is in the r border of Arnon, euen in the vtmost coste.

r Nere the place, where the Israelites caped.

37 Then Balak said vnto Balaam, Did I not send for thee to call thee? wherefore camest thou not vnto me? am I not able in dede to promote thee vnto honour.

38 And Balaam made answer vnto Balak, Lo, I am come vnto thee, & can I now say s anie thing at all? the worde that God putteth in my mouth, that shal I speake.

s Of my selfe I can speake no thing: onely what God reueleth, ý wil I vtter, seme it good or bad.

39 So Balaam went with Balak, and thei came vnto the citie of "Huzoth.

"Or, of stretes. or, a populous citie.

40 Then Balak offred bullockes, and shepe, and sent *thereof* to Balaam, and to the princes that were with him.

41 And on the morow Balak toke Balaam, and broght him vp into the hie places of t Baal, that thence he might se the vtmost parte of the people.

t Where the idole Baal was worshiped.

CHAP. XXIII.

1 Balaam causeth seuen Altars to be buylt. 5 God teacheth him what to answer. 8 In stede of cursing he blesseth Israel. 19 God is not like man.

1 AND Balaam said vnto Balak', Buylde me here seuen altars, and prepare me here seuen bullockes, and seuen rams.

2 And Balak did as Balaam said, and a Balak and Balaam offred on *euerie* altar a bullocke and a ram.

a For among ý Gētiles ý Kings oft times vsed to sacrifice, as did ý Priests.

3 Then Balaam said vnto Balak, Stand by thy burnt offring, & I wil go, if so be that the Lord wil come *and* mete me: & whatsoeuer he sheweth me, I wil tel thee: so he 'went forthe alone.

'Or, went vp hier.

4 And God b met Balaam, and *Balaam* said vnto him, I haue prepared seuen altars, & haue offred vpon *euerie* altar a bullocke and a ram.

b Appeared vnto him.

5 And the Lord c put an answer in Balaams mouth, and said, Go againe to Balak, and say on this wise.

c Taught him what to say.

6 So when he returned vnto him, lo, he stode by his burnt offring, he, & all the princes of Moab.

7 Then he vttered his 'parable, and said, Balak the King of Moab hathe broght me from 'Aram out of the mountaines of the East, *saying*, Come, curse Iaakob for my sake: come, and d deteste Israel.

'Or, prophecie.

"Or, Syria.

d Cause that all men may hate & deteste them.

8 How shal I curse, where God hathe not cursed? or how shal I deteste, *where* the Lord hathe not deteSted?

9 For from the top of the roks I did se him, and from the hils I did beholde him: lo, the people shal dwel by them selues, and shal not be rekened among the e nacions.

e But shal haue religion & lawes a parte.

10 Who can tel the f dust of Iaakob, and the nomber of the fourth parte of Israel? Let me g dye the death of the righteous, and let my last end be like his.

f The infinite multitude, as ý dust of ý earth.

g The feare of Gods iudgements caused him to wish to be ioyned to ý housholde of Abraham thus ý wicked haue their consciences wounded when thei consider Gods iudgements.

11 Then Balak said vnto Balaam, W hat hast thou done vnto me? I toke thee to curse mine enemies, and beholde, thou hast blessed them altogether.

12 And he answered, and said, Must I not take hede to speake that, ẅ the Lord hathe put in my mouth?

13 And Balak said vnto him, Come I pray thee, with me vnto an other place, whence thou maiest se them, and thou shalt se but the vtmost parte of them, and shalt not se them all: therefore curse them out of that place for my sake.

14 ¶ And he broght him into h Sede-sophim to the top of Pisgah and buylt seuen altars, & offred a bullocke, & a ram on *euerie* altar.

'Or, into the field of them that spied: to wit, lest the enemy shulde approche.

15 After, he said vnto Balak, Stand here by thy burnt offring, and I wil mete *the Lord* yonder.

16 And the Lord met Balaam, and * put an answer in his mouth, and said, Go againe vnto Balak, and saie thus.

Chap. 22, 35.

17 And when he came to him, beholde, he stode by his burnt offring, and ý princes of Moab with him: so Balak said vnto him, W hat hathe the Lord said?

18 And he vttered his parable, & said, Rise vp, Balak, and heare: hearken vnto me, thou sonne of Zippor.

19 h God *is* not *as* man, that he shulde lie, nether *as* the sonne of man that he shulde repent: hathe he said, and shal he not do it? and hathe he spoken, and shal he not accomplish it?

h Gods enemies are compelled to confesse that his gouernemēt is iuste, cōstant, & without chāge or repentāce

20 Beholde, I haue receiued *commandement* to blesse: for he hathe blessed, & I can not alter *it*.

21 He seeth none iniquitie in Iaakob, nor seeth no transgression in Israel: the Lord his God *is* with him, & ý i ioyful shoute of a King *is* among them.

i Thei triūphe as victorious Kings ouer their enemies.

22 God broght them out of Egypt: their strength *is* as an vnicorne.

23 For

23 For *there is* no sorcerie in Iaakob, nor sooth saying in Israel: [k] according to this time it shalbe said of Iaakob and of Israel, What hathe God wroght?

24 Beholde, the people shal rise vp as a lion, and lift vp himself as a yong lion: he shal not lie downe, til he eat of the praie, and til he drinke the blood of the slaine.

25 ¶ Then Balak said vnto Balaam, Nether curse, nor blesse them at all.

26 But Balaam answered, and said vnto Balak, Tolde not I thee, saying, All that the Lord speaketh, that must I do?

27 ¶ Againe Balak said vnto Balaam, Come, I pray thee, I wil bring thee vnto another [l] place, if so be it wil please God, that thou maiest thence curse them for my sake.

28 So Balak broght Balaam vnto ỹ top of Peor, that loketh toward Ieshimon.

29 Then Balaam said vnto Balak, Make me here seuen altars, and prepare me here seuen bullockes, and seuen rams.

30 And Balak did as Balaam had said, and offred a bullocke and a ram on *euerie* altar.

CHAP. XXIIII.

1 Balaam prophecieth of the great prosperitie that shulde come vnto Israel. 17 Also of the comming of Christ. 20 The destruction of the Amalekites, and of the Kenites.

1 WHen Balaam sawe that it pleased the Lord, to blesse Israel, then he went not, *as certeine times before, to set diuinacions but set his face towarde the [a] wildernes.

2 And Balaam lift vp his eies, and loked vpon Israel, which dwelt according to their tribes, and the Spirit of God came vpon him.

3 *And he vttered his parable, and said, Balaam ỹ sonne of Beor hathe said, and the man, whose eies [b] were shut vp, hathe said,

4 He hathe said, which heard the wordes of God, and sawe the vision of the Almightie, and [c] falling *in a trance* had his eies opened.

5 ¶ How goodlie are thy tents ô Iaakob, & thine habitacions, ô Israel?

6 As the valleis, are thei stretched forthe, as gardens by the riuers side, as the [*] aloe trees, which the Lord hathe planted, as the cedars, beside the waters.

7 The [d] water droppeth out of his bucket, and his sede *shalbe* in many waters, & his King shalbe hier then [e] Agag, & his kingdome shalbe exalted.

8 God broght him out of Egypt: his strength *shalbe* as an vnicorne: he shal eat the nacions his enemies, and bruise their bones, and shoote them through with his arrowes.

9 * He coucheth *and* lieth downe as a yong lyon, & as a lyon: who shal stirre him vp? blessed is he that blesseth thee, and cursed is he that curseth thee.

10 Then Balak was verie angry with Balaam, and [f] smote his hands together: so Balak said vnto Balaam, I sent for thee to curse mine enemies, and beholde, thou hast blessed them now thre times.

11 Therefore now flee vnto thy place: I thoght surely to promote thee vnto honour, but lo, the [g] Lord hathe kept thee backe from honour.

12 Then Balaam answered Balak, Tolde I not also thy messegers, which thou sentest vnto me, saying,

13 If Balak wolde giue me his house ful of siluer and golde, I can not passe the commandemēt of the Lord, to do *either* good or bad of mine owne minde? what the Lord shal commande, that same wil I speake.

14 And now beholde, I go vnto my people: come, I wil [*] haduertise thee what this people shal do to thy folke in the later daies.

15 And he vttered his parable, and said, Balaam the sonne of Beor hathe said, and ỹ man whose eies were shut vp, hathe said.

16 He hathe said that heard the wordes of God, & hathe the knowledge of the moste high, & sawe the vision of ỹ Almightie, and falling *in a trance* had his eies opened:

17 I shal se him, but not now: I shal beholde him, but not nere: there shal come a [i] starre of Iaakob, and a scepter shal rise of Israel, and shal smite the [k] coastes of Moab, and destroye all the sonnes of [l] Sheth.

18 And Edom shalbe possessed, and Seir shalbe a possession to their enemies: but Israel shal do valiantly.

19 He also that shal haue dominion *shalbe* of Iaakob, and shal destroye ỹ remnant of the [m] citie.

20 ¶ And when he loked on Amalek, he vttered his parable, and said, Amalek *was* the [n] first of the nacions: but his later end *shal come* to destruction.

21 And he loked on the [o] Kenites, and vttered his parable, and said, Strong is thy dwelling place, and [p] put thy nest in the rocke.

22 Neuertheles, [q] the Kenite shalbe spoiled vntil Ashur cary thee away captiue.

23 Againe he vttered his parable, and said, Alas, [r] who shal liue when God doeth this?

24 The shippes also shal *come* from the coastes of [q] Chittim and subdue Ashur, and shal subdue Eber, and [r] he also *shal come* to destruction.

m.

k Considering what God shal worke this time for the deliurance of his people, all the worlde shal wonder.

l Thus ỹ wicked imagine of God, that, that w he wil not grante in one place, he wil do it in another.

Chap. 23, 3.

a Where ỹ Israelites camped

Chap. 23, 7.

b His eies were shut vp before in respect of ỹ cleare visions w he sawe after: some read, were open.

c Thogh he laye as in a slepe, yet the eies of his minde were open.

[*] Or, tentes.

d His prosperitie and posteritie shalbe verie great.

e Which name was commen to the Kings of Amalek.

Gen. 49, 9.

f In token of anger.

g Thus ỹ wicked burdē God, when thei can not cōpas their wicked entreprises.

[*] Ebr counsel.

h He gaue also wicked counsel to cause ỹ Israelites to sinne, that thereby God might forsake them, Chap. 31, 16.

i Meaning, Christ.

k That is, the princes.

l He shal subdue all that resist: for of Sheth came Nohah, and of Noah all the worlde.

m Of the Edomites.

n The Amalekites first made warre against Israel, as Chap. 14, 45.

o Or, Midianites.

o Make thy self as strong as thou canst.

p Or, thou Kain shalt.

p Some read, Oh, who shal not perish, when the enemie, *that is, Antichrist*, shal set him self vp as God?

q The Grecians, and Romains.

r Meaning, Eber, or ỹ Iewes, for rebelling against God.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

CHAP. XXV.

2 The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri & Cozbi. 11 God maketh his couenant with Phinehas. 17 God commaudeth to kil the Midianites.

1 NOw whiles Israel abode in Shittim, the people began to commit whoredome with the [a] daughters of Moab:

2 Which called the people vnto the sacrifice of their gods, & the people ate, & bowed downe to their gods.

3 And Israel [b] coupled him self vnto Baal Peor: wherefore the wrath of the Lord was kindled against Israel:

4 And the Lord said vnto Moses, * Take all the heades of the people, & hang them vp [c] before the Lord against the sonne, that ȝ indignacion of the Lords wrath may be turned from Israel.

5 Then Moses said vnto the iudges of Israel, Euerie one slay his [d] men that were ioyned vnto Baal Peor.

6 ¶ And beholde, one of the children of Israel came and broght vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregacion of the children of Israel, [e] who wept before the dore of the Tabernacle of the Congregacion.

7 *And when Phinehas ȝ sonne of Eleazar the sonne of Aaron the Priest sawe it, he rose vp from the middes of the Congregacion, and toke a [f] speare in his hand,

8 And followed the man of Israel into ȝ tent, & thrust them bothe through: *to wit*, the man of Israel, and the woman, [g] through her belly: so the plague ceased from the children of Israel.

9 *And there died in that plague, foure & twentie thousand.

10 Then the Lord spake vnto Moses, saying,

11 *Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hathe turned mine anger away from the children of Israel, while he [f] was zelous for my sake among them: therefore I haue not consumed the children of Israel in my iealousie.

12 Wherefore saye *to him*, Beholde, *I giue vnto him my couenant of peace,

13 And he shal haue it, and his sede after him, *euen* the couenant of the Priests office for euer, because he was zelous for his God, and hathe made an [g] atonement for the children of Israel.

14 And the name of the Israelite *that* slayne, which was killed with the Midianitish woman, *was* Zimri the sonne of Salu, prince [h] of the familie of the Simeonites.

15 And the name of the Midianitish woman, that was slaine, *was* Cozbi the daughter of Zur, who *was* head ouer ȝ people of his fathers house in Midian.

16 ¶ Againe the Lord spake vnto Moses, saying,

17 *Vexe the Midianites, and smite them:

18 For they trouble you with their [i] wiles, wherewith they haue beguiled you as concerning Peor, & as concerning their sister Cozbi the daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

CHAP. XXVI.

2 The Lord commandeth to nomber the children of Israel in the plaine of Moab, from twenty yere olde & aboue. 57 The Leuites and their families. 64 None of them, that were nombred in Sinai, go in to Canaan saue Caleb, and Iosua.

1 AND so after the [a] plague, the Lord spake vnto Moses, & to Eleazar the sonne of Aaron the Priest, saying,

2 Take the nomber of all the Congregacion of the children of Israel * from twenty yere old and aboue through out their fathers houses, all that go forthe to warre in Israel.

3 So Moses & Eleazar the Priest spake vnto them in the plaine of Moab, by Iorden [b] *toward* Iericho, saying,

4 From twenty yere olde and aboue *ye shal nomber the people*, as the * Lord had commanded Moses, and the children of Israel, when they came out of the land of Egypt.

5 ¶ * Reuben the first borne of Israel: ȝ children of ‖ Reuben *were*: Hanoch, of *whome came* the familie of the Hanochites, *and* of Pallu the familie of the Palluites:

6 Of Hesron, the familie of the Hesronites: of Carmi, the familie of the Carmites.

7 These are the families of the Reubenites: and they were in nomber thre & fourtie thousand, seuen hundreth and thirty.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, & Dathan, and Abiram: this Dathan and Abiram were famous in the Congregacion, and *stroue against Moses and against Aaron in [c] the assemblie of Korah, when they stroue against ȝ Lord.

10 And the earth opened her mouth, and swallowed them vp with Korah, when the Congregacion dyed, what time the fire consumed two hundreth and fifty

a With the woman.

b Worshipped the idole of the Moabites, ẅ was in the kil peor. *Deu. 4, 3. Iosh. 22, 17.*

c Or, to ȝ Lord. c Openly in ȝ sight of all.

d Let him se execution done of them that are vnder his charge.

e Repenting ȝ thei had offended God. *Psal. 106, 30. 1. mac. 2, 54.*

f Or, iaueling.

g Or, in her tẽt, *Chald.* & *Grek, in her secrets.* *2. Cor 10, 8.*

Psal. 106, 30.

f He was zealous to mainteine my glorie

Eccle. 45, 24. 1. mac. 2, 54.

g He hathe pacified Gods wrath.

"Ebr. of the house of the father.

h Causing you to cõmit both corporal and spiritual fornication by Balams counsel. *Chap. 31, 16. reu. 2, 14.*

a Which came for their whoredome & idolatrie. *Chap. 1, 3.*

b Where the riuer is nere to Iericho. *Chap. 1, 1.*

Gen. 46 9. exod. 6, 14. 1. chro. 5, 1.

‖ Reuben.

Chap. 16, 2.

c In that rebellion whereof Korah was head

fifty men, who were [d] for a signe:
11 Notwithstanding, *all* the sonnes of Korah dyed not.
12 ¶ And the children of ‖ Simeon after their families *were*: Nemuel, *of whome came* the familie of ȳ Nemuelites: of Iamin, the familie of the Iaminites: of Iachin, the familie of the Iachinites:
13 Of Zerah, the familie of the Zarhites: of Shaul, the familie of the Shaulites.
14 These are the families of the Simeonites: two and twenty thousand and two hundreth.
15 The sonnes of ‖ Gad after their families *were*: Zephon, *of whome came* ȳ familie of the Zephonites: of Haggi, ȳ familie of the Haggites: of Shuni, the familie of the Shunites:
16 Of Ozni, the familie of the Oznites: of Eri, the familie of the Erites:
17 Of Arod, the familie of ȳ Arodites: of Areli, the familie of the Arelites.
18 These are the families of the sonnes of Gad, according to their nombers, fourty thousand and fiue hundreth.
19 ¶ The sonnes of ‖ Iudah, Er & Onan: but Er and Onan dyed in the land of [e] Canaan.
20 So were ȳ sonnes of Iudah after their families: of Shelah *came* the familie of the Shelanites: of Pharez, the familie of the Pharzites, of Zerah, the familie of the Zarhites.
21 And the sonnes of * Pharez *were*: of Hesron, the familie of the Hesronites: of Hamul, the familie of the Hamulites.
22 These are the families of Iudah, after their nombers, seuēty and six thousand and fiue hundreth.
23 ¶ The sonnes of ‖ Issachar, after their families *were*: Tola, *of whome came* the familie of the Tolaites: of Pua, the familie of the Punites:
24 Of Iashub the familie of the Iashubites: of Shimron the familie of the Shimronites.
25 These are the families of Issachar, after their nombers, thre score and foure thousand and thre hundreth.
26 ¶ The sonnes of ‖ Zebulun, after their families *were*: of Sered, the familie of the Sardites: of Elon, the familie of the Elonites: of Iahleel, the familie of the Iahleelites.
27 These are the families of the Zebūlunites, after their nombers, thre score thousand and fiue hundreth.
28 ¶ The sonnes of Ioseph, after their families *were* ‖ Manasseh and Ephraim.
29 The sonnes of Manasseh *were* of * Machir, the familie of the Machirites. & Machir begate Gilead: of Gilead *came* the familie of the Giliadites.
30 These are the sonnes of Giliad: *of* Iezer, the familie of the Iezerites: of Helek, the familie of the Helekites:
31 Of Asriel, the familie of the Asrielites: of Shechem, the familie of the Shichemites.
32 Of Shemida, the familie of the Shemidaites: of Hepher, the familie of the Hepherites.
33 ¶ And * Zelophehad the sonne of Hepher had no sonnes, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, & Noah, Hoglath, Milcah, and Tirzah.
34 These are the families of Manasseh, and the nomber of them, two and fifty thousand and seuen hundreth.
35 ¶ These are the sonnes of ‖ Ephraim after their families: of Shuthelah *came* the familie of the Shuthalhites: of Becher, the familie of the Bachrites: of Tahan, the familie of the Tahanites.
36 And these are ȳ sonnes of Shuthelah: of Eran the familie of the Eranites.
37 These are the families of the sonnes of Ephraim after their nombers, two and thirtie thousand and fiue hundreth. these are ȳ sonnes of Ioseph after their families.
38 ¶ *These are* the sonnes of ‖ Beniamin after their families: of Bela *came* the familie of the Baleites: of Ashbel, the familie of the Ashbelites: of Ahiram, ȳ familie of Ahiramites:
39 Of Shupham, the familie of the Shuphamites, of Hupham, the familie of ȳ Huphamites.
40 And the sonnes of Bela were Ard and Naaman: *of Ard came* the familie of the Ardites, of Naaman, the familie of the Naamites.
41 These are the sonnes of Beniamin after their families, and their nombers, fiue and fourty thousand and six hundreth.
42 These are the sonnes of ‖ Dan after their families: of Shuham *came* the familie of the Shuhamites: these are the families of Dan after their houseboldes.
43 All ȳ families of the Shuhamites *were* after their nombers, thre score and foure thousand, and foure hundreth.
44 ¶ The sonnes of ‖ Asher after their families *were*: of Iimnah, the familie of ȳ Iimnites: of Isui, the familie of ȳ Isuites: of Beriah, ȳ familie of the Beriites.
45 The sonnes of Beriah *were*, of Heber the familie of the Heberites: of Malchiel, the familie of the Malchielites.
46 And the name of the daughter of Asher *was* Sarah.
47 These are the families of the sonnes of Asher after their nombers, thre and fifty thousand and foure hundreth.

m.2.

d That is, for an exāple ȳ other shulde not murmure and rebelle against Gods ministers.

‖ Simeon.

‖ Gad.

‖ Iudah.

e Before Iaakob went into Egypt, Gen. 38, 5. & 7.

Gen. 46, 12.

‖ Issachar.

‖ Zebulun.

‖ Manasseh, Iosh. 17, 1.

Chap. 27, 1.

‖ Ephraim.

Beniamin.

‖ Dan.

‖ Asher.

‖ Naphtali.

48 The sonnes of ‖ Naphtali, after their families were of Iahzeel, the families of the Iahzeelites: of Guni, the familie of the Gunites.

49 Of Iezer, the familie of the Isrites: of Shillem, the familie of the Shillemites.

50 These are the families of Naphtali according to their housholdes, & their nomber, fiue & fourty thousand & foure hundreth.

f This is ỹ third time that they are nombred.

51 These are the f nombers of the children of Israel: six hundreth, and one thousand, seuen hundreth and thirty.

52 ¶ And the Lord spake vnto Moses, saying,

53 Vnto these the land shal be deuided for an inheritance, according to the nomber of names.

*Or, persones.

Chap. 33. 54.

54 * To manie thou shalt giue the more inheritance, and to fewe thou shalt giue lesse inheritace: to euerie one according to his nomber shalbe giuen his inheritance.

Iosh. 11. 23.

55 Notwithstanding, ỹ land shalbe *deuided by lot: according to the names of the tribes of their fathers thei shal inherit:

56 According to the lot shal the possession thereof be deuided betwene manie & fewe.

Exod. 6, 17.

57 ¶ *These also are the nombers of the Leuites, after their families: of Gershon came the familie of the Gershonites: of Kohath ỹ familie of the Kohathites: of Merari the familie of the Merarites.

58 These are the families of Leui, the familie of the Libnites: the familie of ỹ Hebronites: the familie of the Mahlites: the familie of the Mushites: the familie of the Korhites: and Kohath begate Amram.

Exod. 2, 2. & 6, 20.

59 And Amrans wife was called *Iochebed the daughter of Leui, ẅ was borne vnto Leui in Egypt: and she bare vnto Amram Aaron, & Moses, and Miriam their sister.

60 And vnto Aaron were borne Nadab, & Abihu, Eleazar, and Ithamar.

Leui. 10, 2. chap 3, 4. 1. Chr. 24, 2.

61 * And Nadab and Abihu dyed because they offred strange fire before the Lord.

62 And their nombers were thre & twenty thousand, all males from a moneth olde and aboue: for they were not nombred among the children of Israel, because there was none inheritance giuen them among the children of Israel.

63 These are the nombers of Moses and Eleazar the Priest which nombred the children of Israel in ỹ plaine of Moab, nere Iorden *toward* Iericho.

g Wherein appeareth ỹ great prower of God, that so wonderfully increased his people.

64 And among these there was not a man of them, g whome Moses and Aaron the Priest nombred, when they tolde the children of Israel in the wildernes of Sinai.

65 For the Lord said of them, * They shal dye in the wildernes: so there was not left a man of them, saue Caleb the sonne of Iephunneh, & Ioshua the sonne of Nun.

Chap. 14, 28. 1. cor. 10, 6.

CHAP. XXVII.

1 The lawe of the heritage of the daughters of Zelophehad. 12 The land of promes is shewed vnto Moses. 16 Moses praieth for a gouerner to the people. 18 Ioshua is appointed in his steade.

1 THen came the daughters of * Zelophehad, the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, of the familie of Manasseh, the sonne of Ioseph, (and ỹ names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah)

Chap. 26, 33. & 36, 11. Ios. 17. 3.

2 And stode before Moses, and before Eleazar the Priest, and before the princes, and all the assembly, at the dore of the Tabernacle of the Congregacion, saying,

3 Our father * dyed in the wildernes, and he was not among the assemblie of them that were assembled against ỹ Lord in the companie of Korah, but dyed in his a sinne, and had no sonnes.

Chap. 16, 1. & 31.

a According as all mẽ dye, foramusche as they are sinners

4 Wherefore shulde the name of our father be taken away from among his familie, because he hathe no sonne? giue vs a possession among the brethren of our father.

5 Then Moses broght their b cause before the Lord.

b That is, their matter to be iudged, to knowe what he shul de determine, as he did all hard matters.

6 And the Lord spake vnto Moses, saying,

7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherit among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man dye & haue no sonne, then, ye shal turne his inheritance vnto his daughter.

9 And if he haue no daughter, ye shal giue his inheritance vnto his brethren.

10 And if he haue no brethren, ye shal giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, ye shal giue his inheritance vnto his next kinseman of his familie, and he shal possesse it: and *this* shal be vnto the children of Israel a lawe of c iudgement, as the Lord hathe commanded Moses.

c Meaning an ordinance to iudge by.

12 ¶ Againe the Lord said vnto Moses * Go vp into this mout of Abarim, and beholde the land which I haue giuen vnto

Deut. 32, 49.

vnto the children of Israel.

13 And when thou hast sene it, thou shalt be gathered vnto thy people also, * as Aaron thy brother was gathered.

Chap. 20, 24.

14 For ye were * disobedient vnto my worde in the desert of Zin, in the strife of the assemblie, to sanctifie me in the waters before their eyes. * That is the water of Meribah in Kadesh in the wildernes of Zin.

Chap. 20, 11.

Exod. 17, 7.

Or, strife.

15 ¶ Then Moses spake vnto the Lord, saying,

16 Let the Lord God of [d] the spirits of all flesh appoint a man ouer the Congregacion,

d Who as he hathe created so he gouerneth the heartes of all men.

17 Who may [e] go out and in before them, & lead them out and in, that the Congregacion of the Lord be not as shepe, which haue not a shepeherd.

e That is, gouerne them & do his duetie, as 2. chr. 1, 10.

18 And the Lord said vnto Moses, Take thee Iosh̄ua the sonne of Nun, in whome is the Spirit, and [f] put thine hands vpon him,

f And so appoint him gouernour.

19 And set him before Eleazar ȳ Priest, and before all the Congregacion, and giue him a charge in their sight.

20 And [g] giue him of thy glorie, that all the Congregacion of the children of Israel may obeie.

g Comend him to ȳ people as mete for ȳ office, & appointed by God.

21 And he shal stand before Eleazar the Priest, who shal aske counsel for him *by the [h] iudgement of Vrim before ȳ Lord: at his worde they shal go out, and at his worde they shal come in, *both* he, and all the children of Israel with him & all the Congregacion.

Exod. 28, 30.

h According to his office: signifiing that ȳ ciuile magistrat colde execute nothig but that ẅ he knewe to be ȳ wil of God.

22 So Moses did as the Lord had commanded him, & he toke Iosh̄ua, & set him before Eleazar the Priest, and before all the Congregacion.

23 Then he put his hands vpon him, & gaue him a [i] charge, as the Lord had spoken by the hand of Moses.

i How he shulde gouerne him selfe in his office.

CHAP. XXVIII.

4 The daiely sacrifice. 9 The sacrifice of the Sabbath, 11 Of the Moneth, 16 Of the Passeouer, 27 Of the first frutes.

1 AND the Lord spake vnto Moses, saying,

2 Commande the children of Israel, and say vnto them, Ye shal obserue to offer vnto me in their due season mine offring & [a] my bread, for my sacrifices made by fire for a swete sauour vnto me.

a By bread, he meaneth all maner of sacrifice.

Exod. 29, 38.

3 Also thou shalt say vnto them, * This is the offring made by fire ẅ ye shal offer vnto the Lord, two lambes of a yere olde without spot, dayly, for a continual burnt offring.

4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.

5 * And the tenth parte of an * Ephah of fine floure for a * meatoffring mingled with the fourth parte of an * Hin of beaten oyle.

Exod. 16, 36.

Leui. 2, 1

Exod. 29, 40.

6 *This shalbe* a dalie burnt offring, as was made in the mount Sinai for a swete sauour: *it is* a sacrifice made by fire vnto the Lord.

7 And the drinke offring thereof the fourth parte of an Hin for one lambe: in the holy place cause to powre ȳ drinke offring vnto the Lord.

8 And the other lambe thou shalt prepare at euen: as the meat offring of the morning and as the drinke offring thereof shalt thou prepare *this* [b] *for* an offring made by fire of swete sauour vnto the Lord.

b The meat offring & drinke offring of ȳ euening sacrifice

9 ¶ But on the Sabbath day *ye shal offer* two lambes of a yere olde, without spot, and two [c] tenth deales of fine floure for a meat offring mingled with oyle, & the drinke offring thereof.

c Of the measure Ephah.

10 *This is* ȳ burnt offring of euerie Sabbath, beside the [d] continual burnt offring, and drinke offring thereof.

d Which was offred euerie day at morning and at euening.

11 ¶ And in the beginning of your monethes, ye shal offer a burnt offring vnto the Lord, two yong bullockes, and a ram, and seuen lambes of a yere olde, with out spot,

12 And thre tenth deales of fine floure for a meat offring mingled with oyle for one bullocke, and two tenth deales of fine floure for a meat offring, mingled with oyle for one ram,

13 And a tenth deale of fine floure mingled with oyle for a meat offring vnto one lambe, for a burnt offring of swete sauour: *it is* an offring made by fire vnto the Lord.

14 And their [e] drinke offrings, shalbe halfe an Hin of wine vnto one bullocke, & the third parte of an Hin vnto a ram, and the fourth parte of an Hin vnto a lambe: this is ȳ burnt offring of euerie moneth, throughout ȳ moneths of the yere.

e That is, the wine that shalbe prowred vpon ȳ sacrifice.

15 And one he goat for a sin offring vnto the Lord shalbe prepared, besides ȳ continual burnt offring, & his drinke offring.

16 * Also the fourtenth day of the first moneth *is* the Passeouer of the Lord.

Exod. 12, 18. & 23, 15. leu. 23, 5.

17 And in the fiftenth day of the same moneth is the feast: seuen daies shal vnleauened bread be eaten.

18 In the * first day *shalbe* an holy [f] conuocacion, ye shal do no seruile worke *therein.*

Leu. 23, 7.

f Or solemne assemblie.

19 But ye shal offer a sacrifice made by fire for a burnt offring vnto the Lord, two yong bullockes, one ram, and seuen lambes of a yere olde: se that they be without blemishe.

20 And their meat offring *shal be* of fine

floure mingled with oyle: thre tenth deales shal ye prepare for a bullocke, and two tenth deales for a ram:

21 One tenth deale shalt thou prepare for euerie lambe, *euen* for the seuen lambes.

22 And an he goat for a sin offring, to make an atonement for you.

23 Ye shal prepare these, beside ỹ burnt offring in the morning, which is a continual burnt sacrifice.

24 After this maner ye shal prepare through out all the seuen dayes, for the "mainteining of the offring made by fire for a swete sauour vnto the Lord: it shal be done beside the continual burnt offring and drinke offring thereof.

25 And in the seuenth day ye shal haue an holy conuocacion, *wherein* ye shal do no seruile worke.

26 ¶ Also in the day of your first frutes, when ye bring a newe meat offring vnto the Lord, according to[g] your wekes ye shal haue an holy conuocacion, and ye shal do no seruile worke *in it*:

27 But ye shal offer a burnt offring for a swete sauour vnto the Lord, two yong bullockes, a ram, and seuen lambes of a yere olde,

28 And their meat offring of fine floure mingled with oyle, thre tenth deales vnto a bullocke, two tenth deales to a ram,

29 And one tenth deale vnto euerie lambe throughout the seuen lambes,

30 And an he goat to make an atonement for you:

31 (Ye shal do *thu* besides the continual burnt offring, and his meat offring:) "se they be without blemish, with their drinke offrings.

"Ebr. bread.

g In counting seuen wekes from the Passeouer to Witsontide, as Leuit. 23.15.

"Ebr. they shalbe to you.

CHAP. XXIX.

1 Of ỹ thre principal feasts: of the seuenth moneth: to wit, the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.

1 MOreouer in the first *day* of the [a]seuenth moneth ye shal haue an holy conuocacion: ye shal do no seruile worke *therein*: *it shalbe a day of blowing the trumpets vnto you.

2 And ye shal make a burnt offring for a swete sauour vnto ỹ Lord: one yong bullocke, one ram, & seuen lambes of a yere olde without blemish.

3 And their meat offring *shalbe* of fine floure mingled with oyle, thre tenth deales vnto the bullocke, and two tenth deales vnto the ram,

4 And one tenth deale vnto one lambe, for the seuen lambes,

5 And an he goat for a sin offring to make an atonement for you,

a Which conteineth part of September, & parte of October. *Leu.23.24.*

6 Beside the burnt offring of the [b] moneth, & his meat offring, and the continual [c] burnt offring, and his meat offring & the drinke offrings of the same, according to their maner, for a swete sauour *it is* a sacrifice made by fire vnto the Lord.

7 ¶ *And ye shal haue in the tenth *day* of the seuenth moneth, an holy [d] conuocation: and ye shal humble your soules, *and* shal not do anie worke *there in*:

8 But ye shal offer a burnt offring vnto the Lord for a swete sauour: one yong bullocke, a ram, and seuen lambes of a yere olde: se they be without blemish.

9 And their meat offring shal be of fine floure mingled with oyle, thre tenth deales to a bullocke, & two tenth deales to a ram,

10 One tenth deale vnto euerie lambe, throughout the seuen lambes,

11 An he goat for a sin offring, (beside the sin offring to make the atonement and the continual [e] burnt offring and ỹ meat offring thereof) & their drinke offrings.

12 ¶ And in the fiftenth day of the seuenth moneth ye shal haue an holy [f] cõuocation: ye shal do no seruile worke *therein*, but ye shal kepe a feast vnto the Lord seuen dayes.

13 And ye shal offer a burnt offring for a sacrifice made by fire of swete sauour vnto the Lord, thirtene yong bullockes, two rams, & fourtene lambes of a yere olde: they shalbe without blemish.

14 And their meat offring shalbe of fine floure mingled with oyle, thre tẽth deales vnto euery bullocke of the thirtene bullockes, two tenth deales to either of the two rams,

15 And one tenth deale vnto eche of the fourtene lambes,

16 And one he goat for a sin offring beside the continual burnt offring, his meat offring and his drinke offring.

17 ¶ And the ‖ seconde day *ye shal offer* twelue yong bullockes, two rams, fourtene lambes of a yere olde without blemish,

18 With their meat offring & their drinke offrings for the bullockes, for the rams, & for the lambes according to their nomber, after the maner,

19 And an he goat for a sin offring (beside the continual burnt offring and his meat offring) and their drincke offrings.

20 ¶ Also the ‖ third day *ye shal offer* eleuen bullockes, two rams, and fourtene lambes of a yere olde without blemish,

21 With their meat offring & their drinke

b Which must be offred in the beginning of euerie moneth.

c Which is for morning & euening.

Leui.16, 30. & 23, 27.

d Which is the feast of reconciliation.

e That is, offred euerie morning & euening.

f Meaning the feast of the Tabernacles.

‖ The seconde day of ỹ feast of Tabernacles.

‖ The third daie.

ke offrings, for the bullockes, for the rams, & for ỹ lambes, after their nomber according to the gmaner,
g According to the ceremonies appointed thereunto.
22 And an he goat for a sin offring, beside the continual burnt offring, and his meat offring and his drinke offring.
‖ The fourthe day.
23 ¶ And the ‖fourth day *ye shal offer* ten bullockes, two rams, *&* fourtene lambes of a yere olde without blemish.
24 Their meat offring & their drinke offrings, for the bullockes, for ỹ rams, and for the lambes according to their nomber after the maner,
25 And an he goat for a sin offring, beside the cõtinual burnt offring, his meat offring and his drinke offring.
‖ The fift day.
26 ¶ In the fifth day also *ye shal offer* nine bullockes, two rams, *and* fourtene lambes of a yere olde without blemish,
27 And their meat offring and their drinke offrings for the bullockes, for the rams, & for the lambes according to their nomber, after the maner,
28 And an he goat for a sin offring, beside the continual burnt offring and his meat offring and his drinke offring.
‖ The fixt day.
29 ¶ And in ỹ ‖sixt day *ye shal offer* eight bullockes, two rams, & fourtene lambes of a yere olde without blemish,
30 And their meat offring, & their drinke offrings for the bullockes, for the rams, & for the lambes according to their nomber, after the maner,
31 And an he goat for a sin offring beside the continual burnt offring, his meat offring and his drinke offrings.
‖ The seuenth day.
32 ¶ In the ‖ seuenth day also *ye shal offer* seuen bullockes, two rams *&* fourtene lambes of a yere olde without blemish,
33 And their meat offring and their drinke offrings for the bullockes, for the rams, & for the lambes according to their nomber, after their maner,
34 And an he goat for a sin offring beside the continual burnt offring, his meat offring and his drinke offring.
‖ The eight day. *Leui. 23, 36.*
35 ¶ In the ‖eight day, ye shal haue * a solemne assemblie: ye shal do no seruile worke *therein*,
36 But ye shal offer a burnt offring, a sacrifice made by fire for a swete sauour vnto the Lord, one bullocke, one ram, *&* seuen lambes of a yere olde without blemish,
37 Their meat offring and their drinke offrings for the bullocke, for the ram, & for the lambes according to their nomber, after the maner,
38 And an he goat for a sin offring, beside the continual burnt offring, and his meat offrig, and his drinke offring.
h Beside ỹ sacrifices ỹ you shal vowe or offer of your owne mindes.
39 These things ye shal do vnto ỹ Lord in your feastes, beside your hvowes, & your free offrigs, for your burnt offrigs, & for your meat offrigs, & for your drink offrings and for your peace offrigs.

CHAP. XXX.

3 Concerning vowes. 4 The Vowe of the maid, 7 Of the wife, 10 Of the widow, or deuorced.

1 THen Moses spake vnto ỹ children of Israel according to all that the Lord had commanded "him,
" *Ebr. Moses.*
2 Moses also spake vnto the heades of ỹ tribes a concerning the children of Israel, saying, This is the thing which ỹ Lord hathe commanded,
a Because thei might declare them to the Israelites.
3 Whosoeuer voweth a vowe vnto the Lord, or sweareth an othe to binde him "selfe by a bonde, he shal not breake his " promes, *but* shal do according to all that proceadeth out of his mouth.
" *Ebr. his soule.*
" *Ebr. violate his worde.*
4 If a woman also vowe a vowe vnto the Lord, & binde her selfe by a bonde, *being* in her fathers house, in the time of her youth,
5 And her father heare her vowe & bõde, where with she hathe bounde her selfe, and her father holde his b peace concerning her, then all her vowes shal stand & euerie bonde, wherewith she hathe bounde her selfe, shal stand.
b For in so doing, he doeth approue her.
6 But if her c father disalowe her the same daye that he heareth all her vowes & bondes, where with she hathe bounde her selfe, they shal not be of value, and the Lord wil forgiue her, because her father disalowed her.
c By not approuing or consenting to her vowe.
7 And if she haue an housband when she voweth or d pronounceth *ght* with her lippes, wherewith she bindeth herselfe,
d Ether by othe, or solenne promise.
8 If her housband heard it and holdeth his peace concerning her, the same day he heareth it, then her vowe shal stand, and her bondes wherewith she bindeth her selfe shal stand in effect.
9 But if her housband disalowe her ỹ same day ỹ he heareth it, then shal he make her vowe ỹ she hathe made, & that that she hathe pronoũced with her lippes, wherewith she bõde her e selfe, of none effect: and ỹ Lord wil forgiue her.
e For she is in subiection of her housband, & can performe notig without his consent.
10 But euerie vowe of a widowe, and of her ỹ is deuorced (wherewith she hathe bõde her selfe) shal stad in f effect with her.
f For ther are not vnder ỹ authoritie of ỹ mã.
11 And if she vowed in her housbandes g house, or bonde her selfe streictly with an othe,
g Her housband being aliue.
12 And her housband hathe heard it, & helde his peace concerning her, not disalowing her, then all her vowes shal stand, & euerie bonde, wherewith she bound her selfe, shal stand in effect.
13 But if her housband disanulled them, the same day that he heard them, nothing that proceaded out of her lippes concerning her vowes or concerning "her bõdes, shal stand in effect: *for* her housbãd hathe disanulled them: and the
" *Ebr. the bõdes of her soule*

Lord wil forgiue her.

14 So euerie vowe, and euerie othe *or* bonde, *made* to [h]humble the soule, her housband may stablish it, or her housband may breake it.

15 But if her housband holde his peace concerning her from [i]day to day, then he stablisheth all her vowes and all her bondes which she hathe made, he hathe confirmed them because he holde his peace concerning her the same day that he heard *them*.

16 But if he [k]breake them after that he hathe heard them, then shal he beare her iniquitie.

17 These are the ordinances which the Lord commanded Moses, betwene a man & his wife, & betwene the father and his daughter, *being* yong in her fathers house.

h To mortifie her selfe by abstinence, or other bodely exercises.

i And warne her not the same day that he heareth it, as vers. 9.

k Not the same day he heard them, but some day after, ỹ sinne shalbe imputed to him & not to her.

CHAP. XXXI.

5 Fiue Kings of Midian & Balaam are slaine. 18 Onely the maides are reserued alme. 27 The praye is equally deuided. 49 A present giuen of Israel.

1 AND the Lord spake vnto Moses, saying,

2 *Reuenge the children of Israel of the Midianites, & afterward shalt thou be [a]gathered vnto thy people.

3 And Moses spake to the people, saying, Harnes some of you vnto warre, and let them go against Midian, to execute the vengeance of the Lord [a] against Midian.

4 A thousand of euerie tribe through out all the tribes of Israel, shal ye send to the warre.

5 So there were taken out of the thousands of Israel, twelue thousand prepared vnto warre, of euerie tribe a thousand.

6 And Moses sent them to the warre, *euen* a thousand of euerie tribe, and *sent* [b]thē with Phinehas the sonne of Eleazar the Priest to the warre & the holy instruments: that is, the trumpets to blowe *were* in his hand.

7 And they warred against Midian, as the Lord had commanded Moses, & slue all the males.

8 They slue also the Kings of Midian among them that were slaine: * Eui and Rekem, & Zur, & Hur & Reba fiue kings of Midian, and thei slue [c] Balaam the sonne of Beor with the sworde:

9 But the children of Israel toke the women of Midian prisoners, and their children, & spoyled all their cattel, & all their flockes, and all their goods.

10 And they burnt all their cities, wherein they dwelt, and all their [n] villages with fire.

11 And they toke all the spoyle & all the praye *bothe* of men & beastes.

12 And they brought the [d] captiues and that [ẇ] they had taken, and the spoyle vnto Moses and to Eleazar the Priest, and vnto the Congregacion of the children of Israel, into the campe in the plaine of Moab, which was by Iorden *toward* Iericho.

13 ¶ Then Moses and Eleazar the Priest, & all the princes of the Congregacion went out of the campe to mete them.

14 And Moses was angry with the captaines of the hoste, with the captaines ouer thousands, & captaines ouer hundreds, which came from the warre and battel.

15 And Moses said vnto them, What? haue ye saued all the [e] women?

16 Beholde, * these caused the children of Israel through the *counsel of Balaam to commit a trespas against the Lord, [f] as concerning Peor, and there came a plague among the Congregacion of the Lord.

17 Now therefore, *slay all the males among the [g] children, & kil all the women that haue knowen man by carnal copulation.

18 But all the women children that haue not knowen carnal copulation, kepe aliue for your selues.

19 And ye shal remaine without the hoste seuen dayes, all that haue killed any persone, *and all that haue touched anie dead, & purifie bothe your selues & your prisoners the third day and the seuenth.

20 Also ye shal purifie euerie garment and all that is made of skins & all worke of goates heere, & all things made of wood.

21 ¶ And Eleazar the Priest said vnto the men of warre, which went to the battel, This is the ordinance [n] of the lawe which the Lord * commanded Moses,

22 As for golde, and siluer, brasse, yron, tynne, and lead:

23 *Euen* all that may abyde the fire, ye shal make it go through the fire, and it shalbe cleane: yet, it shalbe [h] purified with *the water of purificacion: and all that suffreth not the fire, ye shal cause to passe by the [i] water.

24 Ye shal wash also your clothes the seuenth day, and ye shalbe cleane: and afterward ye shal come into the Hoste.

25 ¶ And the Lord spake vnto Moses, saying,

26 Take the summe of the praie that was taken, *bothe* of persones and of cattel, thou and Eleazar the Priest, & the chief fathers of the Congregacion.

27 And

a As he had cōmanded, Chap. 25, 17: declaring also that ỹ iniurie done against his people is done against him.

b For his great zeale ỹ he bare to ỹ Lord, Cha. 25, 13.

Iosh. 13, 21.

c The false prophet who gaue counsel how to cause ỹ Israelites to offend their God.

[n] *Or, palaces & gorgious buyldings.*

d As the women & little children.

e As though he said, Ye ought to haue spared none.

Chap. 25, 2.

2. Pet. 2, 15.

f For worshipping of peor.

Iudg 21, 11.

g That is, all ỹ men children.

Chap. 19, 11.

[n] *Or, conteined in the Lawe.*

Chap. 19, 12.

h The third daie & before it be molten.

Chap. 19, 9.

i It shalbe washed.

27 And deuide the praie || betwene ỹ soldiers that went to the warre, and all the Congregacion.

|| The praie is first deuided equally among all.

28 And thou shalt take a tribute vnto the Lord of the [k] men of warre, which went out to battel: one personne of fiue hundreth, *bothe* of the persones, and of the beues, & of the asses, and of the shepe.

k Of the praie that falleth to the soldiers.

29 Ye shal take it of their halfe and giue it vnto Eleazar the Priest, *as* an heaue offring of the Lord.

30 But of the halfe of the children of Israel thou shalt take [l] one, taken out of fiftie, *bothe* of the persones, of the beues, of the asses, and of the shepe, *euen* of all the cattel: and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

l The Israelites w^ch had not bene at warre, of euerie fiftieth paied one to the Lord: & the soldiers, one of euerie fiue hundreth.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And the bootye, *to wit*, the rest of the praie which the men of warre had spoiled, was six hundreth seuentie and fiue thousand shepe,

33 And seuentie and two thousand beues,

34 And thre score and one thousand asses,

" *Ebr. not knowen the bed of man.*

35 And two and thirtie thousand persones, in all of women that had "lyen by no man.

36 And the halfe, *to wit*, the parte of them that went out to warre touching the nomber of shepe, was thre hundreth seuen and thirtie thousand, and fiue hundreth.

m This is the porcion that ỹ soldiers gaue to the Lord.

37 And the [m] Lords tribute of the shepe was six hundreth and seuentie and fiue.

38 And the beues *were* six and thirtie thousand, whereof the Lords tribute *was* seuentie and two.

39 And the asses *were* thirtie thousand and fiue hundreth, whereof ỹ Lords tribute *was* thre score and one:

n Meaning of the maides, or virgines which had not companied with man.

40 And [n] of persones sixtene thousand, whereof the Lords tribute *was* two & thirtie persones.

41 And Moses gaue the tribute of the Lords offring vnto Eleazar the Priest, as the Lord had commanded Moses.

o Of that part which was giuen vnto them, in deuiding the spoile.

42 And of the [o] halfe of the childrē of Israel, which Moses deuided from the men of warre,

43 (For the halfe that perteined vnto ỹ Congregacion) was thre hundreth thirtie and seuen thousand shepe and fiue hundreth,

44 And six and thirtie thousand beues,

45 And thirtie thousand asses, and fiue hundreth,

46 And sixtene thousand persones.

p Which had not bene at warre.

47 Moses, I say, toke of the halfe that perteined vnto the [p] children of Israel, one taken out of fiftie, *bothe* of the persones & of the cattel, and gaue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.

48 ¶ Then the captaines which were ouer thousands, of the hoste, the captaines ouer ỹ thousands, and the captaines ouer the hundreds came vnto Moses:

49 And said to Moses, Thy seruants haue taken the summe of the men of warre which are vnder "our autoritie, and there lacketh not one man of vs.

" *Ebr. vnder our hands.*

50 ¶ We haue therefore broght a present vnto the Lord, what euerie man founde of iewels of golde, bracelets, and cheines, rings, eare rings, and ornaments of the legs, to make an atonement for our soules before the Lord.

q The captaines by this free offring acknowledge the great benefit of God in perseruing his people.

51 And Moses and Eleazar ỹ Priest toke ỹ golde of them, *and* all wroght iewels.

52 And all the golde of the offring that thei offred vp to the Lord, (of the captaines ouer thousands and hundreds) *was* sixtene thousand seuen hundreth & fiftie shekels,

53 (*For* the men of warre had spoiled, euerie man for him [r] self)

r And gaue no porcion to their captaines.

54 And Moses and Eleazar the Priest toke the golde of the captaines ouer the thousands, and ouer the hundreds, and broght it into the Tabernacle of the Congregacion, for a [s] memorial of the children of Israel before the Lord.

s That ỹ Lord might remember the childrē of Israel.

CHAP. XXXII.

2 The requeſt of the Reubenites and Gadites, 16 And their promes vnto Moses. 20 Moses granteth their requeſt. 33 The Gadites, Reubenites, and halfe the tribe of Manasseh, conquer and buylde cities on this side Iorden.

1 NOw the children of [a] Reuben, and the children of Gad had an exceading great multitude of catteli: and they sawe the land of Iazer, and the land of [b] Gilead, that it was an apt place for cattel.

a Reuben came of Leah, & Gad of Zilpah her handmaide.

b Which moūteine was so named of the heape of stones that Iaakob made as a signe of the couenant betwene him & Laban, Gen 31, 47

2 Then the children of Gad, and ỹ children of Reuben came, & spake vnto Moses and to Eleazar the Priest, and vnto the princes of the Congregacion, saying,

3 *The land of* Ataroth, and Dibon, and Iazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 Which countrey the Lord smote before the Congregacion of Israel, is a land *mete* for cattel, and thy seruants haue cattel:

5 Wherefore said thei, If we haue founde grace in thy sight, let this land be giuen vnto thy seruants for a possession, & bring vs not ouer Iorden.

6 And Moses said vnto the children of Gad,

Gad, and to the children of Reuben, Shal your brethren go to warre and ye tary here?

n Ebr. breake. 7 Wherefore now n discourage ye the heart of the children of Israel, to go ouer into the land, which the Lord hathe giuen them?

8 Thus did your fathers when I sent thē from Kadesh-barnea to se the land.

Chap. 13, 24. o Or, valley. 9 For *when they went vp euen vnto the o ryuer of Eshcol, and sawe ý land: they discouraged the heart of the childrē of Israel, that thei wolde not go into ý lād, which the Lord had giuen them.

10 And the Lords wrath was kindled the same day, and he did sweare, saying,

p Ebr. if anie of the men. Chap. 14, 28. 11 p None of the men that came out of Egypt * from twentie yere olde and aboue, shal se the land for the which I sware vnto Abrahā, to Izhak, and to Iaakob, because thei haue not q wholie folowed me:

q Or, perseuered & continued. 12 Except Caleb the sonne of Iephunneh the Kenesite, & Iosh ua the sonne of Nun: for thei haue constantly folowed the Lord.

13 And the Lord was verie angry with Israel, and made them wander in the wildernes fortie yeres, vntil all the generacion that had done r euil in the sight of the Lord were consumed.

r Because thei murmured, neither wolde beleue their report, wolde ý erueth as concerning ý land. 14 And beholde, ye are risen vp in your fathers steade *as* an encrease of sinneful men, stil to augment the fearce wrath of the Lord, toward Israel.

15 For if ye turne away from following him, he wil yet againe leaue *the people* in the wildernes, and s ye shal destroye all this folke.

s By your occasion. 16 And thei went nere to him and said, We wil buylde shepe foldes here for our shepe, *and* for our cattel, and cities for our children.

17 But we our selues wil be ready armed *to go* before the children of Israel, vntil we haue brought them vnto their t place: but our children shal dwel in the defenced cities, because of the inhabitans of the land.

t In the land of Canaan. 18 We wil not returne vnto our houses, vntil the children of Israel haue inherited, euerie man his inheritance.

19 Nether wil we inherit with thē beyonde Iorden and on that sides, because our inheritance is fallen to vs on this side Iorden Eastward.

Iosh. 1, 13. 20 u *And Moses said vnto them, If ye wil do this thing, and go armed f before the Lord to warre:

f Before the Arke of the Lord. 21 And wil go euerie one of you in harnes ouer Iorden before the Lord, vntil he hathe cast out his g enemies from his sight:

g That is, the inhabitans of ý land. 22 And vntil the land be subdued before the Lord, then ye shal returne and be innocent toward the Lord, and toward Israel: and this land shal be your possession h before the Lord.

h The Lord wil graunte you this land which ye require. 23 But if ye wil not do so, beholde, ye haue sinned against the Lord, and be sure, that your sinne i wil finde you out.

i Ye shal assuredly be punished for your sinne. 24 Builde you *then* cities for your children and foldes for your shepe, and do that ye haue spoken.

25 Then the children of Gad & ý children of Reuben spake vnto Moses, saying, Thy seruants wil do as my lord commandeth:

26 Our children, our wiues, our shepe, and all our cattel shal remaine there in the cities of Gilead,

Iosh. 4, 12. 27 But * thy seruants wil go euerie one armed to warre before the Lord for to fight, as my lord sayeth.

k Moses gaue charge that his promes made to the Reubenites & others shulde be performed after his death, so that thei brake not theirs. 28 So concerning them, Moses k cōmanded Eleazar the Priest, & Iosh ua ý sonne of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said vnto thē, If the children of Gad, and the children of Reuben, wil go with you ouer Iorden, all armed to fight before the Lord, thē when the land is subdued before you, ye shal giue them the land of Gilead for a possession:

30 But if thei wil not go ouer with you armed, then thei shal haue their possessions among you in the land of Canaan.

l That is attributed to ý Lord which his messenger speaketh. 31 And the children of Gad, and ý children of Reuben answered, saying, As the l Lord hathe said vnto thy seruats, so wil we do.

32 We wil go armed before ý Lord into the land of Canaan: that the possesion of our inheritance *may be* to vs on this side Iorden.

Deut. 3, 12. Iosh. 13, 8. & 22, 4. 33 *So Moses gaue vnto them, *euen* to the children of Gad, & to the children of Reuben, & to half the tribe of Manasseh the sonne of Ioseph, the kingdome of Sihon King of the m Amorites, and the kingdome of Og, King of Bashan, the land with the cities thereof and coastes, euen the cities of the countrey round about.

m The Amorites dwelled on bothe sides of Iorden: but here he maketh mencion of thē that dwelt on this side: & Iosh. 12, 12. he speaketh of them that inhabited beyonde Iordē. 34 ¶ Then the children of Gad buylt Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Iazer, and Iogbehah.

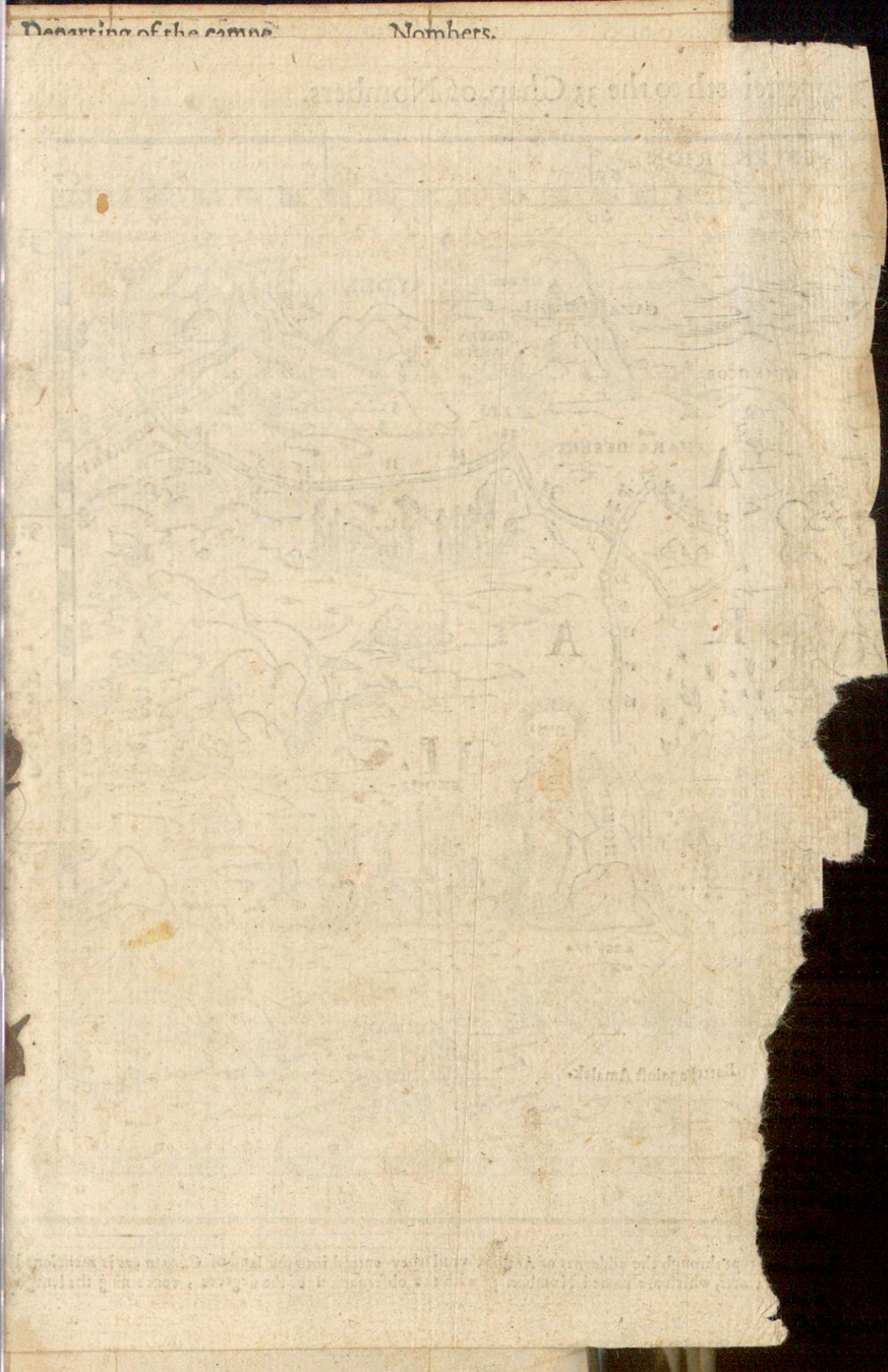
36 And Beth-nimrah, and Beth-haran, defenced cities: also shepe foldes.

37 And the children of Reuben built Heshbon, and Elealeh, & Kiriathaim,

38 And Nebo, and Baalmeon, and turned their names, and Shibmah: & gaue other names vnto the cities which they built.

Gen. 50, 23. 39 And the children * of Machir the sonne of Manasseh went to Gilead, & toke it & put out the Amorites that dwelt therein.

40 Then Moses gaue Gilead vnto Machir



y apperteineth to the 33 Chap. of Nombers.

gypt through the wildernes of Arabia, vntil they entred into the land of Canaan, as is mencioned
tentes, which are named Nomber. 33 with the obseruacion of the degrees, concerning the lengt

chir the sonne of Manasseh, and he dwelt therein.

41 *And Iair the sonne of Manasseh wēt & toke the smal townes thereof, and called them [n] Hauoth Iair.

42 Also Nobah went & toke Kenath, with the villages thereof and called it Nobah, after his owne name.

Deut. 3,14.

n That is, ỹ villages of Iair.

CHAP. XXXIII.

1 Two & fourtie iourneis of Israel are nōbred. 52 They are commanded to kil the Canaanites.

1 THese are ỹ [a] iourneis of ỹ childrē of Israel which went out of ỹ land of Egypt according to their bādes vnder the hand of Moses and Aaron.

2 And Moses wrote their going out by their iourneyes according to the commandemēt of the Lord: so these are the iourneis of their going out.

3 Now they *departed from Rameses ỹ first moneth, euen the fifteenth day of the first moneth, on the morowe after the Passeouer: & the children of Israel went out with an hie hand in the sight of all the Egyptians.

4 (For the Egyptians buried all their first borne, which the Lord had smittē among them: vpon their [b] gods also the Lord did execucion.)

5 And the children of Israel remoued from Rameses, and pitched in Succoth.

6 And they departed from *Succoth, & pitched in Etham, which is in the edge of the wildernes.

7 And they remoued from Ethā, & turned againe vnto [c] Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

8 And they departed from before Hahiroth, and *went through the middes of the Sea into the wildernes, and went thre dayes iourney in the wildernes of Etham, and pitched in Marah.

9 And they remoued from Marah, and came vnto *Elim, and in Elim were twelue fountains of water, and seuentie palme trees, and they pitched there.

10 And they remoued from Elim, and camped by the red Sea.

11 And they remoued from the red Sea, & laye in the *wildernes of Sin.

12 And they toke their iourney out of the wildernes of Sin, and set vp their tētes in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

14 And they remoued from Alush, and lay in *Rephidim, where was no water for the people to drinke.

15 And they departed from Rephidim, and pitched in the *wildernes of Sinai.

16 And they remoued from the desert of Sinai, and pitched * in Kibroth Hattaauah.

17 And they departed frō Kibroth Hattaauah, and lay at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed frō Rithmah, and pitched at Rimmon Parez.

20 *And they departed from Rimmon Parez, and pitched in Libnah.

21 And they remoued from Libnah, & pitched in Rissah.

22 And they iourneied from Rissah, & pitched in Kehelathah.

23 And they went from Kehelathah, & pitched in mount Shapher.

24 And they remoued from mount Shapher, and lay in Haradah.

25 And they remoued frō Haradah, and pitched in Makheloth,

26 And they remoued from Makheloth, & lay in Tahath.

27 And they departed from Tahath, & pitched in Tarah.

28 And they remoued frō Tarah, & pitched in Mithkah.

29 And they went from Mithkah, & pitched in Hashmonah.

30 And they departed frō Hashmonah, & lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-iaakan.

32 And they remoued frō Bene-iaakan, & lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, & pitched in Iotbathah.

34 And they remoued from Iotbathah, & lay in Ebronah.

35 And they departed frō Ebronah, and lay in Ezion-gaber.

36 And they remoued from Ezion-gaber, & pitched in the *wildernes of Zin, which is Kadesh.

37 And they remoued from Kadesh, & pitched in mount Hor, in the edge of the land of Edom.

38 *(And Aaron the Priest went vp in to mount Hor at ỹ commandement of the Lord, and died there, in ỹ fourtieth yere after the children of Israel were come out of the land of Egypt, in the first day of the [d] fifth moneth.

39 And Aaron was an hundreth & thre and twentie yere olde, when he died in mount Hor.

40 And *King Arad ỹ Canaanite, ỹ dwelt in the South of the land of Canaan, heard of ỹ cōming of ỹ childrē of Israel)

41 And they departed frō mount* Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, & pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, & pitched in Ie-abarim, in ỹ borders of Moab.

Exod. 12,37.

b Ether meaning their idoles, or their mē of autoritie.

Exod. 13,20.

c At ỹ cōmandement of the Lord Exo. 14,2

Exod. 15,22.

Exod. 15,27.

Exod. 16,1.

Exod. 17,1.

Exod. 19,1.

Chap. 11,34.

Chap. 11,35. & 13,1.

Chap. 20,22.

Chap. 20,25. deut. 32,50.

d Which the Ebrewes call Ab, and answereth to part of Iulie & part of August.

Chap. 21,1.

Chap. 21,10.

Moab.

Nom.21,4. 45 And they departed from * Iim, and pitched in Dibon-gad,

46 And thei remoued from Dibon-gad, & lay in Almon-diblathaim.

47 And they remoued from Almon-diblathaim, and pitched in the mounteines of Abarim before Nebo.

a Or, field. 48 And they departed from the mounteines of Abarim, and pitched in the a playne of Moab, by Iorden *toward* Iericho.

Chap.25,1. 49 And they pitched by Iorden, from Beth-ieshimoth vnto * Abel-shittim in the plaine of Moab.

50 ¶ And the Lord spake vnto Moses in the plaine of Moab, by Iorden *toward* Iericho, saying,

51 Speake vnto the children of Israel, and say vnto them, * When ye are come ouer Iorden to entre in to the land of Canaan,

52 Ye shal then driue out all the inhabitants of the land before you, & destroy all their e pictures, and breake a sunder all their images of metal, & pulcke downe all their hie places.

e Which were set vp in their hie places to worship.

Deut.7,2. iosh.11,11. 53 And ye shal possesse the land and dwel therein: for I haue giuen you the land to possesse it.

Chap.26,53. 54 And ye shal inherit the land by lot according to your families: * to the more ye shal giue more inheritance, & to the fewer the lesse inheritance. where the lot shal fall to anie man, that shalbe his: according to the tribes of your fathers shal ye inherit.

55 But if ye wil not driue out the inhabitans of the land before you, then those which ye let remaine of them, shal be * b prickes in your eies, and thornes in your sides, and shal vexe you in ý land where in ye dwel.

Iosh.23,13. iudg.2,3. b Or, Knives. 56 Moreouer, it shal come to passe, that I shal do vnto you, as I thoght to do vnto them.

CHAP. XXXIIII.

3 The coastes and borders of the land of Canaan. 17 Certeine men are assigned to deuide the land.

1 AND the Lord spake vnto Moses, saying,

2 Commande the children of Israel, and say vnto them, When ye come into the land of Canaan, this is the a land that shal fall vnto your inheritance: *that is*, the land of Canaan with the coastes thereof.

a Meaning the description of the land.

Iosh.15,1. 3 * And your Southquarter shalbe from the wildernes of Zin to the borders of Edom: so that your Southquarter shalbe from the salt Sea coast Eastward:

4 And the border shal compasse you frō the Southe b to Maaleth-akrabbim, and reache to Zin, & go out from the Southe to Kadesh-barnea: thence it shal stretch to Hazar-addar, and go along to Azmon.

b Or, ascending vp of Scorpions.

5 And the border shal compasse from Azmon vnto the c riuer of Egypt, and shal go out to the sea.

c Which was Nilus, or, as some thinke, Rhinocorura.

6 And your Westquarter shal be the great sea: euen that border shalbe your Westcoast.

c Which is called Mediterraneum.

7 And this shal be your Northquarter: ye shal marke out your border frō the great sea *vnto* mount d Hor.

8 From mount Hor ye shal point out til it come vnto Hamath, and the end of the coast shalbe at Zedad.

d Which is a mounteine nere Tyre & Sidon &, not that Hor in the wildernes, where Aaron dyed.

9 And the coast shal reache out to Ziphron, & go out at Hazar-enan. this shalbe your Northquarter.

10 And ye shal marke out your Eastquarter from Hazar-enan to Shepham.

11 And the coast shal go downe frō Shepham to Riblah, and from the Eastside of Ain: and the same border shal descēd & go out at the side of ý Sea of e Chinnereth Eastwarde.

e Which in ý Gospel is called the lake of Gennazereth.

12 Also that border shal gō downe to Iorden, and leaue at the salt Sea. this shalbe your land with the coastes thereof round about.

13 ¶ Then Moses commanded the children of Israel, saying, This is the land which ye shal inherit by lot, which the Lord commanded to giue vnto nine tribes and halfe the tribe.

Chap.32,33. iosh.14,2. 14 *For the tribe of the childrē of Reuben, according to ý hou sholdes of their fathers, and the tribe of the childrē of Gad, according to their fathers housholdes, and halfe the tribe of Manasseh, haue receiued their inheritance.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Iorden *toward* Iericho ful East.

16 ¶ Againe the Lord spake to Moses, saying,

17 These are the names of ý men which shal deuide the land vnto you: Eleazar the Priest, and Iohua the sonne of Nun.

18 And ye shal take also a f prince of euerie tribe to deuide the land.

f One of the heades or chiefe men of euerie tribe.

19 The names also of the men are these: Of the tribe of Iudah, Caleb the sonne of Iephunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Beniamin, Elidad the sonne of Chislon.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, the prince Hanniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim,

Ephraim, the prince Kemuel, the ſonne of Shiphtan.

25 Of the tribe alſo of the ſonnes of Zebulun, the prince Elizaphan, the ſonne of Parnach.

26 So of the tribe of the ſonnes of Iſſachar, the prince Paltiel the ſonne of Azzan.

27 Of the tribe alſo of the ſonnes of Aſher, the prince Ahihud the ſonne of Shelomi.

28 And of ỹ tribe of ỹ ſonnes of Naphtali, the prince Pedahel, the ſonne of Ammihud.

29 Theſe are they, whome the Lord cõmanded to [g] deuide the inheritance vnto the children of Iſrael, in the land of Canaan.

And he iudges ouer euerie piece of groũde that ſhulde fall to anie by lot, to thintent that all things might be done orderly & without contention.

g Meaning, ỹ he ſhulde ſee euerie man haue his iuſt portion.

CHAP. XXXV.

Vnto the Leuites are giuen cities and ſuburbes. 11 The cities of refuge. 16 The lawe of murther. 30 For one mans witnes ſhal no man be condemned.

1 AND the Lord ſpake vnto Moſes in the plaine of Moab by Iorden, *toward* Iericho, ſaying,

2 *Commande ỹ children of Iſrael, that they giue vnto the [a] Leuites of the inheritance of their poſſeſsion, [b] cities to dwel in: ye ſhal giue alſo vnto the Leuites the ſuburbes of the cities roũd about them.

3 So they ſhal haue the cities to dwel in, & their ſuburbes ſhalbe for their cattel, and for their ſubſtance, & for all their beaſtes.

4 And the ſuburbes of the cities, which ye ſhal giue vnto the Leuites, from the wall of the citie outwarde, *ſhalbe* a thouſand cubites round about.

5 And ye ſhal meaſure without the citie of the Eaſtſide, [c] two thouſand cubites: and of the Southſide, two thouſand cubites: & of the Weſtſide, two thouſand cubites: & of the Northſide, two thouſand cubites: & the citie *ſhalbe* in the middes. this ſhalbe *the meaſure* of the ſuburbes of their cities.

6 And of the cities which ye ſhal giue vnto ỹ Leuites, *there ſhalbe* ſix cities for refuge, which ye ſhal appoint, that he which killeth, may flee thither: & to thẽ ye ſhal adde two and fourty cities mo.

7 All the cities which ye ſhal giue to the Leuites, *ſhalbe* eight and fourtie cities: them *ſhal ye giue* with their ſuburbes.

8 And concerning ỹ cities which ye ſhal giue, of the poſſeſsion of the children of Iſrael: of many ye ſhal take mo, and of fewe ye ſhal take leſſe: euerie one ſhal giue of his cities vnto the Leuites, according to his inheritance, which he inheriteth.

Iosh. 21, 2.

a Becauſe thei had no inheritance aſsigned them in ỹ land of Canaan.

b God wolde haue them ſcatered through all the land, becauſe the people might be preſerued by them in the obedience of God & his lawe.

c So that in all were thre thouſand: and in the compaſſe of theſe two thouſand they might plant & ſowe.

Deut. 4, 41. iosh. 21, 3.

9 ¶ And the Lord ſpake vnto Moſes, ſaying,

10 Speake vnto ỹ children of Iſrael, and ſay vnto them, *When ye be come ouer Iorden into the land of Canaan,

Exod. 21, 13. deu. 19, 2. Ioſ. 20.

11 Ye ſhal appoint you cities, to be cities of refuge for you, that the ſlayer, which ſlayeth anie perſone vnwares, may flee thither.

12 And theſe cities ſhalbe for you a refuge from the [d] auẽger, that he which killeth, dye not, vntil he ſtand before the Congregacion in iudgement.

d Meaning, frõ the next of the kinred, who ought to purſue the cauſe.

13 And *of* the cities which ye ſhal giue, ſix cities ſhal ye haue for refuge.

14 Ye ſhal appoint thre [e] on this ſide Iorden, and ye ſhal appoint thre cities in the land of Canaan which ſhalbe cities of refuge.

e Among the Reubenites, Gadites, and halfe ỹ tribe of Manaſſeh.

15 Theſe ſix cities ſhalbe a refuge for ỹ children of Iſrael, and for the ſtranger, and for him that dwelleth among "you, that euerie one which killeth anie perſone vnwares, may flee thither.

" Ebr. among them.

16 *And if one [f] ſmite an other with an inſtrument of yron that he dye, he *is* a murtherer, & the murtherer ſhal dye the death.

Exod. 21, 14.

f Wittingly, and willingly.

17 Alſo if he ſmite him by caſting a [g] ſtone, wherewith he may be ſlaine, and he dye, he is a murtherer, *and* the murtherer ſhal dye the death.

g That is, ỹ a big and dangerous ſtone: in Ebr. with a ſtone of his hand.

18 Or if he ſmite him with an hand weapon of wood, wherewith he may be ſlaine, if he dye, he is a murtherer, *and* the murtherer ſhal dye the death.

19 The reuenger of the blood him ſelfe ſhal ſlay the murtherer: when he meteth him, he ſhal ſlay him.

20 But if he thruſt him *of hate, or hurle at him by laying of wait, that he dye,

Deu. 19, 11.

21 Or ſmite him through enemitie with his hand, that he dye, he that ſmote him ſhal dye the death: *for* he is a murtherer: the reuenger of the blood ſhal ſlay the murtherer when he meteth him.

22 But if he puſhed him "vnaduiſedly, and *not of hatred, or caſt vpon him anie "thing, without laying of wait,

" Or, ſodenly. Exod. 21, 13. " Ebr. inſtrument.

23 Or anie ſtone (whereby he might be ſlaine) and ſawe him not, or cauſed it to fall vpõ him, and he dye, & was not his enemie, nether ſoght him anie harme,

24 Then ỹ Congregacion ſhal iudge betwene the ſlayer & the [h] auenger of blod according to theſe lawes.

h That is, his next kinſman.

25 And the Cõgregacion ſhal deliuer ỹ ſlayer out of the hand of the auẽger of blood, and ỹ Congregacion ſhal reſtore him vnto ỹ citie of his refuge, whither he was fled: and he ſhal abide there vnto the death of the [i] hie Prieſt, which is anointed with the holy oyle.

i Vnder this figure is declared, that our ſinnes colde not be remitted, but by ỹ death of the hie prieſt Ieſus Chriſt.

26 But if ỹ ſlayer come without the borders of the citie of his refuge, whither he was fled,

27 And

27 And the reuenger of blood finde him without the borders of the citie of his refuge, and the reuenger of blood slay the [k] murtherer, he shal be giltles,

28 Because he shulde haue remained in ỹ citie of his refuge, vntil ỹ death of the hye Priest: and after the death of the hie Priest: the slayer shal returne vnto the land of his possession.

29 So these things shalbe a [l] lawe of iudgement vnto you, throughout your generacions in all your dwellings.

30 Whosoeuer killeth anie persone, the *iudge* shal slay the murtherer, through * witnesses: but * one witnes shal not testifie against a persone to cause him to die.

31 More ouer ye shal take no recompense for the life of the murtherer, which is [m] worthie to die: but he shal be put to death.

32 Also ye shal take no recompense for him that is fled to the citie of his refuge, that he shuld come againe, and dwel in the land before the death of the hie Priest.

33 So ye shal not pollute ỹ land wherein ye shal dwel: [n] for blood defileth ỹ land: and the land can not be [n] clensed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shal inhabite, for I dwel in the middes thereof: for I the Lord dwel among the children of Israel.

k By the sentence of the judge.

l A lawe to iudge murthers done, ether of purpose or vnaduisedly.

Deut.17,6. & 19,15. Mat.18, 16. 2.cor.13.1.

m Which purposly hath cõmitted murther.

* *Or murther.*

n So God is mindful of the blood, wrongfully shed that he maketh his domme creatures to demande vengeance therof.

CHAP. XXXVI.

6 An ordre for the mariage of the daughters of Zelophehad. 7 The enheritance could not be giuen from one tribe to another.

1 THen [a] the chief fathers of the familie of the sonnes of Gilead, the sonne of Machir the sonne of Manasseh, of the families of the sonnes of Ioseph, came, and spake before Moses, and before the princes, ỹ chief fathers of the children of Israel,

2 And said, * The Lord commãded [b] my Lord to giue the land to inherite by lot to the childrẽ of Israel: and my Lord was commanded by the Lord, to giue ỹ inheritance of Zelophehad our brother vnto his daughters.

3 If they be maried to anie of the sonnes of the *other* tribes of the children of Israel then shal their inheritance be taken away from the inheritance of our fathers, & shalbe put vnto ỹ inheritance of the tribe whereof they shalbe: so shal it be taken away from the lot of our inheritance.

4 Also when the [c] Iubile of the children of Israel commeth, then shal their inheritance be put vnto the inheritance of the tribe whereof they shalbe, so shal their inheritance be taken away from the inheritance of the tribe of our fathers.

5 Then Moses commanded the childrẽ of Israel, according to the worde of the Lord, saying: The tribe of the sonnes of Ioseph haue sayd [d] wel.

6 This is the thing that the Lord hathe commanded, concerning the daughters of Zelophehad, saying, They shal be wiues, to whome they thinke best, onely to ỹ familie of the tribe of their father shal they mary:

7 So shal not the inheritãce of the children of Israel remoue from tribe to tribe, for euerie one of the children of Israel shal ioyne him selfe to the inheritance of the tribe of his fathers.

8 And euerie daughter that possesseth anie [e] inheritance of the tribes of the children of Israel, shal be wife vnto one of the familie of the tribe of her father: that the children of Israel may enioye euerie man the inheritance of their fathers.

9 Nether shal the inheritance go about from tribe to tribe: but euerieone of ỹ tribes of the children of Israel shal sticke to his owne inheritance.

10 As the Lord commanded Moses, so did the daughters of Zelophehad.

11 For * Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were maried vnto their fathers brothers sonnes,

12 They were wyues *to certaine* of the families of the sonnes of Manasseth the sonne of Ioseph, so their inheritance remained in the tribe of the familie of their father.

13 These are the [f] commandements and lawes which the Lord commanded by the hand of Moses, vnto the children of Israel in the plaine of Moab, by Iorden *toward* Iericho.

a It semeth ỹ the tribes contended who might mary these daughters to haue their inheritance: and therefore the sonnes of Ioseph proposed the matter to Moses.

Chap.27,1. Ioshu.17,3.

b Meaning, Moses.

c Signifying ỹ at no time it colde returne for in the Iubile all things returned to their owne tribes.

d For the tribe colde not haue continued if the inheritãce which was the maintenãce thereof shulde haue bene abalienated to others.

e When there is no male to inherite.

Chap.27,1.

f Touching the ceremonial and iudicial lawes.

THE

THE FIFTH BOKE OF Moses, called * Deuteronomie.

* That is, a seconde lawe: so called, because the Lawe which God gaue in mount Sinai, is here repeated, as though it were a newe Lawe and this boke is a commentarie or exposition of the ten commandements.

THE ARGVMENT.

THe wonderful loue of God toward his Churche is liuely set forthe in this boke. For albeit through their ingratitude and sundry rebellions against God, for the space of forty yeres, Deu. 9,7, they had deserued to haue bene cut of frō the nōber of his people, and for euer to haue bene depriued of the vse of his holy worde, & sacraments: yet he did euer preserue his Churche euen for his owne mereies sake, and wolde stil haue his Name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies giueth them their countrey, townes, and goodes, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings and rebellion, he had moste sharpely punished) to feare and obey the Lord, to embrace and kepe his lawe without adding ther vnto or diminishing there from. For by his worde he wolde be knowen to be their God, and they his people: by his worde he wolde gouerne his Churche, and by the same they shulde learne to obey him: by his worde he wolde discerne the false Prophet frō the true, light from darknes, error frō knowledge, and his owne people from all other nations and infideles: teaching them thereby to refuse and detest, destroy and abolish whatsoeuer is not agreable to his holy wil. Seme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp Kings and gouernours for the setting forthe of this worde and preseruacion of his Churche: giuing vnto them an especial charge for the executing thereof: whome therefore he willeth to exercise them selues diligently in the continual studie and meditacion of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnes and vice, and whatsoeuer offendeth the maiestie of God. And as he had to fore instructed their fathers in all things apperteining, bothe to his spiritual seruice, and also for the maintenance of that societie which is betwene men: so he prescribeth here a newe, all suche lawes and ordinances, which ether concerne his Diuine seruice, or els are necessarie for a comon weale: appointing vnto euerie estate and degre their charge and duetie: as wel, how to rule and liue in the feare of God, as to nourish friendship towarde their neighbours, and to preserue that ordre which God hathe established amōg men: threatening with all, moste horrible plagues to them that transgresse his commandements, and promising all blessings & felicitie to suche as obserue and obey them.

CHAP. I.

a Abrefe rehersal of things done before, from Horeb vnto Kadesh-barnea. 32 Moses reproueth the people for their incredulite. 44 The Israelites are ouer come by the Amorites because they fought against the commandement of the Lord.

a In the countrey of Moab. b So that the wilderne es was betwene ý Sea and this plaine of Moab.

THESE be the wordes which Moses spake vnto all Israel, on[a] this side Iorden in the wildernes, in the plaine, [b]ouer against that red Sea, betwene Paran & Tophel, and Laban, and Hazeroth, and Di-zahab.

c In Horeb, or Sinai, forty yeres before this the lawe was giuen: but because all ý were then of age and iudgement were now dead, Moses repeateth the same to ý youth which ether then were not borne, or had not iudgement.

2 There are eleuen daies iourney from [c] Horeb vnto Kadesh-barnea, by the way of mount Seir.

3 And it came to passe in the first day of the eleuenth moneth, in the forteth yere, that Moses spake vnto the children of Israel according vnto al that ý Lord had giuen him in commandement vnto them,

d By these examples of Gods fauour their mindes are prepared to receiue the Law. *Nom. 21,24.*

4 After that he had slaine [d] * Sihon the King of the Amorites which dwelt in Heshbō, and Og King of Bashan, which dwelt at Ashtaroth in Edrei.

5 On this side Iorden in the land of Moab [e] began Moses to declare this Law, saying,

e The seconde time.

6 The Lord our God spake vnto vs in [f] Horeb, saying, Ye haue dwelt long ynough in this mount,

f In the seconde yere, and seconde moneth. Nom 10.11.

7 Turne you and departe, and go vnto the mountaine of the Amorites, and vnto all places nere therunto: in the plaine, in the mountaine, or in the valley: bothe Southward, and to the sea side, to the land of the Canaanites, and vnto Lebanon: euen vnto the great riuer, the riuer [h] Perath.

h Or, Euphrates. *Gen. 15,18. & 17,7.*

8 Beholde, I haue set the land before you: go in and * possesse that land which the Lord sware vnto your fathers, Abraham, Izhak, and Iaakob, to giue vnto them and to their sede after them.

9 ¶ And I spake [g] vnto you the same time, saying, I am not able to beare you my selfe alone:

g By the counsel of Iethro my father in lawe. Exo. 18,19.

12 The Lord your God hathe [h] multiplied you: & beholde, ye are this day as the starres of heauen in nomber:

h Not so muche by ý cours of nature, as miraculously.

11 (The Lord God of your fathers make you a thousand times so manie mo as ye are, and blesse you, as he hathe promised you)

12 How can I alone [i] beare your cūbrance and

i Signifying how great a burden it is, to gouerne ý people

and your charge, and your ſtrife?

13 Bring you men of wiſdome and of vnderſtanding, and [k] knowen among your tribes, and I wil make them rulers ouer you:

14 Then ye anſwered me & ſaid, The thing is good that thou haſt commãded *vs* to do.

15 So I toke the chief of your tribes [l] wiſe and knowen men, and made them rulers ouer you, captaines ouer thouſands, and captaines ouer hundreds, & captaines ouer fifty, and captaines ouer ten, and officers among your tribes.

16 And I charged your iudges that ſame time, ſaying, Heare the *controuerſies* betwene your brethren, and * iudge righteouſly betwene euerie man & his brother, and the ſtranger that is with him.

17 Ye ſhal haue no reſpect of perſone in iudgement, * but ſhal heare the ſmall aſwel as the great: ye ſhal not feare the face of man: for ẏ iudgement is [m] Gods: and the cauſe that is to hard for you, bring vnto me, and I wil heare it.

18 Alſo I commãded you the ſame time all the things which ye ſhulde do.

19 ¶ Then we departed frõ Horeb, and went through all that great and terrible wildernes, (as ye haue ſene) by the way of the mounteine of the Amorites, as ẏ Lord our God commanded vs: and we came to Kadeſh-barnea.

20 And [n] I ſaid vnto you, ye are come vnto the mounteine of the Amorites, which the Lord our God doeth giue vnto vs.

21 Beholde, the Lord thy God hathe layed the land before thee, go vp & poſſeſſe it, as the Lord the God of thy fathers hathe ſaid vnto thee: feare not, nether be diſcouraged.

22 ¶ [o] Then ye came vnto me euerie one, & ſaid, We wil ſend men before vs, to ſearche vs out the land and to bring vs worde againe, what way we muſt go vp by, and vnto what cities we ſhal come.

23 So the ſaying pleaſed me wel, and I toke twelue men of you, of euerie tribe one.

24 * Who departed, and went vp into ẏ mounteine, & came vnto the riuer Eſhcol, and ſearched out the *land*.

25 And toke of ẏ frute of ẏ land in their hãds, and broght it vnto vs, and broght vs worde againe, and [p] ſaid, It is a good land, which the Lord our God doeth giue vs.

26 Notwithſtanding, ye wolde not go vp, but were diſobedient vnto the cõmandement of the Lord your God.

27 And murmured in your tentes, and ſaid, Becauſe the Lord [q] hated vs, therefore hathe he broght vs out of ẏ land of Egypt, to deliuer vs into the hand of the Amorites, and to deſtroy vs.

28 Wether ſhal we go vp? our [r] brethren haue diſcouraged our hearts, ſaying, The people *is* greater, and taller thẽ we: the cities *are* great and walled vp to heauen and moreouer we haue ſene ẏ ſonnes of the * Anakims there.

29 But I ſaid vnto you, Dread not, nor be afraid of them.

30 The Lord your God, [ſ] who goeth before you, he ſhal fight for you, according to all that he did vnto you in Egypt before your eyes,

31 And in the wildernes, where thou haſt ſene howe the Lord thy God bare thee as a mã doeth beare his ſonne, in all the way which ye haue gone, vntil ye came vnto this place.

32 Yet for all this ye did not beleue the Lord your God,

33 * Who went in the way before you, to ſearche you out a place to pitche your tentes in, in fire by night, that ye might ſe what way to go, and in a cloude by day.

34 Then the Lord heard the voyce of your wordes, and was wroth, and ſware, ſaying,

35 * Surely there ſhal not one of theſe mẽ of this froward generacion, ſe that good land, which I ſware to giue vnto your fathers,

36 Saue Caleb the ſonne of Iephunneh: he ſhal ſe it, * and to him wil I giue the land that he hathe troden vpon, and to his children, becauſe he hathe cõſtantly followed the Lord.

37 * Alſo the Lord was angry with me for your ſakes, ſaying, * Thou alſo ſhalt not go in thither,

38 But Ioſhua the ſonne of Nun which [t] ſtandeth before thee, he ſhal go in thither: incourage him: for he ſhal cauſe Iſrael to inherit it.

39 Moreouer, your [v] children, which ye ſaid ſhulde be a pray, and your ſonnes, which in that day had no knowledge betwene good and euil, they ſhal go in thither, and vnto thẽ wil I giue it, and they ſhal poſſeſſe it.

40 But as for you, turne backe, & take your iourney into the wildernes by the way of the red Sea.

41 Then ye anſwered and ſaid vnto me, We haue ſinned againſt the Lord, [x] we wil go vp, and fight, according to all that the Lord our God hathe commanded vs: and ye armed you euerie man to the warre, & were ready to go vp into ẏ mounteine.

42 But the Lord ſaid vnto me, Say vnto them, Go not vp, nether fight, (for I am not among you) leſt ye fall before your enemies.

43 And when I tolde you, ye wolde not heare, but rebelled againſt the cõmandement

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k Whoſſe godlines and vprightnes is knowen.

l Declaring what ſort of men ogȝt to haue a publike charge, read Exod. 18, 21.

Ioh. 7, 24.

Leu. 19, 15. chap. 16, 19. 1. ſam. 17, 7. prou. 24, 23. eccle. 42, 5. iam. 2, 2.

m And you are his lieutenantes.

n So that the faute was in thẽ ſelues that they dyd not ſoner poſſeſſe the inheritance promiſed.

o Read Nomb. 13, 1.

Nomb. 13, 24.

** Or, valley of the cloſter of grapes.*

p To wit, Caleb, & Ioſhua: Moſes preferreth the better part to ẏ greater, that is, two to ten.

q Suche was ẏ Iewes vnthankfulnes, ẏ they counted Gods eſpecial louc hatred.

r The other tẽ not Caleb & Ioſhua.

Nomb. 13, 29.

ſ Declaring that to renounce our owne force, & cõſtantly to followe our vocation, and depẽd on the Lord, is the true boldenes, and agreable to God.

Exod. 13, 21.

Nom. 14, 23.

Ioſh. 14, 6.

Nom. 20, 18. & 27, 14. Chap. 3, 26. & 4, 21, & 34, 4.

t Which miniſtreth vnto thee

v Which were vnder twenty yere olde, as Nomb. 14, 31.

x This declareth mans nature, who wil do that which God forbiddeth, and wil not do that whe commãdeth.

y Signifying ẏ mã hath no ſtrẽgth, but when God is at hand to helpe him.

dement of the Lord, and were presumpteous and went vp into the mouteine.
44 The ỹ Amorites which dwelt in that mouteine came out against you & chased you (as bees vse to do) and destroyed you in Seir, *euen* vnto Hormah.
45 And when ye came againe, ye wept before ỹ Lord, but the Lord wolde not [z] heare your voyce, nor incline his eares vnto you.
46 So ye abode in Kadesh a long time, according to the time that ye had remained *before*.

z Because ye rather shewed your hypocrisie, the true repentance: rather lamenting the losse of your brethren, then repenting for your sinnes.

CHAP. II.

1 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 And Ammonites, 33 Sihon King of Heshbon is discomfited.

1 THen [a] we turned, and toke our iourney into the wildernes, by the waie of the red Sea, as the Lord spake vnto me, and we compassed mount Seir a [b] long time.
2 And the Lord spake vnto me, saying,
3 Ye haue compassed this mountaine lõg ynough: turne you Northwarde.
4 And warne thou the people, saying, Ye shal go through the [c] coast of your brethren the children of Esau, which dwel in Seir, and they shal be afraid of you: take ye good hede therefore.
5 Ye shal not prouoke them: for I wil not giue you of their land so muche as a foote breadth, * because I haue giuẽ mouṫ Seir vnto Esau for a possession.
6 Ye shal bye meat of them for money to eat, and ye shal also procure water of them for money to drinke.
7 For the Lord thy God hathe [d] blessed thee in all the workes of thine hand: he knoweth thy walking through this great wildernes, & the Lord thy God hathe bene with thee this fortie yere, *and* thou hast lacked nothing.
8 And when we were departed frõ our brethren the children of Esau ẅ dwelt in Seir, through the way of the [n] plaine, from Elath, & frõ Ezion-gaber, we turned and went by the way of ỹ wildernes of Moab.
9 Then the Lord said vnto me, Thou shalt not [n] vexe Moab, nether prouoke them to battel: for I wil not giue thee of their land for a possessiõ, because I haue giuen Ar vnto the children [e] of Lot for a possession.
10 The [f] Emims dwelt therein in times past, a people great, & many, and tall, as the Anakims.
11 They also were taken for gyantes as the Anakims: whome the Moabites cal Emims.
12 The Horims also dwelt in Seir before time, whome the children of Esau chased out and destroyed them before thẽ, and dwelt in their stede: as Israel shal do vnto the land of his possessiõ, which the Lord hathe giuẽ them.
13 Now rise vp, *said I*, and get you ouer ỹ riuer * Zered: and we went ouer the riuer Zered.
14 The [g] space also wherein we came from Kadesh-barnea vntil we were come ouer the riuer Zered, *was* eight and thirtie yeres, vntil all the generacion of the men of warre were wasted out from among the hoste, as the Lord sware vnto them.
15 For in dede the [h] hand of the Lord was against them, to destroye them frõ among the hoste, til thei were consumed.
16 ¶So when all the men of warre were consumed and dead from among the people:
17 Then the Lord spake vnto me, saying,
18 Thou shalt go through Ar the coast of Moab this day:
19 And thou shalt come nere ouer against the children of Ammon: *but* shalt not lay siege vnto them, nor moue warre against them: for I wil not giue thee of the land of the children of Ammon *anie* possession: for I haue giuen it vnto the children of Lot for a possession.
20 That also was takẽ for a land [i] of gyants: *for* gyants dwelt therein a fore time, whome the Ammonites called Zazummims:
21 A people *that was* great, & many, & tall, as the Anakims: but the Lord destroyed them before them, & thei succeded them in their inheritãce, and dwelt in their stede:
22 As he did to the children of Esau which dwel in Seir, when he destroyed the Horims before them, & thei possessed thẽ, and dwelt in their stede vnto this day.
23 And the Auims which dwelt in Hazerim *euen* vnto [n] Azzah, ỹ Caphtorims which came out of Caphtor destroyed them and dwelt in their stede.
24 ¶Rise vp *therefore, said the Lord*: take your iourney, and passe ouer the riuer Arnon: beholde, I haue giuen into thy hand Sihõ the [k] Amorite, King of Heshbon, and his land: begin to possesse it and prouoke him to battel.
25 This day wil I [l] begin to send thy feare & thy dread, vpõ all people vnder the heaues, ẅ shal heare thy fame & shal tremble and quake before thee.
26 Then I sent messengers out of the wildernes of Kedemoth vnto Sihon King of Heshbon, with wordes of peace, saying,
27 ¶* Let me passe through thy land: I wil go by the hie way: I wil nether turne vnto the right hand nor to the left.

a They obeyed, after that God had chastised them.
b Eight and thirtie yere, as ver. 14.
c This was the seconde time: for before thei had caused the Israelites to returne, Nomb. 20, 21.
Gen. 36. 8.
d And giuen thee meanes where with thou maiest make recompence: also God wil direct thee by his prouidence, as he hathe done.
n *Or, Wildernes.*
n *Or, besiege.*
e Which were the Moabites & Ammonites.
f Signifying ỹ as these gyants were driuẽ out for their sinnes: so the wicked when their sinnes are ripe can not auoide Gods plagues.
Num. 21, 12.
g He sheweth hereby, that as God is true in his promes: so his threatenigs are not in vaine.
h His plague & punishment to destroye all ỹ were twetie yere olde and aboue.
i Who called them selues Rephaims: that is preachers, or phisicians to heale & reforme vices: but were in dede Zamzummins, ỹ is wicked & abominable.
n *Or, Gaza.*
k According to his promes made to Abraham, Gen. 15, 21.
l This declareth that the hearts of men are in Gods hands ether to be made faint, or bolde.
Num. 21, 22.

28 Thou shalt sel me meat for money, for to eat, and shalt giue me water for mone, for to drinke: onely I wil go through on my fote,

29 (As the [m] childrē of Esau which dwel in Seir, and the Moabites which dwel in Ar, did vnto me) vntil I be come ouer Iordē, into the land which the Lord our God giueth vs.

30 But Sihon the King of Heshbon wolde not let vs passe by him: for the Lord thy God had [n] hardened his spirit, and made his heart obstinat, because he wolde deliuer him into thine hand, as *appeareth* this day.

31 And the Lord said vnto me, Beholde, I haue begonne to giue Sihon and his land before thee: begin to possesse and inherit his land.

32 * Then came out Sihon to mete vs, him self with all his people to fight at Iahaz.

33 But the Lord our God deliuered him [o] into our power, and we smote him, and his sonnes, and all his people.

34 And we toke all his cities the same time, & destroyed euerie citie, men, & [o] women, & children: we let nothing remaine.

35 Onely the cattel we toke to our selues, & the spoile of the cities which we toke,

36 From Aroer, which is by the banke of the riuer of Arnon, & *from* the citie that is vpon the riuer, euē vnto Gilead: there was not one citie that escaped vs: *for* the Lord our God deliuered vp all [p] before vs.

37 Onely vnto the land of the children of Ammon thou camest not, *nor* vnto anie place of the [q] riuer Iabbok, nor vnto the cities in the mountaines, nor vnto whatsoeuer the Lord our God forbade vs.

m Because neither intreaty nor examples of others colde moue him, he colde not complaine of his iuste destruction.

n God, in his election & reprobatiō doeth not onelie appoint the ends, but the meanes tending to the same.

Nomb. 21, 23

o *Ebr. before vs.*

o God had cursed Canaan & therefore he wolde not y anie of y wicked race shulde be preserued.

p *Or, into our hand.*

q *Or, fourde.*

CHAP. III.

Og King of Bashan is slaine. 1 The bignes of his bed. 18 The Reubenites and Gadites are commanded to go ouer Iorden armed before their brethren. 21 Iosua is made captaine. 27 Moses is permitted to se the land, but not to enter, albeit he desired it.

1 THen we turned, and went vp by y way of Bashan: *and Og King of Bashan [a] came out against vs, he, and all his people to fight at Edrei.

2 And the Lord said vnto me, Feare him not, for I wil deliuer him, and all his people, and his land into thine hand, & thou shalt do vnto him, as thou dideſt vnto *Sihon King of the Amorites, w dwelt at Heshbon.

3 So y Lord our God deliuered also vnto our hand, * Og the King of Bashan, & all his people: and we smote him, vntil none was left him *aliue*,

Nomb. 21, 33

chap. 29. 7.

a Therefore beside the commandement of the Lord, they had iuste occasion of his parte to fight against him.

Nomb. 21, 24

4 And we toke all his cities y same time, nether was there a citie which we toke not from thē, *euen* three score cities, *and* all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities *were* fenced with hie walles, gates and barres, beside [b] vnwalled townes a great many.

6 And we ouerthrewe thē, as we did vnto Sihon King of Heshbō, destroying euerie citie, *with* men, [c] women, & childrē.

7 But all the catte and the spoile of the cities we toke for our selues.

8 Thus we toke at that time out of the hand of two Kings of the Amorites, the land that was on this side Iorden, from the riuer of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir)

10 All the cities of the plaine and all Gilead, and all Bashān vnto Salchah, and Edrei, cities of the kingdome of Og in Bashan.

11 For onelie Og King of Bashan remained of the remnant of the gyāts, [d] whose bed *was* a bed of yron: is it not at Rabbath among the children of Ammon? the length thereof *is* nine cubites, and foure cubites the bredth of it, after the cubite of a man.

12 And this land *which* we possessed at that time, from Aroer, which is by the riuer of Arnon, and halfe mount Gilead, *and the cities thereof, gaue I vnto the Reubenites and Gadites.

13 And y rest of Gilead, and all Bashan, the kingdome of Og, gaue I vnto the half tribe of Manasseh: *euen* all y countrey of Argob with all Bashan, which is called, The land of gyantes.

14 Iair the sonne of Manasseh toke all y countrey of Argob, vnto the coastes of Geshuri, and called them after his owne name, Bashan, Hauoth Iair vnto [e] this day.

15 And I gaue *parte* of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue *the rest* of Gilead, and vnto the riuer of Arnon, halfe the riuer and the borders, euen vnto the riuer [f] Iabbok, *which is* the border of the children of Ammon:

17 The plaine also and Iorden, & the borders from Chinnereth euen vnto the Sea of the plaine, *to wit*, the salt Sea [g] vnder the springs of Pisgah Eastwarde.

18 ¶ And I commanded [g] you the same time, saying, The Lord your God hathe giuen you this land to possesse it: ye shal go

b As villages & smale townes.

c Because this was Gods appointement, therefore it may not be iudged cruel.

d The more terrible y this gyant was, the greater occasiō had they to glorifie God for the victorie.

Nomb. 32, 33

e Meaning whē he wrote this historie.

f Which seperateth the Ammonites from the Amorites.

g *Or, at Asdothpisgah.*

g That is, the Reubenites, Gadites, and half Manasseh, as Nomb. 32, 21.

shal go ouer armed before your brethren the children of Israel, all men of warre.

19 Your wiues onelie, & your childrē, & your cattel (for I knowe ý ye haue muche cattel) shal abide in your cities, ẅ I haue giuen you,

20 Vntil the Lord haue giuen rest vnto your brethren as vnto you, and ý thei also possesse the land, which the Lord your God hathe giuen them beyōd Iorden: thē shal ye *returne euerie mā vnto his possession, which I haue giuen you.

21 ¶ *And I charged Ioshua the same time, saying, Thine eies haue sene all that the [h] Lord your God hathe done vnto these two Kings: so shal the Lord do vnto all ý kingdomes whither thou goest.

22 Ye shal not feare them: for the Lord your God, he shal fight for you.

23 And I besought the Lord the same time, saying,

24 O Lord God, thou haste begonne to shewe thy seruant thy greatnes and thy mightie hand: for where is there a God in heauen or in earth, that can [i] do like thy workes, and like thy "power?

25 I pray thee let me go ouer and se the good land that is beyond Iorden, that goodlie [k] mountaine, and Lebanon.

26 But the Lord was angry with me for your sakes, and wolde not heare me: and ý Lord said vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the top of Pisgah, and [l] lift vp thine eyes Westward, and Northward, and Southward, and Eastward, & beholde it with thine eyes, for thou shalt not go ouer this Iorden:

28 But charge Ioshua, and incourage him, and bolden him for he shal go before this people, and he shal deuide for inheritance vnto them, the land which thou shalt se.

29 So we abode in the valley ouer against Beth-Peor.

CHAP. IIII.

1 An exhortacion to obserue the Lawe without adding thereto or diminishing. 6 Therein standeth our wisdome. 6 We must teache it to our children. 15 No image ought to be made to worship. 26 Threatenings against them that forsake the Law of God. 37 God chose the sede because he loued their fathers. 43 The three cities of refuge.

1 NOw therefore hearke, o Israel, vnto ý ordinances and to ý lawes ẅ I teache you to [a] do, ý ye may liue and go in, & possesse the land, which ý Lord God of your fathers giueth you.

2 Ye shal [b] put nothing vnto the worde which I commande you, nether shal ye take [c] ought there from, that ye may kepe the commandements of the Lord your God which I commande you.

3 Your [d] eyes haue sene what the Lord did because of Baal-Peor, for all ý men that followed Baal-Peor, the Lord thy God hathe destroyed euerie one from among you.

4 But ye that did [e] cleaue vnto the Lord your God, are aliue euerie one of you this day.

5 Beholde, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye shulde do euen so with in the lād whither ye go to possesse it.

6 Kepe them therefore, and do them: for that is your [f] wisdome, and your vnderstanding in the sight of the people, which shal heare all these ordinances, and shal say, "Onely this people *is* wise, and of vnderstanding *and* a great nacion.

7 For what nacion *is so* great, vnto whome the gods come so nere vnto thē, as the Lord our God *is* [g] *nere vnto vs*, in all that we call vnto him for?

8 And what nacion *is so* great, that hathe ordinances and lawes so righteous, as all this Lawe, which I set before you this day?

9 But take hede to thy selfe, and [h] kepe thy soule diligently, that thou forget not the things which thine eyes haue sene, & ý they departe not out of thine heart all the daies of thy life: but teache thē thy sonnes, and thy sonnes sonnes.

10 *Forget not* ý day that thou stodest before the Lord thy God in Horeb, when the Lord said vnto me, Gather me the people together, and I wil cause them heare my wordes, that they may learne to feare me all the dayes that they shal liue vpon the earth, and that they may teache their children:

11 Then came you nere & *stode vnder the mountaine & the mountaine [i] burnt with fire vnto ý middes of heauen, *and there was* darcknes, cloudes and mist.

12 And the Lord spake vnto you out of the middes of the fire, *and* ye heard the voyce of the wordes, but sawe no similitude, saue a voyce.

13 Then he declared vnto you his couenant which he commanded you to [k] do, *euen* the ten commandements, and wrote them vpon two tables of stone.

14 ¶ And the Lord commanded me that same time, that I shulde teache you ordinances and lawes, which ye shulde obserue in the land, whither ye go, to possesse it.

15 Take therefore good hede vnto your "selues: for ye sawe no [l] image in ý day that the Lord spake vnto you in Horeb out of the middes of the fire:

Iosh. 22, 4.

Numb. 27, 18.

h So that ý victories came not by your owne wisdome strēgth or multitude.

i He speaketh according to ý cōmon and corrupt speache of them ẅ attribute that power vnto idoles ý onelie appertaineth vnto God.

"*Or, wonders.*

k He meaneth Zion, where the temple shulde be buylt and God honored.

l As before he sawe by ý spirits of prophecie ý good mountaine, ẅ was Zion, so here his eyes were lifted vp aboue ý ordre of nature to beholde all ý plentiful lād of Canaan.

a For this doctrine standeth not in bare knowledge, but in practise of life.

b Thinke not to be more wise then I am.

c God wil not be serued by halues, but wil haue ful obedience.

d Gods iudgements executed vpo other idolaters ought to serue for our instruction.

e And were not idolaters.

f Because all men naturally desire wisdome he sheweth how to atteine vnto it.

"*Or, surely.*

g Helping vs, and deliuering vs out of all dangers.

h He addeth all these wordes to shewe that we can neuer be careful ynough to kepe ý lawe of God and to teache it to our posteritie.

Exod. 19, 18.

i The law was giuen with fearful miracles, to declare bothe ý God was the autor thereof, & also that no flesh was able to abide the rigour of the same.

k God ioineth this condicion to his couenāt.

"*Ebr. soules.*

l Signifying ý destruction is prepared for all them that make anie image to represent God.

16 That ye corrupt not your selues, & & make you a grauen image or representacio of anie figure: *whether it be* the likenes of male or female,

17 The likenes of anie beast that is on earthe or ỹ likenes of any fethered foule that flieth in the aire:

18 *Or* the likenes of anie thing that crepeth on the earth, *or* the likenes of anie fish that is in the waters beneth the earth,

19 And lest thou lift vp thine eyes vnto heauē, and when thou seest ỹ sunne and the moone and ỹ starres with all ỹ hoste of heauen, shuldest be driuen to worship them and serue thē, which the Lord thy God hathe [m] distributed to all people vnder the whole heauen.

20 But ỹ Lord hathe takē you and brought you out of ỹ [n] yron fornace: out of Egypt to be vnto him a people *and* inheritance, as *appeareth* this day.

21 And the Lord was angry with me for your wordes, and sware that I shulde not go ouer Iorden, & that I shulde not go in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must dye in this land, and shal not go ouer Iorden: but [o] ye shal go ouer, and possesse that good land.

23 Take hede vnto your selues, lest ye forget the couenant of the Lord your God which he made with you, & *lest* ye make you anie grauen image, *or* likenes of anie thing, as the Lord thy God hathe charged thee.

24 For the Lord thy God is a [p] consuming fire, *and* a ielous God.

25 ¶ When thou shalt beget childrē and childrens childrē, and shalt haue remained long in the land, if ye [q] corrupt your selues, and make anie grauen image, *or* likenes of anie thing, and worke euil in the sight of the Lord thy God, to prouoke him to angre,

26 I [r] call heauen and earth to recorde against you this day, that ye shal shortely perish from the land, whereunto ye go ouer Iorden to possesse it, ye shal not prolong your daies therein, but shal vtterly be destroyed.

27 And ỹ Lord shal [s] scatter you amōg the people, & ye shalbe left fewe in nōber among the nacions, whether ỹ Lord shal bring you:

28 And there ye shal serue gods, *euen* the worke of mans hand, wood, & stone, which neither se, nor heare, nor eat, nor smel.

29 But if from thēce thou shalt seke the Lord thy God, thou shalt finde him, if thou seke him with all thine [t] heart, and with all thy soule.

30 When thou art in tribulacion, and all these things are come vpon thee, [u] at the length, if thou returne to the Lord thy God, and be obedient vnto his voyce,

31 (For the Lord thy God is a merciful God) he wil not forsake thee, nether destroye thee nor forget ỹ couenant of thy fathers, which he [v] sware vnto them.

32 For inquire now of the daies that are past, which were before thee, since the day that God created man vpon the earth, and [x] *aske* from the one end of heauen vnto the other, if there came to passe suche a great thing as this, or whether anie suche like thing hathe bene heard.

33 Did euer people heare the voyce of God speaking out of the middes of a fire, as thou hast heard, and liued?

34 Or hathe God assayed to go & take him a nacion from among nacions, by [y] tentacions, by signes, and by wonders, and by warre, and by a mighty hand, & by a stretched out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou mightest [z] knowe, that the Lord he is God, *and* that there is none but he alone.

36 Out of heauen he made thee heare his voice to instruct thee, & vpon earth he shewed thee his great fire, and thou heardest his voyce out of the middes of the fire.

37 And because [a] he loued thy fathers, therefore he chose their sede after thē, and hathe brought thee out of Egypt in his sight, by his mighty power,

38 To thrust out nacions greater and mightier then thou, before thee, to bring thee in, *and* to giue thee their land for inheritance: as *appeareth* this day.

39 Vnderstand therefore this day, and considere in thine heart, that the Lord, he is God in heauen aboue, and vpō the earth beneth: there *is* none other.

40 Thou shalt kepe therefore his ordinances, and his commandements which I commande thee this day, that it may [b] go wel with thee, and with thy children after thee, and that thou maiest prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moses separated thre cities on this side of Iorden towarde the sonne rising:

42 That the slayer shulde flee thither, which had killed his neighbour at vnwares, and hated him not in time past, might flee, I say, vnto one of those cities, and liue:

43 *That is,* * Bezer in the wildernes, in ỹ plaine countrey of the Reubenites: and Ramoth in Gilead among the Gadites: & Golan in Bashan among them of Manasseh.

m He hathe appointed thē for to serue man.

n He hathe deliuered you out of moste miserable slauerie, and frely chosen you for his children.

o Moses good affection appeareth in that that he, being depriued of suche an excellent treasure, doeth not ennie them that must enioye it.

p To those that come not vnto him with loue and reuerence, but rebelle against him, Ebr. 12, 29.

q Meaning hereby all superstition and corruption of the true seruice of God.

r Thogh men wolde absolue you, yet the insensible creatures shalbe witnesses of your disobedience.

s So that his curse shal make his former blessings of none effect.

t Not w outward shew or ceremonie, but with a true cōfession of thy faules.

u *Ebr. in the latter dais.*

v To certifie them the more of the assurance of their saluacion.

x Mans negligence is partely cause that he knoweth not God.

y By so manifest proffes that none colde doute thereof.

z He sheweth the cause, why God wroght these miracles.

a Frely, & not of their desertes.

b God promiseth rewarde not for our merites, but to incourage vs, and to assure vs that our labour shal not be lost.

Iosh. 20, 8.

Manasseh.

44 ¶ So this is the lawe which Moses set before the children of Israel.

45 These are the [c] witnesses, and ỹ ordinances, and the lawes which Moses declared to the childrē of Israel after they came out of Egypt,

46 On this side Iorden, in the valey ouer against Beth-peor, in the land of Sihon King of the Amorites, which dwelt at Heshbon, whome Moses and ỹ children of Israel * smote, after they were come out of Egypt:

47 And they possessed his land, and the land of * Og King of Bashan, two Kings of the Amorites, which were on this side Iorden toward the sonne rising:

48 From Aroer, which is by the banke of the riuer Arnon, euen vnto mount Sion, which is Hermon,

49 And all ỹ plaine by Iorden Estward, euen vnto [d] the Sea, of the plaine, vnder the * springs of Pisgah.

c The articles and pointes of the couenant.

Numb. 21,24 chap. 1,4.

Numb. 21,33 chap. 3,3.

d That is the salt Sea. *Chap. 3,17.*

CHAP. V.

ỹ Moses is the meane betwene God and the people. 6 The Lawe is repeted. 23 The people are afraide at Gods voyce. 29 The Lord wisheth that the people wolde feare him. 32 They must neither decline to the right hand nor left.

1 THen Moses called all Israel, and said vnto them, Heare o Israel the ordinances and the lawes which I [''] propose to you this day, ỹ ye may learne them, and take hede to obserue thē.

2 * The Lord our God made a couenant with vs in Horeb.

3 The Lord [a] made not this couenant with our fathers, *onely*, but with vs, *euen* with vs all here aliue this day.

4 The Lord talked with you [b] face to face in the mount, out of the middes of the fire.

5 (At that time I stode betwene ỹ Lord and you, to declare vnto you ỹ worde of the Lord: for ye were afraide at the sight of the fire, & went not vp into the mount) and he said,

6 ¶ * I am the Lord thy God, which haue broght thee out of the land of Egypt, from the house of [''] bondage.

7 Thou shalt haue none [c] other gods before my face.

8 Thou shalt make thee no grauen image, *or* anie likenes *of that* ỹ is in heauen aboue, or which is in the earth beneth, or that is in the waters vnder ỹ earth.

9 Thou shalt nether bowe thy self vnto them, nor serue thē: for * I the Lord thy God am a [d] ielous God, visiting ỹ iniquitie of the fathers vpon the children, euen vnto the third and fourth *generacion* of them that hate me:

10 And shewing mercie vnto thousands of them that [e] loue me, and kepe my commandements.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord wil not holde him giltles, that taketh his Name in vaine.

12 Kepe ỹ Sabbath day, to sanctifie it, as ỹ Lord thy God hathe cōmanded thee.

13 Six daies [f] thou shalt labour, and shalt do all thy worke:

14 But the seuenth day *is* the Sabbath of the Lord thy God: thou shalt not do anie worke *therein*, thou, nor thy sonne, nor thy daughter, nor thy man seruāte, nor thy maide, nor thine oxe, nor thine asse, nether anie of thy cartel, nor the stranger that is with in thy gates: that thy man seruāt and thy maide may rest aswel as thou.

15 For, remember that thou wast a seruāt in the land of Egypt, and *that* the Lord the God broght thee out thence by a mighty hand and a stretched out arme: therefore the Lord thy God cōmanded thee to obserue the Sabbath day.

16 ¶ [g] Honour thy father & thy mother, as the Lord thy God hathe commāded thee that thy daies may be prolōged, and that it may go wel with thee vpon the land, which the Lord thy God giueth thee.

17 * Thou shalt not kil.

18 * Nether shalt thou cōmit adulterie.

19 * Nether shalt thou steale.

20 Nether shalt thou beare false witnes against thy neighbour.

21 * Nether shalt [h] thou couet thy neighbours wife, nether shalt thou desire thy neighbours house, his field, nor his man seruant, nor his maid, his oxe, nor his asse, nor ought that thy neighbour hathe.

22 ¶ These wordes the Lord spake vnto all your multitude in the mount out of the middes of the fire, the cloude & the darkenes, with a great voyce, and [i] added nomore *thereto*: and wrote them vpon two tables of stone, and deliuered them vnto me.

23 And when ye heard the voyce out of the middes of the darkenes, (for the mountaine did burne with fire,) then ye came to me, all the chief of your tribes, and your Elders:

24 And ye said, Beholde, ỹ Lord our God hath shewed vs his glorie & his greatnes, & * we haue heard his voyce out of the middes of the fire: we haue sene this day that God doeth talke with mā, and he * liueth.

25 Now therefore, why shulde we dye: for this great fire wil consume vs: if we heare the voyce of the Lord our God anie more, we shal dye.

26 For what [''] flesh *was*, there euer, that

e The first degree to kepe the commandemēts is, to loue God.

f Meaning, since God permitteth six daies to our labours, ỹ we ought willingly to dedicat the seuenth to serue him wholy.

g Not for shewe, but ỹ true obedience, and due reuerēce.

Matt. 5 21. Luk. 18, 20. Rom. 13, 9. Rom. 7, 7

h He speaketh not onely of ỹ resolute wil, but that there be no motiō or affection.

i Teaching vs by his example to be coteut w his worde, & adde nothing thereto.

Exod. 20, 2. Leu. 16, 1. psal. 96, 7.

[''] *Or, seruants.*

c God bindeth vs to serue him onely, without superstitiō and idolatrie.

Exod. 34, 7. ier. 32 18.

d That is, of his honour, not permitting it to be giuen to other,

Exod. 19, 19.

Chap. 4, 33.

[''] *Or, man.*

heard the voyce of the liuing God spea king out of the middes of the fire as we *haue*, & liued,

27 Go thou nere and heare all that the Lord our God saith: and declare thou vnto vs all that the Lord our God sayeth vnto thee * and we wil heare it, and do it.

Exod.20,19.

28 Then the Lord heard ỹ voyce of your wordes, when ye spake vnto me: and the Lord said vnto me, I haue heard ỹ voyce of the wordes of this people, which they haue spoken vnto thee: they haue wel said, all that they haue spoken.

k He requireth of vs nothing but obedience, shewing also ỹ of our selues we are vnwilling there vnto.

29 Oh [k] that there were such an heart in them to feare me, and to kepe all my commandementes alway: that it might go wel with them, and with their children for euer.

30 Go, say vnto them, Returne you into your tentes.

31 But stand thou here with me, & I wil tel thee all the commandements, and the ordinãces, and the lawes, which thou shalt teache them: that they may do thẽ in the land which I giue them to possesse it.

l Ye shal nether adde not diminishe.

32 Take hede therefore, that ye do as ỹ Lord your God hathe commãded you. [l] turne not aside on the right hand nor to the left,

m As by obedience, God giueth vs all felicitie: so of disobeying God procede all our miseries.

33 *But* walke in all the wayes which the Lord your God hath commanded you, that ye may [m] liue, and that it may go wel with you: & that ye may prolong your dayes in the land which ye shal possesse.

CHAP. VI.

1 An exhortation to feare God, and kepe his commandements, 5 Which is, to loue him with all thine heart. 7 The same must be taught to the posteritie. 16 Not to tẽpt God. 25 Righteousnes is conteined in the Lawe.

* *Or, iudgements.*

1 THese now are ỹ cõmandemẽts, ordinances, and [*] lawes, which ỹ Lord your God commaded *me* to teache *you*, that ye might do them in the land whether ye go to possesse it:

a A reuerent feare and loue of God, is the first beginning to kepe Gods cõmandements.

2 That thou mightest [a] feare the Lord thy God, and kepe all his ordinãces, and his commandements which I cõmande thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

b Which hathe abũdance of all things appertei ning to mans life.

3 Heare therefore, o Israel, and take hede to do it, that it may go wel with thee, and that ye may increase mightely [b] in the land that floweth with milke and hony, as the Lord God of thy fathers hathe promised thee.

Mat.22 37. mar.12,29. luk 10,27.

4 Heare, o Israel, The Lord our God is Lord onely,

5 And * thou shalt loue ỹ Lord thy God with all thine heart, & with all thy soule, and with all thy might.

Chap.11,18.

6 * And these wordes which I cõmande thee this day, shalbe in thine heart.

c Some read, thou shalt whet them vpon thy children, to wit, that they may printe thẽ more depely in memorie.

7 And thou shalt [c] rehearse them continually vnto thy childrẽ, and shalt talke of them when thou tariest in thine house, and as thou walkest by the way, and when thou lyest downe, and when thou risest vp:

[n] *Or, signet of remembrance.*

8 And thou shalt binde them for a signe vpon thine hand, and they shalbe [n] as frontelets betwene thine eyes.

d That when thou entrest in, thou maiest remember them.

9 Also thou shalt write them vpon the [d] postes of thyne house, and vpon thy gates.

10 And when the Lord thy God hathe broght thee into the land, which he sware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue to thee, with great and goodly cities which thou buyldedst not,

11 And houses ful of all maner of goods which thou filledst not, and wels digged which thou diggedst not, vineyardes and oliue trees which thou plãtedst not, and *when* thou hast eaten and art ful,

e Let not welthe and ease cause thee forget Gods mercies, wherby thou wast deliuered out of miserie.

12 [e] Beware left thou forget the Lord, ỹ broght thee out of the land of Egypt, from the house of bondage.

f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully.

13 Thou shalt feare ỹ Lord thy God, and serue him, & shalt [f] sweare by his Name.

14 Ye shal not walke after other gods, *after anie* of the gods of the people ỹ are round about you,

15 (For the Lord thy God is a ielous God among you:) left the wrathe of the Lord thy God be kindeled against thee, and destroy thee from the face of the earth.

g By douting of his power refusing lawful meanes, & abusing his graces.

16 ¶ Ye shal not [g] tempt the Lord your God, as ye did tempt him in Massah:

h Here he condẽneth all mans good intẽtions.

17 *But* ye shal kepe diligently ỹ cõmandements of ỹ Lord your God, and his testimonies, and his ordinances which he hathe commanded thee,

18 And thou shalt do that which is right and good in the [h] sight of the Lord: that thou maiest prosper, and that thou maiest go in, and possesse that good land which the Lord sware vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hathe said.

i God requireth not onely ỹ we serue him all our life, but also ỹ we take paine ỹ our posteritie may set forthe his glorie.

20 When [i] thy sonne shal aske thee in time to come, saying, What meane these testimonies, and ordinances, and lawes, which the Lord our God hathe cõmanded you?

21 Then thou shalt say vnto thy sonne, We were Pharaohs bondmen in Egypt: but the Lord broght vs out of Egypt with a mighty hand.

22 And ỹ Lord shewed signes and wonders great & euil vpon Egypt, vpõ Pharaoh, and vpon all his houshold, before our

re our eyes,

k Nothing ought to moue vs more to true obedience then ſ great benefites ẅ we haue receiued of God.

23 And k broght vs out from thence, to bring vs in, and to giue vs the land ẅ he ſware vnto our fathers.

24 Therefore ſ Lord hathe cõmanded vs, to do all theſe ordinances, & to feare the Lord our God, that it may go euer wel with vs, & that he may preſerue vs a liue as at this preſent.

l But because none colde fully obey the lawe, we muſt haue our recours to Christ to be iuſtified by faith.

25 Moreouer, this ſhal be our l righteouſnes before the Lord our God, if we take hede to kepe all theſe commandements, as he hathe commanded vs.

CHAP. VII.

1 The Iſraelites may make no couenant with the Genteles. 5 They muſt deſtroy the idoles. 8 The election dependeth on the free loue of God. 19 The experience of the power of God ought to confirme vs. 25 To auoide all occaſion of idolatrie.

Chap 32,3.

1 WHen the Lord thy God ſhal bring thee into the lãd whither thou goeſt to poſſeſſe it, * & ſhal roote out manie nacions before thee: ſ Hittites, and the Girgaſhites, & the Amorites, & the Canaanites, & the Perizzites, & the Hiuites, and the Iebuſites, ſeuen nacions greater and mightier then thou,

a Into thy power.

Exod 23,32. & 34,12.

2 And the Lord thy God ſhal giue thẽ a before thee, then thou ſhalt ſmite them: thou ſhalt vtterly deſtroy thẽ: thou ſhalt make no * couenant with them, nor haue compaſsion on them,

3 Nether ſhalt thou make mariages with them, nether giue thy daughter vnto his ſonne nor take his daughter vnto thy ſonne.

b Or, anie of them.

4 For b they wil cauſe thy ſonne to turne away from me, & to ſerue other gods: then wil the wrath of the Lord waxe hote againſt you and deſtroy the ſodenly.

b God wolde haue his ſeruice pure without all idolatrous ceremonies and ſuperſtitions.

Chap. 14,2. & 26,18. Exod. 19,5. 1.pet.2.9.

5 But thus ye ſhal deale with them, b Ye ſhal ouerthrowe their altars, and breake downe their pillers, and ye ſhal cut downe their groues, & burne their grauen images with fire.

6 *For thou art an holy people vnto the Lord thy God, *the Lord thy God hathe choſen thee, to be a precious people vnto him ſelfe, aboue all people that are vpon the earth.

c Frely, finding no cauſe in you more then in others ſo to do.

7 The Lord did not ſet his loue vpõ you, nor choſe you, becauſe ye were mo in nõber then anie people: for ye were the feweſt of all people:

8 But becauſe ſ Lord c loued you, & becauſe he wolde kepe the othe which he had ſworne vnto your fathers, ſ Lord hathe broght you out by a mighty hãd and deliuered you out of ſ houſe of bõdage from the hand of Pharaoh King of Egypt,

9 That thou maieſt knowe, d that the Lord thy God, he is God, the faithful God ẅ kepeth couenãt and mercie vnto them that loue him and kepe his commandements, *euen* to a thouſand generacions,

d And ſo put differẽce betwene him & idoles.

10 And rewardeth e them to their face that hate him, to bring them to deſtruction: he wil not deferre to rewarde him that hateth him, to his face.

e Meaning, manifeſtly, or in this life.

11 Kepe thou therefore the commandements, and the ordinances, and ſ lawes, which I commande thee this day to do them.

12 ¶ For if ye hearken vnto theſe lawes, and obſerue and do them, then ſ Lord thy God ſhal kepe with thee ſ couenãt, & the f mercy which he ſware vnto thy fathers.

f This couenãt is grounded vpon his fre grace: therefore in recompenſing their obedience he hathe reſpect to his mercie & not to their merites.

13 And he wil loue thee, and bleſſe thee, & multiplie thee: he wil alſo bleſſe the frute of thy wombe, and the frute of thy land: thy corne and thy wine, and thine oyle & the increaſe of thy kine, and the flockes of thy ſhepe in the land, which he ſware vnto thy fathers to giue thee.

Exod.23,26.

14 Thou ſhalt be bleſſed aboue all people: * there ſhalbe nether male nor female baren among you, nor among your cattel.

15 Moreouer, ſ Lord wil take away from thee all infirmities, and wil put none of the euil diſeaſes of * Egypt (which thou knoweſt) vpon thee, but wil ſend them vpon all that hate thee.

Exod.9.14.

16 Thou ſhalt therefore cõſume all people which the Lord thy God ſhal giue thee: g thine eie ſhal not ſpare them, nether ſhalt thou ſerue their gods, for that ſhalbe thy * deſtruction.

g We ought not to be merciful where God cõmandeth ſeueritie.

Exod.23,33.

17 If thou ſay in thine heart, Theſe nacions are mo then I, how can I caſt thẽ out?

18 Thou ſhalt not feare them, *but* remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

19 The great h tẽtaciõs which thine eyes ſawe, and ſ ſignes and wonders, and the mightie hãd & ſtretched out arme, whereby ſ Lord thy God broght thee out: ſo ſhal the Lord thy God do vnto all ſ people, whoſe face thou feareſt.

h Or, plagues, or trials, as Chap.29,3. exod.15,25. & 16,4.

20 *Moreouer, ſ Lord thy God wil ſend h hornettes among them vntil they that are left, and hide them ſelues frõ thee, be deſtroied.

Exod.23,28. Ioſh.24,12.

21 Thou ſhalt not feare them: for the Lord thy God *is* among you, a God mighty & dreadful.

h There is not ſo ſmale a creature, ẅ I wil not arme to fight on thy ſide againſt them.

22 And the Lord thy God wil roote out theſe naciõs before thee by litle ad litle: thou maiſt not conſume thẽ at once, leſt ſ i beaſtes of ſ field increaſe vpõ thee.

i So that it is your comoditie ſ God accompliſh not his promes ſo ſone as you wolde wiſh.

23 But ſ Lord thy God ſhal giue them

before thee, and shal destroy them with a migh ty destruction, vntil they be broght to noght.

24 And he shal deliuer their Kings into thine hand, and thou shalt destroy their name from vnder heauen: there shal no man be able to stand before thee, vntil thou hast destroied them.

Iosh. 7, 1. 2. mac. 12, 40.

25 The graue images of their gods shal ye burne with fire, *and* * couet not the siluer and golde, *that is* on them, nor take it vnto thee, lest thou [k] be snared therewith: for it is an abomination *before* ȳ Lord thy God.

k And be intised to idolatrie

Leui. 27, 21. numb. 21, 3.

26 Bring not therefore abomination into thine house, lest thou be accursed like it, *but* vtterly abhorre it, and counte it moste abominable: for it is * accursed.

CHAP. VIII.

God humbleth the Israelites to trie what they haue in their heart. 5 God chastiseth them as his children. 14 The heart ought not to be proude for Gods benefites. 19 The forgetfulnes of Gods benefites causeth destruction.

1 YE shal kepe all the commandemēts which I commande thee this day, for [a] to do them: that ye may liue, & be multiplied, and go in, and possesse the land which the Lord sware vnto your fathers.

a Shewing that it is not ynough to heare the worde, except we expresse it by example of life.

2 And thou shalt remember all the way which the Lord thy God led thee this fourty yere in the wildernes, for to humble thee and to [b] proue thee, to knowe what was in thine heart, whether thou woldest kepe his commandemēts or no.

b Which is declared in afflictions, either by pacience, or by grudging against Gods visitation.

3 Therefore he humbled thee, and made thee hūgry, & fed thee with MAN, which thou kneweste not, nether did thy fathers knowe it, that he might teache thee that man liueth not by [c] bread onely, but by euerie *worde* that proceadeth out of ȳ mouth of the Lord, doeth a man liue.

c Man liueth not by meat, but by the power of God, which giueth it strength to nourish vs.

4 Thy rayment waxed not olde vpon thee, nether did thy fote [d] swel those fourtie yeres.

d As they that go bare foted.

5 Knowe therefore in thine heart, that as a mā nourtereth his sonne, so the Lord thy God [e] nourtereth thee.

e So ȳ his afflictions are signes of his fatherly loue towarde vs.

6 Therefore shalt thou kepe the commandements of the Lord thy God, that thou maiest walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good land, a land in the which are riuers of water and fountaines, & * depthes that spring out of valeis and mountaines:

*Or meres.

8 A land of wheat and barley, and of vineyardes, and figtrees, & pomgranates: a land of oyle oliue and honey:

9 A land wherein thou shalt eat bread without scarcetie, nether shalt thou lacke anie thing therein: a land [f] whose stones *are* yron, & out of whose mountains thou shalt digge brasse.

f Where there are mines of metal.

10 And when thou hast eaten and filled thy self, thou shalt [g] blesse the Lord thy God for the good land, which he hath giuen thee.

g For to receiue Gods benefites, & not to be thankful, is to contemne God in them.

11 Beware that thou forget not ȳ Lord thy God, not keping his cōmandemēts, and his lawes, and his ordinances, which I commande thee this day:

12 Lest *when* thou hast eaten and filled thy selfe, & hast buylt goodly houses & dwelt *therein*,

13 And thy beastes, and thy shepe are increased, and thy siluer and golde is multiplied, & all that thou hast is encreased,

14 Then thine heart [h] be lifted vp and thou forget the Lord thy God, which broght thee out of the land of Egypt, from the house of bondage,

h By attributing Gods benefites to thine owne wisdome & labour, or to good fortune.

15 Who was thy guide in the great and terrible wildernes (*wherein were* firy serpents, and scorpions, and drought, where *was* no water, * who broght for the water for thee, out of the rocke of flinte:

Numb. 20, 11.

16 Who fed thee in the wildernes with * MAN, which thy fathers knewe not,) to humble thee, and to proue thee, that he might do thee good at thy latter end.

Exod. 16, 15.

17 *Beware* lest thou say in thine heart, My power, and the strength of mine owne hand hathe prepared me this abundance.

18 But remember the Lord thy God: for it is he which [i] giueth thee power to get substance to establish his couenant which he sware vnto thy fathers, as *appeareth* this day.

i If things cōcerning this life procede onely of Gods mercie: muche more spiritual gifts & life eternal asting.

19 And if thou forget the Lord thy God, and walke after other gods, & serue them, and worship them, I [k] testifie vnto you this day that ye shal surely perish.

k Or, take to witnes the heauen & ȳ earth, as Chap. 4, 26.

20 As the nacions which the Lord destroyeth before you, so ye shal perish, because ye wolde not be obedient vnto the voyce of the Lord your God.

CHAP. IX.

God doeth them not good for their owne righteousnes, but for his owne sake. 7 Moses putteth them in remēbrance of their sinnes. 17 The two tables are broken. 26 Moses prayeth for the people.

HEare o Israel, Thou shalt passe ouer Iorden [a] this day, to go in & [t]o possesse nacions greater & mightier then

a Meaning shortely.

then thy selfe, & cities great & walled vp to heauen,

2 A people great and tall, *euen* ỹ children of the Anakims, whome ỹ knowest, and *of whome* thou hast [b] heard *say*, Who can stand before the children of Anak?

3 Vnderstand therefore that this day the Lord thy God is he which [c] goeth ouer before thee *as* a consuming fire: he shal destroy them, and he shal bring them downe before thy face: so thou shalt cast them out and destroy them soddenly, as the Lord hathe said vnto thee.

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my [d] righteousnes the Lord hathe broght me in, to possesse this land: but for ỹ wickednes of these nacions the Lord hathe cast them out before thee.

5 *For* thou entrest not to inherit their land for thy righteousnes, or for thy vpright heart, but for the wickednes of those nations, the Lord thy God doeth cast them out before thee, and that he might perfourme the worde ỹ the Lord thy God sware vnto thy fathers, Abraham, Izhak, and Iaakob.

6 Vnderstand therefore, that the Lord thy God giueth thee not this good land to possesse it for thy righteousnes: for thou art a [e] stifnecked people.

7 ¶ Remember, & forget not, how ỹ prouokedst the Lord thy God to angre in the wildernes: [f] since ỹ day that thou didest depart out of the land of Egypt, vntil ye came vnto this place ye haue rebelled against the Lord.

8 Also in Horeb ye prouoked the Lord to angre so that ỹ Lord was wroth with you, *euen* to destroy you:

9 When I was gone vp in to the mount, to receiue the tables of stone, ỹ tables, *I say*, of the couenant, which the Lord made with you: and * I abode in ỹ mout forty dayes and fortie nightes, & I neither ate bread nor yet dranke water:

10 *Then the Lord deliuered me two tables of stone, written with the [g] finger of God, and in them *was conteined* according to all the wordes which the Lord had said vnto you in the mounte out of the middes of the fire, in the day of the assemblie.

11 And when the fortie dayes and fortie nightes were ended, the Lord gaue me the two tables of stone, the tables, *I say*, of the couenant.

12 And the Lord said vnto me, * Arise, get thee downe quickely from hence: for thy people which thou hast broght out of Egypt, haue [h] corrupt *their wayes*: thei are sone turned out of the way, ỹ I commanded them: thei haue made them a molten image.

13 Furthermore, the Lord spake vnto me, saying, I haue sene this people, and beholde, it is a stifnecked people.

14 [i] Let me alone, that I may destroye them, and put out their name from vnder heauen, and I wil make of thee a mightie nacion, and greater thē thei be.

15 So I returned, and came downe from the Mount (& the mount burnt with fire) and the two Tables of the couenant *were* in my two hands)

16 Then I loked, & beholde, ye had sinned against the Lord your God: *for* ye had made you a molten calf, *and* had turned quickely out of the [k] way which the Lord had commanded you.

17 Therefore I toke the two Tables, & cast them out of my two hads, and brake them before your eies.

18 And I fel downe before the Lord, fortie daies, and fortie nights, as before: I nether ate bread nor dranke water, because of all your sinnes, which ye had committed, in doing wickedly in the sight of the Lord, in that ye prouoked him vnto wrath.

19 (For I was afraied of the wrath and indignacion, wherewith ỹ Lord was moued against you, *euen* to destroye you) yet the Lord heard me at that time also.

20 Likewise the Lord was verie angry with Aaron, *euen* to [l] destroye him: but at that time I praied also for Aaron.

21 And I toke your sinne, *I meane* the calfe which ye had made, and burnt him with fire and stamped him and grounde him smale, euen vnto verie dust: and I cast the dust thereof into the riuer, that descended out of the [m] Mount.

22 Also * in Taberah, and in *Massah, *& in Kibroth-hattaauah ye prouoked the Lord to angre.

23 Likewise when ỹ Lord sent you from Kadesh-barnea, saying, Go vp, and possesse the land which I haue giuen you, then ye [n] rebelled against the commandement of the Lord your God, and beleued him not, nor hearkened vnto his voyce.

24 Ye haue bene rebellious vnto ỹ Lord, since the daie that I knewe you.

25 Then I fel downe before the Lord [o] fortie daies and fortie nights, as I fel downe *before*, because the Lord had said, that he wolde destroye you.

26 And I praied vnto the Lord, and said, O Lord God, destroye not thy people & thine inheritāce, which thou hast redemed through thy greatnes whome ỹ hast broght out of Egypt by a mightie hand.

27 ¶ Remember thy seruants Abraham, Izhak, and Iaakob: loke not to the stubburnes of this people, nor to their wickednes, nor to their sinne,

28 Lest ỹ countrey, whence thou brogh-

b By the report of the spies, Nombr. 13, 29.

c To guide thee & gouerne thee.

d Man of him selfe can deserue nothing but Gods angres, & if God spare anie it commeth of his great mercie.

e Like stubberne oxen will not endure their maisters yoke.

f He proueth by the length of time, ỹ their rebellion was moste great, & intolerable.

Exo. 24, 18. & 34, 28.

Exod. 31, 18.

g That is miraculously, & not by ỹ hand of men.

Exod 32, 7.

h So sone as mā declineth from ỹ obedience of God, his waies are corrupt.

i Signifying ỹ praiers of the faithful are a barre to staie Gods anger, ỹ he consume not all.

k That is, frō the Lawe: wherein he declareth what is ỹ cause of our perdition.

l Whereby he sheweth what danger thei are in, ỹ haue autoritie, & resist not wickednes.

m Horeb, or Sinai. *Numb. 11, 1. Exod. 17, 7. Numb. 11, 34.*

n At the returne of the spies.

o Whereby is signified that God requireth earnest cōtinuance in praier.

p The Godlie in their praiers groude on Gods promes & confesse their sinnes.

Nom. 14, 16. test them, say, * Because the Lord was not able to bring them into the land ẅ he promised them, or because he hated them, he caried them out, to slaye them in the wildernes.

29 Yet they are thy people, and thine inheritance, which thou broghtest out by thy mightie power, and by thy stretched out arme.

CHAP. X.

1 The seconde tables put in the Arke, 8 The tribe of Leui is dedicate to the seruice of the Tabernacle. 12 VVhat the Lord requireth of his. 16 The circumcision of the heart. 17 God regardeth not the persone. 21 The Lord is the praise of Israel.

Exod. 34, 1. 1 IN the same time the Lord said vnto me, * Hewe thee two Tables of stone lyke vnto the first, and come vp vnto me into the Mount, and make thee an Ark e of wood,

2 And I wil write vpon the Tables the wordes that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

a Which wood is of long continuance. 3 And I made an Arke of [a] shittim wood, and hewed two Tables of stone like vnto the first, and went vp into the Mountaine, and the two Tables in mine hand.

4 Then he wrote vpon the Tables according to the first writing (the ten cõmandements, which ẏ Lord spake vnto you in the Mount out of the middes of the fire, in the daye of the [b] assemblie) and the Lord gaue them vnto me.

b When you were assembled to receiue the Lawe. 5 And I departed, and came downe from the Mount, & put the Tables in ẏ Arke which I had made: and there thei be, as the Lord commanded me.

c This mountaine was also called Hor, Nomb. 20, 28. 6 ¶ And ẏ children of Israel toke their iourney from Beeroth of the children of Iaakã to [c] Mosera, where Aaron dyed, & was buryed, and Eleazar his sonne became Priest in his steade.

7 ¶ From thence thei departed vnto Gudgodah, and from Gudgodah to Iotbath a land of running waters.

8 ¶ The same time the Lord separated the tribe of Leui to beare the Arke of the couenant of the Lord, *and* to stand before the Lord, to [d] minister vnto him, and to blesse in his name vnto this day.

d That is, to offer sacrifices & so declare ẏ Lawe to ẏ people. 9 Wherefore Leui hathe no parte nor inheritance with his brethren: *for* the Lord is his [e] inheritance, as the Lord thy God hathe promised him.

e So God turned ẏ curse of Iaakob, Gen. 49, 7, vnto blessing. 10 And I taried in the Mount, as at the first time, fortie daies and fortie nights, and ẏ Lord heard me at that time also, *and* the Lord wolde not destroye thee.

11 But the Lord said vnto me, Arise, go forthe in ẏ iourney before the people, that they may go in and possesse ẏ land, which I sware vnto their fathers to giue vnto them.

f For all our sinnes & transgressions God requireth nothing but to turne to him & obey him. 12 ¶ And now, Israel, what doeth the Lord thy God [f] require of thee, but to feare the Lord thy God, to walke in all his waies, and to loue him, and to serue the Lord thy God with all thine heart, and with all thy soule?

13 That thou kepe the commandemẽts of the Lord, and his ordinances, which I commande thee this day, for thy welth?

14 Beholde, heauen, and the heauen of heauens *is* the Lords thy God, and the earth, with all that therein is.

g Although he was Lord of heauen & earth, yet wolde he chuse none but you. 15 [g] Notwithstanding, the Lord set his delite in thy fathers to loue thẽ, and dyd chose their sede after them, *euen* you aboue all people, as *appeareth* this day.

h Cut of all your euil affectiõs, Iere. 4, 4. 16 [h] Circumcise therefore the foreskin of your heart, and harden your necks no more.

17 For the Lord your God is God of Gods, and Lord of Lords, a great God, mightie, & terrible, which accepteth no *persones nor taketh reward:

2. Chro. 19, 7. Iob. 34, 19. rom. 2, 11. 18 Who doeth right vnto the fatherles and widowe, and loueth the stranger, giuing him fode and rayment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

Chap. 6, 13. mat. 4, 10. 20 *Thou shalt feare the Lord thy God: thou shalt serue him, and ẏ shalt cleaue vnto him, and [i] shal sweare by his Name.

i Read Chap. 6, 13. 21 He is thy praise, and he is thy God, that hathe done for thee these great and terrible thigs, which thine eies haue sene.

Gen. 46, 27. exod. 1, 5. Gen. 15, 5. 22 Thy fathers went downe into Egypt *with seuentie persones, & now ẏ Lord thy God hathe made thee, as the *starres of the heauen in multitude.

CHAP. XI.

1 An exhortacion to loue God, and kepe his Lawe. 10 The praises of Canaan. 18 To meditate continually the worde of God. 19 To teache it vnto the children. 26 Blessing, and cursing.

1 THerefore thou shalt loue the Lord thy God, and shalt kepe that, which he commandeth to be kept: that is, his ordinances, and his Lawes, and his commandements alwaie.

a Ye, which haue seene Gods graces ẅ your eies, oght rather to be moued, them your children, ẅ haue onely heard of them. 2 And [a] consider this day (*for I speake not* to your children, which haue nether knowne nor sene) the chastisement of ẏ Lord your God, his greatnes, his mightie hand, and his stretched out arme,

3 And his signes, and his actes, which he did

did in the middes of Egypt vnto Pharaoh the King of Egypt and vnto all his land:

4 And what he did vnto the hoste of the Egyptians, vnto their horses and to their charets, when he caused ỹ waters of ỹ red Sea to ouerflowe them, as thei pursued after you, and the Lord destroyed them vnto this day:

b Aswel cõcerning his benefites, as his corrections.

5 And b what he did vnto you in the wildernes, vntil ye came vnto this place:

6 And what he did vnto Dathan and Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed them with their housholdes and their tẽts, and all their substance that "thei had in the middes of all Israel.

"Ebr. was at their fete.

7 For your eies haue sene all the great actes of the Lord which he did.

c Because ye haue felt both his chastisemẽts and his benefites.

8 Therefore shal ye kepe c all the commandements, which I commande you this day, that ye may be strong, and go in and possesse ỹ land whether ye go to possesse it:

9 Also that ye may prolong *your* daies in the land, which the Lord sware vnto your fathers to giue vnto them and to their sede, *euen* a land that floweth with milke and honie.

10 ¶For the land whether thou goest to possesse it, is not as the land of Egypt, from whence ye came, where thou sowedst thy sede, and wateredst it with "thy d fete as a garden of herbes:

"Or, labour.

d As by makig gutters for the water to come out of ỹ riuer Nilus to water the land.

11 But the land whether ye go to possesse it, *is* a land of mountaines and valleis, & drinketh water of the raine of heauen.

12 This land doeth the Lord thy God care for: the eies of the Lord thy God *are* alwaies vpon it, from the beginning of the yere, euen vnto the end of the yere.

13 ¶If ye shal hearken therefore vnto my commandements, which I commande you this day, that ye loue the Lord your God & serue him with all your heart, and with all your soule,

e In the fede time, & toward harueft.

14 I also wil giue raine vnto your land in due time, e the first raine and ỹ latter, that ỹ maiest gather in thy wheat, and thy wine, and thine oyle.

15 Also I will send grasse in thy fields for thy cattel, that thou maiest eat, and haue ynough.

f By diuising to your selues foolish deuocions according to your owne fantasies.

16 *But* beware lest your heart f deceaue you, and lest ye turne aside, and serue other gods, and worship them,

17 And *so* the angre of ỹ Lord be kindled against you, and he shut vp the heauen, that there be no raine, and that your land yelde not her frute, & ye perish quickely from the good lãd, which the Lord giueth you.

18 ¶Therefore shal ye lay vp these my wordes in your heart & in your soule, & *binde them for a signe vpon your hãd, ỹ they maie be as a frontelet betwene your eyes, *Chap. 6, 6.*

19 And ye shal *teache them your children, speaking of them, when thou sittest in thine house, and when thou walkest by the waie, and when thou liest downe, and when thou risest vp. *Chap. 4, 10. & 6, 6.*

20 And thou shalt write them vpon the postes of thine house, & vpon thy gates,

21 That your dayes maie be multiplied, & the dayes of your children, in the land ẅ the Lord sware vnto your fathers to giue them, as long as g the heauens are aboue the earth.

g As long as the heauẽs endure.

22 ¶For if ye kepe diligently all these commandements, which I commande you to do: *that is*, to loue the Lord your God to walke in all his waies, & to cleaue vnto him.

23 Then wil the Lord cast out all these nacions before you, and ye shal possesse great nacions and mightier then you.

24 *All the places whereon the soles of h your fete shal treade, shalbe yours: your coast shal be from ỹ wildernes and from Lebanon, and from the riuer, *euen* the riuer Perath, vnto the vttermost i Sea. *Iosh. 1, 3.*

h This was accomplished in Dauids & Salomons time.

i Called mediterraneum.

25 No man shal stand against you: *for the* Lord your God shal cast the feare and dread of you vpon all the land that ye shal tread vpon, as he hathe said vnto you.

26 ¶Beholde, I set before you this day a blessing and a curse.

27 *The blessing, if ye obey the commandements of the Lord your God ẅ I commande you this day. *Chap. 28, 2. & 30, 1.*

28 And the curse, if ye wil not obey the commandements of the Lord your God, but turne out of the way, which I commande you this day, to go after other gods, which ye haue not k knowen.

k He reproueth ỹ malice of mẽ ẅ leaue that ẅ is certeine, to follow that ẅ is vncerteine.

29 ¶When the Lord thy God therefore hathe broght thee into the land, whether thou goest to possesse it, then thou shalt put the *blessing vpon mount Gerizim, and the curse vpon mount Ebal. *Chap. 27, 13. Iosh. 8, 33.*

30 Are they not beyonde Iorden on that parte, l where the sunne goeth downe in the land of the Canaanites, which dwel in the plaine ouer against Gilgal, beside the "groue of Moreh.

l Meaning in Samaria.

"Or, plaine.

31 For ye shal passe ouer Iorden, to go in to possesse the land, which the Lord your God giueth you, and ye shal possesse it, & dwel therein.

32 Take hede therefore that ye *do all the commandements and the lawes, *Chap. 5, 32.*

whith I set before you this day.

CHAP. XII.

2 To destroy the idolatrous places. 5, 8 To serue God where he commandeth and as he commandeth, and not as men fantasie. 19 The Leuites must be nourished. 31 Idolaters burnt their children to their gods. 32 To adde not hing to Gods worde.

1 THese are the ordinances & the lawes, which ye shal obserue and do in the land (which the Lord God [a] of thy fathers giueth thee to possesse it) as log as ye liue vpon the earth.

2 *Ye shal vtterly destroy all the places wherein the nacions which ye shal possesse, serued their gods vpon the hie mountains & vpon the hilles, and vnder euerie grene tre.

3 *Also ye shal ouerthrowe their altars, & breake downe their pillers, & burne their [b] groues with fire: & ye shal hewe downe the grauen images of their gods, & abolish their names out of that place.

4 Ye shal [c] not so do vnto the Lord your God,

5 But ye shal seke the place which the Lord your God shal *chose out of all your tribes, to put his Name there, & there to dwel, and thether thou shalt come,

6 And ye shal bring thether your burnt offrings, and your sacrifices, & your tithes, & the [d] offring of your hands, & your vowes, & your fre offrings & ỹ first borne of your kine & of your shepe.

7 And there ye shal eat [e] before ỹ Lord your God, and ye shal reioyce in all that ye put your hand vnto, *both* ye, & your housholdes, because the Lord thy God hathe blessed thee.

8 Ye shal not do after all these things ỹ we do [f] here this day: *that is*, euerie man whatsoeuer semeth him good in his owne eyes.

9 For ye are not yet come to rest, & to the inheritance ẅ the Lord thy God giueth thee.

10 But when ye go ouer Iorden, & dwel in the land, which the Lord your God hathe giuen you to inherit, & *when* he hathe giuen you [g] rest from all your enemies rounde about, & ye dwel in safetie,

11 When there shalbe a place which ỹ Lord your God shal chose, to cause his Name to dwell there, thether shal ye brig all that I cõmande you: your burnt offrings, & your sacrifices, your tithes, and the offring of your hands, and all your [h] special vowes which ye vow vnto the Lord:

12 And ye shal reioyce before the Lord your God, ye & your sonnes & your daughters, & your seruants, and your maidens, and the Leuite that is within your gates: *for he hathe no parte nor inheritance with you.

13 Take hede that thou offer not thy burnt offrings in euerie place that thou seest:

14 But in the place which the Lord shal [h] chose in one of thy tribes, there thou shalt offer thy burnt offrings, and there thou shalt do all that I commande thee.

15 Notwithstanding thou maist kil and eat flesh in all thy gates, whatsoeuer thine heart desireth, according to the [i] blessing of the Lord thy God which he hathe giuen thee: *bothe* the vncleane and the cleane may eat thereof, [k] as of the roe bucke, & of the hart.

16 Onely ye shal not eat the blood, *but* powre it vpon the earth as water.

17 ¶ Thou maiest not eat within thy gates the [l] tithe of thy corne, nor of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy shepe, nether anie of thy vowes which thou vowest, nor thy fre offrings, nor the offring of thine hands,

18 But thou shalt eat it before the Lord thy God, in the place which the Lord thy God shal chose, thou, and thy sonne, and thy daughter, and thy seruant, and thy maid, and the Leuite, that is within thy gates: and thou shalt reioyce before ỹ Lord thy God, in all that thou putteste thine hand to.

19 *Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth.

20 ¶ When the Lord thy God shal enlarge thy border, *as he hathe promised thee, and thou shalt say, I wil eat flesh, (because thine heart lõgeth to eat flesh) thou maist eat flesh, what soeuer thine heart desireth.

21 If the place which the Lord thy God hathe chosen to put his Name there, be far frõ thee, then thou shalt kil of thy bullockes, and of thy shepe which the Lord hathe giuen thee, as I haue commanded thee, & thou shalt eat in thy gates, whatsoeuer thine heart desireth.

22 Euen as the roe bucke and the hart is eaten, so thou shalt eat them: *both* the vncleane & the cleane shal eat of them alike.

23 Onely be [m] sure that thou eat not the blood: for the blood [m] is the life, and thou maist not eat the life with the flesh.

24 *Therefore* thou shalt not eat it, *but* powre it vpon the earth as water.

25 Thou shalt not eat it, that it may go wel with thee, and with thy children after thee, when thou shalt do that which *is right*

a Whereby they are admonished to seke none other God. *Chap. 7, 5.*

Iudg. 2, 2.

b Wherein they sacrificed to their idoles.

c Ye shal not serue ỹ Lord ẅ superstitions. *1. Kin. 8, 29. 2 chro. 6, 5. & 7, 12.*

d Meaning the first frutes.

e Where his Arke shalbe.

f Not ỹ they sacrificed after their fantasies, but ỹ God wolde be serued more purely in the land of Canaan.

g It had not bene ynough to conquer, except God had maintained them in rest vnder his protection.

h *Or, that ẅ ye chose out for your vowes*

Chap. 10, 9.

h As was declared euer by the placing of the Arke, as in Shiloh 245 yeres, or as some write, more them 300 yeres, & in other places til the temple was buylt

i As God hathe giuen thee power & abilitie.

k Eueric one might eat at home aswel the beast appointed for sacrifice as the other.

l Meanig what soeuer was offred to ỹ Lord, might not be eaten, but where he had appointed.

Eccles. 7, 32.

Gen. 28, 14. chap. 19, 9.

Ebr. be strõg or constant.

m Because ỹ life of beasts is in their blood.

is right in the sight of the Lord:

26 But thine [n] holy things, which thou hast, and thy vowes, thou shalt take vp, and come vnto the place which ỹ Lord shal chose.

27 And thou shalt make thy burnt offrings of the flesh, and of the blood vpon the altar of the Lord thy God, and the blood of thine offrings shal be powred vpon the altar of the Lord thy God, & thou shalt eat the flesh.

28 ¶ Take hede, and heare all these wordes which I command thee, ỹ it may go [o] well with thee and [w] thy children after the for euer, when thou doest that which is good & right in the sight of the Lord thy God.

29 ¶ When the Lord thy God shal destroy the nacions before thee, whether thou goest to possesse them, & thou shalt possesse them and dwell in their land,

30 Beware, lest thou be taken in [p] a snare after them, after that they be destroyed before thee, & lest thou aske after their gods, saying, How did these nacions serue their gods, that I may do so likewise?

31 Thou shalt not do so vnto the Lord thy God: for all abomination, which ỹ Lord hateth, haue they done vnto their gods: for they haue [q] burned bothe their sonnes and their daughters with fire to their gods.

32 *Therefore* whatsoeuer I commãde you, take hede you do it: *thou shalt put nothig thereto, nor take oght there from.

CHAP. XIII.

5 The inticers to idolatrie must be slaine, seme they neuer so holy. 6 So nere of kinred or friẽdship. 12 Or great in multitude or power.

1 IF there arise among you a prophet or a dreamer of [a] dreames, (& giue thee a signe or wondre,

2 And the signe and the wondre, which he hathe tolde thee, come to passe) saying, [b] Let vs go after other gods, which thou hast not knowen, and let vs serue them,

3 Thou shalt not hearken vnto the wordes of the prophet, or vnto that dreamer of dreames: for the Lord your God [c] proueth you, to knowe whether ye loue the Lord your God with all your heart, and with al your soule.

4 Ye shal walke after the Lord your God & feare him, and shal kepe his cõmandements, and hearken vnto his voyce, and ye shal serue him, & cleaue vnto him.

5 But that prophet, or that dreamer of dreames he shal [d] be slaine, because he hathe spoken to turne you away from the Lord your God (& broght you out of ỹ land of Egypt, and deliuered you out of the house of bondage) to thrust thee out of the way, wherein the Lord thy God commanded thee to walke: so shalt thou take the euil away forthe of the middes of thee.

6 ¶ If [e] thy brother, ỹ sonne of thy mother, or thine owne sõne, or thy daughter, or the wife, *that lieth* in thy bosome, or thy frende, which is as thine owne [f] soule, entice thee secretly, saying, Let vs go and serue other gods, which thou hast not knowen, thou, *Isay*, nor thy fathers)

7 *Anie* of the gods of the people which are rownde about you, nere vnto thee or far off from thee, from the one end of the earth vnto the other:

8 Thou shalt not consent vnto him, nor heare him, nether shal thine eye pitie him, nor shewe mercie, nor kepe him secret:

9 But thou shalt euen kil him: [g] thine hãd shalbe first vpon him to put him to death, & then the hands of all ỹ people.

10 And thou shalt stone him with stones, that he dye (becausse he hathe gone about to thrust thee away from ỹ Lord thy God, which broght thee out of the land of Egypt from the house of bondage)

11 That *all Israel may heare & feare, & do no more anie suche wickednes as this among you.

12 ¶ If thou shalt heare say (concerning anie of thy cities which the Lord thy God hathe giuen thee to dwel in)

13 " Wicked men are gone out from among you, & haue drawen away the inhabitants of their citie, saying, Let vs go & serue other gods, which ye haue not knowen,

14 Then [h] thou shalt seke, & make search & enquire diligently: and if *it be* true, & the thing certeine, that suche abomination is wroght among you,

15 Thou shalt euen slaye the inhabitãts of that citie with the edge of the sworde: destroy it vtterly, all that is therein, & the cattel thereof with the edge of the sworde.

16 And [i] thou shalt gather all the spoile of it into the middes of the strete thereof, & burne w fire the citie & all the spoile thereof euerie whit, vnto ỹ Lord thy God: and it shalbe an heape for euer: it shal not be buylt againe.

17 And there shal cleaue nothing of the [k] damned thing to thine hand, that the Lord maie turne from the fearcenes of his wrath, & shewe thee mercie, and haue compassion on thee and multiplie thee, as he hathe sworne vnto thy fathers.

18 *When thou shalt obey the voyce of

[n] That which thou wilt offer in sacrifice.

[o] God by promes bindeth him selfe to do good to them ỹ obey his worde.

[p] By following their superstitions & idolatries, & thinking to serue me thereby.

[q] Thei thoght nothing to deare to offer to their idoles.

Chap. 4, 2. iosh. 1, 7. prou. 30, 6. reu. 22, 18.

[a] Which saith, ỹ he hathe things reueiled vnto him in dreames.

[b] He sheweth whereunto the false prophets tend.

[c] God ordeineth all these things that his may be knowen.

[d] Being cõuict by testimonies & condemned by the iudge.

[e] All natural affections must giue place to Gods honour.

[f] Whome thou louest as thy life.

[g] As ỹ witnes is charged, Chap. 17, 7.

Chap. 17, 13.

" *Ebr. children of Belial.*

[h] Which art appointed to se fautes punished

[i] Signifying ỹ no idolatrie is so execrable, nor more grieuously to be punished, then of them w once professed God.

[k] Of ỹ spoyle of ỹ idolatrous & curssed citie. Read Cha. 7, 26.

the Lord thy God, and kepe all his cõmandements which I commande thee this day, that ỹ do that which is right in the eies of the Lord thy God.

CHAP. XIIII.

1 *The maners of the Gentiles in marking themselues for ỹ dead, may not be followed. 4 What meates are cleane to be eaten, and what not. 29 The tithes for ỹ Leuite, stranger, fatherles, and widowe.*

1 YE are the children of the Lord your God. * Ye shal not cut your selues, nor make you *anie* baldnes betwene your eies for the dead.

Leuit.19, 28.

2 *For thou art an holy people vnto the Lord thy God, & the Lord hathe chosen thee to be a [a] precious people vnto him selfe, aboue all the people that are vpon the earth.

Chap. 7, 6. & 26, 18.

a Therefore ỹ oghtest not to followe ỹ superstitions of the Gentils.

3 ¶ Thou shalt eat no maner of abominacion.

4 [b] These are the beasts, which ye shal eat, the bese, the shepe, and the goat,

b This ceremonial Lawe instructed ỹ Iewes to seke a spiritual pureues, euen in their meat & drinke.

5 The hart, & the roe bucke, and ỹ bugle, and the wilde goat, & the vnicorne, & the wilde oxe, and the chamois.

6 And euerie beast that parteth ỹ hoofe, and cleaueth the clift into two clawes, and *is* of ỹ beasts that cheweth ỹ cud, that shal ye eat.

7 But these ye shal not eat, of them that chewe the cud, and of them that deuide & cleaue ỹ hoofe *onely*: the camel, nor ỹ hare, nor the cony: for they chewe the cud, but deuide not the hoofe: *therefore* they shalbe vncleane vnto you:

8 Also the swine, because he deuideth ỹ hoofe, and cheweth not the cud, shalbe vncleane vnto you: ye shal not eat of their flesh, nor touche their dead carkeises.

Leui.11, 21.

9 ¶ *These ye shal eat, of all that are in the waters: all that haue finnes and scales shal ye eat.

10 And whatsoeuer hathe no finnes nor scales, ye shal not eat: it shalbe vncleane vnto you.

11 ¶ Of all cleane birdes ye shal eat:

12 But these are thei, whereof ye shal not eat: the egle, nor the goshawke, nor the osprey,

13 Nor the glead nor the kite, nor the vulture, after their kinde,

14 Nor all kinde of rauens,

15 Nor the ostriche, nor the nighterowe, nor the [ll] semeaw, nor the hawke after her kinde,

[ll] Or, cuckowe.

16 Nether the lytle owle, nor the great owle, nor the redshanke,

17 Nor the pellicane, nor the swanne, nor the cormorant:

18 The storcke also and the heron in his kinde, nor the lapwing, nor *the backe.

Leuit.11, 21.

19 And euerie creping thing that flieth, shalbe vncleane vnto you: it shal not be eaten.

20 *But* of all cleane foules ye may eat.

21 Ye shal eat of nothing that [c] dyeth alone, but thou shalt giue it vnto the [d] stranger that is within thy gates, that he may eat it: or thou maiest sel it vnto a stranger: for thou art an holy people vnto the Lord thy God. Thou shalt not *seeth a kid in his mothers milke.

c Because their blood was not shed, but remaineth in them.

d Which is not of thy religion.

Exod.23, 19. and 34, 26.

22 Thou shalt [e] giue the tithe of all the increasse of thy sede, that commeth forthe of thy field yere by yere.

e The tithes were ordeined for the maintenance of ỹ Leuites, ẅ had none inheritance.

23 And thou shalt eat before the Lord thy God (in the place which he shal chose to cause his Name to dwell there) the tithe of thy corne, of thy wine, and of thine oyle, and the firste borne of thy kyne and of thy shepe, that thou maiest learne to feare ỹ Lord thy God alway.

24 And if the way be to long for thee, so that thou art not able to cary it, because the place is far from thee, where the Lord thy God shal chose to set his Name, [f] when the Lord thy God shal blesse thee.

f When he shal giue thee abilitie.

25 Then shalt thou make it in money, and [g] take the money in thine hand, and go vnto the place which the Lord thy God shal chose.

Or, binde vp.

26 And thou shalt bestowe the money for what soeuer thine heart desireth: whether it be oxe, or shepe, or wine or strong drinke, or what soeuer thine heart desireth: [g] and shalt eat it there before the Lord thy God, and reioyce, *bothe* thou, & thine housholde.

g After ỹ priest hathe receiued ỹ Lords parte.

27 And the Leuite that is within thy gates, shalt thou not forsake: for he hathe nether parte nor inheritance with thee.

28 ¶ At the end of three yere thou shalt [h] bring forthe all the tithes of thine encrease of the same yere, & lay it vp within thy gates.

h Besides the yerely tithes that were giue to the Leuites, these were laide vp in store for the poore.

29 Then the Leuite shal come, because he hathe no parte nor inheritance with thee, & the stranger, and the fatherles, and the widowe, which are within thy gates, and shal eat & be filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

CHAP. XV.

1 *The yere of releasing of debts. 5 God blesseth them that kepe his commandements. 7 To helpe the poore. 12 The fredome of seruants. 19 The firste borne of the cattel must be offred to the Lord.*

1 AT the terme of seuen yeres thou shalt make a fredome.

2 And

2 And this is the maner of the fredome: euerie [a] creditour shal quite the lone of his hand which he hathe lent to his neighbour: he shal not aske it againe of his neighbour, nor of his brother: for *the yere* of the Lords fredome is proclamed.

3 Of a stranger thou maist require it: but that which thou hast with thy brother, thine hand shal remit:

4 [b] Saue when there shalbe no poore with thee: for the Lord shal blesse thee in the land, which the Lord thy God giueth thee, for an inheritance to possesse it:

5 So that thou hearken vnto the voyce of the Lord thy God to obserue & do all these cõmandements, which I commande thee this day.

6 For the Lord thy God hathe blessed thee, as he hathe promised thee: & * thou shalt lend vnto manie nacions, but thou thy selfe shalt not borowe, & thou shalt raigne ouer manie nacions, and they shal not reigne ouer thee.

7 ¶ If one of thy brethren with thee be poore "within anie of thy gates in thy land, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

8 *But thou shalt open thine hand vnto him, and shalt lend him sufficient for his nede which he hathe.

9 Beware that there be not a wicked thought in thine heart, to say, The seuenth yere, the yere of fredome is at hand: therefore "it grieueth thee to loke on thy poore brother, and thou giuest him noght, & he crie vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, & let it not grieue "thine heart to giue vnto him: for because of this the Lord thy God shal blesse thee in all thy workes, & in all that thou puttest thine hand to.

11 [c] Because there shalbe euer *some* poore in the land, therefore I cõmande thee, saying, Thou shalt [d] open thine hand vnto thy brother, to thy nedie, and to thy poore in thy land.

12 ¶ * If thy brother an Ebrewe sel him selfe to thee, or an Ebrewesse, and serue thee six yere, euen in the seuenth yere thou shalt let him go fre from thee.

13 And when thou sendest him out fre from thee, thou shalt not let him go away emptie,

14 *But* shalt [e] giue him a liberal rewarde of thy shepe, & of thy corne, & of thy wine: thou shalt giue him of that wherewith the Lord thy God hathe blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I commande thee this thing to day.

16 And if he say vnto thee, I wil not go away from thee, because he loueth thee & thine house, & because he is wel with thee,

17 * Then shalt thou take a naule, and perce his eare through against the dore, and he shal be thy seruant [f] for euer: and vnto thy mayd seruant thou shalt do likewise.

18 Let it not grieuee thee, when thou letteste him go out fre from thee: for he hathe serued thee six yeres, *which is* the double worthe of [g] an hired seruant: & the Lord thy God shal blesse thee in all that thou doest.

19 ¶ *All the firste borne males that come of thy cattel, & of thy shepe, thou shalt sanctifie vnto the Lord thy God. [h] Thou shalt do no worke with thy firste borne bullocke, nor shere thy firste borne shepe.

20 Thou shalt eat it before the Lord thy God yere by yere, in the place which the Lord shal chose, *bothe* thou, & thine housholde.

21 *But if there be anie blemish therein, *as if it be* lame, or blinde, or haue anie euil faut, thou shalt not offer it vnto ỹ Lord thy God,

22 *But* shalt eat it within thy gates: the vncleane, and the cleane *shal eat it* alike, [i] as the roe bucke, and as the heart.

23 Onely thou shalt not eat the blood thereof, *but* powre it vpon the grounde as water.

CHAP. XVI.

1 Of Easter, 10 Viitsontide, 13 And the feast of tabernacles. 18 What officers ought to be ordained. 21 Idolatrie forbidden.

1 THou shalt kepe ỹ moneth of [a] Abib & thou shalt celebrate the Passeouer vnto the Lord thy God: for in the moneth of Abib the Lord thy God broght thee out of Egypt by night.

2 Thou shalt therefore [b] offer the Passeouer vnto the Lord thy God, of shepe and bullockes * in the place where the Lord shal chose to cause his Name to dwel.

3 Thou * shalt eat no leauened bread with it: *but* seuẽ dayes shalt thou eat vnleauened bread therewith, *euen* ỹ bread of [c] tribulacion: for thou camest out of the land of Egypt in haste, that thou maiest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

4 And there shal be no leauen sene with thee in all thy coastes seuen dayes long:

a He shal onely release his debtors, ẅ are not able to pay for ỹ yere.

b For if thy debtor be rich, he may be constrained to pay.

Chap. 28, 12.

"Or, anie of thy cities.

Mat. 5, 42. Luke 6, 34.

"Ebr. thyne eie be euil.

"Ebr. let not thine heart be euil.

c To trie your charitie, Mat. 26, 11.

d Thou shalt be liberal.

Exod. 21, 2. ier. 34, 14.

e In token ỹ thou doest acknowledg the benefite which God hathe giuẽ thee by his labours.

Exod. 21, 6.

f To the yere of Iubile, Leuit. 25, 40.

g For ỹ hired seruant serued but thre yeres, and he six.

Exod. 34, 19.

h For they are the Lords.

Leui. 22, 20. chap. 17, 1. eccl. 33, 24.

i Thou shalt aswel eat them, as ỹ roe bucke, and other wilde beasts.

a Read Exod. 13, 4.

b Thou shalt eat the Easter Lambe.

Chap. 12, 5.

Exod. 12, 14.

c Which signified ỹ affliction, which ỹ hadde in Egypt.

nether shal there remaine the night anie of the flesh vntil the morning which thou offreds the first day at euen.

d This was chiefly accomplished, when ỹ temple was buylt.

5 Thou maiest [d] not offer the Passeouer within anie of thy gates, which ỹ Lord thy God giueth thee:

e Which was institute to put them in remẽbrance of their deliuerance out of Egypt: & to continue them in the hope of Jesus Christ, of whome this lãbe was a figure.

6 But in the place which the Lord thy God shal chose to place his name, there thou shalt offer the [e] Passeouer at euen, about the going downe of the sunne, in the season that thou camest out of Egypt.

7 And thou shalt roste and eat it in the place which the Lord thy God shal chose, and shalt returne on the morow, and go vnto thy tentes.

8 Six dayes shalt thou eat vnleauened bread, and the seuenth day *shalbe* a solemne assemblie to the Lord thy God: thou shalt do no worke *therein*.

f Beginning at the next morning after the Passeouer, Leuit. 23, 15. exod. 13, 4.

9 ¶Seuen wekes shalt thou [f] nomber vnto thee, and shalt begin to nomber the seuen wekes, when thou beginst to put the sickel to the corne:

[n] Or, as thou art able, willingly.

10 And thou shalt kepe the feast of wekes vnto the Lord thy God, [n] *euen* a free gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lord thy God hathe blessed thee.

11 And thou shalt reioyce before ỹ Lord thy God, thou and thy sonne, and thy daughter, and thy seruat, and thy maid, and the Leuite that is within thy gates, & the stranger, and the fatherles, and the widow, that are among you, in the place which the Lord thy God shal chose to place his Name there,

12 And thou shalt remember that thou wast a seruant in Egypt: therefore thou shalt obserue and do these ordinances.

g That is, ỹ 15 day of ỹ seuẽth moũt, Leu. 23, 34

13 ¶Thou shalt [g] obserue the feast of the Tabernacles seuen dayes, when thou hast gathered in thy corne, and thy wine.

14 And thou shalt reioyce in thy feast, thou and thy sonne, and thy daughter, and thy seruant, and thy maid, and the Leuite, and the stranger and the fatherles, and the widow, that are within thy gates.

15 Seuen daies shalt thou kepe a feast vnto the Lord thy God in the place ẅ the Lord shal chose: when the Lord thy God shal blesse thee in all thine increase, & in all the workes of thine hands, thou shalt in anie case be glad.

Exo. 23, 15. & 34, 20. eccles. 16, 6.

16 *¶Thre times in the yere shall all the males appeare before the Lord th God in the place which he shal chose: in the feast of the vnleauened bread, & in the feast of the wekes, & in the feast of the Tabernacles: & they shal not appeare before the Lord empty.

h According to the abilitie that God hathe giue him.

17 Euerie man *shal giue* according to the gift of his [h] hand, and according to the blessing of the Lord thy God, which he hathe giuen thee.

i He giue authoritie to ỹ people for a time to chuse them selues magistrates.

18 ¶Iudges and officers shalt thou make thee in all thy cities, ẅ the Lord thy God giueth thee, throughout thy tribes: & they shal iudge the people with righteous iudgement.

19 Wrest not thou the Lawe, nor respect anie persone, nether take rewarde: for the rewarde blindeth the eyes of the wise, & peruerteth the wordes of the iust.

k The magistrats must constantly follow ỹ tenor of ỹ Lawe, and in nothing decline from iustice.

20 That which [k] is iust and right shalt thou followe, that thou maiest liue, & possesse the land which ỹ Lord thy God giueth thee.

21 ¶Thou shalt plant thee no groue of anie trees nere vnto the altar of the Lord thy God, which thou shalt make thee.

[n] Or, image.

22 Thou shalt set thee vp no [n] piller, ẅ thing the Lord thy God hateth.

CHAP. XVII.

2 The punishment of the idolater. 9 Hard controuersies are broght to the Priest and the iudge. 12 The contemner must dye. 15 The electio of the King. 16 & 17 VVhat things he eght to auoide, 18 And what he ought to imbrace.

a Thou shale not serue God for facions sake, as hypocrites do.

1 THou shalt offer vnto the Lord thy God no bullocke nor shepe wherein is [a] blemish *or* anie euil fauored thing: for that is an abominacion vnto ỹ Lord thy God.

b Shewing that the crime can not be excused by the frailtie of the persone.

2 ¶If there be found among you in anie of thy cities, which ỹ Lord thy God giueth thee, man or [b] woman that hathe wroght wickednes in the sight of the Lord thy God, in transgressing his couenant,

3 And hathe gone & serued other gods, & worshipped them as the sunne, or ỹ moone, or anie of the hoste of heauen, which I haue not [c] commanded,

c Whereby he condemneth all religion and seruing of God ẅ he hathe not commanded.

4 And it be tolde vnto thee, and thou hast heard it, then shalt thou inquire diligently: and if *it be* true, *and* the thing certeine, that suche abominacion is wroght in Israel,

5 Then shalt thou bring forthe ỹ man, or that woman (which haue committed that wicked thing) vnto thy gates, *whether it be* man or woman, and shalt stone them with stones, til they dye.

Nom. 35, 30. chap. 19, 15. mat. 18, 16. 2. cor. 13, 1.

6 *At the mouth of two or thre witnesses shal he that is worthy of death, dye: *but* at the mouth of one witnes, he shal not dye.

d Whereby they declared ỹ they testified the trueth.

7 The hands of the [d] witnesses shalbe first vpon him, to kil him: and afterwarde the hands of all the [e] people: so thou shalt take the wicked away from among you.

e To signifie a commune consent to maintein Gods honour and true religion.

8 ¶If there rise a matter to hard for thee in

in iudgement betwene blood and blood, betwene plea and plea, betwene plague and plague, in the maters of controuersie within thy gates, then shalt thou arise, and go vp vnto the place which the Lord thy God shal chose,

9 And thou shalt come vnto the Priests of the Leuites, & vnto the [f] iudge that shalbe in those dayes, and aske, and thei shal shewe thee the sentence of iudgement,

10 And thou shalt do according to that thing which they of that place (which the Lord hathe chosen) shewe thee, and thou shalt obserue to do according to all that they informe thee.

11 According to the Lawe, which they shal teache thee, and accordig to ỹ iudgement which thei shalt tel thee, shalt [g] thou do: thou shall not decline from ỹ thing which they shal shewe thee, *nether* to the right hand, nor to the left.

12 And that man that wil do presumpteously, not hearkening vnto the Priest (that standeth before the Lord thy God to [h] minister there) or vnto the iudge, that man shal dye, and thou shalt take away euil from Israel.

13 So all the people shal heare and feare, and do no more presumpteously.

14 When thou shalt come vnto the land which the Lord thy God giueth thee, and shalt possesse it, and dwel therein, if thou say, I wil set a King ouer me, like as all the nacions that are about me,

15 *Then* thou shalt make him King ouer thee, whome ỹ Lord thy God shal chose: from among thy brethren shalt thou make a King ouer thee: thou shalt not set a [i] stranger ouer thee, which is not thy brother.

16 In anie wise he shal not prepare him manie horses, nor bring the people againe to [k] Egypt for to increase the nõber of horses, seing the Lord hathe said vnto you, Ye shal henceforthe go no more again that way.

17 Nether shal he take him manie wiues, lest his heart [l] turne away, nether shal he gather him muche siluer and gold.

18 And when he shal sit vpon the throne of his kingdome, then shal he write him this [m] Lawe repeted in a boke, by the [n] Priests of the Leuites.

19 And it shalbe with him, and he shall read therein all ỹ dayes of his life, that he may learne to feare the Lord his God & to kepe all the wordes of this Lawe, and these ordinances, for to do them:

20 That his heart be not lifted vp aboue his [o] brethren, and that he turne not from the commandement, to the right hand or to ỹ left, *but* that he may prolong his dayes in his kingdome, he, and his sonnes in the middes of Israel.

f Who shal giue sentence as the Priests counsel him by the Lawe of God.

g Thou shalt obey their sentence that the controuersie may haue an end.

h So long as he is the true minister of God, and pronounceth according to his worde.

i Who is not of thy nacion, lest he change true religion into idolatrie, and bring thee to slauerie.

k To reuenge their iniuries, and to take thẽ of their best horses, 1. King. 10, 28.

l Fro the Lawe of God.

m Meaning, ỹ Deuteronomie.

n He shal cause it to be writ by them, or, he shal write it by their exemple.

o Whereby is mẽt, that Kings ought so to loue their subiects, as nature bindeth one brother to loue another.

CHAP. XVIII.

3 The portion of the Leuites. 6 Of the Leuite comming from another place. 9 To auoyde the abominacion of the Gentiles. 15 God wil not leaue them without a true Prophet, 20 The false prophet shalbe slaine. 22 How he may be knowen.

1 THe Priests of the Leuites, *and* all the tribe of Leui * shal haue no parte nor inheritance with Israel * *but* shal eat the offring of the Lord made by fire, and his [a] inheritance.

Nomb. 18, 20. Chap. 10 9. 1. cor. 9, 13.

a That is, the Lords parte of his inheritance.

2 Therefore shal they haue no inheritãce among their brethren *for* the Lord is their inheritance, as he hathe said vnto them.

3 ¶ And this shalbe the Priests duetie of the people, that they, which offer sacrifice whether *it be* bullocke or shepe, shal giue vnto the Priest the [b] shulder, and the two chekes, and the mawe.

b The right shulder, Nom. 18, 18.

4 The first frutes *also* of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy shepe shalt thou giue him.

5 For the Lord thy God hathe chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him, & his sonnes for euer.

6 ¶ Also when a Leuite shal come out of anie of thy cities of all Israel, where he remained, and come with [c] all the desire of his heart vnto the place, which the Lord shal chose,

c Meaning, to serue God vnfaimedly, and not to seke ease

7 He shal then minister in the Name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shal haue like porcions to eat [d] beside that which commeth of his sale of his patrimonie.

d Not cõstreined to liue of him selfe.

9 When thou shalt come into the land which the Lord thy God giueth thee, thou shalt not learne to do after the abominacions of those nacions.

10 Let none be founde among you that maketh his sonne or his daughter to [e] go through the fire, *or* that vseth witcheraft, *or* a regarder of times, or a marker of the flying of foules, or a sorcerer,

e Signifying they were purged by this ceremonie of passing betwene two fires. *Leui. 20, 27. 1. Sam. 28, 7.*

11 Or * a charmer, or that counselleth with spirits, or a sothesayer, or that * asketh counsel at the dead.

12 For all that do suche things *are* abominacion vnto the Lord, and because of these abominacions the Lord thy God doeth cast them out before thee,

f Without hypocrisie, or mixture of false religion.

13 Thou shalt be [f] vp right therefore

with the Lord thy God.

14 For these nacions which thou shalt possesse, hearken vnto those that regarde the times & vnto sorcerers: " as for thee, the Lord thy God hathe not suffered thee so.

15 ¶ * The Lord thy God wil raise vp vnto thee a [g]Prophet like vnto me, frō among you, *euen* of thy brethren: vnto him ye shal hearken,

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assemblie, when thou saidest, * Let me heare the voyce of my Lord God no more, nor se this great fire anie more, that I dye not.

17 And the Lord said vnto me, Thei haue wel spoken.

18 * I wil raise them vp a Prophet from among their brethren like vnto thee, and wil put my wordes in his [h] mouth, and he shal speake vnto them all that I shall commande him.

19 And whosoeuer wil not hearken vnto my wordes, which he shal speake in my Name, I wil [i] require it of him.

20 But the prophet that shal presume to speake a worde in my Name which I haue not commanded him to speake, or that speaketh in ỹ name of other gods, euen the same prophet shal dye.

21 And if thou thinke in thine heart, How shal we knowe the worde which thē Lord hathe not spoken?

22 When a prophet speaketh in the Name of the Lord, if ỹ thing [k] followe not nor come to passe, that is ỹ thing which the Lord hathe not spoken, *but* the prophet hathe spoken it presumptuously: thou shalt not *therefore* be afrayed of him.

" *Elw. but thou not so.*

Act. 7, 37.

g Meaning a continual succession of prophets, til Christ the end of all prophetes come.

Exo. 20, 19.

Ioſh. 1, 17. act. 3, 22.

h Which promes is not onely made to Christ, but to all ỹ teache in his Name, *Isa. 59, 21.*

i By executing punishment vpon him.

k Vnder this sure note he comprised all ỹ other tokens.

CHAP. XIX.

2 The franchised townes. 14 Not to remoue thy neighbours bondes. 16 The punishemēt of him that beareth false witnes.

1 WHen the Lord thy God * shal roote out the nacions, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwel in their cities, and in their houses,

2 * Thou shalt separate thre cities for thee in the middes of thy land which the Lord thy God giueth thee to possesse it.

3 Thou shalt [a] prepare thee the waie, & deuide the coastes of the land, which the Lord thy God giueth thee to inherit, into thre partes, that euerie [b] manslayer may flee thether.

4 ¶ This also is the cause where fore the manslaier shal flee thether, and liue: whoso killeth his neighbour ignoranly, & hated him not in time passed:

Chap 12, 29.

Exod. 21, 13. numb. 35, 9. ioſh. 20, 2.

a Make an open & readie way.

b Which killeth against his wil & bare no hatred in his heart.

5 As he that goeth vnto the wood, with his neighbour to hewe wood, and his hand striketh with the axe to cut downe the tre, if the head slip from the helue, and hitte his neighbour that he dyeth, the same [c] shal flee vnto one of the cities, & liue.

6 Lest the * auenger of the blood followe after the manslaier, while his heart is chafed, and ouertake him, because the way is long, & slay him, althogh he be not [d] worthy of death, because he hated him not in time passed.

7 Wherefore I commande thee, saying, Thou shalt appoint out thre cities for thee.

8 And when the Lord thy God [d] enlargeth thy coastes (as he hathe sworne vnto thy fathers) and giueth thee all the land which he promised to giue vnto thy fathers,

9 (If thou kepe all these commandemēts to do them, which I commande thee this day: *to wit*, that thou loue the Lord thy God, and walke in his waies for euer) * thē shalt thou adde thre cities mo for thee besides thoses thre,

10 That innocent blood be not shed within thy land, which the Lord thy God giueth thee to inherit, [e] lest blood be vpon thee.

11 ¶ But if a man hate his neighbour, and laie waite for him, & rise against him, & smite any man that he dye, and flee vnto any of these cities,

12 Then ỹ [f] Elders of his citie shal send and fet him thence, and deliuer him into the hands of the auenger of the blood, that he may dye.

13 Thine [g] eie shal not spare him, but thou shalt put away *the crye* of innocent blood from Israel, that it may go wel with thee.

14 ¶ Thou shalt not remoue thy neighbours marque, which thei of olde time haue set in thine inheritance, that thou shalt inherit in the land, which the Lord thy God giueth thee to possesse it.

15 ¶ * One witnes shal not rise against a man for any trespas, or for any sinne, or for any faute that he offendeth in, * *but* at the mouth of two witnesses or at the mouth of thre witnesses shal ỹ matter be stablished.

16 ¶ If a false witnes rise vp against a man to accuse him of trespasse.

17 Then bothe the men which striue together, shal stand before the [h] Lord, *euen* before the Priests and the Iudges, which shalbe in those daies,

18 And the Iudges shal make diligent inquisicion: and if the witnes be founde false, *and* hathe giuen false witnes against his brother,

19 * Then shal ye do vnto him as he had thoght to do vnto his brother: so thou shalt

c The murther be not committed vpon murther. *Numb. 35, 12.*

" *Or, can not be iudged to death.*

d When thou goest ouer Iorden to possesse the whole land of Canaan. *Ioſh. 20, 7.*

e Lest thou be punished for innocēt blood.

f The Magistrates.

g Then whosoeuer pardoneth murther, offendeth against the worde of God.

Chap. 17, 6. mat. 18, 16. ioh. 8, 17. 2. Cor. 13, 1. ebr. 10, 28.

h Gods presence is where his true ministers are assembled.

Prou. 19, 5. dan. 13, 62.

shalt take euell away forthe of the middes of thee.

20 And the rest shal heare *this*, and feare, and shal henceforthe cõmit no more any suche wickednes among you.

21 Therefore thine eie shal haue no compassion, *but* * life for life, eie for eie, tothe for tothe, hand for hand, fote for fote.

Exo.21,23. leui.24 20. mat.5,38.

CHAP. XX.

3 The exhortacion of the Priest when the Israelites go to battel. 5 The exhortacion of the officers shewing who shulde go to battel. 10 Peace must first be proclamed. 19 The tres that beare frute, must not be destroyed.

1 WHen [a] thou shalt go forthe to warre against thine enemies, & shalt se horses and charets, *and* people mo then thou, be not afraied of them: for the Lord thy God *is* with thee, which broght thee out of the land of Egypt.

a Meaning, vpõ iuste occasion: for God permitteth not his people to fight when it semeth good to them.

2 And when ye are come nere vnto the battel, then the Priest shal come forthe to speake vnto the people,

3 And shal say vnto them, Heare, ô Israel ye are come this day vnto battel against your enemies: * let not your hearts faint, nether feare, nor be amased, nor adread of them.

Chap.28,7.

4 For the Lord your God [b] goeth with you, to fight for you against your enemies, *and* to saue you.

b Is present to defend you w his grace and power.

5 ¶ And let the officers speake vnto the people, saying, What man *is there* that hathe buylt a newe house, and hathe not [c] dedicate it? let him go and returne to his house lest he dye in the battel, and an other man dedicate it.

c For whe thei entred first to dwel in an house, thei gaue thakes to God, acknowledging ỹ thei had that benefite by his grace.

6 And what man *is there* that hathe planted a vineyard, and hathe [d] not eaten of the frute? let him go and returne againe vnto his house, lest he dye in the battel, & another eat the frute.

d The Hebrewe worde signifieth to make cõmune or prophane, Leui.19,25.

7 And what man *is there* that hathe betrothed a wife, and hathe not taken her? let him go and returne againe vnto his house, lest he dye in battel, and another man take her.

8 And let the officers speake further vnto the people, & say, * Whosoeuer is a fraied and faint hearted, let him go and returne vnto his house, lest his brethrens heart faint like his heart.

Iudg 7,3.

9 And after that the officers haue made an end of speaking vnto the people, thei shal make captaines of the armie to gouerne the people.

10 ¶ When thou comest nere vnto a citie to fight against it, * thou shalt offer it peace.

Nom.21,22. chap.2,26.

11 And if it answer thee againe [e] peaceably, and open vnto thee, then let all the people that is founde therein, be tributaries vnto thee, and serue thee.

e If it accepte peace.

12 But if it wil make no peace with thee, but make warre against thee, then thou shalt besiege it.

13 And the Lord thy God shal deliuer it into thine hãds, and thou shalt smite all the males thereof with the edge of the sworde.

14 Onely the women, and the children, * and the cattel, and all that is in the citie, *euen* all the spoile thereof shalt thou take vnto thy self, and shalt eat ỹ spoile of thine enemies, which the Lord thy God hathe giuen thee.

Iosh.8,18.

15 Thus shalt thou do vnto all the cities, which are a great way of frõ thee, which are not of the cities of these [f] nacions here.

f For God had appointed that the Canaanites shulde be destroyed, & made ỹ Israelites executers of his wil, Chap.7,1.

16 But of the cities of this people which the Lord thy God shal giue thee to inherit, thou shalt saue no persone aliue,

17 But shalt vterly destroye them: *to wit*, the Hittites, and the Amorites, the Canaanites, & the Perizzites, the Hiuites, and the Iebusites, as the Lord thy God hathe commanded thee,

18 That they teache you not to do after all their abominacions, which they haue done vnto their gods, and so ye shulde sinne against the Lord your God.

19 ¶ When thou hast besieged a citie long time, and made warre against it to take it, destroye not ỹ trees thereof, by smiting an axe into them: for thou maiest eat of them: therefore thou shalt not cut them downe to further thee in the siege (for the [g] tree of the field is mans *life*)

g Some read, For man *shalbe in steade* of the tre of ỹ field, to come out in the siege against thee.

20 Onely those trees, which thou knowest are not for meat, those shalt thou destroye & cut downe, and make fortes against ỹ citie that maketh warre with thee, vntil thou subdue it.

CHAP. XXI.

2 Inquisicion for murther. 11 Of the woman taken in warre. 15 The birthright can not be changed for affection 18 The disobedient childe. 23 The bodie may not hang all night.

1 IF one be founde [a] slaine in the land, which the Lord thy God giueth thee to possesse it, lying in the field, *and* it is not knowen who hathe slayne him,

a This Lawe declared how horrible a thing murther is, seing that for one man a whole countrey shal be punished, except a remedy be founde.

2 Then thine Elders, and thy Iudges shal come forthe, and measure vnto the

cities that are round about him that is slayne.

3 And let the Elders of that citie, which is next vnto the slayne man, take out of the droue an heifer that hathe not bene put to labour, nor hathe drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a [a] stonie [b] valley, which is nether eared nor sowen, and strike of the heifers necke there in the valley.

5 Also the Priests ỳ sonnes of Leui (whome the Lord thy God hathe chosen to minister, and to blesse in the Name of the Lord) shal come forthe, and by their worde shal all strife and plague be tryed.

6 And all the Elders of that citie that came nere to the slayne man, shal wash their hãds ouer the heifer that is beheaded in the valley:

7 And shal testifie, and say, Our hands haue not shed this blood, nether haue our eies sene it.

8 [c] O Lord, be merciful vnto thy people Israel, whome thou hast redemed, and lay no innocent blood to the charge of thy people Israel, & the blood shalbe forgiuen them.

9 So shalt thou take away *the crye* of innocent blood from thee, when thou shalt do that which is right in the sight of the Lord.

10 ¶ When thou shalt go to warre against thine enemies, and the Lord thy God shal deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt se among the captiues a beautiful woman and hast a desire vnto her, & woldest take her to thy wife,

12 Then thou shalt bring her home to thine house, [d] and she shal shaue her head, and pare her nailes,

13 And she shal put of the garmẽt that she was taken in, and she shal remaine in thine house, [e] and bewaile her father & her mother a moneth long: and after that shalt ỳ go in vnto her, and mary her, and she shal be thy [f] wife.

14 And if thou haue no fauour vnto her, then thou maiest let her go whether she wil, but thou shalt not sel her for money, nor make marchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued and an other [g] hated, and they haue borne him children, bothe the loued and also the hated: if the first borne be the sonne of the hated,

16 Then when the time commeth, that he appointeth his sonnes, to be heyres of that which he hathe, he may not make the sonne of the beloued first borne [h] before the sonne of the hated, which is the first borne.

17 But he shal acknowledge the sonne of the hated for the first borne, & giue him [h] double porcion of all that he hathe: for he is the first of his strength, and to [i] him belongeth the right of the first borne.

18 If anie man haue a sonne that is stubburne and disobedient, which wil not hearken vnto the voyce of his father, nor the voyce of his [k] mother, and they haue chastened him, and he wolde not obey them,

19 Then shal his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shal say vnto the Elders of his citie, This our sonne is stubburne and disobedient, *and* he wil not obey our admonicion: he is a ryotour, and a dronkard.

21 Then all the men of his citie shal [l] stone him with stones vnto death: so thou shalt take away euil from among you, that all Israel may heare it and feare.

22 ¶ If a man also haue cõmitted a tresspas worthy of death, and is put to death, & thou hangest him on a tre,

23 His body shal not remaine [m] all night vpon the tre, but thou shalt bury him the same day: for the * curse of God *is* on him that is hanged. Defile not therefore thy land, which ỳ Lord thy God giueth thee to inherit.

CHAP. XXII.

1 *He commandeth to haue care of our neighbours goods.* 5 *The woman may not weare mans apparel, nor man the womans.* 6 *Of the dam and her yong birdes.* 8 *Vvhy they shulde haue batelemts.* 9 *Not to mixe diuers kinds together.* 13 *Of the wife not being founde a virgine.* 22 *The punishement of adulterie.*

1 THou *shalt not se thy brothers oxe nor his shepe go astray, and [a] withdrawe thy selfe from them, *but* shalt bring them againe vnto thy brother.

2 And if thy brother be not [b] nere vnto thee, or if thou knowe him not, then ỳ shalt bring it into thine house, and it shal remaine with thee, vntil thy brother seke after it: then shalt thou deliuer it to him againe:

3 In like maner shalt thou do with his [c] asse, and so shalt thou do with his raimẽt, and shalt so do with all loste things of thy brother, which he hathe loste: if thou hast found them, thou shalt not withdrawe thy selfe *from them.*

4 ¶ Thou shalt not se thy brothers asse nor his oxe fall downe by the way, and withdraw thy selfe from them, *but* shalt lifte them vp with him.

5 ¶ The [d] woman shal not weare that which

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a Or, rough.

b That ỳ blood shed of the innocent beast in a solitarie place, might make them abhorre the fact.

c This was the prayer, which ỳ Priests made in the audience of the people.

d Signifying ỳ her former life must be chaged before thei colde be ioyned to the people of God.

e As hauing renounced parets and countrey.

f This onely was permitted in the warres: other wise the Israelites colde not mary strangers.

g This declareth ỳ the pluralitie of wiues came of a corrupt affection.

h As muche as to two of the others.

i Except he be vnworthy, as was Reuben Iaakobs sonne.

k For it is ỳ mothers dwetie also to instruct her children.

l Which death was also appointed for blasphemers and idolaters: so ỳ to disobey the parents is mote horrible.

m For Gods Lawe by his death is satisfied, and nature abhorreth cruelties. *Gal 3,13.*

Exod. 23,4.

a As though thou saweste it not.

b Shewing, ỳ brotherly affection must be shewed, not onely to them ỳ dwel nere vnto vs, but also to them which are farre of.

c Muche more art thou bounde to do for thy neighbours persone.

d For that were to alter the ordre of nature, & to despite God.

n Or, while the sonne of ỳ hated liueth.

which perteineth vnto the man, nether shal a man put on womans raiment: for all that do so, *are* abominacion vnto the Lord thy God.

6 ¶ If thou finde a birdes nest in the way, in anie tre, or on the ground, *whether they be* yong or egges, and the dam sitting vpon the yong, or vpon the egges, [e] thou shalt not take the dam with the yong,

e If God deteſt crueltie done to litle birdes, how muche more to man, made according to his image?

7 *But* shalt in anie wise let the dam go and take the yong to thee, that ỹ maiest prosper and prolong thy dayes.

8 ¶ When thou buyldest a newe house, thou shalt make a batelmēt on thy roofe, that thou lay not blood vpō thine house, if anie man fall thence.

f The tenor of this Lawe is, to walke in simplicitie, & not to be curious of newe inuentions.

9 ¶ Thou shalt not [f] sowe thy vineyard with diuers kindes of sedes, lest thou defile the increase of the sede which thou hast sowen, and the frute of the vineyarde.

10 ¶ Thou shalt not plowe with an oxe and an asse together.

11 ¶ Thou shalt not weare *a garment* of diuers sortes, as of wollen and linen together.

Numb.15, 38.

12 ¶* Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou coueresst thy selfe.

13 ¶ If a man take a wife, and when he hathe lien with her, hate her,

14 And lay [g] slanderous things vnto her charge, and bring vp an euil name vpon her, and say, I toke this wife, and when I came to her I found her not a maid,

g That is, be an occasion that she is slandred.

15 Then shal the father of the maid and her mother take & bring the signes of the maides virginitie vnto the Elders of the citie to the gate.

16 And the maides father shal say vnto the Elders, I gaue my daughter vnto this man to wife, and he hateth her.

17 And lo, he laieth slanderous things vnto her charge, saying, I found not thy daughter a maid: lo, these *are the tokens* of my daughters virginitie: and they shal spreade the [h] vesture before the Elders of the citie.

h Meaning the sheete, wherein the signes of her virginitie were

18 Then the Elders of the citie shal take that man and chastice him,

19 And shal condemne him in an hundreth *shekels* of siluer, and giue them vnto the father [i] of the maid, because he hathe broght vp an euil name vpon a maid of Israel: & she shalbe his wife, & he may not put her away all his life.

i For the faute of the childe redunderh to the shame of ỹ parents: therefore he was recompenced when she was faultles.

20 ¶ But if this thing be true, that the maide be not found a virgin,

21 Then they shal bring forthe ỹ maide to the dore of her fathers house, and the men of her citie shal stone her with stones to death: for she hathe wroght fol lie in Israel, by playing the whore in her fathers house: so thou shalt put euil away from among you.

22 ¶* If a man be found lying with a woman maried to a man, thē they shal dye euen bothe twaine *to wit*, the man that lay with ỹ wife, and the wife: so thou shalt put away euil from Israel. *Leuit.20, 10.*

23 ¶ If a maide be betrothed vnto an housband, and a man finde her in the towne and lie with her,

24 Then shal ye bring them bothe out vnto the gates of the same citie, and shal stone them with stones to death: the maide because she cryed not, *being* in the citie, and the man, because he hathe [n] humbled his neighbours wife: so thou shalt put away euil frō amōg you.

n *Or, defiled.*

25 ¶ But if a man finde a betrothed maide in the fielde, and force her, and lye with her, then the man that lay with her, shal dye alone:

26 And vnto the maide thou shalt do nothing, because there is in the maide no [n] cause of death: for as when a man riseth against his neighbour and wōdeth him to death, so [k] is this matter.

n *Or, no sinne worthy death*

k Meaning, ỹ the innocēt can not be punished

27 For he found her in the fields: the betrothed maide cryed, and there was no man to succour her.

28 ¶* If a man finde a maide that is not betrothed, and take her, and lye with her, & they be founde, *Exod.22,16.*

29 Then the man that lay with her, shal giue vnto the maides father fifty *shekels* of siluer, and she shal be his wife because he hathe humbled her: he can not put her away all his life.

30 ¶ No man shal [l] take his fathers wife, nor shal vncouer his fathers skirt.

l He shal not lye with his stepmother: meaning hereby all other degrees forbidden, Leui.18.

CHAP. XXIII.

1 What men might not be admitted to office. 9 What they ought to auoide when they go to warre. 15 Of the fugitiue seruant. 17 To flee all kinde of whoredome. 19 Of vsurie. 21 Of vowes. 24 Of the neighbours vine and corne.

1 NOne that is hurt by bursting, or that hathe his priuie membre cut of, [a] shal entre into the Congregacion of the Lord.

a Ether to beare office, or to marry a wife.

2 [b] A bastard shal not entre into ỹ Congregacion of the Lord: euen to his tēth generacion shal be not entre into the Congregacion of the Lord.

b This was to cause them to liue chastely, ỹ their posteritie might not be reiected.

3 * The Ammonites and the Moabites shal not entre into the Congregacion of the Lord: euen to their tēth generacion shal they not entre into ỹ Congregacion of the Lord for euer, *Nom.22,5. nehem.13,1.*

4 Because they [c] met you not with bread and water in the way, when ye came out of Egypt, and because they hired against the Balaam the sonne of Beor, of Pethor in Aram-naharaim, to

c Hereby he condēneth all, ỹ furt her not the children of God in their vocation.

curse thee.
5 Neuertheles, the Lord thy God wolde not hearken vnto Balaam, but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loued thee.
d Thou shalt haue nothing to do with them.
6 Thou d shalt not seke their peace nor their prosperitie all thy daies for euer.
7 ¶ Thou shalt not abhorre an Edomite: for he is thy brother, nether shalt ỹ abhorre an Egyptian, because thou wast a stranger in his land.
e If the fathers haue renounced their idolatrie, and receiued circumcision.
8 The children that are bogotten e of them in their third generacio, shal entre into the Congregacion of the Lord.
9 When thou goest out with the hoste against thine enemies, kepe thee then from all wickednes.
10 If there be among you anie that is vncleane by that which commeth to him by night, he shal go out of the hoste, and shall not entre into the hoste,
11 But at euen he shal wash *him selfe* with water, and when the sunne is downe, he shal entre into the hoste.
f For ỹ necessitie of nature.
12 ¶ Thou shalt haue a place also without the hoste whether thou shalt f resorte,
13 And thou shalt haue a paddle among thy weapons, and when thou woldest sit downe without, thou shalt dig therewith, and returning thou shalt g couer thine excrements.
g Meaning hereby that his people shulde be pure bothe in soule and body.
14 For the Lord thy God walketh in ỹ middes of thy campe to deliuer thee, and to giue *thee* thine enemies before thee: therefore thine hoste shalbe holy, that he se no filthy thing in thee and turne away from thee.
h This is ment of the heathen, who fled for their masters crueltie and imbraced the true religion.
15 ¶ Thou shalt not h deliuer the seruant vnto his master, which is escaped from his master vnto thee.
16 He shal dwel with thee, *euen* among you, in what place he shal chose, in one of thy " cities where it liketh him best: thou shalt not vexe him.
" *Ebr. gates.*
17 ¶ There shalbe no whore of ỹ daughters of Israel, nether shal there be a whorekeper of the sonnes of Israel.
i Forbidding hereby ỹ anie gaine gotten of euil things, shulde be applied to ỹ seruice of God, Mic.1,7. *Exo.22,25. Leu.25,36.*
18 Thou shalt nether bring the i hire of a whore, nor the price of a dog into the house of the Lord thy God for anie vowe: for euen bothe these *are* abomination vnto the Lord thy God.
k This was permitted for a time for ỹ hardenes of their heart. l If thou shewe thy charitie to thy brother, God wil declare his loue toward the.
19 ¶ * Thou shalt not giue to vsurie to thy brother: *as* vsurie of money, vsurie of meat, vsurie of anie thing that is put to vsurie.
20 Vnto a k stranger thou maiest lend vpon vsurie, but thou shalt not lend vpon vsurie vnto thy brother, that the Lord thy God may l blesse thee in all that thou setteste thine hande to, in the land whether thou goest to possesse it.
21 ¶ When thou shalt vowe a vow vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God wil surely require it of thee, and *so it* shulde be sinne vnto thee.
22 But when ỹ absteinest from vowing, it shalbe no sinne vnto thee.
m If ỹ vowe be lawful and godly.
23 That which is gone out of thy lippes, thou shalt m kepe and performe, as thou hast vowed it willingly vnto the Lord thy God: *for* thou hast spoken it with thy mouth.
n Being hired for to labour.
24 ¶ When thou commest vnto n thy neighbours vineyard, then thou maiest eat grapes at thy pleasure, as muche as thou wilt: but thou shalt put none in thy o vessel.
o To bring home to thine house. *Mat.12,1.*
25 When thou commest into thy neighbours corne * thou maiest plucke the eares with thine hād, but thou shalt not moue a sickle to thy neighbours corne.

CHAP. XXIIII.

1 Diuorcement is permitted. 5 He that is newely maried is exempted from warre. 6 Of the pledge. 14 VVages must not be reteined. 16 The good must not be punished for the bad. 17 The care of the stranger, fatherles and widowe.

1 VVHen a man taketh a wife, and marieth her, if so be she finde no fauour in his eyes, because he hathe espied some filthines in her, a then let him write her a bil of diuorcement, and put it in her hand, and send her out of his house.
a Hereby God approueth not ỹ light diuercement, but permitteth it to auoide further inconuenience, Matth.19,7.
2 And when she his departed out of his house, and gone her way, and mary with an other man,
3 And if the latter housbande hate her, and write her a letter of diuorcement, & put it in her hand, and send her out of his house, or if the latter man dye ẅ toke her to wife:
4 *Then* her first housband, which sent her away, may not take her againe to be his wife, after that she is b defiled: for that *is* abomination in the sight of ỹ Lord, and thou shalt not cause the land to sinne, which the Lord thy God doeth giue thee to inherit.
b Seing that by dimitting her, he iudged her to be vncleane and defiled.
5 ¶ When a man taketh a newe wife, he shal not go a warfare, c nether shalbe charged with anie busines, but shalbe free at home one yere, and reioyce with his wife which he hathe taken.
c That they might learne to knowe one anothers conditions and so afterward liue in godly peace.
6 ¶ No man shal take the nether nor the vpper d millstone to pledge: for this gage is *his* liuing.
d Nor anie thing, whereby a man getteth his liuing.
7 ¶ If anie man be found stealing anie of his brethren of the children of Israel, and maketh marchādise of him, or selleth him, ỹ these shal dye. so shalt thou put euil away from among you.
8 ¶ Take hede of the * plague of leprosie, that thou obserue diligently, & do accor-

Leui.13,2.

according to all that the Priests of the Leuites shal teache you: take hede ye do as I commanded them.

Nombr. 12, 10.

9 Remember what the Lord thy God did vnto *Miriam by the way after that ye were come out of Egypt.

10 ¶ When thou shalt aske againe of thy neighbour anie thing lent, thou shalt no go [e] into his house to fet his pledge.

e As though ỹ woldest appoint what to haue, but shalt receiue what he may spare.

11 But thou shalt stand without, and the man that borowed if of thee, shal bring the pledge out of the dores vnto thee.

12 Furthermore if it be a poore bodie, thou shalt not slepe with his pledge.

13 *But* shalt restore him the pledge when the sunne goeth downe, that he may slepe in his rayment, & blesse thee: & it shalbe righteousnes vnto thee, [f] before the Lord thy God.

f Thogh he wolde be vnthankeful, yet God wil not forget it.

Leui. 19, 13 tob 4, 15.

14 ¶ Thou shalt not oppresse an hired seruant that is nedy and pore, *nether* of thy brethren, nor of the stranger that is in thy land within thy gates.

15 *Thou shalt giue him his hire for his day, nether shal the sunne go downe vpon it: for he is poore, & therewith susteineth his life: lest he crye against thee vnto the Lord, and it be sinne vnto thee.

2. King. 4, 1. 2. chro. 25, 4. iere. 31, 29. ezech. 18, 20.

16 ¶ *The fathers shal not be put to death for the children, nor the children put to death for the fathers, but euerie man shalbe put to death for his owne sinne.

17 ¶ Thou shalt not peruert the right of the [g] stranger, *nor* of the fatherles, nor take a widowes raiment to pledge.

g Because the world did least esteme these sortes of people, therefore God bathe moste care ouer them.

Leui. 19, 9. & 23, 22.

18 But remember that thou wast a seruāt in Egypt, & how the Lord thy God deliuered thee thence: therefore I commande thee to do this thing.

19 ¶ *When thou cutteſt downe thine haruest in thy field, & hast forgotten a sheafe in the field, thou shalt not go againe to fet it, *but* it shalbe for the strāger, for the fatherles, & for the widow: that the Lord thy God may blesse thee in all the workes of thine hands.

Or, gathereſt thine oliues.

20 When thou *beatest thine oliue tre, thou shalt not go ouer the boughes againe, *but* it shalbe for the stranger, for the fatherles, and for the widow.

Or, the grapes of thy vineyard.

21 When thou gatherest thy *vineyard, thou shalt not gather the grapes cleane after thee, *but* thei shalbe for the strāger, for the fatherles and for the widow.

h God iudged them not mindeful of his benefite, except they were beneficial vnto others.

22 And remember that thou wast [h] a seruant in the land of Egypt: therefore I commande thee to do this thing.

CHAP. XXV.

3 The beating of the offenders. 5 To raiſe vp sede to the Kinſman. 11 In what caſe a womans hand muſt be cut of. 13 Of iuſt weights, and meaſures. 19 To deſtroy the Amalekites.

1 WHen there shal be strife betwene men, & they shal come vnto iudgement, [a] and sentence shalbe giuen vpon them, and the righteous shalbe iustified, and the wicked condemned,

a Whether there be a plaintife or none, ỹ magistrates ought to trie out faultes and punishe according to ỹ crime.

2 Then if so be the wicked be worthy to be beaten, the iudge shal cause him to lye downe, [b] and to be beaten before his face, according to his trespas, vnto a certeine nomber.

b When ỹ crime deserueth, not death.

3 [c] Forty *stripes* shal he cause him to haue and not past, lest if he shulde excede and beat him aboue that with manie stripes, thy brother shulde appeare despised in thy sight.

c The iewes of superstition afterward toke one awaie, 2. Cor. 11, 24.

4 ¶ *Thou shalt not mosel the oxe that treadeth out the corne.

1. Cor. 9, 9. 1. tim. 5, 18.

5 ¶ *If brethren dwel together, and one of them dye & haue no childe, the wife of the dead shal not mary without: *that is*, vnto a stranger, but his [d] kinseman shal go in vnto her, and take her to wife, and do the kinsmans office to her.

Ruth. 4, 3. matt. 22, 24. mar. 12, 19. luk. 20, 27.

d Because the brewe worde signifieth not the natural brother, & ỹ worde, that signifieth a brother, is taken also for a kinseman: it semeth that it is not ment ỹ the natural brother shuld mary his brothers wife, but some other of ỹ kined, ỹ was in that degre ỹ might mary.

6 And the first borne which she beareth, shal succede in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man wil not take his kinswoman, then let his kinswoman go vp to the gate vnto the Elders, and say, My kinsman refuseth to raise vp vnto his brother a name in Israel: he wil not do the office of a kinsman vnto me.

8 Then the Elders of his citie shal call him, and comen with him: if he stād and say, I wil not take her,

9 Then shal his kinswoman come vnto him in the presence of the Elders, and lose his shooe from his fote, & spit in his face, and answer, and say, So shal it be done vnto that man, that wil not buyld vp his brothers house.

10 And his name shalbe called in Israel, The house of him whose shooe is put of.

11 ¶ When men striue together, one with another, if the wife of the one come nere, for to rid her housbād out of the hands of him that smiteth him, and put forthe her hand, and take him by his priuities,

e This lawe importeth, that godly shamefastnes be preserued: for it is an horrible thing to se a woman past shame.

12 Then thou shal cut of her hand: thine eie shal not spare her.

13 ¶ Thou shal not haue in thy bagge two maner of "weightes, a great & a small,

"Ebr stone and stone.

14 Nether shalt thou haue in thine house diuerse "measures, a great and a small:

"Ebr. Ephah & ephah: read Exo. 16, 36.

15 *But* thou shalt haue a right & iust weight: a perfit & a iust measure shalt thou haue, that thy dayes may be legthened in the lād, which the Lord thy

God giueth thee.

16 For all that do suche things, *and* all ſ do vnrighteouſly, *are* abomination vnto the Lord thy God.

Exod. 17, 8. 17 ¶*Remember what Amalek did vnto thee by the way, whē ye were come out of Egypt:

18 How he met thee by the way, and ſmote the hindmoſt of you, all that were feble behind thee, when thou waſt fainted and weary, and he feared not God.

19 Therefore, when the Lord thy God hathe giuen thee reſt from all thine enemies round about in the land, which the Lord thy God giueth thee for an inheritance to poſſeſſe it, *then* thou ſhalt put out the f remembrance of Amalek from vnder heauen: forget not.

f This was partely accomplyſhed by Saul, about 450. yeres afterward.

CHAP. XXVI.

3 The offring of the firſt frutes. 5 What they muſt proteſt, when they offer them. 12 The tithe of the third yere. 13 Their proteſtacion in offring it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

1 ALſo when thou ſhalt come into the land which ſ Lord thy God giueth thee for inheritance, & ſhalt poſſeſſe it & dwel therein,

a By this ceremonie they acknowledged ſ they receiued ſ land of Canaan as a free gift of God.
b To be called vpon, ſerued, & worſhiped ſpiritually, Chap. 12, 5.

2 aThen ſhalt thou take of the firſt of all ſ frute of the earth, and bring it out of the land that the Lord thy God giueth thee, & put it in a basket, & go vnto ſ place, which the Lord thy God ſhal chooſe to bplace his Name there.

3 And thou ſhalt come vnto the Prieſt, that ſhalbe in thoſe daies, and ſay vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto ſ countrey which the Lord ſware vnto our fathers for to giue vs.

4 Then the Prieſt ſhal take the basket out of thine hand, & ſet it downe before the altar of the Lord thy God.

c Meaning Iakob who ſerued 20 yeres in Syria.

5 And thou ſhalt anſwer & ſay before ſ Lord thy God, a cSyrian *was* my father, who being ready to periſh *for hunger*, went downe into Egypt, and ſoiourned there with a ſmale companie, and grewe there vnto a nacion great, mighty, d & ful of people.

d Onely by Gods mercie, & not by their fathers deſeruings.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruel bondage.

e Alledging ſ promiſes made to our fathers, Abraham, Izhak, & Iaakob.

7 But when we ecryed vnto ſ Lord God of our fathers, the Lord heard our voyce, and loked on our aduerſitie, and on our labour, and on our oppreſsion.

8 And the Lord broght vs out of Egypt in a mightie hand, and a ſtretched out arme, *with* great terriblenes, bothe in ſignes & wonders.

9 And he hathe broght vs into this place, and hathe giuen vs this land, *euen* a land that floweth with milke and hony.

f In token of a thākful heart, & mindful of this benefite.

10 And now, lo, I f haue broght the firſt frutes of the land which thou, ô Lord, haſt giuē me, and thou ſhalt ſet it before the Lord thy God, and worſhip before the Lord thy God.

11 And thou ſhalt reioyce in all the good things which the Lord thy God hathe giuen vnto thee and to thine g houſholde, thou and the Leuite, and the ſtranger that is among you.

g Signifiing ſ God giueth vs not goods for our ſelues onely, but for their vſes alſo, ware committed to our charge.

12 ¶When thou haſt made an end of tithing all the tithes of thine increaſe, ſ third yere, *which is* the yere of tithing, and haſt giuen it vnto the Leuite, to the ſtranger, to the fatherles and to the widowe, that they may eat within thy gates, and be ſatiſfied,

h Without hypocriſie.

13 Then thou ſhalt h ſay before ſ Lord thy God, I haue broght the halowed thing out of mine houſe, & alſo haue giuen it vnto the Leuites & to the ſtrangers, to the fatherles, and to the widowe, according to all thy * commandements ſ thou haſt commanded me: I haue i tranſgreſſed none of thy commandements, nor forgotten *them*.

Chap. 14, 27.

i Of malice & contempt.

14 I haue not eatē thereof in my kmourning, nor ſuffred ought to periſh lthrough vnclenes, nor giuen ought thereof for the dead, *but haue* hearkened vnto the voyce of the Lord my God: I haue done m after all that thou haſt commanded me.

k Or, for anie neceſsitie:
l By putting them to anie prophane vſe.
m As farre as my ſinneful nature wolde ſuffer. for els, as Dauid & paul ſay, there is not one iuſt, pſal. 14, 4. rom. 3, 10.

15 Loke downe from thine holy habitacion, *euen* from heauen, & bleſſe thy people Iſrael, and the land which thou haſt giuen vs (as thou ſwareſt vnto our fathers) the lād that floweth with milke and honie.

16 This day the Lord thy God doeth commande thee to do theſe ordinances, and lawes: kepe them therefore, and do them with n all thine heart, and with all thy ſoule.

n Witha good & ſimple conſcience. *Chap. 7, 6. & 14, 2.*

17 *Thou haſt ſet vp the Lord this day to be thy God, and to walke in his wayes, and to kepe his ordinances, and his commandements, and his lawes, and to hearken vnto his voice.

18 ° And the Lord hathe ſet thee vp this day, to be a precious people vnto him (as he hathe promiſed thee) & that thou ſhuldeſt kepe all his commandements,

o Signifiing ſ there is a mutual bonde betwene God & his people. *Chap. 4, 7.*

19 And to make thee * high aboue all nacions (which he hathe made) in praiſe, & in name and in glorie, *& ſ thou ſhuldeſt be an holie people vnto ſ Lord thy God, as he hathe ſaid.

Chap. 7, 6. ver. 13, 11.

CHAP. XXVII.

2 They are commanded to write the Law vpon ſtones for a remembrance, 5 Alſo to buylde

buylde an altar. 13 The curſings are giuen on mount Ebal.

a As Gods miniſter & charged with the ſame.

1 THen Moſes with the Elders of Iſrael [a] commãded the people, ſaying, Kepe all the cõmandements, which I commande you this day.

2 And when ye ſhal paſſe ouer Iorden vnto the land which the Lord thy God giueth thee, thou ſhalt ſet thee vp great ſtones, & plaiſter them with plaiſter,

b God wolde yͭ his Law ſhuld be ſet vp in the borders of the land of Canaan, that all yͭ loked thereon might knowe yͭ the lãd was dedicate to his ſeruice.

3 [b] And ſhalt write vpon them all yͭ wordes of this Lawe, when thou ſhalt come ouer, that thou maieſt go into the land which the Lord thy God giueth thee: a land that floweth with mylke and hony, as the Lord God of thy fathers hathe promiſed thee.

4 Therefore when ye ſhal paſſe ouer Iorden, ye ſhal ſet vp theſe ſtones, which I commande you this day in mount Ebal, & thou ſhalt plaiſter them with plaiſter.

Exod.20,25. ioſh.8,31.

5 *And there ſhalt thou buyld vnto the Lord thy God an altar, *euen* an altar of ſtones: thou ſhalt liſt none [c] yron *inſtrument* vpon them.

c The altar ſhulde not be curiouſly wroght, becauſe it ſhulde cõtinewe but for a time: for God wolde haue but one altar in Iudah.

6 Thou ſhalt make the altar of yͭ Lord thy God of whole ſtones, and offer burnt offrings thereon vnto yͭ Lord thy God.

7 And thou ſhalt offer peace offrings, and ſhalt eat there and reioyce before the Lord thy God:

8 And thou ſhalt write vpon the ſtones all the wordes of this Lawe, [d] wel, and plainly.

d That euerie one may wel read it and vnderſtand it.

9 ¶ And Moſes & the Prieſts of the Leuites ſpake vnto all Iſrael, ſaying, Take hede & heare, o Iſrael: this day thou art become the people of the Lord thy God.

e This condition God hathe bõde thee vnto, that if thou wilt be his people, thou muſt kepe his Lawes.

10 Thou [e] ſhalt hearken therefore vnto the voyce of the Lord thy God, and do his commandements and his ordinãces, which I commande thee this day.

11 ¶ And Moſes charged the people the ſame day, ſaying,

12 Theſe ſhal ſtand vpon mount Gerizzim, to bleſſe the people when ye ſhal paſſe ouer Iorden: Simeon, & Leui, & Iudah, & Iſſachar, & [f] Ioſeph, & Beniamin

f Meaning Ephraim & Manaſſeh.

13 And theſe ſhal ſtand vpon mount Ebal to [g] curſe: Reuben, Gad, & Aſher, & Zebulun, Dan, & Naphtali.

g Signifying, yͭ if they wolde not obey God for loue, they ſhulde be made to obey for fear

14 And the Leuites ſhal anſwer & ſay vnto all the men of Iſrael with a loude voyce,

h Vnder this he conteineth all yͭ corruption of Gods ſeruice, & the tranſgreſsiõ of yͭ firſt table. i Or, contemneth: & this appertaineth to yͭ ſecond table.

15 ¶ Curſed be the man that ſhal make anie carued or molten [h] image, *which is* an abominacion vnto the Lord, yͭ worke of the hãds of the craftesmã, & putteth hit in a secret place: And all yͭ people ſhal anſwer, & ſay: So be it.

16 Curſed be he that [i] curſeth his father & his mother: And all the people ſhal ſay: So be it.

17 Curſed be he that remoueth his neighbours [k] marke: And all the people ſhal ſay: So be it.

k He ſondreth all iniuries & extorſions.

18 Curſed be he that maketh the [l] blinde go out of the way: And all the people ſhal ſay: So be it.

l Meaning, that helpeth not & cõſeleth not his neighbour.

19 Curſed be he that hindreth the right of the ſtranger, the fatherles, & the widowe: And all the people ſhal ſay: So be it.

20 Curſed be he yͭ lieth with his fathers wife: for he hathe vncouered his fathers [m] ſkirt: And all the people ſhal ſay: So be it.

m In committing vilenie againſt him.

21 Curſed be he that lieth with anie beaſt: And all the people ſhal ſay: So be it.

22 Curſed be he that lieth with his ſiſter, the daughter of his father, or yͭ daughter of his mother: And all the people ſhal ſay, So be it.

23 Curſed be he that lieth with his [n] mother in lawe: And all the people ſhal ſay: So be it,

n Meaning his wiues mother.

24 Curſed be he that ſmiteth his neighbour [o] ſecretly: And all the people ſhal ſay: So be it.

o For God, that ſeeth in ſecret, wil reuenge it.

25 *Curſed be he that taketh a rewarde to put to death innocent blood: And all the people ſhal ſay: So be it.

Ezek.22.12.

26 *Curſed be he that confirmeth not all the wordes of this Lawe, to do them: And all the people ſhal ſay, So be it.

Gala.3,10.

CHAP. XXVIII.

1 The promiſes to them that obey the commandements. 15 The threatenings to the contrarie.

1 IF* thou ſhalt obey diligẽtly the voyce of the Lord thy God, and obſerue and do all his commandements, which I commande thee this day, then yͭ Lord thy God wil [a] ſet thee on high aboue all the nacions of the earth.

Leu.26,3.

a He wil make thee the moſte excellent of all people.

2 And all theſe bleſsings ſhal come on thee, and [b] ouertake thee, if thou ſhalt obey the voyce of the Lord thy God.

b When thou thinkeſt thy ſelfe forſaken.

3 Bleſſed ſhalt thou be in the [c] citie, & bleſſed alſo in the field.

c Thou ſhalt liue welthely.

4 Bleſſed ſhalbe the frute [d] of thy body, & the frute of thy ground, and the frute of thy cattel, the increaſe of thy kine, & the flockes of thy ſhepe.

d Thy children & ſucceſsion.

5 Bleſſed ſhalbe thy baſket and thy dough.

6 Bleſſed ſhalt thou be, when [e] thou comeſt in, and bleſſed alſo when thou goeſt out.

e All thine enterpriſes ſhal haue good ſucceſſe.

7 The Lord ſhal cauſe thine enemies that riſe againſt thee, to fall before thy face: they ſhal come out againſt thee one way, & ſhal flee before thee [f] ſeuen wayes.

f Meaning, manie waies.

8 The Lord ſhal commande the beſsing

to be

to be with thee in thy store houses, & in all that thou setteſt thine [g] hand to, and wil bleſſe thee in the land which ỹ Lord thy God giueth thee.

9 The Lord ſhal make thee an holy people vnto him ſelfe, as he hathe ſworne vnto thee, if thou ſhalt kepe the cõmãdements of ỹ Lord thy God, and walke in his waies.

10 Then all people of the earth ſhal ſe that the Name of the Lord is [h] called vpon ouer thee, and they ſhalbe afraid of thee.

11 And ỹ Lord ſhal make thee plẽteous in goods, in ỹ frute of thy body, & in ỹ frute of thy cattel, and in ỹ frute of thy ground, in the land which ỹ Lord ſware vnto thy fathers, to giue thee.

12 The Lord ſhal opẽ vnto thee his good treaſure, *euen* the [i] heauen to giue rayne vnto thy land in due ſeaſon, and to bleſſe all the worke of thine hãds: and thou ſhalt lend vnto many nacions, but ſhalt not borowe thy ſelf.

13 And the Lord ſhal make thee ỹ head, and not the [l] tayle, and thou ſhalt be aboue onely, and ſhalt not be beneth, if thou obey the commandements of the Lord thy God, which I commande thee this day, to kepe and to do *them*.

14 But thou ſhalt not decline frõ anie of the wordes, which I commande you this day, *ether* to the right hand or to ỹ left, to go after other gods to ſerue them.

15 ¶ * But if thou wilt not obey ỹ voyce of the Lord thy God, to kepe and to do all his commandements & his ordinances, which I commande thee this day, then all theſe curſes ſhal come vpõ thee, and ouertake thee.

16 Curſed ſhalt thou be in the towne, and curſed alſo in the field.

17 Curſed ſhal thy baſket be, & thy [m] dough,

18 Curſed ſhalbe the frute of thy body, and the frute of thy land, the increaſe of thy kine, & the flockes of thy ſhepe.

19 Curſed ſhalt thou be when thou comeſt in, and curſed alſo when thou goeſt out.

20 The Lord ſhal ſend vpõ thee curſing, trouble, and [n] ſhame, in all that which thou ſetteſt thine hand to do, vntil thou be deſtroyed, and periſh quickely, becauſe of the wickenes of thy workes whereby thou haſt forſaken me.

21 The Lord ſhal make the peſtilence cleaue vnto thee, vntil he hathe conſumed thee from the land, whether thou goeſt to poſſeſſe it.

22 * The Lord ſhal ſmite thee with a cõſumption, and with ỹ feauer, and with a burning ague, and with feruent heat, [n] and with the ſword, and with blaſting, and with ỹ mildewe, and they ſhal purſue thee vntil thou periſh.

23 And thine heauen that is ouer thine head, ſhalbe [o] braſſe, and the earth that is vnder thee, yron.

24 The Lord ſhal giue thee for ỹ raine of thy lãd, duſt and aſhes: *euen* from [n] heauen ſhal it come downe vpon thee, vntil thou be deſtroyed.

25 *And* the Lord ſhal cauſe thee to fall before thine enemies: thou ſhalt come out one way againſt them, and ſhalt flee ſeuen wayes before them, and ſhalt be [l] ſcatered through all the kingdomes of the earth.

26 And thy [m] carkeis ſhal be meat vnto all foules of the ayre, and vnto the beaſtes of the earth, and none ſhal fray thẽ away.

27 The Lord wil ſmite thee with ỹ botche of Egypt, and with the emeroides, & with the ſkab, and with ỹ itche, that thou canſt not be healed.

28 And the Lord ſhal ſmite thee with madnes, and with blindnes, & with aſtonying of heart.

29 Thou ſhalt alſo grope at noone daies, as the [n] blinde gropeth in darckenes & ſhalt not proſper in thy waies: thou ſhalt neuer but be oppreſſed with wrõg, & be poulled euermore & no man ſhal ſuccour *thee*.

30 Thou ſhalt betrothe a wife, & another man ſhal lie with her: thou ſhalt buylde an houſe, and ſhalt not dwel therein: thou ſhalt plant a vineyarde and ſhalt not [o] eat the frute.

31 Thine oxe ſhal be ſlayne before thine eies, and thou ſhalt not eat thereof: thine aſſe ſhalbe violently taken away before thy face, and ſhal not be reſtored to thee: thy ſhepe ſhalbe giuen vnto thine enemies, & no man ſhal reſcue *them* for thee.

32 Thy ſonnes and thy daughters ſhalbe giuen vnto another people, and thine eies [o] ſhal ſtil loke for them, euen til they fall out, and there ſhal be no power in thine hand.

33 The frute of thy land & all thy labours ſhal a people, which thou knoweſt not, eat, and thou ſhalt neuer but ſuffer wrong, and violence alway:

34 So that thou ſhalt be mad for the ſight which thine eies ſhal ſe.

35 The Lord ſhal ſmite thee in ỹ knees, & in the thighes, with a ſore botche, that thou canſt not be healed: euen from the ſole of thy fote vnto the top of thine head.

36 The Lord ſhal bring thee & thy [p] King (which thou ſhalt ſet ouer thee) vnto a nacion, which nether thou nor thy fathers haue knowen, and there thou ſhalt ſerue other gods: *euen* wood and ſtone.

37 And thou ſhalt * be a wonder, a prouerbe & a cõmune talke among all people, whether the Lord ſhal cary thee.

38 * Thou ſhalt cary out muche ſede into the

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[g] God wil bleſſe vs, if we do our dueties, & not be ydle.

[h] In that he is thy God and thou arthis people.

[i] For nothing in the earth is profitable, but when God ſendeth his bleſſings from heauen.

[l] *Or, the lowest.*

Leu. 26, 14. Iament. 2, 17. mala 2, 2. barn. 1, 20.

[m] *Or, ſtore.*

[n] *Or, rebuke.*

Leui. 26, 18.

[n] *Or, drought.*

[k] It ſhal giue thee no more moyſture, then if it were of braſſe.

[l] *Or, out of the ayre, as duſt raiſed with winde.*

[l] Some read, thou ſhalt be a terrour & feare, when thei ſhal heare how God hathe plagued thee.

[m] Thou ſhalt be curſed bothe in thy life and in thy death: for the buryal is a teſtimonie of ỹ reſurrection, wherfore thy wickednes thou ſhalt lacke.

[n] In things moſte euident & cleare thou ſhalt lacke diſcretion & iudgement.

[o] *Ebr. make it commune.*

[o] When they ſhal returne frõ their captiuitie.

[p] As he did Manaſſeh, Ioachim, Zedechias & others.

Iere. 24, 9. & 25, 9. Mich. 6, 15. ag. 1, 6.

the field, and shalt gather but litle in: for the greshoppers shal destroye it.

39 Thou shalt plante a vineyarde and dresse it, but shalt nether drinke of the wine, nor gather *the grapes:* for the wormes shal eat it.

40 Thou shalt haue oliue trees in all thy coastes, but shalt not anoint thy self with the oyle: for thine oliues shal [n] fall.

n Or, be shaken before thei be ripe.

41 Thou shalt beget sonnes, and daughters, but shalt not haue thē: for thei shal go into captiuitie.

42 All thy trees and frute of thy land [q] shal the greshopper consume.

q Vnder one kinde he conteineth all the vermine, which destroye ỹ frutes of the land: and this is an euident token of Gods curse.

43 The stranger that is among you, shal clime aboue thee vp on hye, & thou shalt come downe beneth alowe.

44 He shal lend thee, and thou shalt not lend him: he shalbe the head, & thou shalt be the taile.

45 Moreouer, all these curses shal come vpon thee, and shal pursue thee and ouertake thee, til thou be destroyed, because thou obeyedst not the voyce of the Lord thy God, to kepe his cōmandements, & his ordinances, which he cōmanded thee:

r Gods plagues shalbe euident signes that he is offended with thee.

46 And thei shalbe vpon [r] thee for signes and wōders, and vpon thy sede for euer:

47 Because thou seruedst not ỹ Lord thy God with ioyfulnes & with a good heart for the abundance of all things.

48 Therefore thou shalt serue thine enemies ẅ the Lord shal send vpon thee, in honger and in thurst, and in nakednes, and in nede of all things: & he shal put a yoke of yron vpon thy necke vntil he haue destroyed thee.

49 The Lord shal bring a nacion vpon thee from far, *euen* from the end of the worlde, flying *swift* as an egle: a nacion whose tongue thou shalt not vnderstand:

n Or, barbarous, cruel, or impudent.

50 A nacion of a [n] fierce countenance, ẅ wil not regarde the persone of the olde, nor haue compasion of the yong.

51 The same shal eat the frute of thy cattel, and the frute of thy land vntil thou be destroied, and he shal leaue thee nether wheat, wine, nor oyle, *nether* the [n] increase of thy kyne, nor the flockes of thy shepe, vntil he haue broght thee to noght.

n Or, firstborne of thy bullockes.

52 And he shal besiege thee in all thy cities, vntil thine hye and strong walles fall downe, wherein thou trustedst in all the land: and he shal besiege thee in all thy [n] cities throughout all thy land, which the Lord thy God hathe giuen thee.

n Or, gates.

Leui. 26, 29. 2 king. 6, 29. Lamen. 4, 10. baruk 2, 3.

53 *And thou shalt eat the frute of thy bodie: *euen* the flesh of thy sonnes and thy daughters, which the Lord thy God hathe giuen thee, during the siege and straitnes wherein thine enemie shal inclose thee:

54 *So that* the man (that is tender and exceding deintie among you) *shalbe grieued at his brother and at his wife, *that lyeth* in his bosome, & at the remnant of his children, which he hathe yet left,

Chap. 15, 9.

55 For feare of giuing vnto anie of them of the flesh of his childrē, whome he shal eat, because he hathe nothing left him in that siege, and straitnes, wherewith thine enemie shal besiege thee in all thy cities.

56 The tender and deintie [s] woman among you, which neuer wolde venture to set the sole of her fote vpon ỹ grounde (for her softnes and tēdernes) shalbe grieued at her husband, *that lyeth* in her bosome, and at her sonne, & at her daughter,

s As came to passe in the daies of Ioram, King of Israel, 2. King. 6, 29. and when the Romains besieged Ieruſalem.

57 And at her [t] afterbyrth (that shal come out from betwene her fete) and at her children, which she shal beare: for when all things lacke, she shal eat thē secretly, during the siege and straitnes, wherewith thine enemie shal besiege thee in thy cities.

t Hungre shal so bite her, that she shal be ready to eat her childe before it be deliuered.

58 ¶ If thou wilt not kepe and do [v] all the wordes of this Lawe (that are written in this boke) & feare this glorious & feareful Name THE LORD THY GOD,

v For he that offendeth in one, is guilie of all. Iam. 2, 10.

59 Then the Lord wil make thy plagues wonderful, & the plagues of thy sede, *euen* great plagues and of long continuance, & sore diseases, and of long durance.

60 Moreouer, he wil bring vpon thee all the diseases of Egypt, whereof thou wast afraied, and thei shal cleaue vnto thee.

61 And euerie sickenes, and euerie plague, which is not [x] written in the boke of this Lawe, wil ỹ Lord heape vpon thee, vntil thou be destroyed.

x Declaring ỹ God hathe infinite meanes to plague the wicked, besides them that are ordinarie or written.

62 And ye shalbe left fewe in nomber, where ye were as the *starres of heauen in multitude, because thou woldest not obey the voyce of the Lord thy God.

Chap. 10, 22.

63 And as the Lord hathe reioyced ouer you, to do you good, & to multiplie you, so he wil reioyce ouer you, to destroye you, and bring you to noght, and ye shalbe rooted out of the land, whether thou goest to possesse it.

64 And the Lord shal [y] scatter thee among all people, frō the one end of the worlde vnto the other, and there thou shalt serue other gods, which thou hast not knowen nor thy fathers, *euen* wood and stone.

y Signifying ỹ it is a singular gift of God to be in a place where as we may worship God purely & declare our faith & religion.

65 Also among these nacions thou shalt finde no rest, nether shal the sole of thy fote haue rest: for the Lord shal giue thee there a trembling heart, and *loking to returne* til thine eies fall out, & a sorowful minde.

66 And thy life shal [n] hang before thee, and

n Or, thou shalt be in doute of thy life.

and thou shalt feare bothe night and day, and shalt haue none assurance of thy life.

67 In the morning thou shalt say, Wolde God it were euening, and at euening thou shalt say, Wolde God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eies, which thou shalt se.

68 And the Lord shal bring thee into Egypt againe with [z] shippes by ý way, whereof I said vnto thee, Thou shalt se it no more againe: & there ye shal sel your selues vnto your enemies for bondemen and bõde women, & there *shalbe* no byer.

z Because thei were vnmindeful of that miracle, when the Sea gaue place for thẽ to passe through.

CHAP. XXIX.

2 The people are exhorted to obserue the commandements. 10 The whole people from the hieest to the lowest are comprehended vnder Gods couenant. 19 The punishement of him that flattereth him selfe in his wickednes. 24 The cause of Gods wrath against his people.

1 THese are the [a] wordes of the couenant which the Lord commanded Moses to make with the children of Israel, in the lãd of Moab beside the couenant which he had made with them in [b] Horeb.

a That is, the articles, or condicions.

b At the first giuing of the Lawe, ẃ was fourtie yeres before.

2 ¶ And Moses called all Israel, & said vnto them, Ye haue sene all that the Lord did before your eies in the land of Egypt vnto Pharaoh and vnto all his seruants, & vnto all his land,

3 The [c] great tentacions which thine eies haue sene, those great miracles and wonders:

c The profes of my power.

4 Yet the Lord hathe not [d] giuen you an heart to perceiue, and eies to se, and eares to heare, vnto this day.

d He sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from aboue.

5 And I haue led you fourtie yere in the wildernes: your clothes are not waxed olde vpon you, nether is thy shooe waxed olde vpon thy fote.

6 Ye haue eaten no [e] bread, nether dronke wine, nor strõg drinke, that ye might knowe, how that I am the Lord your God.

e Made by mãs arte, but mãna, which is called the bread of Augels.

7 After ye came vnto this place, and Sihon King of Heshbon, and Og King of Bashan came out against vs vnto battel, and we slewe them,

8 And toke their land, and gaue it for an inheritãce vnto the Reubenites, and to the Gadites, & to the half tribe of Manasseh.

9 * Kepe therefore the wordes of this couenant & do them, that ye may prosper in all that ye shal do.

Chap. 4, 6.

10 Ye stand this day euerie one of you before the Lord your [f] God: your heades of your tribes, your Elders and your officers, *euen* all the men of Israel:

f Who knoweth your hartes, & therefore ye may not thinke to dissemble ẃ him.

11 Your children, your wiues, & thy strãger that is in thy campe from the hewer of thy wood, vnto the drawer of thy water,

12 That thou shuldest [g] passe into ý couenant of the Lord thy God, and into his othe which the Lord thy God maketh with thee this day,

g Alluding to them, that whẽ they made a sure couenant, deuided a beast in twaine, and past betweene ý partes deuided, Gen. 15, 10.

13 For to establish thee this day a people vnto him selfe, & that he may be vnto thee a God, as he hathe said vnto thee, and as he hathe sworne vnto thy fathers, Abraham, Izhak, and Iaakob.

14 Nether make I this couenãt, and this othe with you onely,

15 But *aswel* with him that standeth here with vs this day before the Lord our God, as with him [h] that is not here with vs this day.

h Meaning, their posteritie.

16 For ye knowe, how we haue dwelt in the land of Egypt, and how we passed through the middes of the nacions, ẃ ye passed by.

17 And ye haue sene their abominaciõs & their idoles (wood, and stone, siluer & golde) ẃ which were among them,

18 That there shulde not be among you man nor woman, nor familie, nor tribe, which shulde turne his heart away this day from the Lord our God, to go & serue the gods of these nacions, & that there shulde not be among you [i] *anie* roote that bringeth fourth gall and wormewood,

i Suche sinne, as the bitter frute thereof might choke & destroye you.

19 So that when he heareth the wordes of this curse, he [k] blesse him selfe in his heart, saying, I shal haue peace, although I walke according to the stubbernes of mine owne heart, thus adding [k] drõkenes to thirst.

k *Or, flatter.*

k For as he ý is thirsty, desireth to drinke muche, so he ý followeth his appetites, seketh by all meanes, & yet can not be satisfied

20 The Lord wil not be merciful vnto him, but then the wrath of the Lord and his ielousie shal smoke against that man, and euerie curse that is written in this boke, shal light vpon him, and the Lord shal put out his name from vnder heauen.

21 And the Lord shal separate him vnto euil out of all the tribes of Israel, according vnto all the curses of the couenant, that is written in the boke of this Lawe.

22 So that the [l] generacion to come, *euen* your children, that shal rise vp after you, and the stranger that shal come from a far land, shal say, when they shal se the plagues of this land, and the diseases thereof, wherewith the Lord shal smite it:

l Gods plagues vpon them that rebell against him, shal be so strange, that all ages shalbe astonied.

23 (*For* all that land *shal* burne with brimstone and salt: it shal not be sowen, nor bring forth, nor anie grasse shal growe therein, like as in the ouerthrowing of *Sodõ, & Gomorah, Admah & Zeboim, which the Lord ouerthrewe in his

Gen. 19, 25.

his wrath and in his angre)
1.King.9,8. ier.22,8. 24 Then shal all nacions say, *Wherefore hathe the Lord done thus vnto this land? how fearce *is* this great wrath?
25 And they shal answer, Because they haue forsaken the couenant of the Lord God of their fathers, which he had made with them, when he brought them out of the land of Egypt,
26 And went and serued other gods & worshipped them: *euen* gods which they knewe not, & [n] which had giuen them nothing,
n Or, which had, not giue them a land to possesse.
27 Therefore the wrath of the Lord waxed hote against this land, to bring vpon it euerie curse that is written in this boke.
28 And the Lord hathe rooted thē out of their land in angre, and in wrath, and in great indignacio, and hathe cast them into another land, as *appeareth* this day.
m Moses hereby reproueth their curiosite, which seke those things that are only knowē to God: & their negligence, that regarde not ý, ẅ God hath reueiled vnto thē as the lawe.
29 The [m] secret things *belong* to ý Lord our God, but the things reueiled *belong* vnto vs, and to our children for euer, that we may do all the wordes of this Lawe.

CHAP. XXX.

Mercie shewed when thei repent. 6 The Lord doeth circumcise the heart. 11 All excuse of ignorance is taken away. 19 Life and death is set before them. 20 The Lord is their life which obey him.

1 NOw when all these thinges shal come vpon thee, *either* the blessing or the curse which I haue set before thee, and thou shalt [a] turne into thine heart, among all the nacions whether ý Lord thy God hathe driuen thee,
a By calling to remembrance, both his mercies & his plagues.
2 And shalt returne vnto the Lord thy God, and obey his voyce in all that I commande thee this day: thou, & thy children with all thine [b] heart and with all thy soule,
b In true repentance is none hypocrisie.
3 Then the Lord thy God wil cause thy captiues to returne, and haue compassion vpon thee, & wil returne, to gather thee out of all the people, where ý Lord thy God had scatered thee.
c Euen to the worldes end.
4 Thogh thou were cast vnto the vtmost parte of [c] heauen, from thence wil the Lord thy God gather thee, & from thence wil he [d] take thee,
d And bring thee into thy countrey.
5 And the Lord thy God wil bring thee into the land which thy fathers possessed, and thou shalt possesse it, and he wil shewe thee fauour, and wil multiplie thee aboue thy fathers.
e God wil purge all thy wicked affections. ẅ thing is not in thine owne power to do.
6 And the Lord thy God wil [e] circumcise thine heart, and the heart of thy sede, that thou maist loue the Lord thy God with all thine heart, and with all thy soule, that thou maist liue.
7 And the Lord thy God wil lay all these curses vpon thine enemies, and on them, that hate thee, and that persecute thee.
8 [f] Returne thou therefore, & obey the voyce of the Lord, & do all his commādements, which I commande thee this day.
f If we wil haue God to worke in vs with his holy Spirit, we must turne againe to him by repentance.
9 And the Lord thy God wil make thee plenteous in euerie worke of thine hād, in the frute of thy body, and in the frute of thy cattel, and in the frute of the land for thy welth: for the Lord wil turne againe & [g] reioyce ouer thee to do thee good, as he reioyced ouer thy fathers,
g He meaneth not that God is subiect to these passions, to reioyce or to be sad: but he vseth this maner of speache to declare the loue ý he beareth vnto vs.
10 Because thou shalt obey the voyce of the Lord thy God, in keping his commandements, & his ordinances, which are written in the boke of this Lawe, when thou shalt returne vnto the Lord thy God with all thine heart & with all thy soule.
11 ¶ For this commandement which I cōmande thee this day, is [h] not hid from thee, nether is it farre of.
h The Law is so euident that none can pretend ignorance.
12 It is not in heauen, that thou shuldest say, *Who shal go vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may do it?
Rom.12,6.
13 Nether is it beyonde the [i] sea, ý thou shuldest say, Who shal go ouer the sea for vs, & bring it vs, and cause vs to heare it that we may do it?
i By heauen & the sea he meaneth places most farre distant.
14 But the [k] worde is verie nere vnto thee: *euen* in thy mouth & in thine heart, for to [l] do it.
k Euen the Lawe & the Gospel.
l By faith in Christ.
15 Beholde, I haue set before thee this day life & good, death and euil.
16 In that I commande thee this day, [m] to loue the Lord thy God, to walke in his wayes, & to kepe his commandements, & his ordinances, & his lawes that thou maiest [n] liue & be multiplied, and that the Lord thy God may blesse thee in the land, whether thou goest to possesse it.
m So that to loue & obey God, is onely life & felicitie.
n He addeth these promises to signifie that it is for our profit ý we loue him, & not for his.
17 But if thine heart turne away, so that thou wilt not obey, but shalt be seduced & worship other gods, and serue them,
18 I pronounce vnto you this day that ye shal surely perish, ye shal not prolong your dayes in the land whether thou passest ouer Iorden to possesse it.
19 *I call heauen & earth to recorde this day against you, *that* I haue set before you life and death, blessing and cursing. therfore [o] chose life, that *both* thou & thy sede may liue,
Chap.4,26.
20 By louing the Lord thy God, by obeying his voyce, & by cleauing vnto him: for he is thy life, and the length of thy dayes: that thou maist dwel in the land which the Lord sware vnto thy fathers, Abraham, Izhak and Iaakob, to
o That is, loue & obey God: ẅ thing is not in mans power, but Gods spirit onely worketh it in his elect.

giue

giue them.

CHAP. XXXI.

1,7 Moses preparing him selfe to dye, appointeth Ioshua to rule the people. 9 He giueth the Law to the Leuites, that they shulde read it to the people. 19 God giueth thē a song as a witnes betwene him & them. 23 God confirmeth Ioshua. 29 Moses sheweth thē that they wil rebel after his death.

1 THen Moses wēt & spake these wordes vnto all Israel,

a I can no longer execute mine office. *Nomb.20,12. chap.3,26.*

2 And said vnto them, I am an hundreth & twentie yere olde this day: I [a] can no more go out & in: also the Lord hathe said vnto me, * Thou shalt not go ouer this Iorden.

3 The Lord thy God he wil go ouer before thee: he wil destroy these nacions before thee, & thou shalt possesse them. *Ioshua he shal go before thee, as the Lord hathe said.

Nom.27,18.

Nom 21,24.

4 And the Lord shal do vnto them, as he dyd to*Sihon & to Og Kings of the Amorites, & vnto their land whome he destroyed.

b Into your handes. *Chap.7,2.*

5 And the Lord shal giue them [b] before you that ye may do vnto them according vnto euerie* cōmandement, which I haue commanded you.

[c]Or, be of good courage.

6 Plucke[c] vp your hearts therefore, and be strong: dread not, nor be afrayd of them: for the Lord thy God him selfe doeth go with thee: he wil not fayle thee, nor forsake thee.

c For he that must gouerne ỹ people, hathe nede to be valiant to represse vice, & constant to maintein vertue.

7 ¶And Moses called Ioshua, and said vnto him in the sight of all Israel, Be [c] of a good courage and strong: for thou shalt go with this people vnto the land which the Lord hathe sworne vnto their fathers, to giue them, and thou shalt giue it them to inherit.

d Signifying ỹ man can neuer be of good courage, except he be perswaded of Gods fauour & assistance.

8 And the Lord him selfe doeth [d] go before thee: he wilbe with thee: he wil not fayle thee, nether forsake thee: feare not *therefore*, nor be discomforted.

9 ¶And Moses wrote this Lawe, and deliuered it vnto the Priestes the sonnes of Leui (which bare the Arke of the couenant of the Lord) and vnto all the Elders of Israel,

Nehem.8,2. Chap.15,1.

10 And Moses commāded them, saying, *Euerie seuenth yere* when the vere of fredome *shalbe* in the feast of the Tabernacles:

e Before ỹ Arke of the couenant, which was ỹ signe of Gods presence, & the figure of Christ.

11 When all Israel shal come to appeare [e] before the Lord thy God, in the place which he shal chose, thou shalt read this Lawe before all Israel that they may heare it.

12 Gather the people together: men, & women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and kepe, and obserue all the wordes of this Lawe,

f Which were not borne when the Lawe was giuen.

13 And that their children which [f] haue not knowen it, may heare it, and learne to feare the Lord your God, as long as ye liue in the land, whether ye go ouer Iorden to possesse it.

14 ¶Then the Lord said vnto Moses, Behold, thy dayes are come, ỹ thou must dye: Call Ioshua, & stand ye in the Tabernacle of the Congregacion that I may giue him a [g]charge. so Moses & Ioshua went, and stode in the Tabernacle of the Congregacion.

[g]Or, commandement.

g In a cloude ỹ was facioned like a piller.

15 And the Lord appeared in the Tabernacle, in the piller of a [g] cloude: & ỹ piller of the cloude stode ouer the dore of the Tabernacle.

16 ¶And the Lord said vnto Moses, Behold, thou shalt slepe with thy fathers, and this people wil rise vp, and go a whoring after the gods of a strāge land (whether they go) *to dwel* therein, & wil forsake me, and breake my couenant ỹ I haue made with them.

17 Wherefore my wrath wil waxe hote against them at that day, & I wil forsake them, & wil [h] hide my face from them: then they shalbe consumed, and many aduersities & tribulaciōs shal come vpon them: so then they wil say, Are not these troubles come vpō me, because God is not with me?

h That is, I wil take my fauour frō them: as to turne his face toward vs, is to shewe vs his fauour.

18 But I wil surely hide my face in that day, because of all the euil, which they shal commit, in that they are turned vnto other gods.

19 Now therefore write ye this [i] song for you, and teache it the children of Israel: put it in their mouthes, that this song may be my witnes against the children of Israel.

i To preserue you and your children frō idolatrie, by remēbring Gods benefites.

20 For I wil bring them into the land (ỹ I sware vnto their fathers) that floweth with milke and honie, and they shal eat, and fil them selues, and waxe fat: [k] then shal they turne vnto other gods, and serue them, and contemne me, & breake my couenant.

k For this is ỹ nature of flesh, no longer to obey God, thē it is vnder the rod.

21 And then when manie aduersities and tribulacions shal come vpon them, this song shal [l]answer them to their face as a witnes: for it shal not be forgotten out of the mouthes of their posteritie: for I knowe their imaginacion, which they go about euē now, before I haue brought them into the land which I sware.

l That these euils are come vpon them, because they forsoke me.

22 ¶Moses therefore wrote this song the same day and taught it the children of Israel.

23 And *God* gaue Ioshua ỹ sonne of Nun a charge, and said, * Be strong, and of a good courage: for thou shalt bring the children of Israel into the land, which I sware vnto them, and I wil be with thee.

Iosh.1,6.

24 And

24 ¶ And when Moses had made an end of writing the wordes of this Lawe in a boke vntil he had finished them,
25 Then Moses commanded the Leuites, which bare the Arke of the couenant of the Lord, saying,
26 Take the boke of this Law, and put ye it in the side of the Arke of ỹ couenant of the Lord your God, that it may be there for a [m] witnes against thee.
27 For i knowe thy rebellion and thy stiffe necke: beholde, I being yet aliue with you this day, ye are rebellious against the Lord: how muche more then after my death?
28 Gather vnto me all the Elders of your tribes, and your [n] officers, that I may speake these wordes in their audience, and call heauen and earth to recorde against them.
29 For I am sure that after my death ye wil vtterly be corrupt and turne from the way, which I haue commanded you: therefore euil wil come vpon you at the lẽgth, because ye wil commit euil in the sight of the Lord, by prouoking him to angre through the [o] worke of your handes.
30 Thus Moses spake in the audience of all the Congregacion of Israel the wordes of this song, vntil he had ended them.

m Of thine infidelitie, when thou shalt turne away from the doctrine cõteined therein.

n As gouuerners, iudges, & magistrates.

o By idolatrie, worshiping images, ẅ are the worke of your handes.

CHAP. XXXII.

The song of Moses conteining Gods benefites toward the people, 15 And their ingratitude toward him. 20 God menaceth thẽ. 21 And speaketh of the vocation of the Gentiles. 46 Moses commandeth to teache the Lawe to the children. 49 God forewarneth Moses of his death.

1 HEarken, ye [a] heauens, and I wil speake: and let the earth heare the wordes of my mouth.
2 My [b] doctrine shal drop as ỹ raine, *and* my speache shal stil as doeth the dewe, as the showre vpon the herbes, and as ỹ great raine vpon the grasse.
3 For I wil publishe the Name of the Lord: giue ye gloire vnto our God.
4 Perfect is the worke of the [c] mighty God: for all his wayes *are* iudgement. God is true, and without wickednes: iust, & righteous is he.
5 They haue corrupted them selues toward him by their vice, not being his childrẽ, *but* a frowarde and crooked generacion.
6 Do ye so rewarde the Lord, o foolish people and vnwise? is not he thy father, that hathe boght thee? he hathe [d] made thee, and proportioned thee.
7 ¶ Remember the dayes of olde: consider the yeres of so manie generacions: aske thy father, and he wil shewe thee: thine Elders, and they wil tel thee.
8 When the most hie *God* deuided to the nacions their inheritance, when he separated ỹ sonnes of Adam, he appointed ỹ borders of the [e] people according to ỹ nomber of the children of Israel.
9 For ỹ Lords porcion *is* his people: Iaakob *is* the lot of his inheritance.
10 He founde him in the land of ỹ wildernes, in a waste, and roaring wildernes: he led him about, he taught him, *and* kept him as the apple of his eye.
11 As an egle stereth vp her nest, [f] flotereth ouer her birdes, stretcheth out her wings, taketh them, *and* beareth thẽ on her wings,
12 So the Lord alone led him and there was no [g] strange god with him.
13 He caried him vp to the hie places of the [h] earth, that he might eat the frutes of the fields, and he caused him to sucke honey out of the stone and oyle out of the hard rocke:
14 Butter of kine, and milke of shepe ẅ fat of the lambs, and rams fed in Bashã, and goates, with the fat of the graines of wheat, and the red [i] licour of ỹ grape hast thou dronke.
15 ¶ But *he that shulde haue bene* [k] vpright, when he waxed fat, spurned with his hele: thou art fat, thou art grosse, thou art laden with fatnes: therefore he forsoke God *that* made him, and regarded not the strong God of this saluacion.
16 They prouoked him with [l] strange *gods*: they prouoked him to angre with abominacions.
17 They offred vnto deuils, not to God, *but* to gods whome they knewe not: [m] newe *gods* that came newly vp, whome their fathers feared not.
18 Thou hast forgottẽ the mightie God, *that* begate thee, & hast forgotten God that formed thee.
19 The Lord then sawe it, and was angry, for the prouocacion of his [n] sonnes and of his daughters.
20 And he said, I wil hide my face from them: I wil se what their end shalbe: for they are a frowarde generacion, children in whome is no faith.
21 They haue moued me to ielousie with *that which is* not God: they haue prouoked me to angre with their vanites: * and I wil moue them to ielousie with *those which are* no [o] people: I wil prouoke thẽ to angre with a foolish nacion.
22 For fire is kindled in my wrath, & shal burne vnto the bothome of hel, & shal consume the earth with her increase, & set on fire the fundacions of the mountaines.
23 I wil spend plagues vpon them: I wil bestowe mine arrowes vpon them.
24 *They shalbe* burnt with hũger, and cõsumed

a As witnesses of this peoples ingratitude.

b He desireth ỹ he may speake to Gods glorie, & ỹ the people, as ỹ grene grasse, may receiue the dewe of his doctrine.

c The Ebrewe worde is rocke noting ỹ God onelie is mightie, faithful, and constant in his promes.

d Not according to ỹ commune creacio, but by a new creature by his Spirit.

e When God by his prouidẽce deuided the worlde, he lent for a time that portion to the Canaanites, ẅ shulde after be an inheritance for all his people Israel.

f To teache them to flie.

g Meaning of the land of Canaan, ẅ was hie in respect of Egypt.

h That is, abũdance of all things euen in the very rockes.

i Ebr. blood.

k He sheweth what is ỹ principal end of our vocacion.

l By chãging his seruice for their superstitions.

m Scripture calleth newe, what soeuer man inuenteth, be the error neuer so olde.

n He calleth them Gods children, not to honour them, but to shewe them from what dignitie they are fallen.

Rom. 10, 19.

o Which I haue not fauoured, nor giuen my Lawes vnto them.

sumed with heat, and with bitter destruction: I wil also send the teeth of beastes vpon them, with the venime of serpens *creping* in the dust.

o They shalbe slaine bothe in the field & at home.

25 The sworde shal o kil them without, & in ỹ chambers feare bothe the yong man and the yong woman, ỹ suckeling with the man of graye heere.

26 I haue said, I wolde scatter thẽ abroade: I wolde make their remembrance to cease from among men,

27 Saue that I feared the furie of ỹ enemie, lest their aduersaires shulde p waxe proude, & lest they shulde say, Our hye hand & not ỹ Lord hathe done all this.

p Reioycing to se the godly afflicted & attributing that to them selues wherin is wroght by Gods hand.

28 For they are a nation voyde of counsel, nether is there *anie* vnderstanding in them.

29 Oh that they were wise, *then* they wolde vnderstand this: they wolde q consider their later end.

q They wolde consider ỹ felicitie, that was prepared for them, if they had obeyed God.

30 Howe shulde one chase a thousand, and two put ten thousand to flight, except their strong God had solde them, & the Lord had o shut them vp?

o *Or, deliuered them to their enemie.*

31 For their god *is* not as our God, euen our enemies being iudges.

32 For their vine *is* of the vine of Sodõ, & of the vines of Gomorah: their grapes *are* grapes of gall, their clusters *be* bitter.

r The frutes of the wicked are as poyson, detestable to God and dangerous for man. *Eccles.28,1. rom.12 19. ebr.10,30.*

33 Their r wine *is* the poyson of dragõs, and the cruel gall of aspes.

34 Is not this laied in store with me, & sealed vp among my treasures?

35 *Vengeance and recompense are mine: their fote shal slide in due time: for the daye of their destruction is at hand, & the thinges that shal come vpon thẽ, make haste.

o *Or, change his minde.*

36 For ỹ Lord shal iudge his people, and o repent toward his seruants, when he seeth that their power is gone, and none s shut vp *m holde* nor left *abroad.*

s When nether strõg nor weike in a maner remaine.

37 When men shal say, Where are their gods, their mightie God in whome they trusted?

38 Which did eat the fat of their sacrifices, *and* did drinke ỹ wine of their drinke offring? let them rise vp, and helpe you: let him be your refuge.

39 Beholde now, for I, I am he, and there is no gods with me: *I kil, and giue life: I wounde, & I make whole: *nether is there *anie* that can deliuer out of mine hand.

1. King,2,6. tob.13,2. Wisd.16, 13.

40 For I t lift vp mine hand to heauen, & say, I liue for euer.

t That is, I sweare, read Gen.14,22.

41 If I whet my glittering sworde, and mine hãd taketh holde on iudgemẽt, I wil execute vengeance on mine enemies, and wil rewarde them that hate me.

42 I wil make mine arrowes dronke with blood, (and my sworde shal eat flesh) for the blood of the slaine, & of the captiues, when I beginne to take vengeance of the enemie.

43 *Ye nations, praise his people: for he wil auenge the u blood of his seruants, and wil execute vengeance vpon his aduersaries, and wil be merciful vnto his land, *and* to his people.

Rom.15,10.

u Whether the blood of Gods people be shed for their sinnes, or trial of their faith, he promiseth to reueng it.

44 ¶ Thẽ Moses came and spake all the wordes of this song in the audience of the people, he and o Hoshea the sunne of Nun.

o *Or, Ioshua.*

45 When Moses had made an end of speaking all these wordes to all Israel,

46 Then he said vnto them, *Set your hearts vnto all the wordes which I testifie against you this day, that ye may cõmande them vnto your children, that they may obserue and do all the wordes of this Lawe.

Chap 6.6. & 11,18.

47 For it is no x vaine worde cõcerning you, but it is your life, and by this worde ye shal prolong your dayes in the land, whether ye go ouer Iorden to possesse it.

x For I wil performe my promes vnto you, Isa.55 2c.

48 *And the Lord spake vnto Moses ỹ selfe same day, saying,

Nom 27,12.

49 Go vp into this mountaine of Abarim, vnto the mount Nebo, which is in the land of Moab, that is ouer against Iericho: and beholde ỹ land of Canaan, which I giue vnto the children of Israel for a possession,

50 And dye in the mount which thou goest vp vnto, and thou shalt be *gathered vnto thy people *as Aaron thy brother dyed in mount Hor, and was gathered vnto his people,

Gen.25 8. Nom.20, 25. & 33,38.

51 Because ye * trespassed against me among the children of Israel, at the waters o of Meribah, at Kadesh in the wildernes of Zin: for ye y sanctified me not among the children of Israel

Nom.20, 12. & 27,14.

o *Or, of strife.*

y Ye were not earnest and constant to maintein mine honour.

52 Thou shalt therefore se the land before thee, but shalt not go thither, *I meane*, into the land which I giue the children of Israel.

CHAP. XXXIII.

1 Moses before his death blesseth all the tribes of Israel. 26 There is no God like to the God of Israel, 29 Nor anie people like vnto him.

1 NOw this is the a blessing where with Moses the man of God blessed the children of Israel before his death, & said,

a This blessing conteineth not onely a simple prayer, but an assurance of the effect thereof.

2 The Lord came from Sinai, and rose vp from Seir vnto them, *and* appeared clearely from mount Paran, and he came with ten b thousands of Saintes, *and* at his right hand a firy Lawe for them.

b Meaning, infinit Angels.

3 Thogh he loue the people, *yet* c all thy Saintes are in thine hands: & they are humbled at d thy fete, to receiue thy wordes.

c Ebr. his Saintes, that is the children of Israel.

d As thy disciples.

wordes.

4 Moses commanded vs a Lawe for an [e] inheritance of the Congregacion of Iakob.

5 Then [n] he was among the [n] righteous *people*, as King, when the heades of the people, and the tribes of Israel were assembled.

6 ¶ Let [f] Reubē liue and not dye, though his men be a small nomber.

7 ¶ And thus *he blessed* Iudah, & said, Heare, o Lord, the voice of Iudah, & bring him vnto his people: his hands shalbe [g] sufficient for him, if thou helpe him against his enemies.

8 ¶ And of Leui he said, Let thy * Thūmim & thine Vrim be with thine holy one, whome thou didest proue in Massah, *and* didest cause him to striue at the waters of Meribah.

9 Who said vnto his father and to his mother, [h] I haue not sene him, nether knewe he his brethren, nor knewe his owne children: for they obserued [i] worde, & kept thy couenant.

10 Thei shal teache Iaakob thy judgemēts, and Israel thy Lawe: they shal put incens before thy face, & the burnt offring vpon thine altar.

11 Blesse, o Lord, his substance, and accept the worke of his hands: [i] smite through the loines of them that rise against him, and of them that hate him, that they rise not againe.

12 ¶ Of Beniamin he said, The beloued of the Lord shal [k] dwel in safety by him: *the Lord* shal couer him all the day long, and dwel betwene his shulders.

13 ¶ And of Ioseph he said, Blessed of ý Lord is *his* land for the swetenes of heauen, for the dewe, and [n] for the depth lying beneth,

14 And for ý swete increase of the sunne, and for the swete increase of ý moone,

15 And for *the swetenes* of the top of the ancient mountaines, and for the swetenes of the olde hilles,

16 And for the swetenes of the earth, & abundance thereof: & the good wil of him that dwelt in the [l] busse, shal come vpon the head of Ioseph, and vpon the top of the head of him that was * separated *from* his brethren.

17 His beautie *shalbe like* his first borne bullocke, and [n] his hornes *are* the hornes of an vnicorne: with them he shal smite the people together, euen the endes the worlde: these are also the ten thousands of Ephraim, and these are the thousands of Manasseh.

18 ¶ And of Zebulun he said, Reioyce, Zebulun, in thy [m] going out, and *thou*, Issachar, in thy tentes.

19 They shal call the people vnto the [n] mountaine: there they shal offer ý sacrifices of righteousnes: for [n] they shal sucke of the abundance of the sea, and of the treasures hid in the sand.

20 ¶ Also of Gad he said, Blessed be he ý enlargeth Gad: he dwelleth as a liō, ý catcheth for his pray ý arme & ý head.

21 And he loked to him selfe at the beginning, because there was a porcion of the [o] Lawegiuer hid: yet he shal come with the heds of the people, to execute the iustice of the Lord, & his iudgemēts with Israel.

22 ¶ And of Dan he said, Dan is a lions whelpe: he shal leape from Bashan.

23 ¶ Also of Naphtali he said, o Naphtali, satisfied with fauour, and filled with the blessing of the Lord, possesse [p] the West and the South.

24 ¶ And of Asher he said, Asher *shalbe* blessed with children: he shalbe acceptable vnto his brethren, and shal dip his fote in oyle.

25 Thy shoes *shalbe* [q] yron and brasse, and thy strength *shal continue* as long as thou liuest.

26 ¶ There is none like God, o righteous *people*, which rideth vpō the heauens for thine helpe, & on ý cloudes in his glorie.

27 The eternal God *is thy* refuge, and vnder *his* armes thou arte for euer: he shal cast out the enemie before thee, and wil say, Destroy *them*.

28 Then Israel [r] the founteine of Iaakob shal dwel alone in safety in a lād of wheat & wine: also his heauens shal drop the dewe.

29 Blessed art thou, o Israel: who is like vnto thee, o people saued by the Lord, ý shylde of thine helpe, & which is ý sworde of thy glorie? therefore [s] thine enemies shalbe in subiection to thee, & thou shalt tread vpon their hie places.

CHAP. XXXIIII.

1 Moses seeth all the land of Canaan. 5 He dieth. 8 Israel wepeth. 9 Iosua succedeth in Moses rowme. 10 The praise of Moses.

1 THen Moses went from the plaine of Moab vp into mount [a] Nebo vnto the top of Pisgah that is ouer against Iericho: and the Lord shewed him* all the land of Gilead, vnto Dan,

2 And all Naphtali and the land of Ephraim and Manasseh, and all the land of Iudah, vnto the vtmost [b] sea:

3 And the South, and the plaine of the valley of Iericho, the citie of palme trees, vnto Zoar.

4 And the Lord saied vnto him, * This is ý land which I sware vnto Abraham, to Izkak & to Iaakob, saying, I wil giue it vnto thy sede: I haue caused the to se it with thine eyes, but ý shalt not go ouer

p.

e To vs and our successors.

n Or Moses.

o Or, Israel.

f Reuben shal be one of the tribes of Gods people, though for his sinne his honour be diminished & his familie but smale.

g Signifying that he shulde hardely obteine Iaakobs promes. Gen. 49, 8. *Exod. 28, 30.*

h He preferred Gods glorie to all natural affection, Exod. 32, 29.

i He declareth that the ministers of God haue manie enemies, & therefore haue nede to be prayed for.

k Because the temple shulde be buylt in Zion, w was in the tribe of Beniamin, he sheweth that God shulde dwel with him there.

n Or, sometimes.

l Which was, God appearing vnto Moses, Exod. 3, 2. *Gen. 49, 26.*

n Or, strength.

m In thy prosperous viages vpon the sea, Gen. 49, 13.

n Or, mount Zion.

n The tribe of Zebulun.

o So that the portion of the Gadites, and others on this side Iorden was Gods, though it was not so known.

p Meaning, vnto the sea.

q Thou shalt be strong, or thy countrey ful of metal. It semeth that Simeon is left out because he was vnder Iudah, & his portion of his inheritace, Iosh 19, 9.

r Who was plentiful in issue as a founteine.

s Thine enemies for feare shal lie & faine to be in subiection.

a Which was a parte of mount Abarim. *Nomb. 27, 12 Chap 3, 27. 2. mac. 2, 4.*

b Called, Mediterraneum.

Gen. 12, 7. & 13, 15.

thither.
5 So Moses the seruant of the Lord dyed there in the land of Moab, according to the worde of the Lord.
c To wit, the Angel of the Lord, Iude 9.
6 And c he buryed him in a valley in the land of Moab ouer against Beth-peor, but no man knoweth of his sepulchre vnto d this day.
d That the iewes might not haue occasion thereby to commit idolatrie.
7 Moses was now an hundreth & twenty yere old when he dyed: his eye was not dimme, nor his natural force abated.
8 And the children of Israel wept for Moses in the plaine of Moab thirty dayes: so ý dayes of weping and mourning for Moses were ended:
e Hereby appeareth the fauour of God ý leaueth not his Churche destitute of a gouernour.
9 And e Iosh̄ua the sonne of Nun was ful of the spirit of wisdome: for Moses had put his hands vpon him. And the children of Israel were obedient vnto him, and did as the Lord had commanded Moses.
10 But there arose not a Prophet since in Israel like vnto Moses (whome ý Lord knewe f face to face)
f Vnto whome the Lord did reueile him selfe so plainely.
11 In all the miracles and wonders which the Lord sent him to do in the land of Egypt before Pharaoh and before all his seruants, and before all his land,
12 And in all that mighty g hand and all that great feare, which Moses wroght in the sight of all Israel.
g Meaning, the power of God working by Moses in the wildernes.

THE BOKE OF IOSHVA.

THE ARGVMENT.

IN this boke the holy Goste setteth moste liuely before our eyes the accomplishement of Gods promes, who as he promised by the mouthe of Moses, that a Prophet shulde be raised vp vnto the people like vnto him, whome he willeth to obey, Deut 18, 15: so he sheweth him selfe here truly his promes, as at all other times, and after the deathe of Moses his faithful seruant, he raiseth vp Iosh̄ua to be ruler and gouernour ouer his people, that nether they shulde be discouraged for lacke of a captaine, nor haue occasion to distrust Gods promises hereafter. And because that Iosh̄ua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though he were not approued of God: he is adorned with moste excellent giftes and graces of God, bothe to gouerne the people with counsel, and to defend them with strength: that he lacked nothing which ether belonged to a valiant captaine or a faithful minister. So he ouercometh all difficulties, and bringeth them in to the land of Canaan: the which according to Gods ordinance he deuideth among the people & appointeth their borders: he establisheth lawes and ordinances, and putteth them in remembrance of Gods manifolde benefites, assuring them of his grace and fauour, if they obey God, and contrarie wise of his plagues and vengeance, if they disobey him. This historie doeth represent Iesus Christ the true Iosh̄ua, who leadeth vs into eternal felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the end of this boke are conteined 2597 yeres For from Adam vnto the flood are 1656. from the flood vnto the departure of Abraham out of Caldea 363 and from thence to the death of Ioseph 290. So that the Genesis conteineth 2390. Exodus 140. the other thre bokes of Moses 40. Iosh̄ua 27. So the whole maketh 2597 yeres.

CHAP. I.

2 The Lord incourageth Iosh̄ua to inuade the land. 4 The borders and limites of the lāde of the Israelites. 5 The Lord promiseth to assist Iosh̄ua, if he obey his worde. 11 Iosh̄ua cōmandeth the people to prepare them selues to passe ouer Iorden, 12 And exhorteth the Reubenites to execute their charge.

a The beginning of this boke depēdeth on the last chap. of Deu. which was written by Iosh̄ua as a preparacion to his historie.

NOw after the a death of Moses the seruant of the Lord, the Lord spake vnto Iosh̄ua the sonne of Nun, Moses minister, saying,
2 Moses my seruant is dead: now therefore arise, go ouer this Iorden, thou, and all this people, vnto the land which I giue them, *that is*, to the children of Israel.
3 *Euerie place that the sole of your foote shal tread vpon haue I giuen you, as I said vnto Moses.
4 * From the b wildernes and this Lebanon euen vnto the great Riuer, the riuer Perath: all the land of the c Hittites, euen vnto the great d sea toward the going downe of the sunne, shal be your coast.
Chap. 14. 9. Deut. 11. 24.
b Of Zin, called Kadesh & paran.
" *Or, Euphrates.*
c Meaning the whole land of Canaan.
d Called, Mediterraneum. *Ebr. 13. 10.*
5 There shal not a man be able to withstand thee all the dayes of thy life: as I was with Moses, *so* wil I be with thee: * I wil not leaue thee, nor forsake thee.
6 Be strong and of a good courage: for vnto this people shalt thou deuide the land for an inheritance, which I sware vnto their fathers to giue them.
7 Onely be thou strong, " and of a moste valiat courage, that thou maiest obserue and do according to all the lawe which Moses my seruant hathe commanded thee:
" *Or, growe stronger & stronger.*

Deut.5.32.

c He sheweth wherein consisteth true prosperitie, euen to obey the worde of God.

thee: *thou shalt not turne away from it to the right hand, nor to the left, that 8 thou maiest c prosper whethersoeuer thou goest.

Let not this boke of the Lawe departe out of thy mouth, but meditate therein day and f night, that thou maiest obserue & do according to all that is written therein: for then shalt thou make thy way prosperous, & then shalt thou ‖ haue good successe.

f Shewing ỹ it was not possible to gouerne wel without continual studie of Gods worde.

‖ *Or, gouerne wisely.*

9 Haue not I commanded thee, saying, Be strong and of a good courage, feare not nor be discouraged? for I the Lord thy God *wilbe* with thee, whethersoeuer thou goest.

10 ¶ Then Ioshua commanded the officers of the people, saying,

11 Passe through the hoste, and cõmande the people, saying, Prepare you vitailes: for g after thre daies ye shal passe ouer this Iorden, to go in to possesse ỹ land, which the Lord your God giueth you to possesse it.

g Meaning frõ the day ỹ this was proclaimed.

12 ¶ And vnto ỹ Reubenites, and to the Gadites, and to halfe the tribe of Manasseh spake Ioshua, saying,

Nomb.32.22.

13 *Remember the worde, which Moses the seruant of the Lord commãded you, saying, The Lord your God hathe giuen you rest, and hathe giuen you this h land.

h Which belonged to Sihon ỹ King of ỹ Amorites, & Og King of Bashan.

14 ¶ Your wiues, your children, & your cattel shal remaine in the lãd which Moses gaue you on ‖ this side Iorden: but ye shal go ouer before your brethren armed, all that be men of warre, & shal helpe them,

‖ *Or, beyonde Iorden, from Iericho.*

15 Vntil the Lord haue giuen your brethren rest, aswel as to you, & vntil thei also shal possesse the land, which ỹ Lord your God giueth them: then shal ye returne vnto the land of your possession, and shal possesse it, which *land* Moses ỹ Lords seruãt i gaue you on this side Iorden towarde the sunne rising.

i By your request, but yet by Gods secret appointement, Deut.33.21.

16 Then thei answered Ioshua, saying, All that thou hast commãded vs, we wil do, and whether soeuer thou sendest vs, we wil go.

17 As we obeyed Moses in all things, k so wil we obey thee: onely the Lord thy God be with thee as he was with Moses.

k Thei do not onely promise to obey him so long as God is with him: but to helpe to punish all that rebelle against him.

18 Whosoeuer shal rebelle against thy commandement, and wil not obey thy wordes in all that thou commãdest him, let him be put to death; onely be strong & of good courage.

CHAP. II.

1 Ioshua sendeth men to spie Iericho, whome Rahab hideth. 11 She confesseth the God of Israel. 12 She requireth a signe for her deliuerãce. 21 The spies returne to Ioshua with comfortable tidings.

1 THen Ioshua the sonne of Nun sent out of a Shittim two mẽ to spie secretly, saying, Go vewe the land, and *also* Iericho: and thei went, and *came into an ‖ harlots house, named Rahab, and lodged there.

a Which place was in the plaine of Moab nere vnto Iorden. *Ebr.11.21. Iam.2.25.*

‖ *Or, tauerners house, or hostes*

2 Then reporte was made to the King of Iericho, saying, Beholde, there came mẽ hether to night, of the childrẽ of Israel, to spie out the countrey.

3 And the King of Iericho sent vnto Rahab, saying, b Bring forthe the mẽ that are come to thee, *and* which are entred into thine house: for thei be come to searche out all the land.

b Thogh the wicked se the hand of God vpon thẽ, yet thei repent not, but seke how thei may by their power resist his meanes.

4 (But the woman had taken the two men, and hid them) Therefore said she thus, There came men vnto me, but I wist not whence thei were.

5 And when thei shut the gate in ỹ darcke, the men went out, whether the men went I wote not: followe ye after them quickely, for ye shal ouertake them.

6 (But she had broght them vp to the c roofe of the house, & hyd them with the stalkes of flaxe, which she had spread abroade vpon the roofe)

c Meaning, vpon ỹ house: for then their houses were flat aboue, so ỹ they might do their busines thereupon.

7 And certeine men pursued after hem, the way to Iorden, vnto the fourdes, and assone as thei which pursued after thẽ, were gone out, thei shut the gate.

8 ¶ And before thei were a slepe, she came vp vnto them vpon the roofe,

9 And said vnto the men, I knowe that the Lord hathe giuen you the land, and that the d feare of you is fallen vpõ vs, and that all the inhabitants of the land faint because of you.

d For so God promised, Deu. 28,7. chap.5,1.

10 For we haue heard, how ỹ Lord *dryed vp the water of the read Sea before you, when you came out of Egypt, and what you did vnto the two Kings of ỹ Amorites, that were on the other side Iordẽ, vnto *Sihon and to Og, whome ye vterly destroyed:

Exod.14.21.

Nomb. 21,13.

11 And when we hearde it, our heartes ‖ did faint, and there remained no more ‖ courage in anie because of you: for e the Lord your God, he is the God in heauẽ aboue, and in earth beneth.

‖ *Or, melted.*

‖ *Or, spirit.*

e Herein appeareth the great mercie of God, that in this comune destructiõ he wolde drawe a moste miserable sinner to repent & confesse his Name.

12 Now therefore, I pray you sweare vnto me by ỹ Lord, that as I haue shewed you mercie, ye wil also shewe mercie vnto my fathers house, and giue me a true token,

13 And that ye wil saue aliue my father and my mother, and my brethren, and my sisters, and all that thei haue: & that ye wil deliuer our ‖ soules from death.

‖ *Or, liues.*

14 And the men answered her, f Our life for you to dye, if ye vtter not this our busines: and when the Lord hathe giuen vs the land, we wil deale mercifully and truely with thee.

f We warrant you on peine of our liues.

15 Then she let them downe by a corde through the windowe: for her house *was*

vpon the towne wall, and she dwelt vpō the wall.

16 And she said vnto them, Go you into the [b] mountaine, lest the pursuers mete with you, & hyde your selues there three daies, vntil the pursuers be returned: then afterward may ye go your way.

17 And the men said vnto her, [h] We wil be blameles of this thine othe, which thou hast made vs sweare.

18 Beholde, when we come into the land, thou shalt binde this corde of red threde in the windowe, whereby thou lettest vs downe, and thou shalt bring thy father & thy mother, and thy brethren, and all thy fathers housholde home to thee.

19 And whosoeuer then doeth go out at the dores of thine house into the streat, [i] his blood shal be vpon his head, and we wil be gylteles: but whosoeuer shal be with thee in the house, his blood shalbe on our head, if anie hand touche him:

20 And if thou vtter this our [k] matter, we wil be quit of thine othe, which thou hast made vs sweare.

21 And she answered, According vnto your wordes so be it: then she sent them away, and they departed, and she bounde the [l] red corde in the windowe.

22 And they departed, and came into the mountaine, & there abode thre daies, vntil the pursuers were returned: & the pursuers soght them throughout all the way, but founde them not.

23 So the two men returned, and descended from the mountaine, & passed [l] ouer, and came to Ioshua the sonne of Nun, & tolde him all things that came vnto them.

24 Also they said vnto Ioshua, Surely ỹ Lord hathe deliuered into our hāds all the land: for euen all the inhabitants of the countrey faint because of vs.

g Which was nere vnto the citie.

h We shal be discharged of our othe, if ỹ doest not performe this condicion that foloweth, for so shalt thou & thine be deliuered.

i He shal be gilte of his owne death.

k So ỹ others shulde thinke to escape by the same meanes.

[l] *Or, scarlet coulored.*

l To wit, the riuer Iorden.

CHAP. III.

1 Ioshua commādeth them to departe when the Arke remoueth. 7 The Lord promiseth to exalt Ioshua before the people. 9 Ioshuas exhortatiō to the people. 16 The waters parte asunder whiles the people passe.

1 THen Ioshua rose verie early, & they remoued from Shittim, and came to [a] Iorden, he, & all the children of Israel, & lodged there, before they went ouer.

2 And after [b] thre daies the officers went throughout the hoste,

3 And commanded the people, saying, When ye se the Arke of the couenant of the Lord your God, and the Priests of the Leuites bearing it, ye shal departe from your place, and go after it.

4 Yet there shalbe a space betwene you & it, about [a] two thousand cubites by measure: ye shal not come nere vnto it, that ye may knowe the way, by ỹ which ye shal go: for ye haue not gone this way in times past.

5 (Now Ioshua had said vnto ỹ people, *Sanctifie your selues: for tomorowe the Lord wil do wonders among you)

6 Also Ioshua spake vnto ỹ Priests, saying, Take vp the Arke of the couenāt, and go ouer before the people: so thei toke vp the Arke of the couenant, and went before the people.

7 ¶ Then ỹ Lord said vnto Ioshua, This day wil I begin to magnifie thee in the sight of all Israel, which shal knowe, that *as I was with Moses, so wil I be with thee.

8 Thou shalt therefore commande the Priests that beare the Arke of the couenant, saying, When ye are come to the brinke of [c] the waters of Iorden, ye shal stand stil in Iorden.

9 ¶ Then Ioshua said vnto the children of Israel, Come hether, and heare ỹ wordes of the Lord your God.

10 And Ioshua said, [d] Hereby ye shal knowe that the liuing God is among you, & that he wil certeinly cast out before you the Canaanites, and the Hittites, and the Hiuites, and ỹ Perizzites, and the Gergasshites, and the Amorites, and the Iebusites.

11 Beholde, the Arke of the couenant of the Lord of all the worlde passeth before you into Iorden.

12 Now therefore take frō among you [e] twelue men out of the tribes of Israel, out of euerie tribe a man.

13 And assone as the soles of ỹ fete of the Priests (that beare the Arke of the Lord God the Lord of all ỹ worlde) shal stay in the waters of Iorden, the waters of Iorden shalbe cut of: for the waters that come from aboue, * shal stand stil vpon an heape.

14 ¶ Then when ỹ people were departed from their tentes to go ouer Iordē, the Priests bearing the * Arke of the couenant, *went* before the people.

15 And as thei that bare the Arke came vnto Iorden, and the fete of the Priests that bare the Arke were dipped in the brinke of the water, (*for Iorden vseth to fil all his [f] bankes all the time of harueste)

16 Then the waters that came downe frō aboue, stayed *and* rose vpon an heape and departed far from the citie of Adā, that was beside Zaretan: but the *waters* that came downe towarde the Sea of the wildernes, *euen* the salt Sea, failed, *and* were cut of: so ỹ people went right ouer against Iericho.

17 But ỹ Priests that bare ỹ Arke of the couenant of the Lord, stode drye within Iorden

a Which according to the Ebrewes was in March, and about 40 daies after Moses death.

b Which time was giuen for to prepare the vitailes, Chap. 1,11.

[a] *Or, a myle.*

Leuit. 20, 7. nombr. 11, 18. 1. sam. 16, 5. chap. 7, 13.

Chap. 1, 5.

c Euen in the chanel, where ỹ streame had run ne, as vers. 17.

d By this miracle in deuiding ỹ water.

e Which shulde set vp twelue stones in remembrance of the benefite.

Psal. 114, 3.

Act. 7, 45.

Eccl. 24, 36.

f Because the riuer was accustomed at this time to be ful, the miracle is so much the greater.

Iordén ready prepared, and all the Israelites went ouer drye, vntil all the people were gone cleane ouer through Iordén.

g Ether taryed til the people were past, or as some read, sure, as thogh they had bene vpon the drye land.

CHAP. IIII.

2 God commanded Ioshua to set vp twelue stones in Iordén. 18 The waters returne to their olde course. 20 Other twelue stones are set vp in Gilgál. 21 This miracle must be declared to the posteritie.

1 AND when all the people were wholly gone * ouer Iordén, (after the
2 Lord had spoken vnto Ioshúa, saying,
Take you twelue men out of the people, out of euerie tribe a man.
3 And commande you them, saying, Take you hence out of the middes of Iordén, out of the place where the Priests stode in a readines, twelue stones, which ye shal take away with you, and leaue them in the b lodging, where you shal lodge this night)
4 Then Ioshúa called ỹ twelue mẽ, whome he had prepared of the children of Israél, out of euerie tribe a man,
5 And Ioshúa said vnto them, Go ouer before the Arke of the Lord your God, euen through the middes of Iordẽ, & take vp euerie man of you a stone vpõ his shulder according vnto the nomber of the tribes of the children of Israél,
6 That this may be a signe among you, that when your c children shal aske their fathers in time to come, saying, What *meane* you by these stones?
7 Then ye may answer them, That ỹ waters of Iordén were cut of before the Arke of the couenãt of the Lord: *for* whẽ it passed through Iordén, the waters of Iordén were cut of: therefore these stones are a memorial vnto the children of Israél for euer.
8 Then the children of Israél did euẽ so, as Ioshúa had commanded, & toke vp twelue stones out of the middes of Iordén, as the Lord had said vnto Ioshúa, according to the nomber of the tribes of the children of Israel, & caried them away with them vnto the lodging, and layed them downe there.
9 And Ioshua set vp d twelue stones in the middes of Iordén, in the place where the fete of the Priests, which bare the Arke of the couenant, stode, and there haue they continued vnto this day.
10 ¶ So the Priests, ẅ bare the Arke, stode in the middes of Iordén, vntil euerie thing was finished that ỹ Lord had commanded Ioshua to say vnto the people, according to all that Moses charged Ioshua: then the people hasted and went ouer.
11 When all the people were cleane passed ouer, ỹ Arke of the Lord went ouer also, and the Priests e before the people.
12 *And the sonnes of Reubén, & the sonnes of Gad, and halfe the tribe of Manasseh went ouer before the children of Israél armed, as Moses had charged them.
13 Euen fourty thousand prepared for warre, went before the f Lord vnto battel, into the plaine of Iericho.
14 That day ỹ Lord magnified Ioshua in the sight of all Israél, & they g feared him, as they feared Moses all the dayes of his life.
15 And the Lord spake vnto Ioshua, saying,
16 Commande the Priests that beare the h Arke of the Testimonie, to come vp out of Iordén.
17 Ioshua therefore cõmãded the Priests, saying, Come ye vp oute of Iordén.
18 And when the Priests that bare the Arke of the couenant of the Lord were come vp out of the middes of Iordén, and assone as ỹ soles of the Priests fete were set on the drye land, the waters of Iordén returned vnto their place, and flowed ouer all the bãkes therof, as they did before.
19 ¶ So the people came vp out of Iordén the tenth *day* of the i first moneth, and pitched in Gilgál, in the Eastside of Iericho.
20 Also the twelue stones, which they toke out of Iordén, did Ioshua pitche in Gilgál.
21 And he spake vnto the children of Israél, saying, When your childrẽ shal aske their fathers in time to come, and say, What *meane* these stones?
22 Then ye shal shewe your childrẽ, and say, Israél came ouer this Iordén on drye land:
23 For ỹ Lord your God dryed vp the waters of Iordén before you, vntil ye were gone ouer, as the Lord your God did the red Sea, * which he dryed vp before vs, til we were gone ouer,
24 That all the people of the k world may know that the hand of the Lord is mighty, that ye might feare the Lord your God continually.

a As Chap. 3. 17.

b Meaning, ỹ place where they shulde campe.

c God commandeth, that not onely we our selues profit by his wonderful workes, but that our posteritie may knowe ỹ cause thereof & glorifie his Name.

d Besides the twelue stones which were caried by the tribes and set vp in Gilgál.

e Meaning, in the presence or sight of the people.

Nombr. 33. 25.

f That is, the Arke.

g Or reuerence d him.

h Becaus the Arke testified Gods presence, and the tables of the Law conteined therein, signified Gods will toward his people.

i Called Abib or Nisan, conteining parte of Marche, and parte of April.

Exod. 14. 21.

k Gods benefites serue for a further condemnation to the wicked, & stirre vp his to reuer nce him, and obey him.

CHAP. V.

1 The Canaanites are afraide of the Israelites. 2 Circumcision is commanded the seconde time. 10 The Passouer is kept. 12 Manna ceaseth. 13 The Angel appeareth vnto Ioshúa.

1 NOw whẽ all ỹ Kings of the a Amorites, which were beyonde Iordén Westward, and all the Kings of the Canaanites, which were by ỹ Sea, heard that the Lord had dryed vp ỹ waters of

a The Amorites were on both the sides Iorden, whereof two Kings were slaine already on the side toward Moab.

Iorden before the childrē of Israel vntil they were gone ouer, their heart fainted: and there was no courage in them anie more because of the children of Israel.

2 ¶ That same time the Lord said vnto Ioshua, * Make thee sharpe knives, b *and* returne, and circumcise the sonnes of Israel the second time.

3 Then Ioshua made him sharpe knives & circumcised the sonnes of Israel in c the hil of the foreskinnes.

4 And this is the cause why Ioshua circumcised all the people, *euen* the males that came out of Egypt, because all the men of warre were dead in the wildernes by the way after they came out of Egypt.

5 For all the people that came out were circumcised: but all the people that were borne in the wildernes by the way after they came out of Egypt, were d not circumcised.

6 For the childrē of Israel walked fourty yeres in the wildernes, til all the people of the men of warre that came out of Egypt were consumed, because they obeyed not the voyce of the Lord: vnto whome ý Lord sware, that he wolde not shewe them the land, * which the Lord had sworne vnto their fathers, that he wolde giue vs, *euen* a land that floweth with milke and honie.

7 So their sonnes whome he raised vp in their steade, Ioshua circūcised: for they were vncircumcised, because they circumcised them not by the way.

8 And whē they had made an end of circumcising all the people, they abode in the places in the campe til they e were whole.

9 After, the Lord said vnto Ioshua, This day I haue taken away the f shame of Egypt from you: wherefore he called the name of that place Gilgal, vnto this day.

10 ¶ So the children of Israel abode in Gilgal, & kept the feast of the Passeouer the fourteenth day of the moneth at euen in the plaine of Iericho.

11 And they did eat of the corne of the land, on the morow after the Passeouer, vnleauened bread, and parched corne in the same day.

12 And the MAN ceased on the morowe after they had eaten of ý corne of the land, nether had the children of Israel MAN anie more, but did eat of ý frute of the land of Canaan that yere.

13 ¶ And when Ioshua was by Iericho, he lift vp his eyes and loked: and beholde, there stode a * man against him, hauing a sworde drawen in his hand: and Ioshua went vnto him, & said vnto him, Art thou on our side, or on our aduersaries?

14 And he said, Nay, but *as* a captaine of ý hoste of ý Lord am I now come: thē Ioshua fel on his face to ý earth, and g did worship, and said vnto him, What saith my Lord vnto his seruant?

15 And the captaine of the Lords hoste said vnto Ioshua, * Lose thy shooe of thy fote: for the place whereon thou standest, is holy: and Ioshua did so.

CHAP. VI.

1 The Lord instructeth Ioshua what he shulde do, as touching Iericho. 6 Ioshua cōmandeth the Priests and warriors what to do. 20 The walles fall. 22 Rahab is saued. 24 All is burnt saue golde and metal. 26 The curse of him that buyldeth the citie.

1 NOw Iericho was a shut vp, & b closed, c because of the children of Israel: none might go out nor entre in.

2 And ý Lord said vnto Ioshua, Beholde, I haue giuē into thine hand Iericho and the king thereof, *and* the strong men of warre.

3 Allye therefore *that be* men of warre, shal compasse the citie, in going round about the citie d once: thus shal you do six dayes:

4 And seuen Priests shal beare seuē trōpets of e rams hornes before the Arke: & the seuenth day ye shal compasse the citie seuen times, and the Priests shal blowe with the trompets.

5 And when they make a long *blast* with the rams horne, & ye heare the sounde of the trompet, all the people shal shoute with a great shoute: then shal the wall of the citie fall downe flat, and the people shal ascend vp, euerie man streight before him.

6 ¶ Then Ioshua the sonne of Nun called ý Priests & said vnto thē, Take vp the Arke of the couenant, & let seuen Priests beare seuen trōpets of rams hornes before the Arke of the Lord.

7 But he said vnto the people, f Go and compasse the citie: and let him that is armed, go forthe before the Arke of the Lord.

8 ¶ And when Ioshua had spoken vnto the people, the seuen Priests bare the seuē trompets of rams hornes, and went forthe before the Arke of the Lord, and blewe with the trompets, and the Arke of the couenant of the Lord followed them.

9 ¶ And the men of armes went before the Priests, that blewe the trompets: then the g gathering *hoste* came after the Arke, as they went and blewe the trompets.

10 (Now Ioshua had cōmanded ý people, saying, Ye shal not shoute, nether make any noise wt youre voyce, nether shal

Exod. 4. 25.
b For now they had left it of, about 40 yeres.
c Gilgal was so called, because they were there circumcised.
d For they loked daily to remoue at the Lords commandement: which thing they that were newe circumcised, colde not do without great danger.
Nom. 14. 23.
e For their sore was so grieuous, that they were not able to remoue.
f By bringing you into this promised land contrary to the wicked opinio of the Egyptians: or the foreskin, whereby you were like to the Egyptians.
Exod. 23. 23.
g In that that Ioshua worshipeth him, he acknolledgeth him to be God: & in that that he calleth him selfe the Lords captaine, he declareth him selfe to be Christ. *Exod. 3. 5. ruth 4. 7. act. 7. 33.*
a That none colde go out.
b That none colde come in
c For feare of the Israelites.
d Euerie day.
e That the cōquest might not be asigned to mās power, but to the mercie of God, which ẅ most weake things can ouer come that, ẅ seemeth moste strong.
f This is chiefelyment by ý Reubenites, Gadites, & halfe ý tribe of Manasseh.
g Meaning the rereward, whercin was ý standerd of the tribe of Dan, Nomb. 10. 25.

shal a worde procede out of your mouth vntil the day that I say vnto you, Shoute, then shal ye shoute)

h For that day.

11 So the Arke of the Lord cõpassed the citie, and went aboute it h once: then they returned into the hoste, and lodged in the campe.

12 And Ioshua rose early in the morning, & the Priests bare the Arke of the Lord:

13 Also seuen Priests bare seuen trõpets of rams hornes, and went before the Arke of the Lord, and going blewe with the trompets: and the mẽ of armes went before them, but the i gathering *hoste* came after ý Arke of the Lord, as they went and blewe the trompets.

i The tribe of Dã was so called, because it marched last, and gathered vp what soeuer was left of others.

14 And the second day they compassed the citie once, and returned into the hoste: thus they did six dayes.

15 And whẽ ý seuẽth day came, they rose early, euẽ with the dawning of the day, and compassed the citie after the same maner k seuen times: onely ý day they compassed the citie seuen times.

k Besides euerie day once for the space of six dayes.

16 And when the Priests had blowẽ the trompets the seuenth time, Ioshua said vnto the people, Shoute: for the Lord hathe giuen you the citie.

17 And the citie shalbe l an execrable thing, *both* it, and all that are there in, vnto the Lord: onely Rahab the harlot shal liue, she, and all that are with her in the house. for she *hid ý messengers that we sent.

l That is, appointed wholly to be destroyed.

Chap. 2, 4.

18 Notwithstanding be ye ware of the execrable thing, lest ye make your selues, execrable, & in taking of ý execrable thing, make also the hoste of Israel *execrable, and trouble it.

Lev. 27, 21. nom. 21, 2. deut. 13, 15.

19 But all siluer, and golde, and vessels of brasse, and yron shalbe m consecrate vnto the Lord, *and* shal come into the Lords treasurie.

m And therefore can not be put to anie priuate vse, but must be first svolten, & then serue for ý Tabernacle. *Ebr. 11, 30.*

20 So the people shouted, when they had blowen trompets: for when the people had heard the sounde of the trompet, they shouted with a great shoute: and ý *wal fel downe flat: so the people went vp into the citie, euery mã streight before him. *and they toke the citie.

3. Mac. 12, 15

21 And they vtterly destroyed all that was in the citie, bothe man and woman, yong and olde, and oxe, and shepe, and asse, with the edge of the sworde.

22 But Ioshua had said vnto ý two men that had spied out the countrey, Go into the harlots house, and bring out thẽce the woman, and all that she hathe, *as ye sware to her.

Chap. 2, 14. ebr. 11, 31.

23 So the yong mẽ that were spies, *went in, and brought out Rahab, and her father and her mother, and her brethren, and all that she had: also they brought out all her familie, and put them n without the hoste of Israel.

n For it was not lawful for strãgers to dwel among ý Israelites, til they were purged.

24 After they burnt the citie with fire, and all that was therein: onely the siluer and the golde, and the vessels of brasse and yron, they put vnto the treasure of the o house of the Lord.

o Meaning, the Tabernacle.

25 So Ioshua saued Rahab the harlot, and her fathers household, & all that she had, & she p dwelt in Israel euen vnto this day, because she had hid the messengers, which Ioshua sent to spie out Iericho.

p For she was maried to Salmon, prince of the tribe of Iudah, Mat. 1, 5.

26 ¶ And Ioshua sware at ý time, saying, Cursed be the man before ý Lord, that riseth vp, and buyldeth this citie Iericho: q he shal lay the fundacion thereof in his eldest sonne, & in his yongest sonne shal he set vp the gates of it.

q He shal build it to the destruction of all his stocke, which thing was fulfilled in Hiel of Beth-el, 1. King. 16, 34.

27 So the Lord was with Ioshua and he was famous through all the worlde.

CHAP. VII.

1 The Lord is angry with Achan. 4 They of Ai put the Israelites to flight. 6 Ioshua prayeth to the Lord. 15 Ioshua inquireth out him that sinned, and stoneth him & all his.

1 BVt the children of Israel cõmitted a a trespasse in the a excommunicate thing: for *Achã the sonne of Carmi, the sonne of Zabdi, ý sonne of Zerah of the tribe of Iudah toke of the excõmunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

a In taking ý which was commanded to be destroied. (*hap 22, 20. 1 chro. 2, 7.*

2 And Ioshua sent men from Iericho to b Ai, which is beside Bethauẽ, on ý East side of Beth-el, and spake vnto them, saying, Go vp, and vewe the countrey. And the men went vp, and vewed Ai,

b This was a citie of the Amorites: for there was another so called amõg the Ammonites. Jerc. 49, 3. The first Ai is called Aiath, Isa. 10, 28.

3 And returned to Ioshua, and said vnto him, Let not all ý people go vp, *but* let as it were two or thre thousand men go vp, & smite Ai, and make not all ý people to labour thether, for they are fewe.

4 So there went vp thether of ý people about thre thousand men, & they fled before the men of Ai.

5 And the c men of Ai smote of thẽ vpon a thirtie and six men: for they chased them from before the gate vnto Shebarim, and smote thẽ in the going downe: wherefore ý heartes of the people melted away like water.

c God wolde by this ouerthrowe make them more earneste to search out and punish the sinne committed.

6 ¶ Then Ioshua rent his clothes, and fel to the earth vpon his face before ý Arke of the Lord, vntil the euentide, he, and the Elders of Israel, and put dust vpon their heades.

7 And Ioshua said, Alas, o Lord God, wherefore hast thou broght this people ouer Iorden, to deliuer vs into the hand of the Amorites, and to destroy vs? wolde God we had bene content to dwel on the d other side Iorden.

d This infirmitie of his faith sheweth howe we are inclined of nature to distrust.

8 Oh Lord, what shal I say, when Israel

turne their backes before their enemies?

9 For the Canaanites, and all the inhabitants of the land shal heare of it, and shal compasse vs, and destroy our name out of the earth: and what wil thou do vnto thy mightie [e] Name?

10 ¶ And the Lord said vnto Ioshua, Get thee vp: wherefore liest thou thus vpon thy face?

11 Israel hathe sinned, and they haue trãsgressed my couenant, which I commanded them, for thei haue euen taken of the excommunicate thing, and haue also stollen, and dissembled also, & haue put it euen with their owne stuffe.

12 Therefore the children of Israel can not stande before their enemies, *but* haue turned their backes before their enemies, because they be execrable: nether wil I be with you anie more, except ye [f] destroy the excommunicate from among you.

13 Vp *therefore* sanctifie the people, and say, Sanctifie your selues against to morowe: for thus saith the Lord God of Israel, *There is* an execrable thing among you, o Israel, *therefore* ye can not stand against your enemies, vntil ye haue put the [g] execrable thing from among you.

14 In the morning therefore ye shal come according to your tribes, and ẏ tribe which the Lord taketh, shal come according to the families: & the familie which the Lord shal take, shal come by the housholds: & the housholde which the Lord shal take, shal come man by man.

15 And he that is [h] taken with the excommunicate thing, shalbe burnt with fire, he, & all that he hathe, because he hathe transgressed the couenant of the Lord, and because he hathe wroght folly in Israel.

16 ¶ So Ioshua rose vp early in the morning & broght Israel by their tribes: & the tribe of Iudah was taken.

17 And he broght the families of Iudah, & toke the familie of the Zarhites, and he broght the familie of the Zarhites, man by man, and Zabdi was taken.

18 And he broght his housholde, mã by man, and Achan the sonne of Carmi, ẏ sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Ioshua said vnto Achan, My sonne, I beseche thee, giue gloire to the Lord God of Israel, and [i] make confession vnto him, and shewe me now what thou hast done: hide it not from me.

20 And Achan answered Ioshua, and said, In dede, I haue sinned against the Lord God of Israel, and thus, and thus haue I done.

21 I sawe among the spoyle a goodly [k] Babylonish garment, & two hundreth shekels of siluer, and a wedge of golde of fiftie shekels weight, and I coueted them, and toke them: and beholde, they lye hid in the earth in ẏ middes of my tent, & the siluer vnder it.

22 ¶ Then Ioshua sent messengers, which ran vnto the tẽt, and beholde, it was hid in his tent, and the siluer vnder it.

23 Therefore they toke them out of the tent, and broght them vnto Ioshua, and vnto all the childrẽ of Israel, and layed them before the Lord.

24 Then Ioshua toke Achan the [l] sonne of Zerah, and the siluer, & the garment and the [l] wedge of golde and his [m] sonnes, & his daughters, and his oxen, and his asses, and his shepe, and his tent, and all that he had: and all Israel with him broght them vnto the valley of Achor.

25 And Ioshua said, [n] In as muche as thou hast troubled vs, ẏ Lord shal trouble thee this day: and all Israel threwe stones at him, and burned them with fire, & stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and *so* the Lord turned from his fearce wrath: therefore he called the name of that place, The valley of Achor, vnto this day.

e When thine enemies shal blaspheme thee & say, that thou wast not able to defend vs from them.

f Then, to suffre wickednes vnpunished is, to refuse God willingly.

g Meaning the man that toke of ẏ thing forbidden.

h That is, foũde gylty, ether by lottes, or by the iudgement of Vrim, Nomb. 27, 21.

i By declaring the trueth: for God is glorified when the trueth is confessed.

k Suche a riche garment as the states of Babylon did weare.

l Or, nether. 1 Some read, a plate: others, o rod, and some a tongue.

m This iudgement onely apperteineth to God, and to whome he wil reueile it: to mã he hathe commanded not to punishe ẏ childe for the fathers faute, Deut. 24, 16.

n He declareth ẏ this is Gods iudgement, because he had offended, and caused others to be slaine.

CHAP. VIII.

3 The siege, 19 And winning of Ai. 29 The King thereof is hanged. 30 Ioshua setteth vp an altar. 32 He writeth the Lawe vpõ stones, 35 And readeth it to all the people.

1 AFter, the Lord said vnto Ioshua, * Feare not, nether be thou faint hearted: take all the men of warre with thee and arise, go vp to Ai: beholde, I haue giuen into thine hand the King of Ai, and his people, and his citie, and his land. *Deut. 7, 18. & 21, 23.*

2 And thou shal do to Ai and to the King thereof, as thou didest vnto * Iericho and to the King thereof: neuertheles the spoyle thereof and * the cattel thereof shal ye take vnto you for a pray: thou shalt lie in waite against the citie on the [a] backside thereof. *Chap. 6, 21. Deut. 20, 14.*

3 ¶ Then Ioshua arose, and all the men of warre to go vp against Ai: and Ioshua chose out thirtie thousand strong men, *and* valiant, and sent them away by night.

4 And he commanded them, saying, Beholde, ye [b] shal lye in wait against the citie on the backside of the citie: go not very far from the citie, but be ye all in a readines.

5 And I and all the people that are with me, wil approche vnto the citie: and whẽ they shal come out against vs, as they did at the first time, then wil we flee before them.

6 For they wil come out after vs, til we haue

a Meaning on the Westside, as vers. 9.

b God wolde not destroy Ai by miracle, as Iericho, to the intent that other nations might feare the power & policie of his people.

haue broght them out of the citie: for they wil say, They flee before vs as at the first time: so we wil flee before them.

7 Then you shal rise vp from lying in wait and destroy the citie: for the Lord your God wil deliuer it into your hād.

8 And when ye haue taken the citie, ye shal set it on fire: according to the commandement of the Lord shal ye do: beholde, I haue charged you.

9 ¶ Ioshua then sent them forthe, and they went to lye in wait, and abode betwene Beth-el and Ai, on the West-side of Ai: but Ioshua lodged that night [c] among the people.

10 And Ioshua rose vp early in the morning, and [d] nombred the people: and he and the Elders of Israel went vp before the people *against* Ai.

11 Also all the men of warre that were [w] him went vp & drue nere, and came against the citie, & pitched on the Northside of Ai: and there was a valley betwene them and Ai:

12 And he toke about fiue thousand men, [e] & set them to lie in wayt betwene Beth-el & Ai, on the Westside of the citie.

13 And the people set all the hoste that was on the Northside against the citie, & the liers in wayte on [y] West, against the citie: & Ioshua went the same night into the [f] middes of the valley.

14 ¶ And when the King of Ai sawe it, then the men of the citie hasted & rose vp early, and went out against Israel to battel, he & all his people at the time appointed, before the plaine: for he knewe not that *anie* lay in waite against him on the backside of the citie.

15 Then Ioshua and all Israel [g] *as beaten* before them, fled by the way of the wildernes.

16 And all the people of the citie were called together, to pursue after them: & they pursued after Ioshua, and were drawen away out of the citie,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the citie open, & pursued after Israel.

18 Then [y] Lord said vnto Ioshua, [h] Stretche out the speare that is in thine hand towarde Ai: for I wil giue it into thine hand and Ioshua stretched out [y] speare that he had in his hand, towarde the citie.

19 And thei that lay in waite, arose quickly out of their place, & ran assone as he had stretched out his hand, and they entred into the citie, and toke it, and hasted, and set the citie on fire.

20 And the men of Ai loked behinde them, & sawe it: for lo, the smoke of the citie ascended vp [i] to heauen, and they had no [k] power to flee this way or that way: for the people that fled to the wildernes, turned backe vpon the pursuers.

21 When Ioshua and all Israel sawe that they that lay in wait, had taken the citie, & that the smoke of the citie mounted vp, then they turned againe and slewe the men of Ai.

22 Also the [l] other issued out of the citie against them: so were they in [y] middes of Israel, these *being* on the one side, & the rest on the other side: & they slewe them, so that they let none of them* remaine nor escape.

23 And the King of Ai they toke aliue, & broght him to Ioshua.

24 And when Israel had made an end of slaying all the inhabitants of Ai in the field, *that is*, in the wildernes, where they chased them, and when they were all fallen on the edge of the sword, vntil they were consumed, all the Israelites returned vnto Ai, & [k] smote it with the edge of the sworde.

25 And all that fel that day, bothe of men and women, were twelue thousand, euen all the men of Ai.

26 For Ioshua drewe not his hand backe againe which he had stretched out with [y] speare, vntil he had vtterly destroyed all the inhabitants of Ai.

27 *Onely the cattel & [y] spoyle of this citie, Israel toke for a pray vnto them selues, according vnto the worde of the Lord, which he commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape for [l] euer, & a wildernes vnto this day.

29 And the King of Ai he hanged on a tre, vnto the euening. And assone as [y] sunne was downe, Ioshua commanded [m] [y] they shulde take his carkeis downe from [y] tre, and cast it at the entring of the gate of the citie, and [n] lay thereon a great heape of stones, *that remaineth* vnto this day.

30 ¶ Then Ioshua buylt an altar vnto [y] Lord God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had commanded the children of Israel, as it is written in the* boke of the Lawe of Moses, an altar of whole stone, ouer [w] no man had lift any yron: and they offred thereon burnt offrings vnto the Lord, & sacrificed peace offrings.

32 Also he wrote there vpon the stones, a [n] rehearsal of the Lawe of Moses, [w] he wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, & officers & their iudges stode on this side of the Arke, and on that side, before [y] Priests of the Leuites, which bare the Arke of the couenāt of the Lord) aswel the stranger, as he that is borne in the countrey: halfe of them *were* ouer against mount Getrizim, and halfe of

*Or, driue out (the inhabitants) of the cities.

c With the rest of the armie.

d That is, vewed them & set them in aray.

e He sent these fewe, that the other w lay in ambushe, might not be discouered.

f To the intent that they in the citie might the better disconer his armie.

g As they w fayned to flee for feare.

h Or, lift vp the baner, to signifie when they shal inuade [y] citie.

i Or, towarde the heauen.

k Or, place.

i Which came out of the ambushe.

Deut. 7, 2.

k For the fire w they had before set in the citie, was not to consume it, but to signifie vnto Ioshua [y] they were entred.

Numb. 30, 20.

l That it colde neuer be buylt againe.

m According as it was cōmanded, Deu. 21, 23.

Chap. 7, 25.

n Meaning the x cōmādemēts, w are [y] summe of [y] whole Law

Exod. 20, 25. deu. 27, 5.

them ouer against mount Ebal, *as Moses the seruat of the Lord had commanded before, that they shulde blesse the people of Israel.

Deut. 11,29. & 27,12.

34 Then afterward he red all the wordes of the Lawe, the blesings and cursings, according to all that is written in the boke of the Lawe.

35 There was not a worde of all that Moses had commanded, which Ioshua red not before all the Congregacion of Israel, * aswel *before* the women and the children, as ° the stranger that was conuersant among them.

Deut. 31,12.

° So neither yōg nor olde, man nor woman were exempted frō hearing ȳ worde of the Lord.

CHAP. IX.

1 Diuers Kings assemble them selues against Ioshua. 3 The craft of the Gibeonites. 15 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetual seruitude.

1 AND when all the Kings that [a] were beyond Iorden, in the mountaines & in the vallcis, and by all the coastes of the [b] great Sea ouer against Lebanon (*as* the Hittites, & the Amorites, the Canaanites, the Perizzites, the Hiuites, & the Iebusites) heard thereof,

a In respect of the plaine of Moab.

b The maine Sea called Mediterraneum.

2 They gathered them selues together, to fight against Ioshua, & against Israel with one [»] accord.

»*Ebr. one mouthe.*

3 ¶ *But the inhabitāts of Gibeon heard what Ioshua had done vnto Iericho, and to Ai.

2. Sam. 21,1.

4 And therefore they wroght craftely: for they went, and fained them selues embassādours, and toke olde sackes vpon their asses, and olde bottels for wine, bothe rent & [c] bounde vp.

c Because they were all worne.

5 And olde shooes and clouted vpō their fete: also the raiment vpon them *was* olde, & all their prouision of bread was dried, & mouled.

6 So they came vnto Ioshua into the hoste to Gilgal, & said vnto him, and vnto the men of Israel, We be come from a farre countrey: now therefore make a league with vs.

d For ȳ Gibeonites and the Hiuites were all one people.

7 Then the men of Israel said vnto the [d] Hiuites, It may be that thou dwellest among vs, how then can I make a league with thee?

8 And they said vnto Ioshua, We are thy seruants. Then Ioshua said vnto them Who are ye? & whence come ye?

9 And they answered him, From a very far countrey thy seruants are come for [e] the Name of the Lord thy God: for we haue hearde his fame & all that he hathe done in Egypt,

e Euen ȳ idolaters for feare of death wil pretend to honor ȳ true God & receiue his religion.

10 And all that he hathe done to the two Kings of the Amorites that were beyond Iorden, to Sihon King of Heshbon, & to Og King of Bashan, which were at Ashtaroth.

11 Wherefore our Elders, and all the inhabitants of our countrey spake to vs, saying, Take vitailes "with you for the iourney, & go to mete them, & say vnto them, We are your seruats: now therefore make ye a league with vs.

"*Ebr. in your hand.*

12 This our [f] bread we toke it hote with vs for vitailes out of our houses, the day we departed to come vnto you: but now beholde, it is dried, and it is mouled.

f The wicked lacke no art nor spare no lies to set forth their policie, when they wil deceiue the seruants of God.

13 Also these bottels of wine which we filled, *were* new, and lo, they be rent, and these our garments and our shooes are olde, by reason of the exceding great iourney.

14 ¶ And the [g] men accepted *their tale* concerning their vitailes, & counseled not with the mouth of the Lord.

g Some thinke, that the Israelites are of their vitailes, & so made a league with them.

15 So Ioshua made peace with them, & made a league with them, that he wolde suffer them to liue: also the Princes of ȳ Congregacion sware vnto them.

16 ¶ But at the end of thre daies, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel toke their [h] iourney, and came vnto their cities the third day, and their cities *were* Gibeon, & Chephirah, & Beeroth & Kiriathiearim.

h From Gilgal.

18 And the children of Israel slewe them not, because the Princes of the Congregacion had sworne vnto them by ȳ Lord God of Israel: wherefore all the Congregacion [i] murmured against the Princes.

i Fearing lest for their faute the plague of God shuld haue light vpō them all.

19 Then all the princes said vnto all the Congregacion, We haue sworne vnto them by ȳ Lord God of Israel now therefore we may not touche them.

20 *But* this we wil do to thē, & let them liue, lest the wrath be vpon vs because of the [k] othe which we sware vnto them.

k This doeth not establish rash othes, but sheweth Gods mercie toward his, who shulde not punish them for this faute.

21 And the Princes said vnto them againe, Let them liue, but they shal hewe wood, & drawe water vnto all the Congregacion, as the Princes appoint them.

22 Ioshua then called them, and talked w̄ them, and said, Wherefore haue ye beguiled vs, saying, We are verie farre from you, when ye dwel among vs?

23 Now therefore ye are cursed, and there shal none of you be freed from being bondmē, and hewers of wood, and drawers of water [l] for the house of my God.

l For the vses of ȳ Tabernacle, & of the tēple whē it shalbe buylt. *Deut. 7,21.*

24 And they answered Ioshua and said, Because it was tolde thy seruants, that ȳ Lord thy God had * commāded his seruant Moses to giue you all the land, and to destroy all the inhabitants of ȳ land out of your sight, therefore we were exceding sore afraid for our liues at the

pre-

presence of you, & haue done this thig:
25 And beholde now we are in thine hād: do as it semeth good & right in thine eies to do vnto vs.
26 Euen so did he vnto them, and deliuered them out of the [m] hand of the children of Israel, that they slewe them not.
27 And Ioshua appointed them that same daie *to be* hewers of wood, & drawers of water for the Congregacion, & for ý [n] altar of the Lord vnto this day, in the place which he shulde chuse.

m Who were minded to put them to death for feare of Gods wrath.

n That is for ý sacrifices.

CHAP. X.

1 Fiue Kings make warre against Gibeon whome Ioshua discomfiteth. 11 The Lord rained haile stones and slewe many. 12 The sunne standeth at Ioshuas prayer. 26 The fiue Kings are hanged. 29 Many mo cities & Kings are destroyed.

1 NOw when Adoni-zedek King of Ierusalem had heard how Ioshua had taken Ai and had destroyed it (** for* as he had done to Iericho and to the King thereof, so he had done to * Ai and to the King thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them,
2 Then thei feared excedingly: for Gibeon was a great citie, as one of ý roial cities: for it was greater then Ai, and all the men thereof *were* mightie.
3 Wherefore [a] Adoni-zedek King of Ierusalem sent vnto Hoham King of Hebron, and vnto Piram King of Iarmuth, and vnto Iapia King of Lachish, and vnto Debir King of Eglon, saying,
4 Come vp vnto me, and helpe me, that we may smite Gibeō: for thei haue made peace with Ioshua and with ý children of Israel.
5 Therefore the fiue Kings of the Amorites, the King of Ierusalem, the King of Hebron, the King of Iarmuth, the King of Lachish, *and* the King of Eglon gathered them selues together, & went vp, thei with all their hostes, & besieged Gibeon, and made [b] warre against it.
6 And the men of Gibeon sent vnto Ioshua, *euen* to the hoste to Gilgal, saying, Withdraw not thine hand from thy seruants: come vp to vs quickely, and saue vs, and helpe vs: for all the Kings of the Amorites which dwel in the mountaines, are gathered together against vs.
7 So Ioshua ascended from Gilgal, he, and all the people of warre with him, and all the men of might.
8 ¶ And the Lord said vnto Ioshua, [c] Feare them not: for I haue giuen them into thine hand: none of them shal stand against thee.
9 Ioshua therefore came vnto them sodenly: *for* he went vp from Gilgal all the night.
10 And the Lord discomfited them before Israel, & slewe them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Bethhoron, and smote them to Azekah and to Makkedah.
11 And as thei fled from before Israel, & were in ý going downe to Beth-horon, the Lord cast downe great stones from heauen vpon them, vntil Azekah, & they dyed: *thei were* more that dyed with the [d] haile stones, then they whome the children of Israel slewe with the sworde.
12 ¶ Then spake Ioshua to the Lord, in the day when the Lord gaue the Amorites before the children of Israel, and he said in the sight of Israel, * Sunne, staie thou in Gibeon, and thou moone, in the valley of Aialon.
13 And the sunne abode, & the moone stode stil, vntil the people auēged them selues vpon their enemies: (Is not this written in the boke of [e] Iasher) so the sunne abode in the middes of the heauen, and hasted not to go downe for a whole day.
14 And there was no day like that before it, nor after it, that the Lord heard the voyce of a man: for ý Lord [f] fought for Israel.
15 ¶ After, Ioshua returned, and all Israel with him vnto the campe to Gilgal:
16 But the fiue Kings fled and were hid in a caue at Makkedah.
17 And it was tolde Ioshua, saying, The fiue Kings are founde hyd in a caue at Makkedah.
18 Then Ioshua said, Roule great stones vpon the mouthe of the caue, and set men by it for to kepe them.
19 But stand ye not styl: followe after your enemies, and [*] smite all the hindemost, suffre them not to enter into their cities: for the Lord your God hathe giuen them into your hand.
20 And when Ioshua and the children of Israel had made an end of slaying them with an exceding great slaughter til they were consumed, and there rest that remained of them were entred into walled cities,
21 Then all the people returned to the campe, to Ioshua at Makkedah in [g] peace: no man moued his tongue against ý children of Israel.
22 After, Ioshua said, Open the mouthe of the caue, & bring out these fiue Kigs vnto me forthe of the caue.
23 And thei did so, and broght out those fiue Kings vnto him forthe of ý caue,

Chap. 6, 15.

Chap. 8, 3.

a That is, Lord of iustice: so tyrants take to thē selues glorious names, when in dede thei be verie enemies against God and all iustice.

b So enuious ý wicked are, whē any departe frō their bande.

c Lest Ioshua shulde haue thought ý God had sent this great power against him for his vnlauful league with the Gibeonites, the Lord here strēgtheneth him.

Isa. 28, 21. eccles. 46, 6.

d So we se ý all things serue to execute Gods vengeance against ý wicked.

e Some read, in the boke of ý righteous, meaning Moses. The Chalde texte readeth in the boke of the Lawe: but it is like ý it was a boke thus named whis now lost.

f By taking away ý enemies hearres & destroying them with haile stones.

* *Ebr. cut of al their traine, or tayle.*

g Or, in safetie: so that none gaue them as muche as an euil worde.

euen the King of Ierusalem, the King of Hebron, the King of Iarmuth, the King of Lachish, *and* the King of Eglon.

24 And when thei had broght out those Kings vnto Ioshua, Ioshua called for all the men of Israel, and said vnto ỹ chief of the men of warre, which went with him, Come nere, set your fete vpon the [h] neckes of these Kings: & thei came nere and set their fete vpon their neckes.

[h] Signifying what shulde become of the rest of Gods enemies, seing that Kings them selues were not spared.

25 And Ioshua said vnto them, Feare not, nor be faint hearted, *but* be strong and of a good courage: for thus wil ỹ Lord do to all your enemies, against whome ye fight.

26 So then Ioshua smote them, and slewe them, and hanged them on fiue trees, and thei hanged stil vpon the trees vntil the euening.

27 And at the going downe of the sunne, Ioshua gaue commandement, that thei shulde take * thē downe of ỹ trees, & cast them into the caue (wherein thei had bene hid) and thei layed great stones vpon ỹ caues mouthe, *which remaine* vntil this day.

Deut. 21, 23. chap. 8, 29.

‖ Ioshua taketh Makkedah.

28 ¶ And ỹ same day Ioshua toke ‖ Makkedah and smote it with the edge of ỹ sworde, & the King thereof destroyed he with them, and [n] all the soules that were therein, he let none remayne: for he did to the King of Makkedah * as he had done vnto the King of Iericho.

[n] Or, euery persone.

Chap. 6, 21.

29 Then Ioshua went from Makkedah, and all Israel with him vnto Libnah, & fought against Libnah.

‖ Libnah is taken.

30 And the Lord gaue ‖ it also & the King thereof into the hand of Israel: & he smote it with the edge of ỹ sworde, & all the [n] soules ỹ were therein: he let none remaine in hit: for he did vnto the King thereof, as he had done vnto the King of Iericho.

[n] Or, persones.

31 ¶ And Ioshua departed from Libnah, & all Israel with him vnto Lachish, and besieged it, and assalted it.

‖ Lachish is taken.

32 And the Lord gaue ‖ Lachish into the hand of Israel, which toke it the seconde day, and smote it with the edge of ỹ sworde, and all the soules that were therein, according to all as he had done to Libnah.

‖ The King of Gezer is slaine.

33 ¶ Then Horam King of ‖ Gezer came vp to helpe Lachish: but Ioshua smote him and his people, vntil none of his remained.

‖ Eglon is take.

34 And from Lachish Ioshua departed vnto ‖ Eglon, and all Israel with him, and thei besieged it, and assalted it,

35 And they toke it ỹ same day, & smote it with the edge of the sworde, and all the soules that were therein he vtterly destroyed the same day, according to all that he had done to Lachish.

36 Then Ioshua went vp frō Eglon, and all Israel with him vnto Hebrō, & they fought against it.

‖ Hebron is taken.

37 And when they had taken ‖ it, they smote it with the edge of the sworde, and the King thereof, and all the cities thereof, & all the soules that were therein: he left none remaining, according to all as he had done to Eglon: for he destroyed it vtterly, and all the soules that were therein.

38 ¶ So Ioshua returned, and all Israel with him to Debir, and fought against it.

‖ Debir is take.

39 And when he had taken ‖ it, & the King thereof, and all the cities thereof, they smote them with the edge of the sworde & vtterly destroyed all the soules that were therein, he let none remaine: as he did to Hebron so he did to Debir, & to the King thereof, as he had also done to Libnah, & to the King thereof.

40 ¶ So Ioshua smote all the hyl countreis, and ỹ South coūtreis, and the valleis, and the hil sides, & all there, Kings, & let none remaine, but vtterly destroyed euery soule, as the Lord God of Israel had commanded.

[i] Some read, Asshedoth, ẅ signifieth ỹ descētes of ỹ hilles

41 And Ioshua smote them from Kadeshbarnea euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these Kings, and their land did Ioshua take at [k] one time, because the Lord God of Israel fought for Israel.

[k] In one battel,

43 Afterwarde, Ioshua and all Israel with him returned vnto the campe in [l] Gilgal.

[l] Where ỹ Arke was, there to giue thākes for their victories.

CHAP. XI.

2 Diuers Kings and cities, and countreis ouercome by Ioshua. 15 Ioshua did all that Moses had commanded him. 20 God hardeneth the enemies heartes that they might be destroyed.

1 [a] AND when Iabin King of Hazor had heard this, then he sent to Iobab King of Madon, and to the King of Shimron, and to the King of Achshaph,

[a] The more the Gods power appeareth, the more ỹ wicked rage against it.

2 And vnto the Kings that were by the North in the mountaines, and plaines towarde the Southside of [b] Cinneroth, and in the valleis, and in the borders of Dor Westwarde,

[b] Which the Euāgelistes call the lake of Gēnezereth, or Tiberias.

3 *And* vnto the Canaanites, *bothe* by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hiuites vnder [c] Hermon in the land of Mizpeh.

[c] Which was mount Sihon, as Deut. 4, 48.

4 And they came out and all their hostes with them, many people as the sand that is on the seashore for multitude,

tude, with horses and charets exceding many.

5 So all these Kings met together, & came and pitched together at ỹ waters of Merom, for to fight against Israel.

6 ¶ Then the Lord said vnto Ioshua, Be not afraid for them: for to morowe about this time wil I deliuer them all slayne before Israel: thou shalt [d] hough their horses, & burne their charets with fire.

7 Then came Ioshua and all the men of warre with him against them by the waters of Merom sodenly, and fel vpon them.

8 And the Lord gaue them into the hād of Israel: and they smote thē, and chased them vnto great Zidon, and vnto [e] Misrephothmaim, and vnto the valley of Mizpeh Eastwarde, & smote them vntil thei had none remaining of them.

9 And Ioshua did vnto them as ỹ Lord bade him: he houghed their horses, and burnt their charets with fire.

10 ¶ At that time also Ioshua turned backe, and toke Hazor, and smote ỹ King thereof with the ſworde: for Hazor beforetime was ỹ head of all those kingdomes.

11 Moreouer thei smote all the [f] persones that were therein with the edge of the sworde, vtterly destroying *all*, leauing none aliue, and he burnt Hazor with fire.

12 So all the cities of those kings, and all the Kings of them did Ioshua take, and smote them with the edge of the sworde, & vtterly destroyed them, *as Moses the seruant of the Lord had commanded.

13 But Israel burnt none of ỹ cities that stode stil in their [g] strength, saue Hazor onely, that Ioshua burnt.

14 And all the spoile of these cities and the cattel, the children of Israel toke for their praye, but they smote euerie [h] man with the edge of the sworde vntil they had destroyed them, not leauing one aliue.

15 As the Lord *had commanded Moses his seruant, so did Moses *commande Ioshua, & so did Ioshua: he left nothing vndone of all that the Lord had commanded Moses.

16 So Ioshua toke all this land of the mountaines, and all the South, and all ỹ land of Goshen, and the lowe countrey, and the plaine, & the [i] mountaine of Israel, and ỹ lowe countrey of the same,

17 From the mount [k] Halak, that goeth vp to Seir, euen vnto [l] Baal-gad in the valley of Lebanon vnder mount Hermon: and all their Kings he toke, and smote them, and slewe them.

18 Ioshua made warre long time with all those Kings,

19 Nether was there any citie that made peace with the children of Israel, * saue those Hiuites that inhabited Gibeon: all *other* they toke by battel. *Chap. 9, 3.*

20 For it came of the Lord, to [l] harden their heartes that they shulde come against Israel in battel to the intent that they shulde destroy them vtterly, *and* shewe them no mercy, but that they shulde bring them to noght: as the Lord had commanded Moses.

21 ¶ And that same season came Ioshua, and destroyed the Anakims out of the mountaines: *as* out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Ioshua destroyed them vtterly with their cities.

22 There was no Anakim left in ỹ land of the children of Israel: onely in Azzah, [m] in Gath, and in Ashdod were they left.

23 So Ioshua toke ỹ whole land, according to all that the Lord had said vnto Moses: and Ioshua gaue it for an inheritance vnto Israel *according to their porcions through their tribes: then the land was at rest without warre. *Nom. 26, 53.*

d That nether they shuld serue to the vse of warre, nor ỹ Israelites shulde put their trust in them.

e Which signifieth, hot waters, or according to some, brine pittes.

f Bothe men, women & children.

Nom. 33, 52. deut. 7, 2.

g Which were strong by situation & not hurt by warre.

h All mākinde.

Exod. 34, 11. Deut. 7, 2.

i That is, Samaria.

k So called, because it was bare & without trees.

l Or, the valley of Gad.

l That is, to gine them ouer to them selues: and therefore thei colde not but rebelle against God & seke their owne destruction.

m Out of the which came Goliath. 1. Sam. 17, 4.

CHAP. XII.

1. 7. VVhat Kings Ioshua and the children of Israel killed on bothe sides of Iorden, 24 VVhich were in nomber thirtie and one.

1 AND these are the Kings of ỹ Land, which the children of Israel smote and possessed their land, on the [a] other side Iorden toward the rising of ỹ sunne, frō the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.

a From Gilgal where Ioshua camped.

2 *Sihon King of ỹ Amorites, that dwelt in Heshbon, hauing dominion from Aroer, which is beside the riuer of Arnon, and from the midle of the riuer, & from halfe Gilead vnto the riuer Iabbok, in the border of the children of Ammon. *Nōb. 21, 24. deut. 3, 6,*

3 And from the plaine vnto the sea of Cinneroth Eastward, and vnto the Sea of the [n] plaine, euen ỹ salt Sea Eastward, the waye to Behtieshimoth, & from the South vnder the [n] springs of *Pisgah.

n Or, wildernes

n Or, hil sides. *Deut. 3, 17. & 4, 49.*

5 ¶ They *conquered* also the coast of Og King of Bashan of the *remnant of the gyantes, which dwelt at Ashtaroth, & at Edrei, *Deut. 3, 11, chap. 13, 12,*

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto ỹ border of the Gesshurites, and the Maachathites, & halfe Gilead, euen the border of Sihon King of Heshbon. *Nom. 32, 29.*

6 Moses the seruant of the Lord, and ỹ children of Israel smote them: *Moses *deut. 3, 12. chap. 13, 8.*

also the seruant of the Lord gaue *their land* for a possession vnto ỹ Reubenites, & vnto the Gadites, & to halfe the tribe of Manasseh.

7 ¶ These also are the Kings of the countrey, ỹ Ioshua and the children of Israel smote on this side Iorden, Westward, from Baal-gad in the valley of Lebanon, euen vnto the mount [b] Halak that goeth vp to Seir, & Ioshua gaue it vnto the tribes of Israel for a possession, according to their porcions.

8 In the mountaines, and in the valleis, & in the plaines, & in the' hil sides, & in the wildernes, & in the Southe, *where were* the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hiuites, & the Iebusites.

9 ¶ *The King of Iericho *was* one: *the King of Ai which is beside Beth-el, one.

10 The *King of Ierusalem, one: ỹ King of Hebron, one:

11 The King of Iarmuth, one: the King of Lachish, one:

12 The King of Eglon, one: the *King of Gezer, one:

13 The *King of Debir, one: the King of Geder, one:

14 The King of Hormah, one: the King of Arad, one:

15 The *King of Libnah, one: the King of Adullam, one:

16 The * King of Makkedah, one: the King of Beth-el, one:

17 The King of Tappuah, one: ỹ King of Hepher, one:

18 The King of Aphek, one: the King of Lasharon, one:

19 The King of Madon, one: the * King of Hazor, one:

20 The King of Shimron-meron, one: ỹ King of Achshaph, one:

21 The King of Taanah, one: the King of Megiddo, one:

22 The King of Kedesh, one: the King of Iokneam of " Carmel, one:

23 The King of Dor, in the countrey of Dor, one: the *King of the nacions of Gilgal, one:

24 The King of Tirzah, one: all the Kings *were* thirty and one.

CHAP. XIII.

1 The borders and coastes of the land of Canaan. 8 The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh. 14 The Lord is the inheritance of Leui. 22 Balaam was slaine.

1 NOw when Ioshua was olde, & [a] stricken in yeres, the Lord said vnto him, Thou art olde & " growen in age, & there remaineth exceding much land to be [b] possessed.

2 This is the land that remaineth, all the [c] regions of the Philistims, & all Geshuri,

3 From " Nilus which is " in Egypt, euen vnto the borders of Ekron Northward: this is counted of the Canaanites, euē fiue lordeshippes of the Philistims, the Azzitites, and the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites, and the Auites:

4 From the Southe, all the Land of the Canaanites, and the " caue that is beside the Sidonians, vnto Aphek, *and* to ỹ borders of the Amorites:

5 And the land of the Gibilites, and all Lebanon, towarde the sunne rising frō 'Bahal-gad vnder mount Hermon, vntil one come to Hamath.

6 All the inhabitants of the mountaines from Lebanon vnto [c] Misrephothmaim, & all the Sidonians, I wil cast them out from before the children of Israel: onely deuide thou it by lot vnto the Israelites, to inherit, as I haue commanded thee.

7 Now therefore deuide this land to inherit, vnto the nine tribes, and to the halfe tribe of Manasseh.

8 *For* with *halfe* thereof the Reubenites and the Gadites haue receiued their inheritance, * which Moses gaue them beyond Iorden Eastward, euen as Moses ỹ seruant of ỹ Lord had giuen them,

9 From Aroer that is on the brinke of the riuer Arnon, and from the citie that is in the middes of the " riuer, and all the plaine of Medeba vnto Dibon,

10 And all the cities of Sihon King of ỹ Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon,

11 And Gilead, & the borders of the Geshurites & of the Maachatites, & all mount Hermon, with all Bashan vnto Salcah.

12 All the kingdome of Og in Bashan, which reigned in Ashtaroth and in Edrei: (who remained of the * rest of the giantes) for these did Moses smite, and cast them out.

13 But the children of Israel [d] expelled not the Geshurites nor ỹ Maachatites: but the Geshurites & the Maachatites dwel among the Israelites euen vnto this day.

14 Onely vnto the tribe of Leui he gaue none inheritance, *but* the sacrifices of the Lord God of Israel are [e] his inheritance, as he said vnto him.

15 Moses then gaue vnto the tribe of the children of Reuben *inheritance*, according to their families.

16 And their coast was from Aroer, that is on the brinke of the riuer Arnon, & from the citie that is in the middes of the riuer, & all the plaine which is by Medeba:

17 Heshbon with all the cities thereof, that

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[b] Read Chap. 11, vers. 17.

[a] Or, in Ashdoth.

Chap. 6, 2. Chap. 8, 29. Chap. 10, 25.

Chap. 10, 33.

Chap. 10, 39.

Chap. 10, 30.

Chap. 10, 29. chap. 10, 28.

Chap. 11, 10.

[a] Or, nere vnto Carmel. Gen. 14, 1.

[a] Being almoste an hundreth & ten yere olde.
" Ebr. comen into yeres.
[b] After that ỹ enemies are ouercome.
[c] Or, borders.

" Ebr. Shihor.
" Ebr. vpon ỹ face of Egypt.

" Ebr. Mearah

" Or, the plaine of Gad.

[c] Read Chap. 11, 8.

[a] Or, valley.

Deut. 3, 11. chap. 12, 4.

[d] Because they destroyed not all as God had cōmanded, they that remained, were snares & pricks to hurt them, Nom. 33, 55. chap. 23, 13. Iudg. 2, 3.

[e] Leui shal liue by the sacrifices, Nom. 18, 21.

that are in the plaine: Dibon and [n] Bamoth-baal, and Beth-baal-meon:

18 And Iahazah, & Kedemoth and Mephaath:

19 Kiriathaim also, & Sibmah, & Zereth-shahar in the mount of [o]Emek:

20 And Beth-peor, &* Ashdoth-pisgah, & Beth-ieshimoth:

21 And all the cities of the plaine: and all the kingdome of Sihon King of the Amorites, which reigned in Heshbon, whome Moses smote* with the Princes of Midiã, Eui, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling in the countrey.

22 And [r] Balaam the sonne of Beor the southsayer did ỹ children of Israel slaye with the sworde, among them that were slaine.

23 And the border of the children of Reuben was Iorden with the coastes: this was the inheritance of the children of Reuben according to their families, with the cities and their villages.

24 ¶ Also Moses gaue *inheritance* vnto ỹ tribe of Gad, *euen* vnto the children of Gad according to their families.

25 And their coastes were Iazer, and all the cities of Gilead and halfe the land of the children of Ammon vnto Aroer, which is before Rabbah:

26 And from Heshbon vnto Ramoth, Mizpeh, and Betonim, and from Mahanaim vnto the borders of Debir.

27 And in the valley Beth-aram, and Beth-nimrah and Succoth, and Zaphõ, the rest of the kingdome of Sihon King of Heshbon, vnto Iorden and the borders euen vnto the Sea coast of Cinereth, [s] beyonde Iorden Eastward.

28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.

29 ¶ Also Moses gaue *inheritance* vnto ỹ halfe tribe of Manasseh: and this belonged to the halfe tribe of the children of Manasseh according to their families.

30 And their border was from Mahanaim, *euen* all Bashan, *to wit*, all ỹ kingdome of Og King of Bashan, and all ỹ townes of Iair which are in Bashan, threscore cities,

31 And halfe Gilead, & Ashtaroth, & Edrei, cities of the kingdome of Og in Bashan,* *were giuen* vnto the [h] children of Machir ỹ sonne of Manasseh, to halfe of the children of Machir after their families.

32 These are the heritages, which Moses did distribute in the plaine of Moab beyonde Iorden, *towarde* Iericho Eastwarde.

33 *But vnto ỹ tribe of Leui Moses gaue none inheritãce: *for* ỹ Lord God of Israel is their inheritance, *as he said vnto thẽ.

[n] *Or, hie places of Baal.*

[o] *Or, ỹ valley.*

Deut. 3, 17.

Numbr. 31, 8.

[r] So that bothe they, & obeied wicked counsel & the wicked counseller perished by ỹ iust iudgement of God.

[s] That is, in ỹ land of Moab.

Chap. 18, 7.

Numb. 18, 20.

CHAP. XIIII.

2 The land of Canaan was deuided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promised him. 13 Hebron was giuen him.

1 THese also are the *places* which the children of Israel inherited in the lãd of Canaan, *which Eleazar ỹ Priest, and Ioshua the sonne of Nun and the chief fathers of the tribes of the children of Israel, distributed to them,

Numb. 34, 17.

2 *By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to giue to the nine tribes, and the halfe tribe.

Nom. 26, 55. & 33, 54.

3 For Moses had giuen inheritance vnto [a] two tribes and an halfe tribe, beyonde Iorden: but vnto ỹ Leuites he gaue none inheritance among them.

[a] As Reuben & Gad & halfe ỹ tribe of Manasseh.

4 For the children of Ioseph were [b] two tribes, Manasseh and Ephraim: therefore they gaue no parte vnto the Leuites in the land, saue cities to dwel in, with the suburbes of the same for their beastes and their substance.

[b] So thogh Leui lacked, yet were the rest still twelue tribes by this meanes.

5 *As the Lord had commanded Moses, so the children of Israel did when they deuided the land.

Numb. 35, 2.

6 ¶ Then the children of Iudah came vnto Ioshua in Gilgal: and Caleb the sonne of Iephunneh the Kenezite said vnto him, Thou knowest what the Lord said vnto Moses the man of God, concerning [c] me and thee in Kadesh-barnea.

[c] Which was, that they two onely shulde enter into the lãd, Nom. 14. 24.

7 Fourty yere olde was I, when Moses the seruant of the Lord sent me from Kadesh-barnea to espy the land, & I broght him worde againe, as *I thoght* in mine heart.

8 But my [d] brethren that went vp with me, discouraged the heart of the people: yet I followed stil ỹ Lord my God.

[d] Which were ỹ ten other spies.

9 Wherefore Moses sware ỹ same day, saying, Certeinly the Land whereon thy fete haue troden, shal be thine inheritance, and thy childrens for euer, because thou hast followed constantly the Lord my God.

10 Therefore beholde now, ỹ Lord hathe kept me aliue, as he promised: this is the fourty and fift yere since ỹ Lord spake this thing vnto Moses, while the children of Israel wandred in the wildernes: and now lo, I am this day foure score and siue yere olde:

11 And yet am as *strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I now, *either* for warre, or [e] for gouernement.

Ecclc. 46, 12.

[e] *Ebr. to go out, and come in.*

12 Now therefore giue me this mountaine whereof the Lord spake in ỹ day (for thou heardest in that daie, how the [f] Anakims *were* there, and the cities great

[f] *Or, gyants.*

and walled ye if so be the Lord wil be with me, that I may driue them out, as the Lord said.

13 Then Ioshua blessed him, and gaue vnto Caleb the sonne of Iephunneh, Hebron for an inheritance.

14 *Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenezite, vnto this day: because he followed constantly the Lord God of Israel.

15 And the name of *Hebron was *beforetime, Kiriath-arba: which Arba was a f great man among the Anakims: thus the land ceased from warre.

CHAP. XV.

1 The lotte of the children of Iudah, and the names of the cities and villages of the same. 13 Calebs portion. 18 The request of Achsah.

1 THis then was the lot of the tribe of the children of Iudah by their families: euen * to y border of Edom and the wildernes of * Zin, Southward on y Southcoast.

2 And their Southborder was the salt Sea coast, from a the point that loketh Southward.

3 And it went out on the Southside toward Maaleth-akrabbim, and went along to Zin, and ascended vp on the Southside vnto Kadesh-barnea, and wet along to Hezron, and went vp to Adar, and fet a compasse to Karkaa.

4 From thence went it along to Azmon, & reached vnto the riuer of Egypt: and the end of that coast was on the Westside: this shalbe your Southcoast.

5 Also y Eastborder shalbe the salt Sea, vnto the bend of Iorden: and y border on the North quarter from y point of the Sea, and from the end of Iorden.

6 And this border goeth vp to Bethhogla, and goeth along by y Northside of Beth-arabah: so the border from thence goeth vp to the c stone of Bohan the sonne of Reuben.

7 Againe this border goeth vp to Debir from y valley of Achor, & Northwarde, turning toward Gilgal that lyeth before the going vp to Adummim, w is on the Southside of the riuer: also this border goeth vp to the waters of "Enshemesh, & endeth at *En-rogel.

8 Then this border goeth vp to the valley of y sonne of Hinnom, on y Southside of the Iebusites: the same is Ierusalem, also this border goeth vp to the top of the mountaine that lieth before the valley of Hinnom Westward, which is by the end of the valley of the "g y antes Northward.

9 So this border compasseth from the top of the mountaine vnto y fountaine of the water of Nephtoah, and goeth out to the cities of mount Ephron: and this border draweth to Baalah, which is h Kiriath-iearim.

10 Then this border compasseth from Baalah Westward vnto mount Seir, & goeth along vnto the side of mount Iearim, which is Chesalon on the Northside: so it commeth downe to Beth-shemesh, and goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, & stretcheth vnto Iabneel: & the endes of this coast are to the d Sea.

12 And the Westborder is to the great Sea: so this border shalbe the bondes of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh did Ioshua giue a parte among the children of Iudah, as the Lord commanded him, euen * Kiriath-arba of the father of Anak, which is Hebron.

14 And Caleb e droue thence thre sonnes of Anak, Sheshai, and Ahiman, and Talmai, the sonnes of Anak.

15 And he went vp thence to the inhabitants of Debir: and the name of Debir before time was Kiriath-sepher.

16 Then Caleb said, He that smiteth Kiriath-sepher, & taketh it, euen to him wil I giue Achsah my daughter to wife.

17 And Othniel, the sonne of Kenaz, the "brother of Caleb toke it: and he gaue him Achsah his daughter to wife.

18 And as she went in *to him*, she moued him to aske of her father a feld: f & she lighted of her asse, & Caleb said vnto her, What wilt thou?

19 Then she answered, g Giue me a blessing: for thou hast giuen me the South countrei: giue me also springs of water. And he gaue her the springs aboue & the springs benethe.

20 This shalbe the inheritance of the tribe of the children of Iudah according to their families.

21 And the vtmost cities of the tribe of the children of Iudah, toward the coastes of Edom Southward were Kabzeel, and Eder, and Iagur.

22 And Kinah, and Dimonah, & Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth.

25 And Hazor, Hadattah, & Kerioth, Hesron (which is Hazor)

26 Amam and Shema, and Moladah,

27 And Hazar, Gaddah, & Heshmon, and Beth-palet,

28 And

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e This he spake of modestie & not of douting.

*1. Mac. 2. 56.

Chap. 15. 13.

f Ether for his power or persone.

Nom. 34. 3.
Nom. 33. 36.

a The Ebrewe worde signifieth tongue, whereby is ment ether the arme of the Sea that commeth into the land, or a rocke or cape that goeth into the Sea.

b Meaning the mouth of the riuer where it runneth into the salt Sea.

c Which was a marke to parte their countreyes.

"Or, the founteine of the sunne.

*1. King. 1. 9.

"Ebr. Rephaï.

Chap. 14. 15.

d Meaning toward Syria.

e This was done after the death of Ioshua, Iud. 1. 10.

"Or, cosin.

f Because her housbād taried to long.

"Or, grante me this petitiō.

g Because her countrey was baren, she desired of her father a field that had springs.

28 And Hasar-shual, and Beersheba, and Biziothiah,
29 Baalah, and Iim, and Azem,
30 And Eltolad, and Chesil, [h] and Hormah,
31 And Ziklag, and Madmanna, & Sansannah.
32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all *these* cities *are* twenty and nine with their villages.
33 ¶ In the lowe countrey *were* Eshtaól, and Zoreah, and Ashnah,
34 And Zanoah, & En-gannim, Tappuah, and Enam,
35 Iarmuth, and Adullam, Socoh and Azekah,
36 And Sharaim, and Adithaim, & Gederah, and Gederothaim: fourtene cities with their villages.
37 Zenam, and Hadashah, and Migdalgad,
38 And Dilean and Mizphe, & Ioktheel,
39 Lachish, and Bozkath, and Eglon,
40 And Cabbon, and Lahmam, and Kithlish,
41 And Gederoth, Beth-dagon, & Naamah, and, Makkedah: sixtene cities with their villages.
42 Lebnah, and Ether, and Ashan.
43 And Iiphtah, and Ashnah, and Nezib,
44 And Keilah, and Aczib, and Mareshah: nine cities with their villages.
45 Ekron with her " townes and her villages,
46 From Ekron, euen vnto the Sea, all that lieth about Ashdod with their villages.
47 Ashdod with her townes and her villages: Azzah with her townes and her villages, vnto the [i] riuer of Egypt, and the great sea *was their* coast.
48 ¶ And in the mountaines were Shamir, and Iattir, and Socoth,
49 And Dannah, and [k] Kiriath-sannath, (which is Debir)
50 And Anab, and Eshtemoth, and Anim,
51 And Gosben, and Holon, & Giloth: eleuen cities with their villages.
52 Arab, and Dumah, and Eshhan,
53 And Ianum, and Beth-tappuah, and Aphekah,
54 And Humtah, and * Kiriath-arba (which is Hebron) & Zior: nine cities with their villages.
55 Maon, Carmel, and Ziph, and Iuttah,
56 And Izreel, and Iokdeam, and Zanoah,
57 Kain, Gibeah, and Timnah: ten cities with their villages.
58 Halhul, Beth-zur, and Gedor,
59 And Maarah, and Beth-anoth, and Eltekon: six cities with their villages.
60 Kiriat-baal, which is Kiriath-iearim, & Rabbath: two cities with their villages.
61 ¶ In the wildernes *were* Beth-arabah, Middin, and Secacah,
62 And Nibshan, and the [l] citie of salt, and En-gedi: six cities with their villages.
63 Neuertheles, the Iebusites that were the inhabitants of Ierusalem, colde not the children of Iudah cast [m] out, but the Iebusites dwel with the children of Iudah at Ierusalem vnto this day.

[h] Which before was called Zephath, Iud. 1, 17.

" *Ebr. daughters.*

[i] Meaning, Nilus, as chap. 13, 3.

[k] Which is also called Kiriath-sepher, ver. 15.

* *Chap. 14, 15*

[l] Of this citie & salt Sea hathe his name.

[m] That is verely, thogh they shewe the moste parte, & burnt their citie. Iu. 1, 8.

CHAP. XVI.

1 The lot & parte of Ephraim. 10 The Canaanite dwelled among them.

1 AND the lot fel to the [a] children of Ioseph from Iorden by Iericho vnto the water of Iericho Eastwarde, & to the wildernes that goeth vp from Iericho by the mount Beth-el:
2 And goeth out from Beth-el to * Luz, and runneth along vnto the borders of Archiataroth,
3 And goeth downe Westward to the coaste of Iaphleti, vnto the coast of Beth-horon the nether, and to Gezer: and the ends [b] thereof are at the Sea.
4 So the children of Ioseph, Manasseh and Ephraim [c] toke their inheritance.
5 ¶ Also the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the Eastside, were Atroth-addar, vnto Beth-horon the vpper.
6 And this border goeth out to the Sea vnto Micmethah on the Northside, & this border returneth Eastwarde vnto Taanath-shiloh, and passeth it on the Eastside vnto Ianohah,
7 And goeth downe from Ianohah to Ataroth, and Naarath, and cometh to Iericho, [d] and goeth out at Iorden.
8 And this border goeth from Tappuah Westward vnto the riuer Kanah, and the ends thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.
9 And the [e] separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.
10 And they cast not out the Canaanite that dwelt in Gezer, but the Canaanite dwelleth among the Ephraimites vnto this day, and serue vnder tribute.

[a] That is, to Ephraim & his children: for Manasshs porcion followeth.

Ind. 1, 26

[b] Of their inheritance.

[c] Seuerally, first Ephraim, & then Manasseh.

[d] For so farre y coasts reache.

[e] Because Ephraims tribe was farre greater then Manasseh, therefore he had mo cities.

CHAP. XVII.

1 The porcion of the halfe tribe of Manasseh. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manasseh & Ephraim require a greater porcion of heritage.

1 THis was also the lot of the tribe of Manasseh: for he was the * first borne of Ioseph, *to wit*, of Machir the first borne of Manasseh, *and* the father of Gilead: now because he was a man of warre he had Gilead and Bashan.

Gen.46,14

2 And also *of the [a] rest of the sonnes of Manasseh by their families, *euen* of the sonnes of Abiezer, and of the sonnes of Helek, and of the sonnes of Azriel, and of the sonnes of Shechem, and of the sonnes of Hepher, and of the sonnes of Shemida: these *were* the males of Manasseh, the sonne of Ioseph according to their families.

Nom.26,29 a For the other halfe tribe had their porció beyonde Iorden.

3 ¶ *But Zelophehad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milchah and Tirzah:

Nom.26,33 & 27,1. & 36,2

4 Which came before Eleazar the Priest, & before Ioshua the sonne of Nun, and before the princes, saying, The Lord commanded Moses to giue vs an inheritãce among our [b] brethren: therefore according to the commandement of the Lord he gaue them an inheritance among the brethren of their father.

b Among thé of our tribe.

5 And there fel ten porcions to [c] Manasseh, beside the land of Gilead and Bashan, which is on the otherside Iorden.

c In the land of Canaan: fiue to ỳ males, & other fiue to ỳ daughters of Zelophehad.

6 Because the daughters of Manasseh did inherit among his sonnes: and Manasshes other sonnes had the land of Gilead.

7 ¶ So the borders of Manasseh were frõ Asher to Michmethah that lieth before Shechem, and this border goeth on right hand, euen vnto the inhabitants of En-tappuah.

8 The land of Tappuah belõged to Manasseh, but [d] Tappuah beside the border of Manasseh *belongeth* to the sonnes of Ephraim.

d Meaning ỳ citie it selfe.

9 Also this border goeth downe vnto the [||] riuer Kanah Southwarde to the riuer: these cities of Ephraim *are* amõg the cities of Manasseh: and the border of Manasseh *is* on the Northside of the riuer, and the ends of it are at the [e] Sea,

||Or, *the broke of reedes.*

e That is toward the maigne sea.

10 The South perteineth to Ephraim, and the North to Manasseh, and the Sea is his border: and they met together in [f] Asher Northward, and in Issachar Eastward.

f In the tribe of Asher, & tribe of Issachar.

11 And Manasseh had in Issachar and in Asher, Beth-shean, & her townes, and Ibleam, and her townes, and the inhabitants of Dor with the townes thereof, and the inhabitants of En-dor with the townes thereof, and the inhabitants of Thaanach with her townes, and the inhabitants of Megiddo with the townes of the same, *euen* thre countreis.

12 Yet the children of Manasseh [g] colde not destroy those cities, but the Canaanites dwelled stil in that land.

g For at ỳ first they lacked courage, & after agreed wt the on condicion contrary to Gods cõmandement.

13 Neuertheles, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholly.

14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen me but one lot, and one porcion to inherit, seing I am a great people, for as muche as the Lord hathe [h] blessed me hetherto?

h According to my father Iaakobs prophecie, Gen.48,19

15 Ioshua then answered them, If thou be muche people, get thee vp to the wood, and cut *trees* for thy selfe there in the land of the Perizzites, and of the giants, [i] if mount Ephraim be to narowe for thee.

i If this mount be not large ynough, why doest not ỳ get more by destroying Gods enemies, as he hathe commanded?

16 Then the childrẽ of Ioseph said, The mountaine wil not be ynough for vs: and all the Canaanites that dwel in the lowe countrey haue charets of yron, aswel they in Beth-shean, and in the townes of the same, as they in the valley of Izreel.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim, and to Manasseh, saying, Thou art a great people, and hast great power, & shalt not haue one lot.

18 Therefore the mountaine shalbe thine: for it is a wood, and thou shalt cut it down: and the ends of it shalbe thine, [k] and thou shalt cast out the Canaanites, thogh they haue yron charets, & thogh they be strong.

k So ỳ thou shalt enlarge thy portion thereby.

CHAP. XVIII.

1 The tabernacle set in Shiloh. 4 Certeine are sent to deuide the land to the other seuen tribes. 11 The lot of the children of Beniamin.

1 AND the whole Congregacion of the children of Israel came together at Shiloh: for they set vp the [a] Tabernacle of the Congregacion there, after the land was subiect vnto them.

a For they had now remoued it from Gilgal and set it vp in Shiloh.

2 Now there remained among the children of Israel seuen tribes, to whome [b] they had not deuided their inheritance.

b As Eleazar, Ioshua & ỳ heades of the tribes had done to Iudah, Ephraim & halfe of Manasseh.

3 Therefo-

3 Therefore Ioshua said vnto the children of Israel, How long are ye so slacke to entre & possesse the land which the Lord God of your fathers hathe giuen you?

4 Giue from among you for *euerie* tribe thre men, that I may send them, and that they may rise, and walke through the land, and distribute it according to [c] their inheritance, and returne to me.

5 And that they may deuide it vnto thē into seuen partes, (Iudah shal abide in his coast at the South, and the house of Ioseph shal [d] stand in their coastes at ỹ North)

6 Ye shal describe the land therefore into seuen partes, and shal bring them hether to me, and I wil cast lottes for you here before the [e] Lord our God.

7 But the Leuites shal haue no part among you: for the [f] Priesthode of the Lord is their inheritance: also Gad & Reuben and halfe the tribe of Manasseh haue receiued their inheritance beyonde Iorden Eastward, which Moses the seruant of the Lord gaue them.

8 ¶ Then the men arose, and went their way: and Ioshua charged them that went to describe the land, saying, Departe, and go through the land, & [g] describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, and passed through the land, and described it by cities into seuen partes in a boke, and returned to Ioshua into ỹ campe at Shiloh.

10 ¶ Then Ioshua [h] cast lots for them in Shiloh before the Lord, and there Ioshua deuided the land vnto the children of Israel, according to their porcions.

11 ¶ And the lot of the tribe of the children of Beniamin came forthe accorcording to their families, and the coast of their lot lay [i] betwene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Iorden, and the border went vp to the side of Iericho on the Northparte, and went vp through the mountaines Westward, and the endes thereof are in the wildernes of Bethauen:

13 And this border goeth along from thence to Luz, *euen* to the Southside of Luz (the same is [k] Beth-el) and this border descendeth to Atroth-addar, nere the mount, that lieth on the Southside of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mout ỹ lieth before Beth-horon Southward: and the ends thereof are at Kiriath-baal (which is Kiriath-iearim) a citie of the children of Iudah: this is the Westquarter.

15 And the Southquarter *is* from the end of Kiriath-iearim, and this border goeth out [n] Westward, and cometh to the fountaine of waters of Nephtoah.

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Ben-hinnom, which is in the valley of the [o] gyantes Northward, and descendeth into the valley of Hinnom by the side of [p] Iebusi Southward, and goeth downe to Enrogel,

17 And compasseth from the North, and goeth forthe to [l] Enshemesh, and stretcheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the * stone of Bohan the sonne of Reuben.

18 So it goeth along to the side ouer against the plaine Northward, & goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the ends thereof, *that is*, of the border, reache to the point of the salt Sea Northward, & to the [m] end of Iorden Southward: this is the Southcoast.

20 Also Iorden is the border of it on ỹ Eastside: this is the inheritance of the children of Beniamin by the coastes thereof round about according to their families,

21 Now the cities of the tribe of the childrē of Beniamin according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, & Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and Gaba: twelue cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, & Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, Eleph, and Iebusi, (which is [n] Ierusalem) Gibeath, & Kiriath: fourtene cities with their villages: this is the inheritance of the children of Beniamin according to their families.

CHAP. XIX.

1 The porcion of Simeon, 10 Of Zebulun, 17 Of Issachar, 24 Of Asher, 32 Of Naphtali, 40 Of Dan. 49 The possession of Ioshua.

c That is, into seuen porcions, to euerie tribe one.

d For these had their inheritance already appointed.

e Before ỹ Arke of the Lord.

f That is, ỹ sacrifices & offrings, Cha. 13, 14

g By writing ỹ names of euerie countrey & citie.

h That euerie one shulde be cōtent w Gods appointement.

i Their inheritance bordered vpon Iudah and Ioseph.

k Which was in the tribe of Ephraim: another Beth-el was in ỹ tribe of Beniamin.

Or, to the Sea

Or, Rephaim

Or, Ierusalem

l which is in ỹ tribe of Ephraim.

Chap. 15, 6

m To the very streit, where the riuer runneth into the salt Sea.

n Which was not wholly in the tribe of Beniamin, but part of it was also in ỹ tribe of Iudah.

1 AND the seconde lot came out to Simeon, *euen* for the tribe of the children of Simeon according to their families: and their inheritance was in ý
a middes of the inheritance of the children of Iudah.
2 Now thei had in their inheritance, Beersheba, & Sheba, and Moladah,
3 And Hazar-shual, and Balah, and Azem,
4 And Eltolad, and Bethul, and Hormah,
5 And Ziklag, and Beth-marcaboth, & Hazar-susah,
6 And Bethlebaoth, and Sharuben: thirtene cities with their villages.
7 Ain, Remmon, and Ether, and Ashan: foure cities with their villages.
8 And all the villages that were round about these cities, vnto Baalath-beer, & b Ramath Southwarde: this is the inheritance of the tribe of the children of Simeon according to their families.
9 Out of the porcion of the children of Iudah *came* the inheritáce of the children of Simeon: for the parte of the children of Iudah was to b muche for them: therefore the children of Simeon had their inheritance within their inheritance.
10 Also the third lot arose for the children of Zebulun according to their families: and the coastes of their inheritance came to Sarid,
11 And their border goeth vp c Westwarde, euen to Maralah, and reacheth to Dabbasheth, & meteth with the riuer ý lyeth before Iokneam,
12 And turneth from Sarid Eastwarde towarde the sunne rising vnto the border of Chisloth-tabor, and goeth out to Daberath, and ascendeth to Iaphia,
13 And from thence goeth along Eastwarde towarde the sunne rising to Gittah hepher, to Ittah kazin, and goeth forthe to Rimmon, and turneth to Neah.
14 And this border compasseth it on the Northside to Hannathon, and the ends thereof are in the valley of Iiphtah-el,
15 And Kattath, and Nahallal, & Shimron, and Idalah, and d Beth-lehem: twelue cities with their villages.
16 This is the inheritance of the children of Zebulun according to their families: *that is*, these cities and their villages.
17 ¶ The fourthe lot came out to Issachar, *euen* for the children of Issachar according to their families.
18 And their coast was Izreelah, and Chesulloth, and Shunem,
19 And Ephraim, and Shion, and Anaharath,
20 And Harabbith, and Kishion, and Abez,
21 And Remeth, and e En-gannim, and En-haddah, and Beth-pazzez.
22 And this coast reacheth to Tabor, and Shahazimath, and Beth-shemesh, and the ends of their coast reache to Iorden: sixtene cities with their villages.
23 This is the inheritance of the tribe of the children of Issachar according to their families: *that is*, the cities, & their villages.
24 ¶ Also the fifte lot came out for the tribe of the children of Asher according to their families.
25 And their coast was Helcath, and Hali, and Beten, and Achshaph,
26 And Alammelech, and Amad, and Misheal, and came to Carmel Westwarde, and to Shihor-libnath,
27 And turneth towarde the sunne rising to Beth dagon, and commeth to f Zebulun, and to the valley of Iiphtah-el, towarde ý Northside of Beth-emek, & Neiel, and goeth out on the left side of Cabul,
28 And to Ebron, and Rehob, and Hammon, and Kanah vnto great Zidon.
29 Then the coast turneth to Ramah & to the strong citie of g Zor and this border turneth to Hosah, and the endes thereof are at the Sea from Hebel, to Achzib,
30 Vmmah also and Aphek, and Rehob: two and twentie cities with their villages.
31 This is the inheritance of the tribe of the childrē of Asher according to their families: *that is*, these cities and their villages.
32 ¶ The sixt lot came out to the childrē of Naphtali, *euen* to the children of Naphtali according to their families.
33 And their coast was from h Heleph, & from Allon in Zaananim, and Adaminekeb, and Iabneel, euen to Lakum, and the ends thereof are at Iorden.
34 So this coast turneth Westwarde to Aznothtabor, and goeth out from thēce to Hukkok, and reacheth to Zebulun on the Southside, & goeth to Asher on the Westside, and to Iudah at by Iorden towarde the sunne rising.
35 And the strong cities *are* Ziddim, Zer, and Hammath, Rakkath, and i Cinnereth,
36 And Adamah, & Ramah, & Hazor,
37 And Kedesh, and Edrei, and En-hazor,
38 And Iron, and Migdal-el, Horem, and Beth-anah, and Beth-shemesh: nine tene cities with their villages.
39 This

a According to Iaakobs prophecie, that he shulde be scatered among the other tribes, Gen 49, 7

b Or, Ramath-migeb.

b But this large porcion was giuen thē by Gods prouidence, to declare their increase in time to come.

c Meaning towarde ý great Sea.

d There was another Bethlehē in the tribe of Iudah.

e There was another citie of this name in the tribe of Iudah: for vnder diuers tribes certeine had all one name, & were distincted by the tribe onely.

f Ioineth to the tribe of Zebulun, ẅ lay more Eastwarde.

g Which was Tyrus, a strong citie in the Sea.

h These cities were in the countrey of Zaananim.

i Or, euen vnto Iorden.

i Of the ẅ ý lake of Gennezareth had his name.

39 This is the inheritance of the tribe of the children of Nephtali according to their families: *that is*, the cities and their villages.

40 ¶ The seuenth lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was, Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Aiialon, and Ithlah,

43 And Elon, and Themnathah, and Ekron,

44 And Eltekeh, & Gibbethō, & Baalah.

45 And Iehúd, and Bene-berak, and Gathrimmon,

46 And Me-iarkon, and Rakkon, with the border that lyeth before [k] Iapho.

47 But the coastes of the children of Dā fel out *to litle* for them: therefore the children of Dan wēt vp to[l] fight against Leshem, and toke it, and smote it with the edge of the sworde, and possessed it, and dwelt therein, and called Leshem *Dan after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families: *that is*, these cities and their villages.

49 ¶ When thei had made an end of deuiding the land by the coastes thereof, then the children of Israel gaue an inheritance vnto Ioshua the sonne of Nun among them.

50 According to the worde of the Lord thei gaue him the citie which he asked, *euen* * Timnath-serah in mount Ephraim: and he buylt the citie and dwelt therein.

51 *These are the heritages which Eleazar the Priest, and Ioshua the sonne of Nun, and the chief fathers of the tribes of the children of Israel deuided by lot in Shiloh before the Lord at the dore of the Tabernacle of the Congregacion: so thei made an end of deuiding the countrey.

k Called Ioppe.

l According as Iaakob had propheciied, Gen. 49, 17

Ind. 18, 29

Chap. 24, 30

Nom. 34, 17

CHAP. XX.

1 The Lord commandeth Ioshua to appoint cities of refuge. 3 The vse thereof. 7 And their names.

1 THe Lord also spake vnto Ioshua, saying.

2 Speake to the children of Israel, and say, *Appoint you cities of refuge, whereof I spake vnto you by the hand of Moses.

3 That the slayer that killeth any persone [a] by ignorāce, & vnwittingly, may flee thether, and thei shal be your refuge from the auenger of blood.

4 And he that doeth flee vnto one of those cities, shal stand at the entring of the gate of the citie, and shal shewe his cause " to the Elders of the citie: and thei shal receiue him into the citie vnto them, and giue him a place, that he may dwel with them.

5 And if the [b] auenger of blood pursue after him, thei shal not deliuer the slayer into his hand because he smote his neighbour ignorantly, nether hated he him before time:

6 But he shal dwel in that citie vntil he stand before the Congregacion in[c] iudgement, * *or* vntil the death of the hie Priest that shalbe in those daies: then shal the slayer returne, and come vnto his owne citie, and vnto his owne house, *euen* vnto the citie from whence he fled.

7 ¶ Then thei appointed Kedesh in [d] Galil in mount Nephtali, & Sechē in mount Ephraim, and Kiriath-arba, (*that* is Hebron) in the mountaine of Iudah.

8 And on the other side Iorden *towarde* Iericho Eastwarde, thei appointed * Bezer in the wildernes vpon the plaine, out of the tribe of Reuben, & Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the [d] tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the strāger that soiourned among them, that whosoeuer killed any persone ignorantly, might flee thether, and not dye by the hand of the auenger of blood, vntil he stode before the [e] Congregacion.

Exod. 21, 13 nom. 35, 9 deu. 19, 2

a At vnwares, & bearing him no grudge.

" *Ebr. in the eares of the Elders.*

b That is, ỹ nerest kinsman of him ỹ is slaine.

c Til his cause were proued. *Nom. 35, 25*

d *Or, Galilee*

Deut. 4, 43 chap. 20, 9

d Out of the half tribe of Manasseh beyonde Iorden.

e Before ỹ Iudges.

CHAP. XXI.

41 The cities giuen to the Leuites in nombre eight & fourtie. 44 The Lord according to his promes gaue the children of Israel rest.

1 THen came the [g] principal fathers of ỹ Leuites vnto Eleazar the Priest, and vnto Ioshua the sonne of Nun, and vnto the chief fathers of the tribes of the children of Israel,

2 And spake vnto them at Shiloh in the land of Canaan, saying, * The Lord commanded [a] by the hand of Moses, to giue vs cities to dwel in, with the suburbes thereof for our cattel.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commandement of the Lord these cities with their suburbes.

4 And the lot came out for the families of the [b] Kohathites: and the children of Aaron the Priest, *which were* of the Leuites, had by lot, out of ỹ tribe of Iu-

g *Or, the chief of the fathers.*

Nom. 35, 2

a By Moses, by whose ministerie God shewed his power.

b He meaneth thē ỹ were Priests: for some were but Leuites

dah, and out of the tribe of Simeon, & out of the tribe of Beniamin [c] thirtene cities.

c Euerie tribe gaue mo or fewer cities according as their inheritance was great or litle. Nom. 35,8

5 And the reſt of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manaſſeh, ten cities.

6 Alſo the children of Gerſhon *had* by lot out of the families of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the halfe tribe of Manaſſeh in Baſhan, thirtene cities.

7 The children of Merari according to their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the childrē of Iſrael gaue by lot vnto the Leuites theſe cities with their ſuburbes, as the Lord had commanded by the hand of Moſes.

9 ¶ And they gaue out of the tribe of ſ children of Iudah, and out of the tribe of the children of Simeon, theſe cities which are here named.

d For Aaron came of Kohah, & therefore ſ prieſts office remained in ſ familie.

10 And they were the childrens of [d] Aaron *being* of the families of the Kohathites & of the ſonnes of Leui, (for theirs was the firſt lot)

11 So they gaue them Kiriath-arba of the father of Anok (which is Hebron) in the mountaine of Iudah, with the ſuburbes of theſame round about it.

12 (But the land of the citie, and the villages thereof, gaue they to * Caleb the ſonne of Iephunneh to be his poſſeſſion)

Chap. 14, 14 1 chro. 6, 56

e That is, ſ prieſt of ſ familie of ſ Koathites, of whome Aarō was chief.

13 ¶ Thus they gaue to the [e] children of Aaron the Prieſt, a citie of refuge for the ſlayer, *euen* Hebron with her ſuburbes, & Libnah with her ſuburbes,

14 And Iattir with her ſuburbes, and Eſhtemoa & her ſuburbes.

15 And Holon with her ſuburbes, and Debir with her ſuburbes,

16 And Ain with her ſuburbes, and Iuttah with her ſuburbes, Beth-ſhemeſh ẅ her ſuburbes: nine cities out of thoſe two tribes.

17 And out of the tribe of Beniamin *they gaue* Gibeon with her [f] ſuburbes, Geba with her ſuburbes,

f The ſuburbes were a thouſand cubites from ſ wal of the citie rounde about, Nom. 35, 4

18 Anathoth with her ſuburbes, and Almon with her ſuburbes: foure cities.

19 All the cities of the children of Aaron Prieſts, *were* thirtene cities ẅ their ſuburbes.

g That were not prieſts.

20 ¶ But to the families of the children of Kohath of the Leuites, [g] which were the reſt of the children of Kohath (for ſ cities of their lot were out of ſ tribe of Ephraim)

21 They gaue them the citie of refuge for the ſlayer, [h] Shechem with her ſuburbes in mounte Ephraim, and Gezer with her ſuburbes,

h Hebron and Shechem were ſ two cities of refuge vnder ſ Kohathites.

22 And Kibzaim with her ſuburbes, and Beth-horon with her ſuburbes: foure cities.

23 And out of the tribe of Dan, Eltekeh with her ſuburbes, Gibethon with her ſuburbes,

24 Aiialon with her ſuburbes, Gath-rimmon with her ſuburbes, foure cities.

25 And out of the [i] halfe tribe of Manaſſeh, Tanach with her ſuburbes, and Gath rimmon with her ſuburbes: two cities.

i Which dwelt in Canaan.

26 All the cities for the other families of the children of Kohath *were* ten with their ſuburbes.

27 ¶ Alſo vnto the children of Gerſhon of the families of the Leuites, *they gaue* out of the halfe tribe of Manaſſeh, the citie of refuge for the ſlayer, [k] Golan in Baſhan with her ſuburbes, and Beeſhterah with her ſuburbes: two cities.

k Golan & Kedeſh were the cities of refuge vnder the Gerſhonites.

28 And out of the tribe of Iſſachar, Kiſhon with her ſuburbes, Dabereh ẅ her ſuburbes,

29 Iarmuth with her ſuburbes, En-gannim with her ſuburbes: foure cities.

30 And out of the tribe of Aſher, Miſhal with her ſuburbes, Abdon with her ſuburbes,

31 Helkoh with her ſuburbes, and Rehob with her ſuburbes: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the ſlayer, Kedeſh in [l] Galil with her ſuburbes, and Hammoth-dor with her ſuburbes, and Kartan with her ſuburbes, thre cities.

l Or, Galils

33 All the cities of the Gerſhonites according to their families *were* thirtene cities with there ſuburbes.

34 ¶ Alſo vnto the families of the children of Merari the [l] reſt of the Leuites, *they gaue* out of the tribe of Zebulun, Iokneam with her ſuburbes, & Kartah with her ſuburbes,

l They are here called ſ reſt, beſe they are laſt nombred, & Merari was ſ yongeſt brother, Gen. 46, 11

35 Dimnah with her ſuburbes, Nahalal ẅ her ſuburbes: foure cities.

36 And out of the tribe of Reuben, [m] Bezer with her ſuburbes, and Iahazah ẅ her ſuburbes.

m Bezer and Ramoth were the cities of refuge vnder the Merarites & beyonde Iordeu, Cha. 20, 8.

37 Kedemoth with her ſuburbes, and Mephaath ẅ her ſuburbes: foure cities.

38 And out of the tribe of Gad *they gaue* for a citie of refuge for the ſlayer, Ramoth in Gilead with her ſuburbes, and Mahanaim with her ſuburbes,

39 Heſhbon with her ſuburbes, & Iazer with her ſuburbes: foure cities in all.

40 So all the cities of the children of Merari according to their families (which

(which were the rest of the families of the Leuites) were by their lot, twelue cities.

41 *And* all the cities of the Leuites[n] within the possession of the children of Israel *were* eight and fourtie with their suburbes.

42 These cities lay euerie one *seuerally* w̃ their suburbes rounde about them: so were all these cities.

43 ¶So the Lord gaue vnto Israel all ỹ land, which he had sworne to giue vnto their fathers: and they possessed it, & dwelt therein.

44 Also the Lord gaue them rest round about according to all ỹ he had sworne vnto their fathers: and there stode not a man of all their enemies before them: *for* the Lord deliuered all their enemies into their hand.

45 * There failed nothing of all the good things, which the Lord had said vnto the house of Israel, *but* all came to passe.

CHAP. XXII.

Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions. 10 They buyld an altar for a memorial. 15 The Israelites reproue them. 21 Their answer for defense of the same.

1 THen [a] Iosh̃ua called the Reubenites, and the Gadites, & the halfe tribe of Manasseh,

2 And said vnto them, Ye haue kept all that Moses the seruant of the Lord [b] commanded you, and haue obeyed my voyce in all that I commanded you:

3 Ye haue not forsaken your brethren this long season vnto this day, but haue diligently kept the commandement of the Lord your God.

4 And now the Lord hathe giuen rest vnto your brethren as he promised them: therefore now returne ye and go to your tentes, to the land of your possession, which Moses the seruant of the Lord * hathe giuen you beyonde Iorden.

5 But take diligent hede, to do the commandement and Lawe, which Moses the seruant of the Lord commanded you: *that is,* * that ye [c] loue the Lord your God, and walke in all his waies, and kepe his commandements, and cleaue vnto him, and serue him with all your heart and with all your soule.

6 So Iosh̃ua [d] blessed them and sent them away, and they went vnto their tents.

7 ¶Now vnto *one* halfe of the tribe of Manasseh Moses had giuen *a possession* in Bashan: and vnto the *other* halfe thereof gaue Iosh̃ua among their brethren on this side Iorden Westward: therefore when Iosh̃ua sent them away vnto their tentes, and blessed them,

8 Thus he spake vnto them, saying, Returne with muche riches vnto your tẽtes, and with a great multitude of cattel, with siluer and with golde, with brasse and with yron, and with great abundance of raiment: deuide the spoile of your enemies with your [b] brethrẽ.

9 ¶So the children of Reuben, & the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to go vnto there countrey of Gilead to the land of the possession, which they had obteined, according to the worde of ỹ Lord by the hand of Moses.

10 And when they came vnto [*] the borders of Iorden (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and ỹ halfe tribe of Manasseh, buylt [f] there an altar by Iorden, a great altar to se to.

11 ¶ When the children of Israel heard saie, Beholde, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue buylt an altar in the forefront of the land of Canaan vpon the borders of Iorden at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregacion of the children of Israel gathered them together at Shiloh to go vp [g] to warre against them,

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the land of Gilead, Phinehas the sonne of Eleazar the Priest,

14 And with him ten princes, of euerie chief house a prince, according to all ỹ tribes of Israel, for euerie one *was* chief of their fathers housholde amõg the [h] thousandes of Israel.

15 ¶So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them saying,

16 Thus saith [h] the whole Congregacõ of the Lord, What transgression is this that ye haue transgressed against the God of Israel, to turne awaie this day from the Lord, in that ye haue buylt you an altar for to rebel this day against the Lord?

17 Haue we to litle for ỹ wickednes * of

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n Thus according to Iaakobs prophecie they were scattered throughout the countrei, which God vsed to this end, that his people might be instructed in the true religion.

Chap. 23, 15

a After that the Israelites enioyed the land of Canaan.

b Which was to go armed before their brethrẽ, Nom. 32, 29

Nom 32, 33 chap 13, 6

t. Io, 12 Ie sheweth wherein consisti ỹ fulfilling the Lawe.

He commendeth God & prayed for them

e Which remained at home and went not to the warre. Nom. 31, 27. 1. sam. 30, 24

"Ebr. Geliloth, w̃ countrey also was called Canaan because the Amorites dwelling there were called Canaanites

f That is, beyõde Iorden: for some time the whole countrey on bothe sides of Iorden is mẽt by Canaan.

g Suche new was their zeale, that they wolde rather lose their liues, thẽ suffer the true religiõ to be changed or corrupted.

h Or, multitude.

h Not only of ỹ princes, but also of the commune people.

Nom. 25, 4

Peor, whereof we are not [i] clenſed vnto this day, thogh a plague came vpō the Congregacion of the Lord?

18 Ye alſo are turned away this day from the Lord: and ſeing ye rebel to day againſt the Lord, euen tomorowe he wil be wrath with all the Congregacion of Iſraél.

19 Notwithſtanding if the land of your poſſeſsion be [k] vncleane, come ye ouer vnto the land of the poſſeſsion of the Lord, wherein the Lords Tabernacle dwelleth, and take poſſeſsion among vs: but [l] rebel not againſt the Lord, nor rebel not againſt vs in buylding you an altar, beſide the altar of the Lord our God.

20 Did not Achán the ſonne of Zérah treſpaſſe grieuouſly in the execrable thing, and wrath fel on * all the Congregacion of Iſraél? and this man alone [m] periſhed not in his wickednes.

21 ¶ Then the children of Reubén and the children of Gad, and halfe the tribe of Manaſſéh anſwered, and ſaid vnto the heades ouer the thouſandes of Iſraél,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Iſraél him ſelfe ſhal knowe: if by rebellion, or by tranſgreſsion againſt the Lord *we haue done it*, ſaue thou vs not this day.

23 If we haue buylt vs an altar to returne away from the Lord, ether to offer thereon burnt offring, or meat offering, or to offer peace offrings thereon, let ỹ Lord [n] him ſelfe require it:

24 And if we haue not *rather* done it for feare of *this* thing, ſaying, In time to come your children might ſay vnto our children, What haue ye to do with the Lord God of Iſraél?

25 For the Lord hathe made Iordén a border betwene vs and you, ye children of Reubén, & of Gad: therefore ye haue no parte in the Lord: ſo ſhal your children make our children ° ceaſe frō fearing the Lord.

26 Therefore we ſaid, We wil now go about to make vs an altar, not for burnt offring, nor for ſacrifice,

27 But for a * witnes betwene vs and you, and betwene our generacions after vs, to execute the ſeruice of the Lord before him in our burnt offrings, and in our ſacrifices, & in our peace offrings, and that your children ſhulde not ſay to our childrē in time to come, Ye haue no parte in the Lord.

28 Therefore ſaid we, If ſo be that they ſhulde ſo ſay to vs or to our [p] generacions in time to come, then wil we anſwer, Beholde the facion of the altar of the Lord, which our fathers made, not for burnt offring nor for ſacrifice, but it *is* a witnes betwene vs and you.

29 God forbid, that we ſhulde rebel againſt the Lord, and turne this day away from the Lord to buyld an altar for burnt offring, or for meat offring, or for ſacrifice, ſaue the altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phinehás the Prieſt, and the princes of the Congregacion and heades ouer the thouſandes of Iſraél which were with him, heard the wordes, that the children of Reubén, and children of Gad, and the children of Manaſſéh ſpake, " they were wel content.

31 And Phinehás the ſonne of Eleazar thē Prieſt ſaid vnto the children of Reuben and to the children of Gad, and to the children of Manaſſéh, This day we perceiue, that the Lord is [q] among vs, becauſe ye haue not done this treſpas againſt the Lord: now ye [r] haue deliuered ỹ children of Iſraél out of ỹ hand of the Lord.

32 ¶ Then Phinehás the ſonne of Eleazár the Prieſt & the princes returned frō the children of Reuben, & from ỹ children of Gad, out of the land of Gilead, vnto the lande of Canaan to ỹ children of Iſraél, & brought thē anſwer.

33 And the ſaying pleaſed the children of Iſraél, and the children of Iſraél [s] bleſſed God, and " minded not to go againſt them in battel, for to deſtroy the land, wherein the children of Reubén, and Gad dwelt.

34 Then the children of Reubén, and the cildren of Gad called the altar [t] *Ed*: for it ſhalbe a witnes betwene vs, that the Lord *is* God.

CHAP. XXIII.

Ioshua exhorteth the people, that they ioyne not themſelues to the Gentiles. 7 That they name not their idoles. 14 The promes, if they feare God, 15 And threateninges, if they forſake him.

1 AND a long ſeaſon after that the Lord had giuen reſt vnto Iſrael from all their enemies round about, and Ioshua was olde, and " ſtriken in age,

2 Then Ioshua called all Iſrael & their Elders, and their heades, and their iudges, and their officers, and ſaid vnto them, *I* am olde, & ſtriken in age.

3 Alſo ye haue ſene all that the Lord your God hathe done vnto all theſe nacions [a] before you, how the Lord your God him ſelfe hathe fought for you.

4 Be-

i Meaning, God is not fully pacified, for aſmuche as no puniſhment can be ſufficient for ſuche wickednes & idolatrie.

k In your iudgement.

l To vſe anie other ſeruice thē God hathe appointed, is to rebel againſt God, 1. Sam. 15, 23

Chap. 7, 5

m Signifying, ỹ if manie offred for one mans faute, for ỹ faute of manie all ſhulde ſuffre.

n Let him puniſhe vs.

o Or, to turne backe from the true God.

Gen 31, 48 chap. 24, 27

p They ſignifie a wonderful care ỹ they bare towarde their poſteritie ỹ they might liue in ỹ true ſeruice of God.

" *Ebr. it was good in their eyes.*

q By preſeruing vs & gouerning vs.

r Whome if ye had offended, he wolde haue puniſhed with you

s *Or, praiſed.*

" *Ebr. ſaid*

t *Or, Witnes.*

" *Ebr. comen into yeres.*

a Your eyes bearing witnes.

[a] Or, ouerthrowe these nacions.

[a] Ebr. at the same set.

[b] Which yet remaine and are not ouercome as Chap. 13.2

Deut. 5.32. & 28.14

[c] And not yet subdued.

Psal. 16.4

[d] Let not the Iudges admit an othe which anie shal sweare by their idoles.

Leu. 26.8 Deut. 32.30

[e] Ebr. soules

[f] Or, be of their affinitie.

[g] Or, haue conuersation with them.

Exod 23.33 Numb. 33.55 Deut. 7.15

[h] Meaning they shalbe a continual grief vnto you, and so the cause of your destruction.

[i] I dye according to ỹ course of nature.

[k] Most certeinly.

Chap. 21.45

[l] Or, promises

[m] Or, threatnings

[n] He sheweth ỹ no euil cā come vnto mā, except he offend God by disobedience

1 Beholde, I haue [a] deuided vnto you by lot these nacions that remaine, to be an inheritance according to your tribes, from Iorden, with all the nacions that I haue destroyed, euen vnto the great Sea [b] Westward.

5 And the Lord your God shal expel [b] them before you, & cast them out of your sight, & ye shal possesse their land, as the Lord your God hathe said vnto you.

6 Be ye therefore of a valiant courage, to obserue and do all that is written in the boke of the Lawe of Moses, * that ye turne not there from to the right hād nor to the left.

7 Nether company with these nacions: *that is*, with them which are [c] left with you, nether make * mencion of the name of their gods, [d] nor cause to sweare *by them*, nether serue them nor bowe vnto them:

8 But sticke fast vnto ỹ Lord your God, as ye haue done vnto this day.

9 For the Lord hathe cast out before you great nacions and mighty, and no man hathe stand before your face hetherto.

10 * One man of you shal chase a thousand: for ỹ Lord your God, he fighteth for you, as he hathe promised you.

11 Take good hede therefore vnto your [e] selues, that ye loue the Lord your God.

12 Els, if ye go backe, and cleaue vnto ỹ rest of these nacions: *that is*, of thē that remaine with you, and shal [f] make mariages with them, and [g] go vnto them, & they to you,

13 Knowe ye for certeine, that the Lord your God wil cast out no more of these nacions from before you: * but they shalbe a snare and destructiō vnto you, and a whip on your sides, and thornes in your [c] eyes, vntil ye perish out of this good land, which the Lord your God hathe giuen you.

14 And beholde, this day do I [k] entre into the way of all the world, & ye knowe in all your [g] heartes and in all your soules, that * nothing hathe failed of all the good things which the Lord your God promised you, *but* all are come to passe vnto you: nothing hathe failed thereof.

15 Therefore as all [l] good things are come vpon you, which the Lord your God promised you, so shal ỹ Lord bring vpon you euerie [m] euil thing, vntil he hathe destroyed you out of this good land, which the Lord your God hathe giuen you.

16 When ye shal [h] transgresse the couenant of the Lord your God, which he commanded you, and shal go, and serue other gods, & bowe your selues to thē, then shal the wrath of the Lord waxe hote against you, & ye shal perish quickly out of the good land which he hathe giuen you.

CHAP. XXIIII.

2 Ioshua rehearseth Gods benefites. 14 And exhorteth the people to feare God. 25 The league renued betwene God and the people. 29 Ioshua dyeth. 32 The bones of Ioshua are buryed. 33 Eleazar dyeth.

1 AND Ioshua assembled *againe* all the [a] tribes of Israel to Shechem, and called the Elders of Israel, & their heades, and their iudges, and their officers, & they presented them selues before [b] God.

[a] That is, ỹ nine tribes & ỹ halfe.

[b] Before the Arke, wch was broght to Shechem, when they wēt to bury Iosephs bones.

2 Then Ioshua said vnto all the people, Thus saith the Lord God of Israel, * Your fathers dwelt beyonde the [c] flood in olde time, *euen* Terah father of Abraham, and the father of Nachor, & serued other gods.

Gen. 11.33 Iudi. 3.6

[c] Euphrates in Mesopotamia. Gen. 11.26

3 And I toke your father Abraham frō beyōde ỹ flood, & broght him through all the land of Canaan, and multiplied his sede, and * gaue him Izhak.

4 And I gaue vnto Izhak, Iaakob, & Esau: and I gaue vnto * Esau mount Seir, to possesse it: but * Iaakob & his children went downe into Egypt.

Gen. 21.2. and 25.26 Gen. 36.8 Gen. 46.6

5 * I sent Moses also and Aaron, & I plagued Egypt: & when I had *so* done among them, I broght you out.

Exod 3.10

6 So I * broght your fathers out of Egypt, & ye came vnto the Sea, and the Egyptians pursued after your fathers with charrets and horsemen vnto * the red Sea.

Exod. 12.37 Exod. 14.3

7 Then they cryed vnto the Lord, and he put [a] a darcknes betwene you & the Egyptians, & broght the Sea vpon thē, and couered them: so your eyes haue sene what I haue done in Egypt: also ye dwelt in the wildernes [d] a long season.

[a] Or, a cloude.

[d] Euen fourtie yeres.

8 After I broght you into the land of ỹ Amorites, which dwelt beyonde Iorden, * and they fought with you: but I gaue them into your hand, and ye possessed their countrey, and I destroyed them out of your sight.

Numb. 21.23

9 * Also Balak ỹ sonne of Zippor King of Moab arose and warred against Israel, and sent to calle Balaam the sonne of Beor for to curse you,

Nom. 22.5 Deut. 23.4

10 But I wolde not heare Balaam: therefore he blessed you, & I deliuered you out of his hand.

11 And ye went ouer Iorden, and came vnto Iericho, and the [e] men of Iericho fought against you, the Amorites, and the Perizzites, & the Canaanites, and the Hittites, & the Girgashites, the Hiuites &

[e] Because it was the chief citie, vnder it he conteineth all the countrey: eils they of ỹ citie fought not. cha. 3.14

uites and the Iebusites, and I deliuered them into your hand.

Exod. 23,28. Deut. 7 20 Chap. 11,20.

12 And I sent *hornets before you, which cast them out before you, euen the two Kings of the Amorites, & not with thy sworde, nor with thy bowe.

13 And I haue giuen you a land, wherein ye did not labour, and cities which ye buylt not, & ye dwel in them, & eat of the vineyardes and oliue trees, which ye planted not.

f This is ye true vse of Gods benefites, to learne thereby to feare and serue him an vp right conscience.

14 Now therefore f feare the Lord, and serue him in vprightenes & in trueth, and put away the gods, which your fathers serued beyonde the flood & in Egypt and serue ye the Lord.

"Ebr. if it be euil in your sight.

15 And " if it seme euil vnto you to serue the Lord, chuse you this day whome ye wil serue, whether the gods which your fathers serued (that were beyonde the flood) or the gods of the Amorites, in whose land ye dwel: g but I and mine house wil serue the Lord.

g This theacheth vs that if all the worlde wolde go from God, ye euerie one of vs particularly is bide to cleaue vnto him.

16 Then the people answered and said, God forbid, that we shulde forsake the Lord, to serue other gods.

17 For the Lord our God, he broght vs and our fathers out of the land of Egypt, from the house of bondage, & he did those great miracles in our sight, & preserued vs all the way that we went, and among all ye people through whome we came.

18 And the Lord did cast out before vs all the people, euen the Amorites which dwelt in the land: *therefore* wil we also serue the Lord, h for he is our God.

h How muche more are we bonde to serue serue God in Christ, by whō we haue receiued the redemption of our soules. Chap. 23, 15

19 And Ioshua said vnto the people, Ye can not serue the Lord: for he is an holy God: he is a ielous God: he wil not pardon your iniquitie nor your sinnes.

20 If ye forsake the Lord & serue strange gods, * then he wil returne & bring euil vpon you, and consume you, after that he hathe done you good.

21 And ye people said vnto Ioshua, Nay, but we wil serue the Lord.

22 And Ioshua said vnto ye people, Ye are witnesses i against your selues, that ye haue chosen you the Lord, to serue him: & they said, *We are* witnesses.

i If you do ye contrarie, your owne mouthes shal condemne you.

23 Then put away now, *said he*, the strange k gods which are among you, & bow your hearts vnto the Lord God of Israel.

k Out of your hearttes and other wise.

24 And the people said vnto Ioshua, The Lord our God wil we serue, & his voyce wil we obey.

25 So Ioshua l made a couenant with the people the same day, and gaue them an ordinance and lawe in Shechem.

l By ioyning God and ye people together: also he repeated the promises & threatenigs out of the Lawe.

26 And Ioshua wrote these wordes in the boke of the Lawe of God, and toke a great stone, and pitched it there vnder an " oke that was in the Sanctuarie of ye Lord.

"Or, come.

27 And Ioshua said vnto all the people, Beholde, this stone shalbe a witnes vnto vs: for it m hathe heard all ye wordes of the Lord wh he spake with vs: it shalbe therefore a witnes against you, lest ye deny your God.

m Rather thea mans dissimulatiō shulde not be punished, the dumme creatures shal crye for vengeance.

28 Then Ioshua let the people departe euerie man vnto his inheritance.

29 And after these things Ioshua the sonne of Nun, the seruant of the Lord dyed, being an hundreth & ten yeres olde.

30 And they buryed him in the border of his inheritance in * Timnath-serah which is in mout Ephraim, on ye Northside of mount Gaash.

Chap. 19. 50

31 And Israel n serued the Lord all the dayes of Ioshua, and all the dayes of ye Elders that ouerliued Ioshua, & which had knowen all the workes of the Lord that he had done for Israel.

n Suche are ye people commonly as their rulers are.

32 And the * bones of Ioseph, which the children of Israel broght out of Egypt, buryed they in Shechem in a parcel of grounde which Iaakob boght of the *sonnes of Hamor the father of Shechē for an hundreth pieces of siluer, and ye children of Ioseph had them in their inheritance.

Gen. 50, 25 Exod. 13, 19.

Gen. 33, 19.

33 Also Eleazar the sonne of Aron dyed whome they buryed in "ye hil of Phinehas his sonne, which was giuen him in mount Ephraim.

"Ebr. Gibeath Phinehas.

THE BOKE OF IVDGES.

THE ARGVMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasant & heinous that can turne backe Gods loue from his Church. For nowe when the Israelites were entred into the land of Canaan, and sawe the trueth of Gods promes performed, instead of acknowledging his great benefites and giuing thankes for the same, they fell to moste horrible oblision of Gods graces, contrarie to their solemne promes made vnto Ioshua, and so prouoked his vengeance (as muche as in them stode) to their vtter destruction. Wherof as they had moste euident signes by the mutabilitie of their state: so suffered them to be moste cruelly vexed and tormented by tyrants: he pulled them from libertie, and cast them into slauerie, to the intent they might fele their owne miseries and so call vnto

call vnto him and be deliuered. Yet to shewe that his mercies indure for euer, he raiseth vp from time to time suche as shulde deliuer them and assure them of his fauour & grace, if they wolde turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executers of Gods iudgements, not chosen of the people nor by succession, but raised vp, as it semed best to God, for the gouernance of his people. They were twelue in nōber besides Ioshua, and gouerned from Ioshua vnto Saul the first King of Israel. Ioshua and these vnto the tyme of Saul ruled 336 yeres. In this boke are manie notable points declared, but two especially: first, the battel that the Church of God hathe for the maintenance of true religion against idolatrie and superstition: next, what great danger that commune wealth is in, when as God giueth not a magistrate to reteine his people in the pureties of Religion and his true seruice.

CHAP. I.

1 *After Ioshua was dead, Iudah was constitute captaine. 6 Adoni-bezek is takē. The request of Achsah. 16 The children of Keni. 19 The Canaanites are made tributaries, but not destroyed.*

1 AFter that Ioshua was dead, the children of Israel [a] asked ỹ Lord, saying [b] Who shal go vp for vs against the Canaanites, to fight first against them?

2 And the Lord said, Iudah shal go vp: beholde, I haue giuen the land into his hand.

3 And Iudah said vnto Simeon his [c] brother, Come vp with me into my lot, ỹ we may fight against the Canaanites: and I likewise wil go with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, and the Lord deliuered the Canaanites and the Perizzites into their hands, and they slewe of them in Bezek ten thousand men.

5 And they founde [d] Adoni-bezek in Bezek: and they fought against him, & slew the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, & [d] cut of the thumbes of his hands and of his fete.

7 And Adoni bezek said, Seuētie Kings hauing the thumbes of their hands and of their fete cut of, gathered *bread* vnder my table: as I haue done, so God hathe rewarded me, so they broght him to Ierusalem, and there he dyed.

8 (Now ỹ children of Iudah had fought against Ierusalem, and had taken it & smitten it with the edge of the sword, and had set the [e] citie on fire.)

9 ¶ Afterwarde also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the lowe contrey.

10 And Iudah went against the Canaanites, that dwelt in Hebron, which Hebron before time was called * Kiriath-arba: and they slewe [f] Sheshai, and Ahiman & Talmai.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in olde time *was* Kiriath-sepher

12 And Caleb said, He that smiteth Kiriath-sepher, & taketh it euen to him wil I giue Achsah my daughter to wife.

13 And Othniel the sonne of Kenaz Calebs yonger brother toke it, to whome he gaue Achsah his daughter to wife.

14 And when she came *to him*, she moued him to aske her father a field. [g] and she lighted of her asse, and Caleb said vnto her, What wilt thou?

15 And she answered him, Giue me a blessing: for thou hast giuen me a South cōtrey, giue me also springs of water: and Caleb gaue her the springs aboue and the springs beneth.

16 ¶ And the children of [h] Keni Moses father in lawe went vp out of the citie of the palmetrees with the children of Iudah into the wildernes of Iudah, that lieth in the South of Arad, & went and dwelt among the people.

17 But Iudah went with Simeon his brother, and they slewe the Canaanites that inhabited Zephath, and vtterly destroyed it, and called the name of the citie * Hormah.

18 Also Iudah toke [i] Azzath with the coastes thereof, & Askelon with the coastes thereof, and Ekron with the coastes thereof.

19 And the Lord was with Iudah, and he possessed the mountaines: for he colde not driue out the inhabitants of the valleys, because they had charets of yron.

20 And they gaue Hebron vnto Caleb, as * Moses had said, and he expelled thence the thre sonnes of Anak.

21 But the children of Beniamin did not cast out the Iebusites, that [k] inhabited Ierusalem: therefore the Iebusites dwel with the children of Beniamin in Ierusalem vnto this day.

22 ¶ They also that were of the house of Ioseph

a By the iudgement of Vrim: read Exo.28,30. nomb. 27, 21. 1. Sam.28,6.

b Who shalbe our Captaine.

c For the tribe of Simeon had their inheritance with in the tribe of Iudah Ios.19.1

d Or, the lord of Bezek.

d This was Gods iust iudgement, as ỹ tyrant him selfe confesseth, that as he had done, so did he receiue, Leui.24.19

e Which was afterward buylt againe, and possessed by the Iebusites. 2.Sa. 5,6

Ios.15.14

f These thre were gyants, & the children of Anak.

g Read Ios.15. 18.

h This was one of the names of Moses father in lawe, read. Nob. 10,29

Nom.21,3

i These cities & others were afterward possessed of ỹ philistims, 1.Sam. 6,17.

Nom.14, 24. Ios.14,13 & 15,14.

k For after that the tribe of Iudah had burnt it they buylt it a gaine.

Ioseph, went vp to Beth-él, & the Lord *was* with them,

23 And the house of Ioséph caused to vewe Beth-él (and the name of the citie before time *was* * Luz)

Gen. 28.19

24 And the spies sawe a man come out of the citie, & they said vnto him, Shewe vs, we pray thee, the way into the citie,* and we wil shewe thee mercie.

Iosh. 2.14

25 And when he had shewed them the way into the citie, they smote the citie with ý edge of the sword, but they let ý man & all his housholde departe.

26 Then the man went into the land of the Hittites, and buylt a citie, and called the name thereof Luz, which is the name thereof vnto this day.

Iosh. 17.11

27 ¶ * Nether did Manassēh destroy Beth-shean with her tounes, nor Taanách with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam with her townes, nether the inhabitants of Megiddó with her townes: [l] but the Canaanites dwelled stil in that land.

l Wherefore God permitted the Canaanites to dwel stil in ý land, read Chap. 3.4 Iosh. 16.10

28 Neuertheles when Israél was strong, they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ * Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

30 ¶ Nether did [m] Zebulún expel the inhabitants of Kitrón, nor the inhabitants of Nahaló l, but the Canaanites dwelt among them, and became tributaires.

m That is the tribe of Zebulun, as is also to be vnderstād of the rest.

31 ¶ Nether did Asher cast out the inhabitants of Acchó, nor the inhabitants of Zidō, nor of Ahlab, nor of Achzib, nor of Helbáh, nor of Aphik, nor of Rehób,

32 But the Asherites dwelt among the Canaanites the inhabitants of the land, for thei did not driue them [n] out.

n But made thē pay tribut as ý others did.

33 ¶ Nether did Naphtalí driue out the inhabitants of Beth-shémesh, nor the inhabitants of Beth-anáth, but dwelt among the Canaanites the inhabitants of the land: neuertheles the inhabitants of Beth-shémesh, and of Beth-anáth became tributaries vnto them.

* Or, afflicted them.

34 And the Amorites [*] droue the childrē of Dan into the moūtaine: so that they suffred them not to come downe to the valley.

* Or, wolde dwel.

35 And the Amorites [*] dwelt stil in moūt Héres in Aiialón, and in Shaalbím, and when the [o] hand of Iosephs familie preuailed, thei became tributaries:

o Meaning, whē he was stronger then they.

36 And the coast of the Amorites was from Maaleh-akrabbím, *euen* from [p] Sélah and vpwarde.

p Which was a citie in Arabia, or, as some read *from the rocke.*

CHAP. II.

1 The Angel rebuketh the people, because they had made peace with the Canaanites. 12 The Israelites fel to idolatrie after Iosuas death 14 Thei are deliuered into the enemies hands. 16 God deliuereth them by Iudges. 22 Why God suffred idolaters to remaine among them.

1 AND an [a] Angel of the Lord came vp from Gilgal to Bochím, and said, I made you to go vp out of Egypt & haue broght you vnto ý land which I had sworne vnto your fathers, & said, I wil neuer breake my couenant with you.

a That is, messenger, or prophet, as some thinke, Phinehas

2 * Ye also shal make no couenant with the inhabitants of this land, * *but* shal breake downe their altars: but ye haue not obeyed my voyce. Why haue ye done this?

Deut. 7.2 Deut. 12.3

3 Wherefore, I said also, I wil not cast them out before you, but thei shalbe * *as thornes* vnto your sides, and their gods shalbe [#] your destruction.

Iosh. 23.13 # Or, snare

4 And when the Angel of the spake these wordes vnto all the children of Israel, the people lift vp their voyce and wept.

5 Therefore thei called the name of ý place, [#] Bochim, and offred sacrifices there vnto the Lord.

Or, weaping

6 ¶ Now when Ioshúa had [b] sent ý people away, the children of Israél went euerie man into his inheritance to possesse the land.

b After that he had deuided to euery man his porcion by lot. Iosh. 24.28

7 And the people had serued the Lord all the daies of Ioshúa, and all the daies of the Elders that out lyued Ioshúa, which had sene all the great [c] workes of the Lord that he did for Israél.

c Meaning, the wonders & miracles.

8 But Ioshúa the sonne of Nun the seruant of the Lord dyed, when he was an hundreth and ten yeres olde:

9 And thei buryed him in the coastes of his inheritance, in [d] Timnath-héres in mount Ephraim, on the Northside of mount Gáash.

d Heres by turning the letters backward is Serch, as Iosh. 24.30

10 And so all that generacion was gathered vnto their fathers, and an other generacion arose after them, which nether knewe the Lord, nor yet the workes, which he had done for Israel.

11 ¶ Then ý children of Israél did wickedly in the sight of the Lord, & serued [e] Baalím,

e That is, all maner of idoles

12 And forsoke the Lord God of their fathers, which broght them out of the land of Egypt, & followed other gods, *euen* the gods of the people that were round about them, and bowed vnto thē & prouoked the Lord to angre.

13 So thei forsoke the Lord, and serued Báal and [f] Ashtaróth.

f These were Idoles, ẅ had the forme of an ewe or shepe among the Sidonians.

14 And the wrath of the Lord was hote against Israél, and he deliuered them into the hands of spoilers, that spoiled them, and

Psal.44.13 Isa.30.31

them, & he * solde them into the hands of their enemies round about them, so that thei colde no longer stand before their enemies.

g In all their entreprises. h The vengeãce.

15 g Whersoeuer thei went out, the h hand of the Lord was sore against thẽ as the Lord had said, & as the Lord had sworne vnto them: so he punished them sore.

16 ¶ Notwithstanding, the Lord raised vp ‖ Iudges which ” deliuered them out of the hands of their oppressers.

‖ Or, Magistrates. ” Ebr. saued.

17 But yet they wolde not obey their Iudges: for thei went a whoring after other gods, & worshipped them, & turned quickely out of the i way, wherein their fathers walked, obeying the commandements of the Lord: thei did not so.

i Meaning, from true religion.

18 And when the Lord had raised them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the daies of the Iudge (for the Lord ” had compassion of their gronings, k because of them ý oppressed them & tormented them.)

” Ebr. repented k Seing their cruelties. Chap.3.12. ” Ebr. corrupte them selues.

19 Yet * when the Iudge was dead they returned, and ” did worse then their fathers, in following other gods to serue them and worship them: thei ceased not from their owne inuencions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled against Israel, and he said, Because this people hathe transgressed my couenant, which I commanded their fathers, & hathe not obeyed my voyce,

21 Therefore wil I no more cast out before them any of the l nacions, which Iosh ua left when he dyed,

l As the Hiuites Iebusites, Amorites, &c.

22 That through them I may m proue Israel, whether they wil kepe the way of the Lord, to walke therein, as their fathers kept it, or not.

m So that bothe outwarde enemies and false Prophets are but a tryal to proue or faith. Deut.13.3.

23 So the Lord left those nacions, & drone them not out immediatly, nether deliuered them into the hand of Iosh ua.

CHAP. III.

1 The Canaanites were left to trye Israel. 9 Othniel deliuereth Israel. 21 Ehud killeth King Eglõ. 31 Shãgar killeth the Philistims.

1 THese now are the nacions which ý Lord left, that he might proue Israel by them (*euen* as many *of Israel* as had not knowen all the a warres of Canaan,

a Which were acheued by the hand of God, & not by ý power of man.

2 Onely to make the generacions of the children of Israel to knowe, and to teache them warre, which douteles their predecessors knewe b not)

b For thei trusted in God and he fought for them.

3 Fiue princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hiuites that dwelt in mount Lebanon, from mount Baal-hermon vnto one come to Hamath.

4 And these remained to proue Israel by them, to wit, whether thei wolde obey the cõmandements of the Lord, which he commanded their fathers by the hãd of Moses.

5 And ý children of Israel dwelt among the Canaanites, the Hittites, & the Amorites, and the Perizzites, & the Hiuites, and the Iebusites,

6 And thei toke c their daughters to be their wiues, & gaue their daughters to their sonnes, and serued their gods.

c Contrary to Gods commandement, Deu.7.

7 ¶ So the children of Israel did wickedly in the sight of the Lord, & forgate the Lord their God, and serued Baalim, and d Asheroth.

d Trees or woods erected for idolatrie.

8 Therefore the wrath of the Lord was kindled against Israel, & he solde thẽ into the hand of Chushan-rishathaim King of ‖ Aram naharaim, & the children of Israel serued Chushan-rishathaim eight yeres.

‖ Or Mesopotamia.

9 ¶ And when ý children of Israel cryed vnto the Lord, the Lord stirred vp a sauiour to the children of Israel, & he saued them, *euen* Othniel the sonne of Kenaz Calebs yonger brother.

10 And the e Spirit of the Lord came vpõ him, and he iudged Israel, and went out to warre: & the Lord deliuered Chushan rishathaim King of ‖ Aram into his hãd, and his hand preuailed against Chushãrishathaim.

e He was stirred vp by the Spirit of the Lord.

‖ Or, Syria.

11 So the land had rest f fourtie yeres, and Othniel the sonne of Kenaz dyed.

f That is, 32. vnder Iosh ua, & 8. vnder Othniel.

12 ¶ Then the children of Israel againe committed wickednes in the sight of the Lord: & the Lord g strengthened Eglon King of Moab against Israel, because thei had committed wickednes before the Lord.

g So that the enemies of Gods people haue no power ouer thẽ but by Gods appoinement.

13 And he gathered vnto him the children of Ammon, and Amalek, and went and smote Israel, and thei possessed the citie of palmetrees.

14 So the children of Israel serued Eglon King of Moab eightiene yeres.

15 But when the children of Israel cryed vnto the Lord, the Lord stirred them vp a sauiour, Ehud the sonne of Gera ý sonne of ‖ Iemini, a man ‖ lame of his right hand: and the children of Israel sent a present by him vnto Eglon King of Moab.

‖ Or, Beniamin ‖ Or, left hãded

16 And Ehud ‖ made him a dagger with two edges of a cubite length, and he did girde it vnder his rayment vpon his right thigh,

‖ Or, caused a dagger to be made.

17 And he presented the gift vnto Eglõ King of Moab (and Eglon *was* a very fat man)

18 And when he had now presented the present, he sent away the people that bare the present,

19 But he

19 But he turned againe from ỹ [h] quarris, that were by Gilgal, and said, I haue a secret errand vnto thee, ô King. Who said, Kepe [i] silence: and all that stode about him, went out from him.

20 Then Ehud came vnto him, (and he sate alone in a somer parler, which he had) & Ehud said, I haue a message vnto thee from God. Then he arose out of his throne,

21 And Ehud put forthe his left hand, & toke the dagger from his right thigh, and thrust it into his belly,

22 So that the hafte went in after ỹ blade: and the fatt closed about the blade, so that he colde not drawe the dagger out of his belly, but the dirt come out.

23 Then Ehud gate him out [l] into ỹ porche, & shut the dores of the parler vpō him, and locked them.

24 And when he was gone out, his seruats came: who seing that the dores of the parler were locked, thei said, [m] Surely he doeth his easement in his somer chābre.

25 And thei taryed til thei were ashamed: and seing he opened not the dores of ỹ the parler, thei toke the keye, & opened them, and beholde, their lord was fallen dead on the earth.

26 So Ehud escaped (while thei taryed) and was passed the quarris, and escaped vnto Seirath.

27 And when he came *home*, [n] he blewe a trumpet in mount Ephraim, & the children of Israel went downe with him from the mountaine, and he went before them.

28 Then said he vnto them, Followe me: for the Lord hathe deliuered your enemies, *euen* Moab into your hand. So they went downe after him, and toke the passages of Iorden toward Moab, & suffred not a man to passe ouer.

29 And they slew of the Moabites ỹ same time about ten thousand men, all [o] fed men, and all *were* warriours, and there escaped not a man.

30 So Moab was [p] subdued that day, vnder the hand of Israel: & the [k] land had rest fourescore yeres.

31 ¶ And after him was Shamgar ỹ sonne of Anath, which slewe of the Philistims sixe hundreth men with an oxe [l] goade, & he also deliuered Israel.

CHAP. IIII.

Israel sinne and are giuen into the hands of Iabim. 4 Deborah iudgeth Israel and exhorteth Barak to deliuer the people. 15 Sisera fleeth. 17 And is killed by Iael.

1 AND the children of Israel [p] began againe to do wickedly in the sight of the Lord when Ehud was dead.

2 And the Lord solde them into the hand of [a] Iabin King of Canaan that reigned in Hazor, whose chief captaine *was called* Sisera, which dwelt in [b] Harosheth of the Gentiles.

3 Then the children of Israel cryed vnto the Lord: (for he had nine hundreth charets of yron, and twentie yeres he had vexed the children of Israel very sore.)

4 ¶ And at that time Deborah a Prophetesse the wife of Lapidoth [c] iudged Israel.

5 And this Deborah dwelt vnder a palmetre, betwene Ramah and Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.

6 Then she sent and called Barak the sonne of Abinoam out of Kedesh of Naphtali, and said vnto him, Hathe not the Lord God of Israel [d] commanded, *saying*, Go, and [l] drawe toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And I wil drawe vnto thee to the [*] [f] riuer Kishon Sisera, the captaine of Iabins armie with his charets, & his multitude, & wil deliuer him into thine hand.

8 And Barak said vnto her, [e] If thou wilt go with me, I wil go: but if thou wilt not go with me, I wil not go.

9 Then she answered, I wil surely go with thee, but this iourney that thou takest, shal not be for thine honour: for the Lord shal sel Sisera into the hand of a woman. And Deborah arose and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun & Naphtali to Kedesh, & [g] he went vp on his fete with ten thousand men, and Deborah went vp with him.

11 (Now Heber the Kenite, which was of the [q] children of * Hobab the father in law of Moses, was departed from the [r] Kenites, and pitched his tent [f] vntil the plaine of Zaanaim, which is by Kedesh.)

12 Then they shewed Sisera, that Barak the sonne of Abinoan was gone vp to mount Tabor.

13 And Sisera [l] called for all his charets, *euē* nine hundreth charets of yron, and all the people that were with him frō Harosheth of the Gentiles, vnto the riuer Kishon.

14 Then Deborah said vnto Barak, [g] Vp, for this is the day that the Lord hathe deliuered Sisera into thine hand. Is not the Lord gone out before thee? so Barak went downe from mount Tabor, & ten thousand men after him.

15 And the Lord destroyed Sisera and all his charets, & all his hoste with the edge of the sworde, before Barak, so that Sisera

---

h Or, as some read, from the places of idoles i Til all be departed.

l Or, haule.

m Ebr. he couereth his fete.

n Or, caused the trumpet to the blowen, Nom. 20, 2.

o Or, strong, & big bodied.

p Ebr. hubled k Meaning, the Israelites.

l So that it is not the nomber nor the meanes that God regardeth, when he wil get the victorie.

q Ebr. added, or, continued to do euil.

a There was an other Iabin whome Iosua killed & burnt his citie Hazor, Iosh. 11, 13.

b That is in a wood, or strong place.

c By the Spirit of prophecie, resoluing of cōtrouersies, and declaring ỹ wil of God.

d And reuciled vnto me by the Spirit of prophecie.

Psal. 83, 10

l Or, valley.

e Fearing his owne weakenes and his enemies power, he desireth ỹ Prophetesse to go with him to assure him of Gods wil from time to time.

g Or, he led after him 10000. men.

r Or, posteritie. Nōb. 10, 29

s Ebr. frō Kain

f Meaning that he possessed a great parte of that countrey.

g She stil encourageth him to this entreprise by assuring him of Gods fauour & aide.

Sisera lighted downe of his charet, and fled away on his fete.

Psal.83.10

16 But * Barak pursued after the charets, & after the hoste vnto Haroshеth of ỹ Gentiles: & all the host of Sisera fell vpon the edge of the sworde: there was not a man left.

17 Howbeit, Sisera fled away on his fete to the tent of Iael the wife of [h] Heber the Kenite: (for peace *was* betwene Iabin the King of Hazor, and betwene the house of Heber the Kenite,)

h Whose anciters were strangers, but worshipped the true God, & therefore were ioyned with Israel.

18 And Iael went out to mete Sisera, and said vnto him, Turne in, my Lord, turne into me: feare not. And when he had turned in vnto her into her tent, she couered him with a [a] mantel.

a Or, blanket

19 And he said vnto her, Giue me, I pray thee, a litle water to drinke: for I am thirsty. And she opened * a bottle of milke & gaue him drinke, and couered him,

Chap.5.25.

20 Againe he said vnto her, Stande in the dore of the tent, and when anie man doeth come & enquire of thee, saying [i] Is anie man here? thou shalt say [k], Nay.

i To wit, Sisera

k That is, the pinne or stake, whereby it was fastened to the grounde.

21 Then Iael Hebers wife toke a [k] nayle of the tent, & toke an hamer in her hand, & went softly vnto him, & smote the naile into his temples, and fastened it into the grounde, (for he was fast a slepe, and wearie) and so he dyed.

22 And beholde, as Barak pursued after Sisera, Iael came out to mete him, and said vnto him, Come, and I wil shewe thee the man, whome thou sekest: and when he came into her *tent*, beholde, Sisera lay [l] dead, and the naile in his temples.

l So he sawe ỹ a woman had ỹ honour, as Deborah prophecied.

23 So God broght downe Iabin the King of Canaan that day before the childrē of Israel.

24 And the hand of the children of Israel" prospered, and preuailed against Iabin the King of Canaan, vntil they had destroyed Iabin King of Canaan.

"Ebr, went & was strong.

CHAP. V.

1 *The song and thanksgiuing of Deborah and Barak after the victorie.*

1 THen sang Deborah, & Barak the sonne of Abinoam the same day, saying,

2 Praise ye the Lord for the auenging of Israel, & for the [a] people that offred them selues willingly.

a To wit, ỹ two cribes of Zebulun & Naphtali.

3 Heare, ye Kings, hearken ye princes: I, *euen* I wil sing vnto the Lord: I wil sing praise vnto the Lord God of Israel.

Deut.4.11

4 Lord, * when thou wentest out of Seir, when thou departedst out of the field of * Edom, the earth trembled, and the heauens rained, the cloudes also dropped water.

Deut.2.1

5 * The mountaines melted before the Lord, * *as did* that Sinai before ỹ Lord God of Israel.

Psal.97.5
Exod.19.18

6 In the dayes of * Shamgar the sonne of Anath, in the dayes of * Iael the hye wayes were [b] vnoccupied, and the trauelers walked through by wayes.

Chap.3.31
Chap.4.18.

b For feare of the enemies.

7 The townes were not inhabited: they decayed, *I say*, in Israel, vntil I Deborah came vp, which rose vp a [c] mother in Israel.

c Miraclously stirred vp of God to pitie the & deliuer them.

8 They chose newe gods: then *was* warre in the gates. Was there a [d] shilde or speare sene among fourtie thousand of Israel?

d They had no heart to resist their enemies.

9 Mine heart *is set* on the gouerners of Israel, & on them that are willing among the people: praise ye the Lord.

10 Speake, ye that ride on [e] white asses, ye that dwell [f] by Middin, and that walke by the waye.

e Ye gouerners.

f Ar in danger of your enemies

11 For the noyse of the archers *appaised* among the [g] drawers of water: there shal thei rehearse the righteousnes of the Lord, his righteousnes of his townes in Israel: then did the people of the Lord go downe to the gates.

g For now you may drawe water without feare of your enemies.

12 Vp Deborah, vp, arise, & sing a song: arise Barak, and lead [h] thy captiuitie captiue, thou sonne of Abinoam.

h To wit, them that kept thy people in captiuitie.

13 For they that remaine, haue dominiō ouer the mightie of the people: the Lord hathe giuen me dominion ouer ỹ strong.

14 Of Ephraim [i] their roote *arose* against Amalek: & after thee, Ben-iamin *shal fight* against thy people, ô *Amalek*: of Machir came rulers, and of Zebulun they that handle ỹ penne of the [k] writer.

i Ioshua first fought against Amalek, & Saul destroyed him.

k Euen ỹ learned did helpe to fight.

15 And the Princes of Issachar were with Deborah, and [l] Issachar, and also Barak: he was set on his fete in the valley: for the diuisions of Reuben *were* great [m] thoghtes of heart.

l Euen the whole tribe.

m They merueiled, ỹ they came not ouer Iorden to helpe them.

16 Why abodest thou among the shepefoldes, to heare the bleatings of the flockes? for the diuisions of Reuben *were* great thoghtes of heart.

17 [n] Gilead abode beyonde Iorden, and why doeth Dan remaine in shippes? Asher sate on the seashore, and taried in his [o] decayed places.

n She reproueth all them ỹ came not to helpe their brethren in their necessitie.

o Either by beating of the sea, or by mining.

18 *But* the people of Zebulun & Naphtali haue ieoparde their liues vnto the death in the hye places of the field.

19 The Kings came *and* fought: then fought the Kings of Canaan in Taanach by the waters of Megiddo: they receiued no gaine of [p] money.

p They wanne nothing, but lost all.

20 They

20 They fought from heauen, *euen* the
starres in their courses fought against
Sisera.

q As a besome doeth the filthe o. the house.

21 The riuer Kishon q swept them away
that ancient riuer the riuer Kishon, ô
my soule, thou hast marched valiant-
ly.

22 Then were the horse-houfes broken w
the oft beatig together of theit migh-
ty *men*.

r It was a citie nere Tabor where they fought.

23 Curse ye r Meroz: (said the Angel of
the Lord) curse the inhabitants the-
reof, because they came not to hel-
pe the Lord, to helpe the Lord against
the mighie.

24 Iael the wife of Heber the Kenite
shal be blessed aboue *other* women: bles-
sed shal she be aboue women *dwelling*
in tents.

s Some read, churned milke in a great cup.

25 Hé asked water, & she gaue him mil-
ke: she broght forthe s butter in a lord-
ly dish.

26 She put her hand to the naile, and her
right hand to the workemans hammer
with the hammer smote she Sisera: she
smote of his head, after she had woun-
ded, & pearsed his temples.

27 He bowed him downe at her fete, he
fel downe, and lay stil: at her fete he
bowed him downe, and fel: and when
he had sonke downe, he lay there
t dead.

t Ebr. destroyed.

28 The mother of Sisera loked out at
a windowe, and cryed through the lat-
tesse, Why is his charet so long a com-
ming? why tary the u wheles of his cha-
rets?

u Or, fete.

29 Her wise ladyes answered her, Yea.
x She answered her selfe with her owne
wordes,

x That is she co-forted her selfe.

30 Haue they not gotten, & thei deuided
the spoyle? euerie man hathe a maide
or two. Sisera hathe a praye of diuers
couloured *garments*, a pray of sondry
coulours made of nedle worke: of di-
uers coulours of nedle worke on bothe
sides, y for the chief of the spoyle.

y Because he was chief of the armie.

31 So let all thine enemies perish, ô Lord
but they that loue him, shal be as the
z sunne when he riseth in his might, &
the land had rest fortie yeres.

z Shal growe daily more and more in Gods fauour.

CHAP. VI.

*1 Israel is oppressed of the Madianites for
their wickednes. 14 Gideon is sent to be
their deliuerer. 37 He asketh a signe.*

1 AFterward the children of Israel
committed wickednes in the sight
of the Lord, and the Lord gaue them
into the handes of Midian seuen yeres.

a For feare of ſ Midianites thei fled into the dēnes of ſ mountaines.

2 And the hand of Midian preuailed a-
gainst Israel, a & because of the Mi-
dianites the children of Israel ma-
de them dennes in the mountaines, and
caues, and strong holdes.

3 When Israel had sowen, then came vp
the Midianites, the Amalekites, and
they of the b East, and came vpon thē,

b Or, of kedem

4 And camped by them, and destroyed
the frute of the earth, euen til thou co-
me vnto c Azzah, & left no foode for
Israel, neither shepe, nor oxe, nor asse.

b Euen almost the whole countrey.

5 For they went vp, and their cattel, and
came with their tentes as gresshoppers
in multitude: so that they and their ca-
mels were without nomber: and they
came into the land to destroye it.

6 So was Israel excedingly impouerished
by the Midianites: therefore the d chil-
dren of Israel cryed vnto the Lord.

c This is ſ end of Gods punish-mēts, to call his to repentance that they may seke for helpe of him.

7 ¶ And when the children of Israel
cryed vnto the Lord because of the Mi-
dianites,

8 The Lord sent vnto the children of Is-
rael a Prophet, who said vnto them,
Thus sayeth the Lord God of Israel, I
haue broght you vp from Egypt & ha-
ue broght you out of the house of bon-
dage,

9 And I haue deliuered you out of the
hand of the Egyptians, and out of the
hand of all that oppressed you, and ha-
ue cast them out before you, and giuen
you their land.

10 And I said vnto you, I am the Lord
your God: * feare not the gods of the
Amorites in whose land you dwel: but
you haue not obeyed my voyce.

*2. King. 17. 36
38. Ier. 10. 2

11 ¶ And the Angel of the Lord came,
and sate vnder the oke which was in
Ophrah, that perteined vnto Ioash the
father of the Ezrites, & his sonne Gi-
deon threashed wheat by the winepres-
se, e to hide it from the Midianites.

e Or, to prepare his flight.

12 Then the Angel of the Lord appea-
red vnto him, and said vnto him, The
Lord *is* whith thee, thou valiant man.

13 To whome Gideon answered, f Ah my
Lord, if the Lord be with vs, why then
is all this come vpon vs? and where
be all his miracles which our fathers
tolde vs of, and said, Did not the Lord
bring vs out of Egypt? but now the
Lord hathe forsaken vs, and deliue-
red vs into the hand of the Midiani-
tes.

d This came not of distrust, but of weakenes of faith, & is in ſ moste perfect: for no man in this life can haue a perfect faith, but ſ chil-dren of God haue a true faith, whereby they be iustified.

14 And the g Lord loked vpon him,
and said, Go in this thy h might, and
thou shalt saue Israel out of the hands
of the Midianites: haue not I sent
thee?

e That is, Christ appearing in visible forme.

f Which I haue giuen thee.

15 And he answered him, Ah my Lord,
whereby shal I saue Israel? beholde,
my i father is poore in Manasseh, and
I am the least in my fathers house.

i Or familie.

16 Then the Lord said vnto him, I wil
therefore be with thee, and thou shalt
smite the Midianites, as one man.

17 And he answered him, I pray thee, if
I haue founde fauour in thy sight, then
shewe

shewe me g a signe, that thou talkest with me.

18 Departe not hence, I pray thee, vntil I come vnto thee, and bring mine offring, & lay it before thee. And he said, I wil tary vntil thou come againe.

19 ¶ Then Gideon went in, & made ready a kid, & vnleauened bread of an h Ephah of floure, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oke, and presented it.

20 And the Angel of God said vnto him, Take the flesh and the vnleauened bread, and lay them vpō this stone, and powre out the broth: and he did so.

21 ¶ Then the Angel of the Lord put forthe the end of the staffe that he held in his hand, and touched the flesh & the vnleauened bread: and there arose vp fire i out of the stone, and consumed the flesh & ý vnleauened bread: so the Angel of the Lord departed out of his sight.

22 And when Gideon perceiued that it was an Angel of the Lord, Gideon then said, Alas, my Lord God: *for because I haue sene an Angel of the Lord face to face, *I shal dye.*

23 And the Lord said vnto him, Peace be vnto thee: feare not, thou shalt not dye.

24 Then Gideon made an altar there vnto the Lord, and called it, l Iehouah-shalom: vnto this day it is in Ophrah, of the father of the Ezrites.

25 ¶ And the same night the Lord said vnto him, Take thy fathers yong bullocke, & another bullocke k of seuen yeres olde, and destroy the altar of Baal that thy father hathe, and cut downe ý groue that is by it,

26 And buylde an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place, and take ý seconde bullocke, and offer a burnt offring with the wood of the l groue, which thou shalt cut downe.

27 Then Gideon toke ten men of his seruants, and did as the Lord bade him: but because he feared to do it by day for his fathers housholde and the men of the citie, he did it by night.

28 ¶ And when the men of the citie arose early in the morning, beholde, the altar of Baal was broken, and the seconde bullocke offred vpon the altar that was made.

29 Therefore they said one to another, Who hathe done this thing? & whē they inquired and asked, they said, Gideon the sonne of Ioash hathe done this thing.

30 Then the men of the citie said vnto Ioash, Bring out thy sonne, that he may dye: for he hathe destroyed the altar of Baal, & hathe also cut downe the groue that was by it.

31 And Ioash said vnto all that stode by him, Wil ye pleade Baals cause? or wil ye saue him? n he that wil contend for him, let him dye or the morning. If he be God, let him pleade for him selfe against him that hathe cast downe his altar.

32 And in that day was Gideon called Ierubbaal, that is, Let Baal plead for him selfe: because he hathe broken downe his altar.

33 Then all the Midianites & the Amalekites and they of the East, were gathered together, and went & pitched in the valley of Israel.

34 But the Spirit of the Lord o came v- pon Gideon. * & he blewe a trumpet, & p Abiezer was ioyned with him.

35 And he sent messengers through out all Manasseh, which also was ioyned with him, and he sent messengers vnto Asher, and to Zebulun and to Naphtali, and they came vp to mete them.

36 Then Gideon said vnto God, P If thou wilt saue Israel by mine hand, as thou hast said,

37 Beholde, I wil put a fleece of wolle in ý threshing place: if the dewe come on the fleece onely, and it be drye vpon all the earth, then shal I be sure, that thou wilt saue Israel by mine hand, as thou hast said.

38 And so it was for he rose vp early on the morowe, & thrust the fleece together, and wringed the dewe out of the fleece, and filled a bowle of water.

39 Againe Gideon said vnto God, Be not angry with me, that * I may speake once more: let me proue once againe, I pray thee, with the fleece: let it now be drye onely vpon the fleece, and let dewe be vpon all the grounde.

40 And God did so that same night: for it was q drye vpon the fleece onely, and there was dewe on all the grounde.

CHAP. VII.

2 The Lord commandeth Gideon to send away a great parte of his companie. 22 The Midianites are discomfited by a wonderous sort. 25 Oreb and Zeeb are slaine.

1 THen *Ierubbaal (who is Gideon) rose vp early and all the people that were with him, and pitched beside o the wel of Harod, so that the hoste of the Midianites was on the Northside of them in the valley by the hil of o Moreh.

2 And the Lord said vnto Gideon, The people that are with thee, are to manie for me to giue the Midianites into

g So that we se how the flesh is enemie vnto Gods vocacion, which can not be persuaded without signes.

h Of Ephah read Exo. 16, 36.

i By the power of God onely, as in the sacrifice of Helias, 1. King. 18, 38.

Exod. 33, 20. chap. 13, 22.

l *Or, the Lorde of peace.*

k That is, as ý Chalde text writeth, fed seuen yeres.

l Which growed aboute Baals altar.

m Meaning ý fat bul, which was kept to be offred vnto Baal.

n Thus we ought to iustifie them, that are zelous of Gods cause, though all the multitude be against vs.

o *Ebr. clad Gideon.*

Nom. 10, 3. chap. 3, 27.

o The familie of Abiezer, whereof he was

p This request proceded not of infidelitie, but ý he might be confirmed in his vocacion.

Gen. 18, 32.

q Whereby he was assured that it was a miracle of God.

o *Ebr. En harod.*

o *Ebr. Hammorih.*

their handes, leſt Iſrael make their [a]vāte againſt me, and ſay, Mine hand hathe ſaued me.

3 Now therefore proclayme in the audience of the people, & ſay, * Whoſo is timerous or feareful, let him returne, and departe early from mount Gilead. And there returned of the people which were at mount Gilead, two and twentie thouſand: ſo ten thouſand remained.

4 And the Lord ſaid vnto Gideon, The people are yet to manie: bring them downe vnto the water, and I wil [b]trye them for thee there: and of whome I ſay vnto thee, This man ſhal go with thee, the ſame ſhal go with thee and of whome ſoeuer I ſay vnto thee, This man ſhal not go with thee, the ſame ſhal not go.

5 So he broght downe the people vnto the water. And the Lord ſaid vnto Gideon, As manie as lappe the water with their tongues as a dog lappeth, them put by them ſelues, & euerie one that ſhal bowe downe his knees to [c]drinke, *put aparte*.

6 And the nomber of them that lapped *by putting* their hands to their mouthes, *were* thre hundreth men: but all ẏ remnant of the people kneled downe vpon their knees to drinke water.

7 ¶ Then the Lord ſaid vnto Gideon, By theſe thre hundreth men that lapped, wil Iſaue you, and deliuer the Midianites into thine hand: and let all the *other* [d]people go euerie man vnto his place.

8 ¶ So the people toke vitailes [a] with them, and their trumpets: and he ſent all the reſt of Iſrael, euerie man vnto his tent, [b] & reteined the thre hundreth men: and ẏ hoſte of Midian was beneth him in a valley.

9 ¶ And the ſame night ẏ Lord ſaid vnto him, Ariſe, [c] get thee downe vnto ẏ hoſte: for I haue deliuered it into thine hand.

10 But if thou feare to go downe, *then* go thou, & Phurah thy ſeruant downe to ẏ hoſte.

11 And thou ſhalt hearken, what they ſay, and ſo ſhal thine hands be ſtrong to go downe vnto the hoſte. Then went he downe and Phurah his ſeruant vnto the outſide of the ſouldiars that were in the hoſte.

12 And the Midianites, and the Amalekites and all * they of ẏ Eaſt, lay in the valley like graſhoppers in multitude, & their camels *were* without nomber, as the ſand which is by ẏ ſea ſide for multitude.

13 And when Gideon was come, beholde, a mā tolde a dreame vnto his neighbour, and ſaid, Beholde, I dreamed a dreame, & lo, a [f] cake of barley bread tombled from aboue into the hoſte of Midian, and came vnto a tēt, and ſmote it that it fel, and ouerturned it, that the tent fel doxne.

14 And his felloxe anſwered, and ſaid, This is nothing els ſaue the ſxorde of Gideon the ſonne of Ioaſh a man of Iſrael: *for* into his hand hathe God deliuered Midian and all the hoſte.

15 ¶ When Gideon heard the dreame tolde, and the interpretacion of the ſame, he [g] worſhipped, and returned vnto the hoſte of Iſrael, & ſaid, Vp: for the Lord hathe deliuered into your hand the hoſte of Midian.

16 And he deuided the thre hundreth men into thre bandes, and gaue euerie man a trumpet in his hand with emptie pitchers, and [a] lampes [h] within the pitchers.

17 And he ſaid vnto them, Loke on me, and do likewiſe, when I come to the ſide of the hoſte: euen as I do, ſo do you.

18 When I blowe with a trumpet and all that are with me, blowe ye with trumpets alſo on euerie ſide of the hoſte, and ſay, [i] For the Lord, and for Gideon.

19 ¶ So Gideon and the hundreth men that were with him, came vnto the outſide of the hoſte in the beginning of the middle watche, and they raiſed vp the watchemen, and they blewe with their trumpets, and brake the pitchers that were in their hands.

20 And the thre companies blewe with trumpets and brake the pitchers, and held the lampes in their left hands, and the trumpets in their right hands to blowe with al: and they cryed, The [k] ſworde of the Lord and of Gideon.

21 And they ſtode, euerie man in his place rounde about the hoſte: and all the hoſte [a] ranne, and cryed, and fled.

22 And the thre hundreth blewe with trumpets, & * the Lord ſet euerie mans ſworde vpon his [l] neighbour, and vpon all the hoſte: ſo the hoſte fled to Beth-haſhittah in Zererah, *and* to the border of Abel-meholah vnto Tabbath.

23 Then the men of Iſrael being gathered together out of Naphtali, & out of Aſher, and out of all Manaſſeh purſued after the Midianites.

24 And Gideon ſent meſſengers vnto all mount Ephraim, ſaying, Come downe againſt the Midianites, and take before them ẏ [m] waters vnto Beth-barah, and Iorden. Then all the men of Ephraim gathered together and toke the waters vnto Beth-barah, and Iorden.

25 And they toke two * princes of the Midianites, Oreb and Zeeb, and ſlewe Oreb vpon the rocke Oreb, and ſlewe Zeeb at [n] the winepreſſe of Zeeb, and pur-

a God wil not that anie creature depriue him of his glorie. *Deut. 20, 5. 1. mac. 3: 56.*

b I wil giue thee a proofe to knowe them, that ſhal go with thee.

c Let them departe, as vnmete for this entrepriſe.

d That is, the one and thirtie thouſand, and 700.

[a] *Ebr. in their hands.*

[b] *Or, incouraged.*

e Thus ẏ Lord by diuers meanes doth ſtrengthen him that he faint not in ſo great an entrepriſe.

Chap. 6, 33.

f Some read, a trembling noiſe of barley bread: meaning that one of no reputacio̅ ſhulde make their great armie to tremble.

g Or, gaue God thākes, as it is in ẏ Chaldee text.

[a] *Or, ſirebrāds.*

h Theſe weake meanes God vſed, to ſignifie ẏ the whole victorie came of him.

i That is, ẏ victorie ſhalbe ẏ Lords and Gideōs his ſeruāt.

k Shal deſtroy the enemies.

[a] *Or, broke their array. Iſa. 9, 4.*

l The Lord cauſed the Midianites to kil one another.

m Meaning, ẏ paſſages or the foordes, ẏ they ſhulde not eſcape. *Pſal. 83, 12. iſa. 10, 26.*

n Theſe places had their names of the actes that were done there.

pursued the Midianites, and broght the heades of Oreb & Zeeb to Gideon beyonde Iorden.

CHAP. VIII.

1 Ephraim murmureth against Gidem. 2 Who appeaseth them. 4 He passeth the Iorden 16 He reuengeth him selfe on them of Succoth and Penuel. 27 He maketh an Ephod which was the cause of idolatrie. 30 Of Gideons sonnes and of his death.

1 THen the men of Ephraim said vnto him, [a] Why hast thou serued vs thus that thou calledst vs not, when thou wentest to fight with ſ Midianites? and they chode with him sharpely.

[a] They began to cauil, because he had the glorie of the victorie.

2 To whome he said, What haue I now done in comparison of [b] you? is not [c] the gleaning of grapes of Ephraim better, then the vintage of Abiezer?

[b] Which haue slaine two princes, Oreb and Zeeb.

[c] This last act of ſ whole tribe is more famous, then the whole entrepriſe of one man of one familie.

3 God hathe deliuered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? and when he had thus spoken, then their spirits abated toward him.

4 ¶ And Gideon came to Iorden to passe ouer, he, and the thre hundreth men that were with him, weary, yet pursuing *them.*

5 And he said vnto the men of Succoth, Giue, I pray you, [d] morsels of bread vnto the people "that followe me (*for they be weary*) that I may followe after Zebah, & Zalmunna Kings of Midian.

[d] Or, some smale portion.

"*Ebr. that are at my fete.*

6 And the princes of Succoth said, [e] are the [f] hands of Zebah and Zalmũna now in thine hãds, that we shulde giue bread vnto thine armie?

[e] Because thou hast ouer come an handful, thinkest thou to haue ouercome ſ whole?

7 Gideon then said, Therefore when ſ Lord hathe deliuered Zebah & Zalmũna into mine hand, I wil "teare your flesh with thornes of the wildernes and with breers.

"*Ebr. beat in pieces.*

8 ¶ And he [g] wẽt vp thence to Penuel, and spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

[f] Hauig gotten the victorie.

9 And he said also vnto the men of Penuel, When I come againe [h] in peace, I wil breake downe this towre.

[g] A citie Eastward beyonde Iorden.

10 ¶ Now Zebah and Zalmunna *were* [i] in Karkor, and their hostes with them, about fiftene thousand, all that were left of all the hostes of them of the East: for there was slayne an hundreth and twentie thousand men, that drewe swordes.

[h] He wẽt by the wildernes where the Arabians dwelt in tentes.

11 ¶ And Gideon went through them that dwelt in [k] tabernacles on the Eastside of Nobah & Iogbehah, and smote the hoste: for the hoste was careles.

12 And when Zebah and Zalmunna fled, he followed after them, & toke the two Kings of Midian, Zebah and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Ioash returned from battel, [l] the sunne being *yet* hie,

[i] Some read, before ſ sunne rose vp.

14 And toke a seruant of the men of Succoth, and inquired of him: and he [m] wrote to him the princes of Succoth & the Elders thereof, *euen* seuentie and seuen men.

[m] Or, described.

15 And he came vnto the men of Succoth, and said, Beholde Zebah and Zalmunna, by whome ye vpbraided me, saying, Are the hands of Zebah & Zalmunna already in thine hands, that we shulde giue bread vnto thy weary men?

16 Then he toke the Elders of the citie, & thornes of the wildernes & breers, & [n] did teare the men of Succoth with them.

[n] *Ebr. brake in pieces, as one threſheth corne.* 1. *King.* 1 8, 25.

17 Also he brake downe the towre of * Penuel, and slewe the men of the citie.

18 ¶ Then said he vnto Zebah and Zalmunna, What maner of men were they whome ye slew at Tabor? and they answered, [o] As thou art, so were they: *euerie one* was like the children of a King.

[o] *Or, they were like vnto thee.*

19 And he said, They were my brethren, euen my [k] mothers children: as the Lord liueth, if ye had saued their liues, I wolde not slay you.

[k] We came all out of one belly: therefore I wil be reuenged.

20 Then he said vnto Iether his first borne sonne, Vp, and slay them: but ſ boy drewe not his sworde: for he feared, because he was yet yong.

21 Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for [l] as the man is, *ſo is* his strength. And Gideon arose and slewe Zebah and Zalmunna, & toke away the [p] ornaments, that were on their camels neckes.

[l] Meaning, that they wolde be rid out of their paine at once, or els to haue a valiant man to put them to death.

[p] *Or, collers.*

22 ¶ Then the men of Israel said vnto Gideon, Reigne thou ouer vs, bothe thou, & thy sonne, & thy [m] sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

[m] That is, thy posteritie.

23 And Gideon said vnto them, I wil not reigne ouer you, nether shal my childe reigne ouer you, *but* the Lord shal [n] reigne ouer you.

[n] His intent was to shewe him selfe thankeful for this victorie by restoring of religion, w̃ because it was not according as God had cõmanded, turned to their destruction.

24 Againe Gideon said vnto them, I wolde desire a request of you, that you wolde giue me euerie man the earings of his praye (for they had golden earings because they were Ismaelites)

25 And they answered, We wil giue thẽ. And they spred a garment, & did cast therein euerie man the earings of his praye.

26 And the weight of the golden earings that he required, was a thousãd and seuen hũdreth *shekels* of golde, beside collers, and iewels, and purple raimẽt that was on the Kings of Midian, and beside

[o] *Or, swete balles.*

the cheines, that were about their camels neckes.

o That is, suche thigs as perteined to the vse of the tabernacle.

27 And Gideon made an o Ephod thereof, and put it in Ophrah his citie: & all Israel went a whoring there after it, which was the destruction of Gideon and his house.

28 Thus was Midian broght low e before the children of Israel, so that they lift vp their heads nomore: and the countrey was in quietnes forty yeres in the dayes of Gideon:

29 ¶ Then Ierubbaal the sonne of Ioash went, and dwelt in his owne house.

n Ebr. Which came out of his thigh.

30 And Gideō had seuentie sonnes n begotten of his body: for he had manie wiues.

31 And his concubine that was in Shechē, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Ioash dyed in a good age, and was buryed in the sepulchre of Ioash his father in Ophrah, of the p father of the Ezrites.

p Which citie belonged to the familie of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away and went a whoring after Baalim, and made q Baal-berith their god.

q That is Baal, to whome they had bounde thē selues by couenant.

34 And the children of Israel remembred not the Lord their God, which had deliuered them out of the hāds of all their enemies on euerie side.

r They were vnmindeful of God, and vnkinde toward him, by whome they had receiued so great a benefite.

35 Nether r shewed they mercie on the house of Ierubbaal, *or* Gideon, according to all the goodnes which he had shewed vnto Israel.

CHAP. IX.

1 Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7 Iotham proposeth a parable. 23 Hatred betwene Abimelech & the Shechemites. 26 Gaal conspireth against him, and is ouercome. 53 Abimelech is wounded to death by a woman.

1 THen Abimelech the sonne of Ierubbaal went to Shechem vnto his a mothers brethrē, and communed with them, and with all the familie, *and* house of his mothers father, saying,

a To practise with his kinsfolkes for the atteining of the kingdome.

2 Say, I pray you, in the audience of all the men of Shechem, whether is better for you, that all the sonnes of Ierubbaal, which are seuentie persones, reigne ouer you, ether that one reigne ouer you? Remēber also, that I am your b bone, and your flesh.

b Of your kinred by my mothers side.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these wordes: and their heartes were moued to followe Abimelech: for said they, He is our brother.

4 And they gaue him seuentie pieces of siluer out of the house of Baal-berith, wherewith Abimelech hired *t* vaine and light fellowes which followed him.

t Or, idle felowes and vacabonds.

5 And he went vnto his fathers house at Ophrah, and c slewe his brethren, the sonnes of Ierubbaal, *about* seuenty persones vpō one stone: yet Iotham ý yongest sonne of Ierubbaal was left: for he hid him selfe.

c Thus tyrants to establishe their vsurped power spare not the innocent blood, 1. King. 16, 7. 2. chro 21, 4.

6 ¶ And all the men of Shechem gathered together with all the house of d Millo, and came & made Abimelech King in the plaine, where the stone was erected in Shechem.

d Which was as ý towne house or comon hal, w he calleth the towre of shechē vers. 49.

7 And when they tolde it to Iotham, he went and stode in the top of mount Gerizim, and lift vp his voyce, and cryed, and said vnto them, Hearken vnto me, you men of Shechem, that God may hearken vnto you.

8 e The trees went forthe to anointe a King ouer them, and said vnto the oliue tre, Reigne thou ouer vs.

e By this parable he declareth, that those ý are not ambitious, are moste worthy of honour, and that the ambitious abuse their honour bothe to their owne destruction and other.

9 But the oliue tre said vnto them, Shulde I leaue my fatnes, wherewith by me they honour God and man, and go to auance me aboue the trees?

10 Then the trees said to the fig tre, Come thou, *and* be King ouer vs.

11 But the fig tre answered them, Shulde I forsake my swetnes, and my good frute, and go to auance me aboue the trees?

12 Then said the trees vnto the vine, Come thou & be King ouer vs,

13 But the vine said vnto them, Shulde I leaue my wine: whereby I cheare God and man, and go to auance me aboue the trees?

14 Then said all ý trees vnto the f bramble, Come thou *and* reigne ouer vs.

u Or, thistel, or breere.

15 And the bramble said vnto the trees, If ye wil in dede anoint me King ouer you, come, & put your trust vnder my shadow: and if not, the g fire shal come out of the bramble, and consume the cedres of Lebanon.

f Abimelech shal destroye ý nobles of Shechem.

16 Now therefore, if ye do truely and vncorruptly to make Abimelech King, & if ye haue dealt wel with Ierubbaal & with his house, & haue done vnto him according to the deseruing of his hands,

17 (For my father, fought for you, and h aduentured his life, & deliuered you out of the hands of Midian.

h Ebr. he cast his life farre from him.

18 And ye are risen vp against my fathers house this day, and haue slayne his children, *about* seuentie persones vpon one stone, & haue made Abimelech ý sonne of his maide seruant, King ouer the men of Shechem, because he is your brother)

19 If ye then haue delt truely and purely with Ierubbaal, and with his house this day, then g reioyce ye with Abimelech,

g That he is your King, and you his subiectes.

bimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo also: let a fire come forthe from the mē of Shechem, & from the house of Millo, and consume Abimelech.

21 And Iotham ranne away, and fled, & went to Beer and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned thre yere ouer Israel.

h Because the people consented with the King in sheding innocent blood: therefore God destroyeth both the one & the other.

23 But God [h] sent an euil spirit betwene Abimelech, and the men of Shechem: and the men of Shechem brake their promes to Abimelech,

24 That the crueltie towarde the seuentie sonnes of Ierubbaal & their blood might come and be laide vpon Abimelech their brother, which had slayne them, and vpon the men of Shechem, which had aided him to kil his brethren.

25 So the men of Shechem set men in waite for him in the tops of the mountaines: who robbed all that passed that way by them: and it was tolde Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and thei went to Shechem: and the men of Shechem put their confidence in him.

i Before they were afrayed of Abimelechs power, & durst not go out of the citie.

27 Therefore thei [i] went out into the field, & gathered in their grapes & troade them, and made mery, and went into the house of their gods, and did eat & drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed said, Who is Abimelech? and who is Shechem, that we shulde serue him? Is he not the sonne of Ierubbaal? & Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why shulde we serue him?

29 Now wolde God this people were vnder mine hand: thē wolde I put away Abimelech. And he said to [k] Abimelech, Increase thine armie, and come out.

k Braggingly as though he had bene present, or to his captaine Zebul.

30 And when Zebul the ruler of the citie heard the wordes of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore he sent messengers vnto Abimelech "priuely, saying, Beholde, Gaal the sonne of Ebed and his brethrē be come to Shechem, and beholde, thei fortifie the citie against thee.

"Ebr. craftely.

32 Now therefore arise by night, thou and the people that is with thee, & lie in wayte in the field.

33 And rise early in the morning as soone as the sunne is vp, and assalt the citie: and when he and the people that is with him, shal come out against thee, do to him "what thou canst.

"Ebr. What thyne hand can finde.

34 ¶ So Abimelech rose vp, & all ỹ people that were with him by night: and thei laie in waite against Shechem in foure bandes.

35 Then Gaal the sonne of Ebed went out and stode in the entring of the gate of the citie: and Abimelech rose vp and the folke that were with him, frō liyng in waite.

36 And when Gaal sawe the people, he said to Zebul, Beholde, there come people downe from the tops of the mountaines: and Zebul said vnto him, The [l] shadowe of the mountaines seme men vnto thee.

Thou art afrayed of a shadowe.

37 And Gaal spake againe, & said, See there come folke downe "by the middle of the land, & an other band cometh by the way of the plaine of "Meonenim.

"Ebr. by the nauel.

"Or, charmers.

38 Then said Zebul vnto him, Where is now thy mouth, that said, Who his Abimelech, that we shulde serue him? Is not this the people that thou hast despised? Go out now, I pray thee, and fight with them.

39 And Gaal [m] went out before the men of Shechem, and fought with Abimelech.

m As their captaine.

40 But Abimelech pursued him, & he fled before him, and many were ouerthrowen and wounded, euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren that thei shulde not dwel in Shechem.

42 ¶ And on the morowe, the people went out into ỹ field: which was tolde Abimelech.

43 And he toke the [n] people, and deuided them into thre bandes, & laid waite in the fields, and loked, & beholde, the people were come out of the citie, & he rose vp against them, and smote them.

n Which were of his companie.

44 And Abimelech, and the bādes that were with him, russhed forwarde, & stode in the entring of the gate of the citie: and the two other bandes ranne vpon all the people that were in the field and slewe them.

45 And when Abimelech had fought against the citie all that day, he toke the citie, and slewe the people that was therein, & destroyed the citie and sowed [o] salt in it.

o That it shulde be vnfruteful and neuer serue to any vse.

46 ¶ And when all the men of the towre of Shechem heard it, thei entred into an holde of the house of the God [p] Berith.

p That is, of Baal-berith, as Chap. 8, 33.

47 And it was tolde Abimelech, that all the men of the towre of Shechem were gathered together.

48 And Abimelech gate him vp to mount Zalmon, he and all the people

that were with him: and Abimelech toke axes with him and cut downe boughes of trees and toke them, and bare them on his shulder, and said vnto the folke that were with him, What ye haue sene me do, make haste, *and* do like me.

49 Then all the people also cut downe euery man his bough, and followed Abimelech, & put them to the holde, and set the holde on fire vpon them: so all the men of the towre of Shechem [q] dyed also, about a thousand men and women.

q Meaning, that all were destroyed, aswel they in the towre as the other.

50 ¶ Then went Abimelech to Tebez, and besieged Tebez, and toke it.

51 But there was a strong towre with in the citie, and thether fled all the men and women, and all the chief of the citie, and shut it to them, and went vp to the top of the towre.

52 And Abimelech came vnto the towre & fought against it, and went hard vnto the dore of the towre to set it on fire.

2. Sam. 11, 21. 53 But a certaine woman *cast a piece of a milstone vpon Abimelechs head, & brake his braine pan.

54 Then Abimelech called hastely his page that bare his harnes, and said vnto him, Drawe thy sworde & slay me, that men say not of me, A woma slewe him. And his page [r] thrust him through, and he dyed.

r Thus God by suche miserable death taketh vengeance on tyrants euen in this life.

55 And when the men of Israel sawe that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednes of Abimelech, which he did vnto his father in slaying his seuenty brethren.

57 Also all the wickednes of the men of Shechem did God bring vpon their heades. So vpon them came the [f] curse of Iotham the sonne of Ierubbaal.

f For making a tyrant their King.

CHAP. X.

2 Tola dyeth. 5 Iair also dyeth. 17 The Israelites are punished for their sinnes. 10 They crye vnto God, 16 And he hath pitie on them.

1 AFter Abimelech there arose to defend Israel, Tola, ỹ sonne of Puah, the sonne of [u] Dodo, a man of Issachar which dwelt in Shamir in mount Ephraim.

u Or, his vncle.

2 And he [e] iudged Israel thre and twentie yere and dyed, & was buryed in Shamir.

e Or, gouerned.

3 ¶ And after him arose Iair a Gileadite, & iudged Israel two and twentie yeres.

4 And he had thirtie sonnes that [z] rode on thyrty assecoltes, & they had thirty cities, which are called [u] Hauoth-Iair vnto this day, and are in the land of Gilead.

z Signifying, they were men of autoritie.

u Or, ỹ townes of Iair, as Deut. 3, 14.

5 And Iair dyed, & was buryed in Kamon.

6 ¶ *And the children of Israel wroght wickednes againe in the sight of the Lord, & serued Baalim and *Astharoth, and the Gods of [u] Aram, and the gods of Zidon, and the gods of Moab, and the gods of the childrē of Ammon, and the Gods of the Philistims, and forsoke the Lord and serued not him.

Chap. 2, 11. & 3, 7. & 4, 1. & 6, 1. & 13, 1. Chap. 2, 13. u Or, Syria.

7 Therefore the wrath of the Lord was kindled against Israel, and [u] he solde them into the hands of the Philistims, and into the hands of the children of Ammon:

u Or, deliuered.

8 Who from that yere vexed and oppressed the children of Israel eightene yeres, [b] *euen* all the children of Israel that were beyonde Iorden, in the lād of the Amorites, which is in Gilead.

b As the Reubenites, Gadites, & half the tribe of Manasseh.

9 Moreouer the children of Ammon went ouer Iorden to fight against Iudah, and against Beniamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel [c] cryed vnto the Lord, saying, We haue sinned against thee, euen because we haue forsaken our owne God, and haue serued Baalim.

c They prayed to the Lord & confessed their sinnes.

11 And the Lord [d] said vnto the children of Israel, *did not I deliuer you* from the Egyptians & from the Amorites, from ỹ children of Ammon & from the Philistims?

d By stirring them vp some prophet, as Chap. 6, 8.

12 The Zidonias also, and the Amalekites, and the Moabites did oppresse you, & ye cryed to me, and I saued you out of their hands.

13 Yet ye *haue forsaken me, and serued other gods: wherefore I wil deliuer you nomore.

Deut. 32, 15. Ierem. 2, 13.

14 Go, and crye vnto the gods which ye haue chosen: let them saue you in the time of your tribulacion.

15 And ỹ children of Israel said vnto the Lord, We haue sinned: do thou vnto vs what soeuer pleaseth thee: onely we pray thee to deliuer vs [e] this day.

e That is, from this present dāger.

16 Then they put away the strange gods from among them & [f] serued the Lord: & his soule was grieued for the miserie of Israel.

f This is true repentance to put away the euil, & to serue God aright.

17 Then the children of Ammon gathered them selues together, & pitched in Gilead: and the children of Israel assembled them selues, and pitched in Mizpeh.

18 And the people *and* princes of Gilead said one to another, Whosoeuer wil begin the battel against the children of Ammon, the same shal be *head ouer all the inhabitants of Gilead.

Chap. 11, 6.

CHAP.

CHAP. XI.

2 Iphtah being chased away by his brethren, was after made captaine ouer Israel. 30 He maketh a rashe vowe. 32 He vanquisheth the Ammonites, 39 And sacrificeth his daughter according to his vowe.

1 THen Gilead begate Iphtah, & Iphtah the Gileadite was "a valiant man but the sonne of an 'harlot.

2 And Gileads wife bare him sonnes, and when the womans children were come to age, they thrust out Iphtah, and said vnto him, Thou shalt not inherit in our fathers house: for thou art ỹ sonne of a [a] strange woman.

3 Then Iphtah fled from his brethren, and dwelt in the land of [b] Tob: and there gathered ydle fellowes to Iphtah, and [c] went out with him.

4 ¶ And in processe of time the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, [d] the Elders of Gilead went to fet Iphtah out of the land of Tob.

6 And they said vnto Iphtah, [e] Come and be our captaine, that we may fight with the children of Ammon.

7 Iphtah then answered the Elders of Gilead, Did not ye hate me, and [f] expel me out of my fathers house? how then come you vnto me now in time of your tribulacion?

8 Then the Elders of Gilead said vnto Iphtah, Therefore we turne againe to thee now, that thou maiest go with vs, & fight against the children of Ammon, & be our head ouer all the inhabitans of Gilead.

9 And Iphtah said vnto the Elders of Gilead, If ye bring me home againe to fight against the children of Ammon, if the Lord giue them before me, shall I be your head?

10 And the Elders of Gilead said to Iphtah, The Lord "be witnes betwene vs, if we do not according to thy wordes.

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphtah rehearsed all his wordes before the Lord in Mizpeh.

12 ¶ Then Iphtah sent messengers vnto the King of the children of Ammon, saying, What hast thou to do with me, that thou art come against me, to fight in my land?

13 And the King of the children of Ammon answered vnto the messengers of Iphtah, *Because Israel toke my land, when they came vp from Egypt, from Arnō vnto Iabbok, and vnto Iordē: now therefore restore those *lands* " quietly.

14 Yet Iphtah sent messengers againe vnto the King of the children of Ammon,

15 And said vnto him, Thus saith Iphtah, *Israel toke not the land of Moab, nor the land of the children of Ammon.

16 But when Israel came vp from Egypt, and walked through the wildernes vnto the red Sea, then they came to Kadesh.

17 *And Israel sent messengers vnto the King of Edom, saying, Let me, I pray thee, go through thy lād: but the King of Edom wold not consent: and also they sent vnto the King of Moab, but he wolde not: therefore Israel abode in Kadesh.

18 Then they went through the wildernes, and compassed the land of Edom, and the land of Moab, and came by the Eastside of ỹ land of Moab, & pitched on the other side of Arnon, * and came not within the coast of Moab: for Arnon *was* the border of Moab.

19 Also Israel *sent messengers vnto Sihon, King of the Amorites, the King of Heshbon, & Israel said vnto him, Let vs passe, we pray thee, by thy land vnto our [n] place.

20 But Sihon [g] consented not to Israel, ỹ he shulde go through his coast: But Sihon gathered all his people together, and pitched in Iahaz, and fought with Israel.

21 And the Lord God of Israel gaue Sihon and all his folke into the hands of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that countrey:

22 And they possessed * all the coast of the Amorites, from Arnō vnto Iabbok, and from the wildernes euen vnto Iorden.

23 Now therefore the Lord God of Israel hathe cast out the Amorites before his people Israel, & shuldest thou possesse it?

24 Woldest not thou possesse that which Chemosh thy God giueth thee to possesse? So whomesoeuer ỹ [h] Lord our God driueth out before vs, them wil we possesse.

25 *And art thou now farre better then Balak ỹ sonne of Zippor Kīg of Moab? did he not striue with Israel and fight against them,

26 When Israel dwelt in Heshbon and in her townes, and in Aroer & in her townes, and in all the cities that are by the coasts of Arnon, thre hundreth yeres? why did ye not then recouer [i] them in that space?

27 Wherefore, I haue not offēded thee: but thou doest me wrong to warre against me. The Lord ỹ iudge [k] be iudge

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a That is, of an harlot, as ver. 1.

b Where ỹ gouernour of the countrey was called, Tob.

c Ioyned with him, as some thinke, against his brethren.

d Or, ambassadours, sent for that purpose.

e Men oft times are constrained to desire helpe of them, whome before they haue refused.

f Oft times those things, ẅ men reiect, God choseth to do great enterprises by.

" Ebr. a man of mightie force.

' Or, vitailer.

" Ebr. be the hearer.

Nomb. 21, 13.

' Ebr. in peace.

n Or, countrey.

g He trusted them not to go through his countrey.

Deut. 2, 26.

Deut. 2 36.

h For we ought more to beleue and obey God, then thou thine idoles.

Nom. 22, 2. deut. 23, 4. iosh. 24, 9.

i Meaning their townes.

k To punishe ỹ offender.

this day betwene the children of Israel, and the children of Ammon.

28 Howebeit the King of the children of Ammon hearkened not vnto ỹ wordes of Iphtah, which he had sent him.

29 ¶ Then the [l] Spirit of the Lord came vpon Iphtah, & he passed ouer to Gilead and to Manasseh, and came to Mizpeh in Gilead, & from Mizpeh in Gilead he went vnto the children of Ammon.

30 And Iphtah[m] vowed a vowe vnto the Lord, and said, If thou shalt deliuer the children of Ammon into mine hands,

31 Then that thing that commeth out of the dores of mine house to mete me, when I come home in peace from ỹ children of Ammon, shal be the Lords, and I wil offer it for a burnt offring.

32 And so Iphtah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his hands.

33 And he smote them from Aroer euen til thou come to Minnith, twentie cities, and so forthe to[o] Abel of the vineyardes, with an exceding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 ¶ Now when Iphtah came to Mizpeh vnto his house, beholde, his daughter came out to mete him with [n] timbrels and dances, which was his onely childe: he had none other sonne, nor daughter.

35 And when he sawe her, he [o] rent his clothes, and said, Alas my daughter, thou hast broght me low, & art of them that trouble me: for I haue opened my mouthe vnto the Lord, and can not go backe.

36 And she said vnto him, My father, if thou haste opened thy mouthe vnto the Lord, do with me as thou hast promised, seing that the Lord hathe auenged thee of thine enemies the children of Ammon.

37 Also she said vnto her father, Do thus muche for me: suffre me two monethes, that I may go to the mountaines, and [p] bewaile my virginitie, I and my fellowes.

38 And he said, Go: and he sent her away two monethes: so she went with her cõpanions, and lamented her virginitie vpon the mountaines.

39 And after the end of two monethes, she turned againe vnto her father, who did with her according to his vowe which he had vowed, and she had knowen no man, and it was a custome in Israel.

40 The daughters of Israel went yere by yere to lament the daughter of Iphtah the Gileadite, foure dayes in a yere.

l That is, the spirit of stregth and zeale.

m As ỹ Apostle commendeth Iphtah for his worthy entreprise in deliuering the people, Ebr. 11, 32: so by his rashe vowe & wicked performance of ỹ same, his victorie was defaced: and here we se that the sinnes of the godly do not vtterly extinguish their faith.

o Or, ỹ plaine.

n According to the maner after the victorie.

o Being ouercome w blinde zeale, and not considering whether the vowe was lauful or no.

p For it was counted as a shame in Israel to dye without children, and therefore they reioyced to be maryed.

CHAP. XII.

6 Iphtah killeth two & fortie thousand Ephraimites. 8 After Iphtah succedeth Ibzan, 11 Elon, 13 And Abdon.

1 AND the men of Ephraim gathered them selues together, and went [a] Northward and said vnto Iphtah, Wherefore wentest thou to fight against the children of Ammon, and didest not call [b] vs to go with thee? we wil therefore burne thine house vpon thee with fire.

2 And Iphtah said vnto them, I and my people were at great strife with ỹ children of Ammon, and when I called you, ye deliuered me not out of their hands.

3 So when I sawe that ye deliuered me not, [c] I put my life in mine hands, & wẽt vpon the children of Ammon: so the Lord deliuered them into mine hands. Wherefore then are ye come vpon me now to fight against me?

4 Then Iphtah gathered all the men of Gilead and fought with Ephraim: & the men of Gilead smote Ephraim, because they said, Ye Giliadites are runagates of Ephraim [d] among the Ephraimites, *and* among the Manassites.

5 Also the Giliadites toke the passage of Iorden before the Ephraimites, and when the Ephraimites that were escaped, said, Let me passe, then the men of Gilead said vnto him, Art thou an Ephraimite? If he said, Nay,

6 Then said they vnto him, Say now [e] Shibboleth: and he said, Sibboleth: for he colde not so pronounce: then they toke him, and slewe him at the passages of Iorden: and there fel at that time of the Ephraimites two and fourty thousand.

7 And Iphtah iudged Israel six yere: then dyed Iphtah the Giliadite, and was buryed *in one* of the cities of Gilead.

8 After him [f] Ibzan of Beth-lehem iudged Israel,

9 Who had thirtie sonnes and thirtie daughters, *which* he sent out, and toke in thirtie daughters from abroad for his sonnes. and he iudged Israel seuen yere.

10 Then Ibzan dyed, and was buryed at Beth-lehem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, and he iudged Israel tẽ yere.

12 Then Elon the Zebulonite dyed, & was buryed in Aialon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And he had fortie sonnes & thirtie [g] neuews that rode on seuentie [h] asscoltes: and he iudged Israel eight yeres.

15 Then dyed Abdon ỹ sonne of Hillel the

a After they had passed Iorden.

b Thus ambicion enuieth Gods worke in others, as they did also against Gideõ, Cha. 8, 1.

c That is, I vẽtured my life, and when mans helpe fayled, I put my truste onely in God.

d Ye ran from vs, and chose Gilead & now in respect of vs, ye are nothing.

e Which signifieth, the fall of waters, or an eare of corne.

f Some thinke that this was Boaz the husband of Ruth.

g Ebr. sonnes sonnes.

h Or, horsecoltes.

the Pirathonite, and was buryed in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

Israel for their wickednes is oppressed of the Philistims. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to sacrifice vnto the Lord. 24 The birth of Samson.

1 BVt the children of Israel continued to commit * wickednes in the sight of the Lord, and the Lord deliuered thē into the hands of the Philistims fortie yere.

Chap. 2, 11. & 3, 7. & 4, 1. & 6, 1 & 10, 6.

2 ¶ Then there was a man in Zorah of the familie of the Danites, named Manoah, whose wife was [a] baren, and bare not.

a signifying ỹ their deliuerance came onely of God & not by mans power.

3 And the Angel of the Lord appeared vnto the woman, and said vnto her, Behold now, thou art baren, and beareſt not: but thou shalt conceiue, and beare a sonne.

Nombr. 6, 2. 4 And nowe therefore beware * ỹ thou drinke no wine, nor strong drinke, nether eat anie vncleane thing.

5 For lo, thou shalt conceiue and beare a sonne, & no rasor shal * come on his head: for the childe shalbe a [b] Nazarite vnto God from his birth: and he shal begin to saue Israel out of the hands of the Philistims.

1. Sam. 1, 11.

b Meaning, he shulde be seperate from the worlde and dedicate to God.

6 ¶ Then the wife came, & tolde her housband, saying, A man of God came vnto me, and the facion of him was like the facion of the Angel of God exceding [c] fearful, but I asked him not whence he was, nether tolde he me his name,

c If flesh be not able to abide the sight of an Angel, how much lesse the presence of God?

7 But he said vnto me, Beholde, thou shalt conceiue, and beare a sonne, and now thou shalt drinke no wine, nor strōg drinke, nether eat anie vncleane thing: for the childe shal be a Nazarite to God from his birth to the day of his death.

8 Then Manoah [d] prayed to the Lord and said, I pray thee, my Lord, let the man of God, whome thou sentest, come againe now vnto vs, and teache vs what we shal do vnto the childe when he is borne.

d He sheweth him selfe ready to obey Gods wil, and therefore desireth to knowe farther.

9 And God heard the voyce of Manoah, & the Angel of God came againe vnto the wife, as she sate in the field, but Manoah her housband was not with her.

10 ¶ And the wife made haste & ranne, and shewed her housband and said vnto him, Beholde, the man hathe appeared vnto me, that came vnto me [e] to day.

e It semeth ỹ the Angel appeared vnto her ewise in one day.

11 And Manoah arose and went after his wife, and came to the [f] man, and said vnto him, Art thou the mā that spakest vnto the woman? and he said, Yea.

f He calleth him man, because he so semed, but he was Christ the eternal worde, whē his time appointed became man.

12 Thē Manoah said, Now let thy saying come to passe: *but* how shal we ordre the childe, and do vnto him?

13 And the Angel of the Lord said vnto Manoah, The womā must beware of all that I said vnto her.

14 She may eat of nothing that cometh of the vine tre: she shal not drinke wine nor strong drinke, nor eat anie [g] vncleane thing: let her obserue all that I haue commanded her.

g Anie thing forbidden by the Lawe.

15 Manoah then said vnto the Angel of the Lord, I pray thee, let vs reteine thee, vntil we haue made ready a kid for thee.

16 And the Angel of the Lord said vnto Manoah, Thogh thou make me abide, I wil not eat of thy bread, and if thou wilt make a burnt offring, offer it vnto the [h] Lord: for Manoah knewe not that it was an Angel of the Lord.

h Shewing ỹ he sought not his owne honor, but Gods, whose messenger he was.

17 Againe Manoah said vnto the Angel of the Lord, What is thy name, that when thy saying is come to passe, we may honour thee?

18 And the Angel of the Lord said vnto him, Why askest thou thus after my name, which is [i] secret?

i *Or meruelouse?*

19 Then Manoah tok a kid with a meat offring, and offred it vpon a stone vnto the Lord: and *the Angel* did [k] wonderously, whiles Manoah and his wife loked on.

k God sent fire from heauen to consume their sacrifice, to confirme their faith in his promes.

20 For when the flame came vp towarde heauen from the altar, the Angel of the Lord ascended vp in the flame of the altar, and Manoah and his wife beheld it, & fel on their faces vnto the ground.

21 (So the Angel of the Lord did no more appeare vnto Manoah and his wife) Then Manoah knewe that it was an Angel of the Lord.

22 And Manoah said vnto his wife, * We shal surely dye, because we haue sene God.

Exod. 33, 20. chap. 6, 22.

23 But his wife said vnto him, If ỹ Lord wolde kil vs, he wolde not haue receiued a [l] burnt offring, and a meat offring of our hāds, nether wolde he haue shewed vs all these things, nor wolde now haue tolde vs anie suche.

l These graces ỹ we haue receiued of God, & his accepting of our obedience, are sure tokens of his loue toward vs, so ỹ nothing cā hurt vs.

24 ¶ And the wife bare a sonne, and called his name Sāson: and the childe grewe, & the Lord blessed him.

25 And the Spirit of the Lord began to [m] strengthen him in ỹ hoste of Dan, betwene Zorah, and Eshtaol.

m *Or, to come vpon him at diuers times.*

CHAP. XIIII.

Samson desireth to haue a wife of the Philistims. 6 He killeth a lyon. 12 He propoundeth

poundeth a riddle. 19 He killeth thirtie. 20 His wife forsaketh him and taketh another.

1 NOw Samson went downe to Timnath, and saw a woman in Timnath of the daughters of the Philistims.
2 And he came vp and tolde his father and his mother, and said, I haue seene a woman in Timnath of the daughters of the Philistims: now therefore [y] giue me her to wife.
3 Then his father and his mother said vnto him, Is there [a] neuer a wife amõg ỹ daughters of thy brethren, and amõg all my people, that thou must go to take a wife of the vncircumcised Philistims? And Samson said vnto his father, Giue me her, for she pleaseth me wel.
4 But his father and his mother knewe not ỹ it came of the Lord, that he shulde seke an occasion against the [b] Philistims: for at that time the Philistims reigned ouer Israel.
5 ¶ Then went Samson and his father and his mother downe to Timnath, and came to ỹ vineyardes at Timnath: & beholde, a yong lyon roared vpon him.
6 And the Spirit of the Lord [c] came vpon him, and he tare him, as one shulde haue rent a kid, and had nothing in his hand, nether tolde he his father nor his mother what he had done.
7 And he went downe, and talked with the woman which was beautiful in the eyes of Samson.
8 ¶ And within a *fewe* dayes, whẽ he returned [d] to receiue her, he went aside to se the carkeis of the lyon: and beholde, there was a swarme of bees, and hony in the body of the lyon.
9 And he toke thereof in his hands, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eat: but he tolde not them, that he had taken the hony out of the bodie of ỹ lyon.
10 So his father went downe vnto the woman, and Samson made there a [d] feast: for so vsed the yong men to do.
11 And when [e] they sawe him, they broght thirtie companions to be with him.
12 Then Samson said vnto thẽ, I wil now put forthe a ridle vnto you: & if you cã declare it me within seuen dayes of the feast, & finde it out, I wil giue you thirtie shetes, and thirtie [f] chãge of garmẽts.
13 But if you can not declare it me, then shal ye giue me thirtie shetes and thirtie change of garments. And they answered him, Put forthe thy ridle, that we may heare it.
14 And he said vnto them, Out of the eater came meat, and out of ỹ strong came swetenes: & they colde not in thre dayes expounde the ridle.
15 And when the seuenth day was [g] come, they said vnto Samsons wife, Entise thyne housband, that he may declare vs the ridle, lest we burne thee and thy fathers house with fire. Haue ye called vs, [h] to possesse vs? is it not *so*?
16 And Samsons wife wept before him, and said, Surely thou hatest me and louest me not: for thou hast put forthe a ridle vnto the [h] children of my people, and hast not tolde it me. And he said vnto her, Beholde, I haue not tolde it my father, nor my mother, and shal I tel it thee?
17 Then Samsons wife wept before him [i] seuẽ dayes, while their feast lasted: and whẽ the seuenth day came, he tolde her, because she was importunate vpon him: so she tolde the ridle to the children of her people.
18 And the men of the citie said vnto him the seuenth day before the sonne went downe, What is sweter, then honie? and what is stronger then a lyon? Then said he vnto them, [k] If ye had not plowed ẅ my heiffer, ye had not founde out my ridle.
19 And the Spirit of the Lord came vpõ him, and he went downe [l] to Ashkelon, and slewe thirtie men of them & spoiled thẽ, and gaue change of garments vnto them which expounded the ridle: & his wrath was kindled, and he went vp to his fathers house.
20 Then Samsons wife was *giuen* to his companion, whome he had vsed as his friend.

CHAP. XV.

4 Samson tieth firebrandes to the foxe tailes. 6. The Philistims burnt his father in lawe & his wife. 15 With the iawebone of an asse he killeth a thousand men. 19 Out of a great tothe in the iawe God gaue him water.

1 BVt within a while after, in the time of wheat harueſt, Samson visited his wife with a kid, saying, I wil [a] go into my wife into the chamber: but her father wolde not suffre him to go in.
2 And her father said, I thoght that thou haddest hated her: therefore gaue I her to thy companion. Is not her yonger sister fairer then she? take her, I pray thee, in stead of the other.
3 Then Samson said vnto them, Now am I more [b] blameles then the Philistims: therefore wil I do them displeasure.
4 ¶ And Samson went out, & toke three hundreth foxes, and toke firebrands, & turned them taile to taile, and put a fire brand in the middes betwene two tailes.
5 And when he had set the brandes on fier, he sent them out into the standing corne

y Ebr. take her for me to wife.
a Thogh his parentes did iustely reproue him, yet it appeareth ỹ this was ỹ secret worke of the Lord. ver. 4.
b To fight against thẽ for ỹ deliuerance of Israel.
c Whereby he had strength & boldenes.
d Or, to take her to his wife.
d Meaning, whẽ he was maried.
e That is, her parents or frendes.
f To weare at feastes or solemne dayes.
g Or, drewe nere: for it was ỹ fourthe day.
h Or, to impouerisshe vs.
h Vnto them ẅ are of my nacion.
i Or, to the seuẽth day, begynning at the four the.
k If ye had not vsed the helpe of my wife.
l Which was one of the fiue chief cities of the philistims.
a That is, I wil vse her as my wife.
b For through his father in laws occasiõ, he was moued against to take vẽgeance of ỹ Philistims.

corne of the Philistims, & burnt vp both the [c] riekes & the standing corne with the vineyardes & oliues.

6 Then the Philistims said, Who hathe done this? And they answered, Samson the sonne in lawe of the [d] Timnite, because he had taken his wife, & giuē her to his companion. Then the Philistims came vp and [e] burnt her and her father with fire.

7 And Samson said vnto them, Thogh ye haue done this, yet wil I be auenged of you, and then I wil cease.

8 So he smote thē [f] hippe and thigh with a mighty plague: then he went and dwelt in the toppe of the rocke Etam.

9 ¶ Then ỹ Philistims came vp, & pitched in Iudah, & [g] were spred abroad in Lehi.

10 And the men of Iudah said, Why are ye come vp vnto vs? And they answered, To [f] binde Samson are we come vp, and to do to him as he hathe done to vs.

11 Thē thre thousand men of Iudah wēt to the toppe of ỹ rocke Etam, and said to Samson, Knowest thou not that ỹ Philistims are rulers ouer vs? [g] Wherefore then hast ỹ done thus vnto vs? And he answered then, As they did vnto me, so haue I done vnto them.

12 Againe they said vnto him, Were are come to binde thee, and to deliuer thee into the hand of the Philistims. And Samson said vnto them, Sweare vnto me, that ye wil not fall vpon me your selues.

13 And they answered him, saying, No, but we wil binde thee and [h] deliuer thee vnto their hand, but we wil not kil thee. And they bound him with two newe cordes, and broght him from the rocke.

14 When he came to Lehi, the Philistims shouted against him, and the Spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire, for the bādes losed from his hands.

15 And he found a [i] newe iawebone of an asse, and put forthe his hand, and caught it, and slewe a thousand men therewith.

16 Then Samson said, With the iawe of an asse *are* heapes vpon heapes: ẅ the iawe of an asse haue I slayne a thousand men.

17 And when he had left speaking, he cast away the iawebone out of his hād, & called that place, [n] Ramath-Lehi.

18 And he was sore a thirst, and [k] called on the Lord, and said, Thou hast giuen this great deliuerance into the hand of thy seruāt: and now shal I dye for thirst, and fall into the hands of the vncircumcised?

19 Then God brake the cheeke tothe, that was in the iawe, and water came there out: and when he had dronke, his Spirit came againe, and he was reuiued; wherefore the name thereof is called, [n] En-hakkore, which is in Lehi vnto this day.

20 And he iudged Israel in the dayes of the Philistims twentie yeres.

CHAP. XVI.

3 Samson carieth away the gates of Azzah. 18 He was deceiued by Delilah. 30 He pulleth downe the house vpon the Philistims, and dyeth with them.

1 THen wēt Samson to [a] Azzah, & sawe there an [m] harlot, & [b] went in vnto her.

2 And it was tolde to the Azzathites, Samson is come hether. And they went about, & layed wait for him all night in the gate of the citie, and were quiet all the night, saying, *Abide* [n] til the morning earely, and we shal kil him.

3 And Samson slept til midnight, & arose at midnight, and toke the dores of ỹ gates of the citie, and the two postes and lift them away with the barres, and put them vpō his shulders, and caried them vp to the top of the mountaine that is before Hebron.

4 ¶ And after this he loued a woman by the [n] riuer of Sorek, whose name was Delilah:

5 Vnto whome came the princes of the Philistims, and said vnto her, Entise him, and se where in his great strength *lieth*, and by what meane we may ouercome him, ỹ we may binde him, and punishe him, and euerie one of vs shal giue thee eleuen hundreth [c] *shekels* of siluer.

6 ¶ And Delilah said to Sāson, Tel me, I pray thee, wherein thy great strength *lieth*, and where with thou mighteſt be bounde, to do thee hurt.

7 Samson thē answered vnto her, If they binde me with seuē [n] greene cordes that were neuer dryed, then shal I be weake, and be as an other man.

8 And ỹ princes of ỹ Philistims broght her seuen greene cordes that were not drye, and she bound him therewith.

9 (And she had [d] mē lying in wayte ẅ her in ỹ chāber) Thē she said vnto him, The Philistims *be* vpon thee, Samson. And he brake the cordes, as a thread of towe is brokē, when [e] it feleth fire: so his strēgth was not knowen.

10 ¶ After Delilah said vnto Samson, Se, thou hast mocked me and tolde me lies. I pray thee now, [f] tel me wherewith thou mighteſt be bound.

11 Then he answered her, If they binde me with newe ropes that neuer were occupied, then shal I be weake, and be as another man.

12 Delilah

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e Or, that which was reaped & gathered.

d Or, the citizen of Timnah.

e So ỹ wicked punish not vice for loue of iustice, but for feare of danger, ẅ els might come to them.

[n] *Or, horsemen & fotemen.*

[c] *Or, camped.*

f And so being our prisoner, to punishe him.

g Suche was their grosse ignorance, that they iudged Gods great benefite to be a plague vnto thē

h Thus they had rather betray their brother, then vse ỹ meanes ỹ God had giuen for their deliuerance.

i That is, of an asse lately slaine.

[n] *Or, the lifting vp of the iawe.*

k Wherby appeareth, that he did these things in faith, & so ẅ a true zeal to glorifie God & deliuer his countrey.

a One of the 5. chief cities of ỹ Philistims.

[n] *Or, vitailer.*

b That is, he lodged ẅ her.

[n] *Or, to the light of the morning.*

[n] *Or, plaine.*

c Of ỹ value of a shekel read Gen. 23. 15.

[n] *Or, new with.*

d Certeine Philistims in a secret chamber.

e When fire cōmeth nere it.

f Though her falsehood tended to make him lose his life, yet his affection so blinded him ỹ he colde not beware.

12 Delilah therefore toke newe ropes, and bound him therewith, and ſaid vnto him, The Philiſtims be vpō thee, Samſon: (& men lay in wait in the chamber) & he brake them from his armes, as a threade.

13 ¶ Afterward Delilah ſaid to Samſon, Hetherto thou haſt beguiled me, and tolde me lies: tel me how thou mighteſt be bound. And he ſaid vnto her, If thou plattedſt ſeuē lockes of mine head with the threades of the woufe.

g It is impoſsible, if we giue place to our wicked affections, but at length we ſhal be deſtroied.

14 And ſhe faſtened it with a pinne, & ſaid vnto him, The Philiſtims *be* vpon thee, Samſon. And he awoke out of his ſlepe, and went away with the [f] pinne of the webbe and the woufe.

[f] Or, beame.

15 Againe ſhe ſaid vnto him, Howe canſt thou ſay, I loue thee, when thine heart is not with me? thou haſt mocked me theſe thre times, and haſt not tolde me wherein thy great ſtrength *lieth*.

h For this Samſon vſed to ſaye, I loue thee.

16 And becauſe ſhe was importunate vpon him with her wordes continually, and vexed him, his ſoule was peined vnto the death.

i Thus his immoderate affections towarde a wicked womā cauſed him to loſe Gods excellent gifts, & become ſlaue vnto them, whome he ſhulde haue ruled.

17 Therefore he tolde her all his [i] heart, & ſaid vnto her, There neuer came raſor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore if I be ſhauen, my ſtrength wil go from me, & I ſhal be weake, & be like all *other* men.

18 And when Delilah ſawe that he had tolde her all his heart, ſhe ſent, & called for the Princes of the Philiſtims, ſaying, Come vp once *againe*: for he hathe ſhewed me all his heart. Then the princes of the Philiſtims came vp vnto her, and broght the money in their hands.

19 And ſhe made him ſlepe vpon her knees, & ſhe called a man, & made him to ſhaue of the ſeuen lockes of his head, & ſhe began to vexe him, & his ſtrēgth was [k] gone from him.

k Not for the loſſe of his heere, but for ſ cōtempt of ſ ordinace of God, w was ſ cauſe ſ God departed from him.

20 Then ſhe ſaid, The Philiſtims *be* vpon thee, Samſon. And he awoke out of his ſlepe, and thoght, I wil go out now as at other times, & ſhake my ſelfe, but he knewe not that the Lord was departed from him.

21 Therefore the Philiſtims toke him, and put out his eies, and broght him downe to Azzah, and bound him with fetters: and he did grinde in the priſon houſe.

l Yet had he not his ſtrength againe, til he had called vpō God, and reconciled him ſelfe.

22 And the heere of his head began to [l] growe againe after that it was ſhauen.

23 Thē the princes of the Philiſtims gathered thē together for to offer a great ſacrifice vnto Dagon their god, and to reioyce: for they ſaid, Our god hathe deliuered Samſon our enemie into our hands.

24 Alſo when the people ſaw him, they praiſed their god: for they ſaid, Our god hathe deliuered into our hands our enemie and deſtroier of our countrey, which hathe ſlaine manie of vs.

25 And when their heartes were mery, they ſaid, Call Samſon, that he may make vs paſtime. So they called Samſon out of the priſon houſe, and he [m] was a laughing ſtocke vnto them, and they ſet him betwene the pillers.

m Thus by Gods iuſt iudgements they are made ſlaues to infideles, which neglect their vocation in defending the faithful.

26 Then Samſon ſaid vnto the ſeruant that led him by the hand, Lead me, that I may touche the pillers that the houſe ſtandeth vpon, and that I may leane to them.

27 (Now the houſe was ful of men & women, and there *were* all the princes of the Philiſtims: alſo vpon the roofe *were* about thre thouſand men & women that behelde while Samſon [n] played)

[n] Or, was mocked.

28 Then Samſon called vnto the Lord, and ſaid, o Lord God, I pray thee, thinke vpon me: o God, I beſeche thee, ſtrengthen me at this time onely, that I maye be [o] at once auenged of the Philiſtims for my two eyes.

[o] Ebr. take one vengeance.

29 And Samſon layed holde on the two middle pillers whereupon the houſe ſtode, and on which it was borne vp: on the one with his right hand, and on the other with his left.

n According to my vocation, which is to execute Gods iudgemēts vpō the wicked.

30 Then ſaid Samſon, [p] Let me loſe my life with the Philiſtims: and he bowed him with all his might, and the houſe fel vpon the princes, and vpon all the people that were therein. ſo the dead which he ſlue at his death were mo then they which he had ſlayne in his life.

p He ſpeaketh not this of diſpaire, but humbling him ſelfe for neglecting his office & ſ of fence thereby giuen.

31 Then his brethren, and all the houſe of his father came downe and toke him, and broght him vp & buryed him betwene Zorah and Eſhtaol, in the ſepulchre of Manoah his father. nowe he had iudged Iſrael twentie yeres.

CHAP. XVII.

3 Michahs mother according to her vowe made her ſonne two idoles. 5 He made his ſonne a Prieſt for his idoles, 10 And after he hired a Leuite.

1 THere [a] was a mā of moūt Ephraim, whoſe name was Michah,

a Some thincke this hiſtorie was in ſ time of Othniel, or as Ioſephus writeth, immediatly after Ioſhua.

2 And he ſaid vnto his mother, The eleuen hundreth *ſhekels* of ſiluer that were taken frō thee, for the which thou curſedſt, & ſpakedſt it, euen in mine hearing, beholde, the ſiluer *is* with me, I toke it. Then his mother ſaid, Bleſſed be my ſonne of the Lord.

3 And when he had reſtored the eleuen hundreth *ſhekels* of ſiluer to his mother, his mother ſaid, I had dedicate the ſiluer to the Lord of mine hand for my ſonne, to make [b] a grauen and molten image. Nowe therefore I wil giue it thee againe.

b Contrary to the commandement of God and true religiō practiſed vnder Ioſhua, they for ſoke ſ Lord and fel to idolatrie.

againe.

4 And when he had restored the money vnto his mother, his mother toke two hundreth *shekels* of siluer, and gaue them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, & made an *c Ephod, & * Teraphim, and " consecrated one of his sonnes, who was his Priest.

6 In those daies there was no d King in Israel, *but* euerie man did that, which was good in his owne eies.

7 ¶ There was also a yong man out of Bethlehem Iudah, e of the familie of Iudah: who was a Leuite, and soiourned there.

8 And the man departed out of ỹ citie, *euen* out of Beth-lehem Iudah, to dwel where he colde finde *a place*: and as he iourneied, he came to mount Ephraim to the house of Michah.

9 And Michah said vnto him, Whence commest thou? And the Leuite answered him, f I *come* from Beth-lehem Iudah, and go to dwel where I may finde *a place*.

10 Then Michah said vnto him, Dwel with me, and be vnto me a father and a Priest, and I wil giue thee ten *shekels* of siluer by yere, and a sute of apparel, & thy meat and drinke. So the Leuite went in.

11 And the Leuite was g content to dwel w̃ the man, and the yong mã was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, & the yong man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I knowe that the Lord wil be h good vnto me, seing I haue a Leuite to my Priest.

CHAP. XVIII.

2 The children of Dan send men to searche the land. 11 Then come the six hundreth & take the gods, and the Priest of Michah awaie. 27 They destroy Laish. 28 Thei buyld it againe, 30 And set vp idolatrie.

1 IN those dayes there was no a King in Israel, and at the same time the tribe of Dan soght them an inheritance to dwel in: for vnto that time *all* their inheritance had not fallen vnto them among the tribes of Israel.

2 Therefore the children of Dan sent of their familie fiue men out of their coastes, *euen* men expert in warre, out of Zorah & Eshtaol, to vewe the lãd and searche it out, and said vnto them, b Go, *and* search out the land. Then thei came to mount Ephraim to the house of Michah and lodged there.

3 When thei were in the house of Michah, thei knewe the c voyce of the yõg mã ỹ Leuite: & being turned in thether, thei said vnto him, Who broght thee hether? or what makest thou in this place? & what hast thou *to do* here?

4 And he answered them, Thus and thus dealeth Michah with me, and hathe hired me, and I am his Priest.

5 Againe thei said vnto him, Aske counsel now of God, ỹ we may knowe whether the way w̃ we go, shal be prosperous.

6 And the Priest said vnto them, d Go in peace: for ỹ Lord guideth your way w̃ ye go.

7 Then the fiue men departed and came to Laish, and sawe the people that were therein, which dwelt careles, after the maner of the Zidonians, quiet and sure, because no man " made any trouble in the land, or vsurped any dominion: also they were far from the Zidoniãs, and had no busines with *other* men.

8 ¶ So thei came againe vnto their brethren to Zorah and Eshtaol: and their brethren said vnto them, What haue ye *done*?

9 And thei answered, Arise, that we may go vp against them: for we haue sene the land, and surely it is very good, and e do ye sit stil? be not slouthful to go and enter to possesse the land.

10 (If ye wil go, ye shal come vnto a careles people, and the countrey *is* large) for God hathe giuen it into your hand. *It is* a place which doeth lacke nothing that is in the worlde.

11 ¶ Then there departed thence of the familie of the Danites, from Zorah and from Eshtaol, six hundreth men appointed with instruments of warre.

12 And thei went vp, & pitched in Kiriath-iearim in Iudah: wherefore they called that place, "Mahaneh-Dan vnto this day: & it is behinde Kiriath-iearim.

13 And thei went thence vnto mount Ephraim, and came to the house of Michah.

14 Thẽ answered the fiue men, that wẽt to spie out the countrey of Laish, and said vnto their brethren, f Knowe ye not, that there is in these houses an Ephod, & Teraphim, and a grauen and a molten image? Now therefore consider what ye haue to do.

15 And thei turned thetherwarde and came to the house of the yong man the Leuite, *euen* vnto the house of Michah, and saluted him peaceably.

16 And the six hundreth men appointed with their weapons of warre, w̃ were of the children of Dan, stode by the entring of the gate.

17 Then the fiue men that went to spie out the lãd, went in thether, *and* toke the g grauen image and the Ephod, and the Teraphim,

Chap. 8, 27.
c He wolde serue both he God & idoles.
Gen. 31, 19. Ose. 3. 4.
" *Ebr. Filled the had of one.*
d For where there is no magistrat fearing God, there can be no true religion, nor ordre.
e Which Bethlehem was in the tribe of Iudah.

f For in those daies ỹ seruice of God was corrupt in all estates, and the Leuites were not loked vnto.

g Not considering that he forsoke the true worshiping of God for to maintein his owne belly.

h Thus the idolaters persuade them selues of Gods fauour, when in deede he doeth them.

a Meaning no ordinarie Magistrat, to punishe vice according to Gods worde.

b For the portion w̃ Ioshua gaue them, was not sufficient for all their tribe.

c Thei knewe him by his speache that he was a stráger there.

d Thus God grãteth the idolaters sometime their requests to their destructiõ that delite in errors.

" *Ebr. made thẽ ashamed.*

e Lose ye this good occasion through your slouthfulnes?

" *Or, the tetts.*
of Dan.

f Because thei before had had good successe, thei wolde that their brethren shulde be encouraged by hearing the same tidings.

g So superstitiõ blinded them that thei thoght Gods power was in these idoles, & ỹ thei shulde haue good succes by them, though by violence & robbery they did take thẽ awaye.

Teraphim,

Teraphim, and the molten image: and the Priest stode in the entring of the gate with the six hundreth men, that were appointed with weapons of warre,

18 And the other went into Michahs house, & fet the grauen image, the Ephod, and the Teraphim, and the molte image. Then said the Priest vnto thē, What do ye?

19 And thei answered him, Holde thy peace: laye thine hand vpō thy mouth, and come with vs to be our father and Priest. Whether is it better that thou shuldest be a Priest vnto the house of one mā, or that thou shuldest be a Priest vnto a tribe and to a familie in Israel.

20 And the Priests heart was glad, and he toke the Ephod and the Teraphim, and the grauen image, and went among the [h] people.

h With the six hundreth men.

21 And they turned and departed, and put the children and the cattel, and the substance [i] before them.

i Suspecting them that did pursue them.

22 ¶ When thei were farre of from the house of Michah, the men that were in the houses nere to Michahs house, gathered together, and pursued after the children of Dan,

23 And cryed vnto the children of Dan: who turned their faces, and said vnto Michah, What ayleth thee, that thou makest an out crye?

k This declareth what opinion the idolaters haue of their idoles.

24 And he said, Ye haue taken away my [k] gods, which I made, and the Priest, and go your waies: & what haue I more? how then say ye vnto me, What aileth thee?

25 And the childrē of Dan said vnto him, Let not thy voyce be heard among vs, lest "angry fellowes runne vpon thee, & thou lose thy life with the liues of thine housholde.

" Ebr. Who haue their hearts bitter.

26 So the children of Dan went their waies: and when Michah sawe that they were to strong for him, he turned, & wēt backe vnto his house.

l Meaning, the idoles, as vers. 24.

27 And thei toke the [l] things which Michah had made, and the Priest which he had, and came vnto Laish, vnto a quiet people and without mistrust, and smote thē w the edge of the sworde, & burnt the citie with fire:

" Or, deliuer them.

28 And there was none to "helpe, because [m] Laish was farre from Zidon, and they had no busines with *other* men: also it was in the valley that lyeth by Bethrehob. After, they buylt the citie, & dwelt therein,

m Which after was called Cesarea philippi.

Iosh. 19, 47.

29 *And called the name of the citie Dā, after the name of Dan their father which was borne vnto Israel: howbeit the name of ỹ citie was Laish at the beginning.

n Thus in steade of giuing glorie to God, thei attributed the victorie to their idoles, & honored them therefore.

30 Then the childrē of Dan set them vp the [n] graue image: and Ionathan the sonne of Gershom, the sonne of Manasseh and his sonnes were the Priests in the tribe of the Danites vntil the day of the [o] captiuitie of the land.

o That is, til the Arke was taken, 1. Sam. 5, 1.

31 So they set them vp the grauen image, w Michah had made, all the while the house of God was in Shiloh.

CHAP. XIX.

2 A Leuites wife being an harlot forsoke her housband, and he toke her againe. 25 At Gibeah she was most vilenously abused to the death. 29 The Leuite curseth her in pieces, and sendeth her to the twelue tribes.

1 ALso in those daies, * when there was no King in Israel, a certaine Leuite dwelt on the side of mount Ephraim, and toke to wife a * concubine out of Beth-lehem Iudah,

*Chap. 17, 6, & 18, 1.

*Gen. 25, 6.

2 And his concubine played the whore "there, and went away from him vnto her fathers house to Bethlehem Iudah, and there continued the space of foure moneths.

" Ebr. besides him: to wit, with others.

3 And her housband arose and went after her, to speake "friendly vnto her, and to bring her againe: *he had* also his seruant with him, and a couple of asses: and she broght him vnto her fathers house, and when the yong womans father sawe him, he reioyced [p] of his comming.

" Ebr. to her heart.

p Or, at his meeting.

4 And his father in lawe, the yong womans father reteined him: and he abode with him thre daies: so they did eat & drinke, and lodged there.

5 ¶ And when the fourth day came, thei arose early in the morning, & "he prepared to departe then the yong womans father said vnto his sonne in lawe, Comforte thine heart with a morsel of bread, and then go your way.

" Ebr. arose vp.

6 So they sate downe, & did eat and drinke bothe of thē together. And the [q] yōg womans father said vnto the man, Be content, I pray thee, and tary all night, & let thine heart be mery.

q That is, his concubines father.

7 And when the man rose vp to departe, his father in lawe [r] was earnest: therefore he returned, and lodged there.

r Or, compelled him.

8 And he arose vp early the fifte day to departe, & the yong womās father said, [s] Comforte thine heart, I pray the: and they taryed vntil after midday, and they bothe did eat.

s Meaning, ỹ he shulde refresh him selfe with meate, as vers. 5.

9 Afterwarde when the man arose to departe with his concubine and his seruāt, his father in lawe, the yong womans father said vnto hī, Beholde now, the day "draweth towarde euen: I pray you, tary all night: beholde [t] the sunne goeth to rest: lodge here, that thine heart may be mery, & tomorowe get you early vpon your way, and go to thy [u] tent.

" Ebr is weake.

t Or, the day lodgeth.

u To wit, to ỹ towne or citie where he dwelt

10 But the man wolde not tary, but arose and departed, & came ouer against Iebus,

bus(which is Ierusalem)and his two asses laden, and his concubine *were* with him.

11 When thei were nere to Iebus,the day was sore spent,and the seruãt said vnto his master,Come,I pray thee, & let vs turne into this citie of the Iebusites, & lodge all night there.

12 And his master answered him, d We wil not turne into the citie of strangers that are not of the childrẽ of Israel,but we wil go forthe to Gibeah.

13 And he said vnto his seruant, Come, and let vs drawe nere to one of these places,that we may lodge in Gibeah or in Ramah.

14 So they wẽt forwarde vpon their way, and the sunne went downe vpon them nere to Gibeah,which is in Beniamin.

15 ¶ Then thei turned thether to go in and lodge in Gibeah:and whẽ he came, he sate him downe in a strete of ỹ citie: for there was no man that ||toke them into his house to lodging.

16 And beholde, there came an olde mã from his worke out of the field at euẽ, and the man was of mount Ephraim, but dwelt in Gibeah : and the men of the place were the children of e Iemini.

17 And when he had lift vp his eyes, he sawe a ||wayfaring man in the stretes of the citie : then this olde man said, Whether goest thou,and whence camest thou?

18 And he answered him, We came from Beth-lehem-Iudah,vnto ỹ side of moũt Ephraim:from thence am I : and I went to Beth-lehem Iudah,and go *now* to the f house of the Lord : and no man receiueth me to house,

19 Although we haue straw e and prouandre for our asses,and also bread and wine for me and thine handmayd, and for the boy that is with thy seruant : we lacke nothing.

20 And the olde mã said, ||Peace be with thee : as for all that thou lackest, *shalt thou finde* with me;onely abide not in the strete all night.

21 ¶ So he broght him into his house,and gaue fodder vnto the asses : & thei washed their fete,& did eat and drinke.

22 And as they were making their hearts mery,beholde,the mẽ of the citie," wicked men beset ỹ house roũd about,and smote at the dore,and spake to this olde man the master of the house, saying, Bring forthe ỹ man that came into thine house that we may knowe him.

23 And*this man the master of the house, went out vnto them, and said vnto them, Naye my brethren,do not so wickedly,I pray you:seing that this man is come into mine house,do not this vilanie.

24 Beholde,*here is* my daughter,a virgine,and his concubine : them wil I bring out now,h and humble thẽ, and do with them what semeth you good :but to this man do not this vilenie.

25 But the mẽ wolde not hearkẽ to him: therefore the man toke his concubine, and broght her out vnto them;and they knewe her and abused her all the night vnto the morning: & when the day began to spring,they let her go.

26 So the woman came in the dawning of the day, & i fel downe at the dore of the mans house where her lord was, til the light day.

27 And her || lord arose in the morning, & opened the dores of the house, and went out to go his way, and beholde, ỹ woman his concubine *was* || dead at the dore of the house,and her hands *lay* vpon the threshold.

28 And he said vnto her, Vp,and let vs go:but she answered not. Then he toke her vp vpon the asse, and the man rose vp,and went vnto his k place.

29 And when he was come to his house, he toke a knife,and laid hãd on his cõcubine, and deuided her in pieces with her bones into twelue partes,and sent her through all quarters of Israel.

30 And all that sawe it,said, There was no l suche thing done or sene since the time that the children of Israel came vp from the land of Egypt vnto this day: considre the matter, consult and giue sentence.

CHAP. XX.

1 The Israelites assemble in Mizpeh, to whome the Leuite declareth his wrong. 13 They sent for them that did the vilenie. 25 The Israelites are twise ouercome, 46 And at length get the victorie.

1 THen*all the children of Israel wẽt out and the Congregacion was gathered together as a one man, frõ Dan to Beer-sheba,with the land of Gilead, vnto the b Lord in Mizpeh.

2 And ỹ || chief of all ỹ people *and* all ỹ tribes of Israel assembled in ỹ Congregacion of the people of God foure hundreth thousand fotemẽ ỹ c drewe sword.

3 (Now the children of Beniamin heard that the childrẽ of Israel were gone vp to Mizpeh) Then the children of Israel d said,How is this wickednes committed?

4 And ỹ same Leuite, the womans husband that was slaine,answered and said, I came vnto Gibeah that is in Beniamin with my concubine to lodge,

5 And the ||men of Gibeah arose against me,and beset ỹ house round about vpon me by night,thinking to haue slaine me and

g Or,went downe.

d Though in these daies there were most horrible corruptions,yet very necessitie colde not compel them to haue to do with them that professed not ỹ true God.

h Or,gathered them.

e That is, of ỹ tribe of Beniamin.

i Or,a man walking.

f To Shiloh or Mizpeh,where the Arke was.

k Or,be of good comfort.

" *Ebr men of Belial:that is, giuẽ to all wickednes.*

g To the intent they might breake it.

Gen.19,8.

h That is,abuse them.

i She fell dõwne dead, as vers.27.

k Or,husbãd.

l Or,fallen.

k Meaning,home vnto mount Ephraim.

l For this was like the sin of Sodom, for the which God rained downe fire & brimstone frõ heauen.

a Ebr.corners.

a That is, all with one consent.

b To aske counsel.

" *Ebr.corners.*

c Meaning mẽ able to handle their weapon.

d To ỹ Leuite.

l Or,chief,or lords.

and haue forced my concubine that she is dead.

6 Then I toke my concubine, and cut her in pieces, and sent [c] her through out all the countrey of the inheritance of Israel: for they haue committed abomination and vilenie in Israel.

7 Beholde, ye are all children of Israel: giue your aduise, and counsel herein.

8 The all ý people arose as one man, saying, There shal not a ma of vs go to his tent, ne ther anie turne into his [f] house.

9 But now this is ý thing ŵ we wil do to Gibeah: *we wil go vp* by lot against it,

10 And we wil take ten men of ý hundreth throughout all ý tribes of Israel, and an hundreth of the thousand, and a thousand of ten thousand to bring [g] vitaile for the people that they may do (when they come to Gibeah of Beniamin) according to all the vilenie, that it hathe done in Israel.

11 ¶ So all the men of Israel were gathered against the citie, knit together, as one man.

12 And the tribes of Israel sent men through all the [h] tribe of Beniamin, saying, What wickednes is this that is committed among you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that we may put them to death, and put away euil from Israel: but the childrē of Beniamin [i] wolde not obey ý voyce of their brethren the children of Israel.

14 But the children of Beniamin gathered them selues together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Beniamin were nombred at that time out of the cities six and twentie thousand men that drewe sworde, beside the inhabitāts of Gibeah, which were nombred seuen hundreth chosen men.

16 Of all this people *were* seuen hūdreth chosen men, being *left handed: all these colde sling stones at an heere breadth, and not faile.

17 ¶ Also the men of Israel, beside Beniamin, were nombred foure hundreth thousand men that drewe sworde, euen all men of warre.

18 And ý childrē of Israel arose, & went vp [k] to ý house of God, & asked of God, saying, Which of vs shal go vp first to fight against the children of Beniamin? And the Lord said, Iudah *shalbe* first.

19 Then the children of Israel arose vp early and camped against Gibeah.

20 And ý men of Israel went out to battel against Beniamin, and the men of Israel put them selues in array to fight against them beside Gibeah.

21 And ý childrē of Beniamin came out of Gibeah, & slewe downe to ý grounde of the Israelites that day two and twentie thousand men.

22 And the people, ý men of Israel plucked vp their hearts, and set their battel again in array in the place where they put them in array the first day.

23 (For the children of Israel had gone vp and wept before the Lord vnto the euening, and had asked of the Lord, saying, Shal I go againe to battel against ý children of Beniamin my brethren? & the Lord said, Go vp against them)

24 ¶ Then the children of Israel came nere against the children of Beniamin the seconde day.

25 Also the seconde day Beniamin came forthe to mete them out of Gibeah, & slewe downe to ý groūde of ý childrē of Israel againe eightene thousand men: *" Ebr. all they drawing the sworde.* all they colde handle the sworde.

26 Then all the childrē of Israel went vp & all ý people came also vnto the house of God, & wept and sate there before the Lord & fasted that day vnto the euening, and offred burnt offrings & peace offrings before the Lord.

27 And the children of Israel asked the Lord (for [m] there *was* the Arke of ý couenant of God in those dayes,

28 And Phinehas ý sonne of Eleazar, the sonne of Aaron [n] stode before it at that time) saying, Shal I yet go anie more to battel against the childrē of Beniamin my brethren, or shal I cease? And the Lord said, Go vp: for tomorowe I wil deliuer them into your hand.

29 And Israel set men to lye in wait roūd about Gibeah.

30 And the childrē of Israel went vp against the children of Beniamin ý third day, and put thē selues in array against Gibeah, as at other times.

31 Then the children of Beniamin coming out against the people, were [o] drawen from the citie: and they began to smite of the people and kil as at other times, *euen* by ý wayes in the field (whereof one goeth vp to the house of God, & the other to Gibeah) vpon a thirtie men of Israel.

32 (For the children of Beniamin said, They are fallen before vs, as at ý first. But the children of Israel said, Let vs flee & pulcke them away from the citie vnto the hie [p] wayes)

33 And all the men of Israel rose vp out of their place, & put them selues in array at Baal-tamar: and the men that lay in waite of the Israelites came forthe of their place, *euen* out of the medowes of Gibeah,

34 And they came ouer against Gibeah, ten thousand chosen men of all Israel, & the battel was sore: for they knewe not that the [q] euil was nere them.

35 ¶ And

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c That is, her pieces, to euerie tribe a piece, Chap. 19, 9.

f Before we haue reuenged this wickednes.

g These onely shulde haue the charge to prouide for vitaile for the rest.

h That is, euerie familie of the tribe.

i Because they wolde not suffre the wicked to be punished, they declared them selues to maintaine them in their euil, & therefore were all iustely punished.

Chap. 3, 15.

k That is, to ý Arke, which was in Shiloh: some thinke, in Mizpeh, as vers. 3.

l This God permitted, because the Israelites partely trusted to much in their strength, and partely God wolde by this meanes punish their sinnes.

m To wit, in Shiloh.

n Or, serued in the priests office at those dayes: for ý Iewes write, that he liued thre hundreth yeres.

o By the policie of the children of Israel.

p Meaning, crosse wayes or paths to diuers places.

q They knewe not, that Gods iudgement was at hand to destroy them.

35 ¶ And the Lord ſmote Beniamin before Iſrael, and the children of Iſrael deſtroyed of the Beniamites the ſame day fiue and twentie thouſand and an hundreth men: all they colde handle the ſworde.

36 So the children of Beniamin ſawe ẏ they were ſtriken downe: for the men of Iſrael[r] gaue place to the Beniamites, becauſe they truſted to the men that lay in wait, which they had laid beſide Gibeah.

37 And they that lay in waite haſted, & brake forthe towarde Gibeah, & the embuſhment[q] drewe them ſelues along, and ſmote all the citie with the edge of the ſworde.

38 Alſo the men of Iſrael had appointed a certeine time with the embuſhments, that they ſhulde make a great flame, & ſmoke riſe vp out of the citie.

39 And when the men of Iſrael retired in the battel, Beniamin began to[ſ] ſmite & kil of the men of Iſrael about thirtie perſones: for they ſaid, Surely they are ſtriken downe before vs, as in the firſt battel.

40 But when the flame began to ariſe out of the citie, *as* a piller of ſmoke, ẏ Beniamites loked backe, and beholde, the flame of the citie began to aſcende vp to heauen.

41 Then the men of Iſrael turned[t] againe, & the men of Beniamin were aſtonied: for they ſaw that euil was nere vnto them.

42 Therefore they fled before the men of Iſrael vnto the way of the wildernes, but the battel ouertoke thē: alſo they which *came out* of the cities, ſlewe thē [v] among them.

43 *Thus* they compaſſed the Beniamites about, & chaſed them [w] at eaſe, and ouerran them, euen ouer againſt Gibeah on the Eaſtſide.

44 And there were ſlaine of Beniamin eightene thouſand men, which were all men of warre.

45 And they turned and fled to the wildernes vnto the rocke of Rimmon: & the *Iſraelites* [x] glained of them by the way fiue thouſand men, & purſued after them vnto Gidom, and ſlewe two thouſand men of them,

46 So that all that were ſlaine that day of Beniamin, were [y] fiue and twentie thouſand men that drewe ſworde, which were all men of warre:

47 But ſix hundreth men turned & fled to the wildernes, vnto the rocke of Rimmon and abode in the rocke of Rimmon foure moneths.

48 Then the men of Iſrael returned vnto the children of Beniamin, and ſmote them ẇ the edge of the ſworde from the men of the citie vnto the beaſts, & all that came to hand: alſo they ſet on fire all the[z] cities that they colde come by.

[r] Retired to drawe them after.

[q] *Or, made a long ſounde ẇ a trumpet.*

[ſ] For they were waxen hardy by ẏ two fomer victories.

[t] And withſtode their enemies.

[v] For they were compaſſed in on euerie ſide.

[w] *Or, droue thē frō their reſte.*

[x] They ſlewe them by one & one, as they were ſcatered abroad.

[y] Beſides eleuen hundreth ẏ had bene ſlaine in ẏ former battelles.

[z] If they belanged to the Beniamites.

CHAP. XXI.

1 The Iſraelites ſweare that they wil not mary their daughters to the Beniamites. 10 They ſlay them of Iabeſh Gilead, and giue their virgines to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

1 MOreouer the men of Iſrael [a] ſware in Mizpeh, ſaying, None of vs ſhal giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the houſe of God and abode there til euen before God, and lift vp their voices, and wept with great lamentacion,

3 And ſaid, O Lord God of Iſrael, why is this come to paſſe in Iſrael, that this day one tribe of Iſrael ſhulde want?

4 ¶ And on the morowe the people roſe vp and made there an [b] altar, and offred burnt offrings and peace offrings.

5 Then the children of Iſrael ſaid, Who is he among all the tribes of Iſrael, ẏ came not vp with the Congregacion vnto the Lord? for they had made a great othe concerning him that came not vp to the Lord to Mizpeh, ſaying, Let him dye the death.

6 And the children of Iſrael [c] were ſorie for Beniamin their brother, and ſaid, There is one tribe cut of from Iſrael this day.

7 How ſhal we do for wiues to them that remaine, ſeing we haue ſworne by the Lord, that we wil not giue them of our daughters to wiues?

8 Alſo they ſaid, Is there anie of the tribes of Iſrael that [d] came not vp to Mizpeh to the Lord? and beholde, there came none of Iabeſh Gilead vnto the hoſte *and* to the Congregacion.

9 For when the people were vewed, beholde, none of the inhabitants of Iabeſh Gilead were there.

10 Therefore the Congregacion ſent thether twelue thouſand men of the "moſte valiant, and commanded them, ſaying, Go, and ſmite the inhabitants of Iabeſh Gilead with the edge of the ſworde, bothe women and children.

11 * And this is it that ye ſhal do: ye ſhal vtterly deſtroy all the males and all ẏ women that haue lien by men.

12 And they founde among the inhabi-

[a] This othe came of raſhenes and not of iudgement: for after they brake it, in ſhewing ſecretly ẏ meanes to mary ẇ certeine of their daughters.

[b] According to their cuſtome, when they wolde conſult with the Lord.

[c] Or, repented ẏ they had deſtroied their brethren, as appeareth verſ. 15

[d] Condemning them to be fautors of vice ẇ wolde not put their hand to puniſh it.

" *Ebr. childrē of ſtrength.*

* *Nom. 31, 17*

tants of Iabesh Gilead foure hundreth maides, virgins that had knowen no man by lying with anie male: and they broght them vnto the hoste to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole Congregacion [e] sent and spake with the children of Beniamin that were in the rocke of Rimmon, and called [f] peaceably vnto them:

14 And Beniamin came againe at that time, and they gaue them wiues which they had saued aliue of the women of Iabesh Gilead: but they had not [f] so y nough for them.

15 And the people were sory for Beniamin, because [g] Lord had made a breache in the tribes of Israel.

16 Therefore the Elders of the Congregacion said, How shal we do for wiues to the remnant? for the women of Beniamin are destroyed.

17 And they said, *There must be* an [g] inheritance for them that be escaped of Beniamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not giue them wiues of our daughters: for the children of Israel had sworne, saying, Cursed be he, that giueth a wife to Beniamin.

19 Therefore they said, Beholde, there is a feast of the Lord euerie yere in Shiloh *in a place*, which is on [h] North-side of Beth-el, and on the East side of the way that goeth vp from Bethel to Shechem, and on the South of Lebonah.

20 Therefore thei commanded the children of Beniamin, saying, Go, and lye in waite in the vineyardes.

21 And when ye se that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyardes, & catche you euery man a wife of the daughters of Shiloh, and go into the land of Beniamin.

22 And [i] when their fathers or their brethren come vnto vs to complaine, we wil say vnto them, Haue pitie on them for our sakes, because we reserued not to eche man his wife in the warre, and becausе ye haue not giuen vnto them hetherto, ye haue sinned.

23 And the children of Beniamin did so, and toke wiues of them that danced according to their [k] nomber: which they toke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his familie, and went out from thence euerie man to his inheritance.

25 * In those dayes there was no King in Israel, *but* euerie man did that [l] was good in his eyes. *Chap. 17, 6 & 18, 1. & 19, 1*

[e] To wit, about four monethes after y discomfiture, Cha. 20. 47

[f] *Or, frendly.*

[f] For there lacked two hundreth.

[g] Beniamin must be reserued to haue y twelfe portion in y inheritace of Iaakob.

[h] He describeth y place where y maides vsed yerely to dance, as y maner the was & to syng psalmes & songs of Gods workes emongest them.

[i] Thogh they thoght hereby to persuade me y they kept their othe, yet before God it was broken.

[k] Meaning two hundreth.

THE BOKE OF RVTH.

THE ARGVMENT.

THis boke is intitled after the name of Ruth: which is the principal persone spoken of in this treatise. Wherein also figuratiuely is set forthe the state of the Church which is subiecte to manifolde afflictions, and yet at lenght God giueth good and ioyful yssue: teaching vs to abide with pacience til God deliuer vs out of troubles. Herein also is described howe Iesus Christ, who according to the flesh ogut to come of Dauid, proceded of Ruth, of whome the Lord Iesus did vouchesaue to come, notwithstanding she was a Moabite of base condicion, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles shulde be sanctified by him and ioyned with his people, and that there shulde be but one shepefolde, and one shepherde. And it semeth that this historie appertaineth to the time of the Iudges.

CHAP. I.

CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab, 3 He and his sonnes dye. 19 Naomi and Ruth come to Beth-lehem.

1 NOw in the time that the iudges "ruled, there was a dearth in the [a]land, and a man of Beth lehem[b] Iudah went for to soiourne in the countrei of Moab, he, and his wife, and his two sonnes.

2 And the name of the man *was* Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi dyed, and she remained with her two sonnes,

4 Which toke them wiues of the[c] Moabites: the ones name *was* Orpah, & the name of the other Ruth: & they dwelled there about ten yeres.

5 And Mahlon and Chilion dyed also bothe twaine: so the woman was left *destitute* of her two sonnes, & of her husband.

6 ¶ Then she arose with her daughters in lawe, and returned from the countrey of Moab: for she had heard say in the countrei of Moab, that the Lord had [d] visited his people, and giuen them bread.

7 Wherefore she departed out of the place where she was, and her two daughters in lawe with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi said vnto her two daughters in lawe, Go, returne eche of you vnto her owne mothers house: the Lord shewe fauour vnto you, as ye haue done with the dead, & with me.

9 The Lord grante you, that you may finde[e] rest, either of you in the house of her husband. And when she kissed them, they lift vp their voyce & wept.

10 And they said vnto her, Surely we wil returne with thee vnto thy people.

11 But Naomi said, Turne againe, my daughters: for what cause wil you go with me? are there anie mo sonnes in my wombe, that they may be your husbands?

12 Turne againe my daughters: go your way: for I am to olde to haue an husband. if I shulde saie, I haue hope, & if I had an husband this night: yea, if I had borne sonnes,

13 Wolde ye tary for them, til they were of age? wolde ye be differred for the from taking of husbands? nay my daughters: for it grieueth me [f] muche for your sakes that the hand of the Lord is gone out against me.

14 Then they lift vp their voyce, and wept againe, & Orpah [g] kissed her mother in lawe, but Ruth abode stil with her

15 And *Naomi* said, Beholde, thy sister in lawe is gone backe vnto her people and vnto her gods: [h] returne thou after thy sister in law.

16 And Ruth answered, Intreat me not to leaue thee, nor to departe from thee: for whither thou goest, I wil go: & where thou dwellest, I wil dwell: thy people *shalbe* my people, and thy God my God.

17 Where thou dyest, wil I dye, and there wil I be buryed. The Lord do so to me and more also, if *ought* but death departe thee and me.

18 ¶ When she sawe that she was stedfastly minded to go with her, she left speaking vnto her.

19 So they went bothe vntil they came to Beth-lehem: and whe they were come to Beth-lehem, it was [h] noised of them through all the citie, & thei said, Is not this Naomi?

20 And she answered them, Call me not "Naomi, *but* call me [e] Mara: for the Almightie hathe giuen me muche bitternes.

21 I went out ful, & the Lord hathe caused me no returne empty: wh call ye me Naomi, seing the Lord hath humbled me, & the Almightie hathe brought me vnto aduersitie.

22 So Naomi returned and Ruth the Moabitesse her daughter in law with her, when she came out of the countrei of Moab: and they came to Beth-lehem in the beginning of [i] barly harnest.

CHAP. II.

1 Ruth gathereth corne in the fieldes of Boaz. 15 The gentlenes of Boaz toward her.

1 THen Naomies husbād had a kinsman, one of great [a] power, of the familie of Elimelech, & his name *was* Boaz.

2 And Ruth the Moabitesse said vnto Naomi, I pray thee, let me go to the field, and [b] gather eares of corne after him in whose sight I find fauour. And she said vnto her, Go my daughter.

3 ¶ And she went, & came & gleaned in the field after the reapers, and it came to passe, that she met with the porcion of

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"Ebr. iudged.

a In the land of Canaan.
b In the tribe of Iudah, which was also called Bethlehē Ephrathah, because there was another citie so called in the tribe of Zebulun.

c By this wonderful prouidēce of God Ruth became one of Gods household, of whome Christ came.

d By sending them plentie againe.

e Hereby it appeareth that Naomi by dwelling among idolaters was waxen colde in the true zeale of God, which rather hathe respect to the ease of the body then to the comfort of the soule

"Or, more then you.

f When she toke leaue & departed

g No persuasiōs can preuaile to turne them backe frō God whome he hathe chosen to be his.

h Whereby appeareth that she was of a great familie & of good reputation.

"Or, beautiful.
"Or, bitter.

i Which was in the moneth Nisan, that cōteineth part of March & parte of April.

a Bothe for vertue, autoritie & riches.

b This her humilitie declareth her great affection toward her mother in lawe, for as muche as she spareth no painful diligence to get bothe their livings.

the field of Boaz, who was of the familie of Elimelech.
4 And beholde, Boaz came from Bethlehem, and said vnto the reapers, The Lord *be* with you: & thei answered him, The Lord blesse thee.
5 Then said Boaz vnto his seruant that was appointed ouer the reapers, Whose mayd is this?
6 And the seruant that was appointed ouer the reapers, answered, and said, It is the Moabitish mayd, that came with Naomi out of the countrey of Moab:
7 And she said vnto vs, I pray you, let me gleane and gather after the reapers [a] among the sheaues: so she came, and hathe continued from that time in the morning vnto now, saue that she taried a litle in the house.
8 ¶ Then said Boaz vnto Ruth, Hearest thou, my daughter? go to none other field to gather, nether go from hence: but abide here by my maidens.
9 [c] Let thine eyes be on the field that they do reape, and go thou after the *maidens*. Haue I not charged the seruants that they touche thee not? Moreouer when thou art a thirst, go vnto the vessels and drinke of that which ỳ seruants haue drawen.
10 Then she fel on her face, and bowed her selfe to the ground, and said vnto him, How haue I found fauour in thine eyes, that thou shuldest knowe me, seing I am [d] a stranger?
11 And Boaz answered, and said vnto her, All is tolde and shewed me that thou hast done vnto thy mother in law, since the death of thine husband, and how thou hast left thy father and thy mother, & the land where thou wast borne, and art come vnto a people which thou knewest not in time past.
12 The Lord recompence thy worke & a ful reward be giuen thee of ỳ Lord God of Israel, vnder whose [e] wings thou art come to trust.
13 Then she said, Let me finde fauour in thy sight, my lord: for thou hast comforted me, & spoken comfortably vnto thy maid, though I be not like to one of thy maids.
14 And Boaz said vnto her, At the meale time come thou hither, and eat of the bread, and dip thy morsel in the vinegre. And she sate beside ỳ reapers, and he reached her parched corne: and she did eat, and was suffised, and [f] left thereof.
15 ¶ And when she arose to gleane, Boaz commanded his seruants, saying, Let her gather among the sheaues, and do not rebuke her.
16 Also let fall *some* of the sheaues for her, and let it lie, that she may gather it vp, and rebuke her not.
17 So she gleaned in the field vntil euening, and she threshed that she had gathered, and it was about an * Ephah of barly.
18 ¶ And she toke it vp, and went into the citie, and her mother in lawe sawe what she had gathered: also she [g] toke forthe, and gaue to her that which she had reserued, when she was suffised.
19 Then her mother in lawe said vnto her, Where hast thou gleaned to day? and where wroghtest thou? blessed be he that knewe thee. And she shewed her mother in lawe, with whome she had wroght, and said, The mans name with whome I wroght to day, is Boaz.
20 And Naomi said vnto her daughter in lawe, Blessed be he of the Lord: for he ceaseth not to do good to the liuing and to the [h] dead. Againe Naomi said vnto her, The man is nere vnto vs, & of our affinitie.
21 And Ruth the Moabitesse said, He said also certainly vnto me, Thou shalt be with my seruants, vntil they haue ended all mine haruest.
22 And Naomi answered vnto Ruth her daughter in lawe, It is best, my daughter, that thou go out with his maids, that thei [i] mete thee not in another field.
23 Then she kept her by the maids of Boaz, to gather vnto the end of barly haruest, & of wheat haruest, and [k] dwelt with her mother in lawe.

*Or, certeine handfuls.

c That is, Take hede in what field they do reape.

d Euen of the Moabites ware enemies to Gods people.

e Signifiing ỳ she shal neuer want anie thing if she put her truste in God & liue vnder his protection.

f Which she broght home to her mother in lawe.

Exod. 16, 36

g To wit, of her bagg, as it is in ỳ Chalde texte.

h To my husband & children when they were aliue, & now to vs.

i Or, fall vpon thee.

k Or, returned to her mother in lawe.

CHAP. III.

1 Naomi giueth Ruth counsel. 8 She sleepeth at Boaz fete. 12 He acknowledgeth him selfe to be her kinsman.

1 AFterward Naomi her mother in law said vnto her, My daughter, shal not I seke [a] rest for thee, that thou maiest prosper?
2 Now also is not Boaz our kinsman, with whose maids thou wast? beholde, he winoweth barly to night in the [l] floore.
3 Wash thy selfe therefore, and anoint thee, & put thy raiment vpon thee, and get thee downe to the floore: let not ỳ [b] man knowe of thee, vntil he haue left eating and drinking.
4 And when he shal slepe, marke the place where he lay eth him do wne, and go, and vncouer the place of his fete, and lay thee downe, & he shal tel thee what thou shalt do.
5 And she answered her, All that thou bidest me, I wil do.
6 ¶ So she went downe vnto the floore, & did according to all ỳ her mother in

a Meaning, that she wolde prouide her of an husband, with whome she might liue quietly.

l Or, in ỳ barne

b Boaz, nor yet anie other.

in lawe bade her.

7 And when Boaz had eaten, and dronken, and[c] cheared his heart, he went to lie downe at the end of the heape of corne, and she came softely, and vncouered the place of his fete, and lay downe.

8 And at midnight the man was afraied [a] and caught holde: and lo, a woman lay at is fete.

9 Then he said, Who art thou? And she answered, I am Ruth thine handmaide: spread therefore the wing of thy garment ouer thine handmaid: for thou art the kinsman.

10 Then said he, Blessed be thou of the Lord, my daughter: thou hast [d] shewed more goodnes in the latter end, then at the beginning, in as muche as thou followedst not yong men, were they poore or riche.

11 And now, my daughter, feare not: I wil do to thee all ẏ ẏ requirest: for all the citie of my people doeth knowe, that thou art a vertuous woman.

12 And now, it is true that I am the kinsman, howbeit there is a kinseman neater then I.

13 Tary to night, and when morning is come, if he[e] wil do the duetie of a kinseman vnto thee, wel, let him do the kinsmans duetie: but if he wil not do the parte, then wil I do the duetie of a kinsman, as the Lord liueth: slepe vntil the morning.

14 ¶ And she lay at is fete vntil the morning: and she arose before one colde knowe another: for he said, Let no man knowe that a woman came in to the floore.

15 Also he said bring the [f] shete that thou hast vpon thee, and holde it. And when she helde it, he measured six *measures* of barly, and laied them on her, and went into the citie.

16 And when she came to her mother in law, she said, [f] Who art thou, my daughter? And she tolde her all that the man had done to her,

17 And said, These six *measures* of barly gaue he me: for he said to me, Thou shalt not come empty vnto thy mother in lawe.

18 Then said she, My daughter, sit stil, vntil thou knowe how the thing wil fall: for the man wil not be in rest, vntil he hathe finished the matter this same day.

CHAP. IIII.

1 Boaz speaketh to Ruths next kinsman touching her mariage 7 The ancient custome in Israel. 10 Boaz marieth Ruth, of whome he begetteth Obed. 18 The generacion of Tharez.

1 THen went Boaz vp to the [a] gate, & sate there, and beholde the kinseman of whome Boaz had spoken, came by: and he said, [b] Ho, suche one, come, sit downe here. And he turned, and sate downe.

2 Then he toke ten men of the Elders of the citie, and said, Sit ye downe here. And they sate downe.

3 And he said vnto the kinsman, Naomi, that is come againe out of the countrei of Moab, wil sel a parcel of land, which was our brother Elimelechs.

4 And I thoght to aduertise thee, saying, Bye it before the assistans, and before ẏ Elders of my people. If thou wilt redeme it, redeme it: but if thou wilt not redeme it, tel me: for I knowe that there is none[c] besides thee to redeme it, & I am after thee. Then he answered, I wil redeme it.

5 Then said Boaz, What day thou byest the field of the hand of Noami, thou must also bye it of Ruth the Moabitesse the wife of the dead, to stirre vp the name of the deade, vpon his [d] inheritance.

6 And the kinsman answered, I can not redeme it, lest I destroy mine owne inheritance: redeme my right to thee, for I can not redeme it.

7 Now this was the maner before time in Israel, concerning redeming & chāging, for to stablish all things: a mā did plucke of his shooe & gaue it his neighbour, & this was a sure[e] witnes in Israel.

8 Therefore ẏ kinsma said to Boaz, Bye it for thee: and he drue of his shooe.

9 And Boaz said vnto the Elders and vnto all the people, Ye are witnesses this day, that I haue boght all that was Elimelechs, and all that was Chilions and Mahlons, of the hand of Naomi.

10 And moreouer, Ruth the Moabitesse the wife of Mahlon, haue I boght to be my wife, to stirre vp the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethrē, and from the gate of his [f] place: ye are witnesses this day.

11 And all the people that were in the gate, & the Elders said, We are witnesses: the Lord make the wife ẏ cometh into thine house, like Rahel and like Leah, which twaine did buyld the house of Israel: and that thou mayest do worthely in [g] Ephrathah, & be famous in Beth-lehem,

12 And that thine house be like the house of Pharez (*whome Thamar bare vnto Iudah) of the sede which the Lord shal giue thee of this yong woman.

13 ¶ So Boaz toke Ruth, and she was his wife: and when he went in vnto her, the

c That it, had refreshed him selfe among his seruants.

a Or, turned him selfe from one side to another.

d Thou shewest thy selfe from time to time more vertuous.

e If he wil take thee to be his wife by ẏ title of affinitie, according to Gods law, Deu. 25, 5

f Or, mantel.

f perceiuing by her coming home, ẏ he had not taken her to his wife, she was astonied.

a which was ẏ place of iudgement.

b The Hebrewes here vse two wordes whaue no propre signification, but serue to note a certeine persone: as we say, ho, syrray, or ho, suche one.

c Or, inhabitants.

c For thou art ẏ next of ẏ kinne.

d That his inheritance might beare his name that is dead.

e That he had resigned his right Deu. 25, 9

f Or of the citie where he remained.

g Ephrathah & Bethlehem are bothe one.

Gen. 38, 29

Lord gaue, that she conceiued, and bare a sonne.

14 And the women said vnto Noami, Blessed *be* the Lord, which hathe not left thee this day without a kinsman, and [h] his name shalbe continued in Israel.

15 And this shal bring thy life againe, & cherish thine olde age: for thy daughter in lawe which loueth thee, hathe borne vnto him, and she is better to thee then[i] seuen sonnes.

16 And Naomi toke the childe, and layed it in her lap, & became nource vnto it.

17 And *the women* her neighbours gaue it a name, saying, There is a childe borne to Naomi, and called the name thereof Obed: the same was the father of Ishai, the father of Dauid.

18 ¶ These now are the generacions of [k] Pharez: Pharez begate Hezron,

19 And Hezron begate Ram, and Ram begate Amminadab,

20 And Amminadab begate Nashon, & Nashon begate Salmah,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Ishai, and Ishai begate Dauid.

h He shall leaue a continual posteritie.

i Meaning, many sonnes.

1. Chro. 2, 4 mat. 1, 3

k This genealogie is brought in to proue that Dauid by succession came of the house of Iudah.

THE FIRST BOKE OF Samuel.

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THE ARGVMENT.

According as God had ordeined Deut. 17, 14. that when the Israelites shulde be in the land of Canaan, he wolde appoint thē a King: so here in this first boke of Samuel is declared the state of this people vnder their first King Saul, who not content with that ordre, which God had for a time appointed for the gouernement for his Church, demanded a King, to the intent thei might be as other nacions & in a greater assurance as thei thoght: not because thei might the better thereby serue God, as being vnder the safegarde of him, which did represent Iesus Christ the true deliuerer: therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the persone of a King is not sufficient to defend them, except God by his power preserue and kepe them. And therefore he punisheth the ingratitude of his people, & sendeth them continual warres bothe at home and abroad. And because Saul, whome of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie towarde him, but rather disobeied the worde of God, and was not zealous of his glorie, he was by the voyce of God put downe from his state, & Dauid the true figure of Messiah placed in his steade, whose pacience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers are left to the Church & to euery member of the same, as a paterne and example to beholde their state and vocacion.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wiues. 5 Hannah was baren & prayed to the Lord. 15 Her answer to Eli. 20 Samuel is borne. 24 She doeth dedicate him to the Lord.

1 THere was a man of one of the two[a] Ramathaim Zophim, of mount Ephraim, whose name was Elkanah the sonne of Ieroham, ý sonne of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephrathite:

2 And he had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 *And this man went vp out of his citie euery yere, to worship & to sacrifice vnto the Lord of hostes in [b] Shiloh, where were the two sonnes of Eli, Hophni, and Phinehas Priests of the Lord.

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters porcions,

5 But vnto Hannah he gaue a worthy [c] porcion: for he loued Hannah, & the Lord had made her baren.

6 ¶ And her aduersarie vexed her sore, forasmuche as she vpbraided her, because the Lord had made her baren.

7 (And so did he yere by yere) & as oft as she went vp to the house of ý Lord, thus she vexed her, that she wept and did not eat.

8 Then said Elkanah her husband to her, Hannah, why wepest thou? & why eatest

a There were two Kamarls, so ý in this citie in mount Ephraim were Zophim: ý is, ý learned mē & prophets.

Deut. 16, 16

b For the Arke was there at ý time.

c Some read, a porcion with an heauy cheer.

eatest thou not? and why is thine heart troubled? am not I better to thee then ten sonnes?

9 So Hannah rose vp after that they had eaten and dronke in Shiloh (and Eli the Priest sate vpon a stole by one of the postes of the [c] Temple of the Lord)

10 And she was troubled in her minde, and praied vnto the Lord, and wept sore:

11 Also she vowed a vowe, and said, O Lord of hostes, if thou wilt loke on the trouble of thine handmayd, & remember me, & not forget thine handmayd, but giue vnto thine handmayd a manchilde, then I wil giue him vnto the Lord all the daies of his life, * and there shal no raser come vpon his head.

12 And as she continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lippes did moue onely, but her voyce was not heard: therefore Eli thoght she had bene dronken.

14 And Eli said vnto her, How long wilt thou be dronken? Put away [a] thy dronkennes from thee.

15 Then Hannah answered & said, Nay my lord, *but* I am a woman [b] troubled in spirit: I haue dronke nether wine nor strog drinke, but haue *powred out my soule before the Lord.

16 Count not thine handmaid [a] for a wicked woman: for of the abundance of my complaint and my grief haue I spoken hitherto.

17 Then Eli answered, and said, Go in peace, and the God of Israel grant thy peticion that thou hast asked of him.

18 She said againe, Let thine handmayd finde [f] grace in thy sight: so the woman went her way, and did eat, and loked no more sad.

19 ¶ Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knewe Hannah his wife, and the Lord [g] remembred her.

20 For in processe of time Hannah conceiued, and bare a sonne, and she called his name Samuel, Because, *said she*, I haue asked him of the Lord.

21 ¶ So the man [h] Elkanah, and all his house went vp to offer vnto the Lord the yerelie sacrifice, and his vowe.

22 But Hannah went not vp, for she said vnto her housband, *I wil tary* vntil ỹ childe be wained, then I wil bring him that he may appeare before the Lord, and there abide for euer.

23 And Elkanah her housband said vnto her, Do what semeth thee best: tary vntil thou hast wained him: onely the Lord accomplish his [i] worde. So the woman abode, and gaue her sonne sucke vntil she wained him.

24 ¶ And when she had wained him, she toke him with her with thre bullocks and an *Ephah of floure and a bottle of wine, and broght him vnto the house of the Lord in Shiloh, and the childe was [a] yong.

25 And thei slewe a bullocke, and broght the childe to Eli.

26 And she said, Oh my lord, as thy [k] soule liueth, my lord, I am the woman that stode with thee here praying vnto the Lord.

27 I praied for this childe, and ỹ Lord hathe giuen me my desire which I asked of him.

28 Therefore also I haue [a] giuen him vnto the Lord: as long as he liueth he shalbe giuen vnto the Lord: and he [l] worshiped the Lord there.

CHAP. II.

1 The song of Hannah. 12 The sonnes of Eli, wicked. 13 The newe custome of the Priests. 18 Samuel ministreth before the Lord. 20 Eli blesseth Elkanah and his wife. 23 Eli reproueth his sonnes. 27 God sendeth a Prophet to Eli. 31 Eli is menaced for not chastising his children.

1 AND Hannah [a] praied, and said, Mine heart reioyceth in ỹ Lord, mine [b] horne is exalted in the Lord: my mouth is [c] enlarged ouer mine enemies, because I reioyce in thy saluacion.

2 There is none holy as the Lord: yea, there is none besides thee, and there is no God like our God.

3 Speake [a] no more presumpteously: let not arrogancie come out of your mouth: for the Lord *is* a God of knowledge, and by him entreprises are established.

4 The bowe [c] & the mightie men are broken, and the weake haue girde them selues with strength.

5 Thei that were ful, are hired for the [c] bread, and the hongrie are no more *hired*, so that the baren hathe borne [a] seuen: and she that had many childrē, is feble.

6 * The Lord killeth and maketh aliue: bringeth downe to the graue and raiseth vp.

7 The Lord maketh poore and maketh riche: bringeth lowe, and exalteth.

8 *He raiseth vp the poore out of the dust, & lifteth vp the begger from the donghil, to set *them* among [f] princes, and to make them inherit the seat of glorie: for the pillers of the earth are the [g] Lords, and he hathe set the

d Let his suffice thee, ỹ I loue thee no lesse, thē if ỹ hadest many children.

c That is of the house, where ỹ Arke was.

Nom. 6,5 iud. 13,5

[a] Ebr. thy wine

[b] Ebr. of an hard spirit.

[b] Psal. 42,4

[a] Ebr. for a daughter of Belial.

f That is, pray vnto ỹ Lord for me.

g According to her peticion.

h This Elkanah was a Leuite, 1. Chro. 6,27. & as some write, once a yere thei accustomed to appeare before the Lord with their families.

i Because her praier toke effect, therefore it was called the Lords promes.

Exod. 16,36.

[a] Ebr. a child

k That is moste certeinly.

[a] Ebr. lent.

l Meaning, Eli gaue thankes to God for her.

a After ỹ she had obteined a sonne by praier, she gaue thakes.

b I haue recouered strenghe and glorie by ỹ benefite of the Lord.

c I can answer them ỹ reproue my barennes.

d In ỹ ye condēne my barennes, ye [c] ewe your pride against God.

e Thei sel their labours for necessarie fode. Or, many

Deut 32,39 wisd 16,13 tob. 13,2 Psal. 113,7

f He preferreth to honour & putteth downe according to his owne wil, though mās iudgement be contrary.

g Therefore he may dispose all things according to his wil.

worlde vpon them.
9 He wil kepe the fete of his Saincles, & the wicked shal kepe silence in darckenes: for in *his owne* might shal no mā be strong.
10 The Lords aduersaries shal be destroyed, & out of heauen shal he *thunder vpon them: the Lord shal iudge ý ends of the worlde, and shal giue power vnto his [h] King, and exalte ý horne of his Anointed.
11 And Elkanah went to Ramah to his house, and the childe did minister vnto the Lord [i] before Eli the Priest.
12 Now the sonnes of Eli *were* wicked men & [k] knewe not the Lord.
13 For the Priests custome toward ý people *was this*: when any man offred sacrifice, the Priests [l] boy came, while the flesh was sething and a fleshoke with thre teth in his hand,
14 And thrust it into the kettle, or into ý caldren, or into the pan, or into the pot: [l] all that the fleshoke broght vp, ý Priest toke for him self: thus thei did vnto all the Israelites, that came ther to Shiloh.
15 Yea, before they burnt the [m] fat, the Priests boy came and said to the man ý offred, Giue me flesh to rost for the Priest: for he wil not haue sodden flesh of thee, but rawe.
16 And if any man said vnto him, Let them burne the fat according to the [n] "custome, then take as muche as thine heart [n] desireth: then he wolde answer, No, but thou shalt giue it now: and if thou wilt not, I wil take it by force.
17 Therefore the sinne of the yong men was very great before the Lord: for mē [o] abhorred the offring of the Lord.
18 ¶ Now Samuel being a yong childe ministred before the Lord, girded with a linnen *Ephod.
19 And his mother made him a litle coate, and broght it to him from yere to yere, when she came vp with her husband, to offer the yerely sacrifice.
20 And Eli blessed Elkanah and his wife, & said, The Lord giue thee sede of this woman, for [p] the peticion that she asked of ý Lord: & they departed vnto their place.
21 And the Lord visited Hannah, so ý she conceiued, and bare thre sonnes, & two daughters. And the childe Samuel grewe before the Lord.
22 ¶ So Eli was very olde, & heard all ý his sonnes did vnto all Israel, and how they laye with the women that [p] assembled at the doore of the Tabernacle of the Congregacion.
23 And he said vnto them, Why do ye suche things? for of all this people I heare euil reportes of you.
24 *Do no more*, my sonnes: for it is no good reporte that I heare, *which is*, that ye make the Lords people to [q] trespasse.
25 If one man sinne against an other, the iudge shal iudge it: but if a man sinne against the Lord, who wil pleade for him? Notwithstanding thei obeied not the voyce of their father, because the Lord [r] wolde slaye them.
26 ¶ (Now the childe Samuel profited and grewe, and was in fauour bothe w the Lord, and also with men)
27 And there came a man of God vnto Eli and said vnto him, Thus saieth the Lord, Did not I plainely appeare vnto the house of thy [s] father, when they were in Egypt in Pharohs house?
28 And I chose him out of all the tribes of Israel to be my Priest, to offer vpon mine altar, and to burne insence, and to weare an Ephod before me, and * I gaue vnto the house of thy father all the offrings made by fire of the children of Israel.
29 Wherefore haue you [t] kicked against my sacrifice and mine offring, which I commanded in my Tabernacle, and honorest thy children aboue me, to make your selues fat of the first frutes of all the offrings of Israel my people?
30 Wherefore the Lord God of Israel sayth,
I said, that thine house and the house of thy father shulde walke before me for euer: but nowe the Lord saith, [v] It shal not be so: for thē that honour me, I wil honour, and they that despise me, shal be despised.
31 Beholde the dayes come, that I wil cut of thine [x] arme, and the arme of thy fathers house, that there shal not be an olde man in thine house.
32 And thou [y] shalt se *thine* enemie in the habitaciō *of the Lord* in all things wherewith *God* shal blesse Israel, and there shal not be an olde man in thine house for euer.
33 Neuertheles, I wil not destroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart sorowful: and all the [u] multitude of thine house shal [u] dye *when they be* men.
34 And this shalbe a signe vnto thee, that shal come vpon thy two sonnes Hophni and Phinehas: in one day they shal dye bothe.
35 And I wil stirre me vp a [z] faithful Priest that shal do according to mine heart and according to my minde: and I wil buylde him a sure house, and he shal walke before mine Anointed for euer.
36 And all that are left in thine house, shal

Chap. 7, 10

h She grounded her prayer on Iesus Christ ẅ was to come.

i In all that Eli commāded him.

k That is, they neglected his ordinance.

l Or, *sonne.*

l Transgressing the ordre appointed in the Lawe Leui. 7, 31, for their bellies sake.

m Which was commāded first to haue bene offred to God.

Exod. 28, 4

n Or, *Lawe.*

n Not passing for their owne profite so ý God might be serued a right.

o Seing the horrible abuse thereof.

p Or, *for the thing that she hathe lent to the Lord to wit Samuel.*

p Which was (as the hebrewes write after their trauel, whē they came to be purified, read, Ex. 38, 8. Le. 12, 6

q Because they contemne their duetie to God, ver. 17.

r So that to obey good admonitions is Gods mercie, and to disobey them, is his iust iudgement for sinne.

s To wit, Aaron

Leu. 10, 14

t Why haue you contemned my sacrifices, and as it were trod thē vnder fete.

v Gods promises are onely effectual to suche as he giueth cōstancie vnto, to feare and obey him.

x Thy power & authoritie.

y Thy posteritie shal se ý glorie of the chief priest translated to another whome they shal enuie, 1. King 2, 27

u Or, *When they come to mans age.*

z Meaning, Zadok, who succeeded Abiathar, & was the figure of Christ.

a That is, shalbe inferior vnto him.

shal come and [a] bowe downe to him for a piece of siluer and a morsel of bread, and shal say, Appoint me, I pray thee, to one of the Priests offices, that I may eat a morsel of bread.

CHAP. III.

1 There was no manifest vision in the time of Eli. 4 The Lord calleth Samuel thre times. 11 And sheweth what shal come vpon Eli and his house. 18 The same declareth Samuel to Eli.

1 NOw the childe Samuel ministred vnto the Lord [a] before Eli: and ỹ worde of the Lord was [b] precious in those dayes: for there was no manifest vision.

2 And at ỹ time, as Eli laie in his [c] place, his eyes began to waxe dimme that he colde not se.

3 And yer the [d] light of God went out, Samuel slept in the temple of the Lord where the Arke of God was.

4 Then the Lord [e] called Samuel: and he said Here I am.

5 And he ran vnto Eli, and said, Here am I, for thou calledst me. But he said, I called thee not: go againe & slepe. And he went and slept.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, & said, I am here: for thou didest call me. And he answered, I called the not, my sonne: go againe & slepe.

7 Thus *did* Samuel, before he knewe [f] ỹ Lord, & before the worde of the Lord was reueiled vnto him.

8 And the Lord called Samuel againe ỹ third time: and he arose, and went to Eli, & said, I am here: for thou hast called me. Then Eli [g] perceiued that the Lord had called the childe.

9 Therefore Eli said vnto Samuel, Go & slepe: and if he call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went, and slept in his place.

10 ¶ And the Lord came, & stode & called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord said to Samuel, Beholde, I wil do a thing in Israel, whereof whosoeuer shal heare, his two eares shal [h] tingle.

12 In that day I wil raise vp against Eli all things which I haue spoken concerning his house: when I begin, I wil also make an end.

13 And I haue tolde him that I wil iudge his house for euer, for the iniquitie ỹ he knoweth, because his sonnes ran into a slander, and he stayed them not.

14 Now therefore I haue sworne vnto ỹ house of Eli, that the wickednes of Elies house, shal not be purged with sacrifice nor offring [i] for euer.

15 Afterwarde Samuel slept vntil ỹ morning, and opened the doores of the house of the Lord, and Samuel feared to shewe Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel my sonne. And he answered, Here I am.

17 Then he said, What is it, that *the Lord* said vnto thee? I pray thee, hide it not from me. God [k] do so to thee, and more also, if thou hide anie thing from me, of all that he said vnto thee.

18 So Samuel tolde him euerie whit, and hid nothing from him. Then he said, It is the Lord: let him do what semeth him good.

19 ¶ And Samuel grewe, and the Lord was with him, and let none of his wordes [l] fall to the ground.

20 And all Israel from Dan to Beersheba knewe [*] that faithful Samuel *was* ỹ Lordes Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reueiled him selfe to Samuel in Shiloh by [**] his worde.

b Because there were very fewe prophetes to declare it.
c In the court next to the Tabernacle.
d That is, the lampes ỹ burnt in the night.
e Iosephus writeth that Samuel was twelue yeres olde, when ỹ Lord appeared to him.
f By vision.
g Suche was ỹ corruption of those times that the chief priest was become dul and negligēt to vnderstand the Lords appearings.
h God declareth what sodein feare shal come vpon men when they shal heare that ỹ Arke is taken & also Elies house destroyed. *Jer. 19.3.*
i Meaning, that his posteriti shulde neuer enioye the chief Priests office.
k God punisheth thee after this and that sort, except thou tel me trueth. Ruth 1.17.
l The Lord accōplished whatsoeuer he had said.
* *Or, that Samuel was the faithful Prophet of the Lord.*
** *Ebr. by the worde of the Lorde.*

CHAP. IIII.

1 Israel is ouercome by the Philistis. 4 They do fet the Arke, wherefore the Philistims do fare. 10 The Arke of the Lord is taken 11 Eli and his children dye. 19 The death of the wife of Phinehas the sonne of Eli.

1 AND Samuel spake vnto all Israel: ‖ & Israel went out against ỹ Philistims to battel and pitched beside * Eben-ezer: & the Philistims pitched in Aphek.

2 And the Philistims put them selues in array against Israel: and when they ioyned the battel, Israel was smitten downe before the Philistims: who slewe of the armie in ỹ field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel said, [a] Wherefore hathe the Lord smitten vs this day before the Philistims? let vs bring the Arke of the couenant of the Lord out of Shiloh vnto vs, that when it cōmeth among vs, it may saue vs out of the hand of our enemies.

4 Then the people sent to Shiloh, and broght from thence ỹ Arke of the couenant of ỹ Lord of hostes, who [b] dwelleth betwene the Cherubims: and there *were* the two sonnes of Eli, Hophni, & Phinehas, with the Arke of the couenant of God.

5 And when the Arke of the couenant of the Lord came into the hoste, all Israel showted a mighty shoute, so that the earth rang againe.

‖ From ỹ departure of the Israelites out of Egypt, vnto the time of Samuel are about 390. yeres.
* *Or, Stone of helpe, cha. 7.12*
a For it may seme that this warre was vnder taken by Samuels commandement.
b For he vsed to appeare to ỹ Israelites betwene the Cherubims ouer the Arke of the couenant, Exod. 25 vers. 17.

6 And

6 And when the Philistims heard ſ noiſe of the ſhowte, they ſaid, What meaneth the ſounde of this mighty ſhowte in the hoſte of the Ebrewes? and they vnderſtode, that the Arke of the Lord was come into the hoſte.

7 And the Philiſtims were afraid, & ſaid God is come into the hoſte: therefore ſaid they, [c] Wo vnto vs: for it hathe not bene ſo heretofore.

c Before we fought againſt men, and now God is come to fight againſt vs.

8 Wo vnto vs, who ſhal deliuer vs out of the hand of theſe mighty Gods? theſe are the Gods that ſmote the Egyptians with all the plagues in the [d] wildernes.

d For in the red Sea in the wildernes the Egyptians were deſtroyed, & was the laſt of all his plagues. *Iudg 13,1.*

9 Be ſtrong and play the men, ô Philiſtims, that ye be not ſeruants vnto the Ebrewes, * as they haue ſerued you: be valiant therefore, and fight.

10 And the Philiſtims fought, and Iſrael was ſmitten downe, and fled euerie mā into his tent: & there was an exceding great ſlaughter: for there fel of Iſrael [e] thirtie thouſand fotemen.

e Dauid alluding to this place Pſalm. 77, 63. ſaieth, they were conſumed with fire: meaning they were ſodēly deſtroyed.

11 And the Arke of God was taken, and the two ſonnes of Eli, Hophni & Phinehas dyed.

12 And there ran a man of Beniamin out of the armie, and came to Shiloh ſ ſame day with his clothes [f] rent, & earth vpon his head.

f In token of ſorowe and mourning.

13 And when he came, lo, Eli ſate vpon a ſeate by the wayes ſide, waiting: for his heart [g] feared for the Arke of God: & when the man came into the citie to tel it, all the citie cryed out.

g Leſt it ſhulde be taken of the enemies.

14 And when Eli heard the noiſe of the crying, he ſaid, What meaneth this noiſe of the tumult? and the man came in haſtely, and tolde Eli.

15 (Now Eli *was* foureſcore and eightene yere olde, and * his eyes were dimme that he colde not ſe.) *Chap. 3,2*

16 And the man ſaid vnto Eli, I came frō the armie, and I fled this day out of the hoſte: and he ſaid, What thing is done, my ſonne?

17 Then the meſſenger anſwered & ſaid, Iſrael is fled before the Philiſtims, and there hathe bene alſo a great ſlaughter among the people: and moreouer thy two ſonnes, Hophni & Phinehas [h] are dead, and the Arke of God is taken.

h According as God had afore ſaid.

18 ¶ And when he had made mencion of the Arke of God, *Eli* fel from his ſeate backwarde by the ſide of the gate. & his necke was broken, and he dyed: for he was an olde man * and heauye: and [i] he had iudged Iſrael fortie yeres.

* Or, gouerned

19 And his daughter in lawe Phinehas wife was with childe *nere* [i] her trauel: and when ſhe heard the report that the Arke of God was taken, and that her father in lawe and her houſband were dead, ſhe [i] bowed her ſelfe, and traueled for her paines came vpon her.

Or, to crye out

i And ſetled her body toward her trauel.

20 And about the time of her death, the women that ſtode about her, ſaid vnto her, Feare not: for thou haſt borne a ſonne: but ſhe anſwered not, nor regarded it.

21 And ſhe named the childe [l] Ichabod ſaying, The glorie is departed frō Iſrael, becauſe the Arke of God was taken, & becauſe of her father in lawe & her houſband.

[l] Or, No glorie, or, where is the glorie.

22 She ſaid againe, [k] The glorie is departed frō Iſrael: for the Arke of God is taken.

k She vttered her great ſorrowe by repeting her wordes

CHAP. V.

1 The Philiſtims bring the Arke into the houſe of Dagon, which idole fel downe before it. 6 The men of Aſdod are plagued & The Arke is caryed into Gath and after to Ekron.

1 THen the Philiſtims toke the Arke of God and caryed it from Ebenezer vnto [a] Aſhdod,

a Which was one of the fiue principal cities of ſ Philiſtims. b which was their chief idole, and as ſome write, from the nauil downwarde like a fiſhe, & vpwarde like a man.

2 Euen the Philiſtims toke the Arke of God, and broght it into the houſe of [b] Dagon, and ſet it by Dagon.

3 And when they of Aſhdod roſe the next day in the morning, beholde, Dagon was fallen vpon his face on the grounde before the Arke of the Lord, and they toke vp Dagon, and ſet him in his place againe.

4 Alſo they roſe vp early in the morning the next day, & beholde, Dagon was fallen vpon his face on ſ grounde before the Arke of the Lord, and the head of Dagon and the two palmes of his hands *were* cut of vpō the threſholde: onely the ſtumpe of Dagon was left to him.

5 Therefore the Prieſts of Dagon, and all that come into Dagons houſe [c] treade not on the threſholde of Dagon in Aſhdod, vnto this day.

c Thus in ſteade of ackuowledging ſ true God by this miracle, they fall to a farther ſuperſtition. *Pſal. 78, 66.*

6 But the hand of the Lord was heauy vpon thē of Aſhdod, & deſtroyed them and ſmote them with * emerods, *both* Aſhdod, and the coaſtes thereof.

7 And when the men of Aſhdod ſawe this, they ſaid, Let not the Arke of the God of Iſrael abide w̄ vs: for his hand is ſore vpon vs and vpon Dagon our god.

8 They ſent therefore and gathered all the princes of the Philiſtims vnto them and ſaid, [d] What ſhal we do with the Arke of the God of Iſrael? And they anſwered, Let ſ Arke of ſ God of Iſrael be caried about vnto Gath: & thei caryed ſ Arke of ſ God of Iſrael about.

d Thogh they had felt Gods power & were affraied thereof yet they wolde father trie him, w̄ thing God turned to their deſtruction and his glorie.

9 And when they had caried it about, the hand of the Lord was againſt the citie with a very great deſtruction, and he ſmote the men of the citie bothe ſmal &

smal and great, & they had emerods in their secret partes.
10 ¶ Therefore they sent the Arke of God to Ekrō: & n assone as the Arke of God came to Ekron, ỹ Ekronites cryed out, saying, They haue broght the Arke of the God of Israel to vs to slay vs and our people.
11 Therefore they sent, & gathered together all the princes of the Philistims, and said, Send [e] away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction & death throughout all the citie, & the hand of God was very sore there.
12 And the men that dyed not, were smitten with the emerods: and the crye of the citie went vp to heauen.

e The wicked, when they fele the hād of God, grudge & reiecte him, where the godly humble them selues and crye for mercie.

CHAP. VI.

The time that the Arke was with the Philistims which they sent againe with a gift. 12 It commeth to Beth-shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are stricken for loking into the Arke.

1 SO the Arke of the Lord was in the countrey of the Philistims [a] seuen monethes.
2 And the Philistims called the Priest & the sothsayers, saying, What shal we do with the Arke of the Lord? tel vs wherewith we shal send it home againe?
3 And they said, If you send away the Arke of the God of Israel, send it not away emptie, but giue vnto it [b] a sinne offring: then shal ye be healed, and it shalbe knowen to you, why his hād departeth not from you.
4 Then said they, What shalbe the sinne offring, which we shal giue vnto it? And they answered, Fiue golden emerods & fiue golden mice, according to the nōber of the Princes of the Philistims: for one plague *was* on you all, and on your princes.
5 Wherefore ye shal make the similitudes of your emerods, & the similitudes of your mice that destroye the land: so ye shal giue glorie vnto the God of Israel, that he may take his hand from you, and from your [c] gods, and frō your land.
6 Wherefore then shulde ye harden your heartes, as the Egyptians and Pharaoh hardened their heartes, when he wroght wonderfully among them, * did they not let them go, and they departed?
7 Now therefore make a newe carte, and take two melche kine, on whome there hathe come no yoke: & tye ỹ kine to the carte, and bring the calues home from them.
8 Then take the Arke of the Lord, and set it vpon the carte, and put the [d] iewels of golde which ye giue it for a sinne offring in a coffer by the side thereof, and send it away, that it may go.
9 And take hede, if it go vp by the way of his owne coast to Beth-shemesh, it is [e] he that did vs this great euil: but if not, we shal knowe then, that it is not his hand that smotte vs, *but* it was a [f] chance that hapened vs.
10 And the men did so: for they toke two kine that gaue milke, and tyed them to the carte and shut the calues at home.
11 So they set the Arke of the Lord vpō the carte, and the coffer with the mice of golde, and with the similitudes of their emerods.
12 And the kine went the streight way to Beth-shemesh, and kept one path & lowed as they went, and turned nether to the right hand nor to the left: also the princes of the Philistims went after [g] them, vnto the borders of Beth-shemesh.
13 Now they of Beth-shemesh were reaping their wheat haruest in the valley, and they lift vp their eyes, & spyed the Arke, & reioyced when they sawe it.
14 ¶ And the carte came into the fielde of Iosh̄ua a Bethshemite, and stode stil there. there was also a great stone, and [h] they claue the wood of the carte and offred the kine for a burnt offring vnto the Lord.
15 And the Leuites toke downe the Arke of the Lord, and the coffer that was with it, wherein ỹ iewels of golde were, & put them on the great stone, and the men of Beth-shemesh offred burnt offring, and sacrificed sacrifices that same day vnto the Lord.
16 And when the fiue princes of ỹ Philistims had sene it, they returned to Ekron the same day.
17 ¶ So these are the golden emerods ẅ the Philistims gaue for a sinne offring to the Lord: for [i] Ashdod one, for Gaza one, for Askelon one, for Gath one, & for Ekron one,
18 And golden mice, according to the nomber of all the cities of the Philistims, *belonging* to ỹ fiue princes, bothe of walled townes & of townes vnwalled, vnto the great *stone* of [l] Abel, whereon they set the Arke of the Lord: *which stone remaineth* vnto this day in ỹ field of Iosh̄ua the Beth-shemite.
19 And he smote of the men of Beth-shemesh, because they [k] had loked in the Arke of the Lord: he slewe euen among the 'people fiftie thousand: men & three score and ten men: and the

d Meaning the golden emerods and the golden mice.
e The God of Israel.
f The wicked attribute almost all things to fortune & chāce whereas in dede there is nothing done without Gods prouidence & decree.
g For the trial of the matter.
h To wit, ỹ men of Beth-shemesh which were Israelites.
i These were ỹ fiue principal cities of ỹ Philistims ẅ were not all conquered vnto the time of Dauid.
l Or, the plaine, or lamentacion.
k For it was not lawful to anie, either to touche or to se it, saue onely to Aaron & his sōnes, Nom. 4, 15a & 20.

a Thei thoght by continuance of time the plague wolde haue ceased and so wolde haue kept ỹ Arke stil
b The idolaters confesse there is a true God who punisheth sinne iustely.
c This is Gods iudgement vpō the idolaters, ỹ knowing ỹ true God thei worship him not aright. *Exod 12, 31*

people

people lamented, because the Lord had slaine ỹ people with so great a slaughter.

20 Wherefore the men of Beth-shemeshs said, Who is able to stand before this holy Lord God? and to whome shal he go from vs?

21 And they sent messengers to the inhabitants of Kiriath-iearim, saying, The Philistims haue broght againe the Arke of the Lord: come ye downe *and* take it vp to you.

CHAP. VII.

1 The Arke is broght to Kiriath-iearim. 3 Samuel exhorteth the people to forsake their sinnes and turne to the Lord. 10 The Philistims fight against Israel and are ouercome. 16 Samuel iudgeth Israel.

a A citie in the tribe of Iudah, called also Kiriath baal, Iosh. 15,60.

1 THen the men of [a] Kiriath-iearim came, and toke vp the Arke of ỹ Lord, and broght it into the house of Abinadab in the hil: and they sanctified Eleazar his sonne, to kepe the Arke of the Lord.

2 (For while the Arke abode in Kiriath-iearim, ỹ time was long, for it was twentie yeres) and all the house of Israel lamented [b] after the Lord.

b Lamented for their sinnes and followed the Lord.

Iosh.24,15. Iudg.2,13. Deut.6.4. Mat.4,10.

3 ¶ Then Samuel spake vnto all ỹ house of Israel, saying, If ye be come againe vnto the Lord with all your hearte, * put away the strange gods from amõg you, and, * Ashtaroth, and direct your hearts vnto the Lord, & serue him * onely, and he shal deliuer you out of the hand of the Philistims.

4 Then the children of Israel did put away * Baalim and Ashtaroth, and serued the Lord onely.

Iudg.2,11.

5 And Samuel said, Gather all Israel to [c] Mizpeh, and I wil pray for you vnto the Lord.

c For Shiloh was now desolate, because the Philistims had taken thence ỹ Arke.

6 And they gathered together to Mizpeh, and [d] drewe water and powred it out before the Lord, and fasted the same day, & said there, We haue sinned against Lord. And Samuel iudged the children of Israel in Mizpeh.

d The Chalde text hathe, that thei drewe water out of their heart: ỹ is, wept abundantly for their sinnes.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistims went vp against Israel: & when ỹ children of Israel heard that, they were afraied of the Philistims.

8 And the children of Israel said to Samuel, Cease not to [e] crye vnto ỹ Lord our God for vs, that he may saue vs out of the hand of the Philistims.

e Signifying ỹ in ỹ prayers of the godlie there ought to be a vehement zeale.

9 Then Samuel toke a sucking lambe, and offred it all together for a burnt offring vnto the Lord, & Samuel cryed vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offred the burnt offring, the Philistims came to fight against Israel: but the Lord [f] thundred with a great thundre that day vpon the Philistims, & scattred them: so they were slaine before Israel.

f According to the prophecie of Hanah Samuels mother, cha.2,10

11 And the men of Israel went from Mizpeh and pursued the Philistims, & smote thẽ vntil *they came* vnder Beth-car.

12 Then Samuel toke a stone & pitched it betwene Mizpeh and [g] Shen, and called the name thereof, Eben-ezer, & he said, Hitherto hathe the Lord holpẽ vs.

g Which was a great rocke ouer against Mizpeh.

13 ¶ So ỹ Philistims were broght vnder, & they came nomore againe into the coastes of Israel. & the hand of ỹ Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen to Gath: & Israel deliuered the coastes of the same out of the hands of the Philistims: and there was peace betwene Israel and the [h] Amorites.

h Meaning, the philistims.

15 And Samuel iudged Israel all ỹ dayes of his life.

16 And wẽt about yere by yere to Bethel, and Gilgal and Mizpeh, and iudged Israel in all those places.

17 Afterward he returned to Ramah: for there was his house, & there he iudged Israel: also he buylt an [i] altar there vnto the Lord.

i Which was not contrarie to the lawe: for as yet a certeine place was not appointed.

CHAP. VIII.

1 Samuel maketh his sonnes iudges ouer Israel, who followe not his steppes. 5 The Israelites aske a King. 11 Samuel declareth in what state they shulde be vnder the King. 19 Notwithstanding they aske one stil, & the Lord willeth Samuel to grant vnto them.

1 WHen Samuel was now become old, he [a] made his sonnes iudges ouer Israel.

a Because he was not able to beare ỹ charge.

2 (And the name of his eldest sonne was [b] Ioel, and the name of the seconde Abiah) *euen* iudges in Ber-sheba.

b Who was also called Vahni.

3 And his sonnes walked not in his waies but turned aside after lucre and * toke rewardes, and peruerted the iudgement.

1.Chro.6,28. Deut.16,19

4 Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto [c] Ramah.

c For there his house was. Chap.7,17. *Ose.13,10. Act.13,21.*

5 And said vnto him, Beholde, thou art old, and thy sonnes walke not in thy waies: * make vs now a King to iudge vs like all nacions.

6 But the thing [d] displeased Samuel, whẽ they said, Giue vs a King to iudge vs: and Samuel prayed vnto the Lord.

d Because thei were not contet wt the ordre that God had appointed, but wolde be gouerned as were ỹ Gentiles

7 And the

7 And the Lord said vnto Samuel, Heare the voice of the people in all that thei shal say vnto thee: for thei haue not cast thee away, but they haue cast me away, that I shulde not reigne ouer them.

8 As thei haue euer done since I brought them out of Egypt euen vnto this day, (and haue forsaken me, & serued other gods) euen so do they vnto thee.

e To proue if they wil forsake their wicked purpose.

9 Now therefore hearken vnto their voyce: howbeit yet e testifie vnto them & shewe them the maner of the King ỹ shal reigne ouer them.

10 ¶ So Samuel tolde all the wordes of the Lord vnto the people that asked a King of him.

f Not ỹ Kings haue this autoritie by their office, but ỹ suche as reigne in Gods wrath shulde vsurpe this ouer their brethren contrary to ỹ Law. Deut. 17, 20.

11 And he said, This shalbe the f maner of the King that shal reigne ouer you: he wil take your sonnes, and appoint them to his charets, and to be his horsmen, and *some* shal runne before his charet.

12 Also he wil make them his captaines ouer thousandes and captaines ouer fifties, and to eare his grounde, and to reape his haruest, & to make instruments of warre, and the things that serue for his charets.

13 He wil also take your daughters and make them apoticaries, and cookes & bakers.

14 And he wil take your fieldes, & your vineyardes and your best oliue trees, & giue them to his seruants.

g Or, chief officers.

15 And he wil take the tenth of your sede, and of your vineyardes, and giue it to his g Eunuches, and to his seruants.

16 And he wil take your men seruants & your maid seruants, & the chief of your yong men, and your asses, & put them to his worke.

17 He wil take the tenth of your shepe, and ye shalbe his seruants.

18 And ye shal crye out at that day, because of your King, whome ye haue chosen you, & the Lord wil not h heare you at that day.

g Because ye repēt not for your sinnes, but because ye smart for your afflictions, wherein to ye cast your selues willingly.

19 But the people wolde not heare the voyce of Samuel, but did say, Nay, but there shalbe a King ouer vs.

20 And we also wil be like all *other* naciōs and our King shal iudge vs, & go out before vs, and fight our battels.

21 Therefore when Samuel heard all the wordes of the people, he rehearsed thē in the eares of the Lord.

h Or, graunt their request.

22 And the Lord said to Samuel, h Hearken vnto their voyce, and make them a King. And Samuel said vnto the men of Israel, Go euerie man vnto his citie.

CHAP. IX.

Saul seking his fathers asses, by the counsel of his seruant goeth to Samuel. 9 The Prophets called Seers. 15 The Lord reuealeth to Samuel Sauls comming, commanding him to annoint him King. 22 Samuel bringeth Saul to the feast.

1 THere was now a man of Beniamin a mightie in power named * Kish the sonne of Abiel, the sonne of Zeror the sonne of Bechorath, the sonne of Aphiah, the sonne of a man of Iemini.

a That is, both e valiant & riche. *Chap. 14, 51.* *1. Chro. 8, 33.*

2 And he had a sonne called Saul, a b goodly yong man and a faire: so that among the children of Israel there was none goodlier then he: from the shulders vpward he was hier then anie of ỹ people.

b So ỹ it might seme ỹ God approued their request in appointing out suche a persone.

3 And the asses of Kish Saules father were lost; therefore Kish said to Saul his sonne, Take now one of the seruants with thee, and arise, go, and c seke the asses.

c All these circūstances were meanes to serue vnto Gods prouidēce, where by Saul (thogh not approued of God) was made King.

4 So he passed through mount Ephraim & went through the land of Shalishah, but they found them not. Then they went through the land of Shalim, and *there they were* not: he went also through the land of Iemini, but they found thē not.

5 When they came to the lād of d Zuph, Saul said vnto his seruant that was with him, Come and let vs returne, lest my father leaue *the care* of asses, and take thoght for vs.

d Where was Ramath Zophim ỹ citie of Samuel.

6 And he said vnto him, Beholde now, in this citie is a man of God, and he is an honorable man: all that he saieth commeth to passe: let vs now go thither, if so be that he can shewe vs what way we may go.

7 Then said Saul to his seruant, Wel thē let vs go: but what shal we bring vnto the man? For the e bread is spent in our vessels, and there is no present to bring to the man of God: what haue we?

e Or, vitailes.

8 And the seruant answered Saul againe, and said, Beholde, I haue found about me the fourth parte of a e shekle of siluer: that wil I giue the man of God, to tel vs our way.

e Which is about fiue pence read. Gen. 23, 15.

9 (Beforetime in Israel when a man wēt to seke an answer of God, thus he spake, Come, & let vs go to the f Seer: for *he that is called* now a Prophet, was in ỹ olde time called a Seer)

f So called because he foresawe things to come.

10 Then said Saul to his seruāt, Wel said come, let vs go: so they went into the citie where the man of God was.

11 ¶ And as thei were going vp the hie way to the citie, they founde maydes that came out to drawe water, and said vnto them, Is there here a Seer?

12 And they answered them, and said, Yea: lo, *he is* before you. make haste now for he came this day to the citie: for there is an g offring of the people this daye in

g That is, a feast after the offring which shulde be kept in an hie place of ỹ citie appointed for ỹ vse.

daye in the hie place.
13 When ye shal come into ỹ citie, ye shal finde him streight way yer he come vp to the hie place to eat: for the people wil not eat vntil he come, becausse he wil [h] blesse the sacrifice: and then eat they that be bidden to the feast: now therefore go vp: for euen now shal ye finde him.
14 Then they went vp into the citie, and when they were come into the middes of the citie, Samuel came out against them, to go vp to the hie place.
15 ¶ *But the Lord had reueiled to Samuel [n] secretly (a day before Saul came) saying,
16 Tomorowe about this time I wil send thee a man out of the land of Beniamin: him shalt thou annoint to be gouernour ouer my people Israel, that he may [i] saue my people out of the hands of the Philistims: for I haue loked vpō my people, and their crye is come vnto me.
17 When Samuel therefore sawe Saul, the Lord answered him, Se, this is the man whome I spake to thee of, he shal rule my people.
18 Then wēt Saul to Samuel in the middes of the gate, and said, Tel me, I pray thee, where the Seers house is.
19 And Samuel answered Saul, and said, I am the Seer: go vp before me vnto the hie place: for ye shal eat with me to day, and tomorowe I wil let thee go, and wil tel thee all that is in thine [k] heart.
20 And as for thine asses that were lost thre dayes ago, care not for them: for they are founde: and [l] on whome *is set* all the desire of Israel? is it not vpon thee and on all thy fathers house?
21 ¶ But Saul answered, and said, Am not I the sonne of Iemini of the smalest tribe of Israel? and my familie *is* the least of all the families of the tribe of Beniamin. Wherefore then speakest ỹ so to me?
22 And Samuel toke Saul and his seruāt, and broght them into the [m] chamber, and made them sit in the chiefest place among them that were bidden: which were about thirtie persones.
23 And Samuel said vnto ỹ cooke, Bring forthe the portion which I gaue thee, & whereof I said vnto thee, Kepe it with thee.
24 And the cooke toke vp the shoulder, & that which was [n] vpon it, & set it before Saul. And *Samuel* said, Beholde, ỹ which is left, set it before thee & eat: for hitherto hathe it bene kept for thee, saying, Also I [o] haue called the people. So Saul did eat with Samuel ỹ day.
25 And when they were come downe frō the hie place into the citie, he communed ẅ Saul vpon the top of the house:
26 And when they arose early about the spring of the day, Samuel called Saul to the [p] top of the house, saying, Vp, ỹ I may send thee away. And Saul arose, and they went out bothe he, and Samuel.
27 And when they were come downe to the end of the citie, Samuel said to Saul, Bid the seruant go before vs, (and he went) but stand thou stil now, that I may shewe thee [q] the worde of God.

CHAP. X.

6 Saul is anointed King by Samuel. 9 God changeth Sauls heart and he prophecieth. 17 Samuel assembleth the people, and sheweth them their sinnes. 21 Saul is chosen King by lot. 25 Samuel writeth the Kings office.

1 THen Samuel toke a phiale of [a] oyle & powred it vpon his head, & kissed him, and said, Hathe not ỹ Lord anointed thee to be gouernour ouer his inheritance?
2 When thou shalt departe from me this day, thou shalt finde two men by *Rahels sepulchre in the border of Beniamin euen at Zelzah, and thei wil say vnto thee, The [b] asses which thou wentest to seke, are founde: and lo, thy father hathe left the care of the asses, & soroweth for you, saying, What shal I do for my sonne?
3 Then shalt thou go forthe from thence and shalt come to the [c] plaine of Tabor, and there shal mete thee thre mē going vp to God to Beth-el: one carying thre kiddes, & another carying thre loaues of bread, and another carying a bottle of wine:
4 And thei wil aske thee [*] if all be wel, & wil giue thee the two *loaues of* bread, which thou shalt receiue of their hāds.
5 After that shalt thou come to the [c] hil of God, where is ỹ garisons of the Philistims: and when thou art come thether to the citie, thou shalt mete a companie of Prophets comming downe from the hye place with a viole, and a tymbrel, and a pipe, and an harpe before them, and they shal prophecie.
6 Then the Spirit of the Lord wil come vpon thee, and thou shalt prophecie ẅ thē, & shalt be turned into another mā.
7 Therefore when these signes shal come vnto thee, do as occasion shal serue: for God *is* with thee.
8 And thou shalt go downe before me to Gilgal: and I also wil come downe vnto thee to offer burnt offrings, & to sacrifice

h That is, giue thankes, & distribute ỹ meat according to their custome.

Chap. 15, 1. Act. 13, 21.

[n] *Ebr. in his care.*

i Notwithstanding their wickednes, yet God was euer mindful of his inheritance.

k Meaning, all that ỹ desireth to knowe.

l Whome doeth Israel desire to be their King but thee.

m Where ỹ feast was.

n That is, the shoulder with ỹ breast, which ỹ Priest had for his familie in all peace offrings, Leu. 10, 14

o That bothe by ỹ assembling of the people, & by ỹ meare prepared for thee, thou mighteste vnderstande ỹ I knewe of thy comming.

p To speake ẅ him secretly: for the houses were flat about.

q Gods cōmandement as concerning thee.

a In the Lawe this anointing signified y gifts of ỹ holy Goste, which were necessarie for them ỹ shulde rule. *Gen. 35, 20.*

b Samuel confirmeth him by these signes ỹ God hathe appointed him King.

[*] *Or, aske.*

[*] *Ebr. of peace*

c Which was an hie place in the citie Kiriah-iearim, where the Arke was, chap. 7. 1.

Chap. 15, 8.

crifice sacrifices of peace.* Tary for me seuen daies, til I come to thee and shewe thee what thou shalt do.

9 And when he had turned his "backe to go from Samuel, God gaue him another [d] heart: & all those tokens came to passe that same day.

10 ¶ And when thei came thether to the hil, beholde, the companie of Prophets met him, and the Spirit of God came vpon him, and he [h] prophecied among them.

11 Therefore all the people that knewe him before, when thei sawe that he prophecied among the Prophets, said eche to other: What is come vnto the sonne of Kish?* is Saul also among the Prophets?

12 And one of the same place answered, & said, But who is their [e] father? Therefore it was a prouerbe, Is Saul also among the [f] Prophets.

13 And when he had made an end of prophecying he came to the hie place.

14 And Sauls vncle said vnto him, and to his seruant, Whether went ye? And he said, To seke the asses: and when we sawe that they were no where, we came to Samuel.

15 And Sauls vncle said, Tel me, I pray thee, what Samuel said vnto you.

16 Then Saul said to his vncle, He tolde vs plainely that the asses were founde: but concerning the kingdome whereof Samuel spake, tolde he him not.

17 ¶ And Samuel [g] assembled the people vnto the Lord in Mizpeh,

18 And he said vnto the children of Israel, Thus saith the Lord God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, & out of the hands of all kingdomes that troubled you.

19 But ye haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulations: & ye said vnto him, *No*, but appoint a King ouer vs. Now therefore stand ye before the Lord according to your tribes & according to your thousands.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Beniamin was [h] taken.

21 Afterwarde he assembled the tribe of Beniamin according to their families, & the familie of Matri was taken. So Saul the sonne of Kish was taken, and when thei soght him, he colde not be founde.

22 Therefore thei asked the Lord againe, if that man shulde yet come thether. And the Lord answered, Beholde, he [i] hathe hid him selfe among the stuffe.

23 And thei ranne, and brought him thence: and when he stode among the people, he was hier then any of the people from the shoulders vpwarde.

24 And Samuel said to all the people, Se ye not him, whome the Lord hathe chosen, that there is none like him among all the people? And all the people shouted and said, "God saue ỹ King.

25 Then Samuel tolde the people [k] the duetie of the kingdome, and wrote it in a boke, and layed it vp before the Lord, & Samuel sent all the people away euery man to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched,

27 But the wicked men said, How shal he saue vs? So thei despised him, and brought him no presentes: but he [l] held his tongue.

CHAP. XI.

1 Nahash the Ammonite warreth against Iabesh Gilead, who asketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites are slayne. 14 The kingdome is renued.

1 THen Nahash the Ammonite [a] came vp, & besieged Iabesh Gilead: and all the men of Iabesh said vnto Nahash, Make a couenant with vs, & we wil be thy seruants.

2 And Nahash the Ammonite answered them, On this condicion wil I make a couenant with you, that I may thrust out all your [b] right eyes, & bring that shame vpon all Israel.

3 To whome the Elders of Iabesh said, Giue vs seuen daies respet, that we may send messengers vnto all the coastes of Israel: & then if no man deliuer vs, we wil come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, & tolde these tidings in ỹ eares of the people: and all the people lift vp their voyces and wept.

5 And beholde, Saul came following ỹ cattel out of the field, and Saul said, What ayleth this people, ỹ thei wepe? And thei tolde him the tidings of the men of Iabesh.

6 Then the Spirit of God [c] came vpon Saul, when he heard those tidings, and he was exceding angry,

7 And tooke a yooke of oxen, & hewed them the pieces, & sent them throughout all the coastes of Israel by the hads of messengers, saying, Whosoeuer cōmeth not forthe after Saul, and after [d] Samuel, so shal his oxen be serued. And the feare of ỹ Lord fel on the people, and thei came out "with one consent.

8 And when he nombred them in Bezek the children of Israel were thre hundreth

Chap. 19, 24.

e Meaning, that prophecie commeth not by succession, but is giue to whome it pleaseth God

f Noting thereby him ỹ from lowe degre cōmeth sodenly to honour.

g Bothe to declare vnto them their faute in asking a King, & also to shew Gods sentence therein.

h That is, by casting of lot.

i As thogh he were vnworthy & vnwilling.

" Ebr. shoulder

d He gaue him suche vertues as were mete for a King.

" Ebr. let the King line.

k As it is writē in Deut. Chap. 17, 15.

l Bothe to auoide sedition, and also to winne thē by patience

a After ỹ Saul was chosen King: for feare of whome they asked a King, as Chap. 12, 12.

b This declareth that ỹ more nere ỹ tyrants are to their destruction, the more cruel thei are.

c God gaue him the spirit of strength & courage to go against this tyrant.

d He addeth Samuel, because Saul was not yet approued of all.

" Ebr. as one man.

dreth thousand men: & the men of Iudah thirty thousand.

9 Then [e] thei said vnto the messengers that came, So say vnto the men of Iabesh Gilead, Tomorowe by then the sunne be hote, ye shal haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

10 Therefore the mē of Iabesh said, Tomorowe we wil come out vnto [f] you, and ye shal do with vs all that pleaseth you.

11 ¶ And when the morowe was come, Saul put the people in thre bands, and thei came in vpon the hoste in the morning watch, and slewe the Ammonites vntil the heate of the da: and thei that remained, were scattered, so that two of them were not left together.

12 Then the people said vnto Samuel, [g] Who is he that said, Shal Saul reigne ouer vs? bring those men that we may slaye them.

13 But Saul said, There shal no mā [h] dye this day: for to day the Lord hathe saued Israel.

14 ¶ Then said Samuel vnto the people, Come, that we may go to Gilgal, & renue the kingdome there.

15 So all the people went to Gilgal, and made Saul King there before the Lord in Gilgal: and there thei offred [i] peace offrings before the Lord: and there Saul & all the men of Israel reioyced excedingly.

e Meaning Saul & Samuel,

f That is to ſ Ammonites, dissembling that thei had hope of aide.

g By this victorie ſ Lord wonne ſ hearts of ſ people to Saul.

h By shewing mercie he thoght to ouercome their malice.

i In signe of thankesgiuing for the victorie.

CHAP. XII.

Samuel declaring to the people his integritie, reproueth their ingratitude. 19 God by miracle causeth the people to cōfesse their sinne. 20 Samuel exhorteth the people to followe the Lord.

1 SAmuel then said vnto all Israel, Beholde, I haue [a] hearkened vnto your voyce in all that ye said vnto me, and haue appointed a King ouer you.

2 Now therefore beholde, *your* King walketh [b] before you, and I am olde and graye headed, & beholde, my sonnes *are* with you: and I haue walked before you from my childehode vnto this day.

3 Beholde, here I am: * heare recorde of me before the Lord and before his Anointed. [c] Whose oxe haue I taken? or whose asse haue I taken? or whome haue I done wrong to? or whome haue I hurte? or of whose hand haue I receiued any bribe, to blinde mine eies therewith, & I wil restore it you?

4 Then thei said, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

a I haue grāted your peticion.

b To gouerne you in peace & warre.

Eccles. 46, 22.

c God wolde that this cōfession shulde be a patterne for all them that haue any charge or office.

5 And he said vnto them, The Lord is witnes against you, and his [d] Anointed is witnes this day, that ye haue founde noght in mine hands. And they answered, *He is* witnes.

6 Then Samuel said vnto the people, It is the Lord that [e] made Moses & Aarō, & that broght your fathers out of the lnd of Egypt.

7 Now therefore stand stil, that I may reason with you before the Lord according to all the [f] righteousnes of the Lord which he shewed to you and to your fathers.

8 * After that Iaakob was come into Egypt, and your fathers cryed vnto the Lord, then the Lord * sent Moses and Aaron which broght your fathers out of Egypt, and made them dwel in this place.

9 * And when thei forgate the Lord their God, he solde them into the hand of Sisera [g] captaine of the hoste of Hazor, and into the hand of the Philistims, & into the hand of the King of Moab, and they foght against them.

10 And thei cryed vnto the Lord, & said, We haue sinned, because we haue forsaken the Lord, and haue serued Baalim and Ashtaroth, Now therefore deliuer vs out of ſ hands of our enemies, & we wil serue thee.

11 Therefore the Lord sent Ierubbaal [h] and Bedan &* Ipthah, &* Samuel, and deliuered you out of the hands of your enemies on euerie side, and ye dwelled safe.

12 Notwithstanding when you sawe, that Nahash ſ King of the children of Ammon came against you, ye said vnto me, [i] No, but a King shal reigne ouer vs: when yet the Lord your God was your King.

13 Now therefore beholde ſ King whome ye haue chosen & whome ye haue desired: lo therefore, the Lord hathe set a King ouer you.

14 If ye wil feare the Lord and serue him, and heare his voyce, and not disobey the worde of the Lord, bothe ye, and the King that reigneth ouer you, shal [k] followe the Lord your God.

15 But if ye wil not obey the voyce of the Lord, but disobey ſ Lords mouth, then shal the hand of the Lord be vpon you, & on your [l] fathers.

16 Now also stand and se this great thing which the Lord wil do before your eyes.

17 Is it not nowe wheate harueſt? I wil call vnto the Lord, and he shal send thundre and raine, that ye may perceiue and se, how that your wickednes is [m] great, which ye haue done in the sight of the Lord in asking you a King.

d Your King, who is anointed by ſ commādement of ſ Lord.

e Or, exalted.

f Or, benefites.

Genes. 46, 5.

Exod. 4, 16.

Iudges 4, 2.

g Captaine of Iabins hoste Kig of Hazor.

h That is Sāson, Iudg. 13, 25. *Iudg. 7, 22.* *Iudg. 11, 1.* *Chap. 4, 1.*

i Leauing God to seke helpe of man, Chap. 8, 5.

k Ye shalbe preserued as thei ſ follow ſ Lords wil.

l Meaning the gouernours.

m In ſ ye haue forsaken him, who hath all power in his hand, for a mortale man.

18 Then

18 Then Samuel called vnto the Lord, and the Lord sent thundre and raine the same day: and all the people feared the Lord & Samuel excedingly.

19 And all the people said vnto Samuel, Pray for thy seruants vnto the Lord thy God, that we dye not: for we haue sinned in asking vs a King, beside [l] all our *other* sinnes.

20 ¶ And Samuel said vnto the people, Feare not. (ye haue in dede done all this wickednes, [m] yet departe not from folloxing the Lord, but serue ý Lord with all your heart,

21 Nether turne ye backe: for *that shal be* after vaine things which can not profit you, nor deliuer you, for they are but vanitie)

22 For the Lord wil not forsake his people for his great Names sake: because it hathe pleased the Lord to make you [n] his people.

23 Moreouer God forbid, that I shulde sinne against ý Lord, and cease praying for you, but I wil shewe you the good and right way.

24 Therefore feare you the Lord, and serue him in the trueth with all your [o] hearts, and consider how great things he hathe done for you.

25 But if ye do wickedly, ye shal perish, bothe ye, and your King.

l Not onely at other times, but now chiefely.

m He sheweth that there is no sinne so great, but it shal be forgiuen, if the sinner turne againe to God.

n Of his free mercie, & not of your merites, and therefore he wil not forsake you.

o Vnfaimedly and without hypocrisie.

CHAP. XIII.

3 The Philistims are smitten of Saul & Ionathan. 13 Saul being disobedient to Gods commandement is shewed of Samuel that he shal not reigne. 19 The great flauerie, wherein the Philistims kept the Israelites.

1 SAul now had bene King [a] one yere, & he reigned [b] two yeres ouer Israel.

2 Then Saul chose him thre thousand of Israel: & two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Ionathā in Gibeah of Beniamin: and the rest of the people he sent euerie one to his tent.

3 And Ionathan smote the garison of the Philistims, that was in the [c] hil: and it came to the Philistims eares: and Saul blewe the [d] trumpet throughout all ý land, saying, Heare, ô ye Ebrewes.

4 And all Israel heard say, Saul hathe destroyed a garison of ý Philistims: wherefore Israel was had in abominacion with the Philistims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philistims also gathered them selues together to fight with Israel, thirtie thousand charets and six thousand horsemen: for the people *was* like the sand which is by the seas side in multitude, & came vp, and pitched in Michmash Eastwarde from [e] Beth-auen.

6 And when the men of Israel sawe that they were in a straite (*for the people were in distresse*) the people hid them selues in caues, & in holdes, & in rockes, & towres, & in pittes.

7 And *some* of the Ebrewes went ouer Iorden vnto the lād of [f] Gad & Gilead: and Saul was yet in Gilgal, and all the people for feare folloxed him.

8 And he taried seuen dayes, according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were [g] scatred from him.

9 And Saul said, Bring a burnt offring to me and peace offrings: and he offred a burnt offring.

10 And assone as he had made an end of offring the burnt offring, beholde, Samuel came: and Saul went forthe to mete him, to [p] salute him.

11 And Samuel said, What hast thou done? Then Saul said, Because I sawe ý the people was [h] scatred from me, and that thou camest not within ý dayes appointed, and ý the Philistims gathered them selues together to Michmash,

12 Therefore said I, The Philistims wil come downe now vpō me to Gilgal, and I haue not made supplicacion vnto the Lord. I was bolde therefore and offred a burnt offring.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandement of the Lord thy [i] God, which he commanded thee: for ý Lord had now stablished thy kingdome vpon Israel for euer.

14 But now thy kingdome shal not continue: the Lord hathe soght him a [k] mā after his owne heart, and ý Lord hathe cōmaded him to be gouernour ouer his people, because thou hast not kept ý which the Lord had commanded thee.

15 ¶ And Samuel arose, and gate him vp from Gilgal in [l] Gibeah of Beniamin: & Saul nombred the people ý were founde with him, about six hundreth men.

16 And Saul and Ionathan his sonne, & the people that were founde with them, had their abiding in Gibeah of Beniamin: but the Philistims pitched in Michmash.

17 And there came out of ý hoste of the Philistims [q] thre bandes to destroy, one bande turned vnto the way of Ophrah vnto the land of Shual,

18 And another bāde turned toward the way to Beth-horon, and the [m] thirde bande turned toward the way of ý coast that loketh toward the valley of Zeboim, toward the wildernes.

19 Thē there was no smith foūde through out all the land of Israel: for the Philistims said, Lest the Ebrewes make them

a Whiles these things were done.

b Before he toke vpon him the state of a King.

c Which was also called Beth-el, in the tribe of Beniamin.

d That euerie one shulde prepare them selues to warre.

e Which was also called Beth-el, in the tribe of Beniamin.

f Where ý two tribes & ý halfe remained.

g Thinking that the absence of ý Prophet was a signe, ý they shulde lose the victorie.

p *Ebr. blesse him.*

h Though these causes seme sufficient in mans iudgement: yet because ý they had not ý worde of God, they turned to his destruction.

i Who willed thee to obey him and rest vpon the wordes spoken by his prophet.

k That is, Dauid.

l And went to his citie Ramah

q *Or, the destroier: to wit, the captayne came out with thre bands.*

m So that to mans iudgement these thre armies wold haue ouerrunne ý whole countrey.

t.

swordes or speares.
20 Wherefore all ỹ Israelites went downe to the Philistims, to sharpen euerie man his share, his mattocke, & his axe and his weding hooke.
21 Yet they had a file for the shares, and for the mattockes, and for the pickeforkes, & for the axes and for to sharpen the goades.
n To declare ỹ the victorie onely came of God & not by their force.
22 So when the day of battel was come, there was nether [n] sworde nor speare founde in the hands of anie of the people that were with Saul & with Ionathā: but *onely* with Saul and Ionathan his sonne was there founde.
23 And the garison of the Philistims came out to the passage of Michmash.

CHAP. XIIII.

14 Ionathan and his armour bearer put the Philistims to flight. 24 Saul bindeth the people by an othe, not to eat til euening. 32 The people eat with the blood. 38 Saul wolde put Ionathan to death. 45 The people deliuer him.

1 THen on a day Ionathā the sonne of Saul said vnto ỹ yong man that bare his armour, [a] Come and let vs go ouer toward the Philistims garison, that is yonder on the otherside, but he tolde not his father.
a By this exāple God wold declare to Israel ỹ the victorie did not consist in multitude or armour, but onely came of his grace.
2 And Saul taryed in the border of Gibeah vnder a pomegranate tre, which was in Migron, and the people that were with him, *were* about six hundreth men.
Chap. 4, 21. 3 And Ahiah ỹ sonne of Ahitub, * Ichabods brother, the sonne of Phinehas, the sonne of Eli, was the Lords Priest in Shiloh, and ware an Ephod: and the people knewe not that Ionathan was gone.
4 ¶ Now in the way whereby Ionathan soght to go ouer to the Philistims garison, there was a [o] sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one *was* called Bozez. & the name of the other Seneh.
[o] Or, like a tooth.
5 The one rocke stretched frō ỹ North toward Michmash. & the other *was* frō the South toward Gibeah.
6 And Ionathan said to ỹ yong man that bare his armour, Come, and let vs go ouer vnto ỹ garison of these [b] vncircūcised: it may be that the Lord wil worke with vs: for it is [o] not hard to the Lord * to saue with manie, or with fewe.
b To wit, the Philistims.
[o] Or, none can let the Lord.
2. Chro. 14, 11.
7 And he that bare his armour said vnto him, Do all that is in thine heart: go where it pleaseth thee: beholde, I am ẅ thee as thine heart desireth.
c I wil follow thee whithersoeuer thou goest.
8 Then said Ionathan, Beholde, we go ouer vnto those men, and wil shewe our selues vnto them.
9 [d] If they say on this wise to vs, Tarie vntil we come to you, then we wil stand stil in our place, and not go vp to them.
d This he spake by the Spirit of prophecie for asmuche as hereby God gaue him assurance of the victorie.
1. Mac. 4, 30.
10 But if they say, Come vp vnto vs, thē we wil go vp: for * the Lord hathe deliuered them into our hand: and this shalbe a signe vnto vs.
11 So they bothe shewed them selues vnto the garison of the Philistims: and the Philistims said, Se, the Ebrewes come out of the [e] holes wherein they had hid them selues.
e Thus they spake contemptuously, and by derision.
12 And the men of the garison answered Ionathā, & his armour bearer, and said, Come vp to vs: for we wil shewe you a thing. Then Ionathan said vnto his armour bearer, Come vp after me: for the Lord hathe deliuered them into ỹ hand of Israel.
13 So Ionathan went vp vpon [f] his hands and vpon his fete, and his armour bearer after him: and *some* fel before Ionathan, & his armour bearer slewe *others* after him.
f That is, he crept vp, or wēt vp ẅ all hast.
14 So the [g] first slaughter which Ionathan and his armour bearer made, was about twentie men within that cōpasse, as it were within halfe an acre of land which two *oxen plowe*.
g The seconde was when they slewe one another, and ỹ third when ỹ Israelites chased thē.
15 And there was a feare in the hoste, *and* in the field, and among all the people: the garison also, and they that went out to spoile, were afrayed them selues: and the earth [h] trembled: for it was *stricken* with feare by God.
h In ỹ the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vēgeance shalbe against his enemies.
16 ¶ Then the watchmen of Saul in Gibeah of Beniamin sawe: and beholde, ỹ multitude was discomfited, and smitten as they went.
17 Therefore said Saul vnto the people ỹ were with him, Search now & se, who is gone from vs. And when they had nombred, beholde, Ionathan and his armour bearer were not there.
18 And Saul said vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel)
19 ¶ And while Saul talked vnto ỹ Priest, ỹ noise, ỹ was in the hoste of ỹ Philistims, spred farther abroade, & encreased: therefore Saul said vnto the Priest, [i] Withdrawe thine hand.
i Let ỹ Ephod alone: for I haue no leysure nowe to aske counsel of God, Nomb. 27, 21. Iudg. 7, 21. 2. chro. 20, 23.
20 And Saul was assembled with all the people ỹ were with him, and they came to the battel: & beholde, * euerie mans sworde was against his fellowe, *and* there was a very great discomfiture.
21 Moreouer ỹ Ebrewes ỹ were with the Philistims before time, & were come ẅ them into all partes of ỹ hoste, euē they also turned to be with the [k] Israelites that were with Saul and Ionathan.
k Thogh before for feare of ỹ philistims they declared them selues as enemies to their brethren.
22 Also all the men of Israel which had hid them selues in mount Ephraim when they heard, that ỹ Philistims were fled,

re fled, they followed after them in the battel.

23 And so the Lord saued Israel that day: and the battel continued vnto Beth-auen.

24 ¶And at that time the men of Israel were pressed *with hunger:* for Saul charged the people with an othe, saying, [l] Cursed be the man that eateth ["] foode til nyght, that I may be auenged of mine enemies: so none of the people tasted *anie* sustenance.

25 And all they of ý lād came to a wood where hony lay vpon the ground.

26 And the people came into the wood, & beholde, the hony dropped, and no man moued his hand to his mouth: for the people feared the [m] othe.

27 But Ionathan heard not when his father charged the people with the othe: wherefore he put forthe the end of the rod that was in his hand, and dipt it in an hony combe, and put his hand to his mouth, and his [n] eyes receyued sight.

28 Thē answered one of the people, and said, Thy father made ý people to sweare, saying, Cursed be the man that eateth sustenance this day: and the people were [n] faint.

29 Then said Ionathan, My father hathe [o] troubled ý land: se now how mine eyes are made cleare, because I haue tasted a litle of this hony:

30 How muche more, if the people had eaten to day of the spoile of their enemies which they founde? for had there not bene now a greater slaughter amōg the Philistims?

31 ¶ And they smote the Philistims that day, from Michmash to Aijalon: and the people were exceding faint.

32 So the people turned to ý spoyle, and toke shepe, & oxen, and calues, & slewe them on the ground, and the people did eat then *with the blood.

33 Then men told Saul, saying, Beholde, the people sinne against ý Lord, in that thei eat with the blood. And he said, Ye haue trespassed: Froule a great stone vnto me this day.

34 Againe Saul said, Go abroade among the people, & bid them bring me euerie man his oxe, and euery man his shepe, and slaye them here, and eate and sinne not against the Lord in eating with the blood. And the people broght euery mā his oxe in his hand that night and slewe them there.

35 Then Saul made an altar vnto the Lord, & that [n] was the first altar that he made vnto the Lord.

36 ¶And Saul said, Let vs go downe after the Philistims by night, and spoyle them vntil the morning shine, and let vs not leaue a man of them. And thei said, Do whatsoeuer thou thinkest best. Thē said the Priest, Let vs [q] draw nere hither vnto God.

37 So Saul asked of God, *saying,* Shal I go downe after ý Philistims? wilt thou deliuer them into the hands of Israel? But he answered him not at that time.

38 ¶And Saul said, *All" ye chiefe of the people, come ye hither, and knowe, and se by whome this sinne is done this day.

39 For as ý Lord liueth, ẅ saueth Israel, thogh it be *done* by Ionathan my sonne, he shal dye ý death. But none of all the people answered him.

40 Then he said vnto all Israel, Be ye on one side, & I and Ionathan my sonne wil be on the other side. And the people said vnto Saul, Do what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giue [r] a perfet *lot.* And Ionathan & Saul were taken but the people escaped.

42 And Saul said, Cast *lot* betwene me and Ionathan my sonne. And Ionathan was taken.

43 Then Saul said to Ionathan, Tel me what thou hast done. And Ionathā told him, and said, I tasted a litle hony with the end of ý rod, that was in mine hand, & lo, I must dye.

44 Againe Saul answered, God do so and more also, vnles thou dye the death, Ionathan.

45 And the people said vnto Saul, [s] Shal Ionathā dye, who hathe so mightely deliuered Israel? God forbid. As the Lord liueth there shal not one heere of his head fall to the ground: for he hathe wroght ẅ God this day. So the people deliuered Ionathan that he dyed not.

46 Then Saul came vp from the Philistims: & the Philistims wēt to their owne place.

47 ¶So Saul helde the kingdome ouer Israel, and foght against all his ennemies on euerie side, against Moab, and against the children of Ammon, and against Edom, and against the Kings of Zobah, & against the Philistims: & whethersoeuer he went, he ["] handled them as wicked men.

48 He gathered also an hoste & smote [t] Amalek, & deliuered Israel out of the hands of them that spoiled them.

49 Now the sonnes of Saul were Ionathan, [v] and Ishui and Malchishua: and the names of his two daughters, the elder was called Merab, and the yonger was named [x] Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and ý name of his chief captaine was [y] Abner the sonne of Ner, Sauls vncle.

51 And Kish *was* Sauls father: and Ner the father of Abner *was* the sonne of Abiel.

l Suche was his hypocrisie & arrogancie, that he thoght to attribute to his policie that, ẅ God had giuen by the hand of Ionathan.

" *Ebr. bread.*

m That is, the punishement, if they brake their othe.

n Which were dimme before for wearines and hunger.

" *Or, wearie.*

o By making this cruell lawe.

Leu.7,26. & 19,26. deu.12. 16.

p That the blood of ý beasts that shal be slaine, may be pressed on vpon it.

" *Or, of that stone began he to buylde an altar.*

q To aske cousel of him.

Iudg.20,2.

" *Ebr. corners.*

r Cause ý lot to fall on him ý hathe broken ý othe: but he doeth not consider his presumptiō in commanding the same othe.

s The people thoght it their duetie to rescue him, who of ignorāce had brt broken a rashe lawe, and by whome they had receiued so great a benefite.

" *Or, ouercame them.*

t As the Lord had comanded, Deu.25,17.

v Called also Abinadab, Chap.31,2.

x which was the wife of Dauid, Chap.18,27.

y Whome Ioab the captaine of Dauid slewe, 2. Sam.3,27.

* As Samuel had forewarned Chap 8,11.

12 And there was sore warre against the Philistims all the dayes of Saul: & whomesoeuer Saul sawe to be a strong man, & mete for the warre, he toke him vnto him.

CHAP. XV.

1 Saul is commanded to slay Amalek. 9 He spareth Agag & the best things. 19 Samuel reproueth him. 28 Saul is reiected of the Lord, and his kingdome giuen to another. 33 Samuel heweth Agag in pieces.

1 AFterwarde Samuel said vnto Saul, *The Lord sent me to anoint thee King ouer his people ouer Israel: nowe therefore [a] obey the voyce of the wordes of the Lord.

Chap. 9,16.

a Because he hathe preferred thee to this honour, thou art bound to obey him. *Exod. 17,14. numb. 24,20.*

2 Thus saith the Lord of hostes, I remẽber what Amalek did to Israel, * how they layed *wait* for them in the way, as they came vp from Egypt.

3 Nowe *therefore* go, and smite Amalek, & destroye ye all that perteineth vnto them, and haue no compassion on thẽ, but [b] slay bothe man and woman, bothe infant and suckeling, bothe oxe, and shepe, bothe camel, and asse.

b That this might be an exẽple of Gods vengeance against thẽ that deale cruelly ẅ his people.

4 ¶ And Saul assembled the people, and [||] nombred them in Telaim, two hũdreth thousand fotemen, and ten thousand men of Iudah.

|| *Or, knewe their nõber by the lambes, which they broght.*

5 And Saul came to a citie of Amalek, [||] and set watch at the riuer.

|| *Or, foght in the valley.*

6 And Saul said vnto the [c] Kenites, Go, departe, *and* get you downe from amõg the Amalekites, lest I destroy you with them: for ye shewed [d] mercy to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

c Which were the posteritie of Iethro Moses father in lawe.

d For Iethro came to visit them and gaue them good cõsel, Exod. 18,19,

7 So Saul smote the Amalekites from Hauilah as thou commest to Shur, that is before Egypt,

8 And toke Agag the King of the Amalekites aliue, and destroyed all the people with the edge of the sworde.

9 But Saul and the people spared Agag, & the better shepe, and the oxen, and the fat beastes, and the lambes, and all ẏ was good, & they wolde not destroye them: but euery thing that was vile & noght worthe, that they destroyed.

10 ¶ Then came the worde of the Lord vnto Samuel, saying,

11 It [e] repenteth me ẏ I haue made Saul King: for he is turned from me, & hathe not performed my commandemẽts. And Samuel was moued, & cryed vnto the Lord all night.

e God in his eternal counsel neuer changeth nor repenteth, as vers. 29. though he semeth to vs to repẽt whẽ anie thing goeth cõtrary to his tẽporal election.

12 And when Samuel arose early to mete Saul in the morning, one tolde Samuel, saying, Saul is gone to Carmel: and behold, he hathe made him there a place, from whence he returned, and departed, and *is* gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, & Saul said vnto him, Blessed be ẏ of the Lord, I haue fulfilled the [f] commandement of the Lord.

f This is the nature of hypocrites, to be impudent against the trueth, to cõdẽne others, & iustifie themselues.

14 But Samuel said, What meaneth then ẏ bleating of the shepe in mine eares, & the lowing of the oxen which I heare?

15 And Saul answered, Thei haue broght them from the Amalekites: for the people spared the best of the shepe, and of the oxen to sacrifice thẽ vnto the Lord thy God? and the remnant haue we destroyed.

16 Againe Samuel said to Saul, Let me tel thee what the Lord hathe said to me this night. And he said vnto him, Say on.

17 Then Samuel said, When thou wast [g] litle in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lord anointed thee King ouer Israel.

g Meaning of base condition, as Chap. 9,21.

18 And the Lord sent thee on a iourney, & said, Go, and destroye those sinners ẏ Amalekites, and fight against thẽ, vntil thou destroye them.

19 Now wherefore hast thou not obeyed the voyce of the Lord, but hast turned to the praye, and hast done wickedly in the sight of the Lord?

20 And Saul said vnto Samuel, Yea, I [h] haue obeyd ẏ voyce of ẏ Lord, & haue gone ẏ way ẅ the Lord sent me, and haue broght Agag the King of Amalek, & haue destroyed the Amalekites.

h He standeth mest impudently in his owne defence bothe against God & his owne conscience.

21 But ẏ people toke of ẏ spoyle, shepe, & oxen, & the chiefest of the things ẅ shulde haue bene destroyed, to offer vnto the Lord thy God in Gilgal.

22 And Samuel said, Hathe the Lord as great pleasure in burnt offrings & sacrifices, as when the voyce of the Lord is obeied? beholde, * to obey is better thẽ sacrifice, and to hearken *is better* then the fat of rammes.

Eccles. 4,17. ose. 6,7. mat. 9,13. & 22,7.

23 For [i] rebellion *is as* ẏ sinne of witchcraft, and transgressiõ is wickednes and idolatrie. Because thou hast cast away ẏ worde of the Lord, therefore he hathe cast away thee from being King.

i God hateth nothing more then the disobedience of his commãdement, though the intent seme neuer so good to man.

24 Then Saul said vnto Samuel, I haue sinned: for I haue transgressed the commandement of the Lord, & thy wordes, because I feared the people, & obeied their voyce.

25 Now therefore, I pray thee, take away my [k] sinne, and turne againe with me, ẏ I may worship the Lord.

k This was not true repentance, but dissimulatiõ, fearing the losse of his kingdome.

26 But Samuel said vnto Saul, I wil not returne ẅ thee: for thou hast cast awaye the worde of the Lord, & the Lord hathe cast away thee, that thou shalt not be King ouer Israel.

27 And as Samuel turned him selfe to go away, he caught ẏ lap of his coat, & it rent.

it rent.
28 Then Samuel said vnto him, The Lord hathe rent the kingdome of Israel from thee this day, & hathe giuen it to thy [l] neighbour, that is better thē thou.
29 For in dede the [m] strength of Israel wil not lie nor repēt: for he is not a man that he shulde repent.
30 Then he said, I haue sinned: but honour me, I pray thee, before the Elders of my people, & before Israel, & turne againe with me, that I may worship the Lord thy God.
31 ¶ So Samuel turned againe, and followed Saul: and Saul worshiped the Lord.
32 Then said Samuel, Bring ye hither to me Agag the King of the Amalekites: & Agag came vnto him [o] pleasantly, and Agag said, Truely the [n] bitternes of death is passed.
33 And Samuel said, * As thy sworde hathe made women childeles, so shal thy mother be childeles among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.
34 ¶ So Samuel departed to [o] Ramah, and Saul went vp to his house to Gibeah of Saul.
35 And Samuel came nomore to [p] se Saul vntil the day of his death: but Samuel mourned for Saul, and the Lord [q] repēted that he made Saul King ouer Israel.

l That is, to Dauid.
m Meaning God, who maintaineth & preferreth his.
n Or, in bondes.
n He suspected nothing lesse then death, or as some write, he passed not for death. *Exod. 17, 11. numb. 14, 45.*
o Where his house was.
p Thogh Saul came where Samuel was, Chap. 19, 22.
q As ver. 11.

CHAP. XVI.

Samuel is reproued of God, & is sent to anoint Dauid. 7 God regardeth the heart. 13 The Spirit of the Lord commeth vpon Dauid. 14 The wicked spirit is sent vpon Saul. 19 Saul sendeth for Dauid.

1 THe Lord then said vnto Samuel, How long wilt thou mourne for Saul, [a] seing I haue cast him away from reigning ouer Israel? fil thine horne with oyle and come, I wil send thee to Ishai the Bethlehemite: for I haue prouided me a King among his sonnes.
2 And Samuel said, How can I go? for if Saul shal heare it, he wil kil me. Then the Lord answered, Take an heifer "with thee, & say, I am come [b] to do sacrifice to the Lord.
3 And call Ishai to the sacrifice, and I wil shewe thee what thou shalt do, & thou shalt anoint vnto me him whome I name vnto thee.
4 So Samuel did that the Lord bade him, & came to Beth-lehem, and the Elders of the towne were [c] astonied at his comming, & said, Commest thou peaceably?
5 And he answered, Yea: I am come to do sacrifice vnto the Lord: sanctifie your selues, & come with me to the sacrifice. And he sanctified Ishai and his sonnes, and called them to the sacrifice.
6 And when they were come, he loked on Eliab, and said, Surely the Lords [d] Anointed is before him.
7 But the Lord said vnto Samuel, Loke not on his countenance, nor on ỹ height of his stature, because I haue refused him: for *God seeth* not as man seeth: for man loketh on the outward appearance, but the Lord beholdeth the *heart.
8 Then Ishai called Abinadab, & made him come before Samuel. And he said, Nether hathe the Lord chosen this.
9 Then Ishai made Shammah come. And he said, Nether yet hathe the Lord chosen him.
10 Againe Ishai made his seuen sonnes to come before Samuel: & Samuel said vnto Ishai, The Lord hath chosen none of these.
11 Finally Samuel said vnto Ishai, "Are there no more children *but these*? And he said, There remaineth yet a litle one behinde, that kepeth the shepe. Then Samuel said vnto Ishai, * Send and fet him: for we wil not sit downe, til he be come hither.
12 And he sent, and broght him in: and he was ruddie, and of a good countenāce & comelie visage. And ỹ Lord said, Arise, & anoint him: for this is he.
13 Then Samuel toke the horne of oyle, & anointed him in the middes of his brethren. And the * Spirit of the Lord [n] came vpon Dauid, from that day forwarde: then Samuel rose vp, and went to Ramah.
14 ¶ But the Spirit of the Lord departed from Saul, and an [e] euil spirit *sent* of the Lord vexed him.
15 And Sauls seruants said vnto him, Beholde now, the euil spirit of God vexeth thee.
16 Let our lord therefore cōmande thy seruants, *that are* before thee, to seke a man, that is a conning player vpon the harpe: that when the euil spirit of God commeth vpon thee, he may playe with his hand, & thou maiest be eased.
17 Saul then said vnto his seruants, Prouide me a man, I pray you, that cā play wel, & bring him to me.
18 Then answered one of his seruants, and said, Beholde, I haue sene a [f] sonne of Ishai, a Bethlehemite, that can play, & is strong, valiant & a man of warre & wise in matters, & a comely persone, & the Lord is with him.
19 ¶ Wherefore Saul sent messengers vnto Ishai, & said, Send me Dauid thy sonne w' ich is with the shepe.
20 And Ishai tok an asse *laden* w' bread and a flagon of wine & a kid, & sent them by the hand of Dauid his sonne vnto Saul.
21 And Dauid came to Saul, and "stode

a Signifying, ỹ we oght not to shewe our selues more pitiful thē God, nor to lament thē, whome he casteth of.
"Ebr. in thine hand.
b That is, to make a peace offring, which might be done thogh the Arke was nor there.
c Fearing, lest some grieuous crime had bene committed, because the prophet was not wonte to come thether.
d Thinking, ỹ Eliab had bene appointed of God to be made King.
*1. Chro. 28, 29 ier. 11, 20. & 17, 10. & 20, 12. psal. 7 10.
"Ebr. are the child, ē ended?
*2 Sam. 7, 8. psal. 78. 71. & 89, 21.
n Act. 7, 46. & 13, 22.
"Or, prosspered
e The wicked spirits are at Gods commandement to execute his wil against the wicked.
f Thogh Dauid was now anointed King by the prophet, yet God wolde exercese him in soundry sortes before he had ỹ vse of his kingdome.
"Or serued him.

before him: and he loued him very wel, and he was his armour bearer.

22 And Saul sent to Iishai, saying, Let Dauid now remaine with me: for he hathe founde fauour in my sight.

23 And so when the *euil* spirit of God came vpon Saul, Dauid toke an harpe and plaied with his hand, & Saul was [g] refreshed, & was easid: for the euil spirit departed from him.

g God wolde ỹ Saul shulde receiue this benefite as at Dauids hand, that his condemnation might be ỹ more euident, for his cruel hate towarde him.

CHAP. XVII.

1 The Philistims make warre against Israel. 10 Goliath defieth Israel. 17 Dauid is sent to his brethren. 34 The strength and boldenes of Dauid. 47 The Lord saueth not by swordes nor speare. 50 Dauid killeth Goliath and the Philistims flee.

1 NOw the Philistims gathered their armies to battel, and came together to Shochoh, ẅ is in Iudah, & pitched betwene Shochoh and Azekah, [h] in the coast of Dammim.

[h] Or, in Ephesdammim.

2 And Saul, and the men of Israel assembled, and pitched in the valley [i] of Elah, & put thẽ selues in battel array to mete the Philistims.

[i] Or, of the oke

3 And the Philistims stode on a mountaine on the one side, and Israel stode on a mountaine on the other side: so a valley *was* betwene them.

4 ¶ Then came a mã betwene them [a] bothe out of the tentes of the Philistims, named Goliath of Gath: his height *was* six cubits and an hand breadth,

a Betwene the two campes.

5 And had an helmet of brasse vpon his head, and a [k] brigandine vpon him: and the weight of his brigandine *was* fiue thousand [b] shekels of brasse.

[k] Or, coate of plate.

b That is, 156. lib. 4. onces, after halfe an ounce the shekel & 600 shekels weight amounteth to 18 lib. 3. quarters.

6 And he had [l] bootes of brasse vpõ his legges, & a shilde of brasse vpon his shoulders.

[l] Or, greaues.

7 And the shafte of his speare *was* like a weauers beame: and his speare head *weyed* six hundreth shekels of yron: and one bearing a shilde went before him.

8 And he stode, and cryed against the hoste of Israel, and said vnto them, Why are ye come to set your battel in array? am not I a Philistim, and you seruants to Saul? chose you a man for you, & let him come downe to me.

9 If he be able to fight with me, and [m] kil me, then wil we be your seruants: but if I ouercome him, and kil him, then shal ye be our seruants, and serue vs.

[m] Ebr. smite me.

10 Also the Philistim said, I defie the hoste of Israel this day: giue me a man, ỹ we may fight [n] togither.

[n] Or, hand to hand. Chap. 16, 1.

11 When Saul and all Israel heard those wordes of the Philistim, they were discouraged, and greatly afrayed.

[o] Or, he was counted amõg them that bare office.

12 ¶ Now this Dauid *was* the * sonne of an Ephrathite of Beth-lehem Iudah, named Iishai, ẅ had eight sonnes: and [o] this man was taken for an olde man in the daies of Saul.

13 And the thre eldest sonnes of Iishai wẽt and followed Saul to the battel: and the names of his thre sonnes that wẽt to battel, *were* Eliab the eldest, & the next Abinadab, and the third Shammah.

14 So Dauid was the least: and the thre eldest went after Saul.

15 Dauid also [c] went, but he returned frõ Saul to fede his fathers shepe in Beth-lehem.

c To serue Saul, as chap. 16, ver. 19.

16 And the Philistim drewe nere in the morning, and euening, and continued fourtie dayes.

17 And Iishai said vnto Dauid his sonne, [d] Take now for thy brethren an Ephah of this parched corne, and these ten cakes, and runne to the hoste to thy brethren.

d Thogh Iishai ment one thing, yet Gods prouidence directed Dauid to another end.

18 Also cary these ten fresh cheses vnto the captaine, and loke how thy brethrẽ fare, and receiue their [e] pledge.

e If they haue laied anie thing to gage for their necessitie, redeme it out.

19 (Then Saul and they, and all ỹ men of Israel *were* in ỹ valley of Elah, fighting with the Philistims)

20 ¶ So Dauid rose vp early in the morning, and left ỹ shepe with a keper, and toke and went as Iishai had commãded him, & came within the compasse of the hoste: & the hoste wẽt out in array, and shouted in the battel.

21 For Israel and the Philistims had put them selues in array, armie against armie.

22 And Dauid left the things, which he bare, vnder the hands of the keper of the [p] cariage, and ran into the hoste, & came, and asked his brethren [p] how they did.

[p] Ebr. vessels.

[p] Ebr. of peace.

23 And as he talked with them, beholde, the man *that was* betwene the two *armies*, came vp, (whose name *was* Goliath the Philistim of Gath) out of the [q] armie of the Philistims, and spake [f] suche wordes, & Dauid heard them.

[q] Or, valleye.

f As are aboue rehersed vers. 8, & 9.

24 And all the men of Israel, when they sawe the man, ran away from him, & were sore afrayed.

25 For euery man of Israel said, Sawe ye not this man that cometh vp? euẽ to reuile Israel is he come vp: and to him that killeth him, wil the King giue great riches, and wil giue him his * daughter, yea, and make his fathers house [g] fre in Israel.

Iosh. 15, 16.

g From taxes & payments.

26 ¶ Then Dauid spake to ỹ men that stode with him, and said, What shalbe done to the man that killeth this Philistim, and taketh away the [h] shame from Israel? for who is this vncircũcised Philistim, that he shulde reuile the hoste of the liuing God?

h This dishonour that he doeth to Israel.

27 And the people answered him after this maner, saying, Thus shal it be done to the man that killeth him.

28 And

28 And Eliab his eldest brother heard whē he spake vnto the men, & Eliab was very angry with Dauid, and said, Why camest thou downe hether? and with whome hast ỹ left those fewe shepe in the wildernes? I knowe thy pride and the malice of thine heart, that thou art come downe to se the battel.

i For his fathers sending was a iuste occasion, & also he felt him self inwardly moued by Gods Spirit.

29 Then Dauid said, What haue I now done? Is there not a [i] cause?

30 And he departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former wordes.

31 ¶ And thei that heard the wordes ẅ Dauid spake, rehearsed thē before Saul, which caused him to be broght.

32 So Dauid said to Saul, Let no mans heart faile him, because of him: thy seruāt wil go, and fight with this Philistim.

k Here Satan proueth Dauids faith by the infidelitie of Saul.

33 [k] And Saul said to Dauid, Thou art not able to go against this Philistim to fight with him: for thou art a boye, and he is a man of warre from his youth.

I Dauid by the experience that he hathe had in time past of Gods helpe, nothing douteth to ouercome this dāger, seing he was zealous for Gods honour.

34 And Dauid answered vnto Saul, Thy seruāt kept his fathers shepe, and there came a [l] lyon and likewise a beare, and toke a shepe out of the flocke,

35 And I went out after him & smote him, & toke it out of his mouth: and when he arose against me, I caught him by the bearde, and smote him, and slewe him.

36 So thy seruant slewe bothe the lyon, and the beare: therefore this vncircumcised Philistim shalbe as one of thē, seing he hath railed on ỹ hoste of the liuing God.

37 ¶ Moreouer Dauid said, The Lord that deliuered me out of the pawe of ỹ lyon, and out of the pawe of the beare, he wil deliuer me out of the hand of this Philistim. Then Saul said vnto Dauid, [m] Go, and the Lord be with thee.

m For by these examples he sawe that the power of God was with him.

38 And Saul put his rayment vpon Dauid, and put an helmet of brasse vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his sworde vpon his rayment, and [n] began to go: for he neuer proued it: and Dauid said vnto Saul, I can not go with these: for I am not accustomed, wherefore Dauid put them of him.

n Or, assayed.

40 Then toke he his [n] staffe in his hand, and chose him fiue smothe stones out of a brooke, and put them in his shepherdes bag or skrippe, & his sling was in his hand, and he drewe nere to the Philistim.

n To the intēt that by these weake meanes God might only be knowen to be the autor of this victorie.

41 ¶ And the Philistim came & drewe nere vnto Dauid, and the man that bare the shield went before him.

42 Now whē the Philistim loked about & sawe Dauid, he disdeined him: for he was but yōg, ruddy, & of a comely face.

43 And the Philistim said vnto Dauid, Am I a dog, that thou commest to me ẅ staues? And the Philistim [o] cursed Dauid by his gods.

o He sware by his gods ỹ he wolde destroye him.

44 And the Philistim said to Dauid, Come to me, and I wil giue thy flesh vnto the foules of the heauen, and to ỹ beastes of the field.

45 ¶ Then said Dauid to the Philistim, Thou commest to me ẅ a sworde, and ẅ a speare, and with a shield but I come to thee in the Name of ỹ Lord of hostes, the God of the hoste of Israel, whome thou hast railed vpon.

46 This [p] day shal the Lord close thee in mine hand, and I shal smite thee, and take thine head frō thee, and I wil giue the carkeises of the hoste of the Philistims this day vnto the foules of the heauen, & to the beastes of the earth, that all the worlde may knowe that Israel hathe a God,

p Dauid being assured bothe of his cause & of his calling, prophecieth of the destruction of the philistims.

47 And ỹ all this assemblie may knowe, that ỹ Lord saueth not with sworde nor with speare (for the battel is the Lords) & he wil giue you into our hands.

48 And when the Philistim arose to come and drawe nere vnto Dauid, Dauid [q] hasted & ran to fight against the Philistim.

q Being moued with a feruent zeale to be reuenged vpon this blasphemer of Gods Name.

49 And Dauid put his hand in his bag, and toke out a stone, & slāg it and smote ỹ Philistim in his forehead, that the stone sticked in his forehead, and he fel groueling to the earth.

50 So Dauid * ouercame the Philistim ẅ a sling and with a stone, & smote the Philistim, & slewe him, when Dauid had no sworde in his hand.

Eccles. 47, 4. 1. mac. 4, 30.

51 Then Dauid ran, and stode vpon the Philistim, and toke his sworde & drewe it out of his sheath, and slewe him, & cut of his head therewith. So when the Philistims sawe that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, and showted, and followed after the Philistims, vntil thei came to the [n] valley, and vnto the gates of Ekron: and the Philistims fel downe wounded by the way of Shaaraim, euen to Gath and to Ekron.

n Or, Gai, the citie.

53 And the children of Israel returned from pursuing the Philistims, and spoiled their tents.

54 And Dauid toke the head of ỹ Philistim, and broght it to Ierusalem, and put his armour in his [n] tent.

n Or, house at Beth. Ichem.

55 ¶ When Saul sawe Dauid go for the against the Philistim, he said vnto Abner the captaine of his hoste, Abner, [r] whose sonne is this yong man? and Abner answered, As thy soule liueth, o King, I can not tel.

r That is, of what familie & tribe is he? or els, he had forgotten Dauid, albeit he had receiued so great a benefit by him.

56 Then the King said, Enquire thou whose sonne this yong man is.

57 And when Dauid was returned from the slaughter of ỹ Philistim, then Abner

toke him, & broght him before Saul with the head of the Philiſtim in his hand.

58 And Saul ſaid to him, Whoſe ſonne art thou, thou yong mā? And Dauid anſwered, I am the ſonne of thy ſeruant Iſhai the Bethlehemite.

CHAP. XVIII.

1 The amitie of Ionathan and Dauid. 8 Saul enuieth Dauid for the praiſe that the women gaue him. 11 Saul woldehaue ſlayne Dauid. 17 He promiſeth him Merab to wife, but giueth him Michal. 27 Dauid deliuereth to Saul two hundreth foreſkines of the Philiſtims. 29 Saul feareth Dauid, ſeing that the Lord is with him.

1 AND when he had made an end of ſpeaking vnto Saul, the [a] ſoule of Ionathan was knit with the ſoule of Dauid, and Ionathā loued him, as his owne ſoule.

a His affection was fully bent toward him.

2 And Saul toke him that day, and wolde not let him returne to his fathers houſe.

3 Then Ionathan and Dauid made a couenant: for he loued him as his owne ſoule.

4 And Ionathan put of the robe that was vpon him, and gaue it Dauid, and his garments, euen to his ſworde, & to his bowe, and to his girdle.

5 And Dauid went out whetherſoeuer Saul ſent him, & behaued him ſelfe [b] wiſely: ſo that Saul ſet him ouer the men of warre, and he was accepted in ỹ ſight of all the people, and alſo in the ſight of Sauls ſeruants.

b That is, he proſpered in all his doings.

6 ¶ When thei came againe, and Dauid returned from the ſlaughter of ỹ [c] Philiſtim, the women came out of all cities of Iſrael, ſinging and danſing to mete King Saul, with timbrels, with *inſtruments of* ioye, and with rebecks.

c To wit, Goliath.

7 And the women [*] ſang by cours in their playe, & ſaid, * Saul hathe ſlayne his thouſand, and Dauid his ten thouſand.

* *Ebr anſwered, playing. Chap. 21, 11. & 29, 5. eccleſ. 47, 7.*

8 Therefore Saul was exceding wrath, and the ſaying diſpleaſed him, & he ſaid, Thei haue aſcribed vnto Dauid ten thouſand, & to me thei haue aſcribed *but* a thouſand, & *what can he haue* more ſaue the kingdome?

9 Wherefore Saul [d] had an eye on Dauid from that day forward e.

d Because he bare him enuie & hatred.

10 ¶ And on the morowe, the euil ſpirit of God came vpon Saul, & he [e] prophecied in the middes of the houſe: and Dauid plaied with his hand like as at other times, and there *was* a ſpeare in Sauls hand.

e That is, ſpake as a man beſide him ſelfe: for ſo the people abuſed this worde, whē thei colde not vnder ſtand.

11 And Saul toke the ſpeare, and ſaid, I wil ſmite Dauid *through* to the wall. But Dauid auoyded twiſe out of his preſence.

12 And Saul was afraied of Dauid, becauſe the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine ouer a thouſand, and he went [f] out and in before the people.

f Meaning, he was captaine ouer the people.

14 And Dauid behaued him ſelfe wiſely in all his waies: for the Lord *was* w him.

15 Wherefore when Saul ſawe that he was very wiſe, he was afraied of him.

16 For all Iſrael and Iudah loued Dauid, becauſe he went out and in before them.

17 ¶ Then Saul ſaid to Dauid, Beholde mine eldeſt daughter Merab, her I wil giue thee to wife: onely be a valiāt ſonne vnto me, and [g] fight the Lords battels: for Saul thoght, Mine hand ſhal not be vpon him, but the hand of the Philiſtims ſhalbe vpon him.

g Fight againſt them ỹ warre againſt Gods people.

18 And Dauid anſwered Saul, What am I? and what is my life, *or* the familie of my father in Iſrael, that I ſhulde be ſonne in lawe to the King?

19 Howbeit when Merab Sauls daughter ſhulde haue bene giuen to Dauid, [h] ſhe was giuen vnto Adriel a Meholathite to wife.

h By whome he had fiue ſonnes which Dauid put to death at the requeſt of ỹ Gibeonites. 2. Sam. 21, 8.

20 ¶ Then Michal Sauls daughter loued Dauid: and thei ſhewed Saul, & ỹ thing pleaſed him.

21 Therefore Saul ſaid, I wil giue him her, that ſhe may be a [i] ſnare to him, and that the hād of the Philiſtims may be againſt him. Wherefore Saul ſaid to Dauid, Thou ſhalt this day be my ſonne in lawe in the *one* of the twaine.

i So his hypocriſie appereth: for vnder pretence of fauour he ſoght his deſtruction.

22 And Saul commanded his ſeruants, Speake with Dauid ſecretly, and ſay, Beholde, the King hathe a fauour to thee, and all his ſeruants loue thee: be now therefore the Kings ſonne in lawe.

23 And Sauls ſeruants ſpake theſe wordes in the eares of Dauid. And Dauid ſaid, [k] Semeth it to you a light thing to be a Kings ſonne in lawe, ſeing that I am a poore mā and of ſmall reputaciō?

k Meaning, that he was not able to endowe his wife with riches.

24 And then Sauls ſeruants broght him worde againe, ſaying, Suche wordes ſpake Dauid.

25 And Saul ſaid, This wiſe ſhal ye ſay to Dauid, The King deſireth no dowrie, but an hundreth foreſkines of the Philiſtims, to be auenged of the Kings enemies: for Saul thoght to make Dauid fall into the hands of the Philiſtims.

26 And when his ſeruants tolde Dauid theſe wordes, it pleaſed Dauid wel, to be the [l] Kings ſonne in lawe: and the daies were not expired.

l Because he thoght him ſelfe able to compaſſe the Kings requeſt.

27 Afterwarde Dauid aroſe with his men, and went and ſlewe of the Philiſtims two hundreth men: and Dauid broght

broght their foreskinnes, and [m] they gaue them wholy to the King that he might be ỹ Kings sonne in lawe: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul sawe, & vnderstode that the Lord *was* with Dauid, & that Michal the daughter of Saul loued him.

29 Then Saul was more & more [n] afraied of Dauid, and Saul became alway Dauids enemy.

30 And when ỹ princes of the Philistims went forthe, at their going forthe [o] Dauid behaued him selfe more wisely then all the seruantes of Saul, so that his name was muche set by.

[m] Meaning, Dauid and his soldiers.

[n] To be depriued of his kingdome.

[o] That is, Dauid had better successe against the philistims then Sauls mē.

CHAP. XIX.

Ionathan declareth to Dauid the wicked purpose of Saul. 11 Michal his wife saueth him. 18 Dauid commeth to Samuel. 23 The Spirit of prophecie cōmeth on Saul.

1 THē Saul spake to Ionathā his sonne, and to all his seruants, that they shulde [a] kil Dauid: but Ionathan Sauls sonne had a great fauor to Dauid,

2 And Ionathan tolde Dauid, saying, Saul my father goeth about to slaye thee: now therefore, I pray thee, take hede vnto thy selfe vnto the morning, and abide in a secret *place*, and hide thy selfe.

3 And I wil go out, and stand by my father in ỹ field where thou [b] art, and wil commune with my father of thee, and I wil se what *he saith* and wil tel thee.

4 ¶ And Ionathan spake good of Dauid vnto Saul his father, and said vnto him, Let not the King sinne against his seruant, against Dauid: for he hathe not sinned against thee, but his workes haue bene to the very good.

5 For he [p] did * put his life in danger, and slewe the Philistim, and the Lord wroght a great saluacion for all Israel: thou sawest it, and thou reioysedst: wherefore then wilt thou sinne against innocent blood, & slaye Dauid without a cause?

6 Then Saul hearkened vnto the voyce of Ionathan, and Saul [c] sware, As the Lord liueth, he shal not dye.

7 So Ionathan called Dauid, and Ionathan shewed him all those wordes, & Ionathan broght Dauid to Saul, and he was in his presence as in times past.

8 ¶ Againe the warre began, and Dauid went out and foght with the Philistims, and slewe them with a great slaughter, & they fled from him.

9 ¶ And the euil Spirit of the Lord was vpon Saul, as he sate in his house hauing his speare in his hand, and Dauid [d] played with his hand.

10 And Saul entended to smite Dauid to the wal with the speare: but he turned aside out of Sauls presence, and he smote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saul also sent messengers vnto Dauids house, to watche him, and to slaye him in the morning: & Michal Dauids wife tolde it him, saying, If thou saue not thy self this night, tomorowe thou shalt be slaine.

12 So Michal [e] let Dauid downe through a windowe: and he went, and fled, and escaped.

13 Thē Michal toke an image and layed it in the bed, and put a pillowe stuffed with goates *heere* vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take Dauid, she said, He is sicke.

15 And Saul sent the messengers againe to se Dauid, saying, Bring him to me in the [f] bed, that I may slay him.

16 And when the messengers were come in, beholde, an image *was* in the bed, with a pillowe of goates *heere* vnder the head of it.

17 And Saul said vnto Michal, Why hast thou mocked me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said vnto me, Let me go, or els I wil kil thee.

18 ¶ So Dauid fled, and escaped, and came to Samuel to Ramah, and tolde him all ỹ Saul had done to him: and he and Samuel went and dwelt in [g] Naioth.

19 But one tolde Saul, saying, Beholde, Dauid *is* at Naioth in Ramah.

20 And Saul sent messengers to take Dauid: and when they sawe a companie of Prophets prophecying, and Samuel standing [h] as appointed ouer them, the Spirit of God fel vpon the messengers of Saul, and they also [i] prophecied.

21 And when it was tolde Saul, he sent other messengers, and they prophecied likewise: againe Saul sent the third messengers, and they prophecied also.

22 Then went he him self to Ramah and came to a great wel that is in Sechu, and he asked, and said, Where are Samuel and Dauid? and one said, Beholde, *they be* at Naioth in Ramah.

23 And he [k] went thither, *euen* to Naioth in Ramah, and the Spirit of God came vpon him also, and he went prophecying vntil he came to Naioth in Ramah.

24 And he stript of his [l] clothes, and he prophecied also before Samuel, and fel [m] downe naked all that day and all that night: therefore they say, * Is Saul also among the Prophetes?

[a] Before Saul soght Dauids life secretly, but now his hypocrisie burfteth forth to open crueltie.

[b] That I may giue thee warnig what to do.

[p] *Ebr. he put his soule in his hands. Iudg. 12, 3. 1. sam 27, 21. psal. 119, 109.*

[c] What so euer he pretended outwardly, yet his heart was ful of malice.

[d] He plaide on his harpe to mitigate the rage of the euil Spirit, as Chap. 16, 23.

[e] Thus God moued bothe the sonne and daughter of this tyrat to fauour Dauid against their father.

[f] Beholde, how ỹ tyrants to accomplish their rage, nether regarde othe nor frendship, God nor man.

[g] Naioth was a schole where the worde of God was studyed, nere to Ramah.

[h] Being their chief instructer.

[i] Chaged their mindes and praised God.

[k] With a minde to persecute them.

[l] His kingly apparel.

[m] He humbled him selfe as other did. *Chap. 10, 11.*

CHAP.

CHAP. XX.

Ionathan comforteth Dauid. 3 They renue their league. 33 Saul wolde haue killed Ionathan. 38 Ionathan aduertiseth Dauid by thre arrowes of his fathers fury.

1 AND Dauid [a] fled from Naioth in Ramah, and came and said before Ionathan, What haue I done? what is mine iniquitie? and what sinne haue I committed before thy father, that he seketh my life?

2 And he said vnto him, God forbid, thou shalt not dye: beholde, my father wil do nothing great nor smale, but he wil "shew it me: and why shulde my father hide this thing from me? he wil not do it.

3 And Dauid sware againe and said, Thy father knoweth that I haue founde grace in thine eyes: therefore he thinketh, Ionathan shal not know it, lest he be sory: but in dede, as the Lord liueth, and as thy soule liueth, there is but [b] a steppe betwene me and death.

4 The said Ionatha vnto Dauid, Whatsoeuer thy soule "requireth, that I wil do vnto thee.

5 And Dauid said vnto Ionathan, Beholde, tomorowe is the [c] first day of the moneth, and I shulde sit with the King at meat: but let me go, that I may hide my selfe in the fields vnto the third *day* at euen.

6 If thy father make mencion of me, then say, Dauid asked leaue of me, that he might go to Beth-lehem to his owne citie: for there is a [d] yerely sacrifice for all that familie.

7 And if he say thus, It is wel, thy seruant shal haue peace: but if he be angry, be sure that wickednes is concluded of him.

8 So shalt thou shewe mercy vnto thy seruant: *for thou hast ioyned thy seruant into a couenant of the Lord with thee, & if there be in me iniquitie, slaye thou me: for why shuldeest thou bring me to thy father?

9 ¶And Ionathan answered, God kepe that from thee: for if I knewe that wickednes were [e] concluded of my father to come vpon thee, wolde not I tel it thee?

10 Then said Dauid to Ionathan, Who shal tel me? how *shal I knowe*, if thy father answere thee cruelly?

11 And Ionathan said to Dauid, Come and let vs go out into the field: and they twaine went out into the field.

12 Then Ionathan said to Dauid, O Lord God of Israel, when I haue groped my fathers minde tomorowe at this time, *or* with *in* this thre dayes, & *if it* be wel with Dauid, and I then send not vnto thee, and shewe it thee,

13 The Lord [g] do so & muche more vnto Ionathan: but if my father haue minde to do thee euil, I wil shewe thee also, & send thee away, that thou mayest go in peace: and the Lord be with thee as he hathe bene with my father.

14 Likewise *I require* not whiles I liue: *for I dout not* but thou wilt shewe me the mercy of the Lord, [h] *that I dye* not.

15 But *I require* that thou cut not of thy mercie from mine house for euer: no, not when the Lord hathe destroyed the enemies of Dauid, euerie one from the earth.

16 So Ionathan made a bonde with the house of Dauid, *saying*, Let ỹ Lord require it at the hãds of Dauids enemies.

17 And againe Ionathan sware vnto Dauid, because he loued him (for he loued him as his owne soule)

18 Then said Ionathan to him, Tomorowe is the first day of the moneth: and thou shalt [n] be looked for, for thy place shalbe empty.

19 Therefore thou shalt hide thy selfe thre dayes, *then* thou shalt go downe quickely and come to the place where thou dideſt hide thy selfe, when this matter was in hand, & shalt remaine by the stone" Ezel.

20 And I wil shoote thre arrowes on ỹ side thereof, as though I shot at a marke.

21 And after I wil send a boy, *saying*, Go, seke the arrowes. If I say vnto the boy, Se, the arrowes are on this side thee, bring them: then come thou: for it is "wel with thee and no hurt, *as* the Lord liueth.

22 But if I say thus vnto the boy, Beholde, the arrowes are beyonde thee: go thy way: for the [i] Lord hathe sent the away.

23 As touchig the thing which thou and I haue spoken of, beholde, the Lord *be* betwene thee and me for euer.

24 ¶So Dauid hid him selfe in the field: & when the first day of the moneth came, the King sate to eat meat.

25 And the King sate, as at other times vpon his seat, euen vpon his seat by the wall: & Ionathan arose, and Abner sate by Sauls side, but Dauids place was empty.

26 And Saul said nothing that day: for he thought, Some thing hathe befallen him, though he were [k] cleane, *or els* because he was not purified.

27 But on the morowe which was the second day of the moneth, Dauids place was emptie againe: and Saul said vnto Ionathan his sonne, Wherefore cõmeth not the sonne of [l] Ishai to meat, neither yesterday nor to day?

28 And Ionathan answered vnto Saul, Dauid required of me, *that he might go* to

a For Saul was stayed, & prophecied a day & a night by Gods prouidence, that Dauid might haue time to escape.

"*Ebr. reueile it in mine eare*

b I am in great danger of death.

"*Ebr. sayeth.*

c At what time there shulde be a solenne sacrifice, Nõb. 28, 11: to the w they added peace offrigs and feasts.

d Read Chap. 2, 11.

Chap. 18, 3. & 23, 18.

e That he were fully determined.

f If thy father do fauour me.

g The Lord punishe me moste grieuously.

h I knowe that if thou wereſt now preferred to te kyngdome, thou woldest not destroy me, but shewe thy selfe friendly to my poste rite.

n *Or, mẽcioned.*

"*Ebr. of the way, because it serued as a signe to shewe the way to thẽ that passed by.*

"*Ebr. peace.*

i The Lord is the autour of thy departure.

k Yet he might haue some busines to let him.

l Thus he speaketh contemptuously of Dauid.

to Beth-lehem.

29 For he said, Let me go, I pray thee: for our familie *offreth* [m] a sacrifice in the citie, and my brother hathe sent for me: therefore now if I haue foūd fauour in thine eyes, let me go, I pray thee, & se my[n] brethren: this is the cause that he commeth not vnto the Kings table.

30 Then was Saul angry with Ionathan, & said vnto him, Thou [o] sonne of the wicked rebellious womā, do not I knowe, that thou hast chosen the sonne of Ishai to thy confusion and to the confusion *and* shame of thy mother?

31 For as long as the sonne of Ishai liueth vpon the earth, thou shalt not be stablished, nor thy kingdome: wherefore now send and fet him vnto me, for he [p] shal surely dye.

32 And Ionathan answered vnto Saul his father, and said vnto him, Wherefore shal he [p] dye? what hathe he done?

33 And Saul cast a speare at him to hit him, Whereby Ionathan knewe, that it was determined of his father to slaye Dauid.

34 ¶ So Ionathan arose from the table in a great angre, and did eat no meat the second day of the moneth: for he was sory for Dauid, *and* because his father had reuiled him.

35 On the next morning therefore Ionathan went out into the field, [q] at the time appointed with Dauid, and a litle boy with him.

36 And he said vnto his boy, Runne now, seke the arrowes which I shoote, & as the boy ran, he shot an arrowe beyonde him.

37 And when the boy was come to the place where the arrowe was that Ionathan had shot, Ionathan cryed after the boy, & said, Is not the arrowe beyond thee?

38 And Ionathan cryed after the boy, [r] Make spede, haste *and* stand not stil: and Ionathans boy gathered vp the arrowes, and came to his master,

39 But the boy knewe nothing: onely Ionathan and Dauid knewe the matter.

40 Then Ionathan gaue his [w] bowe and arrowes vnto the boy that was with him, & said vnto him, Go, carie them into the citie.

41 ¶ Assone as the boy was gone, Dauid arose out of a place that was towarde the [s] South, and fell on his face to the ground, and bowed him selfe thre times: and they kyssed one an other, and wept bothe twaine, til Dauid exceded.

42 Therefore Ionathan said to Dauid, Go in peace: that which we haue [t] sworne bothe of vs in the Name of ỹ Lord, saying, The Lord be betwene me & thee, and betwene my seede and betwene thy seede, *let it stand* for euer.

43 And he arose and departed, and Ionathan went into the citie.

m That is a peace offriug.

n Meaning all his kinsfolke.

o Thou art ener contrary vnto me as thy mother is.

[p] *Ebr. sonne of death.*

p For it were to great tyrannie to put one to death and not to shewe the cause why.

q For this was the third day, as it was agreed vpon, vers. 5.

r By these wordes he admonished Dauid what he oght to do.

[w] *Ebr. instruments.*

s It semeth ỹ he had shot on ỹ Northside of ỹ stone, lest the boy shulde haue espied Dauid.

t Which othe he calleth in ỹ eight verse the couenant of the Lord.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech ỹ Priest. 6 He getteth of him the shew bread to satisfie his hungre. 7 Doeg Sauls seruant was present. 10 Dauid fleeth to King Achish, 13 And there faineth him selfe mad.

1 THen came Dauid to [a] Nob, to Ahimelech the Priest, and Ahimelech was astonyed at the meting of Dauid, and said vnto him, Why art thou alone, and no man with thee?

2 And Dauid said to Ahimelech the Priest, The [b] King hathe commanded me a certeine thīg, and hathe said vnto me, Let no man knowe where about I send thee, & what I haue commanded thee, and I haue appointed my seruants to suche *and* suche places.

3 Now therefore if thou hast oght vnder thine hand, giue me fiue *cakes of* bread, or what commeth to hand.

4 And the Priest answered Dauid, & said, There is no commune bread vnder mine hand, but here is *halowed bread, if the yong men haue kept them selues, at leastfrom [c] women.

5 Dauid then answered the Priest, and said vnto him, Certeinly women haue bene separate from vs these two or thre dayes since I came out: and the [d] vessels of the yong men were holy, thogh the way were prophane, & how muche more then shal *euery one* [e] be sanctified this day in the vessel?

6 So the Priest gaue him halowed *bread*: for there was no bread there, saue the shewbread that was taken from before the Lord, to put hote bread there, the day that it was taken away.

7 (And there was the same day one of the seruants of Saul [f] abiding before the Lord, named Doeg the Edomite, the "chiefest of Sauls herdemen)

8 And Dauid said vnto Ahimelech, Is there not here vnder thine hād a speare or a sworde? for I haue nether broght my sworde nor mine harnes with me, because the Kings busines required haste.

9 And the Priest said, The sworde of Goliath the Philistim, whome thou slewest in the * valley of Elah, beholde, it is wrapt in a clothe behinde the [g] Ephod: if thou wilt take that to thee, take it: for there is none other saue that here, & Dauid said, There is none to that, giue it me.

10 And Dauid arose & fled the same day from the [h] presence of Saul, & went to Achish the King of Gath.

a Where the Arke thē was, to aske counsel of the Lord.

b These infirmities that we se in the saints of God, teache vs that none hathe his iustice in him selfe, but receiueth it of Gods mercie.

Exod. 25. 30. leu. 24. 5. mat. 12. 3.

c If they haue not companied w their wiues.

d That is, their bodies.

e Shal be more careful to kepe his vessel holy, when he shal haue eaten of this holy foode.

f Tarying to worship before the Arke.

"Or, master of thē that kepe Sauls cattel.

Chap. 17. 2.

g Behinde that place, where ỹ hie Priests garment lay.

h That is, out of Sauls dominion.

11 And the seruants of Achish said vnto him, Is not this Dauid the *King of the land? did they not sing vnto him in dances, saying, *Saul hathe slaine his thousand, & Dauid his ten thousand?
12 And Dauid "considered these wordes, & was sore afraid of Achish the King of Gath.
13 And he changed his behauiour before them, and fained him selfe mad in their hands, & [i]scrabled on the dores of the gate, & let his spetle fall downe vpon his beard.
14 Then said Achish vnto his seruants, Lo, ye se the man is beside him selfe, wherefore haue ye broght him to me?
15 Haue I nede of mad men, that ye haue broght this fellowe to play the mad man in my presence? [k]shal he come into mine house?

Chap. 17, 9.

Chap. 18, 7. & 29, 5. eccles. 47, 7.

"Ebr. put these wordes in his heart.

i By making markes and toyes.

k Is he mete to be in a Kings house.

CHAP. XXII.

1 Dauid hideth him selfe in a caue. 2 Many that were in trouble came vnto him. 9 Doeg accuseth Ahimelech. 18 Saul causeth the Priests to be slaine. 20 Abiathar escapeth.

1 DAuid therefore departed thence, and saued him selfe in the caue [a] of Adullam: and when his brethren and all his fathers house heard it, they went downe thither to him.
2 And there gathered vnto him all men that were in trouble and all men that were in det, & all those that were vexed in minde, and he was their [n]prince, and there were with him about foure hundreth men.
3 ¶ And Dauid went thence to Mizpeh in [b] Moab, and said vnto the King of Moab, I pray thee, let my father and my mother come *and abide* with you, til I knowe what God wil do for me.
4 And he [c] broght them before ỹ King of Moab, and they dwelt with him all the while that Dauid kept him selfe in [d] the holde.
5 And the Prophet Gad said vnto Dauid, Abide not in the holde, *but* departe & go into the land of Iudah. Then Dauid departed and came into the forest of Hareth.
6 ¶ And Saul heard that Dauid was [e] discouered, and the men that were with him, and Saul remained in Gibeah vnder a tre in Ramah, hauing his speare in his hand, and all his men stode about him.
7 And Saul said vnto his seruants that stode about him, Heare now, ye sonnes [f] of Iemini, wil the sonne of Ishai giue euerie one of you fields and vineyardes? wil he make you all captaines ouer thousands, & captaines ouer hũdreths?

a Which was in the tribe of Iudah and nere to Beth-lehem.

[n] Or, captaine.

b For there was another so called in Iudah.

c For he feared ỹ rage of Saul against his house.

d That is, in Mizpeh, which was a strong holde.

e That a great brute went on him.

f Ye that are of my tribe & liuage.

8 That all ye haue cõspired against me, and there is none that telleth me that my sonne hathe made a couenant with ỹ sonne of Ishai? & there is none of you that is sory for me, or sheweth me, that my [g]sonne hathe stired vp my seruant to lye in wait against me as *appeareth* this day.
9 ¶ Then answered Doeg the Edomite (who was appointed ouer the seruants of Saul) and said, I sawe the sonne of Ishai when he came to Nob, to Ahimelech the sonne of Ahitub,
10 Who asked counsel of the Lord for him & gaue him vitails, and he gaue him also the sworde of Goliath the Philistim.
11 Then the King sent to call Ahimelech the Priest the sonne of Ahitub, and all his fathers house, *to wit*, [h]the Priests that were in Nob: and they came all to the King.
12 And Saul said, Heare now thou sonne of Ahitub. And he answered, Here I am, my Lord.
13 Then Saul said vnto him, Why haue ye conspired against me, thou and the sonne of Ishai, in that thou hast giuen him vitaile, and a sworde, and hast asked counsel of God for him, that he shulde rise against me, & lye in waite as appeareth this day?
14 ¶ And Ahimelech answered the King, & said, Who is so faithful among all thy seruants as Dauid, *being* also the Kings sonne in lawe, & goeth at thy commandement, and his honorable in thine house?
15 [i] Haue I this day first begon to aske counsel of God for him? be it far from me, let not the King impute any thing vnto his seruant, nor to all the house of my father: for thy seruãt knewe nothing of all this, lesse nor more.
16 Then the King said, Thou shalt surely dye, Ahimelech, thou, and all thy fathers house.
17 And the King said vnto the [o] sergents that stode about him, Turne, & slaye the Priests of the Lord, because their hand also is with Dauid, and because they knewe when he fled, and shewed it not to me. But ỹ seruants of the King [k] wolde not moue their hands to fall vpon the Priests of the Lord.
18 Then the King said to Doeg, Turne thou and fall vpon ỹ Priests. And Doeg the Edomite turned, and ran vpon the Priests, and slewe that same day foure score and fiue persones that did weare a linen Ephod.
19 Also Nob the citie of the Priests smote he with the edge of the sworde, bothe man and woman, bothe childe and suckling, bothe oxe and asse, and shepe with the edge of the sworde.

g Hereby he wolde persuade them ỹ this cõspiracie was moste horrible, where the sonne conspired against ỹ father, and the seruant against his master.

h Which were ỹ remnant of the house of Eli, whose house God threatened to punish.

i Haue I not at other times also, when he had great affaires, consulted w the Lord for him?

[o] Or, fotemen.

k For thei knewe ỹ they oght not to obey the wicked cõmandement of the King in slaying the innocents.

20 But

20 But one of the ſonnes of Ahimelech the ſonne of Ahitub (whoſe name *was* Abiathar) [1] eſcaped and fled after Dauid.

21 And Abiathar ſhewed Dauid, that Saul had ſlaine the Lords Prieſts.

22 And Dauid ſaid vnto Abiathar, I knewe it the ſame day, when Doeg the Edomite *was* there, that he wolde tel Saul. I am the cauſe *of the death of* all the perſones of thy fathers houſe.

23 Abide thou with me, & feare not: for [n] he that ſeketh my life, ſhal ſeke thy life alſo: for with me thou ſhalt be in ſauegarde.

CHAP. XXIII.

5 Dauid chaſeth the Philiſtims from Keilah. 13 Dauid departeth from Keilah, and remaineth in the wildernes of Ziph. 16 Ionathan comforteth Dauid. 28 Sauls entrepriſe is broken in purſuing Dauid.

1 THen they tolde Dauid, ſaying, Behold, the Philiſtims fight againſt [a] Keilah, and ſpoyle the barnes.

2 Therefore Dauid aſked counſel of ỹ Lord, ſaying, Shal I go and ſmite theſe Philiſtims? And the Lord anſwered Dauid, Go and ſmite the Philiſtims, and ſaue Keilah.

3 And Dauids men ſaid vnto him, Se, we be afraied here in [b] Iudah, how muche more if we come to Keilah againſt the hoſte of the Philiſtims?

4 Then Dauid aſked coũſel of the Lord againe. And the Lord anſwered him, and ſaid, Ariſe, go downe to Keilah: for I wil deliuer the Philiſtims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and foght with the Philiſtims, and broght away theyr cattel, and ſmote thẽ with a great ſlaughter: thus Dauid ſaued the inhabitants of Keilah.

6 (And when Abiathar the ſonne of Ahimelech * fled to Dauid to Keilah, he broght an [c] Ephod "with him).

7 ¶ And it was tolde Saul ỹ Dauid was come to Keilah, and Saul ſaid, God hathe deliuered him into mine hand: for he is ſhut in, ſeing he his come into a citie that hathe gates and barres.

8 Then Saul called all the people together to warre, for to go downe to Keilah, and to beſiege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saul imagined miſchief againſt him, ſaid to Abiathar the Prieſt, [d] Bring the Ephod.

10 Then ſaid Dauid, O Lord God of Iſrael, thy ſeruant hathe heard, that Saul is about to come to Keilah to deſtroy the citie for my ſake.

11 Wil the lords of Keilah deliuer me vp into his hand? and wil Saul come doxne, as thy ſeruant hathe heard? O Lord God of Iſrael, I beſeche thee, tel thy ſeruant. And the Lord ſaid, He wil come downe.

12 Then ſaid Dauid, Wil the [n] lords of Keilah deliuer me vp and the men that are with me, into the hand of Saul? And the Lord ſaid, They wil deliuer thee vp.

13 ¶ Thẽ Dauid and his men, which were about ſix hundreth, aroſe, and departed out, of Keilah, and went [o] whither they colde. And it was tolde Saul, that Dauid was fled from Keilah, and he left of his iourney.

14 And Dauid abode in the wildernes in [p] holdes, and remained in a mountaine in ỹ wildernes of Ziph. And Saul ſoght him euerie day, but God [e] deliuered him not into his hand.

15 And Dauid ſaxe that Saul was come out for to ſeke his life: & Dauid *was* in the wildernes of Ziph in the wood.

16 ¶ And Ionathan Sauls ſonne aroſe and went to Dauid into ỹ wood, and comforted "him in God,

17 And ſaid vnto him, Feare not: for the hand of Saul my father ſhal not finde thee, and thou ſhalt be [f] King ouer Iſrael, and I ſhal be next vnto thee: and alſo Saul my father knoweth it.

18 So they twaine made a couenant before the Lord: and Dauid did remaine in the wood: but Ionathan went to his houſe.

19 ¶ Then came vp the Ziphims to Saul to Gibeah, ſaying, Doeth not Dauid hide him ſelfe by vs in holdes, in ỹ wood in the hil of Hachilah, which is on the right ſide [n] of Ieſhimon?

20 Now therefore ô King, come downe according to all that thine heart cã deſire, & our parte *ſhalbe* to deliuer him into the Kings hands.

21 Then Saul ſaid, [g] Be ye bleſſed of the Lord: for ye haue had compaſsion on me.

22 Go, I pray you, and prepare yet better: knowe and ſe his place where he "hanteth, *and* who hathe ſene him there: for it is ſaid to me, He his ſubtile, and crafty.

23 Se therefore and knowe all the ſecret places where he hideth him ſelfe, & come ye againe to me with the certentie, and I wil go with you: and if he be in the [h] land, I wil ſearche him out throghout all the thouſands of Iudah.

24 Then they aroſe and went to Ziph before Saul, but Dauid and his men *were* in ỹ wildernes of Maon, in the plaine on the right hand of Ieſhimon.

25 Saul alſo and his men went to ſeke him, and [i] they tolde Dauid: wherefore he came downe vnto a rocke, and abode

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[1] This was Gods prouidẽce, who accordig to his promes preſerued ſome of ỹ houſe of Eli, Chap. 2, 33.

[n] *Or, he that taketh thy life, ſhal take mine alſo.*

[a] Which was a citie in the tribe of Iudah, Ioſh. 15, 44.

[b] That is, in ỹ middes of Iudah, muche more when we come to ỹ borders againſt our enemies.

Chap. 22, 20.

[c] By Gods prouidẽce the Ephod was preſerued & kept wt Dauid the true King.

"*Ebr. in his hand.*

[d] To conſult wt the Lord by Vrim & Thammim.

[n] *Or, gouernours.*

[o] *Or, to & fro, as hauing no certeine place to go to.*

[p] *Or, ſtrong places.*

[e] No power nor policie can preuaile againſt Gods children, but when he appointeth the time.

"*Ebr. his hãde*

[f] Ionathan aſſureth Dauid, ỹ God wil accõpliſh his promes & that his father ſtriueth againſt his owne conſcience.

[n] *Or, of the wildernes.*

[g] The Lord recompence this friendſhip.

"*Ebr. where his fote hathe bene.*

[h] In your coũtrey of Ziph, wch is in Iudah.

in the wildernes of [i] Maon. And when Saul heard that, he followed after Dauid in the wildernes of Maon.

26 And Saul and his men went on the one side of the mountaine, and Dauid and his men on the other side of ỹ moũtaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid & his men round about, to take them.

27 But there came a [k] messenger to Saul, saying, Haste thee, and come: for the Philistims haue inuaded the land.

28 Wherefore Saul returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, [l] Sela-hammahlekoth.

i Which was also in the tribe of Iudah, Ioſh. 15, 55.

k Thus ỹ Lord can pul backe ỹ bridel of the tyrants, & deliuer his out of ỹ lions mouthe.

l That is, the stone of diuisiõ, because there, thei deuided them selues one from another.

CHAP. XXIIII.

1 Dauid hid in a caue spareth Saul. 10 He sheweth to Saul his innocencie. 18 Saul acknowledgeth his faute. 22 He causeth Dauid to sweare vnto him to be fauorable to his.

1 AND Dauid went thence, and dwelt in [a] holdes at Engedi.

2 When Saul was returned from the Philistims, they tolde him, saying, Beholde, Dauid *is* in the wildernes of [b] Engedi.

3 Then Saul toke thre thousand chosen men out of all Israel, and went to seke Dauid and his men vpon the rockes *among* the wilde goates.

4 And he came to the shepecoates by the way where there was a caue and Saul went in " to do his easement: and Dauid and his men sate in the " inward partes of the caue.

5 And the men of Dauid said vnto him, Se the day is [c] come, whereof the Lord said vnto thee, Beholde, I wil deliuer thine enemie into thine hand, and thou shalt do to him as it shal seme good to thee. Then Dauid arose and cut of the lappe of Sauls garment priuely.

6 And afterward Dauid [d] was touched in his heart, because he had cut of the lappe which was on Sauls *garment*.

7 And he said vnto his men, The Lord kepe me from doing that thing vnto my master the Lords Anointed, to lay mine hand vpon him: for he is the Anointed of the Lord.

8 So Dauid ouercame his seruants with these wordes, & suffred them not to arise against Saul, so Saul rose vp out of the caue & went away.

9 ¶ Dauid also arose afterward, & went out of the caue, and cryed after Saul, saying, O my lord the King. And when Saul loked behinde him, Dauid inclined his face to the earth, and bowed him selfe.

a That is, in strong places, wher were defensed by nature.
b A citie of Iudah, Ioſh. 15, 62.

"Ebr. to couer his fete.
"Ebr. in the sides.
c Here we se how ready we are to hasten Gods promes, if ỹ occasion serue neuer so litle.

d For seing it was his owne priuate cause, he repented ỹ he had touched his enemie.

10 And Dauid said to Saul, [e] Wherefore giuest thou an eare to mẽs wordes, that say, Beholde, Dauid seketh euil against thee?

11 Beholde, this day thine eyes haue sene, that the Lord had deliuered the this day into mine hand in the caue, and some bade me kil thee, but I had compassion on thee, and said, I wil not lay mine hand on my master: for he is the Lords Anointed.

12 Moreouer my father, beholde: beholde, I say, the lappe of thy garment in mine hãd: for when I cut of the lappe of thy garment, I killed thee not. Vnderstand and se, that there *is* neither euil nor wickednes in me, neither haue I sinned against thee, yet thou hunteſt after my soule to take it.

13 The Lord be iudge betwene thee & me, and the Lord auenge me of thee, and let not mine hand be vpon thee.

14 According as the "olde prouerbe saith, Wickednes proceedeth from the wicked, but mine hand be not vpon thee.

15 After whome is the King of Israel come out? after whome doest thou pursue? after a dead dog, & after a flye?

16 The Lord therefore be iudge, & iudge betwene thee & me, and se, and pleade my cause, and " deliuer me out of thine hand.

17 When Dauid had made an end of speaking these wordes to Saul, Saul said, [f] Is this thy voyce, my sonne Dauid? and Saul lift vp his voyce, and wept,

18 And said to Dauid, Thou art more righteous then I: for thou hast rendred me good, and I haue rendred thee euil.

19 And thou hast shewed this day, that thou hast dealt wel with me: forasmuche as when the Lord had closed me in thine hands, thou killedst me not.

20 For who shal finde his enemy, and let him departe " fre? wherefore the Lord rendre thee good for that thou hast done vnto me this day.

21 For now beholde, I [g] knowe that thou shalt be King, and that the kingdome of Israel shalbe stablished in thine hand.

22 Sweare now therefore vnto me by the Lord, ỹ thou wilt not destroy my seede after me, and that thou wilt not abolish my name out of my fathers house.

23 So Dauid sware vnto Saul, and Saul went home: but Dauid and his men went vp vnto the holde.

e Contrary to ỹ false report of them ỹ said, Dauid was Sauls enemie, he proueth him selfe to be his freined.

"Or, the prouerbe of an ancient man.

"Ebr. iudge.

f Thogh he was a moste cruel enemie to Dauid, yet by his great gentlenes his conscience compelled him to yelde.

"Ebr. a good way.

g Thogh this tyrant saw and confessed the fauour of God toward Dauid, yet he ceaseth not to persecute him against his owne conscience.

CHAP. XXV.

1 Samuel dyeth. 3 Nabal & Abigail. 38 The Lord killeth Nabal. 43 Abigail & Ahinoam Dauids wiues. 44 Michal is giuen to Thalti.

1 Then

Chap. 28, 3. eccles. 46, 23.

1 THen *Samuel dyed, and all Israel assembled, and mourned for him, & buryed him in his [a] owne house at Ramah. And Dauid arose and went downe to the wildernes of Paran.

a That is, among his owne kinred.

2 Now in [b] Maon *was* a man, who had his possession in Carmel, and the man was exceeding mighty, & had thre thousand shepe, and a thousand goates: and he was shering his shepe in Carmel.

b Maon and Carmel were cities in ỹ tribe of Iudah. Carmel ỹ mountaine was in Galile.

3 The name also of the man *was* Nabal, & the name of his wife Abigail, and she was a woman of singular wisdome, and beautiful, but the man *was* churlish, and euil conditioned, and was of the familie of Caleb.

4 And Dauid heard in ỹ wildernes, that Nabal did shere his shepe.

5 Therefore Dauid sent ten yong men, & Dauid said vnto the yong men, Go vp to Carmel, and go to Nabal, and aske him in my name "how he doeth.

"*Ebr. of peace.*

6 And thus shal ye say [c] " for salutation, Bothe thou, and thine house, and all that thou hast, be in peace, welth, and prosperitie.

c Some read, so maiest thou liue in prosperitie the next yere, bothe thou, &c.

"*Ebr. for life.*

7 Beholde, I haue heard, that thou hast sherers: now thy shepherds were with vs, & we did them no hurt, nether did they misseanie thing all the while they were in Carmel.

8 Aske thy seruants & they wil shewe thee. Wherefore let these yong mẽ finde fauour in thine eyes: (for we come in a good seaſon) giue, I praye thee, whatsoeuer [d] commeth to thine hand vnto thy seruants, & to thy sonne Dauid.

d What soeuer thou hast ready for vs.

9 ¶ And when Dauids yong men came, they tolde Nabal all those wordes in ỹ name of Dauid, and helde their peace.

10 Then Nabal answered Dauids seruants, and said, Who is Dauid? and who is the [e] sonne of Ishai? there is manie seruants now a dayes, that breake awaye euery man from his master.

e Thus ỹ couetous wretches, in stede of releuing ỹ necessitie of Gods children, vse to reuile their persoones and condemne their cause.

11 Shal I then take my bread, & my water, & my flesh that I haue killed for my sherers, and giue it vnto men, whome I knowe not whence thei be?

12 ¶ So Dauids seruãts turned their way, and went againe, and came, and tolde him all those things.

13 And Dauid said vnto his men, Girde euery mã his sworde *about him*. And they girded euery man his sworde: Dauid also girded his sworde. And about foure hundreth men went vp after Dauid, and two hundreth abode by the "carriage.

"*Ebr. vessel.*

14 Now one of the seruants tolde Abigail Nabals wife, saying, Beholde, Dauid sent messengers out of the wildernes to salute our master, and he "rayled on them.

"*Ebr. droue them away.*

15 Notwithstanding the men were very good [f] vnto vs, and we had no displeasure, nether missed we any thing as log as we were conuersant with them, when we were in the fields.

f Whe we kept our shepe in the wildernes of Paran.

16 They were as a wal vnto vs bothe by night and by day, all the while we were with them keping shepe.

17 Now therefore take hede, and se what thou shalt do: for euil " wil surely come vpon our master, and vpon all his familie: for he is so wicked that a man can not speake to him.

"*Ebr. is accomplished.*

18 ¶ Then Abigail made haste, and toke two hundreth " cakes, and two bottles of wine, and fiue shepe ready dressed, & fiue measures of parched corne, and an hundreth [g] frailes of raisins, and two hundreth of figges, and laded them on asses.

"*Ebr. bread.*

[g] *Or, clusters.*

19 Then she said vnto her seruants, Go ye before me: beholde, I wil come after you: yet she tolde [g] not her housband Nabal.

g Because she knewe his crooked nature, ỹ he wolde rather haue perished, then cõsented to her enterprise.

20 And as she rode on her asse, she came downe by a secret place of the mountaine, and beholde, Dauid and his men came downe against her, and she met them.

21 And Dauid said, In dede I haue kept all in vaine that this fellowe had in the wildernes, so that nothing was missed of all that perteined vnto him: for he hathe requited me euil for good.

22 So and more also do God vnto the enemies of Dauid: *for* surely I wil not leaue of all that he hathe, by the dawning of the day, *any* that [h] pisseth against the wall.

h Meaning by this prouerbe, that he wolde destroye bothe smale & great.

23 And when Abigail sawe Dauid, she hasted and lighted of her asse, & fel before Dauid on her face, and bowed her selfe to the grounde,

24 And fel at his fete, & said, Oh, my lord, I *haue committed* the iniquitie, and I pray thee, let thine handmaid speake " to thee, & heare thou the wordes of thine handmayd.

"*Ebr. in thine eares.*

25 Let not my lord, I pray thee, regarde this wicked man Nabal: for as his name is, so is he: [i] Nabal *is* his name, and foly *is* with him: but I thine handmayd sawe not the yõg men of my lord whome thou sentest.

"*Or, foole.*

26 Now therefore my lord, as the Lord liueth, and as thy soule liueth (the Lord, *I say*, that hathe withholden thee from comming to *shed* blood, and that [i] thine hand shulde *not* saue thee) so now thine enemies shalbe as Nabal, and they that intende to do my lord euil.

i That is, that thou shuldest not be reuenged of thine enemie.

27 And now, this [k] blessing which thine handmayd hathe broght vnto my lord, let it be giuen vnto the yongmen, that " follow e my lord.

k *Or, present.*

"*Ebr. walke at the feete.*

28 I pray thee, forgiue the trespasse of thine handmay d: for the Lord wil make my

my Lord a [k] sure house, because my lord fighteth the battels of the Lord, and none euil hathe bene founde in thee " in all thy life.

29 Yet [l] a man hathe risen vp to persecute thee, and to seke thy soule, but the soule of my lord shalbe bounde in the [m] bundel of life with the Lord thy God: and the soule of thine enemies shal *God* cast out, as out of the midle of a sling.

30 And when the Lord shal haue done to my lord all ſ good that he hathe promised thee, and shal haue made thee ruler ouer Israel,

31 Then shal it be no grief vnto thee, nor offence of minde vnto my lord, that he hathe not shed blood causeles, nor that my lord hathe [n] *not* preserued him selfe: & when the Lord shal haue dealt wel with my lord, remember thine hād-mayd.

32 Then Dauid said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to mete me.

33 And blessed be thy counsel, and blessed be thou, which haste kept me this day from comming to *shed* blood, [o] and that mine hand hathe *not* saued me.

34 For in dede, as the Lord God of Israel liueth, [p] who hathe kept me backe from hurting thee, except thou haddest hasted and met me, surely there had not bene left vnto Nabal by the dawning of the day, *any* that pisseth against the wall.

35 Then Dauid receiued of her hand that which she had broght him, & said to her, Go vp in peace to thine house: beholde, I haue heard thy voyce, and haue " granted thy peticion.

36 ¶So Abigail came to Nabal, & beholde, he made a feast in his house, like the feast of a King, and Nabals heart was mery within him, for he was very dronken: wherefore she tolde him [q] nothing, nether lesse nor more, vntil the morning arose.

37 Then in the morning when the wine was gone out of Nabal, his wife tolde him those wordes, & his heart dyed within him, and he was like [r] a stone.

38 And about ten daies after, the Lord smote Nabal, that he dyed.

39 ¶Now when Dauid heard, that Nabal was dead, he said, Blessed be the Lord that hathe [s] iudged the cause of my rebuke of the hand of Nabal, & hathe kept his seruant from euil. for the Lord hathe recompensed the wickednes of Nabal vpon his owne head. Also Dauid sent to commune with Abigail to [t] take her to his wife.

40 And when the seruants of Dauid were come to Abigail to Carmel, they spake vnto her, saying, Dauid sent vs to thee, to take thee to his wife.

41 And she arose, and bowed her self on her face to the earth, & said, Beholde, let thy handmayd be a seruant to wash the fete of the seruants of my lord.

42 And Abigail hasted, and arose, and rode vpon an asse, & her fiue maids " followed her, and she went after the messengers of Dauid, and was his wife.

43 Dauid also toke Ahinoam of *Izreel, & they were bothe his wiues.

44 Now Saul had giuen * Michal his daughter Dauids wife to Phalti the sonne of Laish, which was of [t] Gallim.

CHAP. XXVI.

1 Dauid was discouered vnto Saul by the Ziphims. 12 Dauid taketh awaye Sauls speare, and a pot of water that stode at his head. 21 Saul confesseth his sinne.

1 AGaine ſ Ziphims came vnto Saul to Gibeah, saying, * Doeth not Dauid hide him selfe " in the hil of Hachilah before "Ieshimon?

2 Then Saul arose, and went downe to ſ wildernes of Ziph, hauing thre thousand [a] chosen men of Israel with him, for to seke Dauid in the wildernes of Ziph.

3 And Saul pitched in ſ hil of Hachilah, which is before Ieshimon by the waye side. Now Dauid abode in the wildernes, and he sawe that Saul came after him into the wildernes.

4 (For Dauid had sent oute spies, & vnderstode, that Saul was come [x] in very dede)

5 Then Dauid arose, and came to the place where Saul had pitched, and *when* Dauid beheld the place where Saul lay, & *Abner the sonne of Ner which was his chief captaine, (for Saul lay in the forte, and the people pitched round about him)

6 Then spake Dauid, & said to Ahimelech the [b] Hittite, and to Abishai the sonne of Zeruiah, brother to [c] Ioab, saying, Who wil go downe with me to Saul to the hoste? Then Abishai said, I wil go downe with thee.

7 So Dauid & Abishai came downe to the people by night: and beholde, Saul laye sleping within the forte, & his speare did sticke in the grounde at his " head: and Abner and the people lay round about him.

8 ¶Then said Abishai to Dauid, God hathe closed thine enemie into thine hād this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I wil not smite him [q] againe.

9 And Dauid said to Abishai, Destroye him

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k Confirme his kingdome to his posteritie. " *Ebr. from thy daies.*

l To wit, Saul.

m God shal preserue thee log in his seruice and destroye thine enemies.

n That he hathe not aūeged him selfe, w things wolde haue tormented his conscience.

o Read ver. 26.

p He attributeth it to the Lords mercie, & not to him self ſ he was staied.

q "*Ebr. receiued thy face.*

q For he had no raison to cōsider, or giue thankes for this great benefite of deliuerance.

r For feare of ſ great danger.

s "*Or, reuenged.*

t For he had experience of her great godlines, wisdome & humilitie.

Ebr. went at her fete. *Iosh. 15, 55.*

2. *Sam. 3, 15.*

t Which was a place bordering on the countrey of ſ Moabites.

Chap. 23, 19.

"*Or, in Gibeah.*

"*Or, the wildernes.*

a That is, of ſ moste craftful and valiant soldiers.

x "*Or, to a certeine place.*

Chap. 14, 50. & 17, 55.

b Who was a stranger & not an Israelite.

c Who afterwarde was Dauids chief captaine.

"*Or, bolster.*

d Meaning, he wolde make him sure at one stroke.

him not: for who can lay his hand [c] on the Lords anointed, & be giltles?

10 Moreouer Dauid said, As the Lord liueth, ether the Lord shal smite him, or his day shal come to dye, or he shal descende into battel, & perish.

11 The Lord kepe me from laying mine hand vpon the Lords anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs go hence.

12 So Dauid toke the speare and the pot of water from Sauls head, and they gate them away, and no man sawe it, nor marked it, nether did any awake, but thei were all aslepe: for [a] the Lord had sent a deade slepe vpon them.

13 Then Dauid went into the other side, & stode on the toppe of an hil a far of, a great space being betwene them.

14 And Dauid cryed to the people, and to Abner ý sonne of Ner, saing, [a] Hearest thou not Abner? Then Abner answered, and said, Who art thou ý cryest to the King?

15 ¶ And Dauid said to Abner, Art not thou [d] man? and who is like thee in Israel? wherefore then hast thou not kept thy lord the King? for there came one of ý folke in to destroye ý K̄ig thy lord.

16 This is not wel done of thee: as the Lord liueth, ye are [a] worthy to dye, because ye haue not kept your master the Lords Anointed: and now se where the Kings speare is, & the pot of water ý was at his head.

17 And Saul knewe Dauids voyce, and said, Is this thy voyce, [g] my sonne Dauid? And Dauid said, It is my voyce, my lord ô King.

18 And he said, Wherefore doeth my lord thus persecute his seruāt? for what haue I done? or what euil is in mine hand?

19 Now therefore, I beseche thee, let my lord the King heare the wordes of his seruant. If the Lord haue stirred thee vp against me, [h] let him smel the sauour of a sacrifice: but if the children of men *haue done it*, cursed be thei before the Lord: for thei haue cast me out this day from abiding in ý inheritance of the Lord, saying, Go, serue other [i] gods.

20 Now therefore let not my blood fall to the earth before the face of the Lord: for the King of Israel is come out to seke a flye, as one wolde hunt a patriche in the mountaines.

21 Then said Saul, I haue sinned: come againe, my sonne Dauid: for I wil do thee nomore harme, because my soule was [k] precious in thine eyes this day: behold, I haue done foolishly, and haue erred exceedingly.

22 Then Dauid answered, & said, Behold the Kings speare, let one of the yōg men come ouer and fet it.

23 And let the Lord rewarde euerie man according to his [l] righteousnes and faithfulnes: for the Lord had deliuered thee into *mine* hands this daie, but I wolde not lay mine hand vpon ý Lords anointed.

24 And beholde, like as thy life was muche set by this day in mine eyes: so let my life be set by the eyes of the Lord, that he may deliuer me out of all tribulation.

25 Then Saul said to Dauid, Blessed art thou, my sonne Dauid: for thou shalt do great things, and also preuaile. So Dauid went his way, and Saul returned to his [m] place.

CHAP. XXVII.

2 Dauid fleeth to Achiso King of Gath, who giueth him Ziklag. 8 Dauid destroyeth certeine of the Philistims. 10 Achiso is deceiued by Dauid.

1 AND Dauid said in his heart, I shal now [a] perish one day by the hand of Saul: is it not better for me that I saue my selfe in the land of the Philistims, and that Saul may haue no hope of me to seke me anie more in all the coastes of Israel, and so escape out of his hand?

2 **Dauid therefore** arose, and he, and the **six hundreth** men that were with him, went vnto Achish the sonne of Maoch King of Gath.

3 And Dauid [b] dwelt with Achish at Gath, he, and his men euerie man with his housholde, Dauid with his two wiues, Ahinoam the Ifreelite, and Abigail Nabals wife the Carmelite.

4 And it was tolde Saul that Dauid was fled to Gath, so he soght nomore for him.

5 And Dauid said vnto Achish, If I haue now founde grace in thine eyes, [c] let them giue me a place in some *other* citie of the countrey, that I may dwel there: for why shulde thy seruant dwel in the *head* citie of the kingdome with thee?

6 Then Achish gaue him Ziklag that same day: therefore Ziklag perteineth vnto the Kings of Iudah vnto this day.

7 ¶ And [a] the time that Dauid dwelt in the countrey of the Philistims, was foure moneths and certeine dayes.

8 Then Dauid and his men went vp, and inuaded the [d] Gesshurites, and the Girzites, and the Amalekites: for they inhabited the land from the beginning, *from the way*, as thou goest to Shur, e-

[e] To wit, in his owne priuate cause: for Iehu slew two Kings as Gods appointée, 2. Kig. 9, 24

[a] *Ebr. the hea vy slepe of the Lord was fallen vpon them.*

[a] *Ebr. answe-rest.*

[f] Estmed moste valiant, & mete to saue ý King?

[a] *Ebr sonnes of death.*

[g] Hereby it appeareth, ý ý hypocrite persecuted Dauid against his owne conscience, and contrary to his promes.

[h] Let his angre towarde vs be pacified by a sacrifice.

[i] As muche as laye in thē they cōpelled him to idolatrie, because they forced hī to flee to the idolaters.

[k] Because ý sauedst my life this day.

[l] Thus he protesteth his innocencie toward Saul not desending his iustice in the sight of God, in whose presence none is righteous, Psal. 14, 3, & 130, 3

[m] To Gibeah of Beniamin.

[a] Dauid disturbeth Gods protection, & therefore fleeth vnto ý idolaters, who were enemies to Gods people.

[b] Thus God by his prouidence chāgeth the enemies hearts & maketh them to fauour his, in their necessitie.

[c] Let thine officers appoint me a place.

[a] *Ebr. the nūber of the dayes.*

[d] These were ý wicked Canaanites, whome God had appointed to be destroyed.

uen vnto the land of Egypt.
9 And Dauid smote the land, and left neither man nor woman aliue, and toke shepe, and oxen, and asses, and camels, and apparel, and returned and came to Achish.
10 And Achish said, "Where haue ye bene a rouing this day? And Dauid answered, Against the Southe of Iudah, and against the Southe of the [c] Ierameelites, and against the Southe of the Kenites.
11 And Dauid saued nether man nor woman aliue, to bring them to Gath, saying, Lest they shulde tel on vs, and say, So did Dauid, and so *wil be* his maner all the while that he dwelleth in the countrey of the Philistims.
12 And Achish beleued Dauid, saying, "He hathe made his people of Israel vtterly to abhorre him; therefore he shalbe my seruant for euer.

"*Or, against whome.*

c. Which were a familie of the tribe of Iudah, 1. Chro. 2, 9

[o] *Or, he doeth surely abhorre his people.*

CHAP. XXVIII.

Dauid hathe the chief charge promised about Achish. 3 Saul consulteth with a witche, and she causeth him to speake w Samuel, 18 Who declareth his ruine.

1 NOw at that time the Philistims assembled their bandes and armie to fight with Israel, therefore Achish said to Dauid, [a] Be sure, thou shalt go out with me to the battel, thou, & thy men.
2 And Dauid said to Achish, Surely thou shalt knowe what thy seruant can do. And Achish said to Dauid, Surely I wil make thee keper of mine head for euer.
3 *(Samuel was then dead, and all Israel had lamented him, and buryed him in Ramah his owne citie: and Saul had [b] put away the sorcerers, and the sothesayers out of the land)
4 Then the Philistims assembled them selues, and came, and pitched in Shunem; and Saul assembled all Israel, and they pitched in Gilboa.
5 And when Saul sawe the hoste of the Philistims, he was afrayed, & his heart was sore astonied.
6 Therefore Saul asked counsel of the Lord, and the Lord answered him not, nether by dreames, nor by [c] Vrim, nor yet by Prophetes.
7 ¶ Then said Saul vnto his seruats, Seke me a woman that hathe a familiar spirit, that I may go to her, and aske of her. And his seruants said to him, Behold, there is a woman at En-dor that hathe a familiar spirit.
8 Then Saul [d] changed him selfe, & put on other raiment, and he went, and two men with him, and they came to the woman by night: & he said, I pray thee, cõiecture vnto me by the familiar spirit, and bring me him vp whome I shal name vnto thee.
9 And the woman said vnto him, Beholde thou knowest what Saul hathe done, how he hathe destroyed the sorcerers, and ỹ sothesayers out of the land: wherefore then sekest thou to take me in a snare to cause me to dye?
10 And Saul sware to her by the Lord, saying, As the Lord liueth, no [n] harme shal come to thee for this thing.
11 Then said the woman, Whome shal I bring vp vnto thee? And he answered, Bring me vp [e] Samuel.
12 And when the woman sawe Samuel, she cryed with a loude voyce, and the woman spake to Saul, saying, Why hast thou deceiued me? for thou art Saul.
13 And the King said vnto her, Be not afrayed: for what sawest thou? And the woman said vnto Saul, I sawe [n] gods ascending vp out of the earth.
14 Then he said vnto her, What facion is he of? And she answered, An olde mã cometh vp lapped in a mantel: & Saul knewe that it was [f] Samuel, and he enclined his face to the ground, and bowed him selfe.
15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me vp? Then Saul answered, I am in great distresse: for the Philistims make warre against me, & God is departed from me, and answereth me nomore, nether "by Prophetes nether by dreames: therefore I haue called thee, that thou mayest tel me, what I shal do.
16 Then said Samuel, Wherefore then doest thou aske of me, seing the Lord is gone from thee, and is thine enemie?
17 Euen the Lord hathe done to [g] him, as he spake * by mine "hand: for the Lord wil rent the kingdome out of thine hand, and giue it thy neighbour Dauid.
18 Because thou obeiedst not the voyce of the Lord, nor executedst his fearce wrath vpon the Amalekites, therefore hathe the Lord done this vnto thee this day.
19 Moreouer the Lord wil deliuer Israel with thee into the hands of the Philistims: [h] and tomorowe shalt thou & thy sonnes be with me, & the Lord shal giue the hoste of Israel into the hands of the Philistims.
20 Then Saul fel streyght way all along on the earth, and was sore [i] afrayed because of the wordes of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.
21 Then the woman came vnto Saul, and sawe

a Albeit it was a great grief to Dauid to fight against the people of God, yet suche was his infirmitie he durst not deny him.

Chap 25, 1

b According to the commandement of God, Exod. 22, 18. and deut. 18, 10.

c Meaning the hie priest, Exod. 28, 30.

d He seketh not to God in his miserie, but is led by satan to vnlawful meanes, w in his cõscience he condemneth.

"*Or, against whome.*

[n] *Or, punishement.*

e He speaketh according to his grosse ignorãce, not considering the state of the Saints after this life, and howe Satan hathe no power ouer thẽ.

"*Or, an excellent persone.*

f To his imagination, albeit it was Satan, who to blinde his eyes toke vpon him the forme of Samuel, as he can do of an Angel of light.

"*Ebr. by the hand of Prophets.*

g That is, to Dauid.

Chap. 15, 28

"*Or, ministerie*

h Ye shal be dead, Chap. 31, 6

i The wicked, when they heare Gods iudgements, tremble and dispaire, but can not seke for mercie by repẽtance.

sawe that he was sore troubled, & said vnto him, Se, thine handmayd hathe obeyed thy voyce, and I [k] haue put my soule in mine hand, and haue obeyed thy wordes which thou saidest vnto me.

22 Now therefore, I pray thee, harken thou also vnto the voyce of thine handmaid, and let me set a morsel of bread before thee, that thou maiest eat & get thee, strength, and go on thy iourney.

23 But he refused, and said, I wil not eat: but his seruants and the woman together compelled him, & he obeied their voyce: so he arose from the earth, and sate on the bed.

24 Now the woman had a fat calf, in the house, and she hasted, & killed it, & toke floure & kneaded it, & baked of it [l] vnleauened *bread*.

25 Then she broght them before Saul, & before his seruants: & when they had eaten, they stode vp, & went away the same night.

[k] I haue ventured my life.

[l] Because it required haste.

CHAP. XXIX.

4 The princes of the Philistims cause Dauid to be sent backe from the battel against Israel, because they distrusted him.

1 SO the Philistims were gathered together [w] all their armies in Aphek: & the Israelites pitched [m] by the founteine, which is in Izreel.

2 And the [m] princes of the Philistims [wēt] forthe by [a] hundreths and thousands, but Dauid & his men came behinde [w] Achish.

3 Then said the princes of the Philistims, What *do* these Ebrewes *here*? And Achish said vnto the princes of the Philistims, Is not this Dauid the seruant of Saul the King of Israel, who hathe bene with me these dayes, [b] or these yeres, and I haue founde nothing in him, since he [n] dwelt with me vnto this day?

4 But the princes of the Philistims were wroth with him, & the princes of [ỹ] Philistims said vnto him, [*] Sēd this fellowe backe, that he may go againe to his place which thou hast appointed him, & let him not go downe with vs to battel, lest that in the battel he be an aduersarie to vs: for wherewith shulde he obteine the fauour of his master? shulde it not be with the [c] heads of these men?

5 Is not this Dauid, of whome they sang in dances, saying, [*] Saul slewe his thousand, and Dauid his ten thousand?

6 ¶Then Achish called Dauid, & said vnto him, As the Lord liueth, thou hast bene vpright and good in my sight, when thou [d] wentest out and in with me in the hoste, nether haue I founde euil with thee, since thou camest to me vnto this daye, but [n] the princes do not fauour thee.

7 Wherefore now returne, and go in peace, that thou displeasest not the princes of the Philistims.

8 ¶And Dauid said vnto Achish, But what haue I done? & what hast [ỹ] founde in thy seruāt as long as I haue bene with thee vnto this day, that I may [e] not go & fight against the enemies of my lord the King?

9 Achish then answered, and said to Dauid, I knowe thou pleasest me, as an Angel of God: but the princes of the Philistis haue said, Let him not go vp with vs to battel.

10 Wherefore now rise vp early in the morning with thy [f] masters seruants [ỹ] are come with thee: & when ye be vp early, assone as ye haue light, departe.

11 So Dauid and his men rose vp early to departe in the morning, and to returne into the land of the Philistims: & the Philistims went vp to Izreel.

[w] Or, in Ain.

[m] Or, captaines

[a] According to their bandes, or ensignes.

[n] Meaning, a long time, that is foure monethes and certeine dayes, Chap. 27, 7

[n] Ebr fell vnto

[*] Gen. chap 25, 18 1. Chro. 12, 19

[c] Wolde not Saul receiue him to fauour, if he colde betraye vs? Chap. 18, 7. & 21, 11

[d] That is, was conuersant w me.

[n] Ebr. thou are not good in the eyes of the princes.

[e] This dissimulacion can not be excused: for it grieued him to go against ỹ people of God.

[f] With them ỹ fled vnto thee from Saul.

CHAP. XXX.

1 The Amalekites burne Ziklag. 5 Dauids two wiues are taken prisoners. 6 The people wolde stone him. 8 He asketh counsel of the Lord and pursuing his enemies recouereth the praye. 24 He diuideth it equally, 26 And sendeth parte to his frēds.

1 BVt when Dauid and his men were come to Ziklag [a] the third day, ỹ Amalekites had inuaded vpon ỹ South, euen vnto Ziklag, and had [b] smitten Ziklag, and burnt it with fire,

2 And had taken the women that were there in, prisoners, bothe small & great, & slewe not a man, but caryed them away, and went their wayes.

3 ¶So Dauid and his men came to the citie, & beholde, it was burnt with fire, and their [c] wiues, and their sonnes, and their daughters were taken prisoners.

4 Then Dauid & the people that was [w] him lift vp their voyces and wept, vntil they colde wepe nomore.

5 Dauids two wiues were taken prisoners also, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great sorowe: for the people [d] entended to stone him, because the heartes of all the people were vexed euerie man for his sonnes and for his daughters: but Dauid cōforted him selfe in the Lord his God.

[a] After ỹ he departed from Achish.

[b] That is, destroyed the citie

[c] For these onely remained in ỹ citie, when the men were gone to warre.

[d] Thus we se, ỹ in troubles and aduersitie we do not cōsider Gods prouidēce, but like raging beastes forget bothe our owne duetie & cōtemne Gods appointemēt ouer vs.

7 ¶ And Dauid ſaid to Abiathar the Prieſt Ahimelechs ſonne, I pray thee, bring me ý Ephod. & Abiathar broght the Ephod to Dauid.
8 Then Dauid aſked coũſel at the Lord, ſaying, Shal I followe after this companie? ſhal I ouertake them? And he anſwered him, Followe: for thou ſhalt ſurely ouertake them, and[e] recouer all.
9 ¶ So Dauid and the ſix hundreth men that were with him, went, and came to the riuer Beſor, where a parte of them abode:
10 But Dauid and foure hundreth men followed (for two hundreth abode behinde, being to wearye to go ouer the riuer Beſor)
11 And they founde an Egyptian in the field, and broght him to Dauid, and gaue him[f] bread and he did eat, and they gaue him water to drinke.
12 Alſo they gaue him a fewe figs, & two cluſters of raiſins: and when he had eaten, his ſpirit came againe to him: for he had eaten no bread, nor dronke ani water in thre daies, and thre nights
13 And Dauid ſaid vnto him, To whome belongeſt thou? and whence art ý? And he ſaid, I am a yong man of Egypt, and ſeruant to an Amalekite: and my maſter left me thre daies ago, becauſe I fel ſicke.
14 We roued vpon the South of Chereth, & vpon the *coaſt* belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.
15 And Dauid ſaid vnto him, Canſt thou bring me to this companie? And he ſaid, [g]Sweare vnto me by God, that thou wilt nether kil me, nor deliuer me into the hands of my maſter, and I wil bring thee to this companie.
16 ¶ And when he had broght him thither, beholde, they lay ſcatered abroade vpon all the earth, [h]eating & drinking, and danſing, becauſe of all the great pray that thei had taken out of the land of the Philiſtims, and out of ý land of Iudah.
17 And Dauid ſmote them from the twilight, euen vnto the euening [i] of the next morowe, ſo that there eſcaped not a man of them, ſaue foure hundreth yong men, which rode vpon camels, & fled.
18 And Dauid recouered all that the Amalekites had take: alſo Dauid reſcued his two wiues.
19 And thei lacked nothing, ſmall or great, ſonne or daughter, or of the ſpoyle of all that they had taken away: Dauid recouered them all.
20 Dauid alſo toke all the ſhepe, and the oxen, & they draue them before his cattel, and ſaid, This is Dauids [k]praye.
21 ¶ And Dauid came to the two hundreth men that were to wearie for to followe Dauid: whome they had made alſo to abide at the riuer Beſor: and they came to mete Dauid, and to mete the people that were with him: ſo when Dauid came nere to the people, he ſaluted them.
22 Then anſwered all the euil and wicked of the men that went with Dauid, and ſaid, Becauſe they went not with vs, therefore wil we giue them none of the praye, that we haue recouered, ſaue to euery man his[l] wife and his children: therefore let them cary them away & departe.
23 Then ſaid Dauid, Ye ſhal not do ſo, my brethren, with that which the Lord hathe giuen vs, who hathe preſerued vs, and deliuered the companie that came againſt vs, into our handes.
24 For who wil obey you in this matter? but as his parte *is* that goeth downe to the battel, ſo *ſhal* his parte *be*, that tarieth by the ſtuffe: they ſhal parte alike.
25 [m]So from that day forward hee made it a ſtatute and a lawe in Iſrael, vntil this day.
26 ¶ When Dauid therefore came to Ziklag, he ſent of the pray vnto the Elders of Iudah and to his friends, ſaying, Se, *there is* a bleſsing for you of the ſpoyle of the enemies of the Lord.
27 He ſent to them of Beth-el, and to them of South Ramoth, and to them to Iattir,
28 And to them of Aroer, and to them of Siphmoth, and to them of Eſhtemoa,
29 And to them of Rachal, and to them of the cities of the Ierahmeelites, & to them of the cities of the Kenites,
30 And to them of Hormah, and to thẽ of Chor-aſhan, and to them of Athach,
31 And to them of Hebron, and [n] to all the places where Dauid and his men had hanted.

e Thogh God ſeme to leaue vs for a time, yet if we truſt in him, we ſhal be ſure to finde comforte.
f God by his prouidence bothe prouided for ý neceſsitie of this poore ſtranger, & made him a guide to Dauid to accompliſhe his enterpriſe.
g For othes were in all ages had in moſte reuerence euen among ý heathẽ.
h The wicked in their pompe and pleaſures conſider not the iudgement of God, ẅ is then at hand to ſmite them.
i Some reade, & vnto ý morowe of ý two *euenings*. ý is, thre daies.
k Which the Amalekites had taken of others, & Dauid from them, beſides the goods of Ziklag.
l Vnder theſe are comprehended the cattel & goods, ẅ apperteined to euerie man.
m Some referre theſe wordes to Dauid: ý he alledged an olde cuſtome & law, as if it were writt, It is bothe now and hathe bene euer.
n, ſhewing himſelfe mindeful of their benefites towards him

CHAP. XXXI.

4 Saul killeth him ſelfe. 6 His children are ſlaine in the battel. 12 The men of Iabeſh toke downe his body, which was hanged on the wall.

1 NOw the Philiſtims foght againſt Iſrael, and the men of Iſrael fled away from the Philiſtims, and thei fel downe [o] wounded in mount Gilboa.
2 And the Philiſtims preaſſed ſore vpõ Saul and his ſonnes, and ſlewe Ionathã, and Abinadab, and Malchiſhua Sauls ſonnes.

1. Chro. 10, 1
o Or, ſlaine

3 And

[y] Ebr. founde him.
[z] Or, afraied.

3 And when the battel went sore against Saul, the archers and bowemen [y] hit him, and he was sore [z] wounded of the archers.
4 Then said Saul vnto his armour bearer, [a] Drawe oute thy sworde, and thrust me through therewith, lest the vncircumcised come and thrust me through and mocke me: but his armour bearer wolde not, for he was sore afrayed. Therefore Saul toke a sworde and fel vpon it.
5 And when his armour bearer sawe that Saul was dead, he fel likewise vpon his sworde, and dyed with him.
6 So Saul dyed, and his thre sonnes, and his armour bearer, and all his men that same day together.
7 ¶ And when the men of Israel that were on the otherside of the [b] valley, and they of the otherside [c] Iorden sawe that the men of Israel were put to flight, & that Saul & his sonnes were dead, then thei left the cities, and ran away: and the Philistims came and dwelt in them.
8 ¶ And on the morowe when the Philistims were come to spoyle them that were slaine, they founde Saul and his thre sonnes lying in mount Gilboa,
9 And they cut of his head, and stripped him out of his armour, and sent into the land of the Philistims on euerie side, that they shulde [d] publish it in the temple of their idoles, and among the people.
10 And they layed vp his armour in the house of Ashtaroth, but they hanged vp his body on the wall of Beth-shan.
11 ¶ When the inhabitants of [e] Iabesh Gilead heard, what the Philistims had done to Saul,
12 Then they arose (as manie as were strong men) and went all night and toke the body of Saul, and the bodies of his sonnes, from the wall of Beth-shan, and came to Iabesh, and * burnt them there,
13 And toke their bones and * buryed them vnder a tre at Iabesh, and [f] fasted seuen dayes.

[a] So we se yͤ his cruel life hathe a desperate end, as is comonly sene in them, yͤ persecute yͤ children of God.
[b] Nere to Gilboa.
[c] The tribes of Reuben & Gad, & halfe yͤ tribe of Manasseh.
[d] In token of yͤ victorie & triumphe.
[e] Whome he had deliuered from their enemies, Chap. 11, 11.
Ier. 34, 5
2. Sam. 2, 4
[f] According to the custome of mourners.

THE SECONDE BOKE of Samuel.

THE ARGVMENT.

This boke and the former beare the title of Samuel, becawse they conteine the conception, natiuitie and the whole course of his life, and also the liues and actes of two Kings, to wit, of Saul and Dauid, whome he anointed and consecrated Kings by the ordinance of God. And as the first boke conteineth those things, whē God breght to passe among this people vnder the gouernement of Samuel & Saul: so this seconde boke declareth the noble actes of Dauid, after the death of Saul, when he began to reigne, vnto the end of his kingdome: and how the same by him was wonderfully augmented: also his great troubles & dangers, which he susteined both within his house and without: what horrible and dangerous insurrections, vprores, and treasons were wroght against him, partly by false counselers, fained friends & flatterers, & partely by some of his owne children and people. and how by Gods assistance he ouercame all difficulties, & enioyed his kingdome in rest and peace. In the persone of Dauid the Scripture setteth forthe Christ Iesus the chief King, who came of Dauid according to the flesh, and was persecuted on euery side with outward & inward enemies, aswel in his owne persone, as in his mēbers, but at length he ouercometh all his enemies and gaineth his Church victorie against all power both spirituall & temporal: and so reigneth with them, King for euermore.

CHAP. I.

1 It was tolde Dauid of Sauls death. 15 He causeth him to be slaine that broght the tydings. 19 He lamenteth the death of Saul and Ionathan.

1 AFter the death of Saul, when Dauid was returned frō the * slaughter of the Amalekites & had bene two dayes in Ziklag,
2 Beholde, a man came the third day out of the hoste from Saul with his [a] clothes rent, & earth vpon his head: & when he came to Dauid, he fel to the earth, & did obeisance.
3 Then Dauid said vnto him, Whence comest yͤ? And he said vnto him, Out of the hoste of Israel I am escaped.
4 And Dauid said vnto him, What is done? I pray thee, tel me. Then he said, yͤ people is fled frō the battel and many of the people are ouerthrowen, and dead, and also Saul and Ionathan his sonne are dead.
5 And Dauid said vnto the yong man, yͤ tolde it him, How knowest yͤ that Saul and Ionathan his sonne be dead?
6 Then the yong man yͤ tolde him, an-

1. Sam. 30, 17
[a] Seming to lament the ouerthrowe of the people of Israel.

swered, [b] As I came to mount Gilboa, beholde, Saul leaned vpon his speare, and lo, the charets and [10]horsemen followed hard after him.

7 And when he loked backe, he sawe me, & called me, & I answered, Here am I.

8 And he said vnto me, Who art ỹ? And I answered him, I am an [c] Amalekite.

9 Then said he vnto me, I pray thee, come vpon me, and slaye me: for anguish is come vpon me, because my [d] life is yet whole in me.

10 So [11] I came vpon him, & slewe him, & because I was sure ỹ he colde not liue, after that he had failed, I toke ỹ crowne that was vpon his head, & the bracelet that was on his arme, and broght them hither vnto my lord.

11 Then Dauid toke holde on his clothes, * & rent them, and likewise all the men that were with him.

12 And they mourned & wept, & fasted vntil euen, for Saul and for Ionathan his sonne, & for the people of ỹ Lord, & for the house of Israel, because they were slaine with the sworde.

13 ¶ [e] Afterward Dauid said vnto the yong man that tolde it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And Dauid said vnto him, * How wast ỹ not afraied, to put forthe thine hand to destroy the Annointed of the Lord?

15 Then Dauid called one of his yong men, and said, Go nere, and fall vpon him. And he smote him that he dyed.

16 Then said Dauid vnto him, [f] Thy blood be vpon thine owne head: for thine owne mouth hathe testified against thee, saying, I haue slaine the Lords Anointed.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Ionathan his sonne,

18 (Also he bade them teache the children of Iudah to [g] shoote, as it is writtē in the boke of * [h] Iasher)

19 O noble Israel, [h] he is slaine vpō thy hie places: how are ỹ mighty ouerthrowen?

20 * Tel it not in Gath, nor publish it in the stretes of Askelō, lest ỹ daughters of the Philistims reioyce, lest ỹ daughters of the vncircumcised triumphe.

21 Ye mountaines of Gilboa, vpon you *be* nether dewe nor raine, nor [i] *be there* fields of offrings: for there the shield of the mightie is cast downe, the shield of Saul, as though he had not bene anoynted with oyle.

22 The bowe of Ionathan neuer turned backe, nether did the sworde of Saul returne empty frō the blood of the slaine, and from the fat of the mighty.

23 Saul and Ionathan were louely and pleasant in their liues, & in their deathes they were not [k] deuided: they were swifter then egles, they were stronger then lions.

24 Ye daughters of Israel, wepe for Saul which clothed you in skarlet, [l] with pleasures, and hanged ornaments of golde vpon your apparel.

25 How were the mighty slaine in the middes of the battel? ô Ionathan, thou wast slaine in thine hie places.

26 Wo is me for thee, my brother Ionathan: very kinde hast thou bene vnto me: thy loue to me was wonderful, passing the loue of [m] women: how are the mighty ouerthrowen, and the weapons of warre destroyed?

CHAP. II.

1 Dauid is anoynted King in Hebron. 9 Abner maketh Ish-bosheth King ouer Israel. 15 The battel of the seruants of Dauid & Ish-bosheths. 32 The buryal of Asahel.

1 AFter this Dauid [a] asked counsel of the Lord, saying, Shal I go vp into anie of the cities of Iudah? And the Lord said vnto him, Go vp. And Dauid said, Whither shal I go? He then answered, Vnto [b] Hebron.

2 So Dauid went vp thither & his two wiues also, Ahinoam the Izreelite, & Abigail Nabals wife the Carmelite.

3 And Dauid brought vp the men that were with [c] him, euerie man ẅ his housholde, and they dwelt in the cities of Hebron.

4 ¶ Thē the men of Iudah came, & there they anointed Dauid King ouer the house of Iudah. And they tolde Dauid, saying * that the men of Iabesh Gilead buryed Saul.

5 And Dauid sent messengers vnto the men of Iabesh Gilead, & said vnto thē, Blessed are ye of the Lord, ỹ ye haue shewed suche kindenes vnto your lord Saul, that youe haue buryed him.

6 Therefore now the Lord shewe mercie and [d] trueth vnto you: and I wil recompence you this benefite, because ye haue done this thing.

7 Therefore now let your hands be strong and be you valiant: albeit your master Saul be dead, yet neuertheless ỹ house of Iudah hathe anointed me [e] King ouer them.

8 ¶ But Abner the sonne of Ner that was captaine of Sauls hoste, toke Ishbosheth the sonne of Saul, and broght him to Mahanaim,

9 And made him King ouer Gilead, and ouer the Ashurites, and ouer Izreel, & ouer Ephraim, and ouer Beniamin, and ouer [f] all Israel.

10 Ish-bosheth Sauls sonne was fourty yere olde when he began to reigne ouer Israel, & reigned two yere: but the house of

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b As I fled in ỹ chase.

[10] Or, captaines

c He was an Amalekite borne, but renounced his countrey and ioyned ẅ the Israelites.

d I am sory, because I am yet aliue.

[11] Ebr. I stode vpon him.

Chap. 3,31. & 13,31

e After the lamentation he examined him againe.

Psal. 105,15

f Thou artiuste-ly punished for thy faute.

g That they might be able to match their enemies ỹ philistis in that arte.

Iosh. 10,13

[11] Or, righteous

h Meaning Saul.

Mich. 1,10

i Let their fertile fieldes be baren, and bring forth no frute to offre to the Lord.

k They dyed bo the together in Gilboa.

l As riche garments, & costely iewels.

m Ether towarde their housbandes, or their children.

1. Sam. 31,12

a By the meanes of the hie priest, as 1. Sam. 23,2, & 2. sam. 5,19

b Which citie was also called Kiriath-arba, Iosh. 14,15

c In the time of his persecution.

d According to his promes, ẅ is to recompence thē ỹ are merciful.

e So ỹ you shal not wāt a captaine & a defender.

f Ouer thē eleuen tribes.

se of Iudah followed Dauid.
11 (And the time which Dauid reigned in Hebron ouer the house of Iudah, *was* seuen yere and six[g] monethes)
12 ¶And Abner the sonne of Ner, and ỹ seruants of Ish-bosheth the sonne of Saul went out of Mahanaim to Gibeon.
13 And Ioab the sonne of Zeruiah, & the seruants of Dauid went out & met one an other by the poole of Gibeon: and they sate downe, the one on the one side of the poole, and the other on the other side of the poole.
14 Then Abner said to Ioab, Let the yong men now arise, and [h] playe before vs. And Ioab said, Let them arise.
15 Then there arose and went ouer twelue of Beniamin by nomber, wch perteined to Ish-bosheth the sonne of Saul, and twelue of the seruants of Dauid.
16 And euerie one caught [i] his fellowe by the head, & *thrust* his sworde in his fellowes side, so they fel downe together: wherefore ỹ place was called [n] Helkath-hazzurim which is in Gibeon.
17 And the battel was exceding sore ỹ same day: for Abner and the men of Israel[k] fel before the seruāts of Dauid.
18 And there were thre sonnes of Zeruiah there, Ioab, and Abishai, and Asahel. And Asahel was as light on foote as a wilde roe.
19 And Asahel followed after Abner, & in going he turned nether to the right hand nor to the left from Abner.
20 Then Abner loked behinde him, and said, Art ỹ Asahel? And he answered, Yea.
21 Thē Abner said, Turne thee ether to the right hand or to the left, and take one of the yong men, and take thee his [o] weapons: but Asahel wolde not departe from him.
22 And Abner said to Asahel, Departe from me: [l] wherefore shulde I smite thee to the grounde? how then shulde I be able to holde vp my face to Ioab thy brother?
23 And when he wholde not departe, Abner wch the hindre end of the speare smote him vnder the [m] fift *rib*, ỹ the speare came out behinde him: and he fel downe there, and dyed in his place. And as manie as came to ỹ place where Asahel fel downe and dyed, stode stil.
24 Ioab also and Abishai pursued after Abner: and the sunne went downe, whē they where come to the hil Ammah, ỹ lieth before Giah, by the way of the wildernes of Gibeon.
25 And the children of Beniamin gathered them selues together after Abner, and where on an heape and stode on ỹ top of an hil.
26 Then Abner called to Ioab, & said, Shal the [n] sworde deuoure for euer? knowest thou not, that it wil be bitternes in the latter end? how long then shal it be, or thou bid the people returne from following their brethren?
27 And Ioab said, As God liueth if thou haddest not [o] spoken surely euen in the morning the people had departed euerie one backe from his brother.
28 ¶So Ioab blewe a trumpet, and all the people stode stil, and pursued after Israel nomore, nether foght they anie more.
29 And Abner and his men walked all ỹ night through the [p] plaine, & went ouer Iorden, & past through all Bithron til they came [q] to Mahanaim.
30 Ioab also returned backe from Abner: and when he had gathered all the people together, there lacked of Dauids seruants nitene men & Asahel.
31 But the seruants of Dauid had smittē of Beniamin, & of Abners men, *so that* thre [r] hundreth & threscore men dyed.
32 And they toke vp Asahel, and buryed him in the sepulchre of his father, wch was in Beth-lehem: and Ioab and his men went all night, and *when they came* to Hebron, the daie arose.

CHAP. III.

1 Long warre betwene the houses of Saul & Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Ioab killeth him.

1 THere was thē [a] long warre betwene the house of Saul and the house of Dauid: but Dauid waxed stronger, and the house of Saul waxed weaker.
2 ¶And vnto Dauid were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Ireelite,
3 And his seconde, *was* [b] Chileab of Abigail the wife of Nabal the Carmelite: and the third, Absalom the sonne of Maacah the daughter of Talmai the King of Gesshur,
4 And the fourth, Adoniiah the sonne of Aggith, and the fift, Shephaciah ỹ sonne of Abital,
5 And the sixt, Ithream by Eglah Dauids wife: these were borne to Dauid in [c] Hebron.
6 ¶Now while there was warre betwene the house of Saul and the house of Dauid, Abner made all his power for the house of Saul.
7 And Saul had a concubine named Rizpah, the daughter of Aiiah. And *Ish-bosheth* said to Abner, Wherefore hast thou gone in to my fathers concubine?
8 Then was Abner very wrothe for the wordes of Ish-bosheth, & said, Am I a

g After this time was expired, he reigned ouer all ỹ countrey, 7½ yeres, Cha. 5,5
h Let vs se how they can handle their weapons.
i Meaning, his aduersarie.
n Or, *the field of strong men.*
k After ỹ these foure & twentie were slaine.
o Or, *spoyle.*
l Why doest thou prouoke me to kil thee?
m Some read, in those parges where ass liuely parts, lye: as the heart, the lungs, the liuer, ỹ milt, & ỹ gall.
n Shal we not make an end of murthering?
o If ỹ hadest not prouoked thē to battel, as ver. 14
p Or, *wilderness*
q Or, *to the tētes*
r Thus God wolde confirme Dauid in his kingdome by ỹ destruction of his aduersaries.
a That is, wch oute intermissiō, indured two yeres, wch was the whole reigne of Ish-bosheth.
b Who is called also Dan, 1. Chr. 3,1
c Within seuen yeres and six moneths.

d Doest ỹ esteme me no more thẽ a dog, for all my seruice done to thy fathers house?

4 dogs head, w against Iudah do shewe mercy this day vnto the house of Saul thy father: to his brethren, and to his neighbours, and haue not deliuered thee into the hand of Dauid, that thou chargest me this day with a faute concerning this woman?

e We se how the wicked can not abide to be admonished of their fautes, but seke their displeasure, w go about to bring them from their wickednes.

9 e So do God to Abner, and more also, except, as the Lord hathe sworne to Dauid, euen so I do to him.

10 To remoue the kingdome from the house of Saul, that the throne of Dauid may be stablished ouer Israel, and ouer Iudah, euen from Dan to Beersheba.

11 And he durst nomore answer to Abner: for he feared him.

f Or, secretly.

12 ¶ Then Abner sent messengers to Dauid f on his behalfe, saying, Whose is the land? Who shulde *also* say, Make couenant with me, and beholde, mine had *shalbe* with thee, to bring all Israel vnto thee?

13 Who said, Wel, I wil make a couenãt with thee: but one thing I require of thee, that is, that thou se not my face except ỹ bring Michal Sauls daughter when thou commest to se me.

14 ¶ Then Dauid sent messengers to Ishbosheth Sauls sonne, saying, Deliuer me my wife Michal, which I maried for
1. Sam. 18, 27. * an hundreth foreskinnes of the Philistims.

15 And Ish-bosheth sent, and toke her
1. Sam. 25, 44. from her housband * Phaltiel the sonne of Laish.

16 And her housband went with her, and came weping behinde her, vnto Bahurim: then said Abner vnto him, Go & returne. So he returned.

f Rather for malice that he bare Ish-bosheth, thẽ for louche bare to Dauid.

17 And Abner had f communicacion w the Elders of Israel, saying, Ye soght for Dauid in times past, that he might be your King.

18 Now then do it: for the Lord hathe spoken of Dauid, saying, By the hand of my seruant Dauid I wil saue my people Israel out of the hands of the Philistims, and out of the hands of all their enemies.

*Ebr. in the eares of Beniamin.

19 Also Abner spake *to Beniamin, and afterwarde Abner went to speake with Dauid in Ebron, *concerning* all that Israel was content with, and the whole house of Beniamin.

g Who chalẽged ỹ kingdome, because of their father Saul.

20 So Abner came to Dauid to Hebron, hauing twenty men with him, and Dauid made a feast vnto Abner, and to ỹ men that were with him.

21 Then Abner said vnto Dauid, I wil rise vp, and go gather all Israel vnto my lord the King, that thei may make a couenant with thee, & that thou maiest reigne ouer all that thine heart desireth. Then Dauid let Abner departe,

*Or, without harme.

who went *in peace.

22 ¶ And beholde, the seruants of Dauid and Ioab came h from the campe, and broght a great pray with them (but Abner was not with Dauid in Hebron: for he had sent him away, & he departed in peace)

h From warre against ỹ Philistims.

23 When Ioab, and all the hoste that was with him, were come, men tolde Ioab, saying, Abner the sonne of Ner came to the King, and he hathe sent him away, and is gone in peace.

24 Then Ioab came to the King, & said, i What hast thou done? beholde, Abner came vnto thee, why hast ỹ sent him away, and he is departed?

i Here appeareth ỹ malicious minde of Ioab, who wolde haue had the King to slay Abner for his priuate grudge.

25 Thou knowest Abner the sonne of Ner: for he came to disceiue thee, & to knowe thy outegoing, & ingoing, & to knowe all that thou doest.

26 ¶ And when Ioab was gone out from Dauid, he sent messengers after Abner, which broght him againe from the wel of Siriah vnknowing to Dauid.

27 And when Abner was come againe to Hebron, * Ioab toke him aside in the
1. King. 2, 5 gate to speake with him g peaceably, and smote him vnder the fifte ryb, ỹ he dyed, for the blood of * Asahel his brother.

g Or, secretly.

Chap. 2, 23

28 ¶ And whẽ afterwarde it came to Dauids eare, he said, I and my kingdome are k giltles before the Lord for euer, concerning the blood of Abner the sonne of Ner.

k The Lord knoweth that I did not consent to his death.

29 Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab be neuer without some that haue running yssues, or lepre, or that leaneth on a staffe, or that doeth fall on the sworde, or ỹ lacketh bread.

30 (So Ioab and l Abishai his brother slewe Abner, becausse he had slayne their brother Asahel at Gibeon in battel)

l Abishai is said to slay him with Ioab becausse he consented to the murther.

31 And Dauid said to Ioab, and to all the people that were with him, Rent your clothes, and put on sackecloth, and mourne m before Abner: and King Dauid him self followed the beare.

m Meaning before the corps.

32 And when thei had buryed Abner in Hebron, the King lift vp his voyce, & wept beside ỹ sepulchre of Abner, & all the people wept.

33 And the King lamented ouer Abner, and said, Dyed Abner as n a foole dyeth?

n He declareth that Abner dyed not as a wretch or vile persone, but as a valiant man might do, being traiterously deceiued by the wicked.

34 Thine hands were not bounde, nor thy feete tyed in fetters of brasse: *but* as a man falleth before wicked men *so* didest thou fall. And all the people wept againe for him.

35 Afterwarde all the people came to
o According to their custome, w was to bank at buryals.

cause Dauid eat o meat while it was yet day, but Dauid sware, saying, So do

do God to me & more also, if I taste bread, or ought els til the sunne be downe.

36 And all the people knewe it, and it [p] pleased them: as whatsoeuer the King did, pleased all the people.

37 For all the people and all Israel vnderstode that day, how that it was not the Kings dede that Abner the sonne of Ner was slaine.

38 And the King said vnto his seruants, Knowe ye not, that there is a prince and a great man fallen this day in Israel?

39 And I am this day weake and *newely* annointed King: and these men the sonnes of Zeruiah be to [q] hard for me. the Lord reward the doer of euil according to his wickednes.

[p] It is expedient sometime not onely to cõceiue inwarde sorrow, but also ỹ it may appeare to others to ỹ intent that thei may be satisfied.

[q] *Or, cruel.*

CHAP. IIII.

Baanah and Rechab slaye Ish-bosheth the sonne of Saul. 12 Dauid commandeth them to be slayne.

1 AND when Sauls [a] sonne heard that Abner was dead in Hebron, then his hands were [b] feble, and all Israel was afrayed,

2 And Sauls sonne had two men that were captaines of bands: the one called Baanah, and the other called Rechab the sonnes of Rimmon a Beerothite of the children of Beniamin. (for [c] Beeroth was reckened to Beniamin,

3 Because the Beerothites fled to [d] Gittaim, and soiourned there, vnto this day.)

4 And Ionathan Sauls sonne had a sonne that was lame on his feete: he was fiue yere olde when the tidings came of Saul and Ionathan out of Israel: then his nourse toke him, and fled away. And as she made haste to flee, the childe fell, and began to halt, and his name was Mephibosheth.

5 And the sonnes of Rimmon the Beerothites, Rechab and Baanah, went and came in the heate of the day to the house of Ish-bosheth (who slept on a bed at noone.)

6 And beholde, Rechab & Baanah his brother came into the middes of the house, *as* they [e] wolde haue wheat, and they [f] smote him vnder the fift *rib*, & fled.

7 For when they came into the house, he slept on his bed in his bed chamber, & they smote him, and slewe him, & beheaded him, and toke his head, and gate them away through the [g] plaine all the night.

8 And thei broght ỹ head of Ish-bosheth vnto Dauid to Hebron, and said to the King, Beholde ỹ head of Ish-bosheth Sauls sonne thine enemie, who soght after thy life: and the Lord hathe auenged my lord the King this day of Saul and of his seed.

9 Then Dauid answered Rechab and Baanah his brother, ỹ sonnes of Rimmon the Beerothite, & said vnto them, As the Lord liueth, who hathe deliuered my soule out of all aduersitie,

10 When one * tolde me, and said that Saul was dead, (thinking to haue broght good tidings) I toke him and slewe him in Ziklag, who thoght that I wolde haue giuen him a rewarde for his tidings: *Chap.1.15.*

11 How [g] muche more, when wicked men haue slayne a righteous persone in his owne house, & vpon his bed? shal I not now therefore require his blood at your hand, and take you from the earth?

12 Then Dauid commanded his yong men, and they slewe them, and cut of their hands and their feete, and hanged them vp ouer the poole in Hebron: but they toke the head of Ish-bosheth, and buryed it in the sepulchre of * Abner in Hebron. *Chap.3.32.*

[a] That is, Ish-bosheth.

[b] Meaning ỹ he was discouraged.

[c] The citie Beeroth was in the tribe of Beniamin, Ios.18.25.

[d] After ỹ death of Saul, for feare of the philistims.

[e] Thei disguised thẽselues as marchãts ẅ came to bye wheat ỹ There is nothing so vile & dangerous, ẅ ỹ wicked wil not entreprise in hope of lucre & fauour.

[f] *Or, wilderne.*

[g] Forasmuche as nether ỹ exãple of him that slew Saul, nor duetie to their master, nor ỹ innocencie of the persone, nor reuerẽce of ỹ place, nor time did moue thẽ, they deserued most grieuous punishment.

CHAP. V.

Dauid is made King ouer all Israel. 7 He taketh the forte of Zion. 19 He asketh counsel of the Lord. 20 And ouercometh the Philistims twise.

1 THEN * came all the tribes of Israel to Dauid vnto Hebron, & said thus, Beholde, we are thy [a] bones and thy flesh. *1.Chro.11.1.*

2 And in time past when Saul was our King, thou leddest Israel in and out: & the Lord hathe said to thee, * Thou shalt feede my people Israel, and thou shalt be a captaine ouer Israel.

3 So all the Elders of Israel came to the King to Hebron: and King Dauid made a couenant with them in Hebron [b] before the Lord: and they annointed Dauid King ouer Israel.

4 ¶ Dauid *was* thirty yere olde when he began to reigne: & he reigned fourty yere.

5 In Hebron he reigned ouer Iudah * seuen yere, and six moneths: and in Ierusalem he reigned thirty and three yeres ouer all Israel and Iudah.

6 ¶ The King also and his men went to Ierusalem vnto the Iebusites, the inhabitants of the land: who spake vnto Dauid, saying, Except thou take away the [c] blinde and the lame, thou shalt not come in hither: thinking ỹ Dauid colde not come thither.

[a] We are of thy kinred, & most nere ioyned vnto thee. *Psal.78.71.*

[b] That is, taking ỹ Lord to witnes: for the Arke was as yet in Abinadabs house. *Chap.2.11.*

[c] The children of God called idoles blinde & lame guides: therefore ỹ Iebusites ment, ỹ thei shulde proue ỹ their gods were nether blide nor lame.

7 But

7 But Dauid toke the forte of Zion: this is the citie of Dauid.
8 Now Dauid had said the same day, Whosoeuer smiteth the Iebusites, and getteth vp to the gutters & *smiteh* the lame & blinde, which Dauids soule hateth, *I will preferre him*: * therefore they said, The blinde and the lame shal not [d] come into that house.
9 So Dauid dwelt in that forte, and called it the citie of Dauid, and Dauid buylt round about it, frō [e] Millo, and inwarde.
10 And Dauid prospered and grewe: for the Lord God of hostes *was* with him.
11 ¶ Hiram also King of [f] Tyrus sent messengers to Dauid, and cedar trees, & carpenters, and masons for walles: and thei buylt Dauid an house.
12 Then Dauid knewe, that the Lord had stablished him King ouer Israel, & that he had exalted his kingdome for his people Israels sake.
13 And Dauid toke him mo * concubines & wiues out of Ierusalem, after he was come from Hebron, and mo sonnes and daughters were borne to Dauid.
14 * And these be the names of the sonnes that were borne vnto him in Ierusalem: Shammua, and Shobab, and Nathan, and Salomon,
15 And Ibhar, and Elishua, and Nepheg, and Iaphia,
16 And Elishama, & Eliada, and Eliphalet.
17 ¶ * But when ỹ Philistims heard that they had anointed Dauid King ouer Israel, all the Philistims came vp to seke Dauid: and when Dauid heard, he went downe to a forte.
18 But the Philistims came, & spred thē selues in the valley of Rephaim.
19 Then Dauid [g] asked counsel of the Lord, saying, Shal I go vp to the Philistims? wilt thou deliuer them into mine hands? And the Lord answered Dauid, Go vp: for I wil doutles deliuer ỹ Philistims into thine hands.
20 ¶ * Then Dauid came to Baal-perazim, & smote them there, & said, The Lord hathe deuided mine enemies a sondre before me, as waters be deuided asondre: therefore he called the name of that place, [h] Baal-perazim.
21 And there they left their images, and Dauid and his men * burnt them.
22 Againe the Philistims came vp, and spred them selues in the valley of [i] Rephaim.
23 And when Dauid asked counsel of the Lord, he answered, Thou shalt not go vp, *but* turne about behinde them, and come vpon them ouer against the mulbery trees.
24 And when thou heareſt the noyse of one going in the toppes of the mulbery trees, then remoue: for then shal ỹ Lord go oute before thee, to smite the hoste of ỹ Philistims.
25 Then Dauid did so as the Lord had commāded him, & smote the Philistims from Geba, vntil thou come to [k] Gazer.

1.Chr.11,6. — d The idoles shulde entre no more into that place. — e He buylt frō ỹ towne house roundeabout to is owne house, 2.Chro.11,8. — f Ebr.Zor. — 1.Chro.3,9. — 1.Chro.3,5. — 1.Chro.14,8. — g By Abiathar ỹ Priest. — Isa.28,21. — h Or, the plaine of diuisions. 1.Chro.14,18. — i Meaning the valley of gyāts, wh Dauid called Baalperazim because of his victorie. — k Which was in the tribe of Bēiamin, but the Philistims did possesse it.

CHAP. VI.

1 The Arke is broght forthe of the house of Abinadab. 7 Vzzah is stricken, and dyeth. 14 Dauid dāceth before it. 16 And is therefore despised of his wife Michal.

1 AGaine Dauid gathered together all the [a] chosen men of Israel, *euen* thirtie thousand,
2 *And Dauid arose & went with all the people that were with him [b] from Baale of Iudah to bring vp from thence the Arke of God, whose name is called by the Name of the Lord of hostes, ỹ dwelleth vpon it betwene the Cherubims:
3 And they put the Arke of God vpon a newe carte, and broght it out of the house of Abinadab ỹ was in [c] Gibeath. And Vzzah and Ahio the sonnes of Abinadab did driue the newe carte.
4 And when they broght the Arke of God out of the house of * Abinadab, ỹ was at Gibeath, Ahio went before the Arke,
5 And Dauid and all the house of Israel [d] played before the Lord on all *instruments* made of firre, and on harpes, and on psalteries, and on timbrels, and on cornets, and on cymbals.
6 ¶ * And when they came to Nachons threshing floore, Vzzah put his hād to the Arke of God, & helde it: for the oxen did shake it.
7 And the Lord was very wrothe with Vzzah, & God [e] smote him in the same place for his faute, and there he dyed by the Arke of God.
8 And Dauid was displeased, because the Lord had [f] smitten Vzzah: & he called the name of the place [g] Perez Vzzah vntil this day.
9 Therefore Dauid that day feared the Lord, and said, How shal the Arke of ỹ Lord come to me?
10 So Dauid wolde not bring the Arke of the Lord vnto him into the citie of Dauid, but Dauid caryed it into the house of Obed-edom [h] a Gittite.
11 And the Arke of the Lord continued in the house of Obed-edom the Gittite, thre moneths, and the Lord blessed Obed-edom, and all his housholde.
12 ¶ And one tolde King Dauid, saying, * The Lord hathe blessed the house of Obed-

a Or, chief. — 1.Chr.13,5. — b This was a citie in Iudah called also Kiriath-ieraim, Iosh.15,9. — c which was an hie place of the citie of Baale. — 1.Sam.7,2. — d praised God & sang psalmes. — 1.Chr.13,10. — e Here we se what dāger it is to follow e goed intētions, or to do anie thing in Gods seruice without his expresse worde. — f Ebr.made a breache. — g Or, the diuision of Vzzah. — h Who was a Leuite and had dwelt in Gettaf, 1.Chro.15,21. — 1.Chr.15,25.

Obed-edom, and all that he hathe because of the Arke of God: therefore Dauid went and [f] broght the Arke of God from the house of Obed-edom, into the citie of Dauid with gladnes.

13 And when they that bare the Arke of the Lord had gone six paſes, he offred an oxe, and a fat beast.

14 And Dauid danced before the Lord with all his might, and was girded with a linen [g] Ephod.

15 So Dauid and all the house of Israel, broght the Arke of the Lord [w] shouting, and sounde of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter loked through a windowe, & sawe King Dauid leape, and dance before the Lord, & she [h] despised him in her heart.

17 And when they had broght in the Arke of the Lord, they set it in his place, in the middes of the tabernacle that Dauid had pitched for it: then Dauid offred burnt offrings, & peace offrings before the Lord.

18 And assone as Dauid had made an end of offring burnt offrings & peace offrings, he * [i] blessed the people in the Name of the Lord of hostes,

19 And gaue among all the people, *euen* among the whole multitude of Israel, aswel to the women as men, to euerie one a cake of bread, & a piece of flesh, and a bottel *of wine*: so all the people departed euerie one to his house.

20 ¶ Then Dauid returned to [i] blesse his house, and Michal the daughter of Saul came out to mete Dauid, and said, O how glorious was the King of Israel this day, which was vncouered to day in the eyes of the maidens of his seruants, as a foole vncouereth him selfe.

21 Then Dauid said vnto Michal, [k] *it was* b efore the Lord, which chose me rather then thy father, & all his house, and commanded me to be ruler ouer all the people of the Lord, *euen* ouer Israel: and therefore wil I play before the Lord,

22 And wil yet be more vile then thus, and wil be lowe in mine owne sight, & of the very same maied seruants, which thou hast spoken of, shal I be had in honour.

23 Therefore Michal the daughter of Saul had [l] no childe, vnto the day of her death.

f Meaning he caused the Leuites to beare it, according to the Lawe.

g Which a garment like to the Priests garmēt.

h The worldlings are not able to cōprehēd the motions of the spirit, that moue the children of God.

i 2. Chro. 16, 2

k That is, to pray for his house, as he had done for the people.

k It was for no wordely affectiō but onely for the zeale he beare to Gods glorie.

l Which was a punishment because she mocked the seruāt of God,

CHAP. VII.

Dauid wolde buylde God an house, but is forbidden by the Prophet Nathan. 8 God putteth Dauid in minde of his benefites. 12 He promiseth continuance of his kingdome and posteritie.

1 AFterwarde * when the King sate in his house and the Lord had giuen him rest round about from all his enemies,

1. Chro. 17, 1

2 The King said vnto Nathan the Prophet, Beholde, [m] now I dwell in an house of cedar trees, & the Arke of God remaineth within the [a] curtaines.

a With in the Tabernacle couered with skines, Exod. 26, 7.

3 Then Nathan said vnto the King, Go, and do all that is in thine heart: for the Lord *is* with thee.

4 ¶ And the same night the worde of the Lord came vnto Nathan, saying,

5 Go, and tel my seruant Dauid, Thus saieth the Lord, [b] Shalt thou buyld me an house for my dwelling?

b Meaning, he shulde not: yet Nathan speaketh according to mās iudgemēt & not by the Spirit of prophetie permitted him.

6 For I haue dwelt in no house since the time that I broght the children of Israel out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the *places* wherein I haue walked with all the children of Israel, spake I one worde with anie of the tribes of [c] Israel when I commaded *the iudges* to fede my people Israel? or said I, Why buyld ye not me an house of cedar trees?

c As cōcerning the buylding of an house: meaning that without Gods expresse worde nothing ought to be attēpted. 2. Sam. 16, 12 Psal. 78, 70.

8 Now therefore so say vnto my seruant Dauid, Thus sayeth the Lord of hostes, * I toke thee from the shepecote following the shepe, that thou mightest be ruler ouer my people, ouer Israel.

9 And I was with thee whereſoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, & haue made thee a [d] great name, lyke vnto the name of the great men that are in the earth.

d I haue made thee famous through all the worlde.

10 (Also I wil appoint a place for my people Israel, and wil plant it, that thei may dwel in a place of their owne, and moue [e] nomore, nether shal wicked people trouble them anie more as before time,

e He promiseth the quietnes, if they wil walke in his feare and obedience.

11 And since the time that I set iudges ouer my people of Israel) and wil giue thee rest from all thine enemies: also the Lord telleth thee, that he wil make thee an house.

12 * And when thy dayes be fulfilled, that shalt slepe with thy fathers, & I wil set vp thy seede after thee, which shal procede out of thy body, & wil stablish his kingdome.

1. King. 8, 20.

13 * He shal buyld an house for my Name, and I wil stablish the throne of his kingdome for euer.

1. King. 5, 5. & 6, 12. 1. Chro. 22, 10. Ebr. 1, 5. Psal. 89, 31.

14 * I wil be his father, & he shalbe my sonne: & * if he sinne, I wil chasten him with the [f] rod of men, & with the plagues of the children of men.

f That is, gently, as fathers vse to chastice their children.

15 But my mercy shal not departe away from

from him, as I toke it from Saul whome I haue put away before thee.
16 And thine house shalbe stabilished & thy kingdome for euer before thee, *euē* thy throne shalbe [g] stablished for euer.
17 According to all these wordes, & according to all this vision, Nathan spake thus vnto Dauid.
18 Then King Dauid went in, & sate before the Lord, and said, Who am I, ô Lord God, and what is mine house, *ỹ* thou hast broght me hitherto?
19 And this was yet a small thing in thy sight, ô Lord God, therefore thou hast spoken also of thy seruants house for a great while: but [*] doeth this apperteine to [h] man, ô Lord God?
20 And what can Dauid say more vnto thee? for thou, Lord God, knoweſt thy seruant.
21 For thy wordes sake, & according to thine owne heart hast thou done all these great things, to make them knowen vnto thy seruant.
22 Wherefore thou art great, ô Lord God: for there is none like thee, neither is there anie god besides thee, according to all that we haue heard with our eares.
23 * And what one people in the earth is like thy people, like Israel? whose God went & redemed thē to him selfe, that they might be his people, and that he might make him a name, & do for [i] you great things, and terrible for thy [k] land, ô Lord, *euen* for thy people, whome *ỹ* redemeſt to thee out of Egypt, *from* the [l] nacions, and their gods?
24 For thou hast [m] ordeined thy people Israel to be thy people for euer: & thou Lord art become their God.
25 Now therefore, ô Lord God, confirme for euer the worde that thou hast spoken concerning thy seruant and his house, and do as thou hast said.
26 And let thy Name be magnified for euer by them that shal say, The Lord of hostes *is* the God ouer Israel: and let the [n] house of thy seruant Dauid be stablished before thee.
27 For thou, ô Lord of hostes, God of Israel, hast reueiled vnto thy seruant, saying I wil buyld thee an house: therefore hathe thy seruant [*] bene bolde to pray this prayer vnto thee.
28 Therefore now, ô Lord God, (*for* thou art God, and thy wordes be true, and thou hast tolde this goodnes vnto thy seruant.)
29 Therefore now let it pleaſe thee to bleſſe the house of thy seruant, that it may continue foreuer before thee: for thou, ô Lord God, hast [o] spoken it: and let the house of thy seruant be bleſſed for euer, with thy bleſsing.

g This was begon in Salomon as a figure, but accomplished in Christ.

[*] *Ebr. is this the lawe of man?*

h Cometh not this rather of thy fre mercie, thē of anie worthines *ỹ* can be in man?

Deut. 4, 7.

i Ô Israel.

k And inheritāce *w̄* is Israel.

l From *ỹ* Egyptians & their idoles.

m He sheweth *ỹ* Gods fre electio is *ỹ* onely cause why *ỹ* Israelites were chosen to be his people

n This prayer is moste effectual when we chiefly seke Gods glorie, & *ỹ* accomplishement of his promes.

[*] *Ebr. founde his heart disposed.*

o Therefore I firmely beleue it shal come to passe.

CHAP. VIII.

1 *Dauid ouercommeth the Philistims, and other strange nacions, and maketh them tributaries to Israel.*

1 AFter * this now, Dauid smote the Philistims, and subdued them, and Dauid toke [a] the bridle of bondage out of [a] the hand of the Philistims.
2 And he smote Moab, and measured thē with a corde, and cast them downe to *ỹ* ground: he measured them with [b] two cordes to put them to death, & with one ful corde to kepe them aliue: so became the Moabites Dauids seruants, and broght gifts.
3 ¶ Dauid smote also Hadadézer the sonne of Rehob King of Zobah as he went to recouer his border [*] at the riuer [*] Euphrates.
4 And Dauid toke a thousand and seuen hundreth horsemen, and twentie thousand fotemen, and [*] destroyed all the charets, but he reserued an hundreth charets of them.
5 ¶ Then came [*] the Aramites of [*] Dimesek to succour Hadadézer King of Zobah, but Dauid slewe of the Aramites two and twentie thousand men.
6 And he put a garison in [c] Aram of Dammesek: and the Aramites became seruants to Dauid, [d] and broght giftes. And the Lord saued Dauid whereſoeuer he went.
7 And Dauid toke the shields of golde that belonged to the seruants of Hadadézer, and broght them to [e] Ierusalem.
8 And out of Betah, and Berothai (cities of Hadadezer) Dauid broght exceding muche brasse.
9 ¶ Then Toi King of [*] Hamah heard how Dauid had smitten all the hoste of Hadadézer,
10 Therefore Toi sent Ioram his sonne vnto King Dauid, [*] to salute him, and to [*] reioyce with him because he had foght against Hadadézer, and beaten him (for Hadadézer had warre *w̄* Toi) who [*] broght *w̄* him vessels of siluer, & vessels of golde, & vessels of brasse.
11 And King Dauid did dedicate them vnto the Lord with the siluer and golde that he had dedicate of all the nacions, which he had subdued:
12 Of [*] Aram, & of Moab, and of *ỹ* children of Ammon, & of the Philistims, & of Amalek, and of the spoyle of Hadadézer the sonne of Rehob King of Zobah.
13 So Dauid gate a name after that he returned and had slaine of the Aramites in *ỹ* [*] valley of salt eightene thousand men.
14 And he put a garison in Edō: throughout all

1 *Chro. 18, 1.* *Psal. 60, 2.*

[a] Or, *methegammah.*

a So *ỹ* they paied no more tribute

b He slewe two partes, as it pleased him and reserued *ỹ* third.

[*] Or, *enlarged.*

[*] *Ebr. Perath*

[*] Or, *hogh the horses of the charets.*

[*] Or, *the Syrians.*

[*] Or, *of Damascus: that is, w̄ dwelt here Damascus.*

c In *ỹ* pare of Syria, where Damascus was.

d They payed yerely tribute.

e For the vse of the people.

[*] Or, *Antioche.*

[*] *Ebr. to aske peace.*

[*] *Ebr. blesse him.*

f For seing Dauid victorious, he was glad to intreat of peace.

[*] *Ebr. in his hand.*

[*] Or, *Syria, or Cœlosyria.*

[*] Or, *in Gemelah.*

out all Edom put he soldiers, & all they of Edom became Dauids seruants: and the Lord kept Dauid [n] whetherſoeuer he went.

15 Thus Dauid reigned ouer all Israel, & executed [g] iudgement & iuſtice vnto all his people.

16 And Ioab the ſonne of Zeruiah *was* ouer the hoſte, & Ioſhaphat the ſonne of Ahilud was [o] recorder.

17 And Zadok the ſonne of Ahitub, and Ahimelech the ſonne of [p] Abiathar *were* the Prieſts, & Seraiah the ſcribe.

18 And Benaiahu the ſonne of Iehoiada [q] & the [h] Cherethites & the Pelethites, & Dauids ſonnes were chiefe rulers.

CHAP. IX.

Dauid reſtoreth all the landes of Saul. to Mephibosheth the ſonne of Ionathan. 10 He appointeth Ziba to ſe to the profit of his landes.

1 AND Dauid ſaid, Is there yet any man left of the houſe of Saul, that I may ſhewe him mercy for [a] Ionathans ſake?

2 And there was of ſ houſholde of Saul a ſeruant whoſe name was Ziba, & when thei had called him vnto Dauid, ſ King ſaid vnto him, Art thou Ziba? And he ſaid, I thy ſeruant *am he*.

3 Then the King ſaid, Remaineth there yet none of the houſe of Saul, on whome I may ſhewe the [b] mercy of God? Ziba then anſwered the King, Ionathā hathe yet a ſonne * lame of his feete.

4 Then the King ſaid vnto him, Where is he? And Ziba ſaid vnto the King, Beholde, he is in the houſe of Machir the ſonne of Ammiel of Lo-debar.

5 ¶ Then King Dauid ſent, & toke him out of the houſe of Machir the ſonne of [c] Ammiel of Lo-debar.

6 Now when Mephibosheth the ſonne of Ionathan, the ſonne of Saul was come vnto Dauid, he fell on his face, and did reuerence. And Dauid ſaid, Mephibosheth? And he anſwered, Beholde thy ſeruant.

7 Then Dauid ſaid vnto him, Feare not: for I wil ſurely ſhewe thee kindenes for Ionathan thy fathers ſake, & wil reſtore thee all the [e] fields of Saul thy father, & thou ſhalt eat bread at my table continually.

8 And he bowed him ſelfe, & ſaid, What is thy ſeruant, that thou ſhuldeſt loke vpon ſuche [d] a dead dog as I am?

9 Then the King called Ziba Sauls ſeruant, and ſaid vnto him, I haue giuen vnto thy maſters [e] ſonne all that perteined to Saul and to all his houſe.

10 Thou therefore & [e] thy ſonnes, & thy ſeruants ſhal till the land for him, and bring in, that thy maſters ſonne may haue foode to eat. And Mephibosheth thy maſters ſonne ſhal eat bread alway at my table (now Ziba had fiftene ſonnes & twentie ſeruants.)

11 Then ſaid Ziba vnto the King, According to all that my lord the King hathe commanded his ſeruant, ſo ſhal thy ſeruant do, [f] ſ Mephibosheth may eat at my table, as one of the Kings ſonnes.

12 Mephibosheth alſo had a yong ſonne named Micha, & all that dwelled in ſ houſe of Ziba, *were* ſeruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ieruſalem: for he did eat continually at the Kings table, and was lame on bothe his feete.

CHAP. X.

The meſſengers of Dauid are vilainouſly entreated of the King of Ammon. 7 Ioab ſent againſt the Ammonites.

1 AFter this, the * King of the children of Ammon dyed, & Hanun his ſonne reigned in his ſtede.

2 Then ſaid Dauid, I wil ſhewe kindenes vnto Hanun the ſonne of Nahaſh, as his father [a] ſhewed kindenes vnto me. And Dauid ſent his ſeruants to comforte him for his father. So Dauids ſeruats came into the land of the children of Ammon.

3 And the princes of the children of Ammon ſaid vnto Hanun their lord, [n] "Thinkeſt thou that Dauid doeth honour thy father, that he hathe ſent cōforters to thee? hathe not Dauid *rather* ſent his ſeruants vnto the, [b] to ſearche the citie, and to ſpie it out, and to ouerthrowe it?

4 Wherefore Hanun toke Dauids ſeruants, and ſhaued of the halfe of their bearde, & cut of their garments in the middle, euen to their buttockes, & ſent them away.

5 ¶ When it was tolde vnto Dauid, he ſent to mete them (for the men were excedingly aſhamed) & the King ſaid, Tarie at Iericho, vntil your beardes be growen, then returne.

6 ¶ And when the children of Ammon ſawe that they [c] ſtanke in the ſight of Dauid, the children of Ammon ſent & hired the [n] Aramites of the houſe Rehob, & the Aramites of Zoba, twentie thouſand footemen, & of King Maacah a thouſand men, & of Ish-tob twelue thouſand men,

7 And when Dauid heard of it, he ſent Ioab, and all the hoſte of the ſtrong men.

8 And the children of Ammon came out & put

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[n] Or, *in all his enterpriſes.*

[g] He gaue iudgement in controuerſies. and was merciful towarde ſ people.

[o] Or, *writer of Chronicles.*

[p] Or, *was ouer ſ Cherethites.*

[h] The Cherethites & Pelethites were as ſ Kings garde and had charge of his perſone.

[q]

[a] Because of mine othe & promes made to Ionathan, 1. Sam. 20. 15.

[b] Suche mercie as ſhal be acceptable to God. *Chap.* 4. 4

[c] who was alſo called Eliam, ſ father of Bathſheba Dauids wife.

[e] Or, *lands.*

[d] Meaning a deſpiſed perſone.

[e] Or, *nephewes.*

[e] Be ye prouident ouerſeers & gouerners of his lāds ſ they may be profitable.

1. *Chro.* 19, 2

[a] The childrē of God are not vnmindeful of a benefit receiued

[n] *Ebr. In thine eyes doeth Dauid.*

[b] Their arrogāt malice wolde not ſuffer thē to ſe ſ ſimplicitie of Dauids heart therefore their counſel turned to ſ deſtruction of their coūtrey

[c] That they had deſeruedDauids diſpleaſure, for the iniurie done into his ambaſſadours.

[n] Or, *Syrians.*

& put their armie in array at ỹ entring in of the gate: & the Aramites of[d] Zoba, and of Rehob, and of Ish-tob, and of Maacah *were* by them selues in the field.

9 When Ioab sawe that the fronte of the battel was against him before and behinde, he chose of all the choise of Israel, and put them in array against the Aramites.

10 And the rest of the people he deliuered into the hād of Abishai his brother that he might put them in array against the children of Ammon.

11 And he said, If the Aramites be stronger then I, thou shalt helpe me, & if the childrē of Ammō be to strong for thee, I wil come and succour thee.

12 Be strong and let vs be valiant for [e] our people, and for the cities of our God, and let the Lord do that which is good in his eyes.

13 Then Ioab & the people that was with him, ioyned in battel with the Aramites, who fled before him.

14 And when the children of Ammon sawe that the Aramites fled, they fled also before Abishai, and entred into the citie. so Ioab returned from the children of Ammon, and came to Ierusalem.

15 ¶ And when the Aramites sawe that thei were smittē before Israel, they gathered them together.

16 And [f] Hadarézer sent, & brought out ỹ Aramites that were beyonde the [f] Riuer: & they came to Helam, and Shobach the captaine of the hoste of Hadarézer *went* before them.

17 When it was shewed Dauid, then he gathered [f] all Israel together, and passed ouer Iorden and came to Helam: & the Aramites set them selues in array against Dauid, and foght with him:

18 And the Aramites fled before Israel: and Dauid destroyed [g] seuen hundreth charets of ỹ Aramites, & fourtie thousand horsemen, and smote Shobach the captaine of his hoste, who dyed there.

19 And when all the Kings *that were* seruants to Hadarézer, sawe that they fell before Israel, they made peace with Israel, & serued them. and the Aramites feared to helpe the children of Ammon anie more.

CHAP. XI.

1 The citie Rabbah is besieged. 4 Dauid committeth adulterie. 17 Vriah is slaine. 27 Dauid marieth Bath-sheba.

1 AND when the yere was [a] expired in the time when Kings go forthe *to battel*, Dauid sent * Ioab, and his seruants with him, & all Israel, who destroyed the children of Ammon, & besieged Rabbah: but Dauid remained in Ierusalem.

2 ¶ And when it was euening tide, Dauid arose out of his [b] bed, and walked vpon the roofe of the Kings palace: and from the roofe he sawe a womā washing her selfe: & the woman was very beautiful to loke vpon.

3 And Dauid sent & inquired what woman it was: & *one* said, Is not this Bethsheba the daughter of Eliam, wife to Vriah the [c] Hittite?

4 Then Dauid sent messengers, and toke her away: and she came into him & he lay with her: (now she was * purified from her vnclennes) and she returned vnto her house.

5 And the woman conceiued: therefore she sent & [d] tolde Dauid, and said, I am with childe.

6 ¶ Then Dauid sent to Ioab, *saying*, Send me Vriah the Hittite. And Ioab sent Vriah to Dauid.

7 And when Vriah came vnto him, Dauid demanded him how Ioab did, and how the people fared, and how the warre prospered.

8 Afterwarde Dauid said to Vriah, [e] Go downe to thine house, and wash thy feete. So Vriah departed out of the Kings palace, & the King sent a present after him.

9 But Vriah slept at the dore of ỹ Kings palace with all the seruants of his lord, and went not downe to his house.

10 Then they tolde Dauid, saying, Vriah went not downe to his house: & Dauid said vnto Vriah, Comest thou not frō thy iourney? why didest thou not go downe to thine house?

11 Then Vriah answered Dauid, [f] The Arke of Israel, and Iudah dwel in tents: & my lord Ioab and the seruants of my lord abide in the opē fields: shal I then go into mine house to eat and drinke, and lie with my wife? *by* thy life, and *by* the life of thy soule, I wil not do this thing.

12 Then Dauid said vnto Vriah, Tarye yet this daye, and tomorowe I wil send thee awaie. So Vriah abode in Ierusalē that day, and the morowe,

13 Thē Dauid called hī, & he did eat & drinke before hī, & he made him [g] drōke: & at euen he went out to lie on his couche with the seruants of his lord, but went not downe to his house.

14 And on the morowe Dauid wrote a letter to Ioab, and sent it by the hand of Vriah.

15 And he wrote "thus in the letter, [h] Put ye Vriah in the forefrōte of ỹ strength of the battel, & recule ye backe from him, that he may be smitten, and dye.

16 ¶ So when Ioab besieged the citie, he assigned

d These were diuers parts of the countrey of Syria, wherby appeareth ỹ the Syriās serued, wherethei might haue interteinement, as now ỹ Switzers do.

e Here is declared wherefore warre ought to be vndertaken: for ỹ defense of true religion & Gods people.

f Meaning the greatest parte.

g Which were ỹ chiefest & most principal: for in all he destroyed 7000, as 1. Chron. 19. 18: or ỹ soldiers ẅ were in 700. charets.

a The yere following about ỹ spring time. 2. *Chro.* 20. 1.

b Whereupon he vsed to rest after none, as was red of Ishboheth, Chap. 4. 7.

c Who was not an Israelite borne, but conuerted to ỹ true religion. *Leui.* 15. 19. & 18. 19.

d Fearing lest she shulde be stoned according to the Law.

e Dauid thoght that if Vriah lay with his wife, his faute might be cloked.

f Hereby God wolde touche Dauids cōscience, ỹ seing ỹ fidelitie & religion of his seruant, he wolde declare him selfe so forgetful of God & iniurious to his seruant.

g He made him drinke more liberally then he was wōte to do, thinkīg hereby he wold haue lye by his wife. 2. *Esdr.* saying.

h Except God continnally vpholde vs ẅ his mightie Spirit ỹ moste perfect fall headlōg into all vice and abomination.

assigned Vriah vnto a place, where he knewe that strong men were.
17 And the men of the citie came out, & fought with Ioab: & there fell of ý people of the seruants of Dauid, & Vriah ý Hittite also dyed.
18 Then Ioab sent and tolde Dauid all ý things concerning the warre.
19 ¶ And he charged the messenger, saying, When thou hast made an end of telling the matters of the warre vnto ý King,
20 [n] And if the King angre arise, so that he say vnto thee, Wherefore approched ye vnto the citie to fight? knewe ye not that they wolde hurle from the wall?
21 Who smote Abimelech sonne of [i] Ierubbeheth? did not a woman cast a piece of a milstone vpon him from ý wall, and he dyed in Thebez? why went you nye the wall? Then say thou, Thy seruant Vriah the Hittite is also dead.
22 ¶ So the messenger went, and came & shewed Dauid all ý Ioab had sent him for.
23 And the messenger said vnto Dauid, Certeinly the men preuailed against vs, & came out vnto vs into the field, but we [o] pursued them vnto the entring of the gate.
24 But the shooters shot from the wall against thy seruats, and *some* of ý Kings seruants be dead: and thy seruant Vriah the Hittite is also dead.
25 Then Dauid said vnto the messenger, [k] Thus shalt thou say vnto Ioab, Let not this thing trouble thee: for ý sworde deuoureth [o] one aswel as another: make thy battel more strong against the citie & destroy it, and encourage thou him.
26 ¶ And when the wife of Vriah heard that her husband Vriah was dead, she mourned for her husband.
27 So when the mourning was past, Dauid sent & toke her into his house, and she became his wife, & bare him a sonne: but the thing that Dauid had done, [p] displeased the Lord.

CHAP. XII.

Dauid reproued by Nathan confesseth his sinne. 18 The childe conceiued in adulterie dyeth. 24 Salomon is borne. 26 Rabbah is take. 31 The citizens are grieuously punished.

1 THen the Lord [a] sent Nathan vnto Dauid, who came to him, and said vnto him, There were two men in one citie, the one riche, and the other poore.
2 The riche man had exceding many shepe and oxen:
3 But the poore had none at all, saue one litle shepe which he had boght, & nourished vp: and it grewe vp with him, & with his children also, and did eat of his owne morsels, and dranke of his owne cup, and slept in his bosome, and was vnto him as his daughter.
4 Now there came a [n] stranger vnto the riche man, who [n] refused to take of his owne shepe, & of his owne oxen to dresse for the stranger that was come vnto him, but toke the poore mans shepe, & dressed it for the man that was come to him.
5 Then [o] Dauid was exceding wrothe w the man, & said to Nathan, As ý Lord liueth, the man ý hathe done this thing, [o] shal surely dye
6 And he shal restore the lambe * foure folde, because he did this thing, & had no pitie thereof.
7 Then Nathan said to Dauid, Thou art the man. Thus sayth the Lord God of Israel, * I anointed thee King ouer Israel, & deliuered thee out of the hand of Saul,
8 And gaue thee thy lords [b] house, & thy lords [c] wiues into thy bosome, and gaue thee the house of Israel, and of Iudah, & wolde moreouer (if *that had bene* to litle) haue giuen thee [d] suche & suche things.
9 Wherefore hast thou despised the cõmandement of the Lord, to do euil in his sight? thou hast killed Vriah the Hittite with the sworde, and hast taken his wife *to be* thy wife, and hast slaine him with the sworde of the [e] children of Ammon.
10 Now therefore the sworde shal neuer departe from thine house, because thou hast despised me, and taken the wife of Vriah the Hittite to be thy wife.
11 Thus saith the Lord, Beholde, I wil raise vp euil against thee out of thine owne house, & wil * take thy wiues before thine eyes, & giue them vnto thy neighbour, & he shal lye with thy wiues in the sight of this [f] sunne.
12 For thou dideſt it secretly: but I wil do this thing before all Israel, & before the sunne.
13 Then Dauid said vnto Nathan, * I haue sinned against the Lord. And Nathan said vnto Dauid, The Lord also hathe [g] put away thy sinne, thou shalt not dye.
14 Howbeit because by this dede ý hast caused the enemies of ý Lord to [h] blaspheme, the childe that is borne vnto thee shal surely dye.
15 ¶ So Nathan departed vnto his house: and the Lord stroke the childe that Vriahs wife bare vnto Dauid, and it was sicke.
16 Dauid therefore besoght God for the childe

[n] *Or, wayfaring man.*
[n] *Or, spared.*
[o] *Eb. The angre of Dauid was kindeled.*
[o] *Ebr. is the childe of death.*
Exod. 22, 1.
1. Sam. 16, 13.
[b] For Dauid succeded Saul in his kingdome.
[c] The Iewes vnderstand this of Eglah & Michal, or of Rizpah & Michal.
[d] That is, greater things then these: for Gods loue & benefites increase toward his, if by their ingratitude thei slay him not.
[e] Thou hast moste cruelly giuen him into ý hãds of Gods enemies
Deut. 28, 30.
Chap. 16, 22.
[f] Meaning, openly, as at none dayes.
Eccles. 47, 13.
[g] For the Lord seeketh but ý ý sinner wolde turne to him-
[h] In saying, that the Lord hathe appointed a wicked man to reigne ouer his people.

[*] *Or, Thou shalt do this, &c.*
[i] Meaning, Gideõ, Iudg. 9, 52.
[o] *Eb. were against them.*
[k] He dissembleth with ý messeger to the intent ý neither his cruel commandement nor Ioabs wicked obedience might be espied
[o] *Ebr. so & so*
[p] *Ebr. was euil in the eyes of the Lord.*
[a] Because Dauid lay nowe drowned in sinne, the louing mercie of God, which suffreth not his to perish, waketh his cõsciẽce by this simulitude, & bringeth him to repentance.

childe, and fasted and [i] went in, & laye all night vpon the earth.

17 Then the Elders of his house arose *to come* vnto him, and to cause him to rise from the grounde: but he wolde not, neither did he eat [k] meat with them.

18 So on the seuenth day the childe dyed: & the seruants of Dauid feared to tel him that the childe was dead: for thei said, Beholde, while the childe was aliue, we spake vnto him, & he wolde not hearken vnto our voyce: how then shal we say vnto him, The childe is dead, "to vexe *him* more?

19 But when Dauid sawe that his seruāts whispered, Dauid perceiued ỹ the childe was dead: therefore Dauid said vnto his seruants, Is the childe dead? And thei said, He is dead.

20 Then Dauid [l] arose from the earth, & washed and anointed him selfe, & changed his apparel, and came into the house of the Lord, and worshipped, and afterward came to his owne house, & bade that thei shulde set bread before him, and he did eat.

21 Then said [m] his seruants vnto him, What thing is this, that thou hast done? thou didest fast and wepe for the childe, while it was aliue, but when the childe was dead, thou dideſt rise vp, & eat meat.

22 And he said, While ỹ childe was yet aliue, I fasted, and wept: for I said, Who can tel *whether* God wil haue mercie on me, that the childe may liue?

23 But now being dead, wherefore shulde I now fast? [n] Can I bring him againe anie more? I shal go to him, but he shal not returne to me.

24 ¶ And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, and she bare a sonne, [o] & he called his name Salomon: also ỹ Lord loued him.

25 For *the Lord* had sēt by Nathā ỹ [p] Prophet: therefore ¶ * he called his name Iedidiah, because the Lord *loued him.*

26 Then Ioab foght against Rabbah of the children of Ammon, and toke the [q] citie of the kingdome,

27 Therefore Ioab sent messēgers to Dauid, saying, I haue foght against Rabbah, and haue taken the citie of [r] waters.

28 Now therefore gather the rest of the people together, and besiege the citie, ỹ thou maiest take it, lest "the victorie be attributed to me.

29 So Dauid gathered all the people together, and went against Rabbah & besieged it and toke it.

30 *And he toke their Kings crowne frō his head, (which wayed a [s] talent of golde, with precious stones) and it was *set* on Dauids head: and he brought away the spoile of the citie in exceding great abundance.

31 And he caryed away the people that was therein, & put them vnder [t] sawes, and vnder yron harowes, & vnder axes of yron, & cast them into the tyle kylne: euen thus did he with all the cities of the childrē of Ammon. Then Dauid and all the people returned vnto Ierusalem.

CHAP. XIII.

Amnon Dauids sonne defileth his sister Tamar. 19 Tamar is comforted by her brother Absalom. 29 Absalom therefore killeth Amnon.

1 NOw after this so it was, that Absalom the sonne of Dauid hauing a faire sister, whose name *was* [a] Tamar, Amnon the sonne of Dauid loued her.

2 And Amnon was so sore vexed, that he fel sicke for his sister Tamar: for she was a [b] virgin, & it semed harde to Amnon to do any thing to her.

3 But Amnon had a friend called Ionadab, the sonne of Shimeah Dauids brother: and Ionadab was a very subtile man.

4 Who said vnto him, Why *art* thou the Kings sonne so leane from day to day? wilt thou not tel me? Then Amnon answered him, I loue Tamar my brother Absaloms sister.

5 And Ionadab said vnto him, [c] Lye downe on thy bed, and make thy selfe sicke: and when thy father shal come to se thee, say vnto him, I pray thee, let my sister Tamar come, and giue me meat, and let her dresse meat in my sight, that I may se it, and eat it of her hand.

6 ¶ So Amnon laye downe, & made him selfe sicke: and when the King came to se him, Amnon said vnto the King, I pray thee, let Tamar my sister come, and make me a couple of [d] cakes in my sight, that I may receiue meat at her hand:

7 Then Dauid sent homē to Tamar, saying, Go now to thy brother Amnons house, & dresse him meat.

8 ¶ So Tamar went to her brother Amnons house, and he laye downe: and she toke "floure, and knead it, & made cakes in his sight, and did bake the cakes.

9 And she toke a panne, & [e] powred them out before him, but he wolde not eat. Then Amnon said, Cause ye euery man to go out from [f] me: so euery man went out from him.

10 Then Amnon said vnto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar toke the cakes

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i To wit, to his priuie chamber.

k Thinking by his instāt prayer ỹ God wolde haue restored his childe, but God had otherwise determined.

" *Ebr. & he wil do him selfe euil.*

l Shewing that our lamentatiōs ought not to be excessiue, but moderate: & that we must praise God in all his doings.

m As they wh cōsidered not that God granteth manie things to ỹ sobbes & teares of ỹ faithful

n By this consideration he appaised his sorowe.

Mat. 1, 6.

o To wit, ỹ Lord 1. Chr. 22, 9.

p To call him Salomon.

q Meaning, Dauid.

2. Chro. 22, 9.

" *Or, the chief citie.*

r That is, the chief citie, and where all ỹ conduits are, is as good as taken.

s " *Ebr. my name be called vpon it.*

1. Chro 20, 2.

t That is, threscore pounde after ỹ weight of ỹ cōmune talēt.

a Tamar was Absalons sister both by father & mother, and Amnons onely by father.

b And therefore kept in her fathers house, as virgins were accustomed.

c Here we se ỹ there is no enterprise so wicked, ỹ that can lacke cōsel to further it.

d Meaning some delicate and deintie meat.

" *Or, paste.*

e That is, he serued them on a dishe.

f For ỹ wicked are ashamed to do ỹ before mē, wh thei are not afrayed to commit in the sight of God.

cakes which she had made, and broght them into the chamber to Amnon her brother.

11 And when she had set them before him to eat, he toke her, and said vnto her, Come, lye with me, my sister.

12 But she answered him, Naye, my brother, do not force me: for no suche thing * ought to be done in Israel: commit not this follie.

13 And I, [o] whether shal I cause my shame to go? and thou shalt be as one [g] of the fooles in Israel: now therefore, I pray thee, speake to the King, for he wil not denye me vnto thee.

14 How beit he wolde not hearken vnto her voyce, but being stronger then she, forced her, and lay with her.

15 Then Amnon hated her excedingly, so that the hatred wherewith he hated her, was greater then the loue, wherewith he had loued her: and Amnon said vnto her, Vp, get thee hence.

16 And she answered him, [p] There is no cause: this euil (to put me away) is greater then the other that thou dideſt vnto me: but he wolde not heare her,

17 But called his seruat that serued him, and said, Put this woman now out from me, and locke the dore after her.

18 (And she had a garment of [h] diuers coulers vpon her: for with suche garmēts were the Kings daughters that were virgins, appareled) then his seruant broght her out, & locked the dore after her.

19 And Tamar put ashes on her head, & rent the garmēt of diuers coulers which was on her, and layed her hand on her head, & went her way crying.

20 And Absalom her brother said vnto her, Hathe Amnō thy brother bene with thee? Now yet be [i] styl, my sister: he is thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Absaloms house.

21 ¶ But when King Dauid heard all these things, he was very wrothe.

22 And Absalom said vnto his brother Amnon nether good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And after the time of two yeres, Absalom had shepesherers in [q] Baalhazor, which is beside Ephraim, and [k] Absalom called all the Kings sonnes.

24 And Absalom came to the King & said, Beholde now, thy seruant hathe shepesherers I pray thee, that the King with his seruants wolde go with thy seruant.

25 But the King answered Absalom, Naye my sonne, I pray thee, let vs not go all, lest we be chargeable vnto thee. Yet Absalom laye sore vpon him: howbeit he wolde not go, but [r] thāked him.

26 Then said Absalom, But, I pray thee, shal not my brother [l] Amnon go with vs? And the King answered him, Why shulde he go with thee?

27 But Absalom was instant vpon him and he sent Amnon with him, & all the Kings children.

28 ¶ Now had Absalom commanded his seruats, saying, Mark now when Amnōs heart is mery with wine, and when I say vnto you, Smite Amnon, kil him, feare not, for haue not [m] I commanded you? be bolde therefore, and play the men,

29 And the seruants of Absalom did vnto Amnon, as Absalom had commanded: & all the Kings sonnes arose, and euery man gate him vp vpon his mule, and fled.

30 ¶ And while thei were in the way, tidings came to Dauid, saying, Absalom hathe slayne all the Kings sonnes, and there is not one of them left.

31 Then the King arose, and tare his garments, and lay on the [n] grounde, and all his seruants stode by with their clothes rent.

32 And Ionadab the sonne of Shimeah Dauids brother answered and said, Let not my lord suppose that they haue slayne all the yong men the Kings sonnes: for Amnon onely is dead, [s] because Absalom had reported so, since he forced his sister Tamar.

33 Now therefore let not my lord the King [t] take the thing so grieuously, to thinke that all the Kings sonnes are dead: [u] for Amnon onely is dead.

34 ¶ Then Absalom fled: & the yong man that kept the watche, lift vp his eyes, and loked, & beholde, there came muche people by the way of the hil side [w] behinde him.

35 And Ionadab said vnto the King, Beholde, the Kings sonnes come: as thy seruant said, [o] so it is.

36 And assone as he had left speaking, beholde, the Kings sonnes came, and lift vp their voyces, and wept: and the King also and all his seruants wept excedingly sore.

37 But Absalom fled away, and went to [p] Talmai the sonne of Ammihur King of Geshur: and *Dauid* mourned for his sonne euery day.

38 So Absalom fled, and went to Geshur, & was there thre yeres.

39 And King Dauid [x] desired to go forthe vnto Absalom, because he was pacified concerning Amnon, seing he was dead.

CHAP. XIIII.

2 Absalom is reconciled to his father by the subtelte of Ioab. 24 Absalom may not se

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Leui. 18, 9.

[o] Or, How shal I put away my shame?

[g] As a lewde & wicked persoue.

[p] Or, for this cause.

[h] Or, boye.

[h] For ſ which was of diuers coulers or pieces, in those dayes was had in greateſt estimacion, Gen. 37, 3. iudg. 5, 30.

[i] For though he cōceiued soden vengeance in his heart, yet he dissembled it til occasion serued, and cōforted his sister.

Or, in ſ plaine of Hazor.

[k] To wit, to a banket, thinkig thereby to fulfil his wicked purpose.

Ebr. blessed.

[l] Pretending to the King, ſ Amnon was moste deare vnto him.

[m] Suche is the pride of ſ wicked masters, that in all their wicked commandements they thinke to be obeyed.

[n] Lamenting, as he that felt the wrath of God vpon his house, Chap. 12, 10.

[s] Ebr. because it was put in Absaloms mouthe.

[t] Or, take it to heart.

[u] Or, but.

[w] Or, one after an other.

[o] That onely Amnon is dead.

[p] For Maachah his mother was the daughter of this Talmai, Chap. 3, 3.

[x] Or, ceaſed.

the Kings face. 21 The beautie of Absalom. 30 He causeth Ioabs corne to be burnt, and is broght to his fathers presence.

1 THen Ioab the sonne of Zeruiah perceiued, that the Kings [a] heart was towarde Absalom,

2 And Ioab sent to Tekoah, and broght thence a "subtile woman, & said vnto her, I pray thee, faine thy selfe to mourne, and now put on mourning apparel, & [b] anoint not thy selfe with oyle: but be as a woman that had now long time mourned for the dead.

3 And come to the King, and speake of this maner vnto him (for Ioab "taught her what she shulde say)

4 ¶Then the woman of Tekoah spake vnto the King, and fel downe on her face to the grounde, & did obeisance, and said, "Helpe, ô King.

5 Then ỹ King said vnto her, What ayleth thee? And she answered, I am in dede a "widowe, and mine housband is dead:

6 And thine handmayd had two [c] sonnes, & they two stroue together in the field: (and there was none to parte them) so the one smote the other, and slewe him.

7 And beholde, the whole familie is risen against thine handmayd, & they said, Deliuer him that smote his brother, that we may kil him for the [d] soule of his brother whome he slewe, that we may destroy the heire also: so they shal quenche my sparkle which is left, and shal not leaue to mine housband nether name nor posteritie vpon the earth.

8 And the King said vnto the woman, Go to thinehouse, and I wil giue a charge for thee.

9 Then the woman of Tekoah said vnto the King, My lord, ô King, this [e] trespasse *be* on me, and on my fathers house, & the King and his throne *be* "giltles.

10 And the King said, Bring him to me that speaketh against thee, and he shal touche thee nomore.

11 Then said she, I pray thee, let ỹ King [f] remember the Lord thy God, that thou woldest not suffer many reuengers of blood to destroy, lest they slaye my sonne. And he answered, As the Lord liueth, there shal not one heere of thy sonne fall to the earth.

12 Then the woman said, I pray thee, let thine handmaid speake a worde to my lord the King. And he said, Say on.

13 Then ỹ woman said, Wherefore then hast thou [g] thoght suche a thing against the people of God? or *why* doeth the King, as one which is fautie, speake this thing, that he wil not bring againe his banished.

14 For we must nedes dye, & *we are* as water spilt on the grounde, which can not be gathered vp againe: nether doeth God "spare anie persone, yet doeth he appoint [h] meanes, not to cast out from him, him that is expelled.

15 Now therefore that I am come to speake of this thing vnto my lord the King, *the cause is*, that ỹ people [i] haue made me afraide: therefore thinke handmaid said, Now wil I speake vnto the King: it may be that the King wil performe the requeste of his handmaid.

16 For the King wil heare, to deliuer his handmaid out of the hand of the man that wolde destroye me, and also my sonne from the inheritance of God.

17 Therefore thine hādmaid said, The worde of my lord the King shal now be "comfortable: for my lord the King is euen as an [k] Angel of God in hearing of good & bad: therefore the Lord thy God be with thee.

18 Then the King answered, and said vnto the woman, Hide not frō me, I pray thee, the thīg that I shal aske thee. And the woman said, Let my Lord ỹ King now speake.

19 And the King said. Is not [l] the hād of Ioab with thee in all this? Thē the woman answered, & said, As thy soule liueth, my lord the King, I wil not turne to the right hand nor to the left from ought that my lord the King hathe spoken: for euen thy seruāt Ioab bade me, & he put all these wordes in the mouthe of thine handmaid.

20 For to the intent that I shulde [m] change the forme of speache, thy seruant Ioab hathe done this thing: but my lord is wise according to the wisdome of an Angel of God to vnderstand all things that are in the earth.

21 ¶And the King said vnto Ioab, Beholde now, I haue [n] done this thing: go then, & bring the yong man Absalom againe.

22 And Ioab fel to the grounde on his face, and bowed him selfe, and "thanked the King. Then Ioab said, This day thy seruant knoweth, that I haue founde grace in thy sight, my lord the King, in that the King hathe fulfilled the requeste of his seruant.

23 ¶And Ioab arose, and went to Gesshur, and broght Absalom to Ierusalem.

24 And the King said, Let him [o] turne to his owne house, and not se my face. So Absalom turned to his owne house, and saw not the Kings face.

25 Now in all Israel there was none to be so muche praised for beautie as Absalom: from the sole of his foote euen to the top of his head there was no blemish

a That ỹ King fauoured him.

"Or, wise.

b In token of mourning: for they vsed anointing to seme chearefull.

"Ebr. put worde in her mouthe.

"Ebr. saue.

"Ebr. a widowe woman.

c Vnder this parable she describeth ỹ death of Amnon by Absalom.

d Because he hathe slayne his brother he ought to be slayne according to ỹ Lawe, Gen. 9. 6. exod. 21, 12.

e As touching the breache of the Lawe w punisheth blood, let me beare ỹ blame.

"Or, innocent.

f Sweare that they shal not reuenge the blood, which are many in nomber.

g Why doest thou giue contrary sentence in thy sonne Absalom?

"Or, accept.

h God hathe prouided waies (as sanctuaries) to saue thē oft times, whome man iudgeth worthy death.

i For I thoght they wolde kil this mine heir.

"Ebr. rest.

k Is of great wisdome to discerne right frō wrong.

l Hast not thou done this by ỹ counsel of Ioab?

m By speaking rather in a parable thē plainely.

"Or, none can hide ought from the King.

n I haue granted thy request.

"Ebr. blessed.

o Couering her eyes by his affectiō, and shewing some parte of iustice to please the people.

mish in him.
26 And when he polled his head, (for at euerie yeres end he polled it: becauſe it was to heauy for him, therefore he polled it) he weighed the heere of his head at two hundreth [p] ſhekels by the Kings weight.
27 And Absalom had thre ſonnes, and one daughter named Tamar, which was a faire woman to loke vpon.
28 ¶ So Absalom dwelt the ſpace of two yeres in Ieruſalē, & ſawe not the Kings face.
29 Therefore Absalom ſent for Ioab to ſend him to the King, but he wolde not come to him: and when he ſent againe, he wolde not come.
30 Therefore he ſaid vnto his ſeruants, Beholde, Ioab hathe a [r] field by my place, & hathe barly therein, go, & ſet it [q] on fire: & Absaloms ſeruants ſet the field on fire.
31 Then Ioab aroſe, and came to Absalom vnto his houſe, and ſaid vnto him, Wherefore haue thy ſeruants burnt my field with fire?
32 And Absalom anſwered Ioab, Beholde, I ſent for thee, ſaying, Come thou hither, and I wil ſend thee to the King for to ſay, Wherefore am I come from Geſhur? It had bene better for me to haue bene there ſtil: now therefore let me ſe the Kings face: and [r] if there be anie treſpaſſe in me, let him kil me.
33 Then Ioab came to the King, and tolde him: and he called for Absalom, who came to the King, and bowed him ſelfe to the grounde on his face before the King, and the King kiſſed Absalom.

p Which weighed 6.l.4. omces after halfe an ounce the ſhekel.
r Or, poſſeſſion.
q The wicked are impacient in their affections, & ſpare no vnlawful meames to compaſſe the.
r If I haue offended by reuenging my ſiſters diſhonour: thus the wicked iuſtifie the ſelues in their euil.

CHAP. XV.

The practiſes of Absalom to aſpire to the kingdome. 14 Dauid and his flee. 31 Dauids prayer. 34 Huſhai is ſent to Absalom to diſcouer his counſel.

1 AFter this, Absalom [s] prepared him charets and horſes, & fiftie men to [a] runne before him.
2 And Absalom roſe vp early, and ſtode beside the entring in of the gate: & euerie man that had anie [n] matter, & came to the King for iudgement, him did Absalom call vnto him, and ſaid, Of what citie art thou? And he anſwered, Thy ſeruant *is* of one of the [b] tribes of Iſrael.
3 Then Absalom ſaid vnto him, Se thy matters are good & righteous. but there is no man *deputed* of the King to heare thee.
4 Absalom ſaid moreouer, [c] Oh that I were made iudge in the land, that euerie man which hathe anie matter or controuerſie, might come to me, that I might do him iuſtice.
5 And when anie man came nere to him, and did him obeiſance, he put forthe his hand, and toke him, and kiſſed him.
6 And on this maner did Absalom to all Iſrael, that came to the King for iudgement: ſo Absalom [d] ſtale the heartes of the men of Iſrael.
7 ¶ And after [e] fortie yeres, Absalom ſaid vnto the King, I pray thee, let me go to Hebron, and rendre my vowe [ẅ] I haue vowed vnto the Lord.
8 For thy ſeruant vowed a vowe when I remained in Geſhur, in Aram, ſaying, If the Lord ſhal bring me againe in dede to Ieruſalem, I wil [f] ſerue the Lord.
9 And the King ſaid vnto him, Go in peace. So he aroſe, and went to Hebron.
10 ¶ Then Absalom ſent ſpies throghout all the tribes of Iſrael, ſaying, When ye heare the ſounde of the trumpet, ye ſhal ſay, Absalom reigneth in Hebron.
11 ¶ And with Absalom went two hundreth men out of Ieruſalem, that were [g] called: and they went in their ſimplicitie, knowing nothing.
12 Alſo Absalom ſent for Ahithophel the Gilonite Dauids counſeler, from his citie Giloh, while he offred ſacrifices: and the treaſon was great: for the people [*] encreaſed ſtil with Absalom.
13 ¶ Then came a meſſenger to Dauid, ſaying, The hearts of the men of Iſrael are turned after Absalom.
14 Then Dauid ſaid vnto all his ſeruāts that were with him at Ieruſalem, Vp, and let vs flee: for we ſhal not eſcape from [h] Absalom: make ſpede to departe, leſt he come ſodenly and take vs, & bring euil vpon vs, and ſmite the citie with the edge of the ſworde.
15 And the Kings ſeruants ſaid vnto him, Beholde, thy ſeruants *are ready to do* according to all that my lord the King ſhal [*] appoint.
16 So the King departed and all his houſholde [*] after him, and the King left ten concubines to kepe the houſe.
17 And the King went forthe and all the people after him, and taryed in a [*] place [i] farre of.
18 And all his ſeruants went about him, and all the [k] Cherethites and all the Pelethites and all the Gittites, *euen* ſixe hundreth men which were come after him from Gath, went before the King.
19 Then ſaid the King to [l] Ittai the Gittite, Wherefore commeſt thou alſo with vs? Returne and abide with the King, for thou art a ſtrāger: departe thou therefore to thy place.

s 1. Sa. 10. 10.
d By inſuing them from his father to him ſelfe.
e Counting frō the time that ỹ Iſraelites had aſked a King of Samuel.
f By offring a peace offring, ẅ was lawful to do in anie place.
g And ỹd to his feaſt in Hebron.
* Ebr. went and increaſed.
h Whoſe heart he ſawe ỹ Satan had ſo poſſeſſed, that he wolde leaue no miſchief vnattempted.
* Ebr. choſe.
* Ebr. at his feete.
n Or, houſe.
i To wit, from Ieruſalem.
k Theſe were as the Kings garde, or as ſome write, his counſelers.
l Who as ſome write, was the Kings ſonne of Gath.

20 Thou cameſt yeſterday, and ſhulde I cauſe thee to wander to day and go with vs? I wil go whither I can: therefore returne thou, and cary againe thy [m] brethren: mercie and [n] trueth *be* with thee.

m Meaning, them of his familie.

n God requite thee thy friendſhip and fidelitie.

21 And Ittai anſwered the King, and ſaid, As the Lord liueth, & as my lord the King liueth, in what place my lord the King ſhalbe, whether in death or life, euen there ſurely wil thy ſeruant be.

22 Then Dauid ſaid to Ittai, Come, & go forwarde. And Ittai the Gittite wēt, and all his men, and all the children that were with him.

23 And all the countrey wept with a loude voyce, and [o] all the people went forward, but ỹ King paſſed ouer the brooke Kidron: and all the people went ouer towarde the way of the wildernes.

o To wit, the ſix hundreth men.

24 ¶ And lo, Zadok alſo *was there*, and all the Leuites with him, [p] bearing the Arke of the couenant of God: & they ſet downe the Arke of God, and Abiathar went [q] vp vntil the people were all come out of the citie.

p Which was the charge of ỹ Kohathites, Nombr. 4.4.

q To ſtand by the Arke.

25 Then the King ſaid vnto Zadok, Carie the Arke of God againe into the citie: if I ſhal finde fauour in the eyes of the Lord, he wil bring me againe, & ſhewe me *bothe* it, and the [r] Tabernacle thereof.

r Or, *his tabernacle.*

26 But if he thus ſay, I haue no delite in thee, beholde, [s] here am I, let him do to me as ſemeth good in his eyes.

s The faithful in all their afflictions ſhewe them ſelues obedient to Gods wil. *1. Sam. 3, 9*

27 The King ſaid againe vnto Zadok ỹ Prieſt, Art not thou a *Seer? returne into the citie in peace, & your two ſonnes with you: *to wit*, Ahimaaz thy ſonne, and Ionathan the ſonne of Abiathar.

28 Beholde, I wil tarie in the fieldes of the wildernes, vntil there come ſome worde from you to be tolde me.

29 Zadok therefore and Abiathar caryed the Arke of God againe to Ieruſalem, and they taried there.

30 And Dauid went vp the mount of oliues and wept as he went vp, and had his head [t] couered, and wēt barefooted: and all the people that was with him, had euerie man his head couered, and as they went vp, they wept.

t With aſhes & duſt in ſigne of ſorrowe.

31 Thē one tolde Dauid, ſaying, Ahithophel is one of them that haue conſpired with Abſalom: and Dauid ſaid, ô Lord, I pray thee, turne the [u] counſel of Ahithophel into fooliſhnes.

u The counſel of the crafty worldelings doeth more harme then the open force of ỹ enemie.

32 ¶ Then Dauid came to the toppe of the mount where he worſhiped God: and beholde, Huſhai the Archite came againſt him with his coate torne, & hauing earth vpon his head.

33 Vnto whome Dauid ſaid, If thou go with me, thou ſhalt be a burthen vnto me.

34 But if thou returne to the citie, and ſay vnto Abſalom, I wil be thy [v] ſeruant, ô King, (as I haue bene in time paſt thy fathers ſeruant, ſo wil I now be thy ſeruant) then thou maieſt bring me the counſel of Ahithophel to noght.

v Thogh Huſhai diſſembled here at the Kings requeſte, yet may we not vſe this example to excuſe our diſſimulacion.

35 And haſt thou not there with thee Zadok and Abiathar the Prieſts? therefore whatſoeuer thou ſhalt heare out of the Kings houſe, thou ſhalt ſhewe to Zadok and Abiathar the Prieſts.

36 Beholde, there are with them their two ſonnes: Ahimaaz Zadoks *ſonne*, and Ionathan Abiathars *ſonne*: by them alſo ſhal ye ſend me euerie thing that ye can heare.

37 So Huſhai Dauids friēd went into the citie: and Abſalom came into Ieruſalem.

CHAP. XVI.

1 The infidelitie of Ziba. 5 Shimei curſeth Dauid. 16 Huſhai commeth to Abſalom. 21 The counſel of Ahithophel for the concubines.

1 WHen Dauid was a litle paſt the [a] toppe *of the hil*, beholde, Ziba ỹ ſeruant of Mephiboſheth met him with a couple of aſſes ſadled, and vpon them two hundreth *cakes* of bread, and one hundreth bunſhes of raiſins, & an hundreth of [ll] dryed figges, and a bottel of wine.

a Which was the hil of oliues, Chap. 15, 30.

ll Or, *ſix cakes.*

2 And the King ſaid vnto Ziba, What meaneſt thou by theſe? And Ziba ſaid, They be [b] aſſes for the Kings houſholde to ride on, and bread and dryed figges for the yong men to eat, and wine, that the faint may drincke in the wildernes.

b Communely there are no viler traitours then they, vnder pretence of friendſhip accuſe others.

3 And the King ſaid, But where is thy maſters ſonne? Then Ziba anſwered the King, Beholde, he remaineth in Ieruſalem: for he ſaid, This day ſhal the houſe of Iſrael reſtore me the kingdome of my father.

4 Then ſaid the King to Ziba, Beholde, thine are all that *perteined* vnto Mephiboſheth. And Ziba ſaid, "I beſeche thee, let me finde grace in thy ſight, my lord, ô King.

"Ebr. *I worſhip.*

5 ¶ And when King Dauid came to [c] Bahurim, beholde, thence came out a man of the familie of the houſe of Saul, named Shimei the ſonne of Gera: and he came out, and curſed.

c Which was a citie in the tribe of Bē-iamin.

6 And he caſt ſtones at Dauid, and at all the ſeruants of King Dauid: and all the people, and all the men of warre *were* on his [d] right hand, and on his left.

d That is, rounde about him.

7 And thus ſaid Shimei when he curſed, Come forthe, come forthe thou "murtherer, and "wicked man.

"Ebr. *man of blood.*

"Ebr. *man of of Belial.*

8 The Lord hathe broght vpon thee all the [e] blood of the houſe of Saul, in whoſe ſtead thou haſt reigned: and ỹ Lord ha-

e Reproching him as though by his meanes Iſhboſheth & Abner were ſlaine.

hathe deliuered the kingdome into the hand of Absalom thy sonne: and beholde, thou art *taken* in the wickednes, becausse thou arta murtherer.

9 Then said Abishai the sonne of Zeruiah vnto the King, Why doeth this * dead dogge curse my lord the King? let me go, I pray thee, and take away his head.

1. Sam. 24. 15. & chap. 3. 8.

10 ¶ But the King said, What haue I to do with you, ye sones of Zeruiah: for he curseth, euen becausse the Lord hathe [f] bidden him curse Dauid: who darre then say, Wherefore hast thou done so?

[f] Dauid felt ỹ this was the iudgement of God for his sinne, & therefore humbleth him selfe to his rod.

11 And Dauid said to Abishai, & to all his seruants, Beholde, my sonne which came out of mine owne bowels, seketh my life: then how muche more now may this sonne of Iemini? Suffre him to curse: for the Lord hathe bidden him.

12 It may be that the Lord wil loke on [e] mine affliction, and [g] do me good for his cursing this day.

[e] Or, my teares.

[g] Meaning, ỹ the Lord wil send comfort to his when they are oppressed.

13 And as Dauid and his men went by ỹ way, Shimei wẽt by the side of ỹ mountaine ouer against him, and cursed as he went, and threwe stones against him, and cast dust.

14 Then came the King & all the people that were with him weary, and refreshed them selues [h] there.

[h] To wit, at Bahurim.

15 And Absalom, and all the people, the men of Israel came to Ierusalem, & Ahithophel with him.

16 And when Hushai the Archite Dauids friend was come vnto Absalom, Hushai said vnto Absalom, [*] God saue the King, God saue the King.

[*] *Ebr. Let the King liue.*

17 Then Absalom said to Hushai, Is this thy kindenes to thy [i] friend? Why wenteste thou not with thy friend?

[i] Meaning, Dauid.

18 Hushai then answered vnto Absalom, Nay, but whome the Lord, & this people, and all the men of Israel chuse his will I be, and with him wil I dwell.

19 And [*] moreouer vnto whome shal I do seruice? not to his sonne? as I serued before thy father, so wil I before thee.

[*] *Ebr. the seconde time.*

20 ¶ Then spake Absalom to Ahithophel, Giue counsel what we shal do.

21 And [k] Ahithophel said vnto Absalom, Go in to thy fathers concubines, which he hathe left to kepe the house: and whẽ all Israel shal heare, that thou art abhorred of thy father, the hands of all that are with thee, shalbe strong.

[k] Suspecting ỹ change of the kingdome, and so his owne ouerthrowe, he giueth suche counsel as might moste hindre his fathers reconciliation: and also declare to the people that Absalom was in hieste autoritie.

22 So they spred Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

23 And the counsel of Ahithophel which he counseled in those dayes, was like as one had asked [l] counsel at the oracle of God: so *was* all the counsel of Ahithophel bothe with Dauid and with Absalom.

[l] It was so estemed for the succesſe thereof.

CHAP. XVII.

9 Ahithophels counsel is ouerthrowen by Hushai. 14 The Lord had so ordeined. 19 The Priests sonnes are hid in the well. 22 Dauid goeth ouer Iorden. 23 Ahithophel hangeth him selfe. 27 Thei bring vitails to Dauid.

1 MOreouer Ahithophel said to Absalom, [a] Let me chuse out now twelue thousand men, and I wil vp and follow after Dauid this night,

[a] The wicked are so gredy to execute their malice, that they leaue none occasiõ, that may further the same.

2 And I wil come vpon him: for he is weary, and weake handed: so I wil feare him, and all the people that are with him, shal flee, and I wil smite the King onely,

3 And I wil bring againe all the people vnto thee, *and* when all shal returne, ([b] the man whome thou seke*s*t *being slaine*) all the people shalbe in peace.

[b] Meaning, Dauid.

4 And the saying [*] pleased Absalom wel, and all the Elders of Israel.

[*] *Ebr. was right in the eyes of Absalom.*

5 Then said Absalom, Call now Hushai the Archite also, and let vs heare likewise [*] what he saieth.

[*] *Ebr. what is in his mouthe.*

6 So when Hushai came to Absalõ, Absalom spake vnto him, saying, Ahithophel hathe [*] spoken thus: shal we do after his saying, or no? tel thou?

[*] *Or, giuen suche counsel.*

7 Hushai then answered vnto Absalom, The counsel that Ahithophel hathe giuen, is not [c] good at this time.

8 For, said Hushai, thou knowest thy father, and his men, that they be strong men, and are chafed in minde as a beare robbed of her whelpes in the field: also thy father is a valiant warriar, and wil not [*] lodge with the people.

c Hushai sheweth him selfe faithful to Dauid, in that he reproueth this wicked counsel and purpose.

[*] *Or, tary all night.*

9 Beholde, he is hid now in some caue, or in some place: and thogh some of them be ouerthrowen at the first, yet ỹ *people* shal heare, and say, The people that followe Absalom, be [*] ouerthrowen.

[*] *Ebr. haue a breache, or ruine.*

10 Then he also that is valiant whose heart is as the heart of a liõ, shal [*] shrinke and faint: for all Israel knoweth, that thy father is valiant, and they which be with him, stowte men.

[*] *Ebr. melt.*

11 Therefore my counsel is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the sand of the sea in nomber, and that thou go to battel in thine owne persone.

12 So shal we come vpon him in some place where we shal finde him, and [*] we wil vpon him as the dewe falleth on the ground: and of all the men that are with him, we wil not leaue him one.

[*] *Or, we wil campe against him.*

13 Moreouer if he be gotten into a citie, then shal all the men of Israel bring ropes to that citie, and we wil drawe it into the riuer, vntil there be not one smale stone found there.

14 ¶ Then Absalom and all the men of

Israel said, The counsel of Hushai the Archite is better then the counsel of Ahithophel: for the Lord had [a] determined to destroy the [d] good counsel of Ahithophel, that the Lord might [e] bring euil vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and that maner did Ahithophel and ſ Elders of Israel counsel Absalom: and thus and thus I haue counseled.

16 Now therefore send quickly, and shewe Dauid, saying, Tary not this night in the fieldes of the wildernes, but rather get thee [f] ouer, least the King be deuoured & all the people that are with him.

17 ¶ Now Ionathan and Ahimaaz abode by En-[g]rogel: (for they might not be sene to come into the citie) and a maid went, and tolde [g] them, and they went and shewed King Dauid.

18 Neuertheles a yong man sawe them, and tolde it to Absalom: therefore they bothe departed quickly, & came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And [h] the wife toke and spred a couering ouer the welles mouthe, and spred grounde corne thereon, that the thing shulde not knowen.

20 And when Absaloms seruants came to the wife into the house, they said, Where is Ahimaaz and Ionathan? And the woman answered them, They be gone ouer the [i] broke of water. And when they had soght them, and colde not finde thē, they returned to Ierusalē.

21 And assone as they were departed, the other came out of the well, and went and tolde King Dauid, and said vnto him, Vp, and get you quickly ouer the water: for [k] suche counsel hathe Ahithophel giuen against you.

22 Then Dauid arose, and all the people that were with him, and they went ouer Iorden [l] vntil the dawning of the day, so that there lacked not one of them, that was not come ouer Iorden.

23 ¶ Now when Ahithophel sawe that his counsel was not followed, he sadled his asse, and arose, and he went home vnto his citie, and put his housholde in ordre, and [m] hanged him selfe, and dyed, and was buryed in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Iorden, he, and all the men of Israel with him.

25 And Absalom made Amasa captaine of the hoste in the stead of Ioab: which Amasa was a mās sonne named Ithra an Israelite, that went in to Abigal the daughter of [n] Nahash, sister to Zeruiah Ioabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lodebar, and Barzelai the Gileadite out of Rogel,

28 [o] *Brought* beds, and basens, and earthen vessels, and wheat, and barly, and floure, and parched corne & beanes, and lentils, and parched corne.

29 And they brought hony, and butter, and shepe, and chese of kine for Dauid and for the people that were with him, to eat: for they said, The people is hungry, & weary, and thirsty in the wildernes.

CHAP. XVIII.

2 Dauid deuideth his armie into thre partes. 9 Absalom is hanged, slaine, and cast in a pit. 33 Dauid lamenteth the death of Absalom.

1 THen Dauid [a] nombred the people that were with him, & set ouer them captaines of thousands and captaines of hundreths.

2 And Dauid sent forthe the third parte of the people vnder the hād of Ioab, and the third parte vnder the hand of Abishai Ioabs brother ſ sonne of Zeruiah: and the *other* third parte vnder the hand of Ittai the Gittite. & the King said vnto the people, I wil go with you my selfe also.

3 But the people answered, Thou shalt not to go forthe: for if we flee away, they wil not regarde vs, nether wil they passe for vs, thogh halfe of vs were slaine: but thou [b] art now worthe ten thousand of vs: therefore now it is better that thou succour vs out of the citie.

4 Then the King said vnto them, What semeth you best, that I wil do. So the King stoode by ſ gate side, and all the people came out by hundreths and by thousands.

5 And the King commanded Ioab and Abishai, and Ittai, saying, *Entreate* the yong man Absalom gently for my sake: and all ſ people hearde when the King gaue all the captaines charge cōcerning Absalom.

6 So the people went out into the field to meete Israel, & the battel was in the [c] wood of Ephraim.

7 Where the people of Israel were slaine before the seruants of Dauid: so there was a great slaughter that day, *euen* of twentie thousand.

8 For the battel was skattred ouer all the countrey: and the wood deuoured muche more people that day, then did the sworde.

9 ¶ Now

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[a] Or, commanded.

[d] That counsel which semed good at the first to Absalom, vers. 4.

[e] For by the counsel of Hushai he went to the battel where he was destroyed.

[f] That is, ouer Iorden.

[g] Or, the well of Rogel.

[g] Meaning, the message from their fathers.

[h] Thus God sēdeth succour to his in their greatest dangers.

[i] The Chalde text readeth, now they haue passed ſ Iorden.

[k] To wit, to pursue thee ẇ all haste.

[l] They trauelled all night, & by morning had all their companie passed ouer.

[m] Gods iuste vengeance euen in this life is powred on thē, ẇ are enemies, traitours, or persecuters of his Church.

[n] Who was also called Ishai Dauids father.

[o] God sheweth him selfe moste liberale to his, when they seme to be vtterly destitute.

[a] For certein of ſ Reubenites, Gadites, & of the halfe tribe, colde not beare the insolentie of ſ sonne against the father, & therefore ioyned ẇ Dauid.

[b] Signifying, ſ a good gouernour ought to be so deare vnto his people, that they wil rather lose their liues, then that ought shalde come vnto him.

[c] So called because ſ Ephraimites (as some say) fed their cattel beyonde Iorden in this wood.

9 ¶ Now Absalom met the seruants of Dauid, and Absalom rode vpon a mule, and the mule came vnder a great thicke oke: and his head caught holde of the oke, and he was taken vp betwene the heauen and the earthe: & the mule that was vnder him went away.

‖ This is a terrible example of Gods vengeance against them that are rebels or disobedient to their parents.

10 And one that sawe it, tolde Ioab, saying, Beholde, I sawe Absalom hanged in an oke.

11 Then Ioab said vnto the mā that tolde him, And hast thou in dede sene? why then dideſt not thou there smite him to the ground, and I wolde haue giuen thee ten * *shekels*, of siluer, and a girdle?

Gen. 23, 15.

12 Then the man said vnto Ioab, Thogh I shulde "receiue a thousand *shekels* of siluer in mine hand, yet wolde I not lay mine hand vpon the Kings sonne: for in our hearing the King charged thee, and Abishai, & Ittai, saying, Beware, lest anie *touche* the yong man Absalom.

"Ebr. weigh vpō mine hād.

13 If I had done it, *it had bene* the "danger of my life: for nothing can be hid from the King: yea, thou thy selfe woldest haue bene against me.

"Ebr. a lye against my soule.

14 Then said Ioab, I wil not thus tary with thee. And he toke thre dartes in his hand, & thrust them "through Absalom, while hé was yet aliue in the middes of the oke.

"Ebr. in the heart of Absalom.

15 And ten seruants that bare Ioabs armour, compassed about and smote Absalom, and slewe him.

16 Then Ioab [d]blewe the trumpet, and the people returned from pursuing after Israel: for Ioab helde backe the people.

d For he had pitie of the people, which was seduced by Absolōs flatterie.

17 And they toke Absalom, and cast him into a great [e] pit in the wood, and layed a mighty great heape of stones vpon him: and all Israel fled euerie one to his tent.

e Thus God turned his vaine glorie to shame.

18 Now Absalom in his life time had taken and reared him vp a piller, which is in the * Kings dale: for he said, I haue no [f] sonne to kepe my name in remembrance: & he called the piller after his owne name, and it is called vnto this day, Absaloms place.

Gen. 14, 17.

f It semeth ỹ God had punished him, in taking away his children, Chap. 14, 27.

19 Then said Ahimaaz the sonne of Zadok, I pray thee, let me runne, and beare the King tidings that the Lord hathe "deliuered him out of the hād of his enemies.

"Ebr. iudged.

20 And Ioab said vnto him, Thou [g] shalt not be the messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the Kings sonne is dead.

g For Ioab bare a good affection to Ahimaaz, & doubted how Dauid wold take the reporte of Absalōs death.

21 Then said Ioab to Cushi, Go, tel the King, what thou hast sene. And Cushi bowed him selfe vnto Ioab, and ran.

22 Then said Ahimaaz the sonne of Zadok againe to Ioab, What I pray thee, if I also rūne after Cushi? And Ioab said, Wherefore now wilt thou runne, my sonne, seing that thou hast no tidings to bring?

23 Yet what if I runne? Then he said vnto him, Runne. So Ahimaaz ranne by the way of the plaine, and ouerwent Cushi.

24 Now Dauid sate betwene the two [h] gates. And the watcheman went to the toppe of the gate vpon the wall, & lift vp his eyes, and sawe, and beholde, a man came running alone.

h He sate in the gate of the citie of Mahanaim.

25 And the watcheman cryed, & tolde the King. And the King said, If he be alone, "he bringeth tidings. And he came apase, and drewe nere.

"Ebr. tidings are in his mouthe.

26 And the watcheman sawe an other man running, and the watcheman called vnto the porter, and said, Beholde, *another* man runneth alone. And the King said, He also bringeth tidings.

27 And the watcheman said, "Me thinketh the running of the formost *is* like the running of Ahimaaz the sonne of Zadok. Then the King said, He is a [i] good man, & commeth with good tidings.

"Ebr. Ise the running.

i He had had experience of his fidelitie, Chap. 17, 21.

28 And Ahimaaz called, and said vnto the King, Peace *be with thee*: and he fel downe to the earth vpon his face before the King, and said, Blessed be the Lord thy God, who hathe [n] shut vp the men that lift vp their hāds against my lord the King.

n Or, deliuered vp.

29 And the King said, Is the yong man Absalom safe? And Ahimaaz answered, When Ioab sent the Kings [k] seruant, and *me* thy seruant, I sawe a great tumulte, but I knewe not what.

k To wit, Chushi, who was an Ethiopian.

30 And the King said vnto him, Turne aside, & stand here: so he turned aside and stode stil.

31 And beholde, Cushi came, and Cushi said, "Tidings, my lord the King: for the Lord hathe deliuered thee this day out of the hand of all that rose against thee.

"Ebr. tiding is brought.

32 Then the King said vnto Cushi, is the yong man Absalom safe? And Cushi answered, The enemies of my Lord the King, & all that rise against thee to do thee hurt, be as that yong man is.

33 And the King was [l] moued, and went vp to the chamber ouer the gate, and wept: & as he went, thus he said, O my sonne Absalom, my sonne, my sonne Absalō: wolde God I had dyed for thee, O Absalom, my sonne, my sonne.

l Because he cōsidered bothe ỹ iudgement of God against his sinne, & colde not otherwise hide his fatherly affection toward his sonne.

CHAP. XIX.

7 *Ioab encourageth the King.* 8 *Dauid is restored.* 23 *Shimei is pardoned.* 24 *Mephibosheth meeteth ỹ Kig.* 39 *Barzelai depar-*

teth. 41 Israel striueth with Iudah.

1 And it was tolde Ioab, Beholde, the King wepeth and mourneth for Absalom.

2 Therefore the "victorie of that day was turned into mournig to all the people: for the people heard say that day, The King sorroweth for his sonne.

3 And the people went that day into the citie 'secretly, as people confounded hide them selues when they flee in battel.

4 So the King [a] hid his face, and the King cryed with a lowde voyce, My sonne Absalom, Absalom my sonne, my sonne.

5 ¶ Then Ioab came into [b] the house to the King & said, Thou hast shamed this day the faces of all thy seruants, which this day haue saued thy life, and the liues of thy sonnes and of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

6 In that thou louest thine enemies, & hatest thy friendes: for thou hast declared this day, that thou regardest nether thy 'princes nor seruants: therefore this day I perceiue, that if Absalom had liued, and we all had dyed this day, that then it wolde haue" pleased thee wel.

7 Now therefore vp, come out, and speake "comfortably vnto thy seruats: for I sweare by the Lord, except thou come out, there wil not tary one man with thee this night: and ẏ wil be worse vnto thee, then all the euil that fel on thee from thy youthe hetherto.

8 Then the King arose, & sate in thee [c] gate: and they tolde vnto all the people, saying, Beholde, the King doeth sit in the gate: & all the people came before the King: for Israel had fled euerie man to his tent.

9 ¶ Then all the people were at [d] strife throughout all the tribes of Israel, saying, The King saued vs out of the hand of our enemies, & he deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Absalom.

10 And Absalom, whome we anointed ouer vs, is dead in battel: therefore why are ye so slowe to bring the King againe?

11 But King Dauid sent to Zadok and to Abiathar the [e] Priests, saying, Speake vnto the Elders of Iudah and say, Why are ye behind to bring the King againe to his house, (for the saying of all Israel is come vnto the King, euen to his house)

12 Ye are my brethren: my bones and my flesh are ye: wherefore then are ye the last that bring the King againe?

13 Also say ye to Amasa, Art thou not my bone and my flesh? God do so to me and more also, if thou be not captaine of the hoste to me for euer in the [f] roume of Ioab.

14 So he bowed the heartes of all the men of Iudah, as of one man: therefore they sent to the King, saying, Returne thou with all thy seruants.

15 ¶ So the King returned, & came to Iorden. And Iudah came to Gilgal, for to go to meete the King, & to conduct him ouer Iorden.

16 ¶ And [g] Shimei the sonne of Gera: the sonne of Iemini, which was of Bahurim, hasted & came downe with the men of Iudah to meete King Dauid,

17 And a thousand men of Beniamin with him, and * Ziba the seruant of the house of Saul, and his fiftene sonnes and twentie seruants with him: and they wẽt ouer Iorden before the King.

18 And there went ouer a bote to carie ouer the Kings housholde, and to do him pleasure. Thẽ Shimei the sonne of Gera fel before the King, when he was come ouer Iorden,

19 And said vnto the King, Let not my lord impute * wickednes vnto me, nor remember the thing that thy seruãt did [h] wickedly when my Lord the King departed out of Ierusalem, that the King shulde take it to his heart.

20 For thy seruant doeth knowe, that I haue done amisse: therefore beholde, I am the first this day of all the house of [i] Ioseph, that am come to go downe to meete my lord the King.

21 But Abishai the sonne of Zeruiah answered, and said, Shal not Shimei dye for this, because he cursed the Lords anointed?

22 And Dauid said, What haue I to do with you, ye sonnes of Zeruiah, that this day ye shulde be aduersaires vnto me? shal there anie man dye this day in Israel? for do not I knowe, that I am this day King ouer Israel?

23 Therefore the King said vnto Shimei, Thou shalt not dye, and the King sware vnto him.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the King, and had nether washed his feete, nor dressed his bearde, nor washed his clothes from the time the King departed, vntil he returned in peace.

25 And when [k] he was come to Ierusalẽ, & met the King, the King said vnto him, Wherefore wenteest not thou with me, Mephibosheth?

26 And he answered, My Lord the King, my seruant disceiued me: for thy seruant said, I wolde haue mine asse sadled to ride thereon for to go with the King, because thy seruant is lame.

27 And he hathe * accused thy seruant vnto my lord the King: but my lord the

"Ebr. saluation, or, deliuerance.

'Or, by stealthe.

a As they do that mourne.

b At Mahanaim.

'Or, captaines.

"Ebr. bene right in thine eyes.

"Ebr. to the heart of thy seruants.

c Where the moste resorte of ẏ people hãted.

d Euerie one blamed another & stroue who shulde first bring him home.

e That they shulde reproue the negligence of ẏ Elders, seing the people were so forwarde.

f By this policie Dauid thoght ẏ by winning of the captaine, he shulde haue the heartes of all the people.

g Who had before reuiled him, Cha. 16, 13.

Chap. 16, 2.

Chap. 16, 15.

h For in his aduersitie he was his moste cruel enemie, & now in his prosperitie seketh by flatterie to crepe into fauour.

i By Ioseph he meaneth Ephraim, Manasseh, and Beniamin (whereof he was) because these thre were vnder one standerd, Nom. 2, 18.

k When Mephibosheth being at Ierusalẽ had met the King.

Chap. 16, 3.

the King *is* as an [l] Angel of God: do therefore thy pleasure.

28 For all my fathers house were [m] but dead men before my lord the King, yet didest thou set thy seruant among them that did eat at thine owne table: what right therefore haue I yet to crye anie more vnto the King?

29 And the King said vnto him, Why speakest thou anie more of thy matters? I haue said, Thou, and Ziba deuide the [n] lands.

30 And Mephibosheth said vnto the King, Yea, let him take all, seing my lord the King is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe frō Rogelim, and went ouer Iorden with the King, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, *euen* fourescore yere olde, and he had prouided the King of sustenance, while he lay at Mahanaim: for he was a man of very great substance.

33 And the King said vnto Barzillai, Come ouer with me, & I wil feede thee with me in Ierusalem.

34 And Barzillai said vnto the King, [o] How long haue I to lyue, that I shulde go vp with the King to Ierusalem?

35 I am this day fourescore yere olde: and can I discerne betwene good or euil? Hathe thy seruant anie taste in that I eat or in that I drinke? Can I heare anie more the voice of singing men and women? wherefore then shulde thy seruant be anie more a [p] burthen vnto my lord the King?

36 Thy seruant wil go a litle way ouer Iorden with the King, and why wil the King recompence it me with suche a reward?

37 I pray thee, let thy seruant turne backe againe, that I may dye in mine owne citie, and *be buryed* in the graue of my father and of my mother: but beholde thy seruant [p] Chimham, let him go with my lord ỹ King, & do to him what shal please thee.

38 And the King answered, Chimhā shal go with me, and I wil do to him ỹ thou shalt be cōtent with: & whatsoeuer thou shalt [q] require of me, that wil I do for thee.

39 So all the people went ouer Iorden: and the King passed ouer: and the King kissed Barzillai, and [r] blessed him, and he returned vnto his owne place.

40 ¶ Then the King went to [s] Gilgal, and Chimham went with him, and all the people of Iudah conducted the King, and also halfe the people of [t] Israel.

41 And beholde, all the men of Israel came to the King, & said vnto the King, Why haue our brethren the men of Iudah stolen thee away, and haue brought the King and his housholde, and all Dauids men with him ouer [t] Iorden?

42 And all the men of Iudah answered the men of Israel, Because the King is nere of kin to vs: and wherefore now be ye angry for this matter? haue we eaten of the Kings *cost*, or haue we taken anie bribes?

43 And the men of Israel answered the men of Iudah, and said, We haue ten partes in the King, and haue also more *right* to Dauid then ye, Why then did ye despise vs, [u] that our aduise shulde not be first had in restoring our King? And the wordes of the men of Iudah were fearcer thē the wordes of the men of Israel.

CHAP. XX.

1 Sheba raiseth Israel against Dauid. 10 Ioab killeth Amasa traiterously. 22 The head of Sheba is deliuered to Ioab. 23 Dauids chief officers.

1 THen there was come [a] thither a wicked man (named Sheba ỹ sonne of Bichri, a man of Iemini) and he blewe the trumpet, and said, We haue no parte in [b] Dauid, nether haue we inheritance in the sonne [c] of Ishai: euery man to his tents, ô Israel.

2 So euery man of Israel went from Dauid and followed Sheba ỹ sonne of Bichri: but the mē of Iudah claue fast vnto their King, from [d] Iorden euen to Ierusalem.

3 When Dauid then came to his house to Ierusalem, the King toke the ten women *his* * concubines, that he had left behinde him to kepe the house, & put them in warde, and fed them, but lay no more with them: but they were enclosed vnto the day of their death, liuing in widowhode.

4 ¶ Then said the King to [e] Amasa, Assemble me the mē of Iudah within thre daies, and be thou here present.

5 So Amasa went to assemble Iudah, but he taried longer then the time which he had appointed him.

6 Then Dauid said to Abishai, Now shal Sheba the sonne of Bichri do vs more harme then *did* Absalom: take thou *therefore* thy [f] lords seruants and follow after him, lest he get him walled cities, & escape vs.

7 And there went out after him Ioabs men and the * Cherethites and the Pelethites, and all the mightie men: & thei departed out of Ierusalem, to followe after Sheba the sonne of Bichri.

8 When thei were at the great stone, ẅ is in Gibeon, Amasa went before them, & Ioabs [g] garment, that he had put on, was girded vnto him, & vpon it was a

sworde

l Able for his wisdome to iudge in all matters.

m Worthy to dye for Sauls cruelrie towarde thee.

n Dauid did euil in taking his lands from him before he knewe the cause, but muche worse ỹ knowing ỹ trueth, he did not restore them.

o Ebr. *how many daies are the yeres of my life?*

p My sonne.

q Where ỹ tribe of Iudah taryed to receiue him.

r Which had taken parte ẅ the King.

s Towarde Ierusalem.

t Or, *chuse.*

u Or, *bade him fare wel.*

a Where ỹ ten tribes contended against Iudah.

b As thei of Iudah say.

c He thought by speaking contemptuously of the king, to stirre the people rather to sedicion.

d From Gilgal, which was nere Iorden.

Chap. 16, 22.

e Who was his chief captaine in Ioabs roume, *Chap. 19, 13.*

f Ether them which had bene vnder Ioab, or Dauids men. *Chap. 8, 19.*

g Which was his coat, that he vsed to weare in the warres.

sworde girded, which hanged on his loines in the sheath, & as he went, it vsed to fall e out.

o "Ebr. peace. 9 And Ioab said to Amasa, Art thou in "health, my brother? & Ioab toke Amasa by the beard with the right hand to kisse him.

10 But Amasa toke no hede to ỹ sworde that was in Ioabs hand: for there with he smote him in the fift *rib*, and shed out his bowels to the groũde, & "smote him not the seconde time: so he dyed. then Ioab & Abishai his brother followed after Sheba the sonne of Bichri.

p Ebr. doubled not his stroke.

h He stode by Amasa at Ioabs appointement. 11 And one of Ioabs men h stode by him, & said, He that fauoreth Ioab, & he that is of Dauids parte, *let him go* after Ioab.

12 And Amasa wallowed in blood in the middes of the way: & when the man sawe that all the people stode stil, he remoued Amasa out of the way into the field, & cast a cloth vpon him, because he sawe that euery one that came by him, stode stil.

13 ¶ When he was remoued out of ỹ way, euery man went after Ioab, to followe after Sheba the sonne of Bichri.

i Vnto the citie Abel, which was nere to Bethmaachah. 14 And he went through all ỹ tribes of Israel vnto Abel, and i Bethmaachah and all *places* of Berim: and thei gathered together, and went also after him.

15 So thei came, and besieged him in Abel, *nere to* Bethmaachah: and thei cast vp a mount against the citie, & ỹ people thereof stode on the ramper, and all the people that was with Ioab, k destroyed and cast downe the wall.

k That is, he went about to ouerthrowe it.

16 Then cryed a wise woman out of the citie, Heare, heare, I pray you, say vnto Ioab, Come thou hither, ỹ I may speake with thee.

17 And when he came nere vnto her, the woman said, Art thou Ioab? And he answered, Yea. & she said to him, Heare the wordes of thine handmayd. And he answered, I do heare.

l She sheweth that the olde custome was, not to destroie a citie, before peace was offred, Deu. 20, 11.

18 Then she spake thus, l Thei spake in ỹ olde time, saying, Thei shulde aske of Abel. and so haue thei continued.

m She speakethin the name of ỹ citie. 19 I am m *one* of them, that are peaceable & faithful in Israel: and thou goest about to destroye a citie, and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

20 And Ioab answered, & said, God forbid, God forbid it me, that I shulde deuoure, or destroye it.

n Hearing his fautetold him he gaue place to reason and required onely him that was autor of the treason. 21 The n matter is not so, but a man of mount Ephraim (Sheba the sonne of Bichri by name) hathe lift vp his hand against the King, *euen* against Dauid: deliuer vs him onely, & I wil departe frõ the citie. And the womã said vnto Ioab, Beholde, his head shalbe throwẽ to thee ouer the wall.

22 Then the woman went vnto all ỹ people with her wisdome, and thei cut of ỹ head of Sheba the sonne of Bichri, & cast it to Ioab: then he blewe the trumpet, and "thei retired frõ the citie, euery man to his tent: and Ioab returned to Ierusalem vnto the King.

q "Ebr. thei were scatered.

23 ¶* Then Ioab *was* ouer all the hoste of Israel, and Banaiah the sonne of Iehoiada ouer the Cherethites & ouer the Pelethites,

Chap. 8, 16.

24 And Adoram ouer the tribute, and Iosaphat the sonne of Ahilud the recorder,

25 And Sheia *was* scribe, and Zadok and Abiathar the Priests,

o Ether in dignitie, or familiaritie. 26 And also Ira the Iairite *was* o chief about Dauid.

CHAP. XXI.

1 Thre deare yeres. 9 The vengeance of the sinnes of Saul lighteth on his seuen sonnes, which are hanged. 15 Foure great battels, which Dauid had against the Philistims.

q "Ebr. yere after yere. r "Ebr. soght the face of the Lord. a Thinking to gratifie the people, because these were not of the seede of Abraham. Iosh. 9, 39.

1 THen there was a famine in ỹ daies of Dauid, thre yeres "together, and Dauid "r asked counsel of ỹ Lord, & the Lord answered, *It is* for Saul, and for *his* bloodie house, because he slewe the a Gibeonites.

2 Thẽ the King called the Gibeonites, & said vnto them (Now the Gibeonites were not of the children of Israel, but *a remnant of the Amorites, vnto whome the children of Israel had sworne: but Saul soght to slaye them for his zeale toward the children of Israel and Iudah)

b Where with may your wrath be appeased, ỹ you may pray to God to remoue this plague frõ his people?

3 And Dauid said vnto the Gibeonites, b What shal I do for you, and wherewith shal I make the atonement, that ye may blesse the inheritance of the Lord?

c Saue onely of Sauls stocke. 4 The Gibeonites then answered him, We wil haue no siluer nor gold of Saul nor of his house, nether for vs shalt thou kil c anie man in Israel. And he said, What ye shal say, that wil I do for you.

5 Then they answered ỹ King, The man that consumed vs and ỹ imagined euil against vs, *so that* we are destroyed from remaining in anie coaste of Israel,

d Of Sauls kinsemen. 6 Let seuen men of his d sonnes be deliuered vnto vs, and we wil hang them vp e vnto the Lord in Gibeah of Saul, the Lords chosen. And the King said, I wil giue them.

e To pacifie ỹ Lord.

7 But ỹ King had cõpasion on Mephibosheth the sonne of Ionathã ỹ sonne of Saul, because of the * Lords othe, ỹ was betwene them, *euen* betwene Dauid and Ionathan the sonne of Saul.

1. Sam. 18, 3.

8 But the King toke the two sonnes of Rizpah ỹ daughter of Aiah, whome she bare

bare vnto Saul, *euen* Armoni & Mephibosheth and the fiue sonnes of [f] Michal, the daughter of Saul, whome she bare to Abriel the sonne of Barzillai the Meholathite.

9 And he deliuered them vnto the hāds of the Gibeonites, which hāged them in the mountaine before the Lord: so they [n]dyed *all* seuen together, and they were slaine in ỹ time of harueſt: in the [g] firſt *dayes*, & in the beginning of braly harueſt.

10 Then Rizpah the daughter of Aiah toke [h] sackloth & hanged it vp for her vpon ỹ rocke, from ỹ beginning of harueſt, vntil [i] water dropped vpon them from the heauen, and suffred nether the birdes of the aire to [n]light on them by day, nor beastes of the field by night.

11 ¶ And it was tolde Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and toke the bones of Saul and the bones of Ionathan his sonne from the citizens of Iabesh Gilead, ẅ had stollen them from the strete of Bethshan, where ỹ Philistims had *hanged them, when the Philistims had slaine Saul in Gilboa.

13 So he broght thence the bones of Saul and the bones of Ionathā his sonne, and thei gathered the bones of them ỹ were hanged.

14 And the bones of Saul and of Ionathā his sonne buryed they in the countrei of Beniamin in Zelah, in the graue of Kish his father: and when they had performed all that the King had commāded, God was then [k] appeased with the land.

15 ¶ Againe the Philistims had warre ẅ Israel: and Dauid went downe, and his seruants with him, and they foght against the Philistims, and Dauid fainted.

16 Then Ishi-benob which was of the sonnes of [l] Haraphah (*the head* of whose speare wayed thre hundreth [m] shekels of brasse) euē he being girded with a newe *sworde*, thoght to haue slaine Dauid.

17 But Abishai the sonne of Zeruiah succoured him, and smote the Philistim, and killed him. Thē Dauids men swarе vnto him, saying, Thou shalt go no more out ẅ vs to battel, lest thou quenche the [n] light of Israel.

18 ¶ And after this also there was a battel with the Philistims at [o] Gob, then Sibbechai the Hushathite slewe Saph, which was one of the sonnes of Haraphah.

19 ¶ And there was yet *another* battel in Gob with the Philistims, where Elhanah the sonne of Iaare-oregim, a Bethlehemite slewe [p] Goliath the Gittite: the staffe of whose speare *was* like a weauers beame.

20 Afterwarde there was also a battel in Gath, where was a man of *a great* stature, and had on euerie hand six fingers, and on euerie foote six toes, foure and twentie in nomber: who was also the sonne of Haraphah.

21 And when he reuiled Israel, Ionathan the sonne of *Shima the brother of Dauid slewe him.

22 These foure were borne to Haraphah in Gath, and dyed by the hand of Dauid and by the hands of his seruants.

CHAP. XXII.

2 Dauid after his victories praiseth God.
8 The angre of God toward the wicked.
44 He prophecieth of the reiection of the Iewes, and vocacion of the Gentiles.

1 AND Dauid spake the wordes of this [a] song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

2 And he said, *The Lord is my [b] rocke and my fortereſſe, and he that deliuereth me.

3 God *is* my [n] strength, in him wil I trust: my shield, and the horne of my saluacio, my hie towre *and* my refuge: my sauiour, thou hast saued me from violence.

4 I wil call on the Lord, who is worthy to be praised: so shal I be safe from mine enemies.

5 For the [c] pangs of death haue compassed me: the floods of vngodlines haue made me afraide.

6 The sorowes of the graue compassed me about: the snares of death ouertoke me.

7 *But* in my tribulation did I call vpon the Lord, and crye to my God, & he did heare my voice out of his temple, & my crye *did enter* into his eares.

8 Then the earth trembled and quaked: the fundacions of the heauens moued, and shoke, because he was angry.

9 [d] Smoke went out at his nostrels, and consuming [e] fire out of his mouth: coles were kindled thereat.

10 He [f] bowed the heauens also, and came downe, and darkenes *was* vnder his feete.

11 And he rode vpon [g] Cherub and did flye, and he was sene vpon the wings of the winde.

12 And he made darknes a tabernacle rounde about him, *euen* the gatherings of waters, *and* the cloudes of the aire.

13 At the brightnes of his presence [h] the coles of fire were kindled.

14 The Lord thundred from heauen, & ỹ moste

ſ Here Michal is named for Merab Adriels wife as appeareth 1. Sam. 18, 19. for Michal was the wife of Paltiel, 1. Sam. 25, 44, & neuer had childe, 2. Sam. 6, 23.

n *Ebr. fel.*

g Which was in ỹ moneth Abib or Nisan, ẅ cōteineth parte of Marche and parte of April.

h To make her a tent, wherein she prayed to God to turne away his wrath.

i Because drought was ỹ cause of this famine, God by sending of raine shewed ỹ he was pacified.

n *Or, rest.*

1. Sam. 31, 10.

k For where ỹ magistrat suffreth faultes vnpunished, there the plague of God lyeth vpon the land.

l That is, of ỹ race of Gyants.

m Which amount to nine pounde thre quarters.

n For the glorie and welth of ỹ countrey standeth in ỹ preseruacio of ỹ godly magistrate.

o Called Gezer, and Zaph is called Zippai, 1. Chro. 20, 4.

p That is, Lahmi the brother of Goliath, whome Dauid slewe, 1. Chro. 20, 5.

1. Sam. 16, 9.

a In token of the wonderful benefites, that he receiued of God.

Psal 18, 2.

b By the diuerſitie of these comfortable names, he sheweth how his faith was strengthened in all tentacions.

n *Or, rocke.*

c As Dauid (who was the figure of Christ) was by Gods power deliuered from all dangers: so Christ and his Church shal ouercome moste greuous dāgers tyrannie, and death.

d That is, cloudes, and rapors.

e Lightening & thundering.

f So it semeth when the aire is darcke.

g To flie in a momēt through the worlde.

h By this description of a tempest he declareth the power of God against his enemies.

moſte

moste hye gaue his voyce,
15 He shot arrowes also, and scatred thē: *to wit*, lightning, and destroyed them.
16 The [i] chanels also of the sea appeared, *euen* the fundacions of the worlde were discouered by the rebuking of the Lord, *and* at the blast of the breath of his nostrels.
17 He sent from aboue, *and* toke me: he drewe me out of manie waters.
18 He deliuered me from my strōg enemie, *and* from them that hated me: for they were to strong for me.
19 They [k] preuented me in the day of my calamitie, but the Lord was my stay,
20 And brought me forthe into a large place: he deliuered me, because he fauored me.
21 The Lord rewarded me according to my [l] righteousnes: according to the purenes of mine hands he recompenced me.
22 For I kept the wayes of the Lord, and did not [m] wickedly against my God.
23 For all his lawes *were* before me, and his statutes: I did not departe there from.
24 I was vpright also towarde him, and haue kept me from my wickednes.
25 Therefore the Lord did rewarde me, according to my righteousnes, according to my purenes before his eyes.
26 With ỹ godlie thou wilt shewe thy selfe godlie: with the vpright man thou wilt shewe thy selfe vpright.
27 With the pure thou wilt shewe thy selfe pure, and with the [n] frowarde thou wilt shewe thy selfe frowarde.
28 Thus thou wilt saue the poore people: but thine eyes *are* vpon the hautie to humble *them*.
29 Surely thou art my light, o Lord: and the Lord wil lighten my darkenes.
30 For by thee haue I brokē through an hoste, and by my God haue I leaped ouer a wall.
31 The way of God is [o] vncorrupt: the worde of the Lord is tryed *in the fire*: he is a shield to al that trust in him.
32 For who is God besides the Lord? and who is mighty, saue our God?
33 God is my strength in battel, and maketh my way vpright.
34 He maketh my feete like [p] hindes *feete*, and hathe set me vpon mine hie places.
35 He teacheth mine hands to fight, so that a bowe of [*] brasse is brokē with mine armes.
36 Thou hast also giuen me the shield of thy saluacion, and thy louing kindenes hathe caused me to increase.
37 Thou hast enlarged my steppes vnder me, and mine heeles haue not slid.
38 I haue pursued mine enemies and destroyed thē, and haue not turned againe vntil I had consumed them.
39 Yea, I haue cōsumed them and thrust them through, & they shal not arise, but shal fall vnder my feete.
40 For thou hast [q] girded me ẅ power to battel, *and* them that arose against me, hast thou subdued vnder me.
41 And thou hast giuen me the neckes of mine enemies, that I might destroy them that hate me.
42 They loked about, but there was none to saue *them*, *euen* vnto the [r] Lord, but he answered them not.
43 Then did I beate them as small as the dust of the earth: I did tread them flat as the clay of the streete, *and* did spread them abroad.
44 Thou hast also deliuered me from the contencions of my [s] people: thou hast preserued me to be the head ouer nacions: the people which I knewe not, do serue me.
45 Strangers [t] shalbe in subiectiō to me: assone as they heare, they shal obey me.
46 Strangers shal shrinke away, and feare in their priuie chambers.
47 Let the Lord liue, [v] and blessed *be* my strength: and God, *euen* the force of my saluacion be exalted.
48 *It is* God that giueth me *power* to reuenge me, and subdue the people vnder me,
49 And rescueth me frō mine enemies: (ỹ also hast lift me vp from them that rose against me, thou hast deliuered me from the cruel man.
50 Therefore I wil praise thee, o Lord, among the * nacions, and wil sing vnto thy Name)
51 *He is* the towre of saluacion for his King, and sheweth mercy to his Anointed, *euen* to Dauid, and to his seede * for euer.

i He alludeth to the miracle of the red Sea.

k I was so beset, that all meanes semed to faile.

l Toward Saul and mine enemies.

m I attempted nothing without his commandement.

n Their wickednes is cause, that thou semest to forget thy wonted mercie.

o The maner ỹ God vseth to succour his, neuer faileth.

p He vseth extraordinarie meanes to make me winne moste strōg holdes.

[*] *Or, steele.*

q He acknowledgeth ỹ God was the autor of his victories, who gaue him strength.

r The wicked in their necessitie are compelled to flie to God, but it is to late.

s Meaning, of ỹ Iewes, who cōspired against me.

t Not willingly obeying me, but dissemblingly.

v Let him shewe his power, that he is ỹ gouernour of all the worlde.

Rom. 15, 9.

Chap. 7, 11.

CHAP. XXIII.

1 The last wordes of Dauid. 6 The wicked shalbe pluckt vp as thornes. 8 The names and frutes of his mighty men. 15 He desireth water and wolde not drinke it.

1 THese also be the [a] last wordes of Dauid, Dauid ỹ sonne of Ishai saith, euen the man who was set vp on hie, the Anointed of the God of Iaakob, and ỹ swete singer of Israel saith,
2 The Spirit of the Lord spake by me, and his worde *was* in my [b] tongue.
3 The God of Israel spake to me, the strength of Israel said, *Thou shalt* beare rule ouer men, being iust, *and* ruling in the feare of God.
4 Euen as the morning light when ỹ sunne riseth, the morning, I say, without clouds, *so shal mine house be, and not* as the [c] grasse of the earth *is* by the bright raine.
5 For so shal not mine house *be* with God: for

a Which he spake after that he had made the Psalmes.

b Meaning, he spake nothing but by the motion of Gods Spirit.

c Which groweth quickely and fadeth sone.

for he hathe made with me an euerlasting couenant, perfit in all points, and sure: therefore all mine health and whole desire *is*, that he wil not make it d growe *so*.

d But that my kingdome may continue for euer according to his promes.

6 But the wicked *shalbe* euerie one as thornes thrust away, becausse they can not be taken with hands.

7 But the man that shal touche thē, must be defensed with yron, or with the shaft of a speare: & they shalbe burnt with fire in the same place.

8 ¶ These *be* the names of the mighty men whome Dauid had. He that sate in ỹ seate of e wisdome being chief of the princes, was Adino of Ezni, he slewe eight hundreth at one time.

e As one of the Kings counsel.

2. Chro. 11, 12.

9 And after him *was* *Eleazar the sonne of Dodo, the sonne of Ahohi, one of the thre worthies with Dauid, when thei f defied the Philistims gathered there to battel, when the men of Israel were f gone vp.

f Or, *assailed with dāger of their liues.*

10 He arose and smote the Philistims vntil his hand was weary, and his hād g claue vnto the sworde: and the Lord gaue great victorie the same day, and ỹ people returned after him onely to spoile.

g By a crāpe w came of wearines and straining.

1. Chro. 11, 27.

11 After him *was* *Shammah the sonne of Age the Hararite: for the Philistims assembled at a towne, where was a piece of a field ful of lentils, and the people fled from the Philistims.

12 But he stode in the middes of the field, and defended it, and slewe the Philistims: so the Lord gaue h great victorie.

h Who hathe neither respect to manie nor fewe when he wil shewe his power.

13 ¶ Afterward thre of the thirty captaines went downe, and came to Dauid in ỹ haruest time vnto the caue of Adullam, & the hoste of the Philistims pitched in the valley n of Rephaim.

n Or, *Gyants.*

14 And Dauid *was* then in an holde, and the garison of the Philistims *was* then in Beth-lehem.

15 And Dauid i longed, and said, Oh, ỹ one wolde giue me to drinke of the water of the well of Beth-lehem, which is by the gate.

i Being ouercome w wearines & thrist.

16 Then the thre migty brake into the hoste of the Philistims, and drewe water out of ỹ well of Beth-lehem that was by the gate, and toke & broght it to Dauid, who wolde not drinke thereof, but k powred it *for an offring* vnto the Lord,

k Brideling his affectiō, and also desiring God not to be offended for ỹ rash enterprise.

17 And said, O Lord, be it far from me, ỹ I shulde do this. *Is* not this the blood of the men ỹ went in ieopardy of their liues? therefore he wolde not drinke it. These things did these thre migty men.

2. Chro. 11, 21.

18 ¶ *And Abishai the brother of Ioab, the sonne of Zeruiah, was chief among the thre, and he lifted vp his speare against thre hundreth, " and slewe

" Ebr. *slaine.*

them, and he had the name among the thre.

19 For he was moste excellent of ỹ thre, and was their captaine. but he atteined not vnto *the first* thre.

20 And Benaiah the sonne of Iehoiada the sonne of o a valiant man, which had done many actes, & *was* of Kabzeel, slewe two strong men of Moab: he went downe also, and slewe a lion in the middes of a pit in the time of snowe.

o Or, *Iehoi-hai.*

21 And he slewe an Egyptian a p man of great stature, and the Egyptian *had* a q speare in his hand: but he went downe to him w a staffe, and plucked the speare out of the Egyptians hand, & slewe him with his owne speare.

p Or, *a comely man.*

q Which was bigge as a weauers beame. 1. Chro. 11, 23.

22 These things did Benaiah the sonne of Iehoiada, & had the name among ỹ thre worthies.

23 He was honorable among r thirty, but he atteined not to *the first* thre: and Dauid made him of his counsel.

r He was more valiant then ỹ 30 that follow, and not so valiant as ỹ 6 before. *Chap. 2, 18.*

24 ¶ *Asahel the brother of Ioab *was* one of the thirty: Elhanan the sonne of Dodo of Beth-lehem:

25 Shammah the Harodite: Elika the Harodite:

26 Helez the *s Paltite: Ira the sonne of Ikkesh the Tekoite:

1. Chro. 11, 27.

s Or, *Pelonite.*

27 Abiezer the Anethothite: t Mebunnai ỹ Husathite:

t Diuers of these had two names, as appeareth 1. Chron. 11. and also many more are there mencioned.

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the sonne of Baanah a Netophathite: Ittai the sonne of Ribai of Gibeah of the children of Beniamin.

30 Benaiah the Pirathonite: Hiddai of ỹ riuer of Gaash:

31 Abi-albon the Arbathite: Azmaueth ỹ Barhumite:

32 Elihaba the Shaalbonithe: *of* the sonnes of Iashen I onathan:

33 Shammah the Hararite: Ahiam ỹ sonne of Sharar the Hararite:

34 Eliphelet the sonne of Ahasbai ỹ sonne of Maachathi: Eliam the sonne of Ahithophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the sonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai ỹ Berothite, the armour bearer of Ioab the sonne of Zeruiah:

38 Ira the Ithrite: Gareb the Ithrite:

39 Vriah the Hittite, ° thirty and seuen in all.

° These came to Dauid and helped to restore him to his kingdome.

CHAP. XXIIII.

1 Dauid causeth the people to be nombred. 10 He repenteth, and chuseth to fall into Gods hand. 15 Seuentie thousand perish with the pestilence.

1 AND the wrath of the Lord was [a] againe kindled against Israel, and [b] he moued Dauid against them, in that he said, Go, nomber Israel and Iudah.

2 For the King said to Ioab the captaine of the hoste, which was with him, Go spedeli now through all ý tribes of Israel from Dan euen to Beer-sheba and nomber ye the people, that I may knowe the [c] nomber of the people.

3 And Ioab said vnto the King, The Lord thy God increase the people an hundreth folde mo then they be, and ý the eyes of my lord the King maye se it: but why doeth my lord the King desire this thing?

4 Notwithstanding the Kings worde preuailed against Ioab & against ý captaines of the hoste: therefore Ioab & the captaines of the hoste went out from the presence of the King, to nomber the people of Israel.

5 ¶ And they passed ouer Iorden, and pitched in Aroer at the right side of the citie that is in the middes of the [n] valley of Gad and toward Iazer.

6 Then thei came to Gilead, and to [n] Tahtim-hodshi, so they came to Dan Iaan, & so about to Zidon,

7 And came to the fortereſſe of Tyrus and to all the cities of the Hiuites and of the Canaanites, and went toward the South of Iudah, euen to Beersheba.

8 So when they had gone about all the land, they returned to Ierusalem at the end of nine moneths and twentie dayes.

9 ¶ And Ioab deliuered the nomber *and* summe of the people vnto ý King: and there were in Israel [d] eight hundreth thousand strong men that drewe swordes, and the men of Iudah were [e] fiue hundreth thousand men.

10 Thē Dauids heart smote him, after ý he had nombred the people: and Dauid said vnto the Lord, I haue sinned exceedingly in that I haue done: therefore now, Lord, I beseche thee, take away the trespasse of thy seruant: for I haue done very foolishly.

11 ¶ And when Dauid was vp in ý morning, the worde of the Lord came vnto the Prophet Gad Dauids [f] Seer, saying,

12 Go, and say vnto Dauid, Thus sayth the Lord, I offre thee thre things, chose thee which of them I shal do vnto thee.

13 So Gad came to Dauid, and shewed him, and said vnto him, Wilt thou that [g] seuen yeres famine come vpon thee in thy land, or wilt thou flee thre moneths before thine enemies, they following thee, or that there be thre daies pestilence in thy land? now aduise thee, and se, what answer I shal giue to him that sent me.

14 ¶ And Dauid said vnto Gad, I am in a wonderful straite: let vs fall now into ý hand of the Lord, (for his mercies *are* great) and let me not fall into the hand of man.

15 So the Lord sent a pestilence in Israel, from the morning euen to the time appointed: and there dyed of the people from [h] Dan euen to Beer-sheba seuentie thousand men.

16 And when the Angel stretched out his hand vpon Ierusalem to destroy it, the Lord *repented of the euil, and said to the Angel that destroyed the people, It is sufficient, [i] holde now thine hand. And the Angel of the Lord was by the threshing place of Araunah the Iebusite.

17 And Dauid spake vnto the Lord (whe he sawe the Angel that smote the people) & said, Beholde, I haue sinned, yea, I haue done wickedly: but these shepe, what haue they [k] done? let thine hand, I praye thee, be against me & against my fathers house.

18 ¶ So Gad came the same day to Dauid, and said vnto him, Go vp, reare an altar vnto the Lord in the threshing floore of Araunah the Iebusite.

19 And Dauid (according to the saying of Gad) went vp, as the Lord had commanded.

20 And Araunah loked, and sawe the King and his seruants comming towarde him, and Araunah went out, and bowed him selfe before the King on his face to the grounde,

21 And [l] Araunah said, Wherefore is my lord the King come to his seruant? Then Dauid answered, To bye the threshing floore of thee, for to buylde an altar vnto the Lord, that the plague may cease from the people.

22 Then Araunah said vnto Dauid, Let my lord the King take and offer what semeth him good in his eyes: beholde the oxen for the burnt offring, and charets, and the instruments of the oxen for wood.

23 All these things did Araunah [m] *as* a King giue vnto the King: & Araunah said vnto the King, The Lord thy God be fauorable vnto thee.

24 Then the King said vnto Araunah, Not so, but I wil bye it of thee at a price, & wil not offer burnt offring vnto the Lord my God of that which doeth cost me nothing. So Dauid boght the threshing floore, and the oxen for [n] fiftie shekels of siluer.

25 And Dauid buylt there an altar vnto the Lord, and offred burnt offrings and peace offrings, & the Lord was appeased toward the land, & the plague ceased from Israel.

THE

a Before they were plagued ẅ famine, Chap. 21,1.
b The Lord permitted Satan, as 1. Chro. 21,1.
c Because he did this to trie his power and so to truſt therein, it offended God, els it was lawful to nomber, ý people, Exo. 30, 12. Nomb. 1, 2.
d According to Ioabs counte: for in all there were eleuē hūdreth thousand, 1. Chro. 21, 5.
e Cōcluding vnder them the Beniamites: for els they had but foure hundreth & ſ seuētie thousand, 1. Chr. 21, 5.
f Whome God had appointed for Dauid and his time.
g For 3. yeres of famine were for the Gibionites matter: this was the 4. yere, to the ẅ shuldе haue bene added other 3. yeres more, 1. Chro. 21, 12.
h From the one side of the coūtrey to ý other.
1. Sam. 15, 11.
i The Lord spared this place, because he had chosen it to buylde his temple there.
k Dauid sawe not ý iust cause, why God plagued the people, & therefore he offreth him selfe to Gods corrections, as the onely cause of this euil.
l Called also Ornan, 1. Chro. 21, 20.
m That is, abūdantly, for as some write, he was King of Ierusalem before Dauid wāne the towre.
n Some write, that euery tribe gaue 50, ẅ make 600, or ý afterwarde he boght as muche as came to 550, shekels, 1. Chro. 21, 25.

a Or, riuer.
b Or, to the nether lād newly inhabited.
b Or, Zor.

THE FIRST BOKE OF the Kings.

THE ARGUMENT

BEcause the children of God shulde loke for no continual rest and quietnes in this worlde, the holy Gost seteth before our eyes in this boke the varietie and change of things, which came to the people of Israel from the death of Dauid, Salomon, and the rest of the Kings, vnto the death of Ahab, declaring how that florishing kingdomes, except they be preserued by Gods protection, (who then fauoreth them when his worde is truely set fourthe, vertue estemed, vice punished and concorde mainteined) fall to decay and come to naught: as appeareth by the diuiding of the kingdome vnder Roboham, and Ieroboham, which before were but all one people, and now by the iuste punishement of God were made two, whereof Iudah and Beniamin clawe to Roboham: and this was called the kingdome of Iudah, and the other ten tribes helde with Ieroboham, and this was called the kingdome of Israel. The King of Iudah had his throne in Ierusalem, and the King of Israel in Samaria, after it was buylte by Amri Ahabs father. And because our Sauiour Christ according to the flesh shulde come of the stocke of Dauid, the geneologie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

3 Abishag keepeth Dauid in his extreme age. 5 Adoniiah vsurpeth the kingdome. 30 Salomon is anointed King. 50 Adoniiah fleeth to the altar.

1 NOw when King Dauid was [a] olde, and strikē in yeres, they couered him w clothes, but no [b] heate came vnto him.

a He was about 70 yere olde, 2. Sam. 5, 4.
b For his natural heate was worne away w trauels.

2 Wherefore his seruants said vnto him, Let there be soght for my lord the King a yong virgin, and let her ‖ stand before the King, and cherish him: & let her lye in thy bosome, that my lord ỹ King may get heate.

‖ Or, serue him.

3 So they soght for a faire yong maid throughout all the coastes of Israel, and founde one Abishag [c] a Shunammite, and broght her to the King.

c Which citie was in the tribe of Issachar.

4 And the maid was exceding faire, & cherished the King, and ministred to him, but the King knewe her not.

5 ¶ Then Adoniiah the sonne of Haggith exalted him selfe, saying, I wil be King. And he gate him charets and horsemen, & [d] fifty men to runne before him.

d Read, 1. Sam. 15, 1.

6 And his father wolde not displease him from his [2] childehode to say, Why hast thou done so? And he was a very goodly man, & *his mother* beare him next after Absalom.

2) Ebr. daies.

7 And [2] he toke counsel of Ioab the sonne of Zeruiah, and of Abiathar the Priest: & they [e] helped forward Adoniiah.

2) Ebr. his wordes were with Ioab.
e They toke his part & followed him.

8 But Zadok the Priest, and Benaiah the sonne of Iehoiada, and Nathan ỹ Prophet, & Shimei, & Rei, & the men of might w were with Dauid, were not with Adoniiah.

9 Then Adoniiah sacrificed shepe & oxen, and fat cattel by the stone of Zoheleth, which is by ‖ Enrogel, and called all his brethren the Kings sonnes, & all the men of Iudah the Kings seruants,

‖ Or the, fountaine.

10 But Nathan ỹ Prophet, & Benaiah, and the [f] mighty men, and Salomon his brother he called not.

f As the Cherethites & Pelethites.

11 Wherefore Nathan spake vnto Bathsheba the mother of Salomon, saying, Hast thou not heard, that Adoniiah the sonne * of Haggith doeth reigne, and Dauid our lord knoweth it not?

* 2. Sam. 3, 4.

12 Now therefore come, & I wil now giue thee counsel, how to saue thine owne [g] life, and the life of thy sonne Salomon.

g For Adoniiah wil destroy thee and thy sonne, if he reigne.

13 Go, and get thee in vnto King Dauid, & say vnto him, dideſt not thou, my lord, ô King, sweare vnto thine handmaid, saying, Assuredly Salomon thy sonne shal reigne after me, and he shal sit vpon my throne? why is then Adoniiah King?

14 Beholde, while ỹ yet talkest there w the King, I also wil come in after thee, & [h] confirme thy wordes.

h By declaring suche things, as may further the same.

15 ¶ So Bath-sheba went in vnto the King into the chamber, & the King was very olde, and Abishag the Shunammite ministred vnto the King.

16 And Bath-sheba bowed and made obeisance vnto the King. And the King said, What is thy matter?

17 And she answered him, My lord, thou swarest by the Lord thy God vnto thine handmaid, *saying*, Assuredly Salomon thy sonne shal reigne after me, and he shal sit vpon my throne.

i The King being worne w age, cold not attend to the affaires of ỹ realme, & also Adoniiah had many flatterers which kept it from ỹ King.

18 And beholde, now *is* Adoniiah King, & now, my lord, ô King, thou knowest [i] it not.

not.

19 And he hathe offred many oxen, and fat cattel, and shepe, and hathe called all the sonnes of the King, & Abiathar ý Priest, & Ioab the captaine of the hoste: but Salomon thy seruant hathe he not bidden.

20 And thou, my lord, ô King, *knowest* ý the eyes of all Israel *are* on thee, that thou shuldest tel them, who shulde sit on the throne of my lord ý King after him.

21 For els when my lord the King shal slepe with his fathers, I and my sonne Salomon shalbe[k] reputed" vile.

k And so put to death as wicked transgressers. " *Ebr. sinners.*

22 And lo, while she yet talked with the King, Nathan also the Prophet came in.

23 And they tolde the King saying, Beholde, Nathan the Prophet. And when he was come in to ý King, he made obeisance before the King vpon his face[l] to the grounde.

l Acknowleging him to be ý true & worthy King appointed of God as ý figure of his Christ.

24 And Nathan said, My lord, ô King, hast thou said, Adoniiah shal reigne after me, and he shal sit vpon my throne?

25 For he is gone downe this day, & hathe slaine many oxen, and fat cattel, and shepe, and hathe called all ý Kings sonnes, & ý captaines of the hoste, & Abiathar the Priest: and beholde, they eat & drinke before him, and say, " God saue King Adoniiah.

" *Ebr. let the King Adoniiah liue.*

26 But me thy seruant, and Zadok the Priest and Benaiah the sonne of Iehoiada, and thy seruant Salomon hathe he not called.

27 Is this thing done by my lord the King, & thou hast not shewed it vnto thy [m] seruant, who shulde sit on ý throne of my lord the King after him?

m Meaning, that he ought in suche affaires enterprise nothing except he had consulted with the Lord.

28 ¶ The King Dauid answered, & said, Call me Bath-sheba. And she came into ý Kings presence, and stoode before the King.

29 And the King sware, saying, As ý Lord liueth, who hathe redemed my soule out of all aduersitie,

30 That as I[n] sware vnto thee by ý Lord God of Israel, saying, Assuredly Salomon thy sonne shal reigne after me, and he shal sit vpon my throne in my place, so wil I certeinly do this day.

n Moued by the Spirit of God so to do, because he fore sawe ý Salomon shulde be the figure of Christ.

31 Then Bath-sheba bowed her face to the earth, & did reuerence vnto ý King, & said, God saue my lord King Dauid for euer.

32 ¶ And King Dauid said, Call me Zadok the Priest, and Nathā the Prophet, and Benaiah ý sonne of Iehoiada. And they came before the King.

33 Then the King said vnto them, Take with you the[o] seruants of your lord, and cause Salomon my sonne to ride vpon mine owne mule, & cary him downe to Gihon.

o Meaning, the Kings seruants & suche as were of his garde.

34 And let Zadok the Priest and Nathā ý Prophet anoint him there King ouer Israel, and blowe ye the trumpet, and say, God saue King Salomon.

35 Thē come vp after him, that he may come and sit vpō my throne: and he shal be King in my steade: for I haue " appointed him to be prince ouer Israel and ouer Iudah.

" *Ebr. cōmanded.*

36 Then Benaiah the sonne of Iehoiada answered the King, & said, So be it, & the Lord God of my lord the King" ratifie it.

" *Ebr. say so.*

37 As the Lord hathe bene with my lord ý King, so be he with Salomon, & exalt his throne aboue the throne of my lord King Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites & the Pelethites went downe, and caused Salomon to ride vpon King Dauids mule, and brought him to Gihon.

39 And Zadok the Priest toke an horne of [p] oyle out of the Tabernacle, and anointed Salomon: and thei blewe the trumpet, and all the people said, God saue King Salomon.

p Where with they accustomed to anoint ý Priestes & ý holy instruments. Exod. 30, 23.

40 And all ý people came vp after him, and the people piped w pipes & reioyced with great ioye, so ý the earth" rang with the founde of them.

" *Ebr. brake.*

41 ¶ And Adoniiah and all the gestes ý were with him, heard it: (and they had made an end of eating) and when Ioab heard the soūde of the trumpet, he said, What meaneth this noise & vprore in ý citie?

42 And as he yet spake, beholde, Ionathan the sonne of Abiathar the Priest came: & Adoniiah said, Come in: for ý art "a worthy man, and bringest[q] good tidings.

" *Ebr. a man of power.*

43 And Ionathan answered, and said to Adoniiah, Verely our lord King Dauid hathe made Salomon King.

q He praised Nathā thinking to haue heard comfortable newes, but God wroght things contrary to his expectation, and so did beat downe his pride.

44 And the King hathe sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the Kings mule.

45 And Zadok the Priest, and Nathan ý Prophet haue anointed him King in Gihon: and thei are gone vp from thence with ioye, and the citie is moued: this is the noise that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdome.

47 And moreouer ý Kings seruants came [r] to blesse our lord King Dauid, saying, God make the name of Salomon more famous thē thy name, & exalt his throne aboue thy throne: therefore the King worshiped vpon the [s] bed.

r To salute him & to pray & praise God for him.

s He gaue God thankes for the good successe.

48 And thus said the King also, Blessed be

be the Lord God of Israel, who hathe made one to sit on my throne this day, euen in my sight.

49 Then all the gestes that were with Adoniiah, were afraied, and rose vp, and went euery man his waye.

50 ¶ And Adoniiah fearing the presence of Salomon, arose and went, and toke holde on the hornes of the [e] altar.

[e] Which Dauid his father had buylt in ỹ floore of Araunah.

51 And one tolde Salomon, saying, Beholde, Adoniiah doeth feare king Salomon: for lo, he hathe caught holde on the hornes of the altar, saying, Let King Salomon sweare vnto me this day, that he wil not slaye his seruant with the sworde.

52 Then Salomon said, If he wil shewe him selfe a worthy man there shal not an heere of him fall to the earth, but if wickednes be found in him, he shal dye.

53 Then King Salomon sent, and they brought him from the altar, and he came and did obeisance vnto King Salomon. And Salomon said vnto him, Go to thine house.

CHAP. II.

1 Dauid exhorteth Salomon, & giueth charge as concerning Ioab, Barzillai, & Shimei. 10 The death of Dauid. 17 Adoniiah asketh Abishag to wife. 25 He is slayne. 35 Zadok was placed in Abiathars roume.

1 THen the dayes of Dauid drewe nere that he shulde dye, and he charged Salomon his sonne, saying,

2 I go the [a] waie of all the earth: be strong therefore, and shewe thy selfe a man,

[a] I am ready to dye, as all men must.

3 And take hede to the [b] charge of the Lord thy God, to walke in his waies, & kepe his statutes, & his commandemẽts, & his iudgements, and his testimonies, as it is written in the Lawe of Moses, ỹ thou maiest * [*] prosper in all that ỹ doest, and in euery thing whereunto ỹ turneste thee,

[b] He sheweth how hard a thig it is to gouerne, & ỹ none can do it wel, except he obey God.

Deut. 29, 9. Iosh. 1, 7

[*] *Or, do wisely.*

4 That the Lord may confirme his worde which he spake vnto me, saying, If thy sonnes take hede to their way, that thei walke before me in [c] trueth, with all their hearts, and with all their soules, * [**] thou shalt not (said he) want one of thy *posteritie* vpon the throne of Israel.

[c] And without hypocrisie.

2. Sam. 7, 12

[**] *Ebr. a man shal not be cut of to thee from of the throne.*

2. Sam. 3, 27

2. Sam. 20, 10

5 Thou knoweste also what Ioab the sonne of Zeruiah did to me, and what he did to the two captaines of the hostes of Israel, vnto * Abner the sonne of Ner, and vnto * Amasa the sonne of Iether: whome he slewe, and [d] shed blood of battel in peace, and [e] put the blood of warre vpon his girdle that was about his loynes, & in his shooes that were on his feete.

[d] He shed his blood in time of peace as if there had bene warre.

[e] He put ỹ blody sworde into his sheathe.

6 Do therefore according to thy wisdome, and let thou not his hoare head go downe to the graue in peace.

7 But shewe kindenes vnto the sonnes of * Barzillai the Gileadite, and let them be among them that eat at thy table: [f] for so they came to me when I fled fro Absalom thy brother.

2. Sam. 19, 31

[f] That is, they delt mercifully with me.

8 ¶ And beholde, with thee * *is* Shimei the sonne of Gera the sonne of Iemini, of Bahurim, which cursed me with an horrible curse in the day when I went to Mahanaim: but he came downe to meete me at Iorden, and I sware to him by the Lord, saying: * I wil not slaye thee with the sworde.

2. Sam. 16, 5

2. Sam. 19, 23

9 But thou shalt not count him innocent: for thou art a wise mã, & knoweste what thou oghteste to do vnto him, therefore thou shalt cause his hoare head to go downe to the graue with [g] blood.

[g] Let him be punish w death. *Act. 2, 39. and 13, 36*

10 So * Dauid slept with his fathers, and was buryed in the citie of Dauid.

2. Sam. 5, 4

11 And the daies which Dauid * reigned vpon Israel, *were* fourtie yeres: seuen yeres reigned he in Hebron, and thirty & thre yeres reigned he in Ierusalem.

12 ¶ * Then sate Salomon vpon the throne of Dauid his father, and his kingdome was stablished mightely.

2. Chron. 29, 23

13 And Adoniiah the sonne of Haggith came to Bath-sheba the mother of Salomon: and she said, [h] Commest thou peacebly? And he said, Yea.

[h] For she feared lest he wolde worke treason againſt ỹ King.

14 He said moreouer, I haue a sute vnto thee. And she said, Say on.

15 Then he said, Thou knoweste that the kingdome was mine, and that all Israel set [i] their faces on me, that I shulde reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

[i] In signe of their fauour & consent.

16 Now therefore I aske thee one requeſt, [*] refuse me not. And she said vnto him, Say on.

[*] *Ebr. cause not my face to turne away*

17 And he said, Speake, I pray thee, vnto Salomon the King (for he wil not say thee naye) that he giue me Abishag ỹ Shunamite to wife.

18 And Bath-sheba said, Wel, I wil speake for thee vnto the King.

19 ¶ Bath-sheba therefore went vnto King Salomon, to speake vnto him for Adoniiah: and the King rose to meete her, and [k] bowed him selfe vnto her, and sate downe on his throne: and he caused a seat to be set for the Kings mother, and she sate at his right hand.

[k] In token of reuerence, and ỹ others by his exãple might haue her in greter honour.

20 Then she said, I desire a smale requeſt of thee, say me not naye. Then ỹ King said vnto her, Aske on, my mother: for I wil not say thee naye.

21 She said then, Let Abishag the Shu-

nammite be giuen to Adoniiah thy brother to wife.

22 But King Salomon answered and said vnto his mother, And why doest thou aske Abishag the Shunammite for Adoniiah? aske for him the [l] kingdome also: for he is mine elder brother, and hathe for him bothe Abiathar the Priest, & Ioab the sonne of Zeruiah.

23 Then King Salomon sware by ý Lord, saying, God do so to me & more also, if Adoniiah hathe not spoken this worde against his owne life.

24 Now therefore as the Lord liueth, who hathe established me, and set me on the throne of Dauid my father, who also hathe made me an house, as he *promised, Adoniiah shal surely dye this day.

25 And King Salomon sent by the hand of Benaiah the sonne of Iehoiada, and he [n] smote him that he dyed.

26 ¶ Then the King said vnto Abiathar the Priest, Go to Anathoth vnto thine owne [o] fields: for thou art [p] worthy of death: but I wil not this day kil thee, because thou [m] bareste the Arke of the Lord God before Dauid my father, & because thou hast suffred in all, where in my father hathe bene afflicted.

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that he might * fulfil the wordes of the Lord, which he spake against the house of Eli in Shiloh.

28 ¶ Then tidings came to Ioab: (for Ioab had [n] turned after Adoniiah, but he turned not after Absalom) and Ioab fled vnto the Tabernacle of the Lord, & caught holde on the hornes of the altar.

29 And it was tolde King Salomon, that Ioab was fled vnto the Tabernacle of the Lord, and beholde, *he is* by the [o] altar. Then Salomon sent Benaiah the sonne of Iehoiada, saying, Go, fall vpō him.

30 And Benaiah came to the Tabernacle of the Lord, & said vnto him, Thus saith the King, Come out. And he said, Naye, but I wil dye here. Then Benaiah broght the King worde againe, saying, Thus said Ioab, and thus he answered me.

31 And the King said vnto him, Do as he hathe said, and [p] smite him, and burye him, that thou maiest take away the blood, which Ioab shed causeles, from me and from the house of my father.

32 And the Lord shal bring his blood vpon his owne head: for he smote two men more righteous and better then he, & slewe them with the sworde, and my father Dauid knewe not *to wit*, *Abner the sonne of Ner, captaine of the hoste of Israel, and * Amasa the sonne of Iether captaine of the hoste of Iudah.

33 Their blood shal therefore returne vpon the [q] head of Ioab, and on the head of his sede for euer: but vpon Dauid, & vpon his sede, and vpon his house, and vpon his throne shal there be peace for euer from the Lord.

34 So Benaiah the sonne of Iehoiada went vp, and smote him, and slewe him, and he was buryed in his owne house in the wildernes.

35 And the King put Benaiah the sonne of Iehoiada in his roume ouer the hoste: and the King set Zadok the [r] Priest in the roume of Abiathar.

36 ¶ Afterwarde the King sent, and called Shimei, and said vnto him, Buylde thee an house in Ierusalem, and dwel there, and departe not thence anie whether.

37 For that day that thou goest out, and passest ouer the riuer of Kidron, knowe assuredly, that thou shalt dye the death: thy blood shalbe vpon thine owne head.

38 And Shimei said vnto the King, The thing is good: as my lord the King hathe said, so wil thy seruant do. So Shimei dwelt in Ierusalem many dayes.

39 And after thre yeres two of the [s] seruants of Shimei fled away vnto Achish sonne of Maachah King of Gath: and thei tolde Shimei, saying, Beholde, thy seruants *be* in Gath.

40 And Shimei arose, and sadled his asse, and went to Gath to Achish, to seke his seruants: and [t] Shimei went, & broght his seruants from Gath.

41 And it was tolde Salomon, that Shimei had gone from Ierusalem to Gath, & was come againe.

42 And the King sent and called Shimei, and said vnto him, Did I not make thee to sweare by the Lord, & protested vnto thee, saying, That day that thou goest out, and walkest anie whether knowe assuredly that thou shalt dye the death? And thou saidest vnto me, The thing is good, *that* I haue heard.

43 Why then hast thou not kept the othe of the Lord, & the commandement wherewith I charged thee?

44 The King said also to Shimei, [v] Thou knowest all the wickednes whereunto thine heart is priuie, that thou didest to Dauid my father: the Lord therefore shal bring thy wickednes vpon thine owne head.

45 And let King Salomon be blessed, & the throne of Dauid stablished before the Lord for euer.

46 So the King commanded Benaiah the sonne of Iehoiada: who went out & smote him that he dyed. And the kingdome

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l Meaning, that if he shulde haue granted Abishag (which was so deare to his father) he wolde afterwarde haue aspired to the kingdome.

2. Sam. 7, 12.

n Or, fel vpon him.

o Or, possessiōs. p Ebr. a man of death.

m When he fled before Absalō, 2. Sam. 15, 24.

1. Sam. 2, 31

n He toke Adoniiahs parte when he wolde haue vsurped the kingdome, Chap. 1, 7.

o Thinking to be saued by the holines of the place,

p For it was lawful to take the wilful murtherer from the altar, Exod. 21, 14.

2. Sam. 3, 27
2. Sam. 20, 10

q Ioab shalbe iustely punished for ý blood that he hathe cruelly shed.

r And so toke ý office of the hie priest from the house of Eli, & restored it to ý house of phinehas,

s Thus God appointeth ý waies and meanes to bring his iuste iugemēts vpon ý wicked.

t His couetous minde moued hī rather to venture his life, then to lose his wordely profit, wh had by his seruants.

v For thogh ý woldest denie, yet thine owne conscience wold accuse thee, for reuiling and doing wrong to my father, 2. Samuel 16, 5.

dome was x stablished in the hand of Salomon.

x Because all his enemies were destroyed.

CHAP III.

Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, & giueth him wisdome. 17 The pleating of the two harlottes, and Salomons sentence therein.

2.Chro.1,1

1 SAlomon * then made affinitie with Pharaoh King of Egypt, and toke Pharaohs daughter, and broght her into the a citie of Dauid, vntil he had made an end of buylding his owne house, and the house of the Lord, and the wall of Ieruſalem round about.

a Which was Beth-lehem.

b Where altars were appointed before ỹ Tẽple was buylt to offer vnto ỹ Lord.

2 Onely the people sacrificed in b ỹ hie places, because there was no house buylt vnto the Name of the Lord, vntil thoſe dayes.

c For his father had commanded him to obey the Lord and walke in his wayes, Chap.2,3.

3 And Salomon loued the Lord, walking in the ordinances of Dauid his c father: onely he sacrificed and offred incenſe in the hie places.

d For there the Tabernacle was, 2.Chro.1,3.

4 And the King went to d Gibeon to sacrifice there, for that was the chief hie place: a thouſand burnt offrings did Salomon offer vpon that altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God ſaid, Aſke what I ſhal giue thee.

6 And Salomon ſaid, Thou haſt ſhewed vnto thy ſeruãt Dauid my father great mercy, ‖ when he walked before thee in trueth, & in righteouſnes, & in vprightnes of heart with thee: and thou haſt e kept for him this great mercy, & haſt giuen him a ſonne, to ſit on his throne, as *appeareth* this day.

‖ Or, as he walked.

e Thou haſt performed thy promes.

7 And now, ô Lord, my God, thou haſt made thy ſeruant King in ſtead of Dauid my father: and I am but a yong child, and knowe not how to f go out & in.

f That is, to behaue my ſelfe in executing this charge of ruling.

8 And thy ſeruant *is* in the middes of thy people, which thou haſt choſen, euen a great people which can not be tolde nor nombred for multitude.

2 Chron. 1,10

‖ Or, Obediẽts.

9 * Giue therefore vnto thy ſeruant an ‖ vnderſtanding heart, to iudge thy people, that I may diſcerne betwene good and bad: for who is able to iudge this thy g mighty people?

g Which are ſo manie in nomber.

10 And this pleaſed the Lord wel, that Salomon had deſired this thing.

11 And God ſaid vnto him, Becauſe ỹ haſt aſked this thing, and haſt not aſked for thy ſelfe, lõg life, nether haſt aſked riches for thy ſelfe nor haſt aſked the life of thine h enemies, but haſt aſked for thy ſelfe vnderſtanding to heare iudgement.

h That is, that thine enemies ſhulde dye.

12 Beholde, I haue done according to thy wordes: lo, I haue giuen thee a wiſe and an vnderſtãding heart, ſo that there hathe bene none like thee before thee, nether after thee ſhal ariſe the like vnto thee.

Matt.6,33 wisdo.7,11

13 And I haue alſo * giuen thee that, which thou haſt not aſked, bothe riches and honour, ſo that among the Kings there ‖ ſhalbe none like vnto thee all thy dayes.

‖ Or, hathe bene none.

14 And if thou wilt walke in my wayes, to kepe mine ordinances and my commandements, * as thy father Dauid did walke, I wil prolong thy dayes.

Chap.15,5

15 And when Salomon awoke, beholde, it was i a dreame, and he came to Ieruſalem, and ſtode before the Arke of the couenant of the Lord, and offred burnt offrings and made peace offrings and made a feaſt to all his ſeruants.

i He knewe ỹ God had appeared vnto him in a dreame.

‖ Or, vitailers.

16 ¶ Then came two ‖ harlottes vnto the King, and k ſtode before him.

k By this exãple it appeareth ỹ God kept promes wt Salomon in granting him wiſdome.

17 And ỹ one woman ſaid, Oh my lord, I and this woman dwel in one houſe, and I was deliuered of a childe with her in the houſe.

18 And the third day after that I was deliuered, this woman was deliuered alſo: and we were in the houſe together: no ſtranger *was* with vs in the houſe, ſaue we twaine.

19 And this womans ſonne dyed in the night: for ſhe ouer lay him.

l She ſtale the quicke childe away, becauſe ſhe might both auoide ỹ ſhame & puniſhement.

20 And ſhe roſe at midnight, and l toke my ſonne from my ſide, while thine handmaid ſlept, and lay ed him in her boſome, and layed her dead ſonne in my boſome.

21 And when I roſe in the morning to giue my ſonne ſucke, beholde, he was dead: and when I had wel conſidered him in the morning, beholde, it was not my ſonne, whome I had borne.

22 Then the other woman ſaid, Nay, but my ſonne liueth, and thy ſonne is dead: againe ſhe ſaid, No, but thy ſonne is dead, and mine aliue: thus they ſpake before the King.

23 Then ſaid the King, She ſayth, this ỹ liueth is my ſonne, & the dead is thy ſonne: and the other ſaith, Nave, but ỹ dead is thy ſonne, and the liuing is my ſonne.

m Except God giue iudges vnderſtãding, ỹ iudgmẽt of the treſpacer ſhal ouerthrowe the iuſt cauſe of ỹ innocent.

24 Then the King ſaid, m Bring me a ſworde, and they broght out a ſworde before the King.

25 And the King ſaid, deuide ye the liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other.

n Her motherly affection herein appeareth ỹ ſhe had rather endure ỹ rigour of the lawe, thẽ ſe her childe cruelly ſlaine.

26 Then ſpake the woman, whoſe the liuing childe was, vnto the King, for her compaſſion was kindled toward her ſonne, and ſhe ſaid, Oh my lord, giue her the liuing childe, and n ſlay him

not: but the other said, Let it be nether mine nor thine, but deuide it.
27 Then the King answered, & said, Giue her the liuing childe, and slay him not: this is his mother.
28 And all Israel heard the iudgement, which the King had iudged, and they feared the King: for they sawe that the wisdome of God was in him to do iustice.

CHAP. IIII.

The princes and rulers vnder Salomon. 22 The purueyance for his vitailes. 26 The nomber of his horses. 32 His bokes and writings.

1 AND King Salomon was King ouer all Israel.
2 And these were [a] his princes, [b] Azariah the sonne of Zadok the Priest,
3 Elihoreph & Ahiah the sonnes of Shisha scribes, Iehoshaphat the sonne of Ahilud, the recorder,
4 And Benaiah the sonne of Iehoiada *was* ouer the hoste, and Sadok and [c] Abiathar Priests,
5 And Azariah the sonne of Nathan *was* ouer the officers, and Zabud the sonne of Nathan Priest *was* the Kings friend,
6 And Ahishar was ouer the housholde: & * Adoniram the sonne of Abda *was* ouer the tribute.
7 ¶ And Salomon had twelue officers ouer all Israel, which prouided vitailes, for the King and his household: eche man had a moneth in the yere to prouide vitailes.
8 And these are their names: the sonne of Hur in mount Ephraim:
9 The sonne of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and in [e] Elon & Beth-hanan:
10 The sonne of Hesed in Aruboth, to whome perteined Sochoh, and all the land of Hepher:
11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.
12 Baanah the sonne of Ahilud in Taanach, & Megiddo, and in all Beth-shean which is by Zartanah beneth Ifreel, frō Beth-shean [f] to Abelmeholah, euen til beyonde ouer against Iokmeam:
13 The sonne of Geber in Ramoth Gilead, and his were the townes of [d] Iair, the sonne of Manasseh, which are in Gilead, and vnder him was the region of Argob which is in Bashan: threscore great cities with walles and barres of brasse.
14 Ahinadab the sonne of Iddo *had* to Mahanaim:
15 Ahimaaz in Naphtali, and he toke Basmath the daughter of Salomon to wife.
16 Baanah the sonne of Hushai in Asher and *in* Aloth:
17 Iehoshaphat the sonne of Paruah in [e] Issachar.
18 Shimei the sonne of Elah in Beniamin:
19 Geber the sonne of Vri in the countrei of Gilead, the land of Sihon King of the Amorites, and of Og King of Bashan, and was officer alone in the land,
20 Iudah and Israel *were* manie, as the sand of the sea in nomber, [f] eating drin king and making meary.
21 * And Salomon reigned ouer all kingdomes, from the [g] Riuer *vnto* the land of the Philistims, and vnto the border of Egypt, and they broght presentes, and serued Salomon all the dayes of his life.
22 And Salomons vitailes for one day were thirtie "measures of fine floure, and threscore measures of meale:
23 Ten fat oxen, and twentie oxen of the pastures, and an hundreth shepe, beside hartes, and buckes, and bugles, and fat foule.
24 For he ruled in all *the region* on the other side of the Riuer, from Tiphsah euen vnto [h] Azzah, ouer all the [h] Kings on the other side the Riuer: and he had peace rounde about him on euerie side.
25 And Iudah and Israel dwelt without feare euerie man vnder his vine, and vnder his fig tre, from [i] Dan, euen to Beersheba, all the dayes of Salomon.
26 ¶ And Salomon had * fortie thousand stalles of horses for his charets, and twelue thousand horsemen.
27 And these officers prouided vitaile for King Salomon, and for all that came to King Salomons table, euerie man his moneth, & they suffred to lacke noting.
28 Barly also and strawe for the horses & mules broght they vnto the place where the officers were, euerie man according to his charge.
29 ¶ * And God gaue Salomon wisdome and vnderstanding exceding muche, [k] & a large heart, euen as the sand that is on the sea shore.
30 And Salomons wisdome excelled the wisdome of all the children of the [l] East, and all the wisdome of Egypt.
31 For he was wiser then anie man: *yea*, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the sonnes of Mahol: and he was famous throughout all nacions rounde about.
32 And Salomon spake thre thousand [m] prouerbes, and his songs were a thousand and fiue.

33 And

a That is, his chief officers. b He was ý sonne of Achimais and Zadoks nephew.
c Not Abiathar, whome Salomō had put frō his office, Chap. 2, 27, but another of that name.
Chap. 1, 14
e Or, Elon in Beth-anan.
f Or, to the plaine.
d Which townes bare Iairs, name, becaūse he toke them of ý Canaanites, Nom, 32, 41.
e Salomō obserued not ý diuision ý Ioshua made, but deuided it as might best serue for his purpose.
f They liued in all peace & securitie. Eccles. 47, 13
g Which is Euphrates.
" Ebr. Corim.
h Or, Gaza.
h For they were all tributaries vnto him.
i Throughout all Israel.
2. Chron 9, 25
Eccles. 47, 18
k Meaning, great vnderstandig & able to cōprehend all things.
l To wit, ý philosophers, and Astronomers, w were iudged most wise.
m Which for ý most parte are thogt to haue perished in ý captiuitie of Babilon.

33 And he spake of trees, from the cedar tre that is in Lebanon, euen vnto the [n] hyssope that springeth out of the wal: he spake also of beastes, & of foules, and of creping things, and of fishes.
34 And there came of all people to heare the wisdome of Salomon, from all Kings of the earth, which had heard of his wisdome.

n Frō ſ hieſt to the loweſt.

CHAP. V.

1 Hiram ſendeth to Salomon, and Salomon to him, purpoſing to buylde the houſe of God. 6 He prepareth ſtuffe for the buylding. 13 The nomber of the workemen.

1 AND Hiram King of [o] Tyrus ſent his ſeruants vnto Salomon (for he had heard, that they had anoynted him King in the roume of his father) becauſe Hiram had euer loued Dauid.
2 * Alſo Salomon ſent to Hiram, ſaying,
3 Thou knoweſt that Dauid my father colde not buylde an houſe vnto the Name of the Lord his God, for ſ warres which were about him on euerie ſide, vntil the Lord had put [p] them vnder the ſoles of his feete.
4 But now the Lord my God hathe giuen me [a] reſt on euerie ſide, *ſo that* there is nether aduerſarie, nor euil to reſiſte.
5 And beholde, I purpoſe to buylde an houſe vnto the name of the Lord my God, * as the Lord ſpake vnto Dauid my father, ſaying, Thy ſonne, whome I wil ſet vpon thy throne for thee, he ſhal buylde an houſe vnto my Name.
6 Now therefore commande, that they hewe me cedar trees out of Lebanon, & my ſeruants ſhalbe with thy ſeruants, & vnto thee wil I giue the [b] hire for thy ſeruants, according to all that thou ſhalt appoint: for thou knoweſt ſ there are none among vs, that can hewe timbre like vnto the Sidonians.
7 ¶ And when [c] Hiram heard the wordes of Salomon, he reioyced greatly, and ſaid, Bleſſed be the Lord this day, which hathe giuen vnto Dauid a wiſe ſonne ouer this mightie people.
8 And Hiram ſent to Salomon, ſaying, I haue conſidered the things, for the ẅ thou ſenteſt vnto me, & wil accompliſh all thy deſire, concerning ſ cedar trees and firre trees.
9 My ſeruants ſhal bring them downe frō Lebanon to the ſea: and I wil conueie them by ſea [q] in rafts vnto the place that thou ſhalt ſhewe me, and wil cauſe them to be diſcharged there, and thou ſhalt receyue them: now thou ſhalt do me a pleaſure to miniſter foode for [d] my familie.
10 So Hiram gaue Salomon cedar trees & firre trees, *euen* his ful deſire.
11 And Salomon gaue Hiram twentie thouſand [r] meaſures of wheat for foode to his houſholde, and twentie meaſures of [s] beaten oyle. Thus muche gaue Salomon to Hiram yere by yere.
12 ¶ And the Lord gaue Salomon wiſdome as he * promiſed him. And there was peace betwene Hiram, and Salomon, and they [e] two made a couenant.
13 ¶ And King Salomon raiſed a ſumme out of all Iſrael, & the ſumme was thirty thouſand men:
14 Whome he ſent to Lebanon, ten thouſand a moneth by courſe: they were a moneth in Lebanon, & two moneths at home. And * Adoniram *was* ouer the ſumme.
15 And Salomon had ſeuentie thouſand that bare burdens, & foure ſcore thouſand maſons in the mountaine,
16 Beſides the [t] princes, whome Salomon appointed ouer the worke, *euen* thre thouſand and thre hundreth, ẅ ruled ſ people that wroght in the worke.
17 And the King commanded them, and they broght great ſtones and coſtly ſtones to make the foundaciō of the houſe, *euen* hewed ſtones.
18 And Salomons workemen, & ſ workemen of Hiram, and the [f] maſons hewed and prepared timbre and ſtones for the buylding of the houſe.

o Or, Zor.
2. Chro. 2. 3
q Or, his enemies.
a He declareth ſ he was bound to ſet forthe Gods glorie, foraſmuche as ſ Lord had ſent him reſt and peace. 2. Sam 7. 13 1. chron. 22. 10
b This was his equitie, that he wolde not receiue a benefite without ſome recompence.
c In Hiram is prefigurate ſ vocacion of the Gentiles, who ſhulde helpe to buylde ſ Spiritual temple.
p Or, ſlotes.
d While my ſeruants are occupied about thy buſines.
r Ebr. corim.
s Or, pure.
Chap. 3. 12
e As touching ſ furniture of wood, & vitailes.
Chap 4. 6
t Or, maſters of the worke.
f The Ebrewe worde is, Giblim, whome ſay were excellent maſons.

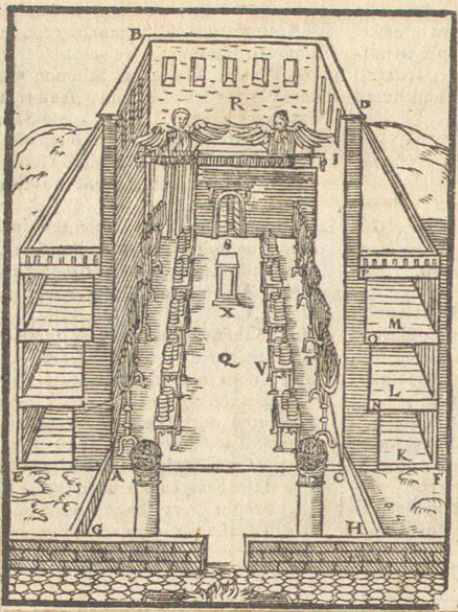
CHAP. VI.

1 The buylding of the Temple and the forme thereof. 12 The promes of the Lord to Salomon.

1 AND * in the foure hundreth and foure ſcore yere (after the children of Iſrael were come out of the land of Egypt) and in the fourth yere of the reigne of Salomon ouer Iſrael, in the moneth [a] Zif (which is the ſeconde moneth) he buylt the [b] houſe of the Lord.
2 And the houſe which King Salomon buylt for the Lord, was thre ſcore cubites long, & twentie broade, and thirty cubites hie.
3 And the [c] porche before the Temple of the houſe *was* twentie cubites long according to the breadth of the houſe, and ten cubites broade before ſ houſe.
4 And in the houſe he made windowes, [u] broade *without*, & narowe *within*.
5 And by the wal of the houſe he made [v] galleries rounde about, euen by the walles of the houſe rounde about the Temple & [d] the oracle, & made chambres rounde about.
6 The nethermoſt gallerie *was* fiue cubites broade, and the middlemoſt ſix cubites broade, and the thirde ſeuen cubites broade: for he made [e] reſtes ro-

1. Chro. 3. 1
a Which moneth cōteineth parte of April & part of May.
b Whereby is ment ſ temple & the oracle.
c Or the court where ſ people prayed, ẅ was before the place where the altar of burnt offrings ſtode.
u Or, to open & to ſhut.
v Or, loftes.
d Whence God ſpake betwene the Cherubims, called alſo ſ moſte holy place.
e Which were certeine ſtones comming out of ſ wall, as ſtayes for ſ beames to reſt vpon.

THE TEMPLE VNCOVERED.



The cause why we vncouered and set open the Temple, without setting forthe the wall that is before it, is, that the ordre of those things that are within, might be sene more liuely.

A B. The length of the Temple of threscore cubites.

A C. The breadth of twentie cubites within, & not measuring the thickenes of the walles. This also was the length of the porche without the Temple.

C D. The height of thirtie cubites.

E F. The chambers of the Priests, which compassed about the Temple on thre sides, South, West and North, and were of thre heights.

G H. The length of the porche, ten cubites.

I The windowes of the Temple.

K The first chamber was fiue cubites broad.

L. The seconde six.

M. The third seuen.

NOT. The rests or stayes of the walle, which bare vp the postes that did separate chāber from chāber. On the sowthe side there was a staires by the which they wēt vp to the chambers, but the same can not be sene in this figure by reasone that the perspectiue will not be drawen to it. When as the. 10. verse sayeth that he did buyld a chambre aboue the house, being in height .5. cubites, he doth meane that the chambers about the Temple was fiue cubites high. Q. The holy place. R. The holiest of all, where the Arke of the couenant was. S. The gate to inter into the moste hoste holy place. T. The fiue Candelsticks on euerie side of the Temple. V. The ten tables on both sides for the shewe bread. X. The incense altar.

unde about without the house, that the *beames* shulde not be fastened in ỹ walles of the house.

7 And when the house was buylt, it was buylt of stone persit, *before* it was broght, so that there was nether hammer, nor axe, nor any toole of yron heard in the house, while it was in buylding.

8 The dore of the middle[a] chambre was in the right side of the house, & men went vp with winding steires into the middlemost, and out of the middlemost into the third.

9 So he buylt the[f] house and finished it, & cieled the house being vawted with cieling of cedar trees.

10 And he buylt the galleries vpon all ỹ *wall* of the house of fiue cubites height, and they were ioyned to the house with beames of cedar.

11 And the worde of the Lord came to Salomon, saying,

12 Concerning this house which thou buyldest, if thou wilt walke in mine ordinances, and execute my iudgements, and kepe all my commandements, to walke in them, then wil I performe vnto thee my promes, [g] which I promised to Dauid thy father. 2. Sam. 7. 13

13 And I [h] wil dwel among the children of Israel, and wil not forsake my people Israel.

14 So Salomon buylt the house and finished it,

15 And buylt the walles of the house within, with bordes of cedre tre from the pauement of the house vnto [h] the walles of the cieling, and within he couered them with wood and couered the floore of the house with plankes of firre.

16 And he buylt twentie cubites in the sides of the house with bordes of cedre, from the floore to the walles, and he prepared *a place* within it for the oracle, *euen* the moste holy place.

17 But the[i] house, that is, the temple before it, was fourtie cubites *long*.

18 And the cedre of the house within was kerued

[a] *Or, gallerie.*

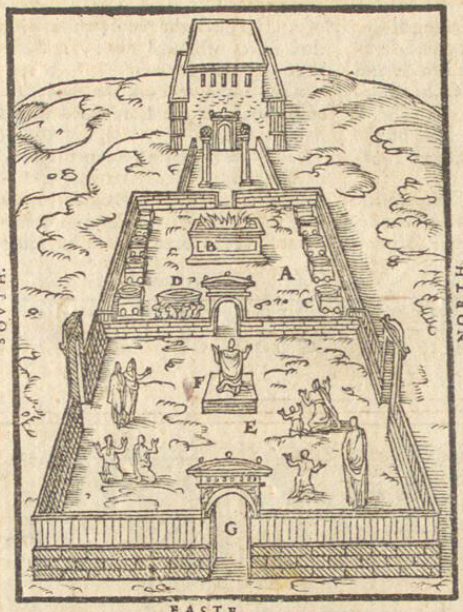
[f] In Exodus it is called ỹ Tabernacle: and ỹ tẽple is there called ỹ sanctuarie, & the oracle ỹ moste holy place.

[g] According as he promised vnto Moses. Exo. 25, 22.

[h] Meaning vnto ỹ roofe, w was also cieled.

[i] For when he spake of ỹ house in ỹ first verse, he ment both the the oracle & the Temple.

THE TEMPLE COVERED.



This figure representeth the great court separated into thre partes, whose separation was made of thre orders of hewen stone & one of cedre bordes.

A. The courte of the Priests next to the porche, called the vner courte, for it was nerer the Temple then was the peoples.

B. The aulter of burnt sacrifices, which was muche greter then Moses was. For the lengthe hereof was 20. cubites, & the bredth as muche, & 10. in height.

C. Ten lauers. 2. Chro. 4, 6.

D. The sea. 2. Chro. 4, 2.

E. The court of the people. 2. Chro. 4. 9. & 6. 12. which is called the greate porche, & in Act. 3, 11. the porche of Salomon. This court is often taken in the scriptures of the Newe Testament for the Temple. Matth 20, 23. Act. 3. 2, 3. for the people did not passe vp further, but did worship in this courte. This is the place where in Christ and his Apostoles vsed to preache, and whence Christ did caste the byers and sellers. F. A stage of brasse whereon Salomon prayed, that he might be better seen and heard of the people. It was 5. cubites longe, 5. broade, & in height 3. 2 Chron. 6. 13. G. A gate on the easte, called the gate of Sur, or, Seir. 2 King. 11. 6. and the gate of the foundacion. 2 chro. 23, 5. It is also called beautiful. Act 3. 1. for the Prince did onely enter in there at, & not the people. Eze. 44. 3. for the people entred in by the North gate and the South, Ezek. 46 9.

kerued with [n] knoppes, and grauen with flowres: all was cedre, so that no stone was sene.

19 ¶ Also he prepared the place of the oracle in the middes of the [k] house within, to set the Arke of the couenant of the Lord there.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broad, and twentie cubites hie, and he couered it with pure golde, and couered the altar with cedre.

21 So Salomon couered the house within with pure golde: and he [o] shut the place of the oracle with chaines of golde: & couered it with golde.

22 And he ouerlaied the house with golde [l] vntil all the house was made perfit. Also he couered the whole altar, ý was before the oracle, with golde.

23 And within the oracle he made two Cherubims of [p] oliue tre, ten cubites hie.

24 The wing also of the one Cherub was fiue cubites, & the wing of the other Cherub was fiue cubites: from the vttermost parte of one of his wigs vnto ý vttermost part of ý other of his wigs, were ten cubites.

25 Also the other Cherub was of ten cubites: bothe the Cherubims were of one measure and one fashe.

26 For the height of the one Cherub was ten cubites, & so was the other Cherub.

27 And he put the Cherubims within the inner house, *and the Cherubims stretched out their wings, so that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall: & their other wings touched one another in the middes of the house.

28 And he [m] ouerlaied the Cherubims with golde.

29 And he karued all the walles of the house round about with grauen figures of Cherubims and of palmes trees, and grauen flowres within and without.

30 And the floore of the house he couered with golde within and without.

[n] Or, wilde cucumers.

k That is, in ý moste inwarde place of ý house

[o] Eb. he drewe through chaines of golde before.

l Meaning ý altar of incense, Exod. 30, 1.

[p] Or, pine tree.

Exod. 25, 20

m For ý other ý Moses made of beate golde, were take away ý other iewels by their enemies, whome God permitted diuers times to ouercome them for their great sinnes.

31 And in he entring of ỹ oracle he made *two* dores of oliue tre: & the vpper poste & side postes *were* fiue square.

32 The two dores also *were* of oliue tre, & he graued them with grauing of Cherubims and palme trees, & grauē flowres, and couered them with golde, and laied [n] thin golde vpon the Cherubims and vpon the palme trees.

33 And so made he for the dore of the Temple postes of oliue tre foure square.

34 But the two dores *were* of firre tre, the two sides of the one dore *were* [o] rounde, and the two sides of the other dore *were* round.

35 And he graued Cherubims, and palme trees and carued flowres and couered the carued worke with golde, finely wroght.

36 ¶ And he buylt the [p] court within with thre rowes of hewed stone, and one rowe of beames of cedar.

37 In the fourth yere was the fundacion of the house of the Lord laied in the moneth of Zif:

38 And in the eleuenth yere in the moneth of [q] Bul, (which is the eight moneth) he finished the house with all the furniture thereof, and in euerie point: so was he seuen yere in buylding it.

n So that the facion of the carued worke might stil appeare.

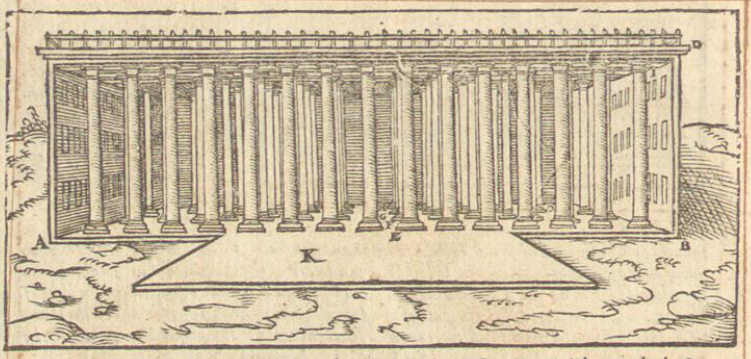
o Where ỹ priests were, & was thus called in respect of the great court, which is called Act. 3, 11. ỹ porche of Salomon, where the people vsed to pray.

p Which conteineth part of October and parte of Nouember.

[o] Or, folding.

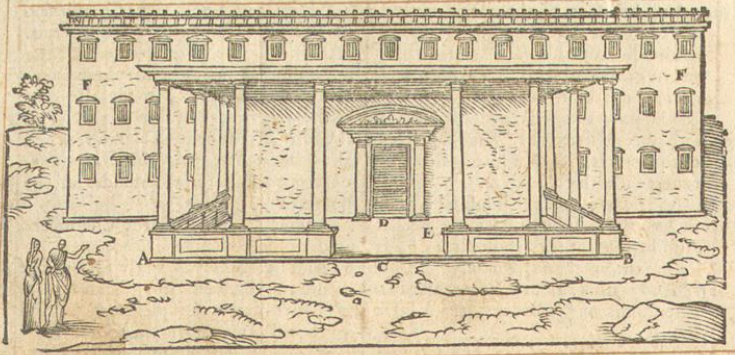
THE FIRST FIGVRE OF THE KINGS HOVSE IN THE WOOD OF LEBANON.

*Where as in ỹ first edition we did place these two figures after ỹ first verse of ỹ 7. chap. we nowe ar cōstrained by falling owte of ỹ count to place them here.



This figure is made without wall or porche, ỹ the ordre of the pillers within might be sene. A. B. The length of an hundreth cubites. B. C. The breadth of fifty. B. D. The height of thirtie. E. F. G. H. The fowre rowes of pillers. I. The three rowes of windowes. K. The porche or gallerie before the house.

THE SECONDE FIGVRE OF THE SAME HOVSE.



This seconde figure sheweth the maner of the house without and the porche thereof, which was fiftie cubites long, A. B. & thirtie broad. C. D. The pauemēt, E. The windowes, F.

CHAP. VII.

1 *The buylding of the houſes of Salomon. 15 The excellent workemanſhip of Hiram in the pieces which he made for the Temple.*

1 BVt Salomon was buylding his owne houſe * thirtene yeres, and [a] finiſhed all his houſe.

2 He buylt alſo an houſe [b] *called* the foreſt of Lebanon, an hundreth cubites long, and fiftie cubites broade, and thirtie cubites hie, vpon foure rowes of cedre pillers and cedre beames *were layed* vpon the pillers.

3 And it was couered aboue with cedre vpon the beames, that lay on the fourtie & fiue pillers, fiftene in a rowe.

4 And the windowes *were* in thre rowes, & windowe *was* [c] againſt windowe in thre rankes.

5 And all the dores, and the ſide poſtes *with* the windowes were foure ſquare, & windowe was ouer againſt windowe in thre rankes.

6 And he made a porche of pillers fiftie cubites long, and thirtie cubites broade, and the porche was before [d] them, *euen* before them *were* thirtie pillers.

7 ¶ Then he made a porche [e] for the throne, where he iudged, *euen* a porche of iudgement, & it was cieled with cedre from pauement to pauement.

8 And in his houſe, where he dwelt, *was* an other hal more inwarde then ỹ porche ẅ was of the ſame worke. Alſo Salomon made an houſe for Pharaohs daughter (* whome he had taken to wife) like vnto this porche.

9 All theſe were [g] of coſtely ſtones, hewed by meaſure, *and* ſawed with ſawes within and without, from the foundacion vnto [f] the *ſtones* of an [g] hand breadth, & on the outſide to the great courte.

10 And the foundacion *was* of coſtely ſtones, & great ſtones, *euen* of ſtones of ten cubites, and ſtones of eight cubites.

11 [g] Aboue alſo *were* coſtely ſtones, ſquared by rule, and *boardes* of cedre.

12 And the great courte round about *was* with thre rowes of hewed ſtones, and a rowe of cedre beames: [h] ſo *was it* to the inner courte of the houſe of the Lord, & to the porche of the houſe.

13 ¶ Then King Salomon ſent, and fet *one* Hiram out of [i] Tyrus.

14 He was a widowes ſonne of the tribe of Naphtali, his father being a man of Tyrus, *and* wroght in braſſe: [i] he was ful of wiſdome, and vnderſtanding, & knowledge to worke all maner of worke in braſſe: who came to King Salomon, and wroght all his worke.

15 ¶ For he caſt two pillers of braſſe: the height of a piller was eightene cubites, & a threade of twelue cubites did compaſſe [j] ether of the pillers.

16 And he made two [k] chapiters of molten braſſe to ſet on the toppes of the pillers: the height of one of the chapiters *was* fiue cubites, and the height of the other chapiter *was* fiue cubites.

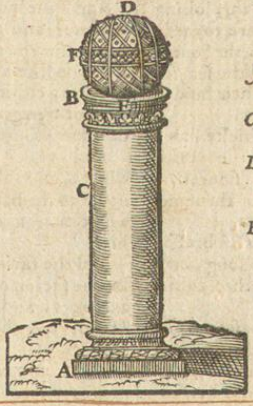
17 He made grates like networke, & [l] wrethen worke like chaines for the chapiters that were on the toppe of the pillers, *euen* ſeuen for the one chapiter, & ſeuen for the other chapiter.

18 So he made the pillers and two rowes of pomegranates rounde about in the one grate to couer the chapiters that

Chap. 9. 10.
a After he had buylt ỹ Temple.
b For ỹ beautie of the place and great abundance of cedre trees ỹ went to the buylding thereof, it was compared to mount Lebanon in Syria: this houſe he vſed in ſommer for pleaſure & recreation.
c There were as many & like proporcion on ỹ one ſide as on the other, & at euery end euen thre in a rowe one aboue another.
d Before the pillers of the houſe.
e For his houſe, ẅ was at Ieruſalem.
Chap. 3. 1.

Or, precious.
f Which were reſts & ſtaies for the beames to lie vpon.
Or, ſpanne.
g From ỹ fundacion vpward.
h As the Lords houſe was buylt, ſo was this: onely the great courte of Salomons houſe was vncouered.
Or, Zor.
i Thus when God wil haue his glorie ſet forthe, he raiſeth vp men & giueth the excellent gifts for the accompliſhement of the ſame, Exod. 31. 2.
Ebr. the ſecõde.
Or, pummels.
Or, cordes like chaines.

THE FORME OF THE PILLER.



There was before the Temple two pillers both of one faſhion.
A B The height of a piller eighten cubites.
C The compaſſe of a piller was twelue cubites. verſ. 15.
D E The height of the chapiter or rounde baule vpon the piller, of fiue cubites height.
F In the middes were two rowes of pomegranates: the reſt is the networke & flowre delices or roſes.

were vpon the toppe: And thus did he for the other chapiter.

19 And the chapiters that were on the toppe of ỳ pillers *were* after [k] lillye worke in the porche, foure cubites.

20 And the chapiters vpon the two pillers *had* also aboue, [l] ouer against the bellie ' within the networke *pomegranates*: for two hundreth pomegranates were in the *two* rankes about vpon "ether of the chapiters.

21 And he set vp the pillers in the [l] porche of the Temple. And when he had set vp the right piller, he called the name thereof [m] Iachin: and when he had set vp the left piller, he called the name thereof [n] Boaz.

22 And vpon the top of the pillers *was* worke of lyllies: so was the worke emanship of the pillers finished.

23 ¶ And he made a molten [o] sea ten cubites wide from brim to brim, round in compasse, and fiue cubites hie, and a line of thirtie cubites did compasse it about.

k As was seene communely wroght in cõstelie porches.

l Or, rounde about ỳ middes.

" Or, beyonde.

" Ebr. the seconde.

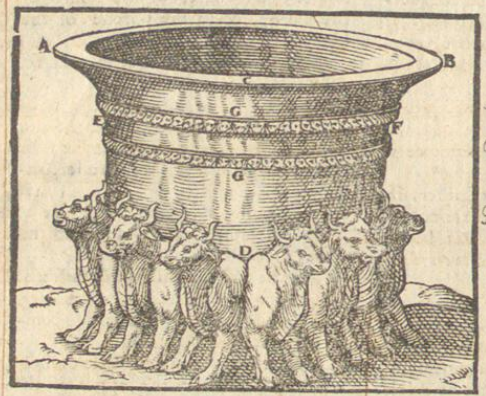
l Which was in the inner court betwene ỳ Temple & the oracle.

m That is, he wil stablish, to wit, his promes towarde this house.

n That is, in strẽgth: meanig, the power thereof shal continue.

o So called for the hugenes of the vessel.

THE SEA OR GREAT CALDRON.



A B Ten cubites from one side to the other.
C D The height of fiue cubites. This vessel was in cõpasse 30. cubites, E, F.
G The two rowes, which compassed the vessel about, and were garnished with bulles heades, wherein were pipes to auoyde the water, 2. Chr. 4. 3.

24 And vnder the brim of it *were* knoppes like wilde cucumers compassing it rounde about, ten in one cubite, compasing the sea * rounde about: and the two rowes of knoppes were cast, when it was molten.

2. Chr. 4. 3.

25 It stode on twelue bulles, thre loking towarde the North, and thre towarde the West, and thre towarde the South, & thre towarde the East: and the sea *stode* aboue vpon them, & all their hinder partes were inwarde.

" Or, a spanne.

26 It was " an hand breadth thicke, and the brim thereof was like the worke of the brim of a cup with floures of lillies: it conteined two thousand P Baths.

P Bath and Ephah seme to be bothe one measure, Ezek. 45. 11. Curry Bath conteined about ten pottels.

27 ¶ And he made ten bases of brasse, one base *was* foure cubites long, and foure cubites broade, and thre cubites hie.

28 ¶ And the worke of the bases was on this maner, They had borders, and the borders *were* betwene the ledges:

29 And on the borders that were betwene the ledges, were lyons, bulles and Cherubims: and vpon the ledges there was a base aboue: and beneth the lyons, and bulles were addiciõs made of thinne worke.

30 And euery base had foure brasen wheles, and plates of brasse: and the fours corners had "vnder setters: vnder the caldron were vnder setters molten at the side of euery addicion.

" Ebr. shulders.

31 And ¶ the mouth of it *was* within the chapiter and aboue *to measure* by the cubite: for the mouth thereof *was* rounde made like a base, & it was a cubite & halfe a cubite: & also vpon ỳ mouth thereof *were* grauen workes, whose borders *were* foure square, & not rounde.

¶ The mouth of ỳ great base or frame entred into the chapiter, or piller ỳ bare vp the caldron.

32 And vnder the borders *were* foure wheles, and the axeltrees of the wheles *ioyned* to the base: and the height of a whele *was* a cubite and halfe a cubite.

33 And the facion of the wheles was like the facion of a charet whele, their axeltrees, and their naues and their " felloes, & their spokes *were* all molten.

" Or, rings.

34 And foure vndersetters *were* vpon the foure corners of one base: & the vndersetters thereof were of the base *it selfe*.

35 And in the toppe of the base was a rounde [r] compasse of halfe a cubite hie

r Which was called the piller, chapiter, or smale base, wherein ỳ caldron stode.

te hie rounde about: and vpon the toppe of the base the ledges thereof and the borders thereof *were* of the same.

36 And vpon the tables of ỹ ledges thereof, and on the borders thereof he did graue Cherubims, lyons and palme-trees, on the side of euery one, and addicions rounde about.

37 Thus made he the ten bases, *They* had all one casting, one measure, *and* one syse.

ſ To kepe waters for the vse of ỹ sacrifices.

38 Then made he ſ ten caldrons of brasse, one caldron conteined fourtie Baths: and euery caldron *was* foure cubites, one caldron *was* vpon one base throughout the ten bases.

39 And he set the bases, fiue on the right side of the house, & fiue on the left side of the house. And he set the sea on the right side of the t house Eastwarde towarde the South.

t To wit, of ỹ Temple or Sanctuarie.

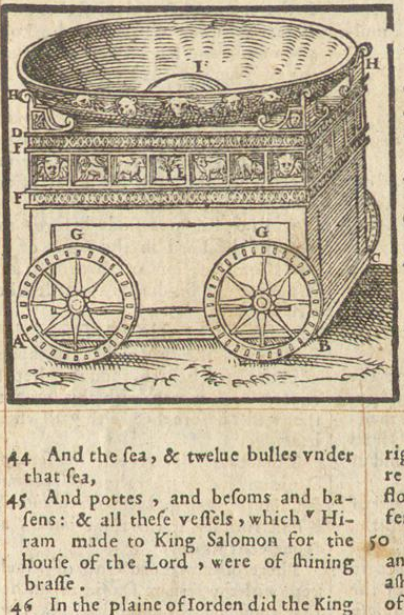
40 ¶ And Hiram made caldrons, and besomes and basens, & Hiram finished all the worke that he made to King Salomon for the house of the Lord:

41 To wit, two pillers and *two* bowles of the chapiters that were on the toppe of the two pillers, and two grates to couer the two bowles of the chapiters which were vpon the toppe of the pillers,

42 And foure hundreth pomegranates for the two grates, euen two rowes of pomegranates for euerie grate to couer the two bowles of the chapiters, that were vpon the pillers.

43 And the ten bases, & ten caldrons vpon the bases,

THE FORME OF THE CALDRENS.



A B The base whereupon stode ỹ caldrons which was foure cubites long.
C B Foure cubites broade.
A D Three cubites hight.
E The imbosement and figures of lions, bulles, Cherubims.
F The border of workemanship folding to and fro.
G The foure wheles, which had a cubite and an halfe of height.
H The foure stayes or vpholds, which were vpon the base whereupon the caldron stode.
I The caldron.

44 And the sea, & twelue bulles vnder that sea,

45 And pottes, and besoms and basens: & all these vessels, which v Hiram made to King Salomon for the house of the Lord, were of shining brasse.

v By this name also Hiram the King of Tyrus was called.

46 In the plaine of Iorden did the King cast them in u cley betwene Succoh & Zarthan.

u *Or, thicke earth.*

47 And Salomon left *to weigh* all ỹ vessels becausse of the exceding abundance, nether colde the weight of the brasse be counted.

48 So Salomon made all the vessels that perteined vnto the house of the Lord, ỹ x golden altar, and the golden table, whereon the shewbread was,

x This was done according to the forme ỹ the Lord prescribed vnto Moses in Exodus.

49 And the candelsticks, fiue at the right side, and fiue at the left, before the oracle of pure golde, and the floures, and the lampes, and the snoffers of golde.

50 And the bowles, y and the hookes, and the basens, & the spoones, & the ashpannes of pure golde, and the hinges of golde for the dores of the house within, *euen* for the most holy place, *and* for the dores of the house, *to wit*, of the Temple.

y Some take this for some instrument of musike.

51 So was finished all the worke that King Salomon made for the house of the Lord, and Salomon brought in the things which * Dauid his father had dedicated: the siluer, and the golde and the vessels, *and* layed them among the treasures of the house of the Lord.

2. *Chr.* 5, 1.

CHAP. VIII.

4 The arke is borne into the Temple. 10 A cloude filleth the Temple. 15 The King blesseth the people.

2.Cor.5,2. 1 THen *King Salomon assembled the Elders of Israel, euen all the heads of the tribes, the chief fathers of the children of Israel vnto " him in Ierusalem, for to [a] bring vp the Arke of the couenant of the Lord from the citie of Dauid, which is Zion.

" Ebr. Salomon.

a For Dauid broght it from Obed-edom & placed it in § Tabernacle w he had made for it, 2.Sam. 6,17.

2 And all the men of Israel assembled vnto King Salomon at the feast in the moneth of [b] Ethanim, which is the seuenth moneth.

b Conteining part of September and parte of October, in § which moneth they held thre solemne feasts, Nomb.29,1.

3 And all the Elders of Israel came & § Priests toke the Arke.

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregacion, & all the holy vessels that were in the Tabernacle: those did the Priests & Leuites bring vp.

5 And King Salomon and all the Congregacion of Israel, that were assembled vnto him, *were* with him before the Arke, offring shepe & beeues, which colde not be tolde, nor nombred for multitude.

c That is the Kohathites, Nom.4,5. 6 So the [c] Priests broght the Arke of the couenant of the Lord vnto his place, into the oracle of the house, into the moste holy place, euen vnder the wings of the Cherubims.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, & the barres thereof aboue.

d They drewe them onely out so farre as they might be sene: for they might not pul thē altogether out, Exod 25,15.

8 And they [d] drew out the barres, that the ends of the barres might appeare out of the Sanctuarie before the oracle, but they were not sene without: and there they are vnto this day.

e For it is like that § enemies, when they had § Arke in their hands, toke away the rod of Aaron and the pot with Man. *Exod.40, 34.*

9 Nothing *was* in the Arke [e] saue the two tables of stone which Moses had put there at Horeb, where the Lord made a couenant with the children of Israel whē he broght them out of the land of Egypt.

10 And when the Priests were come out of the Sanctuarie, the * cloude filled the house of the Lord,

11 So that the Priests colde not stand to minister, because of the cloude: for the glorie of the Lord had filled the house of the Lord.

2.Chro.6,1. 12 Then spake Salomon, The Lord *said, that he wolde dwel in the darcke cloude.

f He spake according to the tenor of Gods promes, which was condicionally, that they shulde serue him aright.

13 I haue buylt thee an house to dwel in, an habitacion for thee to abide in for [f] euer.

14 ¶ And the King turned his face, & blessed all the Congregacion of Israel: for all the Congregacion of Israel stode *there.*

15 And he said, Blessed be the Lord, God of Israel, who spake with his mouth vnto Dauid my father, and hathe with his hand fulfilled it, saying,

16 Since the day that I broght my people Israel out of Egypt, I chose no citie of all the tribes of Israel, to buylde an house that my Name might be there: but I haue chosen *Dauid to be ouer my people Israel. 2.Sam.7,11.

17 And it was in the heart of Dauid my father to buyld an house to the Name of the Lord God of Israel.

18 And the Lord said vnto Dauid my father, Where as it was in thine heart to buylde an house vnto my Name, thou dideſt wel, that thou wast so minded:

19 Neuertheles thou shalt not buylde § house, but thy sonne, that shal come out of thy loynes, he shal buylde the house vnto my Name.

20 And the Lord hathe made " good his worde that he spake: and I am risen vp in the roume of Dauid my father, and sit on the throne of Israel, as the Lord promised, and haue buylt the house for the Name of the Lord God of Israel. " Ebr. confirmed.

21 And I haue prepared therein a place for the Arke, wherein is the [g] couenant of the Lord which he made with our fathers, when he broght them out of the land of Egypt.

g The two tables wherein § articles of the couenant were writen.

22 ¶ Then Salomon stode before * the altar of the Lord in the sight of all the Congregacion of Israel, and stretched out his hands towarde heauen, 2.Chron.6,13.

23 And said, *O Lord God of Israel, there is no god like thee in heauen aboue, or in the earth beneth, thou that kepest couenant & mercy with thy seruants that walke before thee with [h] all their heart, 2.Mac.2,8.

h Vnfaynedly and without all hypocrisie.

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth & hast fulfilled it with thine hand, as appeareth this day.

25 Therefore now, Lord God of Israel, kepe with thy seruant Dauid my father that thou hast promised him, saying, * Thou shalt not want a man in my sight to sit vpon the throne of Israel: so that thy childrē take hede to their way, that they walke before me, as thou hast walked in my sight. Chap.2,4.

26 And now, ô God of Israel, I pray thee, let thy worde be verified, which thou spakest vnto thy seruant Dauid my father.

27 [i] Is it true in dede that God wil dwel on the earth? beholde, the heauens, & the heauens of heauens are not able to containe thee: how muche more *vnable* is this house that I haue buylt.

28 But haue thou respect vnto the prayer of thy seruant, and to his supplicacion, ô Lord, my God, to heare the crye & prayer which thy seruant prayeth before thee this day:

29 That thine eyes may be open toward this house, night and day, *euen* towarde the place whereof thou hast said, *My name shal be there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

30 Heare thou therefore the supplicacion of thy seruant and of thy people Israel, which pray in this place, and heare thou [l] in the place of thine habitacion, *euen* in heauen, and when thou hearest, haue mercy.

31 ¶ When a man shal trespasse against his neighbour, and [k] he lay vpon him an othe to cause him to sweare, and [l] the swearer shal come before thine altar in this house,

32 Then heare thou in heauen, and [l] do & iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, & iustifie the righteous, to giue him according to his righteousnes.

33 ¶ When thy people Israel shalbe ouerthrowen before the enemie, becausе they haue sinned against thee, and turne againe to thee, and [m] confesse thy Name and pray and make supplicacion vnto thee in this house,

34 Then heare thou in heauen, and be merciful vnto the sinne of thy people Israel, and bring them againe vnto the land, which thou gauest vnto their fathers.

35 ¶ When heauen shalbe [n] shut vp, & there shalbe no raine becausе they haue sinned against thee, and shal pray in this place, and confesse thy Name, and turne from their sinne, when thou doest afflict them,

36 Then heare thou in heauen, & pardone the sinne of thy seruants and of thy people Israel (when thou hast taught them the good way where in they may walke) and giue raine vpon the land that thou hast giuen to thy people to inherit.

37 ¶ When there shalbe famine in the land, when there shalbe pestilence, when there shalbe blasting mildewe, greshopper *or* caterpiller, when their enemie shal besiege them in the [o] cities of their land, or anie plague *or* anie sickenes,

38 *Then* what prayers, *and* supplicaciō soeuer shalbe made of anie man *or* of all thy people Israel, when euerie one shal knowe the plague in his owne [p] heart, & stretch forthe his hands in this house,

39 Heare thou then in heauen, in thy dwelling place, and be merciful, and do, and giue euerie man according to all his wayes, as thou knowest his heart (for thou onely knowest the hearts of all the children of men)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

41 Moreouer as touching the [q] stranger that is not of thy people Israel, who shal come out of a farre countrey for thy Names sake,

42 (When they shal heare of thy great Name, and of thy mighty hand, and of thy stretched out arme) and shal come & pray in this house,

43 Heare thou in heauen thy dwelling place, and do according to all that the stranger calleth for vnto thee: that all the people of the earth may knowe thy Name, & feare thee, as do thy people Israel: and that they may knowe, ỹ thy [r] Name is called vpon in this house ẅ I haue buylt.

44 ¶ When thy people shal go out to battel against their enemie by the way that thou shalt send them, and shal pray vnto the Lord **towarde* the way of the citie which thou hast chosen, & *towarde* the house that I haue buylt for thy Name,

45 Heare thou then in heauen their prayer and their supplicacion, and [s] iudge their cause.

46 If they sinne against thee (*for there is no man that sinneth not) & thou be angry with them, & deliuer them vnto the enemies, so that they carie thē away prisoners vnto the land of the enemies, ether farre or nere,

47 Yet [t] if they turne againe vnto their heart in the land (to the which they be caryed away captiues) and returne and pray vnto thee [u] in the land of thē that caryed them away captiues, saying, We haue sinned, we haue transgressed, and done wickedly,

48 If they turne againe vnto thee with all their heart, and with all their soule [x] the land of their enemies, which led them away captiues, and pray vnto thee *towarde* [y] the way of their land, which thou gauest vnto their fathers, *& towarde* the citie which thou hast chosen, and the house, which I haue buylt for thy Name,

49 Then heare thou their prayer and their supplicacion in heauen thy dwelling place, and [z] iudge their cause,

50 And be merciful vnto thy people ỹ haue sinned against thee, & vnto all their iniquities (wherein they haue trāsgressed against thee) and cause that they

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i He is rauished with ỹ admiracion of Gods mercies, who being incomprehensible and Lord ouer all, wil become familiar with men.

Deut. 12,11.

l *Or, from.*

k To wit, the iudge, or neighbour.

l *Ebr. the othe.*

l That is, make it knowen.

m Acknowledge thy iust iudgement, & praise thee.

n So that there be a droght to destroy y frutes of the land.

Ebr. in the lād of their gates.

o For suche are most mete to receiue Gods mercies.

p He meaneth suche as shulde be turned from their idolatrie to serue ỹ true God.

q That this is the true religiō wherewith thou wilt be worshiped.

Dan. 6,10.

r *Or, maintein their right.*

2. Chro. 6,36. eccles. 7,21. 1. ioan. 1,7.

s *Or, if they repent.*

t Thogh the Tēple was the chief place of prayer, yet he secludeth not thē, that being let with necessitie call vpon him in other places.

u As Daniel did, Dan. 6,10.

x *Or, auenge their wrong.*

which led them away captiues, may thaue pitie and compassion on them:

51 For they be thy people, and thine inheritance, which thou broghtest out of Egypt from the middes of the yron fornace.

52 Let thine eies be open vnto ỹ prayer of thy seruant, and vnto the prayer of thy people Israel, to hearkē vnto them, in all that they call for vnto thee.

53 For thou didest separate them to thee from among all people of the earth for an inheritance, as thou saidest by the hand of Moses thy seruant, when thou broghtest our fathers * out of Egypt, ô Lord God.

54 And when Salomon had made an end of praying all this [v] prayer and supplicacion vnto the Lord, he arose frō before the altar of the Lord, from kneling on his knees, and stretching of his hāds to heauen,

55 And stode and blessed all the Congregacion of Israel with a loude voice, saying,

56 Blessed be the Lord that hath giuen rest vnto his people Israel, according to all that he promised: there hathe not failed one worde of all his good promes which he promised by the hand of Moses his seruant.

57 The Lord our God be with vs, as he was with our fathers, that he forsake vs not, nether leaue vs,

58 That he may [x] bowe our hearts vnto him, that we may walke in all his waies, & kepe his commandemēts, and his statutes, and his lawes, which he commanded our fathers.

59 And these my wordes, which I haue praied before the Lord, be nere vnto ỹ Lord our God day and night, that he defende the cause of his seruant, and the cause of his people Israel [z] alway as the matter requireth,

60 That all the people of the earth may knowe, that the Lord is God, & none other.

61 Let your heart therefore be perfit with the Lord our God to walke in his statutes, & to kepe his commandemēts, as this day.

62 ¶ Then the King & all Israel with him offred sacrifice before the Lord.

63 * And Salomon offred a sacrifice of peace offrings which he offred vnto the Lord, *to wit*, two & twentie thousand beeues, and an hūdreth & twentie thousand shepe: so the King and all the children of Israel dedicated the [y] house of the Lord.

64 The same day did the King halowe the midle of the courte, that was before the house of the Lord: for there he offred burnt offrings, and the meat offrings, and the fat of the peace offrings, becaus the *brasen altar that was before the Lord, was to litle to receiue ỹ burnt offrings, and the meat offrings, and the fat of the peace offrings.

65 And Salomon made at that time a feast and all Israel with him, a very great Congregacion, euen from the entring in of [z] Hamath vnto the riuer of Egypt, before the Lord our God, [a] seuen dayes and seuen dayes, *euen* fourtene dayes.

66 And the eight day he sent the people away: and they [”] thanked the King and went vnto their tentes ioyous and with glad heart, because of all ỹ goodnes that the Lord had done for Dauid his seruant, and for Israel his people.

t He vnderstode by faithe ỹ God of enemies wolde make friends vnto them ỹ did cōuert vnto him.

*Exod.19,6.

v Salomon is a figure of Christ, who cōtinually is the Mediator betwene God and his Church.

x He concludeth that man of him selfe is enemie vnto God, and ỹ all obedience to his lawe proceedeth of his mere mercie.

[”] *Ebr. the thig of a day in his day.*

2.Chro.7,3.

y Before the oracle, where the Arke was.

2.Chro.7,7.

z That is, from North to South: meaning all the countrey.

a Seuen dayes for the dedication, and seuen for the feast.

[”] *Ebr. blessed.*

CHAP. IX.

2 The Lord appeareth the seconde time to Salomon, 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 He sendeth for the a naue for golde.

1 WHen *Salomon had finished the buylding of the house of the Lord, and the Kings palace, and all that Salomō desired and minded to do,

2 Then the Lord appeared vnto Salomon the seconde time, as he * appeared vnto him at Gibeon.

3 And the Lord said vnto him, I haue heard thy prayer and thy supplicacion, that thou hast made before me: I haue halowed this house (which thou hast buylt) to *put my Name there for euer, and mine eyes, and mine heart shal be there perpetually.

4 And [a] if thou wilt walke before me (as Dauid thy father walked in purenes of heart, & in righteousnes) to do according to all that I haue commāded thee, *and* kepe my statutes, and my iudgements,

5 Then wil I stablish the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, *Thou shalt not want a man vpon the throne of Israel.

6 *But* if ye and your childrē turne away from me, and wil [b] not kepe my commandements, *and* my statutes, (which I haue set before you) but go and serue other gods, and worship them,

7 Then wil I cut of Israel from ỹ land, which I haue giuen them, and the house which I haue halowed * for my Name, wil I cast out of my sight, and Israel shalbe a [c] prouerbe, and a commune talke among all people.

8 Euen this hie house shalbe *so*: euerie one that passeth by it, shalbe astonied, and shal hisse, and they shal say, * Why hathe the Lord done thus vnto this lad and to this house?

2.Chron.7,11.

Chap.3, 5.

Chap.8,29. deut.12,11.

a If ỹ walke in my feare, & withdrawe thy selfe from the commune maner of men ẅ follow their sensualitie.

2.Sam.7,12. 1.chro. 22,10.

b God declareth that disobedience against him is the cause of his displeasure, & so of all miserie: *Iere.7,14.*

c The worlde shal make of you a mocking stocke for the vile contempt and abusing of Gods most liberal benefites. *Deut.29, 24. Iere.22,8.*

9 And

9 And they shal answer, Because they forsoke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken holde vpon other gods, and haue worshiped them, and serued them, therefore hathe the Lord brought vpon them all this euil.

2.Chron. 8,1. 10 * And at the end of twentie yeres, when Salomon had buylded the two houses, the house of the Lord, and the Kings palace,

Or, Zor. 11 (*For the which* Hiram ý King of 'Tyrus had brought to Salomon timber of of cedre, and firre trees, and golde, and whatsoeuer he desired) then King Salomon gaue to Hiram twentie cities in the land of "Galil.

Or, Galile. 12 And * Hiram came out from Tyrus to se the cities which Salomon had giuen him, and they pleased him not.

13 Therefore he said, What cities are these which thou hast giuen me, my brother? And he called them the land of 'Cabul vnto this day.

Or, dirtie, or, baren. 14 And Hiram had sent the King [d] six score [e] talents of golde.

d For his tribute towarde ý buylding.
e The common talent was about threscore poũde weight.

15 ¶ And this is the cause of the tribute why King Salomon raised tribute, *to wit*, to buylde the house of the Lord, & his owne house, and [f] Millo, and the wall of Ierusalem, & Hazor, and Megiddo, and Gezer.

f Millo was as ý towne house or place of assemblie which was open aboue.

16 Pharaoh King of Egypt had come vp, and taken Gezer, and burnt it with fire, & slewe the Canaanites, that dwelt in the citie, and gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomon buylt Gezer and Beth-horon the nether,

18 And Baalath and Tamor in the wildernes of the land,

g Cities for his munitions of warre.

19 And all the cities [g] of store, that Salomon had, euen cities for charets, and cities for horsemen, and *all* that Salomon desired & wolde buyld in Ierusalem, and in Lebanon and in all the lãd of his dominion)

h These were as bondmen & payed, what was required, either labour or money.

20 All the people that were [h] left of the Amorites, Hittites, Perizzites, Hiuites, & Iebusites, which were not of the children of Israel:

21 *To wit*, their children that were left after them in the land, whome the childrē of Israel were not able to destroye, those did Salomon make tributaries vnto this day.

Leui. 25, 39. 22 But of the children of Israel did Salomon * make no bondmen: but they were men of warre and his seruants, and his princes, and his captaines, and rulers of his charets and his horsemen.

23 These were ý princes of the officers, that were ouer Salomons worke: [i] *euen* fiue hundreth and fiftie, and they ruled ý people that wroght in the worke.

i The ouerseers of Salomons workes were deuided into 5. partes, the first conteined 3300. the secõde 300. and ý 3,250, ẅ were Israelites: so here are cõteined the two last parts, which make 550.

24 ¶ And Pharaohs daughter came vp from the citie of Dauid vnto the house which *Salomon* had buylt for her: then did he buylde Millo.

25 And thrise a yere did Salomon offer burnt offrings and peace offrings vpon the altar which he buylt vnto the Lord: & he burnt incense vpon *the altar*, that was before the Lord, when he had finished the house.

26 ¶ Also King Salomon made a nauie of shippes in Ezeon-geber, which is beside Eloth, and the brincke of the red Sea, in the land of Edom.

27 And Hiram sent with the nauie his seruants, that were mariners, & had knowledge of the Sea, with the seruants of Salomon.

28 And they came to Ophir and fet frõ thence [k] foure hundreth and twenty talents of golde, & brought it to King Salomon.

k In ý 2. Chro. 8,18. is made mencion of thirtie mo, ẅ seme to haue bene employed for their charges.

CHAP. X.

1 The quene of Saba commeth to heare the wisdome of Salomon. 13 His royal throne. 23 His power and magnificence.

1 AND the * quene of [a] Sheba hearing the fame of Salomon (concerning the Name of the Lord) came to proue him with hard questions,

2.Chro. 9,1. mat. 12,42. luk. 11,31.

a Iosephus saith that she was quene of Ethiopia, and that Sheba was the name of ý chief citie or Meroe, ẅ is an yland Nilus.

2 And she came to Ierusalem with a very great traine, & camels that bare swete odors, and golde exceeding muche, & precious stones: and she came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hid from ý King, which he expounded not vnto her.

4 Then the quene of Sheba sawe all Salomons wisdome, and the house that he had buylt.

5 And the [b] meat of his table, and the sitting of his seruants, and the ordre of his ministers, & their apparel, & his drinking vessels, and his burnt offrings, that he offred in the house of the Lord, and [”] she was greatly astonied.

b That is, the whole ordre, and trade of his house.

”*Ebr. there was no more spirit in her.*

6 And she said vnto the King, It was a true worde ý I heard in mine owne land of thy sayings, and of thy wisdome.

7 How beit I beleued not this reporte, til I came, and had sene it with mine eyes: but lo, the one halfe was not tolde me: *for* thou hast more wisdome and prosperitie, then I haue heard by reporte.

c But muche more happie are they, ẅ heare the wisdome of God reuiled in his worde.

8 Happy are thy men, happy are these thy seruants, which stand euer before thee, and heare thy [c] wisdome.

d It is a chief figure of Gods fauour, when godlie & wise rulers sit in the throne of iustice.

9 Blessed be the Lord thy God, which [d] loued thee, to set thee on the throne of

Israel, becauſe the Lord loued Israel for euer and made thee King, to do [e] equitie and righteouſnes.

10 And ſhe gaue the King ſix ſcore talents of golde, and of ſwete odors exceding muche, and precious ſtones. There came no more ſuche abundance of ſwete odors, as the quene of Sheba gaue to King Salomon.

11 The nauie alſo of Hiram (that caried golde frō Ophir) broght likewiſe great plenty of * Almuggim trees from Ophir and precious ſtones.

12 And the King made of the Almuggim trees pillers for the houſe of ỹ Lord, & for the Kings palace, and made harpes & pſalteries for ſingers. There came no more ſuche Almuggim trees, nor were anie more ſene vnto this day.

13 And King Salomon gaue vnto ỹ quene of Sheba, whatſoeuer ſhe wolde aſke, beſides that, which Salomon gaue her " of his kinglie liberalitie: ſo ſhe returned & went to her owne countrey, *both* ſhe, and her ſeruants.

14 ¶ Alſo the weight of golde, that came to Salomon in one yere, was ſix hūdreth threſcore and ſix * talents of golde,

15 Beſides that *he had* of marchant men and of the marchandiſes of them that ſolde ſpices, and of all the Kings of Arabia, & of the princes of the [f] countrey.

16 And King Salomon made two hundreth targats of beaten golde, ſix hundreth *ſhekels* of golde went to a targat.

17 And thre hundreth ſhields of beaten golde, thre pounde of golde went to one ſhield: and the King put them in the *houſe of the wood of Lebanon.

18 ¶ Then the King made a great throne of yuerie, and couered it with the beſt golde.

19 And the throne had ſix ſteps, and the top of the throne *was* round behinde, & there were [g] ſtayes on ether ſide on ỹ place of the throne, and two lions ſtanding by the ſtayes.

20 And there ſtode twelue lions on the ſix ſteps on ether ſide: there was not the like *made* in any kingdome.

e This is the cauſe, why Kings are appointed.

2. *Chro.* 9, 10.

" *Ebr.* *by the hand of the King.*

Exod. 25, 39.

f To wit, of Arabia, w̄ for the great abundace of all thīgs was called, happy.

Chap. 7, 2.

g As the chaire bowes, or places to leane vpon.

THE ROYAL THRONE OF SALOMON.

21 And all King Salomons drinking veſſels *were* of golde, and all ỹ veſſels of ỹ houſe of ỹ wood of Lebanō *were* of pure golde. none *were* of ſiluer: *for* it was nothing eſtemed in the daies of Salomon.

22 For the King had on the ſea the nauie of Tharſhiſh with the nauie of Hiram: once in thre yere came the nauie of [h] Tharſhiſh, & broght golde and ſiluer, yuerie, & apes and peacockes.

23 So King Salomon exceded all ỹ Kings of the earth bothe in riches and in wiſdome.

24 And all the worlde ſoght to ſe Salomon, to heare his wiſdome, which God had put in his heart,

25 And they broght euery mā his preſent, veſſels of ſiluer, and veſſels of golde, and raiment, and armour, and ſwete odors, horſes and mules, frō yere to yere.

26 Then Salomon gathered together * charets and horſemen: and he had a thouſand and foure hundreth charets, and twelue thouſand horſemen, whome he placed in the charet cities, and with the King at Ieruſalem.

27 And the King [i] gaue ſiluer in Ieruſalē as ſtones, and gaue cedres as ỹ wilde fig trees that growe abundātly in ỹ plaine.

28 Alſo Salomō had horſes broght out of Egypt, and fine linen: [k] the Kings marchants receiued the linen for a price.

29 There came vp and went out of Egypt *ſome* charet, *worthe* ſix hundreth *ſhekels* of ſiluer: that is, one horſe, an hundreth and fiftie: and thus they broght *horſes* to all the Kings of the Hittites and to the Kings of Aram by their " meanes.

2. *Chro.* 1, 14.

h By Tharſhiſh is ment Cilicia, w̄ was abundāt in varietie of precious thīgs.

i *Or, he made ſiluer as plēteous as ſtones.*

k *Or, for the companies of the Kigs marchants did receiue a nomber at a prieſs.*

" *Ebr.* *handes*

CHAP.

CHAP. XI.

1 Salomon hathe a thouſand wiues & concubines, which bring him to idolatrie. 14 His God raiſeth vp aduerſaries againſt him 43 He dyeth.

1 BVt King Salomon loued * many [a] outlandiſh women: bothe the daughter of Pharaoh, & the women of Moab, Ammon, Edom, Zidon and Heth,

Deut. 17,17 eccleſ. 47,22

a Which were Idolaters.

2 Of the nacions, whereof the Lord had ſaid vnto the children of Iſrael, * Go not ye into them, nor let them come in to you: *for* ſurely they wil turne your hearts after their gods, to thē, *I ſay*, did Salomon ioyne in loue.

Exod. 34,16

3 And he had ſeuen hundreth wiues, *that were* [a] princeſſes, and thre hūdreth [b] cōcubines, and his wiues turned away his heart.

a Or, quenes.

b To whome appertained no dowry.

4 For when Salomon was olde, his wiues turned his heart after other gods, ſo ỹ his heart was not [c] perfit with the Lord his God as *was* the heart of Dauid his father.

c He ſerued not God w a pure heart.

5 For Salomon followed * Aſhtaroth the god of the Zidonians, & [d] Milcom the abominacion of the Ammonites.

Iud. 2,13

d Who was alſo called Molech ver. 7. read. 2. King. 23, 10.

6 So Salomon wroght wickednes in the ſight of the Lord, but continued not to followe the Lord, as *did* Dauid his father.

7 Then did Salomon buylde an hie place for Chemoſh the [e] abomination of Moab, in the mountaine that is ouer againſt Ieruſalem, and vnto Molech the abomination of the children of Ammon.

e Thus ỹ Scripture termeth, whatſoeuer mā doeth reuerence & ſerue as God.

8 And ſo did he for all his outelandiſh wiues, w burnt incenſe and offred vnto their gods.

9 Therefore the Lord was angri with Salomon, becauſe he had turned his heart from the Lord God of Iſrael, * which had appeared vnto him twiſe,

Chap. 3, 5. & 9, 2

10 And had giuen him a * charge concerning this thing, that he ſhulde not followe other gods: but he kept not ỹ, which the Lord had commanded him.

Chap. 6, 12

11 Wherefore the Lord ſaid vnto Salomon, Forasmuch eas [f] this is done of thee, & thou haſt not kept my couenāt, and my ſtatutes (which I commanded thee) * I wil ſurely rend the kingdome from thee, and wil giue it to thy ſeruāt.

f That thou haſt forſaken me and worſhiped idoles.

Chap. 12, 15

12 Notwithſtanding in thy daies I wil not do it becauſe of Dauid thy father, but I wil rend it out of the hand of thy ſonne.

13 Howbeit I wil not rend all the kingdome, *but* wil giue one [g] tribe to thy ſonne, becauſe of Dauid my ſeruant, & becauſe of Ieruſalem, which I haue choſen.

g Becauſe ỹ tribes of Iudah & Beniamin had their poſſeſsiōs mixed, thei are here taken as one tribe.

14 ¶ Then the Lord ſtirred vp an aduerſarie vnto Salomon, *euen* Hadad the Edomite, of the Kings [h] ſeede, which was in Edom.

h Of ỹ King of Edoms ſtocke.

15 *For when Dauid was in Edom, & Ioab the captaine of the hoſte had ſmittē all the males in Edom, & was gone vp to bury the [i] ſlaine,

2. Sam. 8, 14

i Of the Edomites.

16 (For ſix moneths did Ioab remaine there, and all Iſrael, til he had deſtroyed all the males in Edom)

17 Then this Hadad [k] fled and certeine other Edomites of his fathers ſeruants with him, to go into Egypt, Hadad being yet a litle childe.

k Thus God reſerued this idolater to be a ſcouge to puniſhe his peoples ſinnes.

18 And they aroſe out of Midian, & came to Paran, and toke men with them out of Paran, & came to Egypt vnto Pharaoh King of Egypt, which gaue him an houſe, & appointed him victailes and gaue him land.

19 So Hadad [l] founde great fauour in the ſight of Pharaoh, & he gaue him to wife the ſiſter of his owne wife, *euen* the ſiſter of Tahpenes the quene.

l God broght hī to honour ỹ his power might be more able to cō paſſe his enterpriſes againſt Salomons houſe.

20 And the ſiſter of Tahpenes bare him Genubath his ſonne, whome Tahpenes wayned in Pharaohs houſe: & Genubath was in Pharaohs houſe among the ſonnes of Pharaoh.

21 And when Hadad heard in Egypt, that Dauid ſlept with his fathers, and that Ioab the captaine of the hoſte was dead, Hadad ſaid to Pharaoh, Let me departe, that I may go to mine owne countrey.

22 But Pharaoh ſaid vnto him, What haſt thou lacked with me, that thou woldeſt thus go to thine owne countrey? And he anſwered, Nothing, but in any wiſe let me go.

2. Sam. 1, 3

23 ¶ * And God ſtirred him vp *another* aduerſarie, Rezō the ſonne of Eliadah, which [m] fled from his lord Hadadezer King of Zobah.

m When Dauid had diſcomfited Hadadezer & his armie.

24 And he gathered men vnto him, and had bene captaine ouer the companie, when Dauid ſlewe them. And they went to Damaſcus, and dwelt there, [n] and thei made him King in Damaſcus.

n To wit, ỹ mē whome he had gathered vnto him.

25 Therefore was he an aduerſarie to Iſrael all the dayes of Salomon: beſides the euil that Hadad *did*, he alſo abhorred Iſrael, and reigned ouer Aram.

2. Chro. 13, 6

26 ¶ * And Ieroboam the ſonne of Nebat an Ephrathite of Zereda Salomons ſeruant (whoſe mother was ealled Zeruah a widowe) lift vp his hand againſt the King.

27 And this was the cauſe that he lift vp *his* hand againſt the King, *When* Salomon buylt Millo, he repared the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of strength & courage, & Salomon seing that the yong man was mete for the worke, he made him [o] ouerseer of all the laboure of the house of Ioseph.

o He was ouerseer of Salomōs workes for ỹ tribe of Ephraim & Manasseh.

29 And at that time, when Ieroboam wēt out of Ierusalē, the Prophet Ahiiah the Shilonite foūde him in the way, hauing a newe garment on him, and thei two were alone in the field.

30 Then Ahiiah caught the newe garment that was on him, and [p] rent it in twelue pieces,

p By these visible signes ỹ prophetes wolde more depely printe their message into their hearts to whome thei were sent.

31 And said to Ieroboā, Take vnto thee ten pieces: for thus saith the Lord God of Israel, Beholde, I wil rent the kingdome out of the hands of Salomon, and wil giue ten tribes to thee.

32 But he shal haue one tribe for my seruant Dauids sake, & for Ierusalem the citie, which I haue chosen out of all the tribes of Israel,

33 Because thei haue forsaken me, & haue worshiped Ashtaroth the god of the Zidonians, & Chemosh the god of the Moabites, and Milcom the God of the Ammonites, & haue not walked in my wayes (to [n] do right in mine eyes, & my statutes, and my lawes) as did Dauid his father.

[n] Or, to do that that pleaseth me.

34 But I wil not take the whole kingdome out of his hand: for I wil make him prince all his life long, for Dauid my seruants sake, whome I haue chosen, & who kept my commandements and my statutes.

Chap. 12, 15

35 *But I wil take the kingdome out of his sonnes hand, and wil giue it vnto thee, *euen* the ten tribes.

36 And vnto his sonne wil I giue one tribe, that Dauid my seruant maye haue a [q] light alwaie before me in Ierusalem ỹ citie, which I haue chosen me, to put my Name there.

q He hathe respect vnto the Messiah, w̄ shulde be the bright starre that shulde shine through all ỹ worlde.

37 And I wil take thee, and thou shalt reigne [r] euen as thine heart desireth, & shalt be King ouer Israel.

[r] Ebr. in all ỹ thy soule.

38 And if thou hearken vnto all that I commande thee, and wilt walke in my waies, & do right in my sight, to kepe my statutes & my commandements, as Dauid my seruant did, then wil I be w̄ thee, and buylde thee a sure house, as I buylt vnto Dauid, & wil giue Israel vnto thee.

39 And I wil for [s] this afflict the seede of Dauid, [t] but not for euer.

s For this idolatrie ỹ Salomon hathe cōmitted.

t For ỹ whole spiritual kingdome was restored in Messiah.

40 ¶ Salomon soght therefore to kil Ieroboam, & Ieroboam arose, and fled into Egypt vnto Shishak King of Egypt, and was in Egypt vntil the death of Salomon.

41 And the rest of the wordes of Salomon, & all that he did, and his wisdome, are thei not writen in the [u] boke of the actes of Salomon?

u Which boke, as is thoght, was lost in their captiuitie.

42 The time that Salomō reigned in Ierusalem ouer all Israel, was fourtie yere.

43 And Salomon slept with his fathers & was buryed in the citie of Dauid his father: & Rehoboam his sonne reigned in his steade.

CHAP. XII.

1 Rehoboam succedeth Salomon. 8 He refuseth the counsel of the Ancient. 20 Ieroboam reigneth ouer Israel. 21 God commandeth Rehoboam not to fight. 28 Ieroboam maketh golden calues.

1 AND *Rehoboam went to Shechem: for all Israel were come to Shechē, to make him King.

2.Chro. 10, 1

2 And when Ieroboam the sonne of Nebat heard of it (who was yet in Egypt) * whether Ieroboam had fled from King Salomon, and [v] dwelt in Egypt,

Chap. 11, 40

[v] Or, returned from Egypt.

3 Then thei sent & called him: and Ieroboam & all the Congregacion of Israel came, and spake vnto Rehoboam, saying,

4 Thy father made our *yoke grieuous: now therefore make thou the grieuous seruitude of thy father, & his sore yoke which he put vpon vs, [a] lighter, & we wil serue thee.

Chap. 4, 7

a Oppresse vs not so great charges, w̄ we are not able to susteine.

5 And he said vnto them, Departe yet for thre dayes, thē come againe to me. And the people departed.

6 And King Rehoboam toke counsel w̄ the olde men that [w] had stande before Salomon his father, while he yet liued, & said, What counsel giue ye, that I may make an answer to this people?

[w] Or, had bene of his ancient counsellers.

7 And thei spake vnto him, saying, If ỹ be a [b] seruant vnto this people this day, and serue them, & answer them, & speake kinde wordes to them, thei wil be thy seruants for euer.

b Thei shewed him ỹ there was no way to winne the peoples hearts, but to grante the their iuste petition,

8 But he forsoke the counsel that the olde men had giuen him, & asked counsel of the yong men, ỹ had bene brought vp with him, and waited on him.

9 And he said vnto them, [c] What counsel giue ye, ỹ we may answer this people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

c There is no thīg harder for them, ỹ are in autoritie, then to bridel their affections, & followe good cōsel.

10 Then the yong mē that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and said, Thy father hathe made our yoke heauie, but make thou it lighter vnto vs: *euen* thus shalt thou say vnto them, My [d] least parte shalbe bigger then my fathers loynes.

Or, litle finger

d I am muche more able to kepe you in subiection then my father was.

11 Now where as my father did burden you

you with a grieuous yoke, I wil yet make your yoke heauier: my father hathe chastised you with rods, but I wil correct you with scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as ý King had [c] appointed, saying, Come to me againe the third day.

13 And the King answered the people sharpely, & left the olde mens counsel that thei gaue him,

14 And spake to thē after the counsel of the yong men, saying, My father made your yoke grieuous, & I wil make your yoke more grieuous: my father hathe chastised you with rods, but I wil correct you with scourges.

15 And the King hearkened not vnto the people: for [d] it was the ordinance of the Lord, ý he might performe his saying, which the Lord had spoken by *Ahiiah the Shilonite vnto Ieroboam the sonne of Nebat.

16 So when all Israel sawe that ý King regarded them not, the people answered the King thus, saying, What porciō haue we in [f] Dauid? we haue none inheritance in the sonne of Ishai. To your tēts, ô Israel: now se to thine owne house, Dauid. So Israel departed vnto their tents.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne stil.

18 Now the King Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death: then King Rehoboam "made spede to get him vp to his charet, to flee to Ierusalem.

19 And Israel rebelled against the house [g] of Dauid vnto this day.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent & called him vnto the assemblie, & made him King ouer all Israel: none followed the house of Dauid, but the tribe of Iudah *onely.

21 And when Rehoboam was come to Ierusalem, he [h] gathered all the house of Iudah with the tribe of Beniamin an hundreth and four score thousand of chosen mē (which were good warriours) to fight against the house of Israel, & to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 *But the worde of God came vnto Shemaiah the [i] man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon King of Iudah, and vnto all ý house of Iudah and Beniamin, and the remnant of the people, saying,

24 Thus sayth the [k] Lord, Ye shal not go vp, nor fight against your brethren the children of Israel: returne euerie man to his house: for this thing is done by me. They obeied therefore ý worde of the Lord & returned, & departed, according to the worde of the Lord.

25 ¶ Then Ieroboam buylt Shechem in mount Ephraim, & dwelt therein, and went from thence, and buylt Penuel.

26 And Ieroboam thoght in his heart, Now shal the kingdome returne to the house of Dauid.

27 If this people go vp and do sacrifice in the house of the Lord [l] at Ierusalem, then shal the heart of this people turne againe vnto their lord, *euen* to Rehoboam King of Iudah: so shal they kil me and go againe to Rehoboam King of Iudah.

28 Whereupon the King toke counsel, & made two calues of golde, and said vnto them, [m] It is to muche for you to go vp to Ierusalem: beholde, ô Israel, thy gods, which broght thee vp out of the land of Egypt.

29 And he set the one in Beth-el, & the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euen to Dan.

31 Also he made an [n] house of hye places, and made Priests of the lowest of the people, which were not of the sonnes of Leui.

32 And Ieroboam made a feast the [o] fiftenth day of the eight moneth, lyke vnto the feast ý is in Iudah, and offred on ý altar. So did he in Beth-el & offered vnto the calues ý he had made: & he placed in Beth-el the Priests of the hie places, which he had made.

33 And he offred vpon the altar, which he had made in Beth-el, the fiftenth day of the eight moneth (*euen* in ý moneth which he had forged of his owne heart) & made a solemne feast vnto the children of Israel: & he went vp to the altar, to burne incense.

CHAP. XIII.

Ieroboam is reprehended of the Prophet. 4 His hand dryeth vp. 15 The Prophet is seduced, 24 And is killed of a lyon. 33 The obstinacie of Ieroboam.

1 AND beholde, there came [a] a man of God out of Iudah (by the commādement of the Lord) vnto [b] Beth-el, & Ieroboam stode by the altar to offer incense.

2 And he cryed against the altar by the commandement of the Lord, and said, O altar, altar, thus sayth the Lord, Beholde, a childe shal be borne vnto the house of Dauid, *Iosiah by name, & vpon thee shal he sacrifice the Priests of the hie places that burne incense vpon thee, and they shal burne mens bones vpon thee.

[1] Or, scorpions.

[c] The people declare their obedience in this, ý they wolde attempt nothing before ý King had giuen them iuste occasion.

[d] Or, the Lord was the cause Chap. 11, 11.

[f] Though their cause were good yet it is moste hard for the people to bridel their affections, as these vile wordes declare.

[2] Ebr. strengthened himselfe.

[g] By ý iuste iudgement of God for Salomons sinnes.

Chap. 11, 13

[h] For as yet he perceiued not ý ý Lord had so appointed it.

2. Chro. 11, 2

[i] That is, ý prophet.

[k] Who of his iuste iudgement wil punishe the trespasser, & of his mercie spare ý innocēt people

[l] He feared lest his people shulde haue by this meanes bene entised to rebelle against him.

[m] So craftie are the persuasions of princes, when they wil make a religiō to serue to their appetite

[n] That is, a temple, wherein altars were buylt for idolatrie.

[o] Because he wolde y more binde ý people deuocion to his idolatrie he made a newe holy day besides those ý the Lord appointed in ý Lawe.

[a] That is, a Prophet.

[b] Not ý he was called Luz in Beniamin, but another of that name.

2. King. 23, 17

3 And he gaue a signe the same time, saying, This is the [c] signe, that the Lord hathe spoken, Beholde, that altar shal rent, and the asshes that are vpon it, shal [a] fal out.

4 And when the King had heard the saying of the man of God, which he had cryed against the altar in Beth-el, Ieroboam stretched out his hand from ỹ altar, saying [d] Lay holde on him: but his hand which he put forthe against him, dryed vp, & he colde not pull it in againe to him.

5 The altar also claue asundre, and the asshes fel out from the altar, according to the signe, which the man of God had giuen by the [”] commandement of the Lord.

6 Then the King answered, and said vnto the man of God, [e] I beseche thee, pray vnto the Lord thy God, and make intercession for me, that mine hand may be restored vnto me. And the man of God besoght the Lord, and the Kings hand was restored, and became as it was afore.

7 Then the King said vnto the man of God, Come home with me, that thou maist [n] dine, and I wil giue thee a reward.

8 But the man of God said vnto ỹ King, If thou woldest giue me halfe thine house, I wolde not go in with thee, nether wolde I eat bread nor drinke water in this place.

9 For so [o] was it charged me by the worde of the Lord, saying, [f] Eat no bread nor drinke water, nor turne againe by the same way that thou camest:

10 So he went another way & returned not by the way that he came to Beth-el.

11 ¶ And an olde Prophet dwelt in Beth-el & his sonnes came: & tolde him all ỹ workes, that the man of God had done that day in Beth-el, & ỹ wordes which he had spoken vnto the King, tolde they their father.

12 And there father said vnto thē, What way went he? and his sonnes [”] shewed him what way the man of God went, ẅ came from Iudah.

13 And he said vnto his sonnes, Sadle me the asse. Who sadled him the asse, & he rode thereon,

14 And went after the man of God, and founde him sitting vnder an oke: & he said vnto him, Art thou the man of God ỹ camest frō Iudah? And he said, [”] Yea.

15 Then he said vnto him, [g] Come home with me, and eat bread.

16 But he answered, I may not returne ẅ thee, nor go in ẅ thee, nether wil I eat bread nor drinke water with thee in this place.

17 For it was charged me by the worde of the Lord, saying, Thou shalt eat no bread, nor drinke water there, nor turne againe to go by the way that thou wentest.

18 And he said vnto him, I am a Prophet also as thou art, & an [h] Angel spake vnto me by ỹ worde of the Lord, saying, Bring him againe with thee into thine house, that he may eat bread and drinke water: *but* he lied vnto him.

19 So he went again with him, & did eat bread in his house, and dranke water.

20 And as they sate at the table, the worde of the Lord came vnto the Prophet, that brought him againe.

21 And he cryed vnto the man of God ỹ came from Iudah, saying, Thus saith ỹ Lord, [i] Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandement which the Lord thy God commanded thee,

22 But camest backe againe, and hast eaten bread & dronke water in the place (whereof he did say vnto thee, Thou shalt eat no bread nor drinke anie water) thy carkeis shal not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread and dronke, he sadled him the asse, to wit, to the Prophet whome he had brought againe.

24 And when he was gone, [k] a lyon met him by the way, and slewe him, & his bodie was cast in the way, & the asse stode thereby: the lyon stode by the corps also.

25 And beholde, men that passed by, sawe the carkeis cast in the way, and the lyon standing by the corps: & they came & tolde it in the towne where the olde Prophet dwelt.

26 And when the Prophet, that brought him backe againe from the way, heard thereof, he said, It is the man of God, who hathe bene disobedient vnto the commandement of the Lord: therefore ỹ Lord hathe deliuered him vnto the lyon, which hathe rent him and slaine him, according to the worde of ỹ Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Sadle me the asse. And they sadled him.

28 And he went & founde his body cast in the way, & the asse and the lyon stode by the corps: & the lyon had [l] not eaten the body, nor torne the asse.

29 And the Prophet toke vp the body of the man of God, and layed it vpon ỹ asse, & broght it againe, & ỹ olde Prophet came to the citie, to lament & bury him.

30 And he layed his body in his [m] owne graue, & they lamented ouer him, saying, Alas, my brother.

31 And when he had buryed him, he spake

c By this signe ye shal knowe ỹ the Lord hathe sent me.

[a] *Or, be powred out.*

d The wicked rage against the prophetes of God, when they declare them Gods iudgemēts

[”] *Ebr. mouthe.*

e Thogh ỹ wicked humble thē selues for a time, whē they se Gods iudgements, yet after they returne to their olde malice & declare ỹ they are but vile hypocrites.

[n] *Or, take sustenance.*

[o] *Or, he charged me, to wit an Angel.*

f Seing he had ỹ expresse worde of God, he ought not to haue declined there frō nether for the persuasiō of mā Lor Angel.

[”] *Ebr. loked.*

[”] *Ebr. I am.*

g This he did of a simple minde, thinking it his dutie to declare friendship to a prophet.

h His faute is here double: first in that ỹ he suffreth not ỹ prophete to obey Gods expresse cōmandemēt: & next ỹ he faineth to haue a reuelacion to ỹ contrary.

i God wolde reprone his folý by hī, who was the occasion to bring him into error.

k By this fearful exāple, God setteth forthe, how dangerous a thing it is for men to behaue thē selues coldely, or deceitfully in their charge whereunto God hathe called them.

l To declare ỹ this was onely ỹ iudgement of God: for if ỹ lyō had done it for hūgre, he wolde also haue deuoured ỹ body.

m Which he had prepared for hī selfe.

ke to his sonnes, saying, When I am dead, bury ye me also in the sepulchre, wherein the man of God is buryed: laye my bones beside his bones.

32 For that thing which he cryed by the worde of the Lord against the altar that is in Beth-el, and against all ý houses of the hie places, which are in the cities of Samaria, shal surely come to passe.

n So the wicked profit not by Gods threatnīgs but go backewarde & become worse, 2. Tim. 3, 13.

33 *Howbeit* after this, Ieroboam [n] conuerted not from his wicked way, but turned againe, and made of the lowest of the people Priests of the hie places. Who wolde, might " consecrate him selfe, & be of the Priests of the hie places.

" *Ebr. fil his hand.*

34 And this thing turned to sinne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

CHAP. XIIII.

1 Ieroboam sendeth his wife disguised to Ahiiah the Prophet, who declareth vnto him the destruction of his house. 22 Iudah is punished by Shishak.

1 AT that time Abiiah the sonne of Ieroboam fel sicke.

2 And Ieroboam said vnto his wife, Vp, I pray thee, [a] & disguise thy selfe, that they knowe not that thou art the wife of Ieroboam, and go to Shiloh: for there is Ahiiah the Prophet, which tolde me * that I shulde be King ouer this people,

a His owne cōsciēce bare him witnes, ý ý prophet of God wolde not satisfie his affections ẅ was a wicked man.

* *Chap. 11, 31*

3 And take " with [b] thee ten loaues and craknels, and a bottel of hony, and go to him: he shal tel thee what shal become of the yong man.

" *Ebr. in thine hand*

b According to ý custome when they went to aske counsel of prophetes, 1. Samuel 9, 7.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahiiah: but Ahiiah colde not se, for his " sight was decayed for his age.

" *Ebr. eyes stode*

5 Then the Lord said vnto Ahiiah, Beholde, the wife of Ieroboam cometh to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say vnto her: *for* when she cometh in, she shal feine her selfe *to be* [c] another.

c Then ý wife of Ieroboam.

6 Therefore when Ahiiah heard the sounde of her fete as she came in at the dore, he said, Come in, thou [d] wife of Ieroboam: why feinest thou thus thy selfe to be another? I am sent to thee *with* heauy tidings,

d For God oft times discloseth vnto his ý craft & subtiltie of ý wicked.

7 Go, tel Ieroboam, Thus saith ý Lord God of Israel, Forasmuche as I haue exalted [e] thee from among the people, and haue made thee prince ouer my people Israel,

e Which was but a seruant.

8 And haue rent the kingdome away frō the house of Dauid, & haue giuen it thee, and thou hast not bene as my seruant Dauid, which kept my commandements, and followed me whith all his heart, and did onely that which was right in mines eyes:

9 But hast done euil aboue all that were before thee (for thou hast gone & made thee other gods, and [f] moltē images, to prouoke me, & hast cast me behinde thy backe)

f To wit, twe calues.

10 Therefore beholde, I wil bring euil vpon the house of Ieroboam, and wil cut of from Ieroboam him that * [g] pisseth against the wal, aswel him that [h] is shut vp, as him that is left in Israel, and wil swepe away the remnant of ý house of Ieroboam, as a man swepeth away doung, til it be all gone.

* *Chap. 21, 21*

g Euen to ý dogs, 1. Sam. 25, 22.

h Aswel him ý is in ý strōg holde, as him ý is abroad.

11 The dogs shal eat him of Ieroboams *stocke* that dyeth in the citie, & the foules of the aire shal eat him that dyeth in the field: [i] for the Lord hathe said it.

i They shal lacke ý honour of buryal in token of Gods malediction.

12 Vp therefore & get thee to thine house: for when thy feete entre into the citie, the childe shal dye.

13 And all Israel shal mourne for him, and bury him: for he onely of Ieroboā shal come to the graue, because in him there is founde [k] some goodnes towarde ý Lord God of Israel in the house of Ieroboam.

k In ý middes of the wicked God hath some, on whome he doeth bestowe his mercies.

14 Moreouer, the Lord shal stir him vp a King ouer Israel, which shal destroy ý house of Ieroboam in that day: [l] what? yea, euen now.

l The Lord wil beginne to destroy in our of hand.

15 For the Lord shal smite Israel, as whē a rede is shaken in the water, and he shal wede Israel out of this good land, which he gaue to their fathers, & shal scattre them beyonde the [m] Riuer, because they haue made them groues, prouoking the Lord to angre.

m Meaning Euphrates.

16 And he shal giue Israel vp, because of the sinnes of Ieroboam, who did sinne, & [n] made Israel to sinne.

n The people shal not be excused, when they do euil at ý cōmandement of their gouernours.

17 ¶ And Ieroboams wife arose, & departed, and came to the Tirzah, and when she came to the threshold of the house, the yong man dyed,

18 And they buryed him, & all Israel, lamented him, according to the worde of the Lord, which he spake by the hand of his seruant Ahiiah the Prophet.

19 And the rest of Ieroboams actes, how he warred, & how he reigned, beholde, they are writen in the boke of the Chronicles of the Kings of Israel.

20 And the dayes which Ieroboam reigned, were two & twentie yere: and he [o] slept with his fathers, & Nadab his sonne reigned in his steade.

o The Lord smote him that he dyed, 2. Chro. 13, 20.

21 ¶ Also Rehoboam the Sonne of Salomon reigned in Iudah. Rehoboam was one & fourtie yere olde, when he begā

to reigne, and reigned seuentene[p] yere in Ierusalem the citie, which the Lord did chuse out of all the tribes of Israel, to put his Name there: & his mothers name was Naamah an Ammonite.

22 And Iudah wroght wickednes in the sight of the Lord, and they prouoked him more with their sinnes, which they had committed, [n] then all that which their fathers had done.

23 For they also made them hie places, and images, and groues on euery hye hil, and vnder euerie grene tre.

24 There were also Sodomites [q] in the land, they did according to all ý abominacions of the nacions, which the Lord had cast out before the children of Israel.

25 ¶ And in the fift yere of King Rehoboam, Shishak King of Egypt came vp against Ierusalem,

26 And toke the treasures of ý house of ý Lord, & the treasures of ý kings house, and toke away all: also he caried away all the shields of golde * which Salomon had made.

27 And King Rehoboam made for thē brasen shields, and committed them vnto the hands of the chief of the garde, which waited at the dore of the Kings house.

28 And when the King went into the house of the Lord, the garde bare thē, & broght them againe in to the garde chamber.

29 And the reste of the actes of Rehoboam, & all that he did, are they not writen in [r] the boke of the Chronicles of the Kings of Iudah?

30 And there was warre betwene Rehoboam & Ieroboam [s] continually.

31 And Rehoboam slept with his fathers, & was buryed with his fathers in the citie of Dauid: his mothers name *was* Naamah an [t] Ammonite. And Abiiam his sonne reigned in his steade.

CHAP. XV.

1 Abiiam reigneth ouer Iudah. 9 Asa succedeth in his roume. 16 The battel betwene Asa and Baasha. 24 Iehoshaphat succedeth Asa. 25 Nadab succedeth Ieroboam. 28 Baasha killeth Nadab.

1 AND in the eightene yere of King * Ieroboam the sonne of Nebat, reigned Abiiam ouer Iudah.

2 Three yere reigned he in Ierusalem, & his mothers name *was* Maachah the daughter of [a] Abishalom.

3 And he walked in all the sinnes of his father, which he had done before him: and his heart was not perfit with the Lord his God as the heart of Dauid his father.

4 But for Dauids sake did the Lord his God giue him a [b] light in Ierusalem, & set vp his sonne after him, and established Ierusalem,

5 Because Dauid did that ý was right in the sight of the Lord, & turned from nothing that he commanded him, all ý dayes of his life, * saue onely in the matter of Vriah the Hittite.

6 And there was warre betwene Rehoboam and Ieroboam as long as he liued.

7 The rest also of the actes of Abiiam, & all that he did, are they not writen in the * boke of the Chronicles of the Kings of Iudah? there was also warre betwene Abiiam, & Ieroboam.

8 And Abiiam slept with his fathers, and they buryed him in the citie of Dauid: & Asa his sonne reigned in his steade.

9 ¶ * And in the twentie yere of Ieroboam King of Israel reigned Asa ouer Iudah.

10 He reigned in Ierusalem one & fourtie yere, & his [c] mothers name *was* Maachah, the daughter of Abishalom.

11 And Asa did right in the eyes of the Lord, as *did* Dauid his father.

12 And he toke away the Sodomites out of the land, & put away all the idoles that his fathers had made.

13 And he [d] put downe Maachah his mother also from her estate, because she had made an idole in a groue: & Asa destroyed her idoles, & burnt them by ý broke Kidron.

14 But they put not downe the hie places. Neuertheles Asas heart was [e] vpright with the Lord all his dayes.

15 Also he broght in the holy vessels of his father, & the things that he had dedicate vnto the house of the Lord, siluer, & golde, and vessels.

16 ¶ And there was warre betwene Asa & Baasha King of Israel all their dayes.

17 Then Baasha King of Israel went vp against Iudah, and buylt [f] Ramah, so ý he wolde let none go out or in to Asa King of Iudah.

18 Then Asa toke all the siluer and the gold that was left in the treasures of ý house of the Lord, and the treasures of the Kings house, and deliuered them into the hands of his seruants, and King Asa sent them to * Ben-hadad the sonne of Tabrimon, the sonne of Hezion King of [h] Aram that dwelt at Damascus, saying,

19 *There is a* couenant betwene me and thee, & betwene my father and thy father: beholde, I haue sent vnto thee a present of siluer, & golde: come, breake thy couenant with Baasha King of Israel, that he may [g] departe from me.

20 So Ben-hadad hearkened vnto King Asa, & sent the captaines of the hostes, which

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[p] And dyed before Ieroboam about 4. yeres.

[n] Or, besides all that their fathers had done by their sinnes.

[q] Where idolatrie reigneth, all horrible vices are committed, til at length Gods iust iudgement destroy them vtterly.

Chap. 10, 16

[r] Which bokes were called the bokes of Shemaiah & Iddo the prophetes, 2. Chro. 12, 15

[s] That is, all the dayes of Rehoboams life.

[t] Whose idolatrie Rehoboam her sonne followed.

2 Chro. 11, 22

[a] Some thinke that this was Absalom Salomons sonne.

[b] Meaning, a sonne to reigne ouer Iudah.

2 Sam. 11, 4 & 12, 8

2 Chro. 13, 8

2 Chro. 14, 1

[c] That is, his grandmother, as Dauid is oft times called father, of thē whose grandfather he was.

[d] Nether kinred nor authoritie ought to be regarded, when they blaspheme God & become idolaters, but must be punished.

[e] For in that he suffred them to worship God in other places, thē he had appointed, it came of ignorance & not of malice.

[f] Of ý same purpose ý Ieroboā did because the people shulde not go vp to Ierusalē lest they shulde followe Asa.

2 Chro. 16, 2

[h] Or, Syria

[g] And vexe me no longer.

which he had, against the cities of Israel, & smote Iion, & Dan, and Abelbethmaachah, & all Cinneroth, with all the land of Naphtali.

21 And when Baasha heard thereof, he left buylding of Ramah, & dwelt in Tirzah.

22 Then King Asa [a] assembled all Iudah, [b] none excepted. & they toke the stones of Ramah, & the timber thereof, wherewith Baasha had buylt and King Asa buylt with them Geba of Beniamin & Mizpah.

23 And the rest of all the actes of Asa, and all his might and all that he did, and the cities which he buylt, are they not writen in the boke of the Chronicles of the Kings of Iudah? but in his olde age he was diseased in his [h] feete.

24 And Asa slept with his fathers, and was buryed with his fathers in the citie of Dauid his [i] father. And Iehoshaphat his sonne reigned in his steade.

25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the seconde yere of Asa King of Iudah, and reigned ouer Israel two yere.

26 And he did euil in the sight of the Lord, walking in the way of his father, & in his sinne wherewith he made Israel to sinne.

27 And Baasha the sonne of Ahiiah of the house of Issachar conspired against him, & Baasha slewe him at Gibbethon, which belonged to the Philistims: for Nadab & all Israel laied siege to Gibbethon.

28 Euen in the third yere of Asa King of Iudah did Baasha slay him, & reigned in his steade.

29 And when he was King, he [k] smote all the house of Ieroboam, he left non alyue to Ieroboam, vntil he had destroyed him, according to the * worde of the Lord which he spake by his seruant Ahiiah the Shilonite,

30 Because of the sinnes of Ieroboam & he committed, & wherewith he made Israel to sinne, by his [l] prouocatiō, wherewith he prouoked the Lord God of Israel.

31 And the residue of the actes of Nadab and all that he did, are they not writen in the boke of the Chronicles of the Kings of Israel?

32 And there was warre betwene Asa and Baasha King of Israel, all their dayes.

33 In ỹ third yere of Asa King of Iudah, began Baasha the sonne of Ahiiah to reigne ouer all Israel in [m] Tirzah, *and reigned* foure & twentie yeres.

34 And he did euil in the sight of the Lord, walking in ỹ way of Ieroboam, and in his sinne, wherewith he made Israel to sinne.

[a] Or, made a proclamation.
[b] Ebr. none innocent.
[h] He had ỹ goute & put his trust rather in phisitians then in ỹ Lord. 2. Chron. 16, 12.
[i] His great grāde father.
[k] So God stirred vp one tyrant to punish the wickednes of another. Chap. 14, 10
[l] By causing the people to commit idolatrie & his calues, & so prouoking God to angre.
[m] In which was ỹ place where the Kings of Israel remained.

CHAP. XVI.

1 Of Baasha, 6 Elah. 9 Zimri, 16 Omri. 31 Achab marieth Iezebel. 34 Iericho is buylt againe.

1 THen the worde of the Lord came to Iehu the sonne of Hanani against Baasha, saying,

2 [a] Forasmuche as I exalted thee out of ỹ dust, & made thee captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, & hast made my people Israel to sinne, to prouoke me & their sinnes,

3 Beholde, I wil take away the posteritie of Baasha, and ỹ posteritie of his house, & wil make [b] thine house like the * house of Ieroboam the sonne of Nebat.

4 * He ỹ dyeth of Baashas *stocke* in the citie, him shal the dogs eat: and ỹ man of him which dyeth in the fields, shal the foules of the ayre eat.

5 And the rest of the actes of Baasha & what he did, & his [n] power, are they not writen in the boke of the * Chronicles of the Kings of Israel?

6 So Baasha slept with his fathers, & was buryed in Tirzah, & Elah his sonne reigned in his steade.

7 And [c] also by the hand of Iehu the sonne of the Hanani the Prophet came the worde of the Lord to Baasha, & to his house, that he shulde be like the house of Ieroboam, euen for all the wickednes that he did in the sight of the Lord, in prouoking him with the worke of his hands, and because he killed [d] him.

8 ¶ In the six and twentie yere of Asa King of Iudah began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, *& reigned* two yere.

9 And his seruant Zimri, captaine of halfe his charets, conspired against him, as he was in Tirzah drinking, til he was dronken in the house of [e] Arza stuarde of his house in Tirzah.

10 And Zimri came & smote him & killed him in the seuen and twenty yere of Asa King of Iudah, & reigned in his steade.

11 ¶ And when he was King, and sate on his throne, he slewe all the house of Baasha, not leauing thereof one to pisse against a wal, nether of his kinsfolkes nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the worde of the Lord which he spake against Baasha by the hand of Iehu the [f] Prophet,

13 For all the sinnes of Baasha, and sinnes of Elah his sonne, which they sinned & made Israel to sinne, and prouoked the Lord God of Israel with their vanities.

[a] Thus spake Iehu to Baasha in ỹ Name of ỹ Lord.
[b] Meaning, the house of Baasha. Chap. 15, 29
Chap. 14, 11
[n] Or, valiātnes. 2. Chro. 16, 1
[c] That is, the prophet did his message.
[d] Meaning, Nadab Ieroboams sonne.
[e] The Chalde text hathe thus: Drinking til he was dronken in the temple of Arza the idole by his house in Tirzah.
[f] Bothe Hanani his father & he were prophetes.

14 And the reſt of the actes of Elah, and all that he did, are they not writen in the boke of the Chronicles of the Kings of Iſrael?

15 ¶ In the ſeuen and twentie yere of Aſa King of Iudah did Zimri reigne ſeuen dayes in Tirzah, and the people was then in the hoſte [g] beſieging Gibbethon, which *belonged* to the Philiſtims.

16 And the people of the hoſte heard ſay, Zimri hathe conſpired, & hathe alſo ſlaine the King. Wherefore all Iſrael made Omri the captaine of the hoſte King ouer Iſrael that ſame day, *euen* in the hoſte.

17 Then Omri went vp from Gibbethon, and all Iſrael with him, and they beſieged [h] Tirzah.

18 And when Zimri ſawe, that the citie was taken, he went into the palace of ỹ Kings houſe, and [i] burnt him ſelfe & the Kings houſe with fire, & ſo dyed,

19 For his ſinnes which he ſinned, in doing that which is euil in the ſight of ỹ Lord, in walking in the way of Ieroboam, & in his ſinnes which he did, cauſing Iſrael to ſinne.

20 And the reſt of the actes of Zimri, & his treaſon that he wroght, are they not writen in the boke of the Chronicles of the Kings of Iſrael?

21 Then were the people of Iſrael deuided into two partes: for [l] halfe the people followed Tibni the ſonne of Ginah to make him King, & the other halfe followed Omri.

22 But the people that followed Omri, preuailed againſt the people that followed Tibni the ſonne of Ginah: ſo Tibni dyed, and Omri reigned.

23 In the one and thirtie yere of Aſa King of Iudah began Omri to reigne ouer Iſrael, & *reigned* twelue yere. Six yere reigned he in Tirzah.

24 And he boght the mountaine [m] Samaria of one Shemer for two talents of ſiluer, and buylt in the mountaine, and called the name of the citie, which he buylt, after the name of Shemer, lord of the mountaine Samaria.

25 But Omri did euil in the eyes of the Lord, and did [k] worſe then all that were before him.

26 For he walked in all the wayes of Ieroboam the ſonne of Nebat, & in his ſinnes wherewith he made Iſrael to ſinne in prouoking the Lord God of Iſrael with their vanities.

27 And the reſt of the actes of Omri, that he did, and his ſtrength that he ſhewed, are they not writen in the boke of the Chronicles of the Kings of Iſrael?

28 And Omri ſlept with his fathers, and was buryed in [l] Samaria. & Ahab his ſonne reigned in his ſteade.

29 Now Ahab the ſonne of Omri began to reigne ouer Iſrael, in the eight and thirtie yere of Aſa King of Iudah: and Ahab the ſonne of Omri reigned ouer Iſrael in Samaria two and twentie yere.

30 And Ahab the ſonne of Omri did worſe in the ſight of the Lord then all that were before him.

31 For was it a light thig for him to walke in the ſinnes of Ieroboam the ſonne of Nebat, except he toke Iezebel alſo the daughter of Eth-baal King of ỹ Zidonians to [m] wife, and went and ſerued Baal, and worſhiped him?

32 Alſo he reared vp an altar to Baal in the houſe of Baal, which he had buylt in Samaria.

33 And Ahab made a groue, and Ahab proceeded, and did prouoke the Lord God of Iſrael more then all the Kings of Iſrael that were before him.

34 In his dayes did Hiel the Bethelite buylde [n] Iericho: he laied the fundaciõ thereof in Abiram his eldeſt ſonne, and ſet vp the gates thereof in his yongeſt ſonne Segub, according to the worde of the Lord which he ſpake" by Ioſhua the ſunne of Nun.

CHAP. XVII.

1 Eliah forewarneth of the famine to come. 4 He is fed of rauens. 6 He is ſent to Zarephath, were he reſtoreth his hoſteſſe ſonne to life.

1 AND Eliah the Tiſhbite one of the inhabitants of Gilead ſaid vnto Ahab, * As the Lord God of Iſrael liueth, before whome I [a] ſtand, there ſhalbe nether dewe nor rayne theſe yeres, but [b] according to my worde.

2 ¶ And the worde of the Lord came vnto him, ſaying,

3 Go hence, and turne thee Eaſtwarde, & hide thy ſelfe in the " riuer Cherith, ỹ is ouer againſt Iorden,

4 And thou ſhalt drinke of the riuer: & I haue commanded the [c] rauens to fede thee there.

5 So he went & did according vnto the worde of the Lord: for he went, & remained by the riuer Cherith that is ouer againſt Iorden.

6 And ỹ rauẽs broght him bread & fleſh in the morning, & bread & fleſh in the euening, & he dranke of the riuer.

7 And after a while, the riuer dryed vp, becauſe there fel no raine vpõ ỹ earth.

8 ¶ And the [d] worde of the Lord came vnto him, ſaying,

9 * Vp, & get thee to Zarephath, which is in Zidon, & remaine there: beholde, I haue commanded a widowe there to ſuſtaine thee.

10 So

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g Which ſiege had continued from ỹ time of Nadab Ieroboams ſonne.

h Where Zimri kept him ſelfe in holde.

i *Ebr. burnt ỹ Kings houſe vpon him.*

l That is, the people ẅ were not at the ſiege of Gibbethon, for there they had choſe Omri.

m *Or, Shomerõ.*

k For ſuche is ỹ nature of idolatrie, ỹ ỹ ſuperſtition thereof doeth daily increaſe, & ỹ elder it is the more abominable it is before God & his Church.

l He was ỹ firſt King ỹ was buryed in Samaria, after ỹ ỹ Kings houſe was burnt in Tirzah.

m By whoſe meanes he fel to all wicked, & ſtrãge idolatrie, & cruel perſecution.

n Read Ioſh. 6. 26.

o *Ebr. by the hãd of Ioſhua.*

a That is, whome I ſerue.

b But as I ſhal declare it by Gods reuelatiõ.

Eccleſ. 48. 3 Iam. 5. 16

Or, broke.

c To ſtrengthen his faith againſt perſecutiõ, God promiſeth to fede him miraculouſly.

d As ỹ troubles of the Saints of God are many, ſo is mercie is euer at hand to deliuer them. *Luk. 4. 25*

10 So he arose, & went to Zarephath: & when he came to the gate of the citie, beholde, the widowe was there [e] gathering stickes: & he called her, & said, Bring me, I pray thee, a litle water in a vessel, that I may drinke.

11 And as she was going to fet it, he called to her, & said, Bring me, I pray, thee a morsel of bread in thine hand.

12 And she said, As the Lord thy God liueth, I haue not a cake, but euen an hādeful of meale in a barel, & a litle oyle in a cruse: and beholde, I am gathering [f] a fewe stickes for to go in, & dresse it for me & my sonne, that we may eat it, and [f] dye.

13 And Eliah said vnto her, Feare not, come, do as thou hast said, but make me thereof a litle cake first of all, & bring it vnto me, and afterwarde make for thee, and thy sonne.

14 For thus saith the Lord God of Israel, [g] The meale in the barel shal not be wasted, neither shal the oyle in in [g] cruse be diminished, vnto the time that the Lord send raine vpon the earth.

15 So she went, & did as Eliah said, & she did eat: so did he and her house [h] for a certeine time.

16 The barel of the meale wasted not, nor the oyle was spent out of the cruse, according to the worde of [g] Lord, which he spake by the hand of Eliah.

17 ¶ And after these things, the sonne of the wife of the house fel sicke, and his sicknes was so sore, [i] that there was no [i] breath left in him.

18 And she said vnto Eliah, What haue I to do with thee, ô thou man of God? art thou come vnto me to call my sinne to remembrance, & to slaye my sonne?

19 And he said vnto her, Giue me thy sonne. & he toke him out of her bosome & caryed him vp into a chamber, where he abode, & laied him vpon his owne bed.

20 Then he called vnto the Lord, & said, O Lord my God, hast thou [k] punished also this widowe, with whome I soiourne, by killing her sonne?

21 And he stretched him selfe vpon the childe thre times, & called vnto [g] Lord and said, O Lord my God, I pray thee, let this childes soule come into him againe.

22 Thē the Lord heard the voyce of Eliah, and the soule of the childe came into him againe, and he reuiued.

23 And Eliah toke the childe, & brought him downe out of the chamber into the house, and deliuered him vnto his mother, & Eliah said, Beholde, thy sone liueth.

24 And the womā said vnto Eliah, Now [l] I know: that thou art a man of God, & that the worde of the Lord in thy mouth is true.

CHAP. XVIII.

1 Eliah is sent to Ahab. 13 Obadiah hideth an hundreth Prophetes. 40 Eliah killeth all Baals prophetes. 45 He obteineth raine.

1 AFter many daies, the worde of the Lord came to Eliiah, in the [a] third yere, saying, Go shewe thy selfe vnto Ahab, and I wil send raine vpon the earth.

2 And Eliiah went to shewe him selfe vnto Ahab, & *there was* a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house. (& Obadiah [b] feared God greatly.)

4 For when Iezebel destroyed the Prophetes of the Lord, Obadiah toke an hundreth Prophetes, & hid thē, by fiftie in a caue, & fed them with bread & water.

5 And Ahab said vnto Obadiah, Go into the land, vnto all the fountaines of water, & vnto all the riuers, if so be that we may finde grasse to saue the horses & the mules aliue, lest we depriue *the land* of the beastes.

6 And so thei deuided the land betwene thē to walke through it. Ahab wēt one way by him selfe, & Obadiah went another way by him selfe.

7 ¶ And as Obadiah was in the way, beholde, Eliiah [c] met him: and he knewe him, & fel on his face, & said, Art not ỹ my lord Eliiah?

8 And he answered him, Yea, go tel thy lord, Beholde: Eliiah *is here*.

9 And he said, What haue I sinned, that thou wold est deliuer thy seruant into ỹ hand of Ahab, to slaye me:

10 As the Lord thy God liueth, there is no nacion or kingdome, whether my lord hathe not sent to seke thee: & whē thei said, He is not here, he toke an othe of the kingdome & nacion, if thei had not founde thee.

11 And now thou saist, Go, tel thy lord, Beholde, Eliiah *is here*.

12 And when I am gone from thee, the Spirit of the Lord shal cary thee into some place that I do not knowe: so whē I come & tel Ahab, if he can not finde thee, then wil he kil me: but I thy seruant [d] feare the Lord from my youth,

13 Was it not tolde my lord, what I did when Iezebel slewe the Prophetes of the Lord, how I hidde an hundreth men of the Lords Prophetes by fifties in a caue, & fed them with bread & water?

14 And now thou saiest, Go, tel thy Lord, Beholde, Eliiah *is here*, ỹ he may slaye me.

15 And

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[e] All this was to strēgthen the faith of Eliah to ỹ intent that he shulde loke vpō nothing wordely, but onely trust on Gods prouidence.

[f] *Ebr. two.*

[f] For there is no hope of any more sustenance.

[g] God receiueth no benefite for ỹ vse of his, but he promiseth a moste ample recompense for ỹ sam:.

[h] That is, til he had raine & foode on the earth.

[i] *Or, that he dyed.*

[k] God wolde trye whether she had learned by his merciful prouidence to make him her onely staye & comforte.

[l] He was afraide, lest Gods Name shuld haue bene blaspheamed & his ministers contēned, except he shulde haue continued his mercies, as he had begonne them, specially while he there remained.

[l] So hard a thing it is to depend on God, except we be cōfirmed by miracles.

[a] After ỹ he departed frō ỹ riuer Cherith.

[b] God had begonne to worke his feare in his heart, but had not yet brought him to ỹ knowledge, which also requisit of the godly: that is to professe his Name openly.

[c] God pitieth oft time ỹ wicked for ỹ godly es sake & causeth Eliah to meete with Obadiah, that ỹ benefite might be knowē to be grāted for Gods childrens sake.

[d] I am not of ỹ wicked persecuters ỹ ỹ shuldest procure vnto me suche displeasure, but serue God & fauour his children.

15 And Eliiah ſaid, As the Lord of hoſtes liueth, before whome I ſtand, I wil ſurely ſhewe [e] my ſelfe vnto him this day.

e By my preſence I wil declare ỹ ỹ haſt tolde hi the trueth.

16 ¶ So Obadiah went to mete Ahab, & tolde him: and Ahab went to mete Eliiah.

17 And whē Ahab ſawe Eliiah, Ahab ſaid vnto him, Art thou he that troubleth Iſrael?

18 And he anſwered, I haue not troubled Iſrael, but [f] thou, & thy fathers houſe, in that ye haue forſaken the commandements of the Lord, & thou haſt followed Baalim.

f The true miniſters of God ought not onely not to ſuffer ỹ trueth to be vniuſtely ſlandered, but to reproue boldly ỹ wicked ſlanderers without reſpect of perſone.

19 Now therefore ſend, and gather to me all Iſrael vnto mount Carmel, and the prophetes of Baal foure hundreth and fiftie, and the prophetes of the groues foure hundreth, which eat at Iezebels table.

20 ¶ So Ahab ſent vnto all the children of Iſrael, & gathered the prophetes together.

21 And Eliiah came vnto all the people, & ſaid, How long [g] halt ye betwene two opinions? If the Lord be God, followe him: but if Baal be he, then go after him. And the people anſwered him not a worde.

g Be conſtāt in religiō, & make it not as a thing indifferēt whether ye followe God or Baal, or whether ye ſerue God wholly or in parte.

22 Then ſaid Eliiah vnto the people, I onely remaine a Prophet of ỹ Lord: but Baals prophetes are foure hundreth & fiftie men.

23 Let thē therefore giue vs two bullocks & let them chuſe the one, & cut him in pieces, & laye him on the wood, but put no fyre *vnder*, & I wil prepare the other bullocke, & laye him on the wood, and wil put no fyre *vnder*.

24 Then call ye on the name of your god, and I wil call on the Name of the Lord: and then the God that anſwereth [h] by fyre, let him be God. And all the people anſwered, and ſaid, It is wel ſpoken.

h By ſending downe fire fro heauen to burne the ſacrifice.

25 And Eliiah ſaid vnto the prophetes of Baal, Chuſe you a bullocke, & prepare him firſt, (for ye are many) & call on the name of your gods, but put no fyre *vnder*.

26 So thei toke the one bullocke, ỹ was giuen them, & thei prepared it, and called on the name of Baal, from morning to noone, ſaying, O Baal heare vs: but there was no voyce, nor anie to anſwer: & thei [i] leapt vpon the altar ỹ was made.

i As men rauiſhed with ſome ſtrange ſpirit

27 And at noone Eliiah mocked them, & ſaid, Crye loud: for he is a [k] god: ether he talketh or purſueth *his enemies*, or is in his iourney, or it may be that he ſleepeth, & muſt be [l] awaked.

k You eſteme him as a god

l He mocketh their beaſtly madnes, whiche ỹ by anie inſtāce or ſute the dead & vile idoles can helpe their worſhippers in their neceſſities.

28 And they cryed loude, & cut them ſelues as their maner was, with knyues, & lancets, til the blood guſhed out vpon them.

29 And when mydday was paſſed, & thei had prophecied vntil the offring of the *euening* ſacrifice, there was nether voyce nor one to anſwer, nor anie that regarded.

30 And Eliiah ſaid vnto all the people, Come to me. And all the people came to him. And he repaired the altar of the Lord that was broken downe.

31 And Eliiah toke twelue ſtones, according to the nomber of the tribes of the ſonnes of Iaakob, (vnto whome ỹ worde of ỹ Lord came, ſaying, * Iſrael ſhalbe thy name.)

Gen. 32. 28. 2 King. 17, 34

32 And with the ſtones he buylt an altar in the Name of the Lord: & he made a ditche rounde about the altar, as greate as wolde conteine two " meaſures of ſede.

" *Ebr Sates. Which ſome thinke cōteine about thre pottels & a third parte a piece.*

33 And he put ỹ wood in order, & hewed the bullocke in pieces, & layed him on the wood,

34 And ſaid, Fil foure barels with water, & powre it on the burnt offring & on ỹ wood. Againe he ſaid, Do ſo againe. And thei did ſo the ſeconde time. And he ſaid Do it the third time. And thei did it the third time.

35 And the water ran rounde about the altar: & [m] he filled the ditche with water alſo.

m Hereby he declareth ỹ excellēt power of God, who cōtrary to nature cold make ỹ fyre burne euen in ỹ water, to ỹ intent thei ſhulde haue none occaſion to doute, ỹ he is the onelie God.

36 And whē they ſhulde offer the *euening* ſacrifice, Eliiah the Prophet came, and ſaid, Lord God of Abraham, Izhak and of Iſrael, let it be knowen this day, that thou art the God of Iſrael, and that I am thy ſeruant, and that I haue done all theſe things at thy commandement.

37 Heare me, ô Lord, heare me, & let this people knowe that thou art the Lord God, & that ỹ haſt turned their heart againe [n] at the laſt.

n Though God ſuffer his to runne in blindenes & error for a time, yet at the length he calleth them home to hi by ſome notorious ſigne & worke.

38 Then the fyre of the Lord fel, & conſumed the burnt offring, & the wood, & the ſtones, & the duſt, & licked vp the water that was in the ditche.

39 And when all the people ſawe it, they fell on their faces, & ſaid, The Lord is God the Lord is God.

40 And Eliiah ſaid vnto them, Take the prophetes of Baal, let [o] not a man of thē eſcape. And they toke them and Eliiah brogt them to the broke Kiſhon, and ſlewe them there.

o He cōmanded them ỹ as they were truely perſuaded to cōfeſſe ỹ onely God: ſo they wolde ſerue hi with all their power and deſtroye ỹ idolaters his enemies.

41 ¶ And Eliiah ſaid vnto Ahab, Get thee vp, eat, & drinke, for *there is* a ſoūde of muche raine.

42 So Ahab went vp to eat & to drinke, & Eliiah went vp to the top of Carmel: & he crouched vnto the earth, and put his face betwene his knees,

43 And ſaid to his ſeruant, Go vp now & loke towarde the way of ỹ Sea. And he went vp, & loked, & ſaid, There is nothing. Againe he ſaid, Go againe

ſeuen

seuen times.
44 And at the seuenth time he said, Beholde there ariseth a litle cloude out of the sea like a mans hand. Then he said, Vp, & say vnto Ahab, Make readie *thy charet* & get thee downe, that the raine stay thee not.
45 And [a] in the meane while the heauen was blacke with cloudes & winde, and there was a great raine. Then Ahab wēt vp & came to Izreel.
46 And the hand of the Lord was on Eliiah, & he girded vp his loynes, & ran [q] before Ahab til he came to Izreel.

CHAP. XIX.

1 Eliiah fleing from Iezebel, is nourished by the Angel of God. 15 He is commanded to anoint Hazael, Iehu, and Elisha.

1 NOw Ahab tolde Iezebel all that Eliiah had done, and how he had slayne all ỹ [a] prophetes with the sworde.
2 Then Iezebel sent a messenger vnto Eliiah, saying, [b] The gods do so to me & more also, if I make not thy life like one of their liues by to morowe this time.
3 ¶ When he sawe that, he arose, and wēt [c] for his life, and came to Beer-sheba, which is in Iudah, and left his seruant there.
4 But he went a daies iourney into ỹ wildernes, & came and sate downe vnder a iuniper tree, & desired ỹ he might dye, & said, It is now ynough: O Lord, [c] take my soule, for I am no better, then my fathers.
5 And as he laie & slept vnder the iuniper tree, beholde now, an Angel touched him, & said vnto him, Vp, & eat.
6 And whē he loked about, beholde there was a cake bake on the coles, and a pot of water at his head: so he did eat & drinke, and returned and slept.
7 And the Angel of the Lord came againe the seconde time, & touched him, and said, Vp, & eat: for [d] thou hast a great iourney.
8 ¶ Then he arose, & did eat & drinke, & walked in ỹ strength of that meat fourtie daies & fourtie nights, vnto Horeb the mount of God.
9 And there he entred into a caue, and lodged there: & beholde, the Lord spake to him, & said vnto him, What doest thou here, Eliiah?
10 And he answered, I haue [e] bene very ielous for the Lord God of hostes: for ỹ children of Israel haue forsaken thy couenant, broken downe thine altars, & slayne thy Prophetes with the sworde, * & I onely am left, & thei seke my life to take it away.
11 And he said, Come out, & stand vpon the mount before ỹ Lord. And beholde, the Lord went by, & a mightie strong winde rent the mountaines, & brake the rockes before the Lord: *but* the Lord was [f] not in the winde: & after the winde *came* an earthquake: *but* the Lord was not in the earthquake:
12 And after ỹ earthquake *came* fyre: *but* the Lord was not in the fyre: & after ỹ fyre *came* a stil and soft voyce.
13 And when Eliiah heard it, he couered his face with his mantel, & went out, & stode in the entring in of the caue: and beholde, *there came* a voyce vnto him, & said, What doest thou here, Eliiah?
14 And he answered, I haue bene very ielous for the Lord God of hostes, [g] because the children of Israel haue forsaken thy couenant, cast downe thine altars & slayne thy Prophetes with the sworde, & I onely am left, & they seke my life to take it away.
15 And the Lord said vnto him, Go, returne by the wildernes vnto Damascus, & when thou commest *there*, anoynt Hazael King ouer [g] Aram.
16 And Iehu the sonne of Nimshi shalt thou anoint King ouer Israel: & Elisha the sonne of Shaphat of Abel Meholah shalt thou anoint to be Prophet in thy roume.
17 And * him that escapeth frō the sworde of Hazael, shal Iehu slaye: & him ỹ escapeth from the sworde of Iehu, shal Elisha slay.
18 Yet wil * I leaue seuen thousand in Israel, *euen* [h] all the knees that haue not bowed vnto Baal & euerie mouthe that hathe not kissed him.
19 ¶ So he departed thence, & founde Elisha the sonne of Shaphat who was plowing with twelue yoke of oxen before him, & was with the twelft: and Eliiah went towards him, & cast his mantel vpon him.
20 And he left the oxen, & ran after Eliiah, and said, [i] Let me, I pray thee, kisse my father and my mother, & then I wil followe thee. Who answered him, Go, returne: for what haue I done to thee?
21 And when he went backe againe frō him, he toke a couple of oxen, and slewe them, and sod their flesh with the [k] instruments of the oxen, & gaue vnto ỹ people, & they did eat: then he arose and went after Eliiah, and ministred vnto him.

CHAP. XX.

1 Samaria is besieged. 13 The Lord promiseth the victorie to Ahab by a Prophet. 31 The King of Israel made peace with Ben-hadad, & is reproued therefore by the Prophet.

1 Then

p As Gods Spirit moued hī to pray, so was he strengthened by ỹ same, ỹ he did not faint but cōtinued stil til he had obteined.
[a] Or, here and there.

q He was so strengthened ỹ Gods Spirit, ỹ he ran faster thē ỹ charet was able to runne.

a To wit, of Baal.

b Though ỹ wicked rage against Gods children, yet he holdeth thē backe that they cā not execute their malice.
[b] Or, whether his minde led him.

c So hard a thig it is to bridel our impacience in affliction ỹ ỹ saīcts colde not ouercome ỹ same.

d He declareth that except God had nourished hī miraculously it had not bene possible for him to haue gone this iourney.

e He cōplaineth that ỹ more zealous ỹ he shewed him self to maīteine Gods glorie, ỹ more cruelly was he persecuted.
Rom. 11, 12.

f For ỹ nature of man is not able to come nere vnto God, if he shulde appeare in his stregth & ful maiestie & therefore of his mercie he submitteth hī selfe to our capacitie.

g We ogbt not to depēd on the multitude in maīteinig Gods glorie, but because our dutie so requireth we ogbt to do it.

[g] Or Syria.

2. King. 9, 1. Eccles. 48, 8.

Rom. 11, 4.

h He declareth ỹ wicked dissemblers and idolaters are not his.

i Though this natu al affectiō is not to be cōtened, yet it ogbt not to moue ys when God calleth vs to serue him.

k He wolde not stay til wood was broght, so great was his desire to followe his vocatiō.

1 THen Ben-hadad the King of [a]Arā assembled all his armie, & two and thirtie [a] Kings with him, with horses, & charets, and went vp, & besieged [b] Samaria and foght against it.

2 And he sent messengers to Ahab King of Israel into the citie.

3 And said vnto him, Thus sayeth Ben-hadad, Thy siluer & thy golde his mine: also thy women, & thy faire childrē are mine.

4 And the King of Israel answered, and said, My lord King, according to thy saying, [b] I am thine, and all that I haue.

5 And when the messengers came againe they said, Thus commandeth Ben-hadad, and sayth, When I shal send vnto thee, and commande, thou shalt deliuer me thy siluer & thy golde, & thy womē, & thy children,

6 [c] Or els I wil send my seruants vnto thee by to morow this time: & they shal searche thine house, & ẏ houses of thy seruants: and what soeuer is pleasant in thine eyes, they shal take it in their hands, & bring it away.

7 Then the King of Israel sent for all the Elders of the land, and said, Take hede, I pray you, and se how he seketh mischief: for he sent vnto me for my wiues, & for my children, & for my siluer, & for my golde, and I denyed him not.

8 And all the Elders, and all the people said to him, Hearken [d] not vnto him, nor consent.

9 Wherefore he said vnto the messengers of Ben-hadad, Tel my lord the King, All that thou didest send for to thy seruant at the first time, that I wil do, but this thing I may not do. And the messengers departed, & brought him an answer.

10 And Bē-hadad sent vnto him, & said, The gods do so to me & more also, if ẏ [e] dust of Samaria be ynough to all the people that followe me, for euerie man an handful.

11 And the King of Israel answered, and said, Tel *him*, Let not him that girdeth *his harnes*, boast him selfe, as he ẏ [f] putteth it of.

12 And when he heard that tidings, as he was ẇ the Kings drinking in the pauilions, he said vnto his seruants, Bring forthe [g] *your engines*, & they set them against the citie.

13 ¶ And beholde, there came a Prophet vnto Ahab King of Israel, saying, Thus saith the Lord, Hast thou sene all this great multitude? beholde, I wil deliuer it into thine hand this day, that ẏ maiest knowe, [g] that I am the Lord.

14 And Ahab said, By whome? And he said, Thus saith the Lord, By the seruants of the princes of the prouinces. He said againe, Who shal ordre the battel? And answered, Thou.

15 ¶ Then he nombred the seruants of ẏ princes of the prouinces, and they were two hundreth, two and thirtie: & after them he nombred the whole people of all the children of Israel, *euen* seuen thousande.

16 And they went out at noone: but Ben-hadad did drinke til he was drōken in the tents, *bothe* he & the Kings: *for* two & thirtie Kings helped him.

17 So the [h] seruants of the princes of the prouinces went out first: & Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them aliue: or whether they become out to fight, take thē yet aliue.

19 So they came out of the citie, *to wit*, the seruants of the princes of the prouinces, & the hoste which followed thē.

20 And they slewe euerie one his [i] enemie: & the [j] Aramites fled, and Israel pursued them: but Ben-hadad the King of Aram escaped on an horse with *his* [i] horsemen.

21 And ẏ King of Israel went out & smote the horses & charets, & with a great slaughter slewe he the Aramites,

22 (For there had come a Prophet to ẏ King of Israel, and had said vnto him, Go, be of good courage, & consider, and take hede what thou doest: for when ẏ yere is gone about, the King of Aram wil come vp against thee.)

23 ¶ Then the seruants of the King of Aram said vnto him, Their [k] gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight against them in the plaine, & douteles we shal ouercome them.

24 And this do, Take the Kings away, euerie one out of his place, & place captaines for them.

25 And nomber thy selfe an armie, like the armie that thou hast lost, with suche horses, & suche charets, & we wil fight against them in the plaine, & douteles we shal ouercome them: & he hearkened vnto their voyce, and did so.

26 And after the yere was gone about, Ben-hadad nombred the Aramites, & went vp to Aphek to fight against Israel.

27 And the children of Israel were nōbred, & were all [l] assembled & went against thē, & the children of Israel pitched before thē like two litle flockes of kiddes: but the Aramites filled the countrey.

28 And there came a man of God, and spake vnto the King of Israel, saying, Thus sayeth the Lord, Because the Aramites

[a] That is, gouernours, & rulers of prouinces.
[a] Or, *Shomeron*
[b] I am content to obey and pay tribute.
[c] He wolde not accept his answer, except he did out of hand deliuer whatsoeuer he shulde aske: for he sought an occasiō how to make warre against hī.
[d] They thought it their duetie rather to venter their liues, then to graunt to that thing ẇ was not lawful, onely to satisfie the lust of a tyrant.
[e] Muche lesse shal there be foūde anie pray ẏ is worthe anie thing, whē they shalbe so manie.
[f] Boast not before ẏ victorie be gotten.
[g] Before God went about ẇ signes & miracles to pul Ahab frō his impiete, & now againe ẇ wonderful victories.
[h] That is, yong men trained in the seruice of princes.
[i] With them ẏ were appointed for the preseruacion of his persone.
[j] Ebr. man.
[k] Or, *Syrians*
[k] Thus ẏ wicked blasphemed God in their furie, whome notwithstanding he suffreth not vnpunished.
[l] All they, which were in ẏ battel of ẏ formest yere, ver. 15.

mites haue said, The Lord is ſ God of the mountaines, & not God of the valleis, therefore wil I deliuer all this great multitude into thine hand, and ye shal knowe that [m] I am the Lord.

m Who am of like power in ſ valley, as I am in ſ hils: & can aſwel destroy a multitude w̄ fewe as w̄ manie.

29 And they pitched one ouer against ſ other seuen dayes, & in the seuēth day ſ battel was ioyned: & the children of Israel slewe of the Aramites an hundreth thousand fote men in one day.

30 But the rest fled to Aphek into ſ citie: & there fel a wall vpon seuen & twentie thousand men that were left: & Behadad fled into the citie, & came into [n] a secret chamber.

n Ebr. from chamber to chamber.

31 ¶ And his seruātes said vnto him, Behold now, we haue heard say that the Kings of the house of Israel are merciful Kings: we pray thee, let vs put sackecloth about our [n] loynes, & ropes about our heades, & go out to the King of Israel: it may be that he wil saue thy life.

n In signe of submission, & ſ we haue deserued death, if he wil punishe vs which rigour.

32 Then they girded sackecloth about their loynes, & *put* ropes about their heades, & came to the King of Israel, & said, Thy seruant Ben-hadad saith, I pray thee, let me liue: and he said, Is he yet aliue? he is my brother.

n Or, & caught it of him.

33 Now the men toke diligent hede, [n] if they colde catche *anie thing* of him, & made haste, & said, Thy brother [o] Ben-hadad. And he said, Go, bring him. So Ben-hadad came out vnto him, and he caused him to come vp vnto ſ charet.

o He is aliue.

34 And *Ben-hadad* said vnto him, The cities, which my father toke frō thy father, I wil restore, and thou shalt make stretes for thee in [p] Damascus, as my father did in Samaria. Then *said Ahab*, I wil let thee go with this couenant. So he made a couenant with him, and let him go.

p Thou shalt appoint in my chief citie what ſ wilt, & I wil obey thee.

35 ¶ Then a certeine man of the [o] children of the Prophetes said vnto his neighbour by the commandement of ſ Lord, [q] Smite me, I pray thee. But the man refused to smite him.

o Or, of the disciples.

36 Then said he vnto him, Because thou hast not obeyed the voyce of the Lord, behold, assone as thou art departed frō me, a lyon shal [r] slay thee. So when he was departed from him, a lyon found him and slewe him.

q By this exterual signe he wolde more liuely touche ſ Kings heart.

r Because ſ hast grangreſſed the commandement of the Lord.

37 Then he found another man, and said, Smite me, I pray thee. And the mā smote him, and in smiting wounded *him*.

38 So the Prophet departed, and waited for the King by the way, and disguysed him selfe with ashes vpon his face.

39 And when the King came by, he cryed vnto the King, and said, [r] Thy seruant went into the middes of the battel: and beholde, there went away a mā, whome *another* man broght vnto me, & said, Kepe this man: if he be lost, and want, thy life shal go for his, or els thou shalt paye a talent of siluer.

r By this parable he maketh Ahab cōdēne him selfe, who made a couenant with Gods enemie, & let him escape, whome God had appointed to be slaine.

40 And as thy seruant had here & there to do, he was gone: and the King of Israel said vnto him, So shal thy iudgement be: thou hast giuen sentence.

41 And he hasted, and toke the ashes away from his face: & the King of Israel knewe hī that he was of the Prophetes:

42 And he said vnto him, Thus saith the Lord, * Becausē thou hast let go out of *thine* hands a man whome I appointed to dye, thy life shal go for his life, & thy people for his people.

Chap 22, 38.

43 And the King of Israel went to his house heauy & in displeasure, & came to [s] Samaria.

s Or, Shomerō.

CHAP. XXI.

1 Iezebel commandeth to kil Naboth, for the Vineyard, that he refuſed to ſel to Ahab. 19 Eliiah reproueth Ahab, and he repenteth.

1 [t] After these things Naboth the Izreelite had a vineyarde in Izreel, hard by the palace of Ahab King of Samaria.

t Or, at this time.

2 And Ahab spake vnto Naboth, saying, [u] Giue me thy vineyarde, ſ I may make me a garden of herbes thereof, because it is nere by mine house: & I wil giue thee for it a better vineyarde then it is: *or* if it please thee, I wil giue thee the worthe of it in money.

u Thogh Ahab ſ tyrannie be cōdēned by ſ holy Spirit, yet he was not so rigorous ſ he wolde take frō another man his right without ful recompence.

3 And Naboth said to Ahab, The Lord kepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heauy & in displeasure, becausē of ſ worde ẅ Naboth the Izreelite had spoken vnto him. for he had said, I wil not giue thee the inheritance of my fathers, & he lay [x] vpon his bed, & turned his face, and wolde eat no bread.

x Thus the wicked cōsider not what is iust and lawful, but fret inwardely, whē they can not haue their inordinate appetites satisfied.

5 Then Iezebel his wife came to him & said vnto him, Why is thy spirit so sad that thou eatest no bread?

6 And he said vnto her, Because I spake vnto Naboth the Izreelite, & said vnto him, Giue me thy vineyarde for money or if it please thee, I wil giue thee *another* vineyarde for it: but he answered, I wil not giue thee my vineyarde.

7 Then Iezebel his wife said vnto him, [y] Doest thou now gouerne the kingdome of Israel? vp, eat bread, & ” be of good chere, I wil giue thee the vineyard of Naboth the Izreelite.

y As though she said, Thou knowest not what it is to reigne. Cōmande, & intreat not.

8 ¶ So she wrote letters in Ahabs name, & sealed them with his seale, & sent the letters vnto the Elders, & to the nobles that were in his citie dwelling with Naboth.

9 And she wrote in ſ letters, saying, Proclaime

claime a [d] fast, and set Naboth among the chief of the people,

10 And set two wicked men before him, & let them witnes against him, saying, Thou dideſt blaſpheme God and the King: then cary him out, & ſtone him that he may dye.

11 And the [e] men of his citie, *euen* the Elders & gouernours, which dwelt in his citie, did as Iezebel had ſent vnto thē: as it was writen in the letters, which ſhe had ſent vnto them.

12 They proclaimed a faſt, & ſet Naboth among the chief of the people,

13 And there came two wicked men, & ſate before him: & the wicked men witneſſed againſt Naboth in the preſence of ỹ people, ſaying, Naboth did [*] blaſpheme God & the King. Then they caryed him away out of the citie, & ſtoned him with ſtones, that he dyed.

14 Then they ſent to Iezebel, ſaying, Naboth is ſtoned & is dead.

15 ¶ And when Iezebel heard that Naboth was ſtoned and was dead, Iezebel ſaid to Ahab, [f] Vp, & take poſſeſſion of the vineyard of Naboth the Izreelite, which he refuſed to giue thee for mo ney: for Naboth is not aliue, but is dead.

16 And when Ahab heard that Naboth was dead, he roſe to go downe to the vineyard of Naboth the Izreelite, to take poſſeſſion of it.

17 ¶ And the worde of the Lord came vnto Eliiah the Tiſhbite, ſaying,

18 Ariſe, go downe to mete Ahab King of Iſrael, which is in Samaria: lo, *he is* in the vineyarde of Naboth, whether he is gone downe to take poſſeſſion of it,

19 Therefore ſhalt thou ſay vnto him, Thus ſaith the Lord, [g] Haſt thou killed, & alſo gotten poſſeſſion? And thou ſhalt ſpeake vnto him, ſaying, Thus ſaith the Lord, [h] In the place where dogs licked the blood of Naboth, ſhal dogs licke euen thy blood alſo.

20 And Ahab ſaid to Eliiah, Haſt thou foūde me, ô mine enemie? And he anſwered, I haue founde *thee*: for thou haſt ſolde thy ſelfe to worke wickednes in the ſight of the Lord.

21 * Beholde, I wil bring euil vpon thee, & wil take away thy poſteritie, & wil cut of frō Ahab him ỹ * piſſeth againſt ỹ wall, aſwel him that is * ſhut vp, as him that is left in Iſrael,

22 And I wil make thine houſe like the houſe of * Ieroboam the ſonne of Nebat, & like the houſe of * Baaſha the ſonne of Ahiiah, for the prouocation where with thou haſt prouoked, & made [i] Iſrael to ſinne:

23 And alſo of Iezebel ſpake the Lord, ſaying, * The dogs ſhal eat Iezebel, by [k] the wal of Izreel.

24 The dogs ſhal eat him of Ahabs *ſtocke* that dyeth in the citie: and him that dyeth in the fields, ſhal the foules of the ayre eat.

25 But there was none like Ahab, who did [l] ſell him ſelfe, to worke wickednes in the ſight of the Lord: whome Iezebel his wife prouoked.

26 For he did exceding abominably in following idoles according to all that the Ammorites did, whome the Lord caſt out before the children of Iſrael.

27 Now when Ahab heard thoſe wordes, he rent his clothes, and put ſackecloth vpon [m] him and faſted, and lay in ſackecloth and went [n] ſoftely.

28 And the worde of the Lord came to Eliiah the Tiſhbite, ſaying,

29 Seeſt thou how Ahab is humbled before me? becauſe he ſubmitteth him ſelfe before me, I wil not bring that euil in his dayes, *but* in his [o] ſonnes dayes wil I bring euil vpon his houſe.

CHAP. XXII.

Iehoſhaphat & Ahab fight againſt ỹ King of Syria. 15 Michaiah ſheweth the King what ſhalbe the ſucceſſe of their enterpriſe. 24 Zedkiiah the falſe prophet ſmiteth him. 34 Ahab is ſlaine. 40 Ahazia his ſonne ſuccedeth. 41 The reigne of Iehoſhaphat. 51 and Ioram his ſonne.

1 AND * they continued [a] thre yeres without warre betwene Aram and Iſrael.

2 And in the third yere did Iehoſhaphat the King of Iudah [b] come downe to the King of Iſrael.

3 (Then the King of Iſrael ſaid vnto his ſeruants, Knowe ye not ỹ [c] Ramoth Gilead was ours? & we ſtaye, and take it not out of the hand of the King of Aram?)

4 And he ſaid vnto Iehoſhaphat, Wilt ỹ go wt me to battel againſt Ramoth Gilead? And Iehoſhaphat ſaid vnto the King of Iſrael, [d] I am as thou art my people as thy people, & mine horſes as thine horſes.

5 Then Iehoſhaphat ſaid vnto the King of Iſrael, [e] Aſke counſel, I pray thee, of the Lord to day.

6 Then the King of Iſrael gathered the [f] Prophetes vpō a foure hundreth mē, & ſaid vnto them, Shal I go againſt Ramoth Gilead to battel, or ſhal I let it alone? And they ſaid, Go vp: for ỹ Lord ſhal deliuer it into the hands of the King.

7 And Iehoſhaphat ſaid, Is there here neuer a Prophet of the [g] Lord more, ỹ we might inquire of him?

8 And the King of Iſrael ſaid vnto Iehoſhaphat

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d For thē they vſed to inquire of mens faultes: for none cold faſt truely that were notorious ſinners.

e Thus ỹ worldelings cōtrary to Gods cōmādemēt, who willeth not to conſent to ỹ ſhedīg of innocēt blood obey rather the wicked cōmandemēts of princes then the iuſt Lawes of God.

[*] *Ebr. bleſſe.*

f This exāple of monſtreous crueltie ỹ holy Goſt leaueth to vs to ỹ intent ỹ we ſhulde abhorre all tyrannie, & ſpecially in them, whome nature & kinde ſhulde moue to be pitiful & inclined to mercie

g Doeſt ỹ thinke to haue anie aduantage by murthering of an innocent?

h This was fulfilled in Ioram his ſonne, as 2. King. 9, 25.

Chap. 14. 10. 2. King. 9, 8. 1. Sam. 25, 22.

Chap. 14 10.

Chap. 15, 29. Chap. 16, 3.

2. King 9, 33.

i By ỹ wicked counſel of his wife, he became a vile idolater & cruel murtherer as one ỹ gaue hī ſelfe wholly to ſerue ſinne.

[*] *Ebr. his fleſh.*

k In token of mourning or, as ſome read, bare foted.

l Meaning, In Iorams time, 2. King. 9, 36.

2 Chr. 18, 1.

a Ben-hadad ỹ King of Syria & Ahab made a peace, wch indured thre yeres.

b To ſe & viſite him.

c The Kings of Syria kept Rhamoth before this league was made by Bē-hadad: therefore he thoght not him ſelfe bounde thereby to reſtore it.

d I am ready to ioyne & go wt thee, & all mine is at thy commandement.

e He ſemed ỹ he wolde not go to ỹ warre, except God approued it, yet when Michah cōſeled ỹ contrarie, he wolde not obey

f Meaning, the falſe prophetes, wch were flatterers and ſerued for lucre, whome Iezebel had aſſebled & kept after ỹ death of thoſe whome Eliah ſlewe.

g Iehoſhaphat did not acknowledge the falſe Prophetes to be Gods miniſters, but did contēne them.

hoshaphat, There is yet one man (Michaiah the sonne of Imlah) by whome we may aske counsel of the Lord, but
h I hate him: for he doeth not prophecie good vnto me, but euil. And Iehoshaphat said, Let not the King say so.
9 Then the King of Israel called an i Eunuche, & said, Call quickely Michaiah the sonne of Imlah.
10 And the King of Israel & Iehoshaphat the King of Iudah sate either *of them* on his throne in their k apparel in the voyde place at the entring in of the gate of Samaria, & all the Prophetes prophecied before them.
11 And Zidkiiah the sonne of Chenaanah made him l hornes of yron, and said, Thus saieth the Lord, With these shalt thou push the Aramites, vntil thou hast consumed them.
12 And all the Prophetes prophecied so, saying, Go vp to Ramoth Gilead, and prosper: for the Lord shal deliuer it into the Kings hand.
13 ¶ And the messenger that was gone to call Michaiah spake vnto him, saying, Beholde now, the wordes of the Prophetes *declare* good vnto the King with "one accorde: let thy worde therefore, I pray thee, be like the worde of one of them, & speake thou good.
14 And Michaiah said, As the Lord liueth, whatsoeuer the Lord sayth vnto me, that wil I speake.
15 ¶ So he came to the King, and the King said vnto him, Michaiah, shal we go against Ramoth Gilead to battel, or shal we leaue of? And he answered him n Go vp, & prosper: & the Lord shal deliuer it into the hand of the King.
16 And the King said vnto him, How oft shal I charge thee, that thou tel me nothing but that which is true in the Name of the Lord,
17 Then he said, I sawe all Israel scatred vpon the mountaines, as shepe that had no shepherd. And the Lord said, o These haue no master, let euery man returne vnto his house in peace.
18 (And the King of Israel saied vnto Iehoshaphat, Did I not tel thee, that he wolde prophecie no good vnto me, but euil?)
19 Againe he said, Heare thou therefore the worde of the Lord. I sawe the Lord sit on his throne, & all the p hoste of heauen stode about him on his right hand & on his left hand,
20 And the Lord said, Who shal q entise Ahab that he may go & fall at Ramoth Gilead? And one said on this maner, & another said on that maner.
21 Then there came forthe a spirit, and stode before the Lord, and said, I wil entise him. And the Lord said vnto him, Where with?
22 And he said, I wil go out, & be a r false spirit in the mouthe of all his prophetes. Then he said, Thou shalt entise *him*, & shalt also preuaile: go forthe, & do so.
23 Now therefore beholde, the Lord hathe put a lying spirit in the mouthe of all these thy prophetes, & the Lord hathe appointed euil against thee.
24 Then Zidkiiah the sonne of Chenaanah came nere & smote Michaiah on the cheke, and said, * s When went the Spirit of the Lord from me, to speake vnto thee?
25 And Michaiah said, Beholde, thou shalt se in that day, when thou shalt go from chamber to chamber to hide thee.
26 And the King of Israel said, Take Michaiah, & cary him vnto Amon the gouernour of the citie, & vnto Ioash the Kings sonne,
27 And say, thus saith the King, Put this man in the prison house, & fede him with t bread of affliction, & with water of affliction, vntil I returne in peace.
28 And Michaiah said, If thou returne in peace, the Lord hathe not spoken by me. And he said, v Hearken all ye people.
29 So the King of Israel & Iehoshaphat the King of Iudah went vp to Ramoth Gilead.
30 And the King of Israel said to Iehoshaphat, I wil change mine apparel, and wil entre into the battel, but put thou on thine apparel. And the King of Israel changed him selfe, & went into the battel.
31 And the King of Aram cõmanded his two & thirtie captaines ouer his charrets, saying, Fight nether with smal, nor great, saue onely against the King of Israel.
32 And when the captaines of the charets sawe Iehoshaphat, they said, Surely it is the King of Israel, & they turned to fight against him: and Iehoshaphat x cryed.
33 And when the captaines of the charets sawe that he was not the King of Israel, they turned backe from him.
34 Then a *certeine* mã drue a bowe "mightely & smote the King of Israel betwene the ioyntes" of his brigadine. Wherefore he said vnto his charet man, Turne thine hand and cary me out of the hoste: for I am "hurt.
35 And the battel encreased that day, & the y King stode stil in his charet against the Aramites, & dyed at euen: & the blood ran out of the wounde into the middes of the charet.
36 And there wēt a proclamatiō through out the z hoste about the going downe of the sunne, saying, Euery mā to his citie, and euery man to his owne countrei.
37 So the King dyed, & was broght to Samaria, and they buryed the King in Samaria.

h Whereby we se the wicked can not abide to heare the trueth, but hate the prophetes of God and molest them.
i Read Genes. 37.36.
k In their kinglie apparel.
l The true Prophetes, of God were accustomed to vse signes for confirmatiō of their doctrine, Isa. 20. 2. Ier. 7. 2. Wherein the false prophetes did imitate the, thinkig thereby to make their doctrine more commendable.
"Ebr. mouthe
m This is the cõmune argument of the wicked who thinke the mone shulde speake against a thing, if greater parte approue it be they neuer so vngodlie.
n He speaketh this in derision, because the King attributed so muche to the false prophetes, meaning by experience he shulde trye that thei were but flatterers.
o It is better thei rerurne home, the to be punished & scatred, becaufe thei take warre in hād without Gods counsel & approbacion.
p Meaning, his Angel.
q Or persuade & deceiue.
q Here we se the thogh the deuil be euer readie to bring vs to destruction, yet he hathe no further power then God giueth him.
r I wil cause all his prophetes to tel lies.
s 1 Chr. 18. 23.
s Thus the wicked wolde seme the none were in the fauour of God, but they, & the God hathe giuen his graces to none so muche as to them.
t Let him be pyned away with hunger & be fed with a smale portion of bread & water.
v That when ye shal se these things come to passe, ye may giue God glorie & knowe that I am his true Prophet.
x That is, to the Lord for helpe.
" Or, in his simplicite & ignorantly.
"" Ebr. betwene the brigandine.
" Ebr. sicke.
y To wit, Ahab King of Israel.
z Of Israelites.

Samaria.
38 And one washed the charet in ỹ poole of Samaria & the doggs licked vp his blood (& * they washed his armoure) according * vnto the worde of ỹ Lord which he spake.
39 Concerning the rest of the actes of Ahab & all that he did, & the yuorie house, which he buylt, & all the cities that he buylt, are they not writen in ỹ boke of the Chronicles of the Kings of Israel?
40 So Ahab slept with his fathers, & Ahaziah his sonne reigned in his steade.
41 ¶ * And Iehoshaphat the sonne of Asa began to reigne vpon Iudah in the fourth yere of Ahab King of Israel.
42 Iehoshaphat was fiue & thirtie yere olde, when he began to reigne, and reigned fiue and twentie yere in Ierusalē. And his mothers name was Azubah the daughter of Shilhi.
43 And he walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in ỹ eyes of ỹ Lord. Neuertheles [a] ỹ hie places were not taken away: for the people offred stil and burnt incense in the hie places.
44 And Iehoshaphat made peace with ỹ King of Israel.
45 Concerning the rest of the actes of Iehoshaphat, & his worthie dedes that he did, & his battels ẅ he fought, are they not writen in ỹ boke of the Chronicles of the Kings of Iudah?
46 And the Sodomites, which remained in the dayes of his father Asa, he put cleane out of the land.
47 There was then no King in Edom: the [b] deputie was King.
48 Iehoshaphat made shippes of [c] Tharshish to saile to [d] Ophir for golde, but they wēt not, for the shippes were broken at Ezion Gaber.
49 Then said Ahaziah the sonne of Ahab vnto Iehoshaphat, Let my seruants go with thy seruants in the shippes. But Iehoshaphat wolde not.
50 And Iehoshaphat did slepe ẅ his fathers, & was buryed ẅ his fathers in ỹ citie of Dauid his father and Iehoram his sonne reigned in his steade.
51 ¶ Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, ỹ seuētēth yere of Iehoshaphat King of Iudah, & reigned two yeres ouer Israel.
52 But he did euil in the sight of ỹ Lord & walked in the way of his father, & in the way of his mother, & in the way of Ieroboā the sonne of Nebat, which made Israel to sinne.
53 For he serued Baal & worshipped him and prouoked the Lord God of Israel vnto wrath, * according vnto all that his father had done.

* Or, the harlots washed it Chap. 21. 19.
2. Chro. 20. 31.
a Meaning, ỹ he was led with an error, thinking ỹ they might stil sacrifice to the Lord in those places, aswel as thei did before the Tēple was buylt.
b In the time of this King Idumea was subiect to Iudah and was governed, by whome thei of Iudah appoi-ted.
c By Tharshish ỹ Scripture meaneth Cilicia & all ỹ Sea called Mediterraneum d Iosephus writeth ỹ Ophir is in India, where ỹ Egyptians & Arabians traffike for golde.
* Or, in all poīntes as his father did.

THE SECONDE BOKE
of the Kings.

THE ARGVMENT.

THis seconde boke conteineth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last King Hoshea, who was imprisonned by the King of Assyria, & his citie Samaria taken, & the ten tribes by the iuste plague of God for their idolatrie & disobedience to God led into captiuitie. And also of Iudah, from the reigne of Iehoram sonne of Iehoshaphat vnto Zedechia who for contemning the Lords commandement by his Prophetes, & neglecting his sundry admonitions, by famine & other meanes, was taken by his enemies, sawe his sonnes moste cruelly slaine before his face, & his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie: and also by the iuste vengeance of God for contempt of his worde Ierusalem was destroyed, the Temple burnt, and he & all his people were led away captiues into Babylon. In this boke are notable examples of Gods fauour towardes those rulers and people which obey his Prophetes and imbrace his worde: & contrary wise of his plagues towardes those commune weales which neglect his ministers and do not obey his commandements.

CHAP. I.

2 Ahaziah by a fall falleth sicke & consulteth with Baalzebub. 3 He is reproued by Eliiah. 10 The captaines ouer fiftie were sent to Eliiah, whereof two were burnt ẅ fire from heauen by his prayer. 17 Ahaziah dyeth, & Ieheram his brother succedeth him.

1 THen Moab rebelled against Israel after the death of Ahab:
2 And [a] Ahaziah fel through the latesse widowe in his vppet chāber which was in Samaria,

a So ỹ he was punished for his idolatrie after two sortes: for the Moabites, ẅ were wonte to pay him tribute rebelled, ond he feldowne at a grate ẅ was vpon his house to giue light beneathe.

ria: so he was sicke: then he sent messengers, to whome he said, Go, & enquire of b Baal-zebub the god of Ekron, if I shal recouer of this my disease.

3 Then the Angel of the Lord said to Eliiah the Tishbite, Arise, & go vp to mete the messengers of the King of Samaria, and saye vnto them, c Is it not because there is no God in Israel, ỹ ye go to inquire of Baal-zebub the god of Ekron?

4 Wherefore thus sayth ỹ Lord, Thou shalt not come downe from the bed on which thou art gone vp, but shalt dye the death. So Eliiah departed.

5 And the messẽgers returned vnto him, to whome he said, Why are ye now returned?

6 And they answered him, There came a man and met vs, and said vnto vs, Go, *and* returne vnto ỹ King ẅ sent you, and say vnto him, Thus sayth ỹ Lord, d Is it not because there is no God in Israel, ỹ thou sendest to enquire of Baal-zebub the god of Ekron? Therefore thou shalt not come downe from the bed, on which thou art gone vp, but shalt dye the death.

7 And he said vnto them, What maner of man was he which came and met you, and tolde you these wordes?

8 And they said vnto him, He was an e heerie man, and girded with a girdle of lether about his loynes. Then said he, It is Eliiah the Tishbite.

9 Therefore *the King* sent vnto him a captaine ouer fiftie with his fifty *men*, who went vp vnto him: *for* beholde, he sate on the toppe f of a mountaine, & he said vnto him, O man of God, the King hathe commanded *that* thou come downe.

10 But Eliiah answered, & said to the captaine ouer the fiftie, If that I be a man of God, let fyre come downe from the heauen, and deuoure thee and thy fyftie. g So fyre came downe from the heauen and deuoured him and his fiftie.

11 Againe also he sent vnto him another captaine ouer fiftie, with his fifty. Who spake, and said vnto him, h O man of God, thus the King commãdeth, Come downe quickly.

12 But Eliiah answered & said vnto thẽ, i If I be a mã of God, let fyre come downe from the heauen, and deuoure thee and thy fiftie. So fyre came downe from the heauen, and deuoured him and his fiftie.

13 ¶ Yet againe he sent ỹ third captaine ouer fifty with his fifty. And the third captaine ouer fifty went vp & came, & fel on his knees before Eliiah, & besought him, & said vnto him, O man of God, I pray thee, let my k life and the life of these thy fifty seruantes be l precious in thy sight.

14 Beholde, there came fyre downe from the heauen and deuoured the two former captaines ouer fifty with their fifties: therefore let my life now be precious in thy sight.

15 And the Angel of the Lord said vnto Eliiah, Go downe ẅ him, be m not afrayd of his presence. So he arose, and went downe with him vnto the King.

16 And he said vnto him, Thus saith the Lord, Because thou hast sent messengers to inquire of Baal-zebub the God of Ekron (was it not because there was no God in Israel to inquire of his worde) therefore thou shalt not come downe of the bed, on which thou art gone vp, but shalt dye the death.

17 So he dyed according to the worde of the Lord ẅ Eliiah had spokẽ. And n Iehoram began to reigne in his steade, in the seconde yere of Iehoram the sonne of Iehoshaphat King of Iudah, because he had no sonne.

18 Concerning ỹ rest of ỹ actes of Ahaziah, that he did, are thei not writen in the boke of the Chronicles of ỹ Kings of Israel?

CHAP. II.

1 Eliiah deuideth the waters with his cloke. 11 He is taken vp into heauen. 13 Elisha taketh his cloke & deuideth Iorden. 20 The bitter and venemous waters are healed. 23 The children that mocke Elisha, are rent in pieces with beares.

1 AND when the Lord wolde take vp Eliiah into heauen by a whirle wind, Eliiah went with Elisha from a Gilgal.

2 Then Eliiah said to Elisha, Tary here, I pray thee: for the Lord hathe sent me to Beth-el. But Elisha said, As the Lord liueth, & as thy soule liueth, I wil not leaue thee. So they came downe to Beth-el.

3 And the b childrẽ of the Prophetes that were at Beth-el, came out to Elisha, and said vnto him, Knoweſt thou that the Lord wil take thy master from c thine head this day? And he said, Yea, I d knowe it: holde ye your peace.

4 Againe Eliiah said vnto him, Elisha, tary here, I pray thee: for the Lord hathe sent me to Iericho. But he said, As the Lord liueth, and as thy soule liueth, I wil not leaue thee. So thei came to Iericho.

5 And ỹ children of the Prophetes that were at e Iericho, came to Elisha, & said vnto him, Knoweſt thou, that the Lord wil take thy master frõ thine head

b The philistims, ẅ dwelt at Ekrõ, worshipped this idole, ẅ signifieth the god of flies, thin king ỹ he colde preserue them from ỹ biting of flies: or els he was so called, because flies were ingendred in great abundãce of ỹ sacrifices ỹ were offred to that idole.

c He sheweth ỹ idolatres haue not the true God, for els they wolde seke to none but to him a lone.

d Ignorance is ỹ mother, of error and idolatrie.

e Some thinke ỹ this is ment of his garmẽts ẅ were rough & made of heare.

f To wit, Carmel.

g He declareth what power Gods worde hathe in ỹ mouthe of his seruantes, whẽ they threaten Gods iudgemẽts against the wicked.

h He spake this in mockery, & therefore prouoked Gods wrath so muche the more.

i Meaning, ỹ God wolde shewe by effect, whether he was a true prophet or not.

k Which humble my selfe before God & his seruant.

l That is, spare my life & let me not dye as ỹ other two.

m Thus ỹ Lord giueth boldenes to his that they feare not ỹ threatnings of tyrats, ẅ otherwise of them selues are afraide to do Gods message.

n Iehoshaphat going to battel against ỹ Syrias, made his sonne Iehoram King in ỹ 17 yere of his reigne: and in the 18 yere, ẅ was ỹ seconde yere of his sonne, Iehoram ỹ sonne of Ahab reigned in Israel: and in the fift yere of this Iehoram Iehoshaphat dyed and ỹ kingdome of Iudah was cõfirmed to his sonne.

a Which was ỹ place where the children of Israel were circumcised after they came ouer Iorden & had bene fourtie yeres in ỹ wildernes, as Ioh. 5. 9.

b So called because they are begotten as it were anewe by ỹ heauelie doctrine.

c That is, from being any more thine head: for to be as the head, is to be ỹ master, as to be at ỹ fete, is to be a scholar.

d For ỹ Lord had reuelled it vnto him.

e Not onely at Beth-el, but at Iericho and other places were there prophetes, ẅ had schoolars, whome they instructed and brought vp in ỹ true feare of God.

this day? And he said, Yea, I knowe it: holde ye your peace.

6 Moreouer Eliiah said vnto him, Tary, I pray thee, here: for the Lord hathe sent me to Iorden. But he said, As the Lord liueth, & as thy soule liueth, I wil not leaue thee. So they went bothe *together*.

7 And fiftie men of the sonnes of the Prophetes went and stode on the other side afarre of, and thei two stode by Iorden.

8 ¶ Then Eliiah toke his cloke, and wrapt it together, and smote the [f] waters, and they were deuided hether and thether, & thei twaine went ouer on the drye land.

9 Now when thei were passed ouer, Eliiah said vnto Elisha, Aske what I shal do for thee before I be taken from thee. And Elisha said, I pray thee, Let thy Spirit [g] be double vpon me.

10 And he said, Thou hast asked an hard thing: *yet* if thou se me when I am taken from thee, thou shalt haue it so: & if not, it shal not be.

11 And as thei wēt walking and talking, beholde, there *appeared* a charet of fyre, and horses of fyre, and did separate thē twaine. *So Eliiah went vp by a whyrlewinde into [h] heauen.

12 And Elisha sawe it, and he cryed, My father, my father, ỹ charet of Israel, and the horsemen thereof: & he sawe him no more: and he toke his *owne* clothes, & rent them in two pieces.

13 ¶ He toke vp also the cloke of Eliiah that fel frō him, and returned, and stode by the banke of Iorden.

14 After, he toke ỹ cloke of Eliiah, that fel from him, and smote the waters, and said, Where is the Lord God of Eliiah, and he him selfe? Againe also he smote the waters, and thei were separated this waye and that waye: and Elisha went ouer.

15 And when the childrē of the Prophetes, which were at Iericho, sawe him on the otherside, they said, [i] The Spirit of Eliiah doeth rest on Elisha: and they came to mete him, & fel to the grounde before him,

16 And said vnto him, Beholde now, there be with thy seruants fiftie strong mē: let them go, we pray thee, and seke thy [k] master, if so be the Spirit of the Lord hathe taken him vp, and cast him vpō some mountaine, or into some valley. But he said, [l] Ye shal not send.

17 Yet they were instant vpon him, til he was ashamed: wherefore he said, Send. So thei sent fiftie men, which soght thre daies, but founde him not.

18 Therefore thei returned to him, (for he taried at Iericho) and he said vnto them, Did not I say vnto you, Go not?

19 ¶ And the men of the citie said vnto Elisha, Beholde, we pray thee: the situacion of this citie is pleasant, as thou, my lord, seest, but the water is noght, & the grounde [o] baren.

20 Then he said, Bring me a newe cruse, & put salt therein. And they brought it to him.

21 And he went vnto the spring of the waters, and cast there [m] the salt, and said, Thus saith the Lord, I haue healed this water: death shal no more come thereof, nether barennes *to the grounde*.

22 So the waters were healed vntil this day, according to the worde of Elisha which he had spoken.

23 ¶ And he went vp from thence vnto Bethel. And as he was going vp ỹ waye, litle children came out of the citie, and mocked him, and said vnto him, Come vp, thou balde head, come vp, thou balde head.

24 And he turned backe & loked on thē, and [n] cursed them in the Name of the Lord. And two beares came out of the forest, and tare in pieces two and fourtie children of them.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 The reigne of Iehoram. 6 He and Iehoshaphat go to warre against Moab which rebelled. 13 Elisha reproueth him, 17 And giueth their hoste water. 24 The Moabites are ouercome. 27 Thier King sacrificeth his sonne.

1 NOw Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria the [a] eighteenth yere of Iehoshaphat King of Iudah, & reigned twelue yeres.

2 And he wroght euil in the sight of the Lord, but not like his father nor like his mother: for he toke away the image of Baal that his father had made.

3 Neuertheles, he cleaued vnto [b] ỹ sinnes of Ieroboam, the sonne of Nebat, which made Israel to sinne, & departed not therefrom.

4 ¶ Then [c] Mesha King of Moab had store of shepe, and rendred vnto the King of Israel an hundreth thousand lambes, & an hundreth thousand rams with the woll.

5 But when Ahab was deade, the King of Moab rebelled against the King of Israel.

6 Therefore King Iehoram went out of Samaria the same season, and nombred all Israel,

7 And went, and sent to Iehoshaphat King of Iudah, saying, The King of Moab

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f To wit, of Iorden.

g Let thy Spirit haue double force in me, because of these dangerous times: or let me haue twise so muche as ỹ rest of the Prophetes: or thy spirit being deuided into thre partes, let me haue two.

Eccles. 48, 13. 1. mac. 2. 58.

h Thus God hathe left a testimonie in all ages bothe before the Lawe, in the Lawe, & in the time of the Gospel, of oure resurrection.

i The Spirit of prophecie is giuen to him, as it was to Eliiah.

k Meaning, Eliiah: for they thoght his bodie had bene cast in some mountaine.

l Because the fact was extraordinarie, thei douted where he was become, but Elisha was assured that he was taken vp to God.

o Or, killeth the inhabitants.

m Thus God gaue him power, euen cōtrary to nature, to make that water profitable for mans vse, wh before was hurtful.

n perceiuing their malicious heart against ỹ Lord and his worde he desireth God to take vengeance of that iniurie done vnto him.

a Read the annotacion in the 1. Chap. & 17. verse.

b He sacrificed to the golden calues, ỹ Ieroboā had made.

c This was done after ỹ Dauid had made the Moabites tributaries to his successers.

Moab hathe rebelled against me: wilt thou go w me to battel against Moab? And he answered, I wil go vp: *for* [d] I am, as thou art, my people, as thy people, *and* mine horses as thine horses.

8 Then said he, What way shal we go vp? And he answered, The way of the wildernes of Edom.

9 ¶So went the King of Israel & ỹ King of Iudah, and the [e] King of Edom, and when they had compassed the way seuen daies, thei had no water for the hoste, nor for the cattel that [”] followed them.

10 Therefore the King of Israel said, Alas, that the Lord hathe called these thre Kings, to giue them into the hand of Moab.

11 But Iehoshaphat said, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him? And one of the King of Israels seruants answered, & said, Here is Elisha the sone of Shaphat, which [f] powred water on the hands of Eliah.

12 Then Iehoshaphat said, [g] The worde of the Lord is with him. Therefore the King of Israel, and Iehoshaphat, and the King of Edom went downe to him.

13 And Elisha said vnto the King of Israel, [h] What haue I to do w thee? Get thee to the Prophetes of thy father and to the Prophetes of thy mother. And the King of Israel said vnto him, [i] Naye: for the Lord hathe called these thre Kings, to giue them into the hand of Moab.

14 Then Elisha said, As the Lord of hostes liueth, in whose sight I stand, if it were not, that I regarde the presence of Iehoshaphat the King of Iudah, I wolde [k] not haue loked towarde thee, nor sene thee.

15 But now bring me a minstrel. And when the minstrel [l] played, the hand of the Lord came vpon him.

16 And he said, Thus saith the Lord, Make this valley ful of dyches.

17 For thus saith the Lord, Ye shal nether se winde nor se raine, yet the valley shal be filled with water, that ye may drinke, *bothe* ye and your cattel, and your beastes.

18 But this is a [m] small thing in the sight of the Lord: for he wil giue Moab into your hand.

19 And ye shal smite euerie strong towne and euerie chief citie, and shal fel euerie fayre tre, and shal stop all the fountaines of water, and [n] marre euerie good field with stones.

20 And in the morning when ỹ meat offring was offred, beholde, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the Kings were come vp to fight against them, thei gathered all that was able [”] to put on harnes, and vpwarde, and stode in *their* border.

22 And thei rose early in the morning when the sunne arose vpon the water, & ỹ Moabites sawe the water ouer against them, as red as blood.

23 And thei said, [o] This is blood: the Kings are surely slayne, and one hathe smiten another: now therefore, Moab, to the spoile.

24 And when thei came to the hoste of Israel, the Israelites arose vp, and smote the Moabites, so that thei fled before them, but they [p] inuaded them, and smote Moab.

25 And they destroyed the cities: and on all the good field euerie man cast his stone, & filled them, & thei stopte all the fountaines of water, and felled all the good trees: onely in [q] Kir-haraseth left they the stones therof: how beit thei went about it with slings, and smote it.

26 And when the King of Moab sawe that the battel was to sore for him, he toke with him seuen hundreth men that drewe the sworde to breake through vnto the King of Edom: but thei colde not.

27 Then he toke his eldest sonne, that shulde haue reigned in his steade, & [r] offred him for a burnt offring vpon the wal: so that Israel was sore grieued, and thei departed from him, and returned to their countrey.

CHAP. IIII.

4 God increaseth the oyle to the poore wedowe by Elisha. 12 He obteineth for the Shunammite a sonne at Gods hand. 28 Who dying, 32 He raiseth him vp againe. 40 He maketh swete the pottage, 42 And multiplieth the loaues.

1 AND one of the wiues [a] of the sonnes of the Prophetes cryed vnto Elisha, saying, Thy seruãt mine housbãd is dead, and thou knowest, that thy seruant did [b] feare the Lord: and the creditour is come to take my two sonnes to be his [c] bondemen.

2 Then Elisha said vnto her, What shal I do for thee? tel me, what hast thou at home? And she said, Thine handmayd hathe nothing at home, saue a [d] pytcher of oyle.

3 And he said, Go and borowe thee vessels abroade of all thy neighbours, empty ye vessels, & spare not.

4 And when thou art come in, thou shalt shut the dore vpon thee & vpõ thy sonnes, and powre out into [e] all those vessels

d Read 1. King. 22.4.

e Meaning, the Vice roy or Lieutenãt of ỹ King of Iudah, read 1. King. 22.48.

” *Eb. that were at their fete.*

f That is, who was his seruant.

g He is able to instruct vs what is Gods wil in this point.

h He knewe ỹ this wicked King wolde haue but vsed his counsel to serue his turne, & therefore he disdained to answer him.

i The wicked esteme not ỹ seruants of God, but when they are driuẽ bytne ry necessitie & feare of ỹ present danger.

k God suffreth his worde to be declared to the wicked, because of ỹ godlie ỹ are among thẽ.

l He sang songs to Gods glorie, and so stired vp the prophetes heart to prophecie.

m He wil not onely miraculously giue you waters but your enemies also into your hand.

n Thogh God bestowe his benefites for a time vpõ his enemies ye the hathe his seasons, when he wil take them away, to ỹ intent thei might se his vẽgeance, w is prepared against them.

” *Ebr. to girde him silfe with a girdle.*

o The sodeine ioye of ỹ wicked is but a preparacion to their destrũctiõ, which is at hand.

p Meaning, they followed them into ỹ townes.

q Which was one of the principal cities of the Moabites, wherein they left nothing, but ỹ walles.

r Some referre it to ỹ King of Edoms sonne, whom they say he had taken in ỹ skirmish, but rather it semed to be his owne sonne, whome he offred to his gods to pacifie thẽ, w barbarous cruelie moued ỹ Israelites hearts of pitie to departe.

a Read Chap. 2.3.

b And therefore fel not into det by vnthriftines or prodigalitie, but by ỹ hãd of ỹ Lord.

c Because I am poore and not able to pay.

c Thus God suffreth his many times to be brought to extreme necessitie, before he succor thẽ, ỹ afterwarde they may the more praise his mercie.

e The prophet declareth hereby vnto her, ỹ God neuer faileth to prouide for his seruãts, their wiues & childrẽ, if they trust in him.

and set aside those that are ful.

5 So she departed from him, and shut the dore vpon her, and vpon her sonnes. And they broght to her, and she powred out.

6 And when the vessels were ful, she said vnto her sonne, Bring me yet a vessel. And he said vnto her, There is no mo vessels. And the oyle [f] ceased.

7 Then she came and tolde the man of God. And he said, Go, *and* sel the oyle, & pay them that thou art in det vnto, and liue thou and thy children of the [g] rest.

8 ¶ And on a time Elisha came to Shunen, & there a woman of great *estimation* constrained him to eat bread: and as he passed by, he turned in thether to eat bread.

9 And she said vnto her husband, Beholde, I knowe now, that this is an holie man of God that passeth by vs continually.

10 Let vs make [h] him a litle chamber, I pray thee, with walles, and set vs set him there a bed and a table & a stole, and a candlesticke, that he may turne in thether when he commeth to vs.

11 ¶ And on a day, he came thether and turned into the chamber, and laye therein,

12 And said to Gehazi his seruant, Call this Shunammite: and when he called her, she stode before him.

13 Then he said vnto him, Say vnto her now, Beholde, thou hast had all this great care for vs, [i] what shalwe do for thee? Is there anie thing to be spoken for thee to the King or to the captaine of the hoste? And she answered, I [k] dwel among mine owne people.

14 Againe he said, What is then to be done for her? Then Gehazi answered, In dede she hathe [l] no sonne, and her husband is olde.

15 Then said he, Call her. And he called her, and she stode in the dore.

16 And he said, *At this time appointed, according to the time of life, thou shalt embrace a sonne. And she said, Oh my lord, thou man of God, do not lye vnto thine handmaid.

17 So the woman conceiued, and bare a sonne at that same seasō, according to the time of life, that Elisha had said vnto her.

18 ¶ And when the childe was growen, it fel on a day, that he went out to his father, [m] to the reapers.

19 And he said to his father, [m] Mine head, mine head. Who said to *his* seruant, Beare him to his mother.

20 And he toke him and broght him to his mother, & he sate on her knees til noone, and dyed.

21 Then she went vp, and layed him on the bed of the man of God, and shut *the dore* vpon him, and went out.

22 ¶ Then she called to her husbād, and said, Sēd with me, I pray thee, one of the yong men & one of the asses: for I wil haste to the man of God, and come againe.

23 And he said, Wherefore wilt thou go to him to day? *it is* nether [n] newe moone nor Sabbath day. And she answered, [o] All shalbe wel.

24 Then she sadled an asse, and said to her seruant, Dryue, and go forwarde: stay not for me to get vp, except I bid thee.

25 ¶ So she went, & came vnto the mā of God to mount Carmel. And when the man of God saw her [p] ouer against him, he said to Gehazi his seruant, Beholde, the Shunammite.

26 Runne now, I say, to mete her, and say vnto her, Art thou in helthe? is thine husband in helthe? & is the childe in helthe? And she answered, We are in helthe.

27 And when she came to ỹ man of God vnto the mountaine, she [q] caught him by his fete: and Gehazi wēt to her, to thrust her away: but the man of God said, Let her alone: for her soule is [r] vexed within her, and the Lord hathe hid it frō me, and hathe not tolde it me.

28 Then she said, Did I desire a sonne of my lord? did I not say? Disceiue me not.

29 Then he said to Gehazi, Girde thy loynes, and take my staffe in thine hād, and go thy way: [s] if thou mete anie, salute him not: and if anie salute thee, answer him not: and lay my staffe vpon the face of the childe.

30 And the mother of the childe said, As the Lord liueth, and as thy soule liueth, I wil not leaue thee. Therefore he arose, and followed her.

31 But Gehazi was gone before them, & had layed the staffe vpon ỹ face of the childe, but he nether spake nor heard: wherefore he returned to mete him and tolde him, saying, The childe is not waken.

32 ¶ Then came Elisha into ỹ house, and beholde, the childe was dead, and layed vpon his bed.

33 He went in therefore, and shut ỹ dore vpon them twaine, and prayed vnto the Lord.

34 After he went vp, and [t] lay vpō the childe, and put his mouth on his mouth, and his eyes vpon his eyes, and his hāds vpon his hands, and stretched him selfe vpon him, & the flesh of the childe waxed warme.

35 And he went *from him*, and walked vp and downe in the house, & went vp and spred him selfe vpon him: then ỹ childe neesed

f To augment and increase in the vessels.

g God here did not onely prouide for his seruant, ỹ his dets shulde be payed & so kept his doctrine and profession without slander, but also for his wife and childrē.

h Which shulde be separate from ỹ rest of ỹ house, that he might more cōmodiously giue him selfe to study and prayers.

i Thus the seruants of God are not vnthākful. for ỹ benefites they receyue.

k I am contēt with that that God hathe sent me, and cā want nothing ỹ one can do for another.

l Which then was a reproche & therefore he wolde ỹ his master shulde pray to God for her that she might be fruteful. *Gen.18,10.*

m His head aked sore, and therefore he cryed thus.

n For at suche times ỹ people were wonte to resorte to the prophetes for doctrine and cōsolation.

o *Ebr.* peace.

p *Or, farre of.*

q In token of humilitie and ioy ỹ she had met with him.

r *Ebr. her soule is in bitternes.*

s Make suche spede ỹ nothing may let thee in the way, Luk. 10,4.

t The like did Eliiah to ỹ widowes sonne at Sarephta 1. King. 17, 21. and S Paul Act. 20, 10 signifying ỹ care ỹ oght to be in them ỹ beare ỹ worde of God and are distributers of ỹ spiritual life.

neesed [r] seuen times, and opened his eyes.

36 Then he called Gehazi, and said, Call this Shunammite. So he called her, which came in vnto him. And he said vnto her, Take thy sonne.

37 And she came, and fel at his fete, and bowed her selfe to the grounde, and toke vp her sonne, and went out.

38 Afterwarde Elisha returned to Gilgal, and a famine *was* in the [f] land, and the children of the Prophetes dwelt whim. And he said vnto his seruant, Set on the great pot, and seethe pottage for the children of the Prophetes.

39 And one went out into the field, to gather herbes, and founde, *as it were*, a wilde vine, and gathered thereof [e] wilde gourdes his garment ful, and came and shred them into the pot of pottage: for they knewe it not.

40 So they powred out for the men to eat: and when they did eat of the pottage, they cryed out, and said, O thou man of God, [v] death *is* in the pot: and they colde not eat *thereof*.

41 Then he said, Bring meale. And he cast it into the pot, and said, Powre out for the people, that they may eat: & there was none euil in the pot.

42 ¶ Then came a man from Baal-shalisha, and broght the mā of God bread of the first frutes, *euen* twentie loaues of barly, & ful eares of corne in ỹ huske. And he said, Giue vnto the people, that they may eat.

43 And his seruant answered, How shulde I set this before an hundreth men? He said againe, Giue it vnto the people that they may eat: for thus sayth the Lord, They shal eat, and there [x] shal remaine.

44 So he set it before them, and thei did eat, and left ouer, according to ỹ worde of the Lord.

CHAP. V.

1 Naamā the Syrian is healed of his leprosie. 16 Elisha refuseth his giftes. 27 Gehazi is striken with leprosie, because he toke money, & raiment of Naaman.

1 NOw was there one Naaman captaine of the hoste of the King of Aram, a great man, and honorable in the sight of his lord, because that by him ỹ Lord had [a] deliuered the Aramites. He also was a mightie man *and* valiant, *but* a lepre.

2 And the Aramites had gone out by bādes, & had taken a litle maid of ỹ lād of Israel, and she [”] serued Naamās wife.

3 And she said vnto her mastres, Wolde God my lord *were* with the [b] Prophet that is in Samaria: he wolde soone deliuer him of his leprosie.

4 And [c] he went in, and tolde his lord, saying, Thus and thus saith the maid ỹ is of the land of Israel.

5 And the King of Aram said, Go thy way thether, and I wil send a letter vnto the King of Israel. And he departed, and [d] toke [”] with him ten talents of siluer, and six thousand *peces* of golde, and ten change of raiments,

6 And brogt the letter to the King of Israel to this effect, Now when this letter is come vnto thee, vnderstand, that I haue sent thee Naaman my seruant, that thou mayest heale him of his leprosie.

7 And when the King of Israel had red the letter, he rent his clothes, and said, Am I God, to kil and to giue life, that he doeth send to me, that I shulde heale a man from his leprosie? wherefore consider, I pray you, and se how he seketh a quarel against me.

8 But when Elisha the man of God had heard that the King of Israel had rent his clothes, he sent vnto the King, saying, [e] Wherefore hast thou rent thy clothes? Let him come now to me, and he shal knowe, that there is a Prophete in Israel.

9 ¶ Then Naaman came with his horses, & with his charets, and stode at the dore of the house of Elisha.

10 And Elisha sent a messenger vnto him, saying, Go and wash thee in Iorden seuen times, and thy flesh shal come againe to thee, and thou shalt be cleansed.

11 But Naaman was [f] wroth & wēt away, and said, Beholde, I thoght with my selfe, He wil surely come out, and stand, and call on the Name of the Lord his God, & put his hand on the place, and heale the leprosie.

12 Are not Abanah and Pharpar, riuers of Damascus, better then all the waters of Israel? may I not wash me in thē, and be cleansed? So he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and said, [f] Father, *if* the Prophet had commanded thee a great thing, woldest thou not haue done it? how much rather then, when he saith to thee, Wash, and be cleane?

14 Then went he downe, and * washed him selfe seuen times in Iorden, according to the saying of the man of God: and his flesh came againe *like* vnto the flesh of a litle childe, and he was cleane.

15 ¶ And he turned againe to the man of God, he, and all his companie, and came & stode before him and said, Beholde, now I know ỹ *there is* no God in

[r] Meaning, of. ten times.

[f] That is, in the land of Israel.

[e] Which the Apoticaires call colloquintida, and is most vehement and dāgerous in purging.

[v] They feared that they were poysoned, because of ỹ bitternes.

[x] It is not the quantitie of bread that satisfieth, but the blessing ỹ God giueth.

[a] Here appeareth that among ỹ infideles God hath his, and also that the infideles haue them in estimation, & do good to their countrey.

[”] *Ebr she was before.*

[b] Meaning, Elisha.

[c] That is, Naaman tolde it to the King of Syria.

[d] To giue this as a present to the Prophet.

[”] *Ebr. in his hand.*

[e] The Prophet rebuketh the King because he did not consider ỹ God was true in his promes & therefore wolde not leaue his Church destitute of a prophet, whose prayers he wolde heare, and to whome other shulde haue recourse for comforte.

[f] Mans reason murmureth, when it considereth onely the signes and outwarde things & hathe not regarde to the worde of God, which is there conteined.

[g] This declareth ỹ seruants ought to reuerēce and loue their masters as children their fathers, and likewise masters oward their seruants muste be affectioned as towarde their children. *Luk 4:27.*

all the worlde, but in Israel: now therefore, I pray thee, take "a rewarde of thy seruant.

" Ebr. blessing.

16 But he said, As the Lord liueth (before whome I stand) I wil not receiue it. And he wolde haue constrained him to receiue it, [b] but he refused.

b So the Lord commandeth y they that receiue freely shulde giue also freely.

17 Moreouer Naaman said, Shal there not be giuen to thy seruant two mules loade of this earth? for thy seruant wil hence forthe offer neither burnt sacrifice, nor offring vnto anie other god, saue vnto the Lord.

18 Herein the Lord be [i] merciful vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, and leaneth on mine hand, and I bowe my selfe in the house of Rimmō: when I do bowe downe, *I say*, in y house of Rimmon, the Lord be merciful vnto thy seruant in this point.

i He feleth his conscience would ded in bring presēt at idoles seruice, and therefore desireth God to forgiue him, lest others by his example might fal to idolatrie: for as for his owne parte he confesseth y he wil neuer serue anie, but y true God.

19 Vnto whome he said, [k] Go in peace. So he departed from him about halfe a daies iourney of grounde.

k The Prophet did not approue his act, but after y commune maner of speche, he biddeth him fare wel.

20 And Gehazi the seruant of Elisha y man of God said, Beholde, my master hathe spared this Aramite Naaman, receiuing not those things at his hand that he broght: as the Lord liueth, I wil run after him, and take somewhat of him.

21 So Gehazi followed spedely after Naaman. And when Naaman saw him running after him, [l] he light downe frō the charet to mete him, and said, Is all wel?

l Declaring thereby what honour and affection he bare to the prophet his master.

22 And he answered, All is well: my master hathe sent me, saying, Beholde, there be come to me, euen now from mounte Ephraim two yong men of y childrē of the Prophetes: giue them, I pray thee, a talent of siluer, and two change of gamentes.

23 And Naaman said, Yea, take two talēts: and he compelled him, and bounde two talents of siluer in two bags, with two change of garments, and gaue them vnto two of his seruants, y they might beare them before him.

[n] Or, fortresse, or, secret place.

24 And when he came to [n] the towre, he toke them out of their hāds, and layed them in the house, and sent away y mē: [m] and they departed.

m Naamans seruants.

25 ¶ Then he went in, and stode before his master. And Elisha said vnto him, Whence *commest thou*, Gehazi? And he said, Thy seruant went no whether.

n Was not I present with thee in spirit?

26 But he said vnto him, [n] Went not mine heart *with ther* when the man turned againe frō his charet to mete thee? Is this a time to take money, and to receiue garments, [o] and oliues, and vineyardes, and shepe, and oxen, and men seruants, and maid seruants?

o That is, money & possessiōs with: meaning, it is detestable in the seruantes of God to haue couetous mindes.

27 The leprosie therefore of Naaman *shal* cleaue vnto thee, & [p] to thy sede for euer. And he went out from his presence a lepre *white* as snowe.

p To be an exāple to all suche, as by whose couetousnes Gods worde might be slandered.

CHAP. VI.

6 Elisha maketh yron to swimme aboue the water. 8 He discloseth the King of Syrias counsel to the King of Israel. 13 Who sending certaine to take him, were kept fast in Samaria. 24 Samaria is besieged and endureth extreme famine.

1 AND the children of the Prophetes said vnto Elisha, Beholde, we pray thee, the place where we dwel with thee, is to litle for vs.

2 Let vs now go to Iorden, that we may take thence euerie man a [a] beame, and make vs a place to dwel in. And he answered, Go.

a Or a piece of wood &c to buylde with.

3 And one said, vouchsafe, I pray thee, to go with thy seruants. And he answered, I wil go.

4 So he went with them, and when they came to Iorden, they cut downe wood.

5 And as one was felling of a tre, the [b] yron fel into the water: then he cryed, & said, Alas master, it was but borowed.

b Or, the axe head.

6 And the man of God said, Where fel it? And he shewed him the place. Then he cut downe *a piece* of wood, and cast in thether, and he caused y yron to [b] swime.

b God wroght this miraculously to confirme the autoritie of Elisha, to whome he had giue suche abūdance of his Spirit.

7 Then he said, Take it vp to thee. And he stretched out his hand, and toke it.

8 Thē the King of Aram warred against Israel and toke counsel with his seruāts, and said, In [c] suche and suche a place *shal be* my campe.

c Meaning, y he wolde lie in ambushe & take y Israelites at vnwares.

9 Therefore the man of God sent vnto the King of Israel, saying, Beware thou go not ouer to suche a place: for there the Aramites are come downe.

10 So the King of Israel sent to the place which the man of God tolde him, & warned him of, and [d] saued him selfe from thence, not once, nor twise.

d The wicked cōspire nothing so craftely, but God can reueile it to his seruāts & cause their counsel to be disclosed.

11 And the heart of the King of Arā was troubled for this thing: therefore he called his seruants and said vnto them, Wil ye not shewe me, w of vs *bewraieth our counsel* to the King of Israel?

12 Then one of his seruants said, None, my lord, ô King, but Elisha the Prophet y is in Israel, telleth the King of Israel, *euen* y wordes that thou speakest in thy [e] priuie chamber.

e There is nothing so secret y thou canst go about, but he knoweth it, & discouereth it vnto his King.

13 And he said, Go, and espie where he is, y I may send and fetch him. And one tolde him, saying, Beholde, *he is* in Dothan.

14 ¶ So he sent thether horses, and charets, and a [f] mightie hoste: and they came by night, and compassed the citie.

f Thogh it had bene nothing in mans iudgemēt to haue taken Elisha, yet the wicked euer doute & thinke thei are neuer able to prepare power ynough thogh it be but against one, or a fewe.

15 And when the seruant of the man of God arose early to go out, beholde, an hoste

hoste cõpassed the citie with horses and charets. Then his seruãt said vnto him, Alas master, how shal we do?

g For he was assured of Gods helpe, & ỹ millions of Angels camped about the godlie to deliuer them.

16 And he answered, [g] Feare not: for they that be with vs, are mo then they that be with them.

h That he may beholde how thou hast prepared an armie to rescue vs.

17 Then Elisha prayed, & said, Lord, I beseche thee, open his eyes, [h] that he maie see. And ỹ Lord opened ỹ eyes of the seruant, & he loked, & beholde, the mountaine was ful of horses & charets of fyre round about Elisha.

i Meaning, the Syrians his enemies, ẅ came downe, thinking them selues sure of him.

18 So [i] they came downe to him, but Elisha prayed vnto the Lord, & said, Smite this people, I pray thee, with blindenes. And he smote them with blindenes, according to the worde of Elisha.

19 And Elisha said vnto them, This is not the way, neither is this the citie: followe me, and I wil lead you to the man whome ye seke. But he [k] led them to Samaria.

k Thus he did being led by the Spirit of God & not because he sought his owne reuengance, but onely to set forth the glorie of God.

20 And when they were come to Samaria, Elisha said, Lord, open their eyes ỹ they may se. And ỹ Lord opened their eyes, and they sawe, and beholde, *they were* in the middes of Samaria.

l The wicked vse reuerent & graue wordes towardes the seruãts of God, when they thinke to haue anie commoditie by them, though in their heart they can not abyde them.

21 And the King of Israel said vnto Elisha when he sawe them, [l] My father, shal I smite them, shal I smite them?

22 And he answered, Thou shalt not smite them: doest thou not smite them ỹ thou hast take with thy sworde, & with thy bowe? *but* set bread and water before them, ỹ they may eat and drinke and go to their master.

m For this gentle intreatie & the miracle wroght by the Prophet, did more preuaile, for cõmune quietnes, then if they had bene ouercome in battel: for they returned no more at ỹ time to fight against Israel, or in that Kings dayes.

23 And he made great preparcion for them: & when they had eaten & dronken, he sent them away: and they went to their master. So the bands of Aram came [m] nomore into the land of Israel.

n The Ebrewes write, that they burned it in ỹ siege for lacke of wood.

o Meaning anie kinde of vitaile, as corne and wine, &c.

24 But afterwarde Ben-hadad King of Aram gathered all his hoste, and went vp, & besieged Samaria.

25 So there was a great famine in Samaria: for lo, they besieged it vntil an asses head was at foure score *pieces* of siluer, and ỹ fourth parte of a kab of doones [n] doung at fiue *pieces* of siluer.

26 And as the King of Israel was going vpon ỹ wall, there cryed a woman vnto him, saying, Helpe, my lord, o King.

27 And he said, *Seing* the Lord doeth not succour thee, how shulde I helpe thee with the [o] barne, or with the wine presse?

28 Also ỹ King said vnto her, What aileth thee? And she answered, This woman said vnto me, Giue thy sonne, ỹ we may eat him to day, and we wil eat my sonne tomorowe.

Deut. 26. 57.

29 *So we sod my sonne, and did eat him: and I said to her the day after, Giue thy sonne, that we may eat him, but she hathe hid her sonne.

30 And when the King had heard the wordes of the woman, he rent his clothes, (and as he went vpon the wall, the people loked, and beholde, he had sackecloth [p] within vpon his flesh)

[p] *Or, vnder his clothes.*

q Thus hypocrites, whe they sele Gods iudgements, thinke to please him with outward ceremonies, whome in prosperitie they wil not knowe.

31 And he said, God do so to me and more also, if the head of Elisha the sonne of Shaphat shal stãd on him this day.

r Meaning, Iehoram, Achabs sonne who killed the prophetes & caused Naboth to be stoned.

32 (Now Elisha sate in his house, and the Elders sate with him.) And *the* King sent a man before him: *but* before the messenger came to him he said to ỹ Elders, Se ye not how this [q] murtherers sonne hathe sent to take away mine head? take hede when the messenger commeth, & shut ỹ dore, and handle him roughly at the dore: is not the sound of his masters fete behind him?

s So ỹ wicked fall into a rage & desperation, if they finde not sodeine remedy against their afflictios.

33 While he yet talked with them, beholde the messenger came downe vnto him, & said, Beholde, this euil commeth of the Lord: [r] shulde I attend on ỹ Lord any longer?

CHAP. VII.

1 Elisha prophecieth plẽtie of vitaile and other things to Samaria. 6 The Syrians runne away, and haue no mã following thẽ. 17 The prince that wolde not beleue the worde of Elisha is troden to death.

1 THen Elisha said, Heare ye ỹ worde of ỹ Lord: thus saith the Lord, [a] Tomorowe this time a measure of fine floure *shalbe* solde for a shekel, and two measures of barly for a shekel in ỹ gate of Samaria.

a The godlie are euer assured of Gods helpe in their necessities, but ỹ times and houres are onely reueled by Gods Spirit.

2 Then a prince, on whose hand ỹ King [b] leaned, answered the man of God, and said, Though the Lord wolde make [c] windowes in the heauen, coulde this thing come to passe? And he said, Beholde, thou shalt se it with thine eyes, but ỹ shalt not [d] eat thereof.

b To whome ỹ King gaue ỹ charge & ouersight of things, as verse. 17.

c He mocketh at ỹ prophetes wordes, saying ỹ if God rained downe corne from heauen ỹ this colde not come to passe.

d Thy infidelitie shalbe punished herein, whe thou shalt se this miracle & yet not be partaker thereof.

3 Now there were foure leprouse men at the [e] entring in of the gate: and they said one to another, Why sit we here vntil we dye?

e For it was cõmanded in the Lawe ỹ they shulde dwel apart & not among there brethre, Leui. 13. 46

4 If we say, We wil entre into the citie, ỹ famine is in the citie, & we shal dye there: and if we sit here, we dye also. Now therefore come, and let vs fall into the campe of the Aramites: if thei saue our liues, we shal liue: & if they kil vs, we are but dead.

f Thus God nedeth no great preparation to destroy ỹ wicked, though they be neuer so many for he can scatter them with a smale noise or shaking of a leafe.

5 So they rose vp in the twilight, to go to the campe of the Aramites: and when thei were come to the vtmoste parte of the campe of the Aramites, lo, there was no man there.

6 For the Lord had caused the campe of ỹ Aramites to heare a [f] noise of charets & a noise of horses, & a noise of a great armie, so ỹ they said one to another, Beholde, the King of Israel hathe hired against vs the Kings of the Hittites, & the Kings of the Egyptians

to come vpon vs.

7 Wherefore they arose, and fled in the twilight, & left their tētes & their horses, & their asses, *euen* the campe as it was, and fled for their liues.

g The wicked nede no greater enemie the their owne conscience to pursue them.

8 And when these lepers came to the vtmost part of the campe, they entred into one tēt, and did eat and drincke, and caried thence siluer and golde, and raiment, and went and hid it: after they returned, and entred into another tent, & caried thence *also*, and went, and hid it.

9 Then said one to another, We do not wel: this day is a day of good tidings, and we holde our peace. if we tary til day light, some[n] mischief wil come vpon vs. Now therefore come, let vs go, and tel the Kings housholde.

n *Or, we shalbe punished for our faute.*

10 So they came, & called vnto ỹ porters of the citie, & tolde them, saying, We came to the campe of the Aramites, & lo, there was no man there, nether voyce of man, but horses tyed and asses tyed: and the tentes *are* as they were.

11 And the porters cryed and declared to the Kings house within.

12 Then the King arose in the night, and said vnto his seruants, [h] I wil shewe you now, what the Aramites haue done vnto vs. They knowe that we are afflamished, therefore they are gone out of the campe to hide them selues in the field, saying, When thei come out of ỹ citie, we shal catche them aliue, and get into the citie.

h He mistrusted ỹ prophetes wordes, & therefore colde beleue nothing, as thei ẅ are more politike then godlie euer cast more perils then nedeth.

13 And one of his seruants answered, and said, Let men take now fiue of the horses that remaine, & are left in the *citie*, (beholde, they are euen as all the [i] multitude of Israel that are left therein: beholde, I *say*, they are as the multitude of the Israelites that are consumed) & we wil send to se.

i There are no more left, but thei, or the rest are consumed ẅ the famine as ỹ rest of ỹ people.

14 So they toke [n] two charets of horses, and the King sent after the hoste of the Aramites, saying, Go and se.

n *Or, two horses of the charet, which were accustomed to draw in the charet.*

15 And they went after them vnto Iorden, and lo, all the way was ful of clothes and vessels which the Aramites had cast from them in their haste: & ỹ messengers returned, and tolde the King.

16 Then the people went out and spoiled the campe of the Aramites: so a measure of fine floure was at a shekel, and two measures of barly at a shekel [k] according to the worde of the Lord.

k Which he spake by the mouthe of Elisha. vers. 1.

17 And the King gaue the prince (on whose hand he leaned) the charge of the gate, & the people [l] trode vpon him in ỹ gate, and he dyed, as the man of God had said, which spake it, when the King came downe to him.

l As the people preased out of ỹ gate to runne to ỹ Syrians tētes where they had heard was meat, & great spoile left.

18 And it came to passe, as the man of God had spoken to the King, saying, Two measures of barly at a shekel and a measure of fine floure shalbe at a shekel, tomorowe about this time in ỹ gate of Samaria.

19 But the prince had answered ỹ man of God, and said, Though ỹ Lord wolde make windowes in the heauen, colde it come so to passe? And he said, Beholde, ỹ shalt se it with thine eies, but thou shalt not eat thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he dyed.

CHAP. VIII.

1 Elisha prophecieth vnto the Shunammite the dearth of seuen yere. 12 He prophecieth to Hazael that he shalbe King of Syria. 15 He reigneth after Benhadad. 16 Iehoram reigneth ouer Iudah. 20 Edom falleth from Iudah. Ohoziah succedeth Iehoram.

1 THen spake Elisha vnto the womā, *whose sonne he had restored to life, saying, Vp, and go, thou, and thine house, and soiourne where thou [a] canst soiourne: for the Lord hathe called for a famine, & it commeth also vpon the land seuen yeres.

Chap. 4. 35.

a Where thou canst finde a cōmodious place to dwel, where as is plentie.

2 And the woman arose, and did after the saying of the man of God, and went bothe she & her housholde and soiourned in the land of the Philistims seuen yeres.

3 ¶ And at the seuen yeres end, the woman returned out of ỹ land of ỹ Philistims and went out [b] to call vpon ỹ King for her house and for her land.

b That is to cōplaine on the ẅ had taken her possessios whiles she was absent.

4 And the King talked with Gehazi the seruant of the man of God, saying, Tel me, I praye thee, all the great actes, ỹ Elisha hathe done.

5 And as he tolde [c] the King, how he had restored one dead to life, beholde, the woman, whose sonne he had raised to life, called vpon the King for her house & for her land. Then Gehazi said, My lord, ô King, this is the woman, and this is her sonne, whome Elisha restored to life.

c Gods wonderful prouidence appeareth in this ỹ he caused ỹ King to be desirous to heare of him, whome before he contemned, & also hereby prepared an entrance to the poore widowes sute.

6 And when the King asked the woman, she tolde him: so the King appointed her an Eunuche, saying, Restore thou all ỹ are hers, and all the [d] fruites of *her* landes since the day she left the land, euen vntil this time.

d The King caused ỹ to be iustely restored ẅ was wrongfully holden from her.

7 ¶ Then Elisha came to Damascus, & Benhadad the King of Aram was sicke. & one tolde him, saying, The man of God is come hether.

8 And the King said vnto Hazael, Take a present in thine hand, and go mete ỹ man of God, that thou maiest inquire of the Lord by him, saying, Shal I recouer of this disease?

9 ¶ So Hazael wēt to mete him, and toke the

the present in his hand, and of euerie [e] good thing of Damascus, euen the burden of fourty camels, and came and stoode before him, and said, Thy sonne Ben-hadad King of Aram hathe sent me to thee, saying, Shal I recouer of this disease?

10 And Elisha said to him, Go, & say vnto him, Thou shalt [f] recouer: howbeit ý Lord hathe shewed me, that he shal surely dye.

11 And he loked vpon him stedfastely til *Hazael* was ashamed, and the man of God wept.

12 And Hazael said, Why wepeth my lord? And he answered, Because I knowe the euil that thou shalt do vnto the children of Israel: *for* their strong cities shalt thou set on fyre, and their yong men shalt thou slay with the sworde, and shalt dashe their infants *against the stones*, & rent in pieces their women with childe.

13 Thē Hazael said, What [g] is thy seruāt a dog, that I shulde do this great thing? And Elisha answered, The Lord hathe shewed me, that thou shalt be King of Aram.

14 ¶So he departed from Elisha, and came to his master, Who said to him, What said Elisha to thee? And he answered, He tolde me that thou shuldest recouer.

15 And on the morow he toke a thicke cloth and dipt it in water, and [h] spread it on his face, and he dyed: & Hazael reigned in his steade.

16 ¶*Now in the fifte yere of Ioram the sonne of Ahab [i] ing of Israel, and of Iehoshaphat King of Iudah, [i] Iehoram the sonne of Iehoshaphat King of Iudah began [k] to reigne.

17 He was two and thirtie yere olde, when he began to reigne: and he reigned eight yere in Ierusalem.

18 And he walked in the wayes of the Kings of Israel, as did the house of Ahab: for the [l] daughter of Ahab was his wife, and he did euil in the sight of the Lord.

19 Yet the Lord wolde not destroy Iudah, for Dauid his seruants sake, * as he had promised him to giue him a light & to his children for euer.

20 ¶ In those dayes Edom [m] rebelled from vnder the hand of Iudah, & made a King ouer them selues.

21 Therefore Ioram went to Zair, and all his charets with him & he arose by night, and smote the Edomites which were about him with the captaines of the charets, and the people fled into their tentes.

22 So Edom rebelled from vnder the hand of Iudah vnto this day, then [n] Libnah rebelled at that same time.

23 Concerning the rest of the actes of Ioram and all that he did, are they not writen in the boke of the Chronicles of the Kings of Iudah?

24 And Ioram slept with his fathers, & was buryed with his fathers in the citie of Dauid. And *Ahaziah his sonne reigned in his steade.

25 ¶In the twelft yere of Ioram the sonne of Ahab King of Israel did Ahaziah the sonne of Iehoram King of Iudah begin to reigne.

26 [o] Two and twentie yere olde was Ahaziah when he began to reigne, & he reigned one yere in Ierusalem, & his mothers name *was* Athaliah the daughter of Omri King of Israel.

27 And he walked in the way of the house of Ahab, and did euil in the sight of the Lord, like the house of Ahab: for he was the sonne in laxe of the house of Ahab.

28 And he went with Ioram the sonne of Ahab to warre against Hazael King of Aram in [p] Ramoth Gilead, and the Aramites smote Ioram.

29 And King Ioram returned to be healed in [q] Izreel of the wounds which the Aramites had giuē him at Ramah, when he foght against Hazael King of Aram. And Ahaziah the sonne of Iehoram King of Iudah went doxne to se Ioram the sonne of Ahab in Izreel, because he was sicke.

CHAP. IX.

6 Iehu is made King of Israel. 24 And killeth Iehoram the King thereof, 27 And Ahaziah, otherwise called Ochozias, the King of Iudah, 33 And causeth Iezebel to be cast downe out of a window, and the dogs did eat her.

1 THen Elisha the Prophet called one of the children of the Prophetes, and said vnto him, *[a] Girde thy loynes and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou commest thether, loke where *is* Iehu the sonne of Iehoshaphat, the sonne of Nimshi, and go, and make him arise vp from among his brethren, & lead him [b] to a secret chamber:

3 Then take the boxe of oyle, and powre it on his head, & say, Thus sayeth the Lord, I haue anointed thee for King ouer Israel: then open the dore, and flee without anye tarying.

4 So the seruant of the Prophet gate him to Ramoth Gilead.

5 And when he came in beholde, [c] captaines of the armie were sitting. And he said, I haue a message to thee, ô captaine.

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e Of all the chiefest & precious things of the countrey.

f Meaning that he shulde recouer of this disease: but he knewe that this messenger Hazael shulde slaie him to obteine the kingdome.

g That I shulde be without all humanitie and pitie.

h Vnder pretēce to refresh or ease him, he stylled him with this cloth. *2.Chr.21,14.*

i Read Chap. 1,17.

k He was confirmed in his kingdome after his fathers death.

l The holy Gost sheweth hereby what danger it is to ioyne ẅ infideles. *2.Sam.7.13.*

m Which had bene subiect from Dauids time vntil this time of Iehoram.

n This was a citie in Iudah giuen to the Leuites, Iosh. 21,13, and after turned from King Iehoram, because of his idolatrie.

2.Chro.22,1.

o Which is to be vnderstand, that he was made King, when his father reigned, but after his fathers death he was confirmed King, when he was fourtie two yere olde, as 2. Chron.22,2.

p Which was a citie in ý tribe of Gad beyonde Iorden.

q This is a citie belonging to the tribe of Issachar.

1 King.19,17

a Prepare thy selfe to go diligently about thy busines. for in those countreis they vsed long garments, which they tucked vp, when they wēt about earnest busines.

b *Ebr. from chamber to chamber.*

ptaine. And Iehu said, Vnto which of all vs? And he answered, To thee, ô captaine.

6 And he arose, and went into the house, and he powred the oyle on his head, and said vnto him, Thus saith the Lord God of Israel, I haue [b] anointed thee *for* King ouer the people of the Lord, *euen* ouer Israel.

7 And thou shalt smite the house of Ahab thy master, that I may auenge the blood of my seruants the Prophetes, & the blood of all the seruants of ỹ Lord * of the hand of Iezebel

8 For the whole house of Ahab shalbe destroyed: and *I wil cut of from Ahab, him that maketh water against the wall, aswel him that is shut vp, as him that is left in Israel.

9 And I wil make the house of Ahab like the house * of Ieroboam the sonne of Nebat, & like the house * of Baasha the sonne of Ahiiah.

10 And the dogs shal eat Iezebel in the field of Izreel, and there shalbe none to burye her. And he opened the dore, and fled.

11 ¶ Then Iehu came out to the [c] seruants of his lord. And *one* said vnto him, Is all wel? wherefore came this [d] mad fellowe to thee? And he said vnto them, Ye knowe the man, and what his talke was.

12 And they said, It is false, tel vs it now. Then he said, Thus and thus spake he to me, saying, Thus saith the Lord, I haue anointed thee for King ouer Israel.

13 Then they made haste, and toke euerie man his garment, and put it vnder him on the top of the staires, and blewe the trumpet, saying, Iehu is King.

14 So Iehu the sonne of Iehoshaphat the sonne of Nimshi conspired against Ioram (Now Iorã kept Ramoth Gilead, he & all Israel becausse of Hazael King of Aram.

15 And *King Ioram returned to be healed in Izreel of the woundes, which the Aramites had giuen him, when he foght with Hazael King of Aram) and Iehu said, If it be your mindes, let no man departe and escape out of the citie, to go & tel in Izreel.

16 So Iehu gate vp into a charet, and went to Izreel: for Ioram laye there, and [e] Ahaziah King of Iudah was come downe to se Ioram.

17 And the watcheman that stode in the towre in Izreel, spyed the companie of Iehu as he came, and said, I se a compagnie. And Iehoram said, Take a horseman and send to mete them, that he may say, Is it peace?

18 So there went one on horsebacke to mete him, and said, Thus saith the King, Is it peace? And Iehu said, What hast thou to do with peace? [f] turne behinde me. And the watcheman tolde, saying, The messenger came to them, but he commeth not againe.

19 Then he sent out another on horsebacke, which came to them, and said, Thus saith the King, Is it peace? And Iehu answered, What hast thou to do with peace? turne behinde me.

20 And the watcheman tolde, saying, He came to them *also* but commeth not againe, and the marching *is* like the marching of Iehu the sonne of Nimshi: for he marcheth [f] furiously.

21 ¶ Then Iehoram said, Make readie: and his charet was made readie. And Iehoram King of Israel and Ahaziah King of Iudah went out ether of them in his charet against Iehu, and met him in the field of Naboth the Izreelite.

22 And when Iehoram sawe Iehu, he said, Is it peace, Iehu? And he answered, What [g] peace? the whoreredomes of thy mother Iezebel, and her witchcraftes *are* yet in great nomber.

23 Then Iehoram turned his hand, & fled, and said to Ahaziah, O Ahaziah, *there is* treason.

24 But Iehu toke a bowe in his hãd, and smote Iehoram betwene the shulders, that the arrowe went through his heart: and he fel downe in his charet.

25 Then said *Iehu* to Bidkar, a captaine, Take, & cast him in some place of the field of Naboth ỹ Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord [h] layed this burden vpon him.

26 *Surely I haue sene yesterday the blood of Naboth, and the blood of his [h] sonnes, said the Lord, and I wil render it thee in this field, saith the Lord: now therefore take *and* cast him in ỹ field, according to the worde of the Lord.

27 But when Ahaziah the King of Iudah sawe this, he fled by the way of the garden house: and Iehu pursued after him, & said, Smite him also in the charet: & *they smote him* in the going vp to Gur, which is by Ibleam. And he fled to [i] Megiddo, and there dyed.

28 And his seruãts caryed him in a charet to Ierusalem, & buryed him in his sepulchre with his fathers in the citie of Dauid.

29 ¶ And in the [k] eleuenth yere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

30 And when Iehu was come to Izreel, Iezebel heard of it, and peinted her face, and tyred her head, [l] & loked out at a window,

31 And as Iehu entred at the gate, she said, Had [m] Zimri peace, which slewe his master?

32 And

[b] This annointing was for Kings, priests & prophetes, w were all figures of Messiah, in whome these thre offices were accomplished.
1 King. 5, 21.
1. King. 14, 10. & 21, 21.
1. King. 14, 10. & 21, 30.
1. King. 16, 3.
[c] That is, the rest of the armie, whome he called before, his brethren, vers. 2.
[d] In this estimation the worlde hathe ỹ ministers of God: notwithstãding for asmuche as ỹ worlde hathe euer slandered the children of God, (yea they called ỹ sonne of God a deceiuer & said he had the deuil) therefore they ought not to be discouraged.
Chap. 8, 29.
[e] God had thus ordeined, as is read 2 Chr. 22, 7. that this wicked & idolatrous King, who was more ready to gratifie wicked Ioram, than to obey the wil of God shulde perish w him, by whose meanes he thoght to haue bene stroger.
[f] As one that went earnestly about his enterprise.
[g] Meaning that forasmuche as God is their enemie becausse of their sinnes, that he wil euer stirre vp some to reuenge his cause.
[h] Or, spake this prophecie against him.
1 Kin. 21, 29.
[h] By this place it is euident, ỹ Iezebel caused bothe Naboth & his sonnes to be put to death ỹ Ahab might enioye his vineyarde more quietly: for els his children might haue claimed possession.
[i] After that he was wounded in Samaria he fled to Megiddo, w was a citie of Iudah.
[k] That is, eleuen whole yeres: for Chap. 8, 25 before, when he said that he began to reigne ỹ twelfthe yere of Ioram, he taketh parte of ỹ yere for the whole.
[l] Being of an hautie & cruel nature, she wolde stil reteine her pricelie state and dignitie.
[m] As though she wolde say, Can any traitor, or any that riseth against his superior, haue good successe? read 1. King 60, 10.

32 And he lift vp his eyes to the windowe, and said, Who is on my side, who? Then two *or* thre of her [k]Eunuches loked vnto him.

33 And he said, Cast her downe: and they cast her downe, [n] and he sprinkled of her blood vpon the wall, and vpon the horses, and he trode her vnder fote.

34 And when he was come in, he did eat and drinke, and said, Visite now yonder cursed woman, and bury her: for she is a [o] Kings daughter.

35 And they went to bury her: but they founde no more of her then the skul & the fete, and the palmes of her hands.

36 Wherefore they came againe and tolde him. And he said, This is the worde of the Lord, which he spake [p] by his seruant Eliiah the Tishbite, saying, * In the field of Izreel shal the dogs eat the flesh of Iezebel.

37 And the carkeis of Iezebel shal be as doung vpon the grounde in the field of Izreel, so that none shal say, [p] This is Iezebel.

k *Or, chief seruants.*

n This he did by the mocion of the Spirit of God, that her blood shulde be shed, that had shed the blood of innocents, to be a spectacle and example of Gods iudgements to all tyrants.

o To wit, of ỹ King of Zidon, 1. King. 16, 31.

p *Ebr by the hand of.* 1. King. 21, 23.

p Thus Gods iudgements appeare euen in this worlde against them that suppresse his worde & persecute his seruants.

CHAP. X.

Iehu causeth the seuentie sonnes of Ahab to be slayne, 13 And after that fourty and two of Ahaziahs brethren. 25 He killeth also all the priests of Baal. 35 After his death his sonne reigneth in his steade.

1 AHab had now seuentie [a] sonnes in Samaria. And Iehu wrote letters, & sent to Samaria vnto the rulers of Izreel, & to the Elders, and to the bringers vp of Ahabs childrē, to this effect,

2 Now when this letter commeth to you, (for ye haue with you your masters sonnes, ye haue with you bothe charets and horses, and a defensed citie, and armour)

3 Consider therefore which 'of your masters sonnes is best and moste mete, & [b] set him on his fathers throne, and fight for your masters house.

4 But they were excedingly afrayed, & said, Beholde, two Kings colde not stād before him, how shal we then stand?

5 And he that was gouernour of *Ahabs* house, and he that ruled the citie, and the Elders, and the bringers vp of the childrē sent to Iehu, saying, We are thy seruants, and wil do all that thou shalt byd vs: we wil make no King: do what semeth good to thee.

6 ¶ Then he wrote another letter to them, saying. If ye be mine, & wil obey my voice, [c] take the heades of the men *that are* your masters sonnes, and come to me to Izreel by tomorowe this time. (Now ỹ Kings sonnes, *euen* seuenty persones *were* with the great men of the citie, which broght them vp)

7 And whē the letter came to them, they toke the Kings sonnes, and slewe the seuenty persones, and laied their heades in baskets, and sent them vnto him to Izreel.

8 ¶ Then there came a messenger & tolde him, saying, They haue broght the heades of the Kings sonnes. And he said, Let them lay them on two heapes at the entring in of the gate vntil ỹ morning.

9 And when it was day, he went out, & stode & said to all the people, Ye be [d] righteous: beholde, I conspired against my master, & slewe him: but who slewe all these?

10 Knowe now that there shal fall vnto the earth nothing of the worde of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hathe broght to passe the things that he spake [p] by his seruant * Eliiah.

11 So Iehu slewe all that remayned of the house of Ahab in Izreel, and all that were great with him, and his familiars and his [e] priests, so that he let none of his remaine.

12 And he arose, and departed and came to Samaria. *And* as Iehu was in the waye by an house *where* the shepherdes did shere,

13 He mette with the brethren of Ahaziah King of Iudah and said, Who are ye? And they answered, We are the brethren of Ahaziah, & go downe to salute the childrē of the King and the children of the quene.

14 And he said, Take them aliue. And they toke them aliue, & slewe them at the well beside the house where ỹ shepe are shorne, *euen* two and fourtie mē, and he [f] left not one of them.

15 ¶ And when he was departed thence, he met with Iehonadab ỹ sonne of Rechab comming to mete him, and he [g] blessed him, and said to him, Is thine heart vpright, as mine heart is toward thine? And Iehonadab answered, Yea, douteles. *Then* giue me thine hand. And when he had giuen him his hād, he toke him vp to him into the charet.

16 And he said, Come with me, and se ỹ zeale that I haue for the Lord: so they made him ryde in his charet.

17 And when he came to Samaria, he slewe all that remained vnto Ahab in Samaria, til he had destroyed him, according to the worde of the Lord, which he spake to Eliiah.

18 Then Iehu assembled all the people, and said vnto them, Ahab serued [h] Baal a litle, *but* Iehu shal serue him muche more.

19 Now therefore call vnto me all the propheres of Baal, all his seruants, and all his priests, and let not a man be lacking: for I haue a great sacrifice for Baal:

a The Scripture vseth to call them sonnes ẅ are ether children, or nephewes.

b He wrote this to proue them whether they wolde take his parte or no.

c God as a iuste iudge punisheth ỹ wicked children of wicked parents vnto ỹ thirde & fourth generacion.

d Ye can not iustely condēne me for ỹ Kings death, seing ye haue done the like to his posteritie: for the Lord cōmanded me, and moued you to execute this his iudgement.

[p] *Ebr. by the hand of.* 1. King. 21, 29.

e Meaning, ẅ were the idolatrous priests.

f Thus Gods vengeance is vpon them that haue any parte or familiaritie with ỹ wicked.

g For he feared God and lamented the wickednes of those times: therefore Iehu was glad to ioyne with him: of Rechab read Iere. 35, 2.

* *Or, praised God for him.*

h Here Baal is take for Astheroth ỹ idole of the Zidonians, ẅ Iezebel caused to be worshiped, as it is also so vsed. 2. King. 16, 32, & 23, 13.

whoſoeuer is lacking, he ſhal not liue. But Iehu did it by a ſubtiltie to deſtroye the ſeruants of Baal.

*Ebr. ſacrifice.

20 And Iehu ſaid, *Proclame a ſolemne aſſemblie for Baal. And they proclaimed it.

21 So Iehu ſent vnto all Iſrael, and all the ſeruants of Baal came, and there was not a man left that came not. And they came into the houſe of Baal, & the houſe of Baal was ful from end to end.

22 Then he ſaid vnto him that had the charge of the veſtrie, Bring forthe veſtements for all the ſeruats of Baal. And he brought them out veſtements.

23 And when Iehu wēt, & Iehonadab the ſonne of Rechab into the houſe of Baal, he ſaid vnto the ſeruants of Baal, Searche diligently, and loke, leſt there be here with you *any* of the i ſeruants of the Lord, but the ſeruants of Baal onely.

i Thus God wolde haue his ſeruants preſerued, and idolaters deſtroyed: as in his lawe he giueth expreſſe comandement, Deut 13.

24 And when they went in to make ſacrifice & burnt offring, Iehu appointed foureſcore men without, and ſaid, If anie of the mē whome I haue brought into your hands, eſcape, *his ſoule ſhal be for his ſoule.

*Or, he ſhal dye for him.

25 And when he had made an end of the burnt offring, Iehu ſaid to the garde, and to the captaines, Go in, ſlaye them, Let not a man come out. And they ſmote them with the edge of the ſworde. And the garde, and the captaines caſt them out, & went vnto the k citie, *where was* the temple of Baal.

k Which citie was nere to Samaria.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they deſtroyed ỹ image of Baal, and threwe downe the houſe of Baal, and made a iakes of it vnto this day.

28 So Iehu deſtroyed Baal out of Iſrael.

29 But from the ſinnes of Ieroboam the ſonne of Nebat which made Iſrael to ſinne, Iehu departed not from them, *nether from* the golden calues that were in Beth-el and that were in Dan.

30 ¶ And the Lord ſaid vnto Iehu, Becauſe thou haſt diligently executed that which was right in mine eyes, *and* haſt done vnto the houſe of Ahab according to all things that were in mine heart, *therefore* ſhal thy l ſonnes vnto the fourte *generacion* ſit on the throne of Iſrael.

l Thus God approueth & rewardeth his zeale, in executing Gods iudgement, albeit his wickednes was afterward puniſhed.

31 But Iehu regarded not to walke in the lawe of the Lord God of Iſrael with all his heart: *for* he departed not from the ſinnes of Ieroboam, which made Iſrael to ſinne.

*Or, to cut thē of.

32 In thoſe dayes the Lord began to *lothe Iſrael, and Hazael ſmote thē in all the coaſtes of Iſrael,

33 From Iorden Eaſtwarde, *euen* all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manaſſeh, from Aroer (which *is* by the riuer Arnon) and Gilead and Baſhan.

34 Concerning the reſt of the actes of Iehu, and all that he did, and all his valiant dedes, are they not writen in the boke of the Chronicles of the Kings of Iſrael?

35 And Iehu ſlept with his fathers, and they buryed him in Samaria, and Iehoahaz his ſonne reigned in his ſteade.

36 And the time that Iehu reigned ouer Iſrael in Samaria is eight and twentie yeres.

CHAP. XI.

1 Athaliah putteth to death all the Kigs ſonnes, except Ioaſh the ſonne of Ohoziah. 4 Ioaſh is appointed King. 15 Iehoiada cauſeth Athaliah to be ſlaine. 17 He maketh a couenant betwene God and the people. 18 Baal and his prieſts are deſtroyed.

1 THen * Athaliah the mother of Ahaziah when ſhe ſaw that her ſonne was dead, ſhe aroſe, & deſtroyed all the a Kings ſede.

* 2. Chro. 22, 10.

a Meaning all the poſteritie of Iehoſhaphat, to whome y kingdome appertained, thus God vſed the cruelltie of this woman to deſtroye the whole familie of Ahab.

2 But Iehoſheba the daughter of King Ioram, *and* ſiſter to Ahaziah b toke Ioaſh the ſonne of Ahaziah, & ſtale him from among the Kings ſonnes that ſhulde be ſlaine, *bothe* him and his nource, *keping them* in the bed c chamber, and they hid him from Athaliah, ſo that he was not ſlaine.

b The Lord promiſed to maintein the familie of Dauid and not to quenche the light thereof: therefore he moued the heart of Iehoſheba to preſerue him.

c Where the Prieſts did lye. 2 Chr. 23, 3.

3 And he was with her hid in the houſe of the Lord ſix yere: and Athaliah did reigne ouer the land.

4 ¶ * And the ſeuenth yere d Iehoiada ſent & toke ỹ captaines ouer hūdreths, with *other* captaines and them of the garde, and cauſed them to come vnto him into the houſe of the Lord, & made a couenant with them, & toke an othe of them in the houſe of the Lord, & ſhewed them the Kings ſonne.

d The chief prieſt Iehoſhebas houſband.

5 And he commāded them, ſaying, This is it that ye muſt do, The third parte of e you, that cometh on the Sabbath, ſhal f warde towarde the Kings houſe.

e Of the Leuites, Which had charge of the keping of the Tēple and kept watcheby courſe.

f That none ſhulde come vpon thē, while they were crowning the King.

6 And *another* third parte in the gate of g Sur: and *another* third parte in the gate behinde them of the garde: & ye ſhal kepe watche h in the houſe of Maſſah.

g Called the Eaſt gate of the Temple.

*Or, that none breake his ordre.

7 And two partes of you, *that is*, all that h go out on the Sabbath day, ſhal kepe the watche of the houſe of the Lord about the King.

h Whoſe charge is ended.

8 And ye ſhal compaſſe the King round about, euerie man with his weapon in his hand, and whoſoeuer commeth within the ranges, let him be ſlaine: be you with the King, as he goeth out and in.

9 ¶ And the captaines of the hundreths did according to all that Iehoiada the Prieſt commanded, & they toke euerie man

man his men that entred in *to their charge* on the i Sabbath with them that went out *of it* on the Sabbath, and came to Iehoiada the Priest.

i Read verf. 5, and 7.

10 k And the Priest gaue to the captaines of hundreths the speares and the shields that were King Dauids, and were in the house of the Lord.

k To wit, Iehoiada.

11 And the garde stode, euerie man with his weapon in his hand, from the right side of the house to the left side, about the altar & about the house, round about the King.

12 Then he broght out l the Kings sonne, and put the crowne vpon him and *gaue him* m ȳ Testimonie, & they made him King: also they annointed him, and clapt their hands, and said, God saue the King.

l That is, Ioash, which had bene kept secret six yeres.

m Meaning the Lawe of God, which is his chief charge & whereby onely his throne is established.

13 ¶ And when Athaliah heard the noyse of the rūning of the people, she came into the people in the house of ȳ Lord.

14 And when she loked, beholde, the King stode by a n piller, as the maner was, and the princes and the trumpeters by the King, and all the people of the land reioyced, & blue with trumpets. Then Athaliah rent her clothes, and cryed, Treason, treason.

n Where the Kings place was in ȳ Temple.

15 But Iehoiada the Priest commanded ȳ captaines of the hundreths that had the rule of the hoste, and said vnto them, Haue her forthe o of the ranges, & he that o followeth her, let him dye by the sworde: for the Priest had said, let her not be slayne in the house of the Lord.

o Or, *out of the Temple.*

o To take her parte.

16 Then they layed hands on her, & she went by the way, by the p horses go to the house of the King, and there was she slaine.

p That is, the horses gate.

17 And Iehoiada made a couenant betwene the Lord and q the King, and the people, that they shulde be the Lords people: likewise betwene the q King and the people.

q That he shulde gouerne, and they obey in the feare of God.

18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, & his images brake they downe courageously, and slewe Mattan the priest of Baal before the r altars: & the s Priest set a garde ouer the house of the Lord.

r Euen in the place where he had blasphemed God and thoght to haue bene holpen by his idole, there God powred his vēgeance vpon him.

s To wit, Iehoiada.

19 Then he toke the captaines of hundreths, and the *other* captaines, and the garde, and all the people of the land: and they broght the King frō the house of the Lord, and came by the way of the gate of the garde to the Kings house: & he sate him downe on the throne of the Kings.

20 And all the people of the land reioyced, and the citie was in quiet. t for they had slaine Athaliah with the sworde beside the Kings house.

t Which by her crueltie & persecution had vexed ȳ whole land before.

21 Seuen yere olde was Iehoash when he began to reigne.

CHAP. XII.

6 Iehoash maketh prouision for the repairing of the Temple. 16 He stayeth the King of Syria by a present from comming against Ierusalem. 20 He his killed by two of his seruants.

1 IN * the seuenth yere of Iehu, Iehoash began to reigne, and reigned fourty yeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

* 1. Chro. 14, 1.

2 And Iehoash did that which was good in the sight of the Lord all his time that a Iehoiada the Priest taught him.

a So long as rulers giue care to the true ministers of God, they prosper.

3 But b the hie places were not taken away: for the people offred yet and burnt incense in the hie places.

b So hard a thing it is for them, that are in autoritie to be broght to the perfit obedience of God:

4 ¶ And Iehoash said to the Priests, All the siluer of dedicate things that be broght to the house of ȳ Lord, *that is*, the money of them that are vnder the c counte, the money that euerie man is set at, *and* all the money that one offreth willingly, and bringeth into the house of the Lord.

c That is, the money of redēption, Exo. 30, 12: also the money which the Priest valued ȳ vowes at, Leui. 27, 2, & their free liberalitie.

5 Let the Priests take it to them, euerie man of his acquaintance: and they shal repaire the broken d places of ȳ house, whereseuer anie decaye is found.

d For the Temple which was buylt an hundreth fiftie & fiue yeres before, had many things decaied in it, bothe by ȳ negligence of ȳ Kings his predecessors, and also by the wickednes of the idolaters.

6 ¶ Yet in the three and twentieth yere of King Iehoash the Priests had not mended that which was decayed in ȳ Temple.

7 Then King Iehoash called for Iehoiada the Priest, and the *other* Priests, and said vnto them, Why repaire ye not the ruines of the Temple? now therefore receiue no more money of your acquaintance, excepte ye deliuer it to *repaire* the ruines of the Temple.

e He taketh from them the ordering of the money because of their negligence.

8 So the Priests consented to receiue no more money of the people, nether to repaire the decayed places of ȳ Temple.

9 Then Iehoiada the Priest toke a chest & bored an hole in the lid of it, and set it beside the altar, on the f right side, as euerie man commeth into the Temple of the Lord. And the Priests that kept the g dore, put there in all the money ȳ was broght into the house of the Lord.

f That is, on ȳ Southside.

g Or, *vessel.*

10 And when they sawe there was muche money in the chest, the Kings secretary came vp & the hie Priest, and put it vp after, that they had tolde the money ȳ was founde in the house of the Lord,

11 And they gaue the money made redy into the hands of them, h that vndertoke the worke, *and* that had the ouersight of the house of the Lord and they payed it out to the carpēters and buylders that wroght vpon the house of the Lord,

h For the King had appointed other which were mete for that purpose. Chap. 22, 5.

12 And to the masons and hewers of stone, and to bye tymber and hewed sto-

stone, to repaire that was decayed in the house of ỹ Lord, and for all that which was layed out for the reparacion of the temple.

h For these mē had onely the charge of ỹ reparacion of the Temple, and ỹ rest of ỹ money was broght to ỹ King, who caused these afterwarde to be made, 2. Chron. 24, 14.

13 How beit there was hnot made for the house of the Lord bowles of siluer, instruments of musike, basons, trumpets, nor anie vessels of golde, or vessels of siluer of the money that was broght into the house of the Lord.

14 But they gaue it to the workemen, ŵ repaired therewith the house of the Lord.

15 Moreouer, they rekened not with the men, into whose hands they deliuered that money to be bestowed on workmē: for they dealt faithfully.

16 The money of the trespasse offring and the money of the sinne offrings was not broght into the house of the Lord: *for* it was the Priests.

17 ¶ Then came vp Hazael King of Aram, and fought against Gath and toke it, and Hazael set his face to go vp to Ierusalem.

i After ỹ death of Iehoiada Ioash fel to idolatrie therefore God reiecteth him, and stirreth vp his enemie against him, whome he pacified with the treasures of the Tẽple: for God wolde not be serued ŵ those gifts, seing the Kings heart was wicked.

18 And Iehoash King of Iudah toke all the ihallowed things that Iehoshaphat, & Iehoram, and Ahaziah his fathers Kings of Iudah had dedicate, and that he him selfe had dedicated, and all the golde that was founde in the treasures of the house of the Lord and in ỹ Kings house, and sent it to Hazael King of Aram, and he departed from Ierusalem.

19 Concerning the rest of the actes of Ioash and all that he did, are they not writen in the boke of the Chronicles of the Kings of Iudah?

k Because he had put Zacharie the sonne of Iehoiada to death, 2. Chro. 24, 25.

20 ¶ And his seruants arose and wroght treason, and kslewe Ioash in the house of lMillo, when he came downe to Silla:

l Read 2. Sam. 5. 9.

21 Euen mIozachar ỹ sonne of Shimeath, and Iehozabad the sonne of Shomer his seruants smote him, and he dyed: and they buryed him with his fathers in the citie of Dauid. And Amaziah his sonne reigned in his steade.

m *Or, Iozabar.*

CHAP. XIII.

Iehoahaz the sonne of Iehu is deliuered into the hands of the Syrians. 5 He prayeth vnto God and his deliuered. 9 Ioash his sonne reigneth in his steade. 24 Hazael dyeth. 26 Elisha dyeth.

1 IN the thre and twētieth yere of Ioash the sonne of Ahaziah King of Iudah, Iehoahaz the sonne of Iehu bega to reigne ouer Israel in Samaria, *and he reigned* seuentene yere.

2 And he did euil in the sight of ỹ Lord, and followed the sinnes of Ieroboam ỹ sonne of Nebat, ŵ made Israel to asinne, *and* departed not therefrom.

a By worshiping ỹ calues, which Ieroboam did erect in Israel.

3 And the Lord was angry with Israel, and deliuered them into the hand of Hazael King of Aram, and into ỹ hand of Benhadad the sonne of Hazael, all b*his* dayes.

b While Iehoahaz liued.

4 And Iehoahaz besoght the Lord, and ỹ Lord heard him for he sawe the trouble of Israel, wherewith the King of Aram troubled them.

5 (And the Lord gaue Israel cdeliuerer, so that they came out from vnder the subiection of the Aramites. And ỹ children of Israel ddwelt in their tentes as "before time.

c To wit, Ioash the sonne of Iehoahaz.

d Safely and without diger.

"*Ebr. as yesterday and before yesterday.*

6 Neuertheles they departed not from the sinnes of the house of ỹ made Israel sinne, *but* walked in them: euen the egroue also remained stil in Samaria)

e Wherein they did cōmit their idolatrie, & ŵ the Lord had commanded to be destroyed, Deut. 16, 20.

7 For he had left of the people to Iehoahaz but fiftie horsemē, and ten charets, & ten thousand fotemen, because the King fof Aram had destroyed them, and made them like dust beaten to poudre.

f That is, Hazael and Benhadad his sonne, as vers. 3. read of Hazael Cha. 8, 12.

8 Concerning the rest of the actes of Iehoahaz and all that he did, and his valiant dedes, are they not writen in the boke of the Chronicles of the Kings of Israel?

9 And Iehoahaz slept with his fathers, and they buryed him in Samaria, and Ioash his sonne reigned in his steade.

g His chief purpose is to describe ỹ kigdome of Iudah & how God performed his promes made to the house of Dauid but by ỹ way he sheweth how Israel was afflicted and punished for their great idolatrie, who thogh they had now degenerat, yet God bothe by seding the sundry Prophetes and diuers punishmēts did call the vnto him againe.

10 ¶ In the seuen and thirtieth yere of Ioash King gof Iudah began Iehoash the sonne of Iehoahaz to reigne ouer Israel in Samaria, *and reigned* sixtene yere,

11 And did euil in the sight of the Lord: *for* he departed not from all the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

h Thus they vsed to call the Prophetes and seruāts of God by whome God blessed his people, as chap. 2, 12. meaning that by their prayers they did more prosper their countrey, then by force of armes.

12 Cōcerning the rest of ỹ actes of Ioash and all that he did, and his valiant dedes, *and* how he fought against Amaziah King of Iudah, are they not writen in the boke of the Chronicles of the King of Israel.

13 And Ioash slept with his fathers, & Ieroboam sate vpō his seat: & Ioash was buryed in Samaria among the Kings of Israel.

14 ¶ When Elisha fel sicke of his sickne, whereof he dyed, Ioash the King of Israel came downe vnto him, and wept vpon his face, & said, h O my father, my father, the charet of Israel, & the horsemen of the same.

15 Then Elisha said vnto him, Take a boxe and arowes. And he toke vnto him boxe and arowes.

16 And he said to the King of Israel, Put thine hand vpon the bow. And he put his hād vpon it. And Elisha put his hāds vpon the Kings hands,

17 And said, Open the windowe i Eastwarde. And when he had opened it, Elisha

i That is, toward syria, so ỹ he did not onely prophecie ŵ wordes, but also confirmed him by these signes that he shulde haue ỹ victorie.

liſha ſaid, Shote. And he ſhot. And he ſaid, *Beholde* the arowe of the Lords deliuerance & the arowe of deliuerance againſt Aram: for thou ſhalt ſmite the Aramites in Aphek, til thou haſt conſumed them.

18 Againe he ſaid, Take the arowes. And he toke them. And he ſaid vnto the King of Iſrael, Smite the ground. And he ſmote thrise, and ceaſed.

19 Then the man of God was [k]angry w[h] him, and ſaid, Thou ſhuldeſt haue ſmiten fiue or ſix times, ſo thou ſhuldeſt haue ſmiten Aram, til thou hadeſt conſumed it, where now thou ſhalt ſmite Aram but thrise.

20 ¶ So Eliſha dyed, & they buryed him. And *certeine* bands of the Moabites came into the land that yere.

21 And as they were burying a man, beholde, they ſawe the ſouldiers: therefore they caſt the man into the ſepulchre of Eliſha. And when the man was downe, & touched the bones of Eliſha, * he [l]reuiued & ſtode vpon his fete.

22 ¶ But Hazael King of Aram vexed Iſrael all the daies of Iehoahaz.

23 Therefore the Lord had mercie on them, and pitied them, and had reſpect vnto them becauſe of his couenant with Abraham, Izhak, and Iaakob, and wolde not deſtroy them, nether caſt he thē from him as [m]yet.

24 So Hazael the King of Aram dyed: and Ben-hadad his ſonne reigned in his ſteade.

25 Therefore Iehoaſh ỹ ſonne of Iehoahaz returned, and toke out of the hād of Benhadad the ſonne of Hazael ỹ cities which he had taken away by warre out of the hand of Iehoahaz his father: *for* thre times did Ioaſh beat him, and reſtored the cities vnto Iſrael.

k Becauſe he ſemed contēt to haue victorie againſt the enemies of God for twiſe or thriſe, and had not a zeale to ouer come them continually and to deſtroy them vtterly.

Eccleſ. 48, 14.

l By this miracle God confirmed the autoritie of Eliſha whoſe doctrine in his life they contemned, that at th's ſight they might returne & imbrace the ſame doctrine.

m That is, vntil their ſinnes were come to a ful meaſure, & there was no more hope of amendment.

CHAP. XIIII.

Amaziah the King of Iudah putteth to death them that ſlewe his father, 7 And after ſmiteth Edom. 15 Ioaſh dyeth, and Ieroboam his ſonne ſuccedeth him. And after him reigneth Zachariah.

1 THe ſeconde yere of Ioaſh ſonne of Iehoahaz King of Iſrael reigned *Amaziah the ſonne of Ioaſh King of Iudah.

2 He was fiue and twētie yere olde when he began to reigne, and reigned nine and twentie yere in Ieruſalem, & his mothers name *was* Iehoadan of Ieruſalem.

3 And he did [a] vprightly in the ſight of the Lord, yet not like Dauid his father, *but* did according to all that Ioaſh his father had done.

4 Notwithſtanding the hie places were not taken away: *for* as yet the people did ſacrifice & burnt incenſe in the hie places.

5 ¶ And when the kingdome was cōfirmed in his hand, *he ſlewe his ſeruants which had killed the King his father.

6 But the children of thoſe that did ſlay *him*, he [b] ſlewe not, according vnto that that is writen in the boke of the Lawe of Moſes, wherein the Lord commanded, ſaying, * The fathers ſhal not be put to death for the children, nor the childrē put to death for the fathers but euerie man ſhal be put to death for his owne ſinne.

7 He ſlewe *alſo* of [c] Edom in the valley of ſalt ten thouſand, and toke [d] *the citie* of Sela by warre, & called the name thereof Iokthеel vnto this day.

8 ¶ Then Amaziah ſent meſſengers to Iehoaſh the ſonne of Iehoahaz, ſonne of Iehu King of Iſrael, ſaying, Come, [d] let vs ſe one another in the face.

9 Then Iehoaſh the King of Iſrael ſent to Amaziah King of Iudah, ſaying, The thiſtle that is in Lebanon, ſent to the [e] cedre that is in Lebanon, ſaying, Giue thy daughter to my ſonne to wife: and the wilde beaſt that was in Lebanon, went and trode downe the thiſtle.

10 *Becauſe* thou haſt ſmiten Edom, thine heart hathe made thee proude: [f] brag of glorie, & tarye at home, why doeſt thou prouoke to *thine* hurt, that thou ſhuldeſt fall, and Iudah with thee.

11 But Amaziah wolde not heare: therefore Iehoaſh King of Iſrael went vp: and he & Amaziah King of Iudah ſawe one another in the face at Beth-ſhemeſh ẅ is in Iudah.

12 And Iudah was put to the worſe before Iſrael, and they fled euerie man to their tentes.

13 But Iehoaſh King of Iſrael toke Amaziah King of Iudah, ỹ ſonne of Iehoaſh the ſonne of Ahaziah, at Beth-ſhemeſh, & [n] came to Ieruſalē, and brake downe the wall of Ieruſalem from the gate of Ephraim to the corner gate, foure hundreth cubites.

14 And he toke all the golde and ſiluer, and all the veſſels that were founde in the houſe of the Lord, and in the treaſures of the Kings houſe, and the children that were in [g] hoſtage, and returned to Samaria.

15 Concerning the reſt of the actes of Iehoaſh which he did, and his valiāt dedes, and how he foght with Amaziah King of Iudah, are they not writen in the boke of the Chronicles of ỹ Kings of Iſrael?

16 And Iehoaſh ſlept with his fathers, and was buryed at Samaria among the Kings of Iſrael: and Ieroboam his ſonne reigned in his ſteade.

Chap. 12, 20.

b Becauſe they nether conſented nor were partakers with their fathers in that act.

Deu. 24, 16. ezek. 18, 20.

c For the Idumeans, whome Dauid had brought to ſubiection, did rebelle in ỹ time of Iehorā ſonne of Iehoſhaphat.

d *Or, ỹ towre, or, rocke.*

d Let vs fight hand to hand & trye it by battel, and not deſtroye one anothers cities.

e By this parable Iehoaſh cōpareth him ſelfe to a cedre tre becauſe of his great kingdome ouer ten tribes, and Amaziah to a thiſtle, becauſe he ruled but ouer two tribes, and ỹ wilde beaſts are Iehoaſhs ſoulders that ſpoiled the cities of Iudah.

f Brag of thy victorie, ſo that thou tarie at home and annoye me not.

2. Chro. 25, 1.

a In the beginning of his reigne he ſemed to haue an outward ſhewe of godlines, but after warde he became an idolater, & worſhiped the idoles of ỹ Idumeans.

n *Or, broght him.*

g That is, ẅ the Iſraelites had giuen to thē of Iudah for an aſſurance of peace.

17 ¶ And Amaziah the sonne of Ioash King of Iudah, liued after the death of Iehoash sonne of Iehoahaz King of Israel fiftene yere.

18 Concerning the rest of the actes of Amaziah, are they not writen in the boke of the Chronicles of the Kings of Iudah?

19 But they wroght treason against him in Ierusalē, and he fled to [h]Lachish, but they sent after him to Lachish, and slewe him there.

20 And they brought him on horses, and he was buryed at Ierusalem with his fathers in the citie of Dauid.

21 Then all the people of Iudah toke [i]Azariah, which was sixtene yere olde, and made him King for his father Amaziah.

22 He buylt [k]Elath, and restored it to Iudah, after that the King slept with his fathers.

23 ¶ In the fiftenth yere of Amaziah the sonne of Ioash King of Iudah, was Ieroboam the sonne of Ioash made King ouer Israel in Samaria, *& reigned* one and fourtie yere.

24 And he did euil in the sight of the Lord: *for* he departed not from all the [l]sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 He restored the coast of Israel, from the entring of Hamath, vnto the Sea of the wildernes, according to the worde of the Lord God of Israel, which he spake [a] by his seruant Ionah the sonne of Amittai the Prophet, which was of Gath Hepher.

26 For the Lord sawe the exceding bitter affliction of Israel, so that there was none [m]shut vp, nor any left, nether yet any that colde helpe Israel.

27 Yet the Lord [b] had not decreed to put out the name of Israel from vnder the heauē: therefore he preserued them by the hand of Ieroboam the sonne of Ioash.

28 Concerning the rest of the actes of Ieroboam, and all that he did, and his valiant dedes, *&* how he foght, and how he restored Damascus, and [n]Hamath to Iudah in Israel, are they not writen in the boke of the Chronicles of *ỹ* Kings of Israel?

29 So Ieroboam slept with his fathers, *euen* with the Kings of Israel, and Zachariah his sonne reigned in his steade.

CHAP. XV.

Azariah the King of Iudah becommeth a leper. 3 Of Iotham, 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Vzziah, 31 Iotham, 38 And Ahaz.

IN the [a] seuen & twentieth yere of Ieroboam King of Israel, began Azariah, sonne of Amaziah King of Iuda to reigne.

2 Sixtene yere olde was he, when he was made King, and he reigned two and fiftie yere in Ieruselem: and his mothers name was Iecholiah of Ierusalem.

3 And he did [a] vprightly in the sight of the Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: *for* the people yet offred, and burned incense in the hie places.

5 And the Lord [b] smote the King: and he was a leper vnto the day of his death, and dwelt in an house aparte, and Iotham the Kings sonne gouerned the house, *&* [c] iudged the people of the land.

6 Concerning the rest of the actes of Azariah, and all that he did, are they not writen in the boke of the Chronicles of the Kings of Iudah?

7 So Azariah slept with his fathers & they buryed him with his fathers in the citie of Dauid, and Iotham his sonne reigned in his steade.

8 ¶ In the eight and thirtieth yere of Azariah King of Iudah did Zachariah *ỹ* sonne of Ieroboam reigne ouer Israel in Samaria six [d] monethes,

9 And did euil in the sight of the Lord, as did his fathers: *for* he departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum *ỹ* sonne of Iabesh conspired against him, & smote him in the sight of the people, and killed [e] him, & reigned in his steade.

11 Concerning the rest of *ỹ* actes of Zachariah, beholde they are writen in the boke of the Chronicles of the Kings of Israel.

12 This was the * worde of the Lord, *ẅ* he spake vnto Iehu, saying, Thy sonnes shal sit on the throne of Israel vnto the fourte *generacion* after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yere of Vzziah King of Iudah: and he reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Tirzah, and came to Samaria, & smote Shallum the sonne of Iabesh in Samaria, & slew him, & reigned in his stead.

15 Concerning the rest of the actes of Shallū, and *ỹ* treason which he wroght, beholde they are writen in the boke of the Chronicles of the Kings of Israel.

16 ¶ Then Menahē destroyed [f] Tiphsah, and all that were therein, and *ỹ* coastes

h Which citie Roboam buylt in Iudah for a fortresse, 2. Chro. 11. 9.

i Who is also called Vzziah, 2. Chro. 26, 1.

k Which is also called Elano or Eloth.

l Because this idolatrie was so vile and almoste incredible, *ỹ* men shulde forsake the liuing God to Worship calues, *ỹ* worke of mans hands, therefore the Scripture doeth oft times repeat it in *ỹ* reproche of all idolaters.

a *Ebr. by the hand of.*

m Read. 1. Kig. 14. 10.

b *Ebr. had not spoken.*

n Which was also called Antiochia of Syria, or Riblah.

a So long as he gaue eare to Zachariah the Prophet.

b His father & grand father were slaine by their subiects and seruants, & he, because he wolde vsurpe *ỹ* priests office contrarie to Gods ordinance, was smitē immediatly by the hand of God *ẅ* the leprosie, 2. Chro. 26, 21.

c As viceroy or deputie to his father.

d He was the fourthe in descent from Iehu, who reigned according to Gods promes, but in him God began to execute his wrath against the house of Iehu.

e Zachariah was the last in Israel, that had *ỹ* kingdome by succession, saue onely Pekahiah the sonne of Menahem who reigned but two yeres. *Chap. 10, 30.*

a *Ebr. in the seuen tieth yere & seuenth ye-* 88.

f Which was a citie of Israel *ỹ* wolde not receiue him to be King.

thereof from Tirzah, because they opened not to him, and he smote it and ript vp al their women with childe.

17 The nine and thirtieth yere of Azariah King of Iudah, begā Menahem the sonne of Gadi to reigne ouer Israel, & *reigned* ten yeres in Samaria.

18 And he did euil in the sight of the Lord, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Phul the King of Asshur came against the [g] land: & Menahem gaue Phul a thousand [h] talents of siluer, that his hand might be with him, & establish the kingdome in his hand.

20 And Menahem exacted the money in Israel, that all men of substance shulde giue the King of Asshur fifty shekels of siluer a piece: so the King of Asshur returned & taried not there in the land.

21 Concerning ỹ rest of the actes of Menahem, and all that he did, are they not writen in the boke of the Chronicles of the Kings of Israel?

22 And Menahem slept with his fathers, & Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yere of Azariah King of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, & *reigned* two yere.

24 And he did euil in the sight of the Lord: *for* he departed not fro the sinnes Ieroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah his captaine conspired against him, and smote him in Samaria in the place of the Kings palace with [i] Argob and Arieh, and with him fifty men of the Gileadites: so he killed him, and reigned in his steade.

26 Concerning the rest of ỹ actes of Pekahiah, and all ỹ he did, beholde, they are writē in the boke of the Chronicles of the Kings of Israel.

27 In the two and fiftieth yere of Azariah King of Iudah began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, *and reigned* twentie yere.

28 And he did euil in ỹ sight of ỹ Lord: *for* he departed not from the sinnes of Ieroboam the sonne of Nebat, that made Israel to sinne.

29 In the dayes of Pekah King of Israel, [k] came Tiglath Pileser King of Asshur, and toke Iion, & Abel, Beth-maachah, & Ianoah, and Kedesh, and Hazor, and Gilead, and Galilah, & all the land of Naphtali, and caried them away to Asshur.

30 And Hoshea the sonne of Elah wroght treason against Pekah the sonne of Remaliah, and smote him, and slewe him, & reigned in his steade in the twentieth yere of Iotham the sonne of Vzziah.

31 Concerning the rest of the actes of Pekah, and all that he did beholde, they are writē in the boke of the Chronicles of the Kings of Israel.

32 ¶* In the second yere of Pekah the sonne of Remaliah King of Israel, begā Iotham sonne of [l] Vzziah King of Iudah to reigne.

33 Fiue and twētie yere olde was he, when he began to reigne, and he reigned sixtene yere in Ierusalem: and his mothers name was Ierusha the daughter of Zadok.

34 And he did vprightly in the sight of the Lord: he did according [l] to all that his father Vzziah had done.

35 But the hie places were not put away: *for* the people yet offred & burnt incēse in the hie places: he buylt the hiest gate of the house of the Lord.

36 Concerning the rest of the actes of Iotham, & all that he dyd, are thei not writen in the boke of the Chronicles of the Kings of Iudah?

37 In [m] those dayes the Lord began to send against Iudah Rezin the King of Aram, and [n] Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buryed with his fathers in the citie of Dauid his father, & Ahaz his sonne reigned in his steade.

CHAP. XVI.

1 *Ahaz King of Iudah consecrateth his sonne in fyre. 5 Ierusalem is besieged. 9 Damascus is taken and Rezin slaine. 11 Idolatrie. 19 The death of Ahaz. 20 Hezekiah succedeth him.*

1 THe seuententh yere of Pekah the sonne of Remaliah, [a] Ahaz ỹ sonne of Iotham King of Iudah began to reigne.

2 Twentie yere olde was Ahaz, when he begā to reigne, and he reigned sixtene yere in Ierusalem, and did not vprightely in the sight of the Lord his God like Dauid his father.

3 But walked in the way of the Kings of Israel, yea, & made his sonne to [b] go thorow the fyre, after the abominations of the heathen, whome the Lord had cast out before the children of Israel.

4 Also he offred and burnt incense in the hie places and on the hilles, & vnder euerie grene tre.

5 *Then Rezin King of Aram and Pekah sonne of Remaliah King of Israel

g That is of Israel.
h In steade of seking helpe of God, he went about by money to purchase the fauour of this King being an infidele & therefore God forsoke him, & phul sone afterwarde brake promes, destroyed his coūtrey & led his people away captiue.
i Which were of thesame conspiracie.
k For God stirred vp phul & Tiglath Pileser against Israel for their sinnes, 2. Chro. 5, 26.
l He sheweth ỹ his vprightnes was not suche, but ỹ he had many and great fautes.
m After ỹ death of Iotham.
n Which slewe of Iudah in one day six score thousand fightingmē, 2. Chro. 28, 6, because they had forsaken ỹ true God.
a This was a wicked sonne of a godlie father, as of him againe came godlie Ezekiah, and of him wicked Manasseh, saue ỹ God in ỹ end shewed him mercie, thus we se how vncertein it is to depend on the dignitie of our fathers.
b That is, offred him, to Molech, or made him to passe betwene two fyres, as ỹ maner of ỹ Gētiles was, Leu. 27, 28. Deu. 18, 10. Isa 30.
2. Chro. 27, 1.
o Or, Azariah.

came vp to Ierusalem to fight: & they besieged Ahaz, but colde not ouercome [c] him.

6 At the same time Rezin King of Aram restored [d] Elath to Aram, and droue the Iewes from Elath: so the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz sent [e] messengers to Tiglath Pilesar King of Asshur, saying, I am thy seruant and thy sonne: come vp, and deliuer me out of the hand of the King of Aram, and out of the hand of the King of Israel which rise vp against me.

8 And Ahaz toke the siluer and the golde that was founde in the [f] house of the Lord, and in the treasures of the Kings house, and sent a present vnto the King of Asshur.

9 And the King of Asshur cõsented vnto him: and the King of Asshur went vp against Damascus: and when he had taken it, he caried the people away to Kir and slewe Rezin.

10 And King Ahaz went vnto Damascus to mete Tiglath Pilesar King of Asshur: and whē King Ahaz sawe the altar that was at Damascus, he sent to Vriiah the Priest the patern of the altar, and the facion of it, and all the wotkemanship thereof.

11 And Vriiah the Priest made an altar [g] in all pointes like to that which King Ahaz had sent from Damascus, so did Vriiah the Priest against King Ahaz came from Damascus.

12 So when the King was come from Damascus, the King sawe the altar: & the King drewe nere to the altar and offred [h] thereon.

13 And he burnt his burntoffring, and his meat offring, & powred his drinkoffring, and sprinkled the blood of his peace offrings besides the altar,

14 And *set it* by ỹ brasen altar which was before ỹ Lord and broght it in farther before the house betwene the altar and the house of the Lord, & set it on the [i] Northside of the altar.

15 And King Ahaz commanded Vriiah the Priest and said, Vpon the great altar set on fyre in the morning the burnt offring, and in the euen the meat offring, and the Kings burnt offring and his meat offring, with the burnt offring of all the people of the land, and their meat offring, and their drinkoffrings: and powre thereby all the blood of the burnt offring, and all the blood of the sacrifice, and the [k] brasen altar shalbe for me to inquire *of God*.

16 And Vriiah the Priest did according to all that King Ahaz had commanded.

17 And King Ahaz brake the borders of the bases, and toke the caldrons from of them and toke downe the sea from the brasen oxen that were vnder it, and put it vpon a pauement of stones.

18 And the [l] vaile for the Sabbath (that they had made in the house) & the Kings entrie without turned he to the house of ỹ Lord, [m] because of the King of Asshur.

19 Concerning the rest of the actes of Ahaz which he did, are they not writiten in the boke of ỹ Chronicles of the Kings of Iudah?

20 And Ahaz slept [w] his fathers, & was buryed with his fathers in the citie of Dauid, & Hezekiah his sonne reigned in his steade.

CHAP. XVII.

Hoshea King of Israel is taken, 4 And he and all his realme broght to the Assyrians, 18 For their idolatrie. 24 Lions destroye the Assyrians that dwelt in Samaria. 29 Euerie one worshipeth the God of his nation, 35 Contrary to the commandement of God.

1 IN the twelfte yere of Ahaz King of Iudah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, *and reigned* nine yeres,

2 And he did euil in the sight of the Lord, [a] but not as the Kings of Israel, that were before him.

3 And Shalmanéser King of Asshúr came vp against him, and Hoshéa became his seruant, and gaue him presents.

4 And the King of Asshúr founde treason in Hoshéa: for he had sent messengers to So King of Egypt, and broght no present vnto the King of Asshur, [b] as *he had done* yerely: therefore the King of Asshur shut him vp, and put him in prison.

5 Then the King of Asshur came vp throughout all the lad, and went against Samaria and besieged it three yere.

6 ¶ *In the ninth yere of Hoshea, the King of Asshur toke Samaria, and caryed Israel away vnto Asshur, and put them in Halah, and in Habor by ỹ riuer of Gozan, and in ỹ cities of the [c] Medes.

7 For whē the children of Israel [d] sinned against the Lord their God, which had broght them out of the land of Egypt, from vnder the hand of Pharaoh King of Egypt, and feared other gods,

8 And walked according to the facions of the heathen, whome the Lord had cast out before the childrē of Israel, and *after the maners* of the Kings of Israel which they vsed,

9 And the children of Israel had done secretly

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c For the Lord preserued the citie and his people for his promes sake made to Dauid.

d Which citie Azariah had taken from the Aramites and fortified it, Chap. 14, 22.

e Contrary to the admonition of the Prophet, Isa. 7, 4.

f Thus he spared not to spoile the Temple of God to haue succour of men, and wolde not once lift his heart toward God to desire his helpe, nor yet heare his Prophetes counsel.

g We se that there is no prince so wicked, but he shal finde flatterers & false ministers to serue his turne.

h Ether offrings for peace or prosperitie, or of thankes giuing, as Leui. 3, 1, or els meaning the morning and euening offring, Exod. 29, 38, Nom. 28, 3: and thus he contemned the meanes and the altar ẅ God had commanded by Salomon, to serue God after his owne fantasie.

i That is, at the right hand as men went into the Temple.

k Here he establisheth by cõmandement his owne wicked procedings, & doeth abolish the commandement & ordinance of God.

l Or tent, wherein they lay on the Sabbath which had serued their weeke in the Temple and so departed home.

m Ether to flatter the King of Assyria, when he shulde thus se him change ỹ ordonnance of God, or els that ỹ Temple might be a refuge for him if the King shulde sodenly assaile his house.

a Thogh he inuented no newe idolatrie or impietie as others did, yet he soght for helpe at the Egyptiās ẅ God had forbidden.

b For he had payed tribute for the space of eight yeres.

Chap. 18, 10.

c For at this time the Medes and persians were subiect to the Assyrians.

d He setteth forth at length ỹ cause of this great plague & perpetual captiuitie, to admonish all people and nacions to cleaue to ỹ Lord God, and onely worship him for feare of like iudgement.

secretly things that were not vpright before ỹ Lord their God, and through out all their cities had buylt hie places, *both* from the towre[e] of the watche, to the defensed citie,

10 And had made them images and groues vpon euerie hie hil, and vnder euerie grene tre.

11 And there burnt incense in all the hie places, as did the heathen, whome the Lord had taken away before them, and wroght wicked things to angre the Lord,

12 And serued idoles: whereof the Lord had said vnto them, * Ye shal do no suche thing,

13 Not withstanding the Lord testified to Israel, and to Iudah" by all the Prophetes, and by all the Seers, saying, * Turne from your euil waies, & kepe my commandements & my statutes, according to all the Lawe, which I commanded your fathers, and which I sent to you by my seruants the Prophetes.

14 Neuertheles they wolde not obey, * but hardened their neckes, like to the neckes of their[f] fathers, that did not beleue in the Lord their God.

15 And thei refused his statutes and his couenant, that he made with their fathers, and his testimonies (wherewith he witnessed vnto them) and they followed vanitie, and became vaine, & followed the heathen that were rounde about them: concerning whome, the Lord had charged them, that they shulde not do like them.

16 Finally they left the commandemens of the Lord their God, and made them molten images, *euen* two calues, & made a groue, and worshiped all the[g] hoste of heauen and serued Baal.

17 And thei made their sonnes and their daughters[h] passe through the fyre, and vsed witchcraft and enchatements, yea, [i] solde thē selues, to do euil in the sight of the Lord, to angre him.

18 Therefore the Lord was exceding wroth with Israel, and put them out of his sight, *and* none was left but the tribe of Iudah[k] onely.

19 Yet Iudah kept not the commandements of the Lord their God, but walked according to the facion of Israel, which they vsed.

20 Therefore the Lord cast of all the sede of Israel, and afflicted them, & deliuered them into the hands of spoylers, vntil he had cast them out of his [l] sight.

21 [m] For he cut of Israel from the house of Dauid, and they made Ieroboam the sonne of Nebat King: & Ieroboam drewe Israel away from following the Lord and made them sinne a great sinne.

22 For the children of Israel walked in all the sinnes of Ieroboam, which he did, *and* departed not therefrom,

23 Vntil the Lord put Israel away out of his sight, as he had said" by all his seruants the* Prophetes, & caried Israel away out of their land to Asshur vnto this day.

24 And the King of Asshur broght folke from Babel: and from [n] Cuthah, and from Aua, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in steade of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 And at the beginning of their dwelling there, thei[o] feared not the Lord: therefore the Lord sent lyons among them, which slewe them.

26 Wherefore they spake to the King of of Asshur, saying, The nacions which thou hast remoued, and placed in the cities of Samaria, knowe not the maner of the God of the land: therefore he hathe sent lyons among them, and behold, they slay them, because they knowe not the maner of the God of the land.

27 Then the King of Asshur commanded, saying, Cary thether one of the priests, whome ye broght thence, and let him go and dwel there & teache them the maner of the God[p] of the countrey.

28 So one of the priests, which they had caryed from Samaria, came and dwelt in Beth-el, and taught thē how thei shulde feare the Lord.

29 Howbeit euerie nacion made their gods, and put them in the houses of the hie places, which the Samaritans had made, euerie naciō in their cities, wherein thei dwelt.

30 For the men of Babel made [q] Succoth-Benoth: and the men of Cuth made Nergal, and the men of Hamath made Asshima.

31 And the Auims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fyre to Adrammelech, and Anammelech the gods of Sepharuaim.

32 Thus they feared the Lord, and appointed out priests out of them selues for the hie places, who prepared for them *sacrifices* in the houses of the hie places.

33 They[r] feared ỹ Lord, but serued their gods after ỹ maner of the naciōs whome they caryed thence.

34 Vnto this day they do after the olde maner: they nether feare God, nether do after[s] their ordinances nor after their customes, nor after the Lawe, nor after

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e Meaning, throughout all their borders.

Deut. 4, 19.

" Ebr. by the hand of. Iere. 18, 11. & 25, 5. & 35, 15.

Deut. 31, 27.

f So that to alledge the autoritie of our fathers or great antiquitie, except we can proue ỹ they were godlie, is but to declare ỹ we are ỹ children of the wicked.

Exod. 32, 8. 3. King. 12, 28.

g That is, ỹ sonne, the moone & starres, Deut. 4, 19.

h Read Chap. 16, 3.

i Read of this phrase, 1. King. 21, 20. & 25.

k No whole tribe was left but Iudah, & thei of Beniamin & Leui, w remained, were counted with Iudah.

l Out of ỹ land where he shewed the greetest tokens of his presence & fauour.

m That is, God cut of the ten tribes, 1. King. 12, 16.

n Of these people came ỹ Samaritans, whereof mencion is so muche made in the Gospel & with whome ỹ Iewes wolde haue nothing to do, Ioh. 4, 9.

o That is, thei serued him not: therefore, lest they should blaspheme him, as though there were no God, because he chastised ỹ Israelites, he sheweth his mightie power among them by this strange punishment.

p That is, how to worship him: thus the wicked rather then to lose their commodities, will change to all religions.

q Meaning, that euery countrey serued ỹ idole, w was most esteemed in that place whence they came.

r That is, thei had a certein knowledge of God & feared him, because of the punishment, but thei continued stil idolaters, as do the papists, w worship bothe God & idoles: but this is not to feare God as appeareth ver. 34.

s He meaneth this by the Israelites, to whome he had giue his commandements.

the commandement, which the Lord commanded the children of Iaakob, *whome he named Israel,

35 And with whome the Lord had made couenãt & charged them, saying, *Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:

36 But feare the Lord which broght you out of the land of Egypt with great power, and a stretched out arme: him feare ye, and worship him, and sacrifice to him.

37 Also kepe ye diligently the statutes and the ordinances, and the Lawe, and the commandement, which he wrotte for you, that ye do them continually, & feare not other gods.

38 And forget not the couenant that I haue made with you nether feare ye other gods,

39 But feare the Lord your God, and he wil deliuer you out of the hands of all your enemies.

40 Howbeit they obeyed not, but did after their olde custome.

41 So these [c] nacions feared the Lord, and serued their images *also*: so *did* their children, and their childrens children: as did their fathers, *so* do they vnto this day.

CHAP. XVIII.

Ezekiah King of Iudah putteth downe the brasen serpẽt, & destroyeth the idoles, 7 And prospereth 10 Israel is caried away captiue. 30 The blasphemie of Samherib.

1 NOw in * the third yere of Hoshea, sonne of Elah King of Israel, Hezekiah ỹ sonne of Ahaz King of Iudah began to reigne.

2 He was fiue and twẽtie yere olde when he begã to reigne, and reigned nine and twentie yere in Ierusalem. His mothers name also was Abi the daughter of Zachariah,

3 And he did [a] vprightly in the sight of the Lord, according to all that Dauid his father had done.

4 He toke away ỹ hie places, and brake the images, and cut downe the groues, & brake in pieces the * brasen serpent that Moses had made: for vnto those dayes the children of Israel did burne incense to it, and he called it [b] Nehushtan.

5 He trusted in the Lord God of Israel: so that after him was none like him among all ỹ Kings of Iudah, nether were there anie suche before him.

6 For he claue to the Lord & departed not from him, but kept his commandements, which the Lord had commãded Moses.

7 So ỹ Lord was with him, *and* he prospered in all things, which he toke in hand: also he rebelled against the King of Asshur, and serued him not.

8 He smote the Philistims vnto Azzah, & the coastes thereof, [c] from the watche towre vnto the defensed citie.

9 ¶ * And in the fourthe yere of King Hezekiah, (which was the seuenth yere of Hoshea sonne of Elah King of Israel) Shalmaneser King of Asshur came vp against Samaria, and besieged it.

10 And after thre yeres they toke it, *euen* in the sixt yere of Hezekiah: ỹ is, * the ninth yere of Hoshea King of Israel was Samaria taken.

11 Then the King of Asshur did cary away Israel vnto Asshur, and put them in Halah and in Habor, *by* the riuer of Gozan, and in the cities of the Medes.

12 Because they wolde not obey the voyce of the Lord their God, but trãsgressed his couenant: *that is*, all that Moses the seruant of the Lord had commanded, and wolde nether obey nor do them.

13 ¶ * Moreouer, in the fourteenth yere of King Hezekiah Sancherib King of Asshur came vp against all the strong cities of Iudah, and toke them.

14 Then Hezekiah King of Iudah sent vnto the King of Asshur to Lachish, saying, [d] I haue offended: departe from me, & what thou layest vpon me, I wil beare it. And the King of Asshur appointed vnto Hezekiah King of Iudah thre hũdreth talẽts of siluer, and thirty talents of golde.

15 Therefore Hezekiah gaue all the siluer that was founde in the house of the Lord, and in the treasures of the Kings house.

16 At the same season did Hezekiah pul of *the plates* of the dores of the Temple of the Lord, and the pillers (which the said Hezekiah King of Iudah had couered ouer) and gaue them to the King of Asshur.

17 ¶ And the King of Asshur sent [e] Tartan, and Rab-saris, and Rabshakeh from Lachish to King Hezekiah with a great hoste against Ierusalem. And they went vp, and came to Ierusalem, and when they were come vp, they stode by the condite of the vpper poole, which is by the path of the fullers field,

18 And called to the King. Then came out to them Eliakim the sonne of Hilkiah, which was steward of the house, & Shebnah the chanceller, and Ioah the sonne of Asaph the ‖ recorder.

19 And Rabshakeh said vnto them, Tel ye Hezekiah, I pray you, Thus sayth the

Gen. 32, 28. 1. king. 18, 31. Iudg. 6, 10. iere. 10, 2.

c That is, these stragers, which were sent into Samaria by the Assyrians.

2. Chro. 28, 27, & 29, 1.

a Although thei of Iudah were giuen to idolatrie and impietie, as thei of Israel were, yet God for his promes sake was merciful vnto the throne of Dauid: & yet by his iudgement towarde the other, prouoked them to repentance.

Nomb. 21, 8.

b That is, a piece of brasse: thus he calleth ỹ serpẽt by contẽpt, notwithstanding was set vp by ỹ worde of God & miracles were wroght by it: yet when it was abused to idolatrie, this good King destroyed it, not thinking it worthie to be called a serpent but a piece of brasse.

c Read Chap. 17. 9.

Chap. 17, 3.

Chap. 17, 6.

2. Chro. 32, 1. isa. 36, 1. eccles. 48, 19.

d As his zeale was before praised, so his weakenes is here set forth ỹ none shulde glorie in him self.

e After certein yeres when Hezekiah ceased to send the tribute appointed by the King of the Assyrias, he sent his captaines & armie against him.

‖ *Or, writer of Chronicles, or, secretaire.*

great King, *euen* the great King of Asshur, what confidence is this wherein ỹ trustest?

20 Thou thinkest, Surely I haue "eloquence, f *but* counsel and strength *are* for the warre. On whome then doest thou trust, that thou rebellest against me?

21 Lo, thou trustest now in this broken staffe of rede, *to wit*, on g Egypt, on ẅ if a mã leane, it wil go into his hand, & pearce it: so *is* Pharaoh King of Egypt vnto all that trust on him.

22 But if ye say vnto me, We trust in ỹ Lord our God, is not that he whose hie places, and whose altars Hezekiah hathe h take away, and hathe said to Iudah and Ieruſalem, Ye shal worship before this altar in Ieruſalem?

23 Now therefore giue i hostages to my Lord the King of Asshur, and I wil giue thee two thousand horses, if ỹ be able to set riders vpon them.

24 For how canst thou despise anie captaine of the least of my masters seruãts, & put thy trust on Egypt for charets and horsemen?

25 Am I now come vp without the k lord to this place, to destroye it? the lord said to me, Go vp against this lãd, and destroy it.

26 Then Eliakim the sonne of Hilkiah & Shebnah, & Ioah said vnto Rabshakeh, Speake, I pray thee, to thy seruants in the [n] Aramites lãguage, for we vnderstand it, & talke not with vs in the Iewes tongue, in ỹ audience of ỹ people ỹ are on the wall.

27 But Rabshakeh said vnto them, Hathe my master sent me to thy master & to thee to speake these wordes, and not to the men which sit on the wall, that they may eat their owne doung, & drinke "their owne pisse with you?

28 So Rabshakeh stode and cryed with a loude voyce in the Iewes language, and spake, saying, Heare the wordes of the great King, of the King of Asshur.

29 Thus sayth the King, Let not Hezekiah disceiue you: for he shal not be able to deliuer you "out of mine hand.

30 Nether let Hezekiah make you to trust in the Lord, saying, The Lord wil surely deliuer vs, and this citie shal not be giuen ouer into the hand of ỹ King of Asshur.

31 Hearken not vnto Hezekiah: for thus saith the King of Asshur, Make "appointement with me, and come out to me, that euerie man may eat of his owne vine, and euerie man of his owne figtre, and drinke euerie man of the water of his owne well,

32 Til I come, and bring you to a land like your owne land, *euen* a land of wheat and wine, a land of bread & vineyardes, a land of oliues oyle, & hony, that ye may liue and not dye: & obey not Hezekiah, for he disceiueth you, saying, The Lord wil deliuer vs.

33 Hathe anie of the gods of the nacions deliuered his land out of ỹ hand of the King of Asshur?

34 Where is the god of Hamah, & of Arpad? where is the god of Sepharuaim, Hena and Iuah? how haue they deliuered Samaria out of mine hand?

35 Who are they among all the gods of the nacions, that haue deliuered their land out of mine hand, that the [m] Lord shulde deliuer Ieruſalem out of mine hand?

36 But the people held their peace, and answered not him a worde: for ỹ Kings commandement was, saying, Answer ye him not.

37 Then Eliakim, the sonne of Hilkiah which was stewarde of the house, and Shebnah the chanceller, and Ioah the sonne of Asaph ỹ recorder came to Hezekiah ẅ their clothes rent, and tolde him the wordes of Rabshakeh.

CHAP. XIX.

6 God promiseth by Isaiah Victorie to Hezekiah 35 The Angel of the Lord killeth an hundreth and foure score & fiue thousand mẽ of the Assyrians. 37 Sanecherib is killed of his owne sonnes.

1 AND *when Hezekiah heard it he rent his clothes and put on sackecloth, and came into the house of the Lord, *Isa. 37.1*

2 And sent Eliakim which was the stewarde of the house, and Shebnah the chanceller, and the Elders of the Priests clothed in sackecloth [a] to Isaiah the Prophet the sonne of Amoz.

3 And they said vnto him. Thus sayth Hezekiah, This day is a day of tribulacion and of rebuke, and blasphemie: for the children are come to [b] the birth, and there is no strength to bring forthe.

4 If so be the Lord thy God hathe heard all the wordes of Rabshakeh, whome the King of Asshur his master hathe sent to raile on the liuing God, and to reproche him with wordes which the Lord thy God hathe heard, then lift ỹ vp *thy* prayer for the [c] remnant that are left.

5 ¶ So ỹ seruãts of King Hezekiah came to Isaiah.

6 And Isaiah said vnto them, So shal ye say to your master, Thus sayth the

a Ebr. talke of the lippes.

f Thou thinkest ỹ wordes wil serue to persuade thy people, or to moue my master

g Egypt shal not onely be able not to succour thee, but shalbe an hurt vnto thee.

h Thus ỹ idolaters thinke that Gods religion is destroyed, when superstition and idolatrie are reformed.

i Meaning ỹ it was best for hi to yelde to the King of Assyria, because his power was so small ỹ he had not men to furnish two thousand horses.

k The wicked alwayes in their prosperitie flatter thẽ selues, ỹ God doeth fauour thẽ. Thus he speaketh to feare Ezekiah ỹ by resisting him, he shulde resist God.

[n] Or, Syrians.

"Ebr. the water of their feete.

"Or, by his hand.

"Ebr. blessing: meaning the condicions of peace.

l He mocketh hi selfe so sure, ỹ he wil not grãt thẽ truce except they rẽare thẽ selues to him to be led away captiues.

m This is an execrable blasphemei against the true God, to make him equal ẅ ỹ idoles of other nacios: therefore God did moste sharpely punish it.

a To heare some newe prophecie & to haue cõforte of him.

b The dangers are so great that we can nether auenge this blasphemie, nor helpe our selues, no more thẽ a woman in her trauil.

c Meaning for Ieruſalem: wonely remained of all the cities of Iudah.

Lord, Be not afrayed of the wordes ẅ thou hast heard wherewith the seruants of the King of Asshur haue blasphemed me.

d The Lord can ẅ one blast blowe away all the strength of man & turne it into dust.

7 Beholde I wil send a blast [d] vpon him, and he shal heare a noyse, and returne to his owne land: and I wil cause him to fal vpon the sworde in his owne land.

8 ¶ So Rabshakeh returned, and founde ẏ king of Asshur fighting against Libnah: for he had heard that he was departed from Lachish.

e That is, Sanherib.

9 [e] He heard also men say of Tirhakah King of [f] Ethiopia, [f] Beholde, he his come out to fight against thee: he therefore departed & sent *other* messengers vnto Hezekiah, saying,

10 Thus shal ye speake to Hezekiah King of Iudah, & say, Let not thy [g] God deceiue thee in whome thou trustest, saying, Ierusalem shal not be deliuered in to the hand of the King of Asshur.

Or, blacke Mores

f For ẏ Kings of Ethiopia and Egypt ioyned together against the King of Assyria because of his oppression of other countreys.

g The more nere ẏ ẏ wicked are to their destruction, ẏ more they blaspheme.

11 Beholde, thou hast heard what the Kings of Asshur haue done to all lands, how they haue destroyed them: & shalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue destroyed? *as* Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelasar?

13 Where is the King of Hamath, & the King of Arpad, and the King of the citie of Sepharuaim, Hena, and Iua?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers, and red it: & Hezekiah went vp into the house of the Lord, and Hezekiah spred it before the [h] Lord.

h Before ẏ Arke of the couenant.

15 And Hezekiah [i] prayed before the Lord, & said, O Lord God of Israel, ẅ dwellest betwene the Cherubims, ẏ art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

i He sheweth what is ẏ true refuge & succour in all dangers, to wit, to flee to ẏ Lord by earnest prayer.

16 Lord, [k] bowe downe thine eare, and heare: Lord open thine eyes & beholde, and heare the wordes of Sancherib, who hathe sent to blaspheme the [l] liuing God.

k shew by effect ẏ ẏ wilt not suffer thy Name to be blasphemed.

l By this title he discerneth God from all idoles & false gods.

17 Trueth it is, Lord, that the Kings of Asshur haue destroyed the nacions and their lands,

18 And haue set fyre on their gods: for they were no gods, but the worke of mans hands, *euen* wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseche thee, saue thou vs out of his hand, that all the [m] kingdomes of the earth may knowe, ẏ thou, ô Lord, art onely God.

m He sheweth for what end ẏ faithful desire of God to be deliuered: to wit, ẏ he may be glorified by their deliuerance.

20 Then Isaiah the sonne of Amoz sent to Hezekiah, saying, Thus sayth the Lord God of Israel, I haue heard that ẅ thou hast prayed me, concerning Sancherib King of Asshur.

21 This is the worde that ẏ Lord hathe spoken against him, O [n] virgine, daughter of Zion, he hathe despised thee, & laughed thee to scorne: ô daughter of Ierusalem, he hathe shaken his head at thee.

n Because as yet Ierusalem had not bene taken by the enemie, therefore he calleth her Virgine.

22 Whome hast thou railed on? & whome hast thou blasphemed? and against whome hast thou exalted thy voyce, & lifted vp thine eyes on hie? *euē* [o] against the Holy one of Israel.

o God counteth ẏ iniurie done to him, & wil renenge it wis done to anie of his Saintes.

23 By thy messengers thou hast railed on the Lord, and said, By the multitude of my charets I am come vp to the top of the mountaines, by the sides of Lebanon, and wil cut downe the hie cedres thereof, and the faire fyrre trees thereof, and I wil go into the [p] lodging of his borders, and into the forest of [q] his Carmel.

p Meaning Ierusalem, ẅ Isaiah calleth ẏ hight of his borders, to wit, of Iudah, Isa. 37, 24

Or, pleasant countrey.

24 I haue digged, and dronke the waters of others, and with the plant of my feete haue I dryed all the [r] floods closed in.

Or, the waters of cities besieged.

25 Hast thou not heard, how I haue of olde time made it, and haue formed it long ago? [q] and shulde I nowe bring it, that it shulde be destroyed, *and layed* on ruinous heapes, *as* cities defensed?

q He declareth that for asmuche as he is the autor & beginning of his church, he wil neuer suffer it vterly to be destroyed, as other cities & kingdomes.

26 Whose [r] inhabitants haue small power, & are afraied, and confounded: they are like the grasse of the field, & grene herbe, *or* grasse on the house toppes, or as corne blasted before it be growen.

r Thus he describeth ẏ wicked, ẅ for a time florish, & afterwarde fade & decay like flowres.

27 I knowe thy dwelling, yea, thy going out, and thy comming in, and thy fury against me.

28 And because ẏ rageste against me, and thy tumult is come vp to mine eares, I wil put mine [s] hoke in thy nostrels, & my bridel in thy lippes, and wil bring thee backe againe the same way thou cameste.

s I wil bridel thy rage & turne thee to & fro as pleaseth me.

29 And this shalbe a [t] signe vnto thee, ô *Hezekiah*, Thou shalt eat this yere suche things as growe of them selues, & the next yere suche as growe without sawing, and the third yere sowe ye and reape, & plant vineyardes, and eat the frutes thereof.

t God did not onely promes him the victorie but giueth him a signe to confirme his faith.

30 And the remnant that is escaped of the house of Iudah, shal againe take [v] roote downe warde, and beare frute vpwarde.

u The Lord wil multiplie in great nomber that small remnant of Iudah that is escaped.

31 For out of Ierusalem shal go a remnant, and some that shal escape oute of mount Zion: the [x] zeale of the Lord of hostes shal do this.

x The loue, ẏ God beareth toward his Church, shal ouercome the counsels and enterprises of men.

32 Wherefore thus saith the Lord, concerning the King of Asshur, He shal not entre into this citie, nor shoote an arow there, nor come before it with shield,

shield, nor cast a mount against it:
33 *But* he shal returne the way he came, and shal not come into this citie, sayth the Lord.
34 For I wil defend this citie to saue it for mine owne sake, and for Dauid my seruants sake.
35 ¶ And the same night the Angel of ỹ Lord went out and smote in ỹ campe of Asshur an hundreth foure score and fyue thousand: so when they rose early in the morning, beholde, they were all dead corpses.
36 So Saneherib King of Asshur departed, and went his way, and returned, & dwelt in Niniueh.
37 And as he was in the temple worshiping Nisroch his god, Adramelech and Sharezer his sonnes ỹ slewe him with ỹ sworde: and thei escaped into the land of Ararat, ad Esarhaddon his sonne reigned in his steade.

Isa. 37, 36. tobi. 1, 21. eccl. 48, 24. 1. mac. 7, 41. 2. mac. 8, 19.

ỹ This was the iuste iudgement of God for his blasphemie, that he shulde be slaine before that idole, whome he preferred to the liuing God, & by the, by whome he ought by nature to haue bene defended.

CHAP. XX.

Hezekiah is sicke, and receiueth the signe of his health. 12 He receyueth rewardes of Berodach, 13 Sheweth his treasures, and is reprehended of Isaiah. 22 He dyeth and Manasseh his sonne reigneth in his steade.

1 ABout that time* was Hezekiah sicke vnto death: and the Prophet Isaiah the sonne of Amoz came to him, and said vnto him, Thus sayth ỹ Lord, Put thine house in an ordre: for thou shalt dye, and not liue.
2 Then he turned his face to the [a] wall, and prayed to the Lord, saying,
3 I beseche thee, ô Lord, remember now, how I haue walked before thee in trueth and with a [b] perfit heart, and haue done that which is good in thy sight: & Hezekiah [c] wept sore.
4 ¶ And afore Isaiah was gone out into ỹ middle of the court, the worde of the Lord came to him, saying,
5 Turne againe, and tel Hezekiah the captaine of my people, Thus sayth the Lord God of Dauid thy father, I haue heard thy [d] prayer, & sene thy teares: beholde, I haue healed thee, & ỹ third day thou shalt go vp to the [e] house of ỹ Lord,
6 And I wil adde vnto thy dayes fiftene yere, & wil deliuer thee and this citie out of the hand of the King of Asshur, and wil defend this citie for mine owne sake, and for Dauid my seruants sake.
7 Then Isaiah said, Take a [f] lompe of drye figs. And they toke it, and layed it on the boyle, and he recouered.
8 ¶ For Hezekiah had said vnto Isaiah, What *shalbe* the signe that the Lord wil heale me, and that I shal go vp into the house of the Lord ỹ third day?
9 And Isaiah answered, This signe shalt thou haue of the Lord, that the Lord wil do that he hathe spoken, *Wilt thou* that the shadowe go forwarde ten degrees, or go backe ten degrees?
10 And Hezekiah answered, It is a light thing for ỹ shadowe to passe forwarde ten degrees: not so *then*, but let the shadowe [g] go backe ten degrees.
11 And Isaiah the Prophet called vnto ỹ Lord, and he brought againe the shadowe ten degrees backe by the degrees whereby it had gone downe in the [h] dial of Ahaz.
12 ¶ * The same season Berodach Baladan the sonne of Baladan King of Babel, sent letters and a [i] present to Hezekiah: for he had heard how that Hezekiah was sicke.
13 And Hezekiah heard them, and shewed them all his treasure house, *to wit*, the siluer, and the golde, and the spices, and the precious ointment, and all the house of his armour, and all that was founde in his treasures: there was nothing in his house, and in all his [k] realme, that Hezekiah shewed them not.
14 Then Isaiah the Prophet came vnto King Hezekiah, and said vnto him, What said these men? and from whence came they to thee? And Hezekiah said, They be come from a farre countrey, *euen* from Babel.
15 Then said he, What haue they sene in thine house? And Hezekiah answered, All that is in mine house haue they sene: there is nothing among my treasures, that I haue not shewed them.
16 And Isaiah said vnto Hezekiah, Here the worde of the Lord.
17 Beholde, the dayes come, that all ỹ is in thine house, and whatsoeuer thy fathers haue laied vp in store vnto this day, * shal be caried into Babel: Nothing shalbe left, saith the Lord.
18 And of thy sonnes, that shal procede out of thee, & which thou shalt beget, shal they take away, and they shalbe eunuches in the palace of the King of Babel.
19 Then Hezekiah said vnto Isaiah, The worde of the Lord which thou hast spoken, is good: for said he, Shal it not *be good*, if [m] peace and trueth be in my dayes?
20 Concerning the rest of the actes of Hezekiah, and all is valiant dedes, & how he made a poole and a condite, & broght water into the citie, are they not writē in the boke of the Chronicles of the Kings of Iudah?

2. Chro 32, 24. isa. 38, 1. eccl. 48, 46.

a That his minde might not be troubled.

b Meaning, without all hypocrisie.
c Not so muche for his owne death, as for feare that idolatrie shuide be restored, & he had destroyed, and so Gods Name be dishonored.
d Because of his vnfained repentance & prayer God turned away his wrath.
e To giue thankes for thy deliuerance.

f He declareth that albeit God can heale without other medecines, yet he sheweth ỹ he wil not haue these inferiormeanes contemned.

g Let the sonne go so manie degrees backe ỹ the houres may be so manie ỹ fewer in the Kings dial.
h Which dial was set in the top of the stayres that Ahaz had made. *Isa. 38, 8.*
i Moued with ỹ fauour that God shewed to Hezekiah, & also because he had declared himselfe enemie to Saneherib his enemie which was now destroied.
k Being moued with ambition and vaine glorie, & also because he semed to reioyce in ỹ friendship of him that was Gods enemie & an infidele.

2. Kin. 24, 13. & 25, 13. isa. 27, 19.

l He acknowledgeth Isaiah to be the true Prophet of God and therefore humbleth himselfe to his worde.
m Seing ỹ God hathe shewed me this fauour to graut me quietnes during my life: for he was afraied lest ỹ enemies shulde haue had occasion to reioyce, if ỹ Church had decaied in his time, because he had restored religion.

21 And Hezekiah ſlept with his fathers: and Manaſſeh his ſonne reigned in his ſteade.

CHAP. XXI.

Kyng Manaſſeh reſtoreth idolatrie, 16 And vſeth great crueltie. 18 He dyeth, and Amon his ſonne ſuccedeth, 23 Who is killed of his owne ſeruants. 26 After him reigneth Ioſiah.

2. Chro. 33, 1

1 MAnaſſeh * was twelue yere olde when he began to reigne, and reigned fiftie and fiue yere in Ieruſalem: his mothers name alſo was Hephzi-bah.

2 And he did euil in the ſight of ỹ Lord after the abominacion of the heathē, whome the * Lord had caſt out before ỹ children of Iſrael.

Deut. 18, 9

3 For he went backe and buylt ỹ hie places, * which Hezekiah his father had deſtroied: and he erected vp altars for Baal, and made a groue, as did Ahab King of Iſrael, & worſhiped all ỹ hoſte of heauen and ſerued them.

Chap. 18, 4

4 Alſo he * buylt altars in ỹ houſe of ỹ Lord, of the which the Lord ſaid, * In Ieruſalem wil I put my Name.

Ier. 32, 34
2. Sam. 7, 10

5 And he buylt altars for all the hoſte of the heauen in the two courtes of the houſe of the Lord.

6 And he cauſed his ſonnes [a] to paſſe through the fyre, and gaue himſelfe to witcheraft and ſorcerie, and he vſed them that had familiar ſpirits and were ſothe ſayers, and did muche euil in the ſight of the Lord to angre him.

a Read Chap. 16, 3.

7 And he ſet the image of the groue, that he had made, in the houſe, whereof the Lord had ſaid to Dauid and to Salomon his ſonne, * In this houſe, and in Ieruſalem, which I haue choſen out of all the tribes of Iſrael, wil I put my Name for euer.

1. King. 8, 29. & 9, 3
2. King. 7, 10

8 Nether wil I make the feete of Iſrael moue anie more out of the land, which I gaue their fathers: ſo that they wil [b] obſerue and do all that I haue commanded them, & according to all the Lawe that my ſeruant Moſes commanded them.

b Therefore ſeing they obeyed not ỹ commandement of God, they were iuſtly caſt forthe of ỹ land wherin they had but on condicion.

9 Yet they obeyed not, but Manaſſeh led them out of the way, to do more wickedly then did the heathen people, whome the Lord deſtroyed before the children of Iſrael.

10 Therefore the Lord ſpake by his ſeruants the Prophetes, ſaying,

Iere. 15, 4

11 *Becauſe that Manaſſeh King of Iudah hathe done ſuche abominacions & hathe wroght more wickedly then all that the Amorites (which were before him) did, & hathe made Iudah ſinne alſo with his idoles,

12 Therefore Thus ſaith the Lord God of Iſrael, Beholde, I wil bring an euil vpon Ieruſalem and Iudah, that whoſo heareth of it, bothe his eares ſhal [c] tingle.

c Meaning, that whoſoeuer ſhal heare of this great plague, ſhalbe aſtoniſhed.

13 And I wil ſtretch ouer Ieruſalem the line [d] of Samaria, and the plommet of ỹ houſe of Ahab: and I wil wipe Ieruſalem, as a man wipeth a diſh, which he wipeth, and turneth it vpſide downe.

d As I haue deſtroyed Samaria & ỹ houſe of Ahab, ſo wil I deſtroye Iudah.

14 And I wil forſake the [e] remnant of mine inheritance, and deliuer them into the hand of their enemies, & they ſhalbe robbed & ſpoiled of all their aduerſaries,

e Meaning Iudah & Beniamin, which were onely left of the reſt of the tribes.

15 Becauſe they haue done euil in my ſight, and haue prouoked me to angre, ſince the time their fathes came out of Egypt vntil this day.

16 Moreouer Manaſſeh ſhed [f] innocent blood exceding muche, til he repleniſhed Ieruſalem from corner to corner, beſide his ſinne wherewith he made Iudah to ſinne, and to do euil in the ſight of the Lord.

f The Ebrewes write ỹ he ſlewe Iſaiah ỹ prophe who was his father in Lawe.

17 Concerning the reſt of the actes of Manaſſeh, and all that he did, and his ſinne that he ſinned, are they not writē in the boke of the Chronicles of the Kings of Iudah?

18 And Manaſſeh ſlept with his fathers, and was buryed in the garden of his owne houſe, *euen* in the garden of Vzza: & Amon his ſonne reigned in his ſteade.

19 ¶ * Amon was two and twentie yere olde, when he began to reigne, and he reigned two yere in Ieruſalem: his mothers name alſo was Meſhullemeth the daughter of Haruz of Iotbah.

2. Chro. 33, 20

20 And he did euil in the ſight of the Lord, as his father Manaſſeh did.

21 For he walked in all the waie, that his father walked in, and ſerued the idoles that his father ſerued, and worſhiped them.

22 And he forſoke the Lord God of his fathers, & walked not in the [g] way of the Lord.

g That is according to his cōmandements.

23 And the ſeruants of Amon conſpired againſt him, and ſlewe the King in his owne houſe.

24 And the people of the land ſlewe all them that had conſpired againſt King Amon, & the people made Ioſiah his ſonne King in his ſteade.

25 Concerning the reſt of the actes of Amon, which he did, are they not writen in the boke of the Chronicles of ỹ Kings of Iudah?

[h] Or, he buryed him, to wit, Ioſiah his ſonne.

26 And [h] they buryed him in his ſepulchre in the garden of Vzza: and Ioſiah his ſonne reigned in his ſteade.

CHAP.

CHAP. XXII.

Iosiah repareth the Temple. 8 Helkiah findeth the boke of the Lawe, and causeth it to be presented to Iosiah. 12 Who sendeth to Huldah the prophetesse to inquire the Lords will.

2.Chro.34,1

1 IOsiah was * eight yere olde when he began to reigne, & he reigned one & thirtie yere in Ierusalem. His mothers name also was Iedidah the daughter of Adaiah of Bozcath.

a His zeale was prophecied of, & his name mencioned by Iaddo the prophet, more then thre hundreth yeres before, 1.King. 13,2: & beig but eight yere olde, he soght ỹ God of his father Dauid. 2.Chr.34,3

2 And he did vprightly in the sight of ỹ Lord, & [a] walked in all the wayes of Dauid his father, & bowed nether to ỹ right hand, nor to the left.

3 ¶ And in the eighteenth yere of King Iosiah, the King sent Shaphan the sonne of Azaliah the sonne of Meshullam the chanceller to the house of the Lord, saying.

* Or, come, as ver. 9

4 Go vp to Hilkiah the hie Priest, that he may * summe the siluer ẅ is broght into the house of ỹ Lord, which the kepers of the [b] dore haue gathered of ỹ people.

b Certeine of ỹ priests were appointed to this office, as chap. 12,9

5 And let them [c] deliuer it into the hand of them that do the worke, *and* haue the ouersight of the house of the Lord: let them giue it to them that worke in the house of the Lord, to repaire the decaied places of the house:

c Frō ỹ time of Ioash for ỹ space of 234 yeare ỹ Teple remained without reparatiō through ỹ negligence of ỹ priests. This declareth ỹ thei ỹ haue a charge & execute it not ought to haue it taken frō them. d So god prouided hī of faithful seruāts seing he wēt about so zealously to set for the ỹ worke of God.

6 *To wit*, vnto the artificers & carpenters & masons, & to bie tymber, & hewed stone to repaire the house.

7 Howbeit let no rekening be made with them of the money, that is deliuered into their hād: for they deale [d] faithfully.

8 And Hilkiah the hie Priest said vnto Shaphā the chāceller, I haue founde ỹ [e] boke of the Lawe in the house of the Lord: & Hilkiah gaue ỹ boke to Shaphan, & he red it.

e This was the copie ỹ Moses left them as appeareth. 2. Chr. 34,14. Wether by ỹ negligence of ỹ priests had bene lost, or els by ỹ wickednes of idolatrous Kings had bene abolished.

9 So Shaphan the chāceller came to the King, and broght him worde againe, and said, Thy seruants haue [*] gathered the money, that was founde in the house, and haue deliuered it vnto the hands of them that do the worke, & haue the ouersight of the house of the Lord.

* Ebr. melted.

10 Also Shaphan the chanceller shewed the King, saying, Hilkiah the Priest hathe deliuered me a boke. And Shaphan red it before the King.

11 And when the King had heard ỹ wordes of the boke of the Lawe, he rent his clothes.

12 Therefore the King commanded Hilkiah the Priest, & Ahikam the sonne of Shaphan, & Achbor the sonne of Michaiah, & Shaphan the chanceller, and Asahiah the Kings seruant, saying,

13 Go ye & [f] inquire of the Lord for me, and for the people, and for all Iudah, concerning the wordes of this boke that is founde: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the wordes of this boke, to do according vnto all that which is writen therein for vs.

f Meaning to some Prophete to whome God reueleth ỹ knowledge of things vnto, as Ier. 21, & though at other times they inquired ỹ Lord by Vrim & Thummim.

14 ¶ So Hilkiah the Priest & Ahikam, & Achbor and Shaphan, and Asahiah went vnto Huldah the Prophetesse the wife of Shallum, the sonne of Tikuah, the sonne of Harhas keper of the wardrobe: (and she dwelt in Ierusalem in the [g] colledge) and they cōmuned with her.

g Or, ỹ house of doctrine ẅ was nere to ỹ Teple, & where ỹ learned assembled to intreat the Scriptures, & ỹ doctrine of ỹ prophetes.

15 And she answered them, Thus saith ỹ Lord God of Israel, Tel the man ỹ sent you to me,

16 Thus saith the Lord, Beholde, I wil bring euil vpon this place, and on the inhabitants thereof, *euen* all the wordes of the boke which the King of Iudah hathe red,

17 Because they haue forsakē me, & haue burnt incēse vnto other gods, to anger me with all the [h] workes of their hands: my wrath also shalbe kindled against this place, and shal not be quenched.

h The worke of mās hād here signifie all ỹ mā inuenteth beside ỹ worde of God, ẅ are abominable in Gos seruice.

18 But to the King of Iudah, who sent you to inquire of the Lord, so shal ye say vnto him, Thus saith the Lord God of Israel, The wordes that thou hast heard, *shal come to passe*.

19 *But* because thine heart did [i] melt, & thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, and against the inhabitants of the same, *to wit*, that it shulde be destroyed and accursed, and hast rent thy clothes, and wept before me, I haue also heard it, saith the Lord.

i Meaning ỹ he did repent, as they, that do not repent, are said, to harden their heart, Psal. 95,8.

20 Beholde therefore, I wil gather thee to thy fathers, and thou shalt be put in thy graue in [k] peace, & thine eyes shal not se all the euil, which I wil bring vpon this place. Thus they broght the King worde againe.

k Whereupon we may gather ỹ ỹ angreo God is ready against the wicked, whē God taketh his seruants out of this worlde.

CHAP. XXIII.

Iosiah readeth the Lawe before the people. 3 He maketh a couenant with the Lord. 4 He putteth downe the idoles, after he had killed their priests. 22 He kepeth Passeouer. 24 He destroyeth the coniurers. 29 He was killed in Megiddo. 30 And his sonne Iehoahaz reigneth in his steade. 33 After he was taken, his sonne Iehoiakim was made King.

2.Chro.34,30. a Because he sawe the great plagues of God ỹ were threatned, he knewe no more spedie waye to auoyde them, then to turne to God by repētance, wca not come but of faith, & faith by hearing of the worde of God

1 THen * the King [a] sent, & there gathered vnto him all the Elders of Iudah

Iudah & of Ierusalem.
2 And the King went vp into the house of the Lord, with all the men of Iudah, & all the inhabitants of Ierusalem with him, & the Priests & Prophetes, & all the people bothe small & great: and he red in their eares all the wordes of the boke of the couenant, which was found in the house of the Lord.
3 And the King stode by [b] the piller, & made a [c] couenāt before the Lord, that they shulde walke after the Lord, & kepe his commandements, & his testimonies, & his statutes with all *their* heart, & with all *their* soule, ẏ they might accomplish the wordes of this couenant writen in this boke. And all the people stode to the couenant.
4 Then the King cōmanded Hilkiah ẏ hie Priest & the [d] Priests of the second ordre, & the kepers of the dore, to brīg out of the Temple of the Lord all the vessels that were made for Baal, & for the groue, & for all the hoste of heauen, & he burnt them without Ierusalem in the fields of Kedron, & caryed [e] ẏ powdre of them into Beth-el.
5 And he put downe ẏ [f] Chemerim, whome the Kings of Iudah had founded to burne incense in the hie places, & in ẏ cities of Iudah, & about Ierusalē, & also them that burnt incense vnto Baal, to ẏ sunne & to the moone, & to the planets & to all the hoste of heauen.
6 And he broght out the [g] groue frō the Temple of the Lord without Ierusalem vnto the valley Kedron, & burnt it in the valley Kedron, & stampt it to powdre, & cast the dust thereof vpon the [h] graues of the children of the people.
7 And he brake downe the houses of the sodomites, that were in the house of the Lord, where the women woue hangings for the groue.
8 Also he broght all the priestes out of the cities of Iudah, & defiled ẏ hie places where the priests had burnt incense, *euen* from Geba to Beer-sheba, and destroied the hie places of the gates, that were in ẏ entring in of ẏ gate of Iosiua the gouernour of the citie ẅ was at the left hand of the gate of the citie.
9 Neuertheles the priests of the hie places [i] came not vp to the altar of the Lord in Ierusalem, saue onely thei did eat of ẏ vnleauened bread among their brethren.
10 He defiled also [k] Topheth, ẅ was in ẏ valley of the children of Hinnom, that no man shulde make his sonne or his daughter passe through the fyre to Molech.
11 He put downe also the [l] horses that ẏ Kings of Iudah had giuē to ẏ sunne at ẏ entring in of the house of the Lord by the chamber of Nethan-melech ẏ eunuche, ẅ was *ruler* of the suburbes, and burnt the charets of the sunne ẅ fyre.
12 And the altars that were on the top of the chamber of Ahaz, which the Kings of Iudah had made, and the altars which Manasseh had made in the two courtes of the house of the Lord, did the King breake downe, & hasted thence, & cast the dust of them in the [n] brooke Kedron.
13 Moreouer the King defiled ẏ hie places that were before Ierusalem & on ẏ right hand of the [m] mount of corruption (which * Salomon the King of Israel had buylt for Ashtoreth the idole of the Zidonians, and for Chemosh the idole of the Moabites, & for Milchom the abomination of the children of Ammon,)
14 And he brake the images in pieces & cut downe the groues and filled their places with the bones of men.
15 Furthermore [n] the altar that was at Bethel, & the hie place made by Ieroboam the sonne of Nebat, which made Israel to sinne, bothe this altar & also ẏ hie place brake he downe, & burnt the hie place, *and* stampt it to powder and burnt the groue.
16 And as Iosiah turned him selfe, he spied the graues, that were in the moūt, and sent and toke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the worde of the Lord that the [o] man of God proclaimed which cryed the same wordes.
17 Then he said, What title is that which I se? And the men of the citie said vnto him, *It is* the sepulchre of the man of God, which came from Iudah, & tolde these things that thou hast done to the altar of Beth-el.
18 Then said he, Let him alone: let none remoue his bones. So his bones were saued with the bones of the [p] Prophet that came from Samaria.
19 Iosiah also toke away all the houses of the hie places, which were in the cities of Samaria, which ẏ Kings of Israel had made to angre *the Lord*, & did to them according to all the factes that he had done in Beth-el.
20 And he sacrificed all the priests of ẏ hie places, that were there vpon the altars, & burnt mens bones vpon them, & returned to Ierusalem.
21 ¶ Then the King commanded all the people, saying, * Kepe the Passeouer vn to the Lord your God, ⁎ as it it writen in the boke of this couenant.
22 And there was no Passeouer holden ¶ like ẏ from the daies of the Iudges ẏ iudged Israel, nor in all the dayes of ẏ Kings of Israel, & of ẏ Kings of Iudah.
23 And in the eighteenth yere of King Iosiah

b Where ẏ king had his place, Chap. 11, 14
c As Iosiua did d of. 24, 22
d Meaning them ẅ were next in preēmitie to ẏ hie priest.
e In contēpt of ẏ altar ẅ Ieroboam had there buylt to sacrifice to his calues.
f Meaning the priests of Baal, ẅ were called Chemirs, ether because thei ware blacke garments, or els were smoked ẅ burning incense to idoles.
g He remoued ẏ groue ẅ idolaters for deuotiō had plāted nere vnto ẏ Temple contrarie to the commandement of the Lord. Deut. 16, 20. or as some read, ẏ similitude of a groue ẅ was hāged in ẏ Tēple.
h Bothe in contempt of ẏ idoles, & reproche of them ẅ had worshiped them in their liues.
i Because that those ẏ had forsaken ẏ Lord to serue idoles, were not mete to minister in the seruice of the Lord for ẏ instruction of others.
k Which was a valley nere to Ierusalem, & signifieth a tabret because they smote on ẏ tabret while their children were burning, ẏ their crye shulde not be heard, where after Iosiah cōmanded carions to be cast.
l The idolatrous Kings had dedicate horses and charets to ẏ sunne ether to carie ẏ image thereof about as ẏ heathen did, orels to sacrifice them as a sacrifice moste agreable.

n Which Ieroboam had buylt in Israel. 1. King. 12, 28.
o According to ẏ prophecie of Iaddo, 1. King. 13, 2
p Meaning the prophet ẅ came after him & caused him to eat contrary to the commandement of the Lord ẅ were bothe two buryed in one graue, 1. King. 13 31.
2. Chr. 35, 1
3. esdr. 1, 1
Exod. 12, 3
Deut. 16, 2
q For ẏ multitude & zeale of ẏ people ẅ the great preparatiō

[b] Or, valley.
m That was the mount of olines so called because it was ful of idoles. 1. King. 11, 7

Iosiah was this Passeouer celebrated to the Lord in Ierusalem.

24 Iosiah also toke away them that had familiar spirits, and ȳ sothe sayers, and the images, and the idoles, and all the abominacions that were espied in the land of Iudah and in Ierusalem, to performe the wordes of the * Lawe, which were writen in the boke that Hilkiah the Priest founde in the house of the Lord.

Leui. 20, 27. Deut. 18, 11

25 Like vnto him was there no King before him, that turned to the Lord with all his heart, and with all his soule, & w all his might according to all the Lawe of Moses, nether after him arose there anie like him.

26 Notwithstanding the Lord turned not from the [r] fearcenes of his great wrath wherewith he was angrie against Iudah, because of all the prouocations wherewith Manasseh had prouoked him.

r Because of the wicked heart of ȳ people, w wolde not turne vnto him by repẽtance.

27 Therefore the Lord said, I wil put Iudal. also out of my sight, as I haue put away Israel, and wil cast of this citie Ierusalẽ, which I haue chosen, & the house whereof I said, * My Name shalbe there.

2. King. 8, 29. & 9, 3

2. King. 7, 10

28 Concerning the rest of the actes of Iosiah, & all that he did, are they not writen in the boke of the Chronicles of the Kings of Iudah?

2. Chr. 35, 20

29 ¶* In his dayes Pharaoh Nechoh Kīg of Egypt went vp against the King of Asshur to ȳ riuer Perath. And King Iosiah [s] went against him, whome whe *Pharaoh* sawe, he slewe him at Megiddo.

s Because he passed through his countrey, he feared lest he wolde haue done him harme, and therefore, wolde haue staied him, yet he consulted not with ȳ Lord, & therefore was slain.

30 Then his seruants caried him dead frō Megiddo, & broght him to Ierusalem, & buryed him in his owne sepulchre. And the people of the land toke Iehoahaz the sonne of Iosiah, and annointed him, and made him King in his fathers steade.

2. Chron. 36, 1.

31 *Iehoahaz *was* thre and twentie yere olde when he begā to reigne, & reigned thre moneths in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

32 And he did euil in the sight of the Lord, according to all that his [t] fathers had done.

t Meaning, the wicked Kings before.

33 And Pharaoh Nechoh put him in bōds [v] at Riblah in ȳ land of Hamath, [w] while he reigned in Ierusalem, and put the land to a tribute of an hundreth talents of siluer, & a talent of golde.

v Which was Antiochia in Syria, called also Hamith.

w Or, *that he shulde not reigne.*

34 ¶ And Pharaoh Nechoh made Eliakīm the sonne of Iosiah King in steade of Iosiah his father, & turned his name to Iehoiakim, & toke Iehoahaz away, which when he came to Egypt, dyed there.

35 And Iehoiakim gaue the siluer & the golde to Pharaoh, & taxed the land to giue the money, according to the commandement of Pharaoh: he leuyed of euerie man of the people of the land, according to his value, siluer and golde to giue vnto Pharaoh Nechoh.

36 Iehoiakim was fiue & twentie yere olde, when he began to reigne, & he reigned eleuē yeres in Ierusalem. His mothers name also was Zebudah ȳ daughter of Pediaah of Rumah.

37 And he did euil in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIIII.

1 Iehoiakim made subiect to Nibuchadnezzar rebelleth 3 The cause of his ruine & all Iudahs. 6 Iehoiachin reigneth. 15 He and his people are caryed vnto Babylon. 17 Zedekiah is made King.

1 IN his [a] dayes came Nebuchad-nezzar King of Babel vp, and Iehoiakim became his seruant thre yere: afterwarde he turned, and rebelled against him.

a In the end of the third yere of his reigne, and in the beginning of the fourte, Dan. 1. 1.

2 And the Lord sent against him bandes of the Chaldees, & bandes of the Aramites, and bandes of the Moabites, and bandes of the Ammonites, and he sent them against Iudah, to destroye it, * according to the worde of the Lord, which he spake by his seruants ȳ Prophetes.

Chap. 20, 17. & 23. 27.

3 Surely by the [b] commandement of the Lord came this vpon Iudah, ȳ he might put them out of his sight for the sinnes of Manasseh, according to all that he did,

b Thogh God vsed These wicked tyrants to execute his iuste iudgements, yet they are not to be excused, because they proceded of ambicion & malice.

4 And for ȳ innocent blood that he shed, (for he filled Ierusalem with innocent blood) therefore the Lord wolde not pardone it.

5 Concerning the rest of the actes of Iehoiakim, & all that he did, are they not writen in the boke of the Chronicles of the Kings of Iudah?

6 So Iehoiakim [c] slept with his fathers, & Iehoiachin his sonne reigned in his steade.

c Not that he was buryed w his fathers, but he dyed in the way, as they led him prisoner towarde Babylon: read Iere. 22. 19.

7 ¶ And the King of Egypt came no more out of his lād: for the King of Babel had taken from ȳ riuer of Egypt, vnto the riuer [u] Perath, all that perteined to the King of Egypt.

u Or, *Euphrates.*

8 ¶ Iehoiachin *was* eightene yere olde, when he began to reigne, and reigned in Ierusalem thre moneths. His mothers name also *was* Nehushta, the daughter of Elnathan of Ierusalem.

9 And he did euil in the sight of ȳ Lord, according to all that his fathers had done.

Dan. 1, 1.

10 * In that time came the seruants of Nebuchad-nezzar King of Babel vp against

against Ierusalem: so the citie was besieged.

11 And Nebuchad-nezzar King of Babel came against the citie, & his seruats did besiege it.

12 Then Iehoiachin the King of Iudah [d] came out against the King of Babel, he, & his mother, & his seruants, & his princes, & his eunuches: & the King of Babel toke him in the eight yere [e] of his reigne.

13 * And he caryed out thence all the treasures of the house of the Lord, and the treasures of the Kings house, & brake all the vessels of golde, which Salomon King of Israel had made in the Temple of the Lord, as the Lord had said.

14 And he caryed away all Ierusalem, & all the princes, & all the strong men of warre, *euen* ten thousand into captiuitie, & all the workemen, & conning men: so none remained sauing the poore people of the land.

15 * And he caryed away Iehoiachin into Babel, and the Kings mother, and the Kings wiues, and his eunuches, and the mightie of the land caryed he away into captiuitie from Ierusalem to Babel,

16 And all the men of warre, *euen* seuen thousand, & carpenters, & lockesmithes a thousand: all that were strong and apt for warre, did the King of Babel bring to Babel captiues.

17 ¶ * And [f] the King of Babel made Mattaniah his vncle King in his steade, and changed his name to Zedekiah.

18 Zedekiah was one & twentie yere olde, when he began to reigne, & he reigned eleuē yeres in Ierusalem. His mothers name also was Hamutal [f] daughter of Ieremiah of Libnah.

19 And he did euil in the sight of [f] Lord, according to all that Iehoiakim had done.

20 Therefore certeinly the wrath of the Lord was against Ierusalem and Iudah vntil he cast them out of his [f] sight. And Zedekiah rebelled against the King of Babel.

CHAP. XXV.

Ierusalem is besieged of Nebuchadnezzar, & taken. The sonnes of Zedekiah are slaine before his eyes, & after ar his owne eyes put out. 21 Iudah is broght to Babylon. 25 Gedoliah is slayne. 27 Iehoiachin is exalted.

1 AND * in the [a] ninthe yere of his reigne, the [b] tenth *moneth & tēth* day of the moneth Nebuchad-nezzar King of Babel came, he, & all his hoste against Ierusalem, & pitched against it, & they buylt [#] fortes against it rounde about it.

2 So the citie was besieged vnto the eleuenth yere of King Zedekiah.

3 And the ninthe *day* of the moneth the famine was [c] sore in the citie, so that there was no bread for the people of [f] land.

4 Then the citie was broken vp, and all the men of warre *fled* by night, by the waye of the [d] gate, *which is* betwene two walles that was by the Kings gardē: now the Caldees *were* by the citie roūde about: *& the King* went by the way of the wildernes.

5 But the armie of the Caldees pursued after the King, & toke him in the deserts of Iericho, & all his hoste was scatred from him.

6 Then they toke the King, and caryed him vp to the King of Babel to Riblah, where they [e] gaue iudgement vpon him.

7 And they slewe the sonnes of Zedekiah before his eyes, & put out the eyes of Zedekiah, & bounde him in chaines, & caryed him to Babel.

8 ¶ And in the fift moneth, & [f] seuenth *day* of the moneth, which was the nintenth yere of King Nebuchadnezzar King of Babel, came Nebuzar-adan [#] chief steward & seruant of the King of Babel, to Ierusalem,

9 And burnt the house of the Lord, and the Kings house, & all the houses of Ierusalem, & all the great houses burnt he with fyre.

10 And all the armie of the Caldees that were with the chief stewarde, brake downe the walles of Ierusalem rounde about.

11 And the rest of the people that were left in the citie, and those that were fled and [g] fallen to the King of Babel, with the remnant of the multitude, did Nebuzar-adan chief stewarde carye away captiue.

12 But the chief stewarde left of the poore of the land to dresse the vines, & to til the land.

13 * Also the pillers of brasse that were in the house of the Lord & the bases, & the brasen Sea that was in the house of the Lord, did the Caldees breake, and caryed the brasse of them to Babel.

14 The pottes [h] also & the besomes, and the instruments of musicke, & the incēsse asshes, & all the vessels of brasse that they ministred in, toke they away.

15 And the asshe pannes, & the basens, & *all* that was of golde, & that was of siluer, toke the chief stewarde away,

16 With the two pillers, one Sea and the bases, which Salomon had made for the house of the Lord: [f] brasse of all these vessels was without weight.

17 * The

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d That is, yelded him selfe vnto him by [f] counsel of Ieremie.
e In [f] reigne of [f] Kig of Babylō *Chap. 20, 17 Isa. 39, 6*

2 *Chro. 36, 10 & Esther 2, 6*

Iere. 37, 1. and 52, 1

f Out of Ierusalē & Iudah into Babylon.

Ierem. 39, 1. & 52, 4
a That is, of Zedekiah.
b Which the Ebrewes call Tebet, & it conteineth part of Decēber & parte of Ianuarie.

Or, a mount.

c In so muche [f] the mothers did eat their children. *Lamet. 4, 10*

d Which was a posterne dore or some secret gate to issue out at.

e Or condēned him for his periurie & treason. *2. Chro. 36, 13*

f Ieremie writeth chap. 52, 12. the tenth day, because [f] tyre continued trō [f] seuenth day to [f] tenth

Or, captaine of the garde.

g While [f] siege indured.

Chap. 20, 17 Iere. 27, 22

h Of these read Exod. 27, 3

17 * The height of the one piller was eightene cubites, and the chapiter thereon *was* brasse, and the height of the chapiter *was* with networke thre cubites, & pomegranates vpon the chapiter rounde about, all of brasse: and likewise *was* the seconde piller with the networke.

18 And the chief stewarde toke Seraiah the chief Priest, & Zephaniah the [i] seconde Priest, & the thre kepers of the dore.

19 And out of the citie he toke an eunuche that had the ouersight of the men of warre, and [k] fiue men of them that were in the Kings presence, which were founde in the citie, & Sopher captaine of the hoste, who mustred the people of the land, & threscore men of the people of the land, that were founde in the citie.

20 And Nebuzar-adan the chief stewerde toke them, and broght them to the King of Babel to Riblah.

21 And the King of Babél smote them, and slewe them at Riblah in the land of Hamáth. So Iudáh was caryed away captiue out of his owne land.

22 * Howbeit there remained people in the land of Iudáh, whome Nebuchadnezzár King of Babél left, & made Gedaliáh the sonne of Ahikám the sonne of Shaphán ruler ouer them.

23 Then, when all the captaines of the hoste & *their* men heard, that the King of Babél had made Gedaliáh gouernour, thei came to Gedaliáh to Mizpáh, to wit, Ishmaél the sonne of Nethamaniáh, and Iohanán the sonne of Káreah, and Seraiah the sonne of Tanhúmeth ỹ Netophathite, & Iaazaniah the sonne of Maachathí, thei & their men.

24 And Gedaliáh [l] sware to thē, & to their men, and said vnto them, Feare not to be the seruants of the Caldees: dwel in the land, and serue the King of Babél, and ye shal be wel.

25 * But in the seuenth moneth Ishmaél the sonne of Nethaniáh the sonne of Elishamá of the Kings sede, came, and ten men with him, & smote Gedaliáh, & he dyed, and so did he the Iewes, and the Caldees that were with him at Mizpáh.

26 Then all the people bothe small & great and the captaines of the armie arose, and came to [m] Egypt: for they were afrayed of the Caldees.

27 Notwithstanding in the seuen and thirtieth yere after, [n] Iehoiachín King of Iudáh was caried away in the twelft moneth & the seuen and twentith *day* of the moneth, Euil-merodách King of Babél in the yere that he began to reigne, did lift vp the head of Iehoiachín King of Iudáh out of the prison,

28 And spake kindely to him, & set his throne aboue the throne of the Kings that were with him in Babél,

29 And changed his prison garments: and he did continually eat bread before him, all the dayes of his life.

30 And his [o] porcion *was* a continual porcion giuen him by the King, euerie day a certein, all the dayes of his life.

1. King. 7. 15. iere. 52. 21. 2. chro. 3. 15.

ỹ That is, one appointed to succede in the hie priests rowme, if he were sicke or els otherwise letted.

k Ieremie maketh mention of seuen, but here he speaketh of them that were the chiefest.

Iere. 40. 5. & 9.

l That is, he did exhorte thē in the Name of the Lord, according to Ieremies coūsel, to submit them selues to Nebuchad nezzár, seing it was the reueled wil of the Lord. *Iere. 41. 1.*

m Contrary to Ieremies counsel, Iere. 40, 41 & 42, 43.

n Thus lōg was he, his wife, & his childrē in Babylon, whome Nebuchadnezzars sonne, after his fathers death, preferred to honour: thus by Gods prouidence the sede of Dauid was referued euē vnto Christ.

o Meaning, ỹ he had an ordinarie in the coure.

THE FIRST BOKE OF

the " Chronicles, " or Paralipoménon.

" *Ebr.* Wordes of dayes. " " Or of things omitted, to wit, in the bokes of the Kings.

THE ARGVMENT.

THe Iewes comprehend bothe these bokes in one, which he Greecians because of the length deuide into two: and they are called Chronicles, because they note briefly the histories from Adám to the returne from their captiuitie in Babylón. But these are not those bokes of Chronicles, which are so oft moncioned in the bokes of Kings of Iudáh and Israél, which did at large set forthe the storie of bothe the kingdomes, and afterward perished in the captiuitie: but an abridgement of the same, and were gathered by Esra as the Iewes write, after their returne from Babylón. This fyrst boke conteineth a brief rehearsal of the children of Adám vnto Abraham, Izhák, Iaakób, and the twelue Patriarches, chiefly of Iudáh and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth forthe more amply his actes, bothe concerning ciuil gouernement, and also the administracion, and care of things concerning religion, for the good successe whereof he reioyceth, and giueth thankes to the Lord.

CHAP. I.

1 *The Genealogie of Adam and Noah vntil Abraham, 27 And from Abraham to Esau. 35 His children. 43 Kings and dukes came of him.*

1 ADam, [a] Sheth, Enosh,
2 Kenan, Mahalaleel, Iered,
3 Henoch, Methusheláh, Lamech,
4 Noah, [b] Shem, Ham, & Iapheth.
5 ¶ * The sonnes of Iapheth *were* Gomer, and Magog, and Madai, and Iauã, and Tubal, and Meshech, and Tiras:
6 And the sonnes of Gomer, Ashchenaz, & [*] Iphath and Togarmah.
7 Also the sonnes of Iauan, Elishah and Tarshishah, Kittim, and [*] Dodanim.
8 ¶ The sonnes of Ham *were* Cush and Mizraim, Put and Canaan.
9 And the sonnes of Cush, Siba and Hauilah, and Sabta, and Raamah, and Sabtecha. Also the sonnes of Raamah *were* Sheba and Dedan.
10 And Cush begate [c] Nimrod, who began to be mighty in the earth.
11 And Mizraim begate Ludim and Anamim, Lehabim and Naphtuhim:
12 Pathrusim also, & Casluhim, of whome came the Philistims, and Caphtorim.
13 Also Canaan bagate Zidon his first borne, and Heth,
14 And the Iebusite, and the Amorite, and the Girgashite,
15 And the Hiuuite, and the Arkite and the Simite,
16 And the Aruadite, & the Zemarite, and the Hamathite.
17 ¶ * The sonnes of Shem *were* Elam and Asshur, and Arpachshad, and Lud, and [d] Aram, and Vz, and Hul and Gether, and Meshech.
18 Also Arpachshad begate Shelah, & Shelah begate [e] Eber.
19 Vnto Eber also were borne two sonnes: the name of the one *was* Peleg: for in his dayes was the earth deuided: and his brothers name *was* Ioktan.
20 Then Ioktan begate Almodad and Sheleph, and Hazermaueth and Ierah,
21 And Hadoram and Vzal and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Hauilah, and Iobab: all these were the sonnes of Ioktan.
24 [f] Shem, [g] Arpachshad, Shelah,
25 Eber, Peleg, Rehu,
26 Serug, Nahor, Terah,
27 *Abram, which is Abraham
28 ¶ The sonnes of Abrahã *were* Izhak, and Ishmael.
29 These are their generacions, * The eldest sonne of Ishmael *was* Nebaioth, and Kedar, and Adbeel, and Mibsam,
30 Mishma, and Dumah, Massa, [*] Hadad, and Tema.
31 Ietur, Naphish and Kedemah: these are the sonnes of Ishmael.
32 ¶ And Keturah Abrahams [h] concubine bare sonnes, Zimran, and Iokshan, & Medan, and Midian, and Ishbak, & Shuah: and the sonnes of Iokshan, Sheba, and Dedan.
33 And ỹ sonnes of Midian *were* Ephah, & Epher, & Henoch, & Abida, & Eldaah: * all these are the sonnes of Keturah.
34 * And Abraham begate Izhak: the sonnes of Izhak, Esau, and Israel.
35 ¶ The sonnes of Esau were [i] * Eliphaz, Reuel, and Ieush, and Iaalam, and Korah.
36 The sonnes of Eliphaz, Teman, and Omar, [*] Zephi, and Gatam, Kenaz, and [k] Timna, and Amalek.
37 The sonnes of Reuel, Nahath, Zerah, Shammah and Mizzah.
38 And the sonnes of [l] Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer and Dishan.
39 And the sonnes of Lotan, Hori, and Homam, and Timna Lotans sister,
40 The sonnes of Shobal *were* Alian, and Manahath, and Ebal, Shephi, and Onam. And ỹ sonnes of Zibeon, Aiah & Anah.
41 The sonne of Anah *was* Dishon. And the sonnes of Dishon, Amran, & Eshban, and Ithran, and Cheran.
42 The sonnes of Ezer *were* Bilhan, and Zaauan, *and* Iaakan. The sonnes of Dishon *were* Vz, and Aran.
43 ¶ And these were the [m] Kings that reigned in the land of Edom, before a King reigned ouer the children of Israel, *to wit*, Bela the sonne of Beor, and the name of his citie *was* Dinhabah.
44 Then Bela dyed, and Iobab ỹ sonne of Zerah of [n] Bozrah reigned in his steade.
45 And when Iobab was dead, Husham of the land of the Temanites reigned in his stead.
46 And when Husham was dead, Hadad the sonne of Bedad which smote Midian in the field of Moab reigned in his stead, and the name of his citie *was* Auith.
47 So Hadad dyed, and Samlah of Masrecah reigned in his steade.
48 And Samlah dyed, and Shaul of Rehoboth by the riuer reigned in his steade.
49 And when Shaul was dead, Baal-hanan the sonne of Achbor reigned in his steade:
50 And Baal-hanan dyed, and Hadad reigned

a Meaning that Sheth was Adams sonne & Enosh Sheths sonne.

b It had bene sufficient to haue named Shé, of whome came Abraham and Dauid, but because ỹ worlde was restored by these thre, mencion is also made of Ham and Iapheth *Gen. 10, 2.*

[*] *Or, Riphath.*

[*] *Or, Rodanim.*

c Who first did lift vp him selfe, aboue others, *Genes. 10, 8.*

Gen. 10, 22 & 11, 10.

d Of whome came the Syrians, and therefore thei are called Aramites through out all the Scripture.

e Of him came the Ebrewes ỹ were after warde called Israelites of Israel, which was Iaacob and Iewes of Iudah, because of the excellencie of of that tribe.

f He repeateth Shem againe, because he wolde comme to ỹ stoke of Abraham.

g Who came of Shem, and of him Shelah. *Gen. 16, 15. & 17, 15. & 21, 2. Gen. 25, 13.*

Or, Hadar,

h Read Gener 25, 2.

Gen. 25, 4.

Gen. 21, 2.

i These were borne of thre diuers mothers, read *Gen. 36, 4. Gen. 36, 9.*

[*] *Or, Zepho.*

k Which was Elephaz concubine: read Gen. 35, 12.

l Hz is also called Seir the Horite, which inhabited mount Seir, Gen. 36, 20.

m He maketh mencion of the Kings that came of Esau, according to Gods promes made to Abraham concerning him, ỹ Kings shulde come of him. These eight Kings reigned one after another in Idumea vnto ỹ time of Dauid, who conquered their countrey.

n Which was ỹ principal citie of the Edomites.

reigned in his steade, & the name of his citie *was* [a] Pai, & his wiues name Mehetabel the daughter of Matred the daughter of Mezahab.

[a] *Ur, Pau.*

51 Hadad dyed also, and there were dukes in Edom, duke Timna, duke [a] Aliah, duke Ietheth,

[a] *Or, Aluah.*

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram: these were the dukes of Edom.

CHAP. II.

2 *The genealogie of Iudah vnto Ishai the father of Dauid.*

1 THese are the sonnes of Israel, * Reuben, Simeon, Leui and Iudah, Isshachar, & Zebulun,

Gene. 29, 32. & 30, 1, & 35, 18.

2 Dan, Ioseph, and Beniamin, Naphtali, Gad, and Asher.

Gen. 38, 3. & 46, 12. chap. 4, 1.

3 * The sonnes of [a] Iudah, Er, and Onan, & Shelah, These three were borne to him of the daughter of Shua the Cananite: but Er the eldest sonne of Iudah was euil in the sight of the Lord, and he slewe him.

a Thogh Iudah was not Iaakobs eldest sonne, yet he first beginneth at him, because he wolde come to the genealogie of Dauid, of whome came Christ.

4 * And Thamar his daughter in lawe bare him Pharez, and Zerah: *so* all the sonnes of Iudah were fyue.

5 * The sonnes of Pharez, Hezron & Hamul.

Gene 38, 29. mat. 1, 3.

6 The sonnes also of Zerah *were* [a] Zimri, and [b] Ethan, and Heman, and Calcol, and Dara, which were fiue in all.

Ruth 4, 18.

[a] *Or, Zabdi.*

b Of these read 1 Kings 4, 31.

7 And the sonne of Carmi, [a] * Achar that troubled Israel, transgressing in the thing excommunicate,

[a] *Or, Achan. Iosh. 7, 1.*

8 The sonne also of Ethan, Azariah.

9 And the sonnes of Hezron that were borne vnto him, Ierahmeel, and [c] Ram and Chelubai.

c Whome S. Matth. calleth Aram, Mat. 1, 3.

10 And Ram begate Aminadab, and Aminadab begate Nashon [d] prince of the children of Iudah,

d That is, chief of the familie.

11 And Nahshon begate Salma, and Salma begate Boaz,

12 And Boaz begate Obed, and Obed begate [a] Ishai,

[a] *Or, Ieſſe. 1. Sam. 16. 19, & 17, 12.*

13 * And Ishai begate his eldest sonne Eliab, and Abinadab the seconde, and [a] Shimma the third,

[a] *Or,* Shamnah.

14 Nathaneel the fourth, Raddai the fift,

15 Ozem the sixt, *and* Dauid the seuēth.

16 Whose sisters *were* Zeruiah & Abigail. And ỹ sonnes of Zeruiah, Abishai, and Ioab, and Asahel.

17 And Abigail bare Amasa: and ỹ father of Amasa *was* Iether an Ishmeelite.

e Who was called the sonne of Hezron, vers. 9.

18 ¶ And [e] Caleb the sonne of Hezron begate Ierioth of Azubah *his* wife, and her sonnes are these, Iesher, and Shobab and Ardon.

19 And when Azubah was dead, Caleb toke vnto him Ephrath, which bare him Hur.

20 * And Hur begate Vri, and Vri begate Bezaleel.

Exod. 31, 2.

21 And afterwarde came Hezron to the daughter of Machir the father of [f] Gilead, and toke her when he was threscore yere olde, and she bare him Segub.

f Who was prince of mount Gilead, read Nom. 32, 40.

22 And Segub begate Iair, which had thre and twentie cities in the land of Gilead.

23 And Geshur with Aram toke the townes of Iair [g] from them, *and* Kenath and the townes thereof, *euen* threscore cities. All these were the sonnes of Machir, the father of Gilead.

g That is, the Geshurites & Syrian, toke ỹ townes from Iairs children.

24 And after that Hezron was dead at [h] Caleb Ephratah, then Abiah, Hezras wife bare him also Ashur the [i] father of Tekoa.

h Which was a towne named of the husband and wife, called also Bet-lehem Ephratah.

i Meaning the chief & prince.

25 And the sonnes of Ierameel the eldest sonne of Hezron were Ram the eldest, then Bunah, & Oren & Ozen *and* Ahiiah.

26 Also Ierahmeel had another wife named Atarah, which was the mother of Onam.

27 And the sonnes of Ram the eldest sonne of Ierahmeel were Maaz, and Iamin and Ekar.

28 And the sonnes of Onam were Shammai and Iada, And the sonnes of Shammai, Nadab and Abishur.

29 And the name of ỹ wife of Abishur was called Abiahil, and she bare him Ahban and Molid.

30 The sonnes also of Nadab *were* Seled and Appaim: but Seled dyed without children.

31 And the sonne of Appaim *was* Ishi, and the sonne of Ishi, Sheshan, and the sonne of Sheshan, [k] Ahlai,

K Who dyed whiles his father was aliue and therefore it is said, vers. 34 that Sheshā had no sonnes.

32 And the sonnes of Iada the brother of Shammai *were* Iether and Ionathan: but Iether dyed without children.

33 And the sonnes of Ionathan *were* Peleth and Zaza. These were the sonnes of Ierahmeel.

34 And Sheshan had no sonnes, but daughters. And Sheshan had a seruant that was an Egyptian named Iarha.

35 And Sheshan gaue his daughter to Iarha his seruant to wife, and she bare him Attai.

36 And Attai begate Nathan, and Nathan begate Zabad,

37 And Zabad begate Ephlal, & Ephlal begate Obed,

38 And Obed begate Iehu, and Iehu begate Azariah,

39 And Azariah begate Helez, and Helez begate Eleasah,

40 And Eleasah begate Sisamai, & Sisamai begate Shallum,

41 And Shallum begate Iekamiah, & Iekamiah

Iekamiah begate Elishama.

42 Also the sonnes of Caleb, the brother of Ierahmeel, were Mesha his eldest sonne, which was ý [1] father of Ziph: & the sonnes of Mareshah the father of Hebron.

43 And the sonnes of Hebron were Korah and Tappuah, and Rekem and Shema.

44 And Shema begate Raham ý father of Iorkoam: and Rekem begate Shammai.

45 The sonne also of Shammai was Maon: and Maon was the father of Beth-zur.

46 And Ephah a [m] concubine of Caleb bare Haran and Moza, and Gazez: Haran also begate Gazez.

47 The sonnes of Iahdai were Regem, and Iotham, and Geshan, & Pelet, and Ephah, and Shaaph.

48 Caleb's cõcubine Maachah bare Sheber and Tirhanah.

49 She bare also Shaaph, the father of Madmannah, and Sheua the father of Machbenah, and the father of Gibea. *And Achsah was Caleb's daughter.

50 ¶ These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephrathah, Shobal the father of Kiriath-iearim.

51 Salma the father, of Beth-lehem, and Hareph the father of Beth-gader.

52 And Shobal ý father of Kiriath-iearim had sonnes, and he [n] was the ouerseer of halfe Hammenoth.

53 And the families of Kiriath-iearim were the Ithrites, and the Puthites, and the Shumathites, & the Mishraites: of them came the Zarreathites, and the Eshtaulites,

54 The sonnes of Salma of Beth-lehem, and the Netophathite, the [o] crownes of the house of Ioab, and [n] halfe the Manahthites and the Zorites.

55 And the families of the [o] Scribes dwelling at Iabez, the Tirathites, the Shimmeathites, ý Shuchathites, which are the [p] Kenites, that came of Hammath the father of the house of Rechab.

CHAP. III.

The genealogie of Dauid, and of his posteritie vnto the sonnes of Iosiah.

1 THese also were the sonnes of [a] Dauid, which were borne vnto him in Hebron, the eldest Amnon of Ahinoam, the Izraelitesse: the second [b] Daniel of Abigail the Carmelitesse.

2 The third Absalom ý sonne of Maachah daughter of Talmai King of Geshur: the fourth Adoniiah the sonne of Haggith:

3 The fift Shephatiah of Abital: the sixt Ithream by Eglah his wife.

4 *These* six were borne vnto him in Hebron: and there he reigned seuen yere and six moneths: and in Ierusalem he reigned three and thirtie yere.

5 And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, and Nathan, and [c] Salomon of [d] Bathshua the daughter of Ammiel:

6 Ibhar also, and [e] Elishama, and Eliphalet,

7 And Nogah, and Nepheg, and Iaphia.

8 And Elishama, and Eliada, and Eliphelet, nine *in nombre*.

9 *These* are all the sonnes of Dauid, besides the sonnes of the concubines, & Thamar their sister.

10 ¶ And Salomons sonne *was* Rehoboam, whose sonne *was* Abiah, *and* Asa his sonne, *and* Iehoshaphat his sonne,

11 *And* Ioram his sonne, *and* Ahaziah his sonne *and* Ioash his sonne,

12 *And* Amaziah his sonne, & Azariah his sonne, & Iotham his sonne,

13 *And* Ahaz his sonne, & Hezekiah his sonne, & Manasseh his sonne,

14 *And* Amon his sonne, & Iosiah his sonne.

15 ¶ And of the sonnes of Iosiah, the eldest *was* [f] Iohanan, the secõde Iehoiakim, the thirde Zedekiah, *and* the fourth Shallum.

16 And the sonnes of Iehoiakim *were* Ieconiah his sonne, *and* Zedekiah his sonne.

17 And the sonnes of Ieconiah, Asir *and* Shealtiel his sonne:

18 Malchiram also and Pedaiah, & Shenazar, Iecamiah, Hoshama, and Nedabiah.

19 And the sonnes of Pedaiah were [g] Zerubbabel, and Shimmei: and the sonnes of Zerubbabel were Meshullam, and Hananiah, and Shelomith their sister,

20 And Hashubah, & Ohel, and Berechiah, & Hazadiah, & Iushabhesed, fiue *in nombre*.

21 And the sonnes of Hananiah were Pelatiah, and Iesaiah: the sonnes of Rephaiah, the sonnes of Arnan, ý sonnes of Obadiah, the sonnes of Shechaniah.

22 And the sonne of Shechaniah was Shemaiah: and the sonnes of Shemaiah were Hattush and Igeal, and Bariah, and Neariah and Shaphat, [h] six.

23 And the sonnes of Neariah were Elioenai, and Hezekiiah, and Azrikam, thre.

24 And the sonnes of Elioenai were Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Iohanan, and Delaiah and Anani, seuen.

[1] That is, the chief gouernor or prince of the Ziphims, because the prince ought to haue a fatherlie care and affectiõ toward his people.

[m] This difference was betweene the wife and the concubine, that the wife was taken with certaine solemnities of mariage, and her childrẽ did inherit: the cõcubine had no solemnities in mariage, nether did her children inherit, but had a porcion of goods or money giuen them. *Iosh. 15, 17.*

[n] *Or, he that sawe the halfe, because the prince ought to ouersee his subiectes.*

[o] Meaning, the chief & principal
Or the Zorites, the halfe of the Manahthites.

[o] Which were mẽ learned and expert in the Lawe.

[p] Read Nomb. 10, 29, & Iudg. 1, 16.

[a] He returneth to the genealogie of Dauid, to shewe that Christ came of his stocke.

[b] Which 2. Sam. 3, 3. is called Cheleab, borne of her, that was Nabals wife the Carmelite.

[c] Oneli Salomõ was Dauids natural sonne, the other three were Vriahs, whome Dauid made his by adoption: he that was begotten in adulterie & dyed the eight day, is not reckened among Dauids sonnes.

[d] Called also Bathsheba the daughter of Eliã: so they gaue thẽ diuerse names.

[e] Elishama, or Elishua. 2. Sam. 5, 15: & Eliphelet dyed, & Dauid named those sonnes, which were next borne, by the same names: in the boke of Kings his children are mẽcioned which were aliue, and here bothe they ý were alyue & dead

[f] So called because he was preferred to ý dignitie royal before his brother Iehoiakim, which was the elder.
Or, Iehoahaz 2. King. 23, 30.

[g] S. Mat. saith that Zorobabel was sonne of Salathiel, meaning ý he was his neuewe according to the Ebrewe speache: for he was Pedaias sonne.

[h] So that Shemaiah was Shechaniahs natural sonne, & the other fiue his neuewes, & in all were six.

CHAP.

CHAP. IIII.

1 *The genealogie of the sonnes of Iudah.* 5 *Of Ashur,* 9 *of Iabez and his prayer.* 11 *Of Chelub,* 24 *And Simeon their habitacies,* 38 *And conquests.*

1 THe [a] sonnes of Iudah *were* Pharez, Hezron, and Carmi, and Hur, and Shobal.

a Meaning, they came of Iudah, as neuewes & kinsmen: for onely Pharez was his natural sonne. *Gen.38,29.& 46,12. chap.2,4.*

2 And Reaiah the sonne of Shobal begate Iahath, and Iahath begate Ahumai, and Lahad: these are the families of the Zoreathites.

3 And these were of the father of Etam, Izreel, and Ishma and Idbash: and the name of their sister *was* Hazleleponi.

4 And Penuel *was* the father of Gedor, and Ezer the father of Hushah: these are the sonnes of Hur the [b] eldest sonne of Ephratah, the father of Bethlehem.

b The first borne of his mother, & not the eldest sonne of his father.

5 But Ashur the father of Tekoa had two wiues, Heleah, and Naarah.

6 And Naarah bare him Ahuzam, & Hepher, and Temeni, and Haashtari: these were the sonnes of Naarah.

7 And ý sonnes of Heleah *were* Zereth, Iezohar and Ethnan.

8 Also Coz begate Anub, and Zobebah, & the families of Aharhel the sonne of Harum.

9 But Iabez was more honorable then his brethren: and his mother called his name [c] Iabez, saying, Because I bare him in sorowe.

c Otherwise called Othniel, Iudg.1,13.

10 And Iabez called on the God of Israel, saying, If thou wilt blesse me in dede, and enlarge my coastes, and [d] *if* thine hand be with me, and thou wilt cause me *to be deliuered* from euil, that I be not hurt. And God granted the thing that he asked.

d It is to be vnderstand, that then he wolde accomplish his vowe which he made.

11 ¶ And Chelub the brother of Shuah begate Mehir, which was the father of Eshton.

12 And Eshton begate Beth-rapha, & Paseah, & Tehinnah the father of the citie of Nahash: these are the men of Rechah.

13 ¶ And the sonnes of Kenaz *were* Othniel & Zeraiah, & ý sonne of Othniel, Hathath.

14 And Meonothai begate Ophrah. And Seraiah begate Ioab the [e] father of the valley of craftesmen: for they were craftesmen.

e The Lord of ý valley where the artificers did worke.

15 ¶ And the sonnes of Caleb the sonne of [f] Iephunneh *were* Iru, Elah, and Naam. And the sonne of Elah *was* Kenaz.

f Called also Esron.

16 And ý sonnes of Iehaleel *were* Ziph, and Ziphah, Tiria, and Asareel.

17 And the sonnes of Ezrah *were* Iether & Mered, and Epher, and Ialon, and he begate Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 Also his [g] wife Iehudiiah bare Iered the father of Gedor, and Heber ý father of Socho, and Iekuthiel the father of Zanoah: and these are the sonnes of Bithiah the daughter of Pharaoh [h] which Mered toke.

g *Or, she bare, meaning the seconde wife of Ezrah.*

h *Or of whome he had Mered.*

19 And ý sonnes of the wife of Hodiah, the sister of Naham ý father of Keilah *were* the Garmites, & Eshtemoa the Maachathite.

20 And the sonne of Shimon *were* Amnon and Rinnah, Ben-hanam and Tilō. And ý sonnes of Ishi *were* Zoheth, and Benzoheth.

21 ¶ * The sonnes of Shelah, the sonne of Iudah *were* Er the father of Lecah, & Laadah the father of Mareshah, and the families of the housholdes of them that wroght fine linen in the house of Ashbea.

Gen.38,1.

22 And Iokim and the men of Chozeba & Ioash, and Saraph, which had the dominion in Moab, and Iashubi Lehem. *These* also are ancient things.

Or, of the inhabitants of Lehem.

23 These were potters, and dwelt among plants & hedges: [g] there thei dwelt with the King for his worke.

g They were Kings Dauids gardiners and serued him in his workes.

24 * The sonnes of Simeō *were* Nemuel, and Iamin, Iarib, Zerah, & [h] Shaul.

Gen.46,10. exod.6,15.

h His sonne Ohad is here omitted.

25 Whose sonne *was* Shallum, & his sonne, Mibsam, & his sonne Mishma.

26 And the sonnes of Mishma, Hamuel *was* his sonne, Zacchur his sōne, & Shimei his sonne.

27 And Shimei had sixtene sonnes, and six daughters, but his brethren had not many children, nether was all their familie like to the children of Iudah in multitude.

28 And they dwelt at [i] Beer-sheba, & at Moladah, and at Hazar Shual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and at Hazar Susim, at Beth-birei, & at Shaaraim: these were their cities vnto the reigne of [k] Dauid.

i These cities belonged to the tribe of Iudah Iosh.19,1. and were giuen to the tribe of Simeon.

k Then Dauid restored them to the tribe of Iudah.

32 And their townes *were* Etam, and Ain, Rimmon, and Tochen, & Ashan, fiue cities.

33 And all their townes that were round about these cities vnto Baal. These are their habitacions and the declaration of their genealogie,

34 And Meshobab and Iamlech, & Ioshah the sonne of Amashiah,

35 And Ioel and Iehu the sonne of Ioshibiah, the sonne of Sheraiah, the sonne of Asiel,

36 And Elionai, and Iaakobah, & Ieshohaiah, and Asaiah, and Adiel and Iesimiel & Benaiah,

37 And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Ieda-

iah, the sonne of Shimri, the sonne of Shemaiah.
38 These were famous princes in their families, and increased greatly their fathers houses.
l For the tribe of Simeon was so great in nōber that in the time of Ezekiah they soght newe dwellings vnto Gedor, w is in the tribe of Ban.
39 And they l went to the entring in of Gedor, euen vnto the East side of the valley, to seke pasture for their shepe.
40 And they found fat pasture & good, & a wide lād, bothe quiet and fruteful: for they of Ham had dwelt there before.
41 And these described by name, came in the dayes of Hezekiah King of Iudah, & smote their tents, and the inhabitants that were founde there, and destroyed them vtterly vnto this day, and dwelt in their rowme, because there was pasture there for their shepe.
42 And besides these, fiue hundreth men of the sonnes of Simeon went to mount Seir, and Pelatiah, & Neariah, and Rophaiah, and Vzziel the sonnes of Ishi were their captaines,
m And were not slaine by Saul & Dauid.
43 And the rest of Amalek that had m escaped, and they dwelt there vnto this day.

CHAP. V.

1 *The birthright taken from Reuben and giuen to the sonnes of Ioseph.* 3 *The genealogie of Reuben,* 11 *And Gad,* 23 *And of the halfe tribe of Manasseh.*

1 THe sonnes also of Reubē the eldest sonne of Israel (for he was ý eldest, *but had defiled his fathers bed, *therefore* his birthright was giuen vnto the a sonnes of Ioseph the sonne of Israel, so that the genealogie is not rekened after *his* birthright.
Gen 35,22. & 49,4.
a Because they were made two tribes, they had a double portion.
2 For Iudah preuailed aboue his brethren, & of him *came* b the prince, but ý birthright *was* Iosephs)
b That is, he was ý chiefest of all the tribes according to Iaakobs prophecie, Gen. 49, 8. & because Christ shulde come of him.
3 *The sonnes of Reuben the eldest sonne of Israel *were* Hanoch & Pallu, Hezron and Carmi.
4 The sonne, of Ioel, Shemaiah his sonne, Gog his sonne, *and* Shimei his sonne,
5 Michah his sonne, Reaiah his sonne, *and* Baal his sonne,
6 Beerah his sonne: whome Tilgath Pilneeser King of Asshur c caryed away: he was a prince of the Reubenites.
c To wit, in ý time of Vzziah King of Israel, 2. Kings 15, 29.
7 And when his brethren in their families rekened the genealogie of their generacions, Ieiel and Zechariah *were* the chief,
8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Ioel, which dwelt in d Aroer, euen vnto Nebo & Baal-meon.
d These places were beyonde Iorden toward the East in the land giuen to ý Reubenites.
9 Also Eastwarde he inhabited vnto the entring in of the wildernes from the riuer n Perath: for they had muche cattel in the land of Gilead.
n Or, Euphrates.
10 And in the dayes of Saul they warred with the e Hagarims, which fell by their hands: and they dwelt in their tents in all the East partes of Gilead.
e The Ishmaelites that came of Hagar Abrahams concubine.
11 ¶ And the children of Gad dwelt ouer against them in the land of Bashan, vnto Salchah.
12 Ioel *was* the chiefest, and Shapham the seconde, but Iaanai & Shaphat *were in* Baashan.
13 And their brethren of the house of their fathers *were* Michael, & Meshulli, & Sheba, & Sorai, and Iacan & Zia, & Eber, seuen.
14 These are the children of Abihail, ý sonne of Huri, the sonne of Iaroah, the sonne of Gilead, the sonne of Michael, the sonne of Ieshishai, the sonne of Iahdo, the sonne of Buz.
15 Ahi the sonne of Abdiel, the sonne of Guni *was* chief of the housholde of their fathers.
16 And they dwelt in Gilead in f Bashan, & in the townes thereof, and in all the suburbes of Sharon, by their borders.
f Bothe ý whole countrey & one peculiar citie were called by this name Bashan.
17 All these were rekened by genealogies in the dayes of Iotham King of Iudah, & in the dayes of Ieroboam King of Israel.
18 ¶ The sonnes of Reuben and of Gad, & of halfe ý tribe of Manasseh of those that were valiant men, able to beare shield, & sworde, and to draw a bowe, exercised in warre, were foure & fourtie thousand, seuen hundreth and threscore, that went out to the warre:
19 And they made warre with the Hagarims, with g Ietur, & Naphish and Nodab.
g These twaine were ý sonnes of Ishmael, Gene. 25, 13
20 And they were h holpen against them, & the Hagarims were deliuered into their hand, and all ý were with them: for they cryed to God in the battel, and he heard them, because they trusted in him.
h To wit, by ý Lord that gaue them ý victorie.
21 And they led away their cattel, *euen* their camels fiftie thousand, and two hundreth, & fiftie thousand shepe, and two thousand asses, and of "persones an hundreth thousand.
"Ebr soules of men.
22 For many fel downe wounded, because the warre *was* of God. And they dwelt in their steades vntil the i captiuitie.
i Meaning the captiuitie of ý tē tribes vnder Talgath pilneeser.
23 And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan vnto k Baal Hermon, and Shir, and vnto mount Hermon: *for* they increased.
k Other wise called, Baalgad.
24 And these were the heades of ý housholdes of their fathers, euen Epher and Ishi, and Eliel and Azriel, and Ieremiah, and Hodauiah, and Iahdiel, strōg men, valiant & famous, heades of the housholdes of their fathers.

25 But

25 But they transgressed against the God of their fathers, and went a whoring after the Gods of the people of the land, whome God had destroyed before thē.

26 And God of Israel [1]stirred vp the spirit of Pul King of Asshur, and the spirit of Tilgath Pilneeser King of Assihur, and he daried them awaye: *euen* ỹ Reubenites, and the Gadites, and the halfe tribe of Manasseh, and broght them vnto *Halah and Habor, and Hara, and to the riuer Gozan, vnto this day.

1 Thus God stirred vp the wicked and vsed them, as instruments to execute his iuste iudgement against sinners, although they were led w malice & ambicion, 2. *King.* 18, 11.

CHAP. VI.

10 The genealogie of ỹ sonnes of Leui. 31 Their ordre in the ministerie of the Tabernacle. 49 Aaron & his sones Priests. 54, 57. Their habitacions.

1 THe sonnes of Leui *were* Gershon, Kohath, and Merari.

2 *And the sonnes of Kohath, Amram, Izhar, and Hebron and Vzziel.

3 And the children of Amram, Aaron, and Moses and Miriam. And the sonnes of Aaron, *Nadab, and Abihu, & * Eleazar, and Ithamar.

4 Eleazar begate Phinehas. Phinehas begate Abishua,

5 And Abishua begate Bukki, & Bukki begate Vzzi,

6 And Vzzi begate Zerahiah, and Zerahiah begate Miraioth.

7 Meraioth begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate [a]Zadok, and Zadok begate Ahimaaz,

9 And Ahimaaz begate Azariah, and Azariah begate Iohanan,

10 And Iohanan begate Azariah (it was he that was [b]Priest in the house that Salomon buylt in Ierusalem,

11 And Azariah begate Amariah, and Amariah begate Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,

14 And Azariah begate Seraiah, and Seraiah begate Iehozadak,

15 And [c]Iehozadak departed when the Lord caried away into captiuitie Iudah and Ierusalē by the hand of Nebuchadnezzar.

16 ¶ The sonnes of Leui *were* Gershom, Kohath and Merari.

17 And these be the names of the sonnes of Gershom, Libni, and Shimei.

18 And the sonnes of Kohath *were* Amram, and Izhar, and Hebron and Vzziel.

19 The sonnes of Merari, Mahli and Mushi: and these are the families of Leui concerning their fathers.

20 Of Gershom, Libni his sonne, Iahath his sonne, Zimmah his sonne,

21 Ioah his sonne, Iddo his sonne, Zerah his sonne, Ieaterai his sonne.

22 The sonnes of Kohath, [d] Aminadab his sonne, * Korah his sonne, Assir his sonne,

23 Elkanah his sonne, and Ebiasaph his sonne, and Assir his sonne,

24 Tahath his sonne, Vriel his sonne, Vzziah his sonne, and Shaul his sonne,

25 And the sonnes of Elkanah, Amasai, and Ahimoth.

26 Elkanah, the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,

27 Eliab his sonne, Ieroham his sonne, Elkanah his sonne,

28 And the sonnes of Samuel, the eldest [e]Vashni, then Abiah.

29 ¶ The sonnes of Merari *were* Mahli, Libni his sonne, Shimei his sonne, Vzzah his sonne,

30 Shimea his sonne, Haggiah his sonne, Asaiah his sonne.

31 And these be they whome Dauid set for to sing in the house of the Lord, after that the Arke had [f]rest.

32 And they ministred before the Tabernacle, euen ỹ Tabernacle of the Cōgregacion with [g]singing, vntil Salomon had buylt the house of the Lord in Ierusalem: then they continued in their office, according to their custome.

33 And these ministred with their children: of the sonnes of Kohath, Heman a singer, the sonne of Ioel, the sonne of Shemuel,

34 The sonne of Elkanah, the sonne of Ieroham, the sonne of Eliel, the sonne of Toah,

35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,

36 The sonne of Elkanah, the sonne of Ioel, the sonne of Azariah, the sonne of Zephaniah,

37 The sonne of Tahath, the [i]sonne of Assir, the sonne of Ebiasaph, the sonne of Korah,

38 The sonne of Izhar, the sonne of Kohath, the sonne of Leui, the sonne of Israel.

39 And his [ii]brother [h]Asaph stode on his right hand, & Asaph was ỹ sonne of Berechiah, the sonne of Shimea,

40 The sonne of Michael, the sonne of Baaseiah, the sonne of Malchiah,

41 The sonne of Ethni, the sonne of Zerah, the sonne of Adaiah,

42 The sonne of Ethan, the sonne of Zimmah, the sonne of Shimei,

43 The sonne of Iahath, the sonne of Gershom, the sonne of Leui.

44 And their brethren the sonnes of Merari *were* on the left hand, *euen* Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,

45 The sonne of Hashabiah, the sonne of

d Who semeth to be called Izhar, Exo. 6, 21. *Numb*, 16, 1.

e Who is also called Ioel, 1. Sam, 8, 2. & the 33 verse of this chapiter.

f After it was broght to that place where ỹ Temple shulde be buylt & was nomore caryed to & fro.

g Read Exod. 27, 21.

2 Which was hie Priest after that Abiathar was deposed, according to the prophetie of Eli the Priest, 1. Sam. 2, 31.

b And did valiantly resist Kig Vzziah, who wolde haue vsurped ỹ priests office, 2. Chron. 26, 17.

c That is, he was led into captiuitie w his father Seraiah ỹ hie Priest, 2. Kig. 25, 18.

i Or, nephewe.

ii Or, cousin.

h Meaning the cousin of Hemā, vers. 33.

Amaziah, the sonne of Hilkiah,
46 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,
47 The sonne of Mahli, the sonne of Mushi, the sonne of Merari, the sonne of Leui.
48 ¶ And their [i] brethren the Leuites were [k] appointed vnto all the seruice of the Tabernacle of the house of God,
49 But Aaron and his sonnes burnt incense vpon the altar of burnt offring, and on the altar of incense, for all that was to do in the moste holy place, and to make an atonemēt for Israel according to all that Moses the seruant of God had commanded.
50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abishua his sonne,
51 Bukki his sonne, Vzzi his sonne, Zerahiah his sonne,
52 Meraioth his sonne, Amariah his sonne, Ahitub his sonne,
53 Zadok his sonne, & Ahimaaz his sonne.
54 ¶ And these are the [l] dwelling places of them throughout their townes & coastes, *euen* of the sonnes of Aaron for the familie of ỹ Kohathithes, for the [m] lot was theirs.
55 So they gaue them [n] Hebron in ỹ land of Iudah and ỹ suburbes thereof rounde about it.
56 But the field of the citie, and the villages thereof they gaue to Caleb the sonne of Iephunneh.
57 And to the sonnes of Aaron they gaue the cities *of Iudah* for [o] refuge, *euen* Hebron and Libna with their suburbes, and Iattir, and Eshtemoa with their suburbes,
58 And [p] Hilen with her suburbes, & Debir with her suburbes,
59 And Ashan and her suburbes, and Beth-shemesh and her suburbes:
60 ¶ And of the tribe of Beniamin, Geba and her suburbes, and [q] Alemeth with her suburbes, & Anathoth with her suburbes: all their cities *were* thirteene cities by their families.
61 And vnto the sonnes of [r] Kohath the remnant of the familie of the tribe, *euen* of the halfe tribe of the halfe of Manasseh, by lot ten cities.
62 And to the sonnes of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Asher, & out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirtene cities.
63 Vnto the sonnes of Merari according to their families out of ỹ tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulū, by lot twelue cities.
64 Thus the children of Israel gaue to the Leuites cities with their suburbes.
65 And they gaue by lot out of the tribe of the children of Iudah, & out of the tribe of the children of Simeon, & out of the tribe of the childrē of Beniamin, these cities which they called by *their* names.
66 And they of the families of the sonnes of Kohath, had cities *and* their coastes out of the tribe of Ephraim.
67 * And they gaue vnto them cities of refuge, Shechem in mount Ephraim, & her suburbes, and Gezer and her suburbes,
68 Iokmeam also and her suburbes, & Beth-horon with her suburbes,
69 And Aialon and her suburbes, and Gath Rimmon and her suburbes,
70 And out of the halfe tribe of Manasseh, [t] Aner and her suburbes, and [u] Bileam and her suburbes, for the families of ỹ remnant of the sonnes of Kohath.
71 Vnto the sonnes of [x] Gershom out of the familie of the halfe tribe of Manasseh, Golan in Bashan, & her suburbes, & [y] Ashtaroth with her suburbes.
72 And out of the tribe of Issachar, [z] Kedesh and her suburbes, Daberath and her suburbes,
73 [a] Ramoth also and her suburbes, and [b] Anem with her suburbes,
74 And out of the tribe of Asher, Mashal and her suburbes, and Abdō and her suburbes,
75 And Hukok and her suburbes, and Rehob and her suburbes,
76 And out of the tribe of Naphtali, Kedesh in Galilea & her suburbes, & Hammon and her suburbes, and [c] Kiriathaim and her suburbes.
77 Vnto the rest of the children of Merari *were giuen* out of the tribe of Zebulun, [d] Rimmon and her suburbes, [e] Tabor and her suburbes,
78 And on the other side Iorden *by* Iericho, *euen* on the Eastside of Iorden, out of the tribe of Reuben, Bezer in the wildernes with her suburbes, and Iahzah with her suburbes,
79 And Kedemoth with her suburbes, and Mephaath with her suburbes,
80 And out of the tribe of Gad Ramoth in Gilead with her suburbes, and Mahanaim with her suburbes,
81 And Heshbon with her suburbes, & Iaazer with her suburbes.

CHAP. VII.

1 *The genealogie of Issachar, Beniamin, 13 Nephtali, 14 Manasseh, 20 Ephraim, 30 And Asher.*

1 AND the sonnes of Issachar *were* Tola & Puah, & [a] Iashub, & Shimron, foure.

2 And

i The Leuites are called ỹ singers brethren, because they came of the same stocke.
k Read Nomb. 4. 4.
l Or, cities ẅ were giuen to the Leuites.
m They were first appointed, and prepared for.
n Which was also called, Kiriath-arba, Gen. 23, 2. Ioth. 21, 11.
o That he that had killed a mā might flee there vnto for succour til his cause were tryed, Deut. 19, 2.
p Which Ioshua calleth Helon, Ioth. 24, 15.
q Or, Almon, Ioth. 21, 18.
r That is, they gaue a portion to ỹ Kohathites, ẅ were ỹ remnant of the tribe of Leui, out of the halfe tribe of Manasseh and out of Ephraim, ver. 66.
s Or, Tanach, Ioth. 21, 25.
t Or, Gathrimmon.
u Who in ỹ first verse is called also Gershon.
x Or, Breshenah, Ioth. 21, 27.
y Or, Kishon, Ioth. 21, 28.
z Or, Iarmuth, Ioth. 21, 29.
a Or, Enganaim. Ioth. 21, 29.
b Or, Helkah, Ioth. 21, 31.
c Or, Ammoth-dor, Ioth. 21, 32.
d Or, Kartan, Ioth. 21, 32.
e Or, Iokneam. f Or, Kartah, Ioth. 21, 34.
g Or, Phuuah.
h Who also is called Iob, Gen. 46, 13.

2 And

2 And the ſonnes of Tola, Vzzi, and Rephaiah, and Ieriel, and Iahmai, & Ibſã, and Shemuel, heades in ỹ houſholdes of their fathers. Of Tola *were* valiant men of warre in their generaciõs, [b] whoſe nomber *was* in the daies of Dauid two & twentie thouſand, and ſix hundreth.

3 And the ſonne of Vzzi *was* Izrahaiah, & the ſonnes of Izrahaiah, Michael, & Obadiah, and Ioel, & Iſhiah, [c] fiue men all princes.

4 And with them in their generaciõs after the houſholde of their fathers *were* bands of men of warre for battel, ſix & thirtie thouſand: for they had many wiues and children.

5 And their [a] brethren among all the families of Iſſachar *were* valiant men of warre, rekened in all by their genealogies foure ſcore and ſeuen thouſand.

6 ¶ The *ſonnes* of Beniamin *were* Bela, & Becher, and [d] Iediael, [e] thre.

7 And the ſonnes of Bela, Ezbon, & Vzzi, and Vzziel, and Ierimoth, & Iri, fiue heads of ỹ houſholdes of their fathers, valiant men of warre, and were rekened by their genealogies, two and twentie thouſand & thirtie and foure.

8 And the ſonnes of Becher, Zemirah, and Ioaſh, and Eliezer, and Elioenai, & Omri, & Ieremoth, & Abiah, & Anathoth, & Alameth: all theſe were the ſonnes of Becher.

9 And they were nombred by their genealogies according to their generaciõs, and the chief of the houſes of their fathers, valiant men of warre, twentie thouſand & two hundreth.

10 And the ſonne of Iediael *was* Bilhan, and the ſonnes of Bilhan, Ieuſh, and Beniamin, and Ehud, and Chenaanah, and Zethan, and Tharſhiſh, and Ahiſhahar.

11 All theſe were the ſonnes of Iediael, chief of the fathers, valiãt men of warre, ſeuentene thouſand & two hũdreth, marching in battel aray to the warre.

12 And Shuppim, & Huppim *were* the ſonnes of [h] Ir, *but* Huſhim *was* ỹ ſonne of [i] another.

13 ¶ The ſonnes of Naphtali, Iahziel, and Guni, and Iezer, and [k] Shallum [g] of the ſonnes of Bilhah.

14 The ſonne of Manaſſeh *was* Aſhriel whome ſhe bare vnto him, *but* his concubine of Arã bare Machir the *father of Gilead.

15 And Machir toke to wife *the ſiſter* of Huppim & Shuppim, and the name of their ſiſter was Maachah. And the name of the ſecõde *ſonne* was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a ſonne, and called his name [l] Pereſh, and the name of his brother was Shereſh: and his ſonnes *were* Vlam and Rakem.

17 And the ſonne of Vlam *was* Bedan. Theſe were the ſonnes of Gilead the ſonne of Machir, ỹ ſonne of Manaſſeh.

18 And [h] his ſiſter Molecheth bare Iſhod, & Abiezer, and Mahalah.

19 And the ſonnes of Shemida *were* Ahian, and Shechem, and Likhi and Aniã.

27 ¶ The ſonnes alſo of Ephraim *were* Shuthelah, & Bered his ſõne, & Tahath his ſonne, and his ſonne Eladah, & Tahath his ſonne,

21 And Zabad his ſonne, and Shuthelah his ſonne, and Ezer, and Elead: and the men of [i] Gath that were borne in ỹ lãd, ſlewe them, becauſe thei came downe to take away their cattel.

22 Therefore Ephraim their father mourned many dayes, and his [a] brethren came to comforte him.

23 And when he went in to his wife, ſhe conceiued, and bare him a ſonne, & he called his name Beriah, becauſe affliction was in his houſe.

24 And his [l] daughter *was* Sherah, which buylt Beth-horon the nether, and the vpper, and Vzzen Sheerah.

25 And Rephah *was* his [k] ſonne, & Reſheph, and Telah his ſonne, & Tahan his ſonne,

26 Laadan his ſonne, Ammihud his ſonne, Eliſhama his ſonne,

27 Non his ſonne, Iehoſhua his ſonne,

28 And their poſſeſſions & their habitacions *were* Beth-el, and ỹ villages thereof, and Eaſtwarde Naaran, and Weſtwarde Gezer with the villages thereof, Shechem alſo and the villages thereof, vnto [l] Azzah & the villages thereof,

29 And by the places of the children of Manaſſeh, Beth-ſhean & her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In thoſe dwelt the children of Ioſeph ỹ ſonne of Iſrael.

30 ¶ *The ſonnes of Aſher *were* Imnah, & Iſuah, and Iſhuai, & Beriah, & Serah their ſiſter.

31 And the ſonnes of Beriah, Heber, and Malchiel, ẅ is the father of Birzauith.

32 And Heber begate Iaphlet, and Shomer, and Hothã, and Shuah their ſiſter.

33 And the ſonnes of Iaphlet *were* Paſach, and [m] Bimhal, and Aſhuath: theſe were the children of Iaphlet.

34 And the ſonnes of Shamer, Ahi, & Rohgah, Iehubbah, and Aram.

35 And the ſonnes of his brother Helem were Zophah, and Iimna, and Sheleſh & Amal.

36 The ſonnes of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer and Hod, and Shomma, and Shilſhah, and Ithran, and Beera.

b That is, their nõber was fõde thus great when Dauid nõbred ỹ people, 2. Sam. 24. 1.

c Meaning, the foure ſonnes, & the father.

d Called alſo Aſhbel, Gen. 46. 21. Nomb 26, 38.

e Which were the chief: for els there were ſeuẽ in all, as appeareth, Gen. 46. 21.

f Meaning, that he was not the ſonne of Beniamin, but of Dã, Gen. 46, 23.

g These came of Dan and Naphtali, ẅ were ỹ ſonnes of Bilhah, Gen. 46, 25. Nom. 26, 31. ioſh. 17, 1.

h Meaning, the ſiſter of Gilead.

i Which he was one of the principall cities of ỹ philiſtims, ſlewe ỹ Ephraimites.

k Towit, of Ephraim.

[a] Or, kinſmen.

[b] Or, iri.

[c] Or, of Aher.

[d] Or, Shillem.

[e] Or, Iezer. Numb. 26, 30.

[f] Or, kinſfolke.

[g] Or, neece.

[h] Or, Adaiah.

[i] Or, Kimhal.

38 And the sonnes of Iether, Iephunneh, & Pispa and Ara.
39 And the sonnes of Vlla, Harah, and Haniel, and Rizia.
40 All these were the children of Asher, the heads of their fathers houses, noble men, valiāt men of warre *and* chief princes, and they were rekened by their genealogies for warre and for battel to ỹ nōber of six and twentie thousand men.

CHAP. VIII.

1 The sones of Beniamin, 33 and race of Saul.

1 BEniamin also [a]begate Bela his eldest sonne, Ashbel the seconde, and Aharah the thirde,
2 Nohah the fourthe, and Rapha ỹ fifte.
3 And the sonnes of Bela were Addar, and Gera, and Abihud,
4 And Abishua, and Naamā and Ahoah,
5 And Gera, and Sephuphan, and Huram.
6 ¶And these are the sonnes of Ehud: these were the chief fathers of those that inhabited Geba: and [b]they were caryed away captiues to Monahath,
7 And Naaman, and Ahiah, and Gera, he caryed them, away captiues: and [c] he begate Vzza and Ahihud.
8 And Shaharaim begate *certeine* in the countrey of Moab, after he had sent [d] away Hushim and Baara his wiues.
9 He begate, I say, of Hodesh his wife, Iobab and Zibia, and Mesha, and Malcham,
10 And Ieuz & Shachia and Mirma: these were his sonnes *and* chief fathers.
11 And of Hushim he begate Ahitub & Elpaal.
12 And the sonnes of Elpaal *were* Eber, and Misham and Shamed (which buylt Ono, and Lod, and the villages thereof)
13 And Beriah and Shema (which were the chief fathers among the inhabitāts of Aialon: they draue away the inhabitants of Gath)
14 And Ahio, Shasak and Ierimoth,
15 And Sebadiah, and Arad, and Ader,
16 And Michael, & Ispah, & Ioha, the sonnes of Beriah,
17 And Zebadiah, & Meshullam, & Hizki, and Heber,
18 And Ishmerai and Izliah, and Iobab, the sonnes of Elpaal,
19 Iakim also, and Zichri, and Sabdi,
20 And Elienai, and Zillethai, and Eliel,
21 And [f] Adaiah, and Beraiah, and Shimrath the sonnes of Shimei,
22 And Ishpan, and Eber, and Eliel,
23 And Abdon, and Zichri, and Hanan,
24 And Hananiah, & Elam, & Antothiiah,
25 Iphedeiah & Penuel the sonnes of Shashak,
26 And Shamsherai, & Shehariah & Athaliah,
27 And Iaaresiah, and Eliah, and Zichri, the sonnes of Ieroham.
28 These were the chief [e] fathers according to their generacions, *euen* princes, which dwelt in Ierusalem.
29 And at * Gibeon dwelt the father of Gibeon, & the name of his wife *was* Maachah.
30 And his eldest sonne *was* Abdon, then Zur, and Kish, and Baal, and Nadab,
31 And Gidor, and Ahio, and Zacher.
32 And Mikloth begote Shimeah: these also dwelt with their brethren in Ierusalem, *euen* by their brethren.
33 And [f] Ner begate, Kish, and Kish begate Saul, and Saul begate Ionathan, and Malchishua, & Abinadab, and [g] Eshbaal.
34 And the sonne of Ionathan *was* [h] Merib-baal, and Merib-baal begate Micah.
35 And the sonnes of Micah *were* Pithō, & Melech, and Tarea and Ahaz.
36 And Ahaz begate Iehoadah, and Iehoadah begate Alemeth, and Azmaueth, and Zimri, and Zīri begate Moza,
37 And Moza begate Bineah, whose sonne *was* Raphah, *and* his sonne Eleasah, *and* his sonne Azel.
38 And Azel had six sonnes, whose names are these, Azrikam, Bocheru and Ismael, and Sheariah, and Obadiah, and Hanan: all these were the sonnes of Azel.
39 And the sonnes of Eshek his brother *were* Vlam his eldest sonne, Iehush the seconde, and Eliphelet the third.
40 And the sonnes of Vlam *were* valiant men of warre which shot with the bowe, and had manie sonnes and nephewes, an hundreth and fiftie: all these were of the sonnes of Beniamin.

CHAP. IX.

1 All Israel and Iudah nombred. 10 Of the Priests, and Leuites, 11, 18 And of their offices.

1 THus all Israel were nōbred by their genealogies: & beholde, they are writen in the boke of the Kings of Israel and of Iudah, *and* they were [a] caryed away to Babel for their transgression.
2 ¶And the chief inhabitants that dwelt in their owne possessions, *and* in their owne cities, *euen* Israel the Priests, the Leuites, and the [b] Nethinims,
3 And in Ierusalem dwelt of the children of Iudah, & of the children of Beniamin, & of the children of Ephraim, & Manasseh.
4 Vthay the sonne of Amihud the sonne of

a He cōtinueth in the description of ỹ tribe of Bēiamin, because his purpose is to set forthe ỹ genealogie of Saul.

b Meaning the inhabitants of ỹ citie Geba.

c To wit, Ehud.

d After he had put away his two wiues.

¶Or, *Aruiah.*

e The chief of ỹ tribe of Beniamin ỹ dwelt in Ierusalem. *Chap. 9, 35.*

f Who in the 1. Sam. 9, 1. is called Abiel.

g He is also named Ishbosheth, 2. Samuel. 2, 9.

h He is likewise called Mephibosheth, 2. Sam. 9, 6.

a Hitherto he hathe described their genealogies before they went into captiuitie, and now he describeth their historie after their returne.

b Meaning the Gabionites, ẅ serued in the Temple, read Iosh. 9, 23.

of Omri, the sonne of Imri, the sonne of Bani: of the children of Pharez, the sonne of Iudah.

5 And of Shiloni, Asaiah the eldest, and his sonnes.

6 And of the sonnes of Zerah, Ieuel, and their brethren six hundreth and ninetie.

7 And of the sonnes of Beniamin, Sallu, the sonne of Meshullam, the sonne of Hodauiah, the sonne of Hasenuah,

8 And Ibneiah the sonne of Ieroham, and Elah the sonne of Vzzi, the sonne of Michri, & Meshullam the sonne of Shephatiah, the sonne of Reuel, the sonne of Ibniiah.

9 And their brethren according to their generacions nine hundreth, fiftie and six: all these men were "chief fathers in the housholdes of their fathers.

"Or, chief, of the families.

10 ¶And of the Priests, Iedaiah, and Iehoiarib, and Iachin.

11 And Azariah ý sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub the [c] chief of the house of God,

c That is, he was ý hie Priest.

12 And Adaiah the sonne of Ieroham, the sonne of Pashhur, the sonne of Malchiiah, and Maasai the sonne of Adiel, the sonne of Iahzerah, the sonne of Meshullam, the sonne of Meshillemith, the sonne of Immer.

13 And their brethren the chief of the housholdes of their fathers a thousand, seuen hundreth and thre score valiant men, for the [d] worke of the seruice of the house of God.

d To serue in ý Temple, euerie one according to his office.

14 ¶And of the Leuites, Shemaiah the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah of ý sonnes of Merari,

15 And Bakbakkar, Heresh and Galal, and Mattaniah the sonne of Micha, the sonne of Zichri, the sonne of Asaph,

16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Ieduthun, and Berechiah, the sonne of Asa, the sonne of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶And the porters *were* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief.

18 For they were porters to this time by companies of the children of Leui vnto the [e] Kings gate Eastwarde.

e So called because the King came into the Temple thereby, & not ý cõmune people.

19 And Shallum the sonne of Kore the sonne of Ebiasaph ý sonne of Korah, & his brethrẽ the Korathites (of the house of their father) *were* ouer ý worke, *and* office to kepe the gates of the [f] Tabernacle: so their families *were* ouer the hoste of the Lord, keping the entrie.

f Their charge was, that none shulde entre into those places, ẅ were onely appointed for ý Priests to minister in.

20 And Phinehas ý sonne of Eleazar was their guide, and ý Lord *was* with him.

21 Zechariah the sonne of Meshelemiah *was* the porter of the dore of the Tabernacle of the Congregacion.

22 All these were chosen for porters of the gates, two hundreth and twelue, which were nombred according to their genealogies by their townes. Dauid e-stablished these and Samuel the Seer in their perpetual office.

'Or, for their fidelitie.

23 So they and their children had the ouersight of the gates of the house of the Lord, euen of the house of the Tabernacle by wardes.

24 The porters were in foure quarters Eastward, Westward, Northward and Southward.

25 And their brethren, *which were* in their townes, came at [g] seuen dayes from time to time with them.

g They serued wekely, as Ezek. 4, 10.

26 For these foure chief porters were in perpetual office, and were of the Leuites and had charge of the chambers, & of the treasures in the house of God.

"Or, opening of the dores.

27 And they laye rounde about ý house of God, because the charge *was* theirs, & they caused it to be opened euerie morning.

28 And certeine of them had the rule of the ministring vessels: for they broght them in by tale, and broght them out by tale.

29 Some of them also were appointed ouer the instruments, and ouer all ý vessels of the Sanctuarie, and of the [h] floure, and the wine, and the oyle, and the incense, and the swete odours.

h Whereof the meat offring was made, Leuit. 2. 1.

30 And certeine of the sonnes of the Priests made ointments of swete odours.

31 And Mattithiah one of the Leuites ẅ was the eldest sonne of Shallum ý Korhite, had the charge of ý things that were made in the fryingpan.

32 And other of their brethren the sonnes of Kohath had the ouersight of the *shewbread to prepare it euerie Sabbath.

Exod. 25, 30.

33 And these are the singers, the chief fathers of the Leuites, *which dwelt* in the chãbers, [i] and had none other charge: for they had to do in that busines day and night.

i But were cõtinually occupied in singing praises to God.

34 These were the chief fathers of the Leuites according to their generacions, and the principal which dwelt at Ierusalem.

35 *And in Gibeon dwelt "the father of Gibeon, Ieiel, and the name of his wife *was* Maachah.

Chap. 8, 29.
"Or, Abigibeon.

36 And his eldest sonne *was* Abdon, then Zur, & Kish, & Baal, and Ner, & Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they also dwelt with their brethren at Ierusalem, *euen* by their brethren.

39 And *Ner begate Kish, & Kish begate Saul, and Saul begate Ionathã and Malchishua, and Abinadab and Eshbaal.

1. Sam. 14, 51. chap. 8, 33.

40 And the sonne of Ionathan *was* Meribbaal: and Merib-baal begate Micah.
41 And the sonnes of Micah *were* Pithon, & Melech and Tahrea.
42 And Ahaz begate [k] Iarah, and Iarah begate Alemeth, and Azmaueth & Zimri, and Zimri begate Moza.
43 And Moza begate Binea, whose sonne *was* Rephaiah, and his sonne *was* Eleasah, *and* his sonne Azel.
44 And Azel had six sonnes, whose names are these, Azrikam, Bocheru, & Ismael, & Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

k Who was also called Iehoadah chap. 8, 36.

CHAP. X.

1 The battel of Saul against the Philistims, 4 In which he dyetho, 5 And his sonnes also. 13 The cause of Sauls death.

1. Sam. 31, 1. 1 THen * the Philistims foght against Israel: and ỹ men of Israel fled before the Philistims, and fel downe slaine in mount Gilboa.
2 And ỹ Philistims pursued after Saul & after his sonnes, and ỹ Philistims smote Ionathan, and Abinadab, & Malchishua the sonnes of Saul.
"Ebr. founde. 3 And the battel was sore against Saul, and the archers hit him, and he was " wounded of the archers.
4 Then said Saul to his armour bearer, Drawe out thy sworde, and thrust me through therewith, lest these vncircuncised come & moke at me: but his armour bearer wolde not, for he was fore afraid: therefore Saul toke the sworde & fel vpon it.
5 And when his armour bearer sawe that Saul was dead, he fel likewise vpon the sworde, and dyed.
6 So Saul dyed and his thre sonnes, and all his house, they dyed together.
7 And when all the men of Israel that were in the valley, sawe how they fled, and that Saul and his sonnes were dead, they forsoke their cities, & fled away, and the Philistims came, and dwelt in them.
"Ebr. fallen. 8 And on the morowe when the Philistims came to spoile thē that were slaine, they found Saul & his sonnes "lying in mount Gilboa.
9 And when they had stript him, they toke his head and his armour, and sent them into ỹ land of the Philistims round about, to publish it vnto their idoles, and to the people.
a Which was ỹ idole of the philistims, & from ỹ belly downeward had the forme of a fish & vpwarde of a man. 10 And they laied vp his armour in the house of their god, and set vp his head in the house of [a] Dagon.
11 ¶ When all they of Iabesh Gilead heard all that the Philistims had done to Saul,
12 Then they arose (all the valiant men) and toke the body of Saul, and the bodies of his sonnes, and broght them to Iabesh, and buryed the bones of them vnder an oke in Iabesh, and fasted seuen dayes.
13 So Saul dyed for his transgression that he committed against the Lord, * euen against the worde of the Lord, which he kept not, and in that he soght and asked counsel of a ' * familiar spirit,
14 And asked not of the Lord: therefore he slewe him, and turned the kingdome vnto Dauid the sonne of Ishai.

1. Sam. 15, 23.
[b] Or, witche and forcereſſe. 1. Sam. 28, 8.

CHAP. XI.

3 After the death of Saul is Dauid anointed in Hebron. 5 The Iebusites rebell against Dauid, from whome he taketh the towre of Zion. 6 Ioab is made captaine. 10 His valiant men.

2. Sam. 5, 1.
1 THen * all Israel [a] gathered thē selues to Dauid vnto Hebron, saying, Beholde, we are thy bones and thy flesh.
2 And in time past, euen when Saul was King, thou leddest Israel out and in: and the Lord thy God said vnto thee, Thou shalt fede my people Israel, and thou shalt be captaine ouer my people Israel.
a This was after the death of Ishbosheth Sauls sonne, whē Dauid had reigned ouer Iudah seuen yeres and six moneths in Hebron, 2. Sam. 5, 5.
3 So came all the Elders of Israel to the King to Hebron, & Dauid made a couenant with them in Hebron before the Lord. And they anointed Dauid King ouer Israel, *according to the worde of the Lord by the hand of Samuel.
1. Sam. 16, 13.
4 ¶ And Dauid & all Israel went to Ierusalem, which is Iebus, where *were* ỹ Iebusites, the inhabitants of the land.
5 And ỹ inhabitāts of Iebus said to Dauid, Thou shalt not come in hither. Neuertheles Dauid toke the towre of Zion, which is the citie of Dauid.
2. Sam. 5, 8.
6 And Dauid said, *) Whosoeuer smiteth the Iebusites first, shal be the chief & captaine. So Ioab the sonne of Zeruiah went first vp, and was captaine.
7 And Dauid dwelt in the towre: therefore they called it the citie of Dauid.
2. Sam. 5, 9.
8 *And he buylt the citie on euerie side, from Millo euen round about: & Ioab repaired the rest of the citie.
9 And Dauid prospered, & grewe: for the Lord of hostes *was* with him.
2. Sam. 23, 8.
10 ¶ * These also are the chief of the valiant men that were with Dauid & ioyned their force with him in his kingdome w all Israel, to make him King ouer Israel, according to the worde of the Lord.
b Meaning the moste excellent & best estemed for his valiantnes: some read, the chief of the princes.
11 And this is the nomber of the valiant men whome Dauid had, Iashobeam the sonne of Hachmoni, the [b] chief among thirty: he lift vp his speare against thre hundreth, *whome* he slewe at one time.
12 And

12 And after him *was* Eleazár the ſonne of [n]Dódo the Ahohite, which was one of the thre valiant men.

13 He was with Dauid at Paſ-dammím, & there the Philiſtims were gathered together to battel: and there was a parcel of ground ful of barly, and the people fled before the Philiſtims.

14 And thei ſtode in ſ middes of the field, [c] and ſaued it, and ſlewe the Philiſtims: ſo the Lord gaue a great victorie.

15 ¶ And thre of the [d] thirtie captaines went to a rocke to Dauid, into the caue of Adullám. And the armie of the Philiſtims camped in the valley of Rephaím.

16 And when Dauid *was* in the holde, the Philiſtims gariſon *was* at Beth-léhem.

17 And Dauid lõged, and ſaid, *Oh, that one wolde giue me to drinke of the water of the well of Beth-léhem that is at the gate.

18 Then theſe thre brake thorowe the hoſte of the Philiſtims, and drewe water out of the well of Beth-léhem that was by the gate, and toke it and broght it to Dauid: but Dauid wolde not drinke of it, but powred it *for an oblacion* to the Lord,

19 And ſaid, Let not my God ſuffer me to do this: ſhulde I drinke the [e] blood of theſe mens liues: for they haue broght it with the ieopardye of their liues: therefore he wolde not drinke it: theſe things did theſe thre mightie men.

20 ¶ And Abſhái the brother of Ioáb, he was chief of the thre, and he lift vp his ſpeare againſt thre hundreth, *and* ſlewe them, and had the name amõg the thre.

21 Among the thre he was more honorable then the two, & he was their captaine: * but he attained not vnto the *firſt* thre.

22 Benaiáh the ſonne of Iehoiadá (the ſonne of a valiant man) which had done manie actes, *and was* of Kabzeél, he ſlewe two [n] ſtrong men of Moab: he went downe alſo and ſlewe a lion in the middes of a pit in time of ſnow,

23 And he ſlewe an Egyptian, a man of great ſtature, *euen* fiue cubites long, and in the Egyptians hand *was* a ſpeare like a weauers beame: and he went downe to him with a ſtaffe, and plucked the ſpeare out of the Egyptians hand, and ſlewe him with his owne ſpeare.

24 Theſe things did Benaiah the ſonne of Iehoiadá, & had the name among the thre worthies.

25 Boholde, he was honorable among thirtie, but he attained not vnto the [f] *firſt* thre, * And Dauid made him of his counſel.

26 ¶ Theſe alſo *were* valiant mẽ of warre, Aſahél the brother of Ioab, Elhanán the ſonne of Dodó of Beth-léhem,

27 [g] Shammóth the Harodite, Hélez the Pelonite,

28 Irá the ſonne of Ikkéſh the Tekoite, Abiézer the Antothite,

29 [h] Sibbecái the Huſathite: Ilái ſ Ahohite,

30 Maharái the Netophathite, Héled the ſonne of Baanáh the Netophathite,

31 Ithái the ſonne of Ribai of Gibeáh of the children of Beniamín, Benaiáh the Pirathonite,

32 Hurái of the riuers of-Gaáſh, Abiél the Arbathite,

33 Azmáueth the Baharumite, Elihabá the Shaalbonite,

34 The ſonnes of Haſhém the Gizonite, Ionathán the ſonne of Shagéh the Harite,

35 Ahiám the ſonne of Sacár the Hararite, Eliphál the ſonne of Vr,

36 Hépher the Mecherathite, Ahiiáh the Pelonite.

37 Hezrô the Carmelite, Naaraí the ſonne of Ezbái,

38 Ioél the brother of Nathán, Mibhár the ſonne of Haggeri,

39 Zélek the Ammonite, Nahrái the Berothite, the armour bearer of Ioáb, the ſonne of Zeruiáh,

40 Ira the Ithrite, Garib the Ithrite,

41 Vriáh the Hittite, Zabád the ſonne of Ahlái.

42 Adiná the ſonne of Shizá the Reubenite, a captaine of the Reubenites, and thirtie with him,

43 Hanán the ſonne of Maachâh, and Ioſhaphát the Mithnite,

44 Vziá the Aſhterathite, Shamá and Ieiél the ſonnes of Othám the Aroerite,

45 Iediaél the ſonne of Shimrí, and Iohá his brother the Tizite,

46 Eliél the Mahauite, and Ieribái and Ioſhauiáh the ſonnes of Elnáam, & Ithmah the Moabite,

47 Eliél and Obéd, and Iaaſiél the Meſobaite.

CHAP. XII.

1 Who they were that went with Dauid when he fled from Saúl. 14 Their valiantnes. 23 Thei that came vnto him vnto Hebrón out of euerie tribe to make him King.

1 THeſe alſo are they that came to Dauid to [a] Ziklág, while he was yet kept cloſe, becauſe of Saúl the ſonne of Kiſh: and they were among the valiant and helpers of the battel.

2 Thei were weaponed with bowes, & colde vſe ſ right and the left hand with ſtones and with arrowes & with bowes, *and were* of Sauls [b] brethren, *euen* of Beniamin.

3 The chief *were* Ahiézer, and Ioáſh the ſonnes of Shemaáh a Gibeathite, and

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[n] Or, Dódo

c This act is referred to Shammáh. 2. Sam. 23. 11. ẅ Semeth was the chiefeſt of theſe.

d That is Eleazár & his two companions.

1. Sam. 23. 15. 15

e That is, this water, for the which they vẽtured their blood.

2. Sam. 23 19.

[n] Or, lions.

f Meaning, thoſe thre ẅ broght the water to Dauid.

2. Sam. 23. 23.

g Called alſo Shemmoah, 2. Sam. 23. 25.

h He is alſo called Mebunnái, 2. Sam. 23. 27.

a To take his parte againſt Saul, ẅ hoperſecuted him.

b That is, of the tribe of Beniamin, whereof Saúl was, & where in were excellent throwers ẅ ſlings Iudg. 20. 16

Ieziel, and Pelet the semmes of Asmáueth, Berachah and Iehu the Antothite,
4 And Ishmaiah the Gibeonite, a valiant man amõg thirtie, & aboue the thirtie, and Ieremiah, and Iehazel, and Iohanan, and Iosshabab the Gederathite,
5 Eluzái. and Ierimoth, and Bealiáh, and Shemariah, and Shephatiah, the Haruphite,
6 Elkanah, and Ishiáh, and Azariel, and Ioézer, Iashobeam of Hakorehím.
7 And Ioelah, and Zebadiáh, the sonnes of Ieroham of [n] Gedor.
8 And of the Gadites there separated them selues some vnto Dauid into the holde of the wildernes, valiant men of warre, *and* men of armes, *& apt* for battel, which colde hãdle [o] speare and shield, and their faces *were like* the faces of [c] lyons, and *were* like the roes in the mountaines in swiftenes,
9 Ezer the chief, Obadiah the seconde, Eliáb the third,
10 [o] Mishmanáh the fourth, Ieremiáh the fifte,
11 Attái the sixt, Eliél the seuenth,
12 Iohanán the eight, Elzabád the ninth,
13 Ieremiah the tenth, Machannái the eleuenth.
14 These were the sonnes of Gad, captaines of the hoste: one of the least *colde resist* an hundreth, and the greatest a thousand.
15 These are they that went ouer Iordén in the [d] first moneth when he had filled ouer all his bankes, and put to flight all them of the valley, towarde the East and the West.
16 And there came of the children of Beniamín, and Iudáh to the holde vnto Dauid,
17 And Dauid went out to mete them, and answered and said vnto them, If ye be come peaceably vnto me to helpe me, mine heart shalbe knit vnto you, but if you *come* to betray me to mine aduersaries, *seing* there is no wickednes in mine handes, the God of our fathers behold it, and rebuke it.
18 And the [e] spirit came vpon Amasái, which was ỹ chief of thirtie, *and he said*, Thine *are we*, Dauid, & with thee, ô sonne of Ishái. Peace, peace be vnto thee, and peace be vnto thine helpers: for thy God helpeth thee. Thẽ Dauid receiued them, & made them captaines of the garison.
19 ¶ And of Manasséh *some* fel to Dauid, whẽ he came with the Philistims against Saúl to battel, but they [f] helped them not: for the princes of the Philistims *by* aduisement sent him away, saying, He will fall to his master Saúl [p] for our heades.
20 As he wẽt to Ziklág, there fel to him of Manasséh, Adnáh, and Iozabád, and Iediaél, and Michaél, and Iozabád, and Elihú, & Zilthái, heades of the thousands that were of Manasséh.
21 And thei helped Dauid against [g] that bande: for thei were all valiant men and were captaines in the hoste.
22 For at that time day by day there came to Dauid to helpe him, vntil it was a great hoste, like the hoste of [h] God.
23 And these are the nombers of the captaines that were armed to battel, & came to Dauid to Hebrón to turne the kingdome of Saúl to him, according to the worde of the Lord.
24 The children of Iudah that bare shield & [q] speare, *were* six thousand & eight hundreth armed to the warre.
25 Of the children of Simeõn valiant men of warre, seuen thousand and an hundreth.
26 Of the children of Leui foure thousand and six hundreth.
27 And Iehoiadá *was* the chief of them of [i] Aarõn: and with him thre thousand and seuen hundreth.
28 And Zadók a yong man very valiant, and of his fathers housholde, *came* two and twentie captaines.
29 And of the children of Beniamin the brethren of Saúl thre thousand: for a great parte of thẽ vnto that time [k] kept the warde of the house of Saúl.
30 And of the children of Ephráim twentie thousand, & eight hundreth valiant men & famous men in the housholde of their fathers.
31 And of the halfe tribe of Manasséh eightene thousand, which were appointed by name to come and make Dauid King.
32 And of the children of Issáchár which were mẽ that had vnderstanding of the [l] times, to knowe what Israél ought to do: the heades of them *were* two hundreth, and all their brethrẽ were at their commandement.
33 Of Zebulún that wẽt out to battel, expert in warre, & in all instruments of warre, fiftie thousand which colde set the battel in aray: they were not of [r] a double heart.
34 And of Naphtali a thousand captaines, and with them with shield and speare seuen & thirtie thousand.
35 And of Dan expert in battel, eight and twentie thousand, and six hundreth.
36 And of Asher that went out to the battel and were trained in the warres, fourtie thousand.
37 And of the other side of Iordén of the Reubenites and of the Gaddites, and of the halfe tribe of Manasséh with all instrumẽts of warre to fight with, an hundreth and twentie thousand.
38 [m] All these men of warre [s] that colde lead an armie, came with [t] vpright heart to Hebrón to make Dauid King ouer all I-

[a] Or, Gedon.
[b] or, buckler.
[c] Meanig fearce, & terrible.
[d] Or, Mashmãnah.
[e] Which ỹ Ebrewes called Nisan or Abib, conteining halfe Marche, and halfe April, whẽ Iordén was wonte to ouerflowe his bankes, read Iosh. 3. 15.
[f] The spirit of boldenes and coarage moued him to speake thus.
[g] They came onely to helpe Dauid & not to succour the Philistims, w were enemies to their countrey. 1. Sam. 29. 4
[h] Or, on the ieopardie of our heades.
[i] Towit, of ỹ Amalekites w had burned, ỹ citie Ziklag, 2. Sam. 30. 9.
[k] Meaning, mightie or strong: for the Ebrewes say a thing is of God, when it is excellent.
[l] Or, buckler.
[m] Of the Leuites which came by descent of Aarõn.
[n] That is, the greatest nomber toke Sauls parte.
[o] Men of good experience, w knewe at all times what was to be done.
[p] Or, set them selues in aray.
[q] Ebr. heart and heart.
[r] So that his whole hoste were thre hũdreth twentie & two thousand, two hundreth twenty & two.
[s] Or, fight in their aray.
[t] Or, with a good courage.
[u] The rest of the Israelites.

all Israel: & all the rest of Israel was of one accorde to make Dauid King:

39 And there they were with Dauid thre dayes, eating and drinking: for their [n] brethren had prepared for them.

40 Moreouer they that were nere them vntil Issachár, and Zebulun, and Naphtali broght bread vpon asses, and on camels, and on mules, and on oxen, *euen* meat, floure, figges, & reisins, and wine & oyle, & beues and shepe abundantly: for there was ioye in Israel.

CHAP. XIII.

7 The Arke is broght againe frō Kiriathiearim to Ierusalem. 9 Vzza dyeth becausse he touched it.

1 AND Dauid counseled with the captaines of thousands & of hundreths, & with all the gouernours.

2 And Dauid said to all the Cōgregacion of Israel, If it seme good to you, and that it procedeth of the Lord our God, we wil send to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priests and the Leuites in ỹ cities *and* their suburbes) that thei may assemble them selues vnto vs.

3 And we wil bring againe the [a] Arke of our God to vs: for we soght not vnto it in the dayes of Saul.

4 And all the Congregacion answered, Let vs do so: for the thing semed good in the eyes of all the people.

5 ¶ *So Dauid gathered all Israel together from [n] Shihor in Egypt, euen vnto the entring of Hamáth, to bring the Arke of God from [b] Kiriath-iearim.

6 And Dauid went vp & all Israel to [n] Baalath, in Kiriath-iearim, ỹ was in Iudah, to bring vp from thence the Arke of God the Lord that dwelleth betwene the Cherubims, where his name is called on.

7 And they caried the Arke of God in a newe cart out of the house of Abinadab: and Vzza and Ahio [c] guided the cart.

8 And Dauid and all Israel plaied before [d] God with all *their* might, bothe ẅ songs & with harpes, and with violes, and with timbrels and with cimbales and with trumpets.

9 ¶ And when they came vnto the threshing floore of [e] Chidón, Vzzá put forthe his hand to holde the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Vzza, and he smote him, becausse he laied his hand vpon ỹ Arke: so he dyed there [f] before God.

11 And Dauid was angrie, becausse the Lord had made a breache in Vzza, and he called the name of that place Perezvzza vnto this day.

12 And Dauid feared God that day, saying, How shal I bring in to me the Arke of God?

13 Therefore Dauid broght not the Arke to him into the citie of Dauid, but caussed it to turne into the house of [g] Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, *euen* in his house thre moneths: and the Lord blessed the house of Obed Edom, and all that he had.

CHAP. XIIII.

1 Hirā sendeth wood and workemē to Dauid. 4 The names of his children. 8. 14. By the cōsel of God he goeth against the Philistims & ouercōmeth thē. 15 God fighteth for him.

1 THen *sent Hiram the King of [n] Tyrus messengers to Dauid, & cedre trees, with masons & carpenters to buylde him an house.

2 [l] Therefore Dauid knewe that the Lord had confirmed him King ouer Israel, & that his kingdome was lift vp on hie, becausse of his [a] people Israel.

3 ¶ Also Dauid toke mo wiues at Ierusalem, & Dauid begate mo sonnes, & daughters.

4 And these are the names of the children which he had at Ierusalem, Shammua, and Shobab, Nathan, & Salomon.

5 And Ibhar, and Elishua, and [b] Elpalet.

6 And Nogah, and Nepheg and Iaphia,

7 And Elishama, and Beeliada, and Eliphalet.

8 But when the Philistims heard that Dauid was anointed King ouer Israel, all ỹ Philistims came vp to seke Dauid. And when Dauid heard, he went out against them.

9 And the Philistims came, and spred them selues in the valley of Rephaim.

10 Then Dauid asked counsel at God, saying, Shal I go vp against ỹ Philistims, & wilt thou deliuer them into mine hand? And the Lord said vnto him, Go vp: for I wil deliuer them into thine hand.

11 So they came vp to Baal-perazim & Dauid smote thē there: and Dauid saied, God hathe deuided mine enemies with mine hand, as waters are deuided: therefore thei called the name of that place, [c] Baal-perazim.

12 And there they had left their gods: and Dauid said, Let them euen be burnt with fyre.

13 Againe the Philistims came and spred them selues in the valley.

14 And when Dauid asked againe cōsel

a His first care was to restore religion, which had in Sauls dayes bene corrupted & neglected. 2. Sam. 6. 2.

[n] Or, Nilus.

b That is, from Gibea, where the inhabitants of Kiriath-iearim had placed it in the house of Abinadab, 2. Sam. 6. 3.

[n] Or, Baal read, 2. Sam. 6. 2

c The sonnes of Abinadab.

d That is, before the Arke where God shewed him selfe: so that the signe is taken for the thing signified, ẅ is commune to all sacramēts bothe in the olde & newe testament.

e Called also Nachon, 2. Sam. 6. 6.

f Before ỹ Arke for vsurping that ẅ did not apperteine to his vocation: for this charge was giuen to the priests, Nom. 4. 15, so ỹ here all good intentions are condemned, except thei be commanded by the worde of God.

g Who was a Leuite. & called Gittite, becausse he had dwelt at Gath.

1. Sam. 5. 11.

[n] Ebr. Zor.

a Becausse of Gods promes made to the people of Israel.

b Elpalet and Nogah are not mencioned, 2. Sam. 5. 14 so there are but eleuen & here thirtene.

[n] Or, Eliada.

c That is, the valley of diuisions, becausse the enemies were dispersed there like waters.

at God, God said to him, Thou shalt not go vp after them, *but* turne away from the, that thou maiest come vpon them ouer against the mulbery tres.

15 And whē thou hearest the noise of one going in the toppes of the mulbery trees, then go out to battel: for God is gone forth before thee, to smite the hoste of the Philistims.

16 So Dauid did as God had commanded him: and they smote the hoste of the Philistims from Gibeón euen to Gérer.

17 And the fame of Dauid went out into all lands and the Lord broght the feare of him vpon all nations.

CHAP. XV.

1 Dauid prepareth an hoste for the Arke. 4 The nomber and ordre of the Leuites. 16 The singers are chosen out among them. 25 Thei bring againe the Arke with ioye. 29 Dauid dancing before it, is despised of his wife Michal.

1 AND *Dauid* made him houses in the [a] cite of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid said, *None ought to cary the Arke of God, but the Leuites: for the Lord hathe chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 ¶And Dauid gathered all Israél together to Ierusalém to bring vp the [b] Arke of the Lord vnto his place, which he had ordeined for it.

4 And Dauid assembled the sonnes of Aarón, and the Leuites.

5 Of the sonnes of Kohath Vriél the chief, and his [*] brethren six score.

6 Of the sonnes of Merari, Asaiáh the chief, and his brethren two hundred & twentie.

7 Of the sonnes of Gershóm, Ioél the chief, and his brethren an hundreth and thirtie.

8 Of the sonnes of [c] Elizaphán, Shemaiáh the chief, and his brethrē two hundreth.

9 Of the sonnes of [d] Hebrón, Eliél the chief, and his brethren foure score.

10 Of the sonnes of Vzziél, Amminadáb the chief, and his brethren an hundreth & twelue.

11 ¶And Dauid called Zadók & Abiathár the Priests, and of the Leuites, Vriél, Asaiáh and Ioél, Shemaiáh, and Eliél, and Amminadáb:

12 And he said vnto thē, Ye are the chief fathers of the Leuites: [e] sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israél vnto the *place* that I haue prepared for it.

13 For * because ye were not there at [f] first, the Lord our God made a breache among vs: for we soght him not after *due* [f] ordre.

14 So the Priests and the Leuites sanctified thē selues to bring vp the Arke of the Lord God of Israél.

15 ¶And the sonnes of the Leuites bare the Arke of God vpon their shulders with the barres, as Moses had commanded, * according to the worde of the Lord.

16 And Dauid spake to the chief of the Leuites, that they shulde appoint *certaine* of their brethren to sing with [g] instrumēts of musike, with violes and harpes, & cymbales, that thei might make a sounde, and lift vp their voyce with ioye.

17 So the Leuites appointed Heman the sonne of Joél, and of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merarí their brethren, Ethán the sonne of Kushaiah.

18 And with them their brethren in the [h] seconde degre, Zechariah, Ben, and Iaaziél, and Shemiramóth, and Iehiél, and Vnni, Eliáb, and Benaiah, and Maasiáh, & Mattithiah, and Eliphelēh, and Mikneah, and Obéd Edóm, and Ieiél the porters.

19 So Heman, Asaph & Ethán *were* singers to make a sounde with cymbales of brasse,

20 And Zechariáh, and Aziél, and Shemiramóth, and Iehiél, and Vnni, and Eliab, and Maasiáh, and Benaiáh with violes on [i] Alamóth,

21 And Mattithiah, & Elipheléh, and Mikneáh, and Obed Edóm, and Ieiél, and Azaziáh, with harpes [k] vpon Sheminith le nazzéah.

22 But Chenaniáh the chief of the Leuites had [l] the charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiáh & Elkanáh were porters for the Arke.

24 And Shecaniáh and Iehoshaphát and Nethaneél and Amashái, and Zachariáh, and Benaiah, and Eliézer the Priests did blowe with trumpets before the Arke of God, and Obéd Edóm and Ieiiáh *were* porters [m] for the Arke.

25 * So Dauid and the Elders of Israél and the captaines of thousands went to bring vp the Arke of the couenant of the Lord from the house of Obéd Edóm with ioye.

26 And because that God [n] helped the Leuites that bare the Arke of the couenant of the Lord, thei offred [o] seuen bullockes and seuen rams.

27 And Dauid had on him a linen garment, as all the Leuites that bare the Arke, and the singers and Chenaniáh that

Chap. 13, 10

Exod. 25, 15

a That was in the place of ý citie called Zion, 2. Sam. 5. 8. *Nomb. 4. 2, & 20.*

b From ý house of Obéd Edóm, 2. Sam. 6. 10

c Or, kinsmen.

c Who was ý sonne of Vzziél, ý fourte sonne of Kohath Exod. 6. 21, & Nomb. 3. 30

d The third sonne of Kohath, Exod. 6. 19.

e Prepare your selues, & be pure, abstei ne from all things whereby ye might be polluted, & so not able to come to ý Tabernacle.

f According as he hathe appointed in the Lawe.

g These instruments & other ceremonies, w thei obserued, were instructions of their infancie, which continued to ý comming of Christ.

h Which were inferior in dignitie.

i This was an instrument of musike, or a certeine tune, whereunto thei accustomed to sing Psalmes.

k Which was ý eight tune, ouer the which he ý was most excellent had charge.

l To wit, to appoint psalmes, & songs to thē that sang.

m with Berechiah & Elkanáh, verſ. 23. *2. Sam. 6. 12*

n That is, gaue them strength to execute their office.

o Besides the bullocke and the fat beast, which Dauid offred at euery sixt pase, 2. Sam. 6. 13.

that had the chief charge of the singers: and vpon Dauid *was* a linen[p] Ephod.

28 Thus all Israel broght vp ſ Arke of the Lords couenant with shouting and ſounde of trumpets & with cornets, with cymbales, making a ſounde with violes & with harpes.

29 And when the Arke of the[q] couenant of the Lord came into the citie of Dauid, Michal the daughter of Saul loked out at a windowe, & ſawe King Dauid dancing and playing, and *ſhe deſpiſed him in her heart.

p Read 2. Sam. 6.14

q It was ſo called becauſe it put the Israelites in remembrance of the Lords couenant made with the. 2. Sam. 6.16.

CHAP. XVI.

1 The Arke being placed, thei offer ſacrifices. 4 Dauid ordeineth Asaph and his brethren to miniſter before the Lord. 8 He appointeth a notable Pſalme to be ſung in praiſe of the Lord.

2. Sam. 6.17. 1 SO *thei broght in the Arke of God, & ſet it in the middes of the Tabernacle that Dauid had pitched for it, and thei offred burnt offrings and peace offrings before God.

2 And when Dauid had made an end of offring ſ burnt offring & the peace offrings, he[a] bleſſed the people in the Name of the Lord.

3 And he dealt to euerie one of Israel bothe man and woman, to euerie one a cake of bread, and a piece of fleſh, and a bottel of *wine*.

4 And he appointed certeine of the Leuites to miniſter before the Arke of the Lord, and to [b] rehearſe and to thanke and praiſe the Lord God of Israel.

5 Asaph the chief, and next to him Zechariah, Ieiel, and Shemiramoth, and Iehiel, and Mattithiah, and Eliab, and Benaiah, & Obed Edom, euen Ieiel with inſtruments, violes and harpes, and Asaph to make a ſounde with cymbales,

6 *And* Benaiah and Iahaziel Prieſts, with trumpets continually before the Arke of the couenant of God.

7 Then at that time Dauid did [c] appoint at the beginning to giue thankes to the Lord by the hand of Asaph & his brethren.

8 *Praiſe the Lord & call vpon his Name: declare his[d] workes among the people.

9 Sing vnto him, ſing praiſe vnto him, *and* talke of all his[e] wonderful workes.

10 Reioyce in his holy Name: let the hearts of them that ſeke the Lord reioyce.

11 Seke the Lord and his ſtrength: ſeke his face continually.

12 Remember his maruelous workes that he hathe done, his wonders, and the [f] iudgements of his mouth,

13 O ſede of Israel his ſeruant, [g] o the children of Iaakob his [g] chosen.

14 He is the Lord our God: his iudgements *are* throughout all the earth.

15 Remember his couenant for euer, & the worde, which he commanded to a thousand generations:

16 *Which he made with Abraham, and his othe to Izhak: *Gen. 22, 16. luk. 1. 73. ebr. 6. 17*

17 And hathe confirmed it to Iaakob for a Lawe, & to Israel for an euerlaſting couenant,

18 Saying, To thee wil I giue the land of Canaan, the "lot of your inheritance.

19 When ye were [h] fewe in nomber, yea, a very fewe: and ſtrangers therein,

20 And walked about from nacion to nacion, and from *one* kingdome to another people,

21 He ſuffred no man to do them wrong, but rebuked [i] Kings for their ſakes, ſaying,

22 Touche not mine [k] anointed, and do my [l] Prophetes no harme.

23 *Sing vnto the Lord all the earth: declare his ſaluation from day to day.

24 Declare his glorie among the natiõs, and his wonderful workes among al people.

25 For the Lord *is* great and muche to be praiſed, and he is to be feared aboue all gods.

26 For all the gods of the people *are* [m] idoles, but the Lord made the heauens.

27 Praiſe and glorie *are* before him: power and beautie *are* in his place.

28 Giue vnto the Lord, ye families of the people: giue vnto the Lord glorie and power.

29 Giue vnto the Lord the glorie of his Name: bring an offring and come before him, & worſhip the Lord in the glorious Sanctuarie.

30 [n] Treble ye before him, all the earth: ſurely the worlde ſhal be ſtable *and* not moue:

31 Let the [o] heauens reioyce, and let the earth be glad, and let them ſay among the nacions, The Lord reigneth.

32 Let the ſea roare, and all that therein is: let the field be ioyful and all that is in it.

33 Let the trees of the wood then reioyce at the preſence of the Lord: for he cõmeth to [p] iudge the earth.

34 Praiſe the Lord, for he is good, for his mercie *endureth* for euer.

35 And ſay ye, Saue vs, ô God, our ſaluacion, and gather vs, & deliuer vs from the heathen, that we may praiſe thine holy Name, and [q] glorie in thy praiſe.

36 Bleſſed *be* the Lord God of Israel for euer and euer: and let all people ſay, [r] So be it, and praiſe the Lord.

37 ¶ Then he left there before the Arke of the Lords couenant Asaph and his brethren to miniſter continually before the Arke, that which was to be done euerie day:

a He called vpõ the Name of God deſiring him to proſper ſ people, and giue good ſucceſſe to their beginnings.

b To wit, Gods benefites towarde his people.

c Dauid gaue them this Pſalme to praiſe ſ Lord, ſignifying that in all our enterpriſes the Name of God ought to be praiſed and called vpon. Pſal. 105.1, iſa. 12.4.

d Whereof this is ſ chiefeſt that he hathe choſen him ſelfe a Church to call vpon his Name.

e Who of his wonderful prouidence hathe choſen a fewe of the ſtocke of Abraham to be his children.

f In ouercoming Pharaoh, which iudgemẽts were declared by Gods mouthe to Moſes.

g Meaning hereby that the promes of adoption onely apperteineth to ſ Church.

" *Eb. coarde,* whereby parcels of lande were meaſured.

h Meaning, from the time that Abrahã entred, vnto the time, ſ Iaakob went into Egypte for famine.

i As pharaoh & Abimelech.

k Mine elect people & them whome I haue ſanctified.

l To whome God declared his worde, & thei declared it to their poſteritie. Pſal. 95.1.

m His ſtrong faith appeare: herein ſ though all the worlde wolde follow idoles, yet he wolde cleaue to the liuing God.

n Humble your ſelues vnder ſ mightie hand of God.

o He exhorteth the dũme creatures to reioyce w̃ him in cõſidering ſ greatnes of the grace of God.

p To reſtore all things to their eſtate.

q He eſteemeth this to be the chiefeſt felicitie of man.

r He willeth all the people bothe in heart and mouth to conſent to theſe praiſes.

38 And Obed Edom and his brethren, three score and eight: and Obed Edom the sonne of Ieduthun, and Hosah *were* porters.

39 And Zadók the Priest and his brethren the Priests *were* before the Tabernacle of the Lord, in the hie place that was at Gibeon.

40 To offer burnt offrings vnto the Lord, vpon the burnt offring altar continually, in the morning and in the euening, euen according vnto all that is writen in the Lawe of the Lord which he commanded Israel.

41 And with them[f] were Heman, and Ieduthun, and the rest that were chosen, (which were appointed by names) to praise the Lord, because his mercie *endureth* for euer.

42 Euen with them *were* Heman and Ieduthun to make a sounde with the cornets & with the cymbales, with excellēt instruments of musike: and the sonnes of Ieduthun were at the gate.

43 And all the people departed, euerie man to his house: & Dauid returned to [t]blesse his house.

[f] with Zadok and the rest of the priests.

CHAP. XVII.

3 Dauid is forbidden to buylde an house vnto the Lord. 12 Christ is promised vnder the figure of Salomon. 18 Dauid giueth thankes. 23 And prayeth vnto God.

NOw [*] after warde when Dauid dwelt in his house, he said to Nathan ỳ Prophet, Beholde, I dwel in an house of [a] cedre trees, but the Arke of the Lords couenant remaineth vnder [b] curtaines.

2 Then Nathan said to Dauid, Do [c] all that is in thine heart: for God is with thee.

3 And the same [d] night euen the worde of God came to Nathan, saying,

4 Go, and tel Dauid my seruant, Thus saith the Lord, Thou shalt not buylde me an house to dwel in:

5 For I haue dwelt in no house, since the day ỳ I broght out the children of Israel vnto this day, but I haue bene frō [e] tent to tent, and from habitacion *to habitacion.*

6 Where soeuer I haue [f] walked with all Israel, spake I one worde to anie of the iudges of Israel (whome I commanded to fede my people) saying, Why haue ye not buylt me an house of cedre trees?

7 Now therefore thus shalt thou say vnto my seruant Dauid, Thus saith the Lord of hostes, I toke thee frō the shepecoate [g] & from following the shepe, that thou shuldest be a prince ouer my people Israel.

8 And I haue bene [h] with thee whether soeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue [i] made thee a name, like the name of the great men that are in the earth.

9 (Also I wil appoint a place for my people Israel, & [k] wil plant it, that they may dwel in their place, and moue no more: nether shal the [l] wicked people [m] vexe them anie more, as at the beginning,

10 And since the time that I commaded iudges ouer my people Israel) And I wil subdue all thine enemies: therefore I say vnto thee, that the Lord wil [n] buylde thee an house.

11 And when thy dayes shalbe fulfilled to go with thy fathers, then wil I raise vp thy sede after thee, which shal be of thy sonnes, and wil stablish his kingdome.

12 He shal buylde me an house, and I wil stablish his throne for [k] euer.

13 I wil be his father and he shalbe my sonne, and I wil not take my mercie away from him, as I toke it frō him that was before [l] thee.

14 But I wil establish him in mine house, & in my kingdome for euer, and his throne shalbe stablished for euer,

15 According to all these wordes, and according to all this visiō. So Nathā spake to King Dauid.

16 ¶ And Dauid the King [m] went in and [*] sate before the Lord and said. Who am I, ô Lord God, and what is mine house, that thou hast broght me [n] hetherto.

17 Yet thou esteming this a smale thing, ô God, hast also spoken concerning the house of thy seruant for a great while, and hast regarded me according to the estate of a man of [o] hye degre, ô Lord God.

18 What can Dauid *desire* more of thee for the honour of thy seruant? for thou knowest thy seruant.

19 O Lord, for thy seruants sake, euen according to thine [p] heart hast thou done all this great thing to declare all magnificence.

20 Lord, there *is* none like thee, nether *is there* anie god besides thee, according to all that we haue heard with our eares.

21 Moreouer what one nacion in the earth *is* like thy people Israel, whose God went to redeme them *to be* his people, & to make thy selfe a Name, *and to do* great and terrible things by casting out nacions from before thy people, whome thou hast deliuered out of Egypt?

22 For thou hast ordeined thy people Israel to be thine owne people for euer, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruant

[a] Wel buylt & faire.
[b] That is, in tents couered with skinnes.
[c] As yet God had not reueled to the prophet what he purposed concerning Dauid: therefore seing God fauored Dauid, he spake what he thoght.
[d] After that Nathan had spoken to Dauid.
[e] That is, in a tent which remoued to and fro.
[f] Meaning, where soeuer his Arke wēt, which was a signe of his presence.
[g] Of a shepherd of shepe I made thee a shepherd of mē, so ỳ thou camest not to this dignitie through thine owne merites, but by my pure grace.
[h] Make thē sure that they shal not remoue.
[i] *Or, gotten thee fame.*
[k] Make thē sure that they shal not remoue.
[l] *Ebr. sonnes of iniquitie.*
[m] *Or, consume.*
[n] Wil giue the great posterite.
[k] That is, vnto the comming of Christ: for then these figures shulde cease.
[l] Which was Saul.
[m] He went in to ỳ tent where ỳ Arke was, shewing what we ought to do when we receiue anie benefites of the Lord.
[*] *Or, remained*
[n] Meaning, to this kinglie estate.
[o] Thou hast promised a kingdome that shal continue to me and my posteritie, and that Christ shal procede of me.
[p] Frely, and according to the purpose of thy wil, without anie deseruing.

seruant, & concerning his house, be confirmed for euer, and do as thou hast said,

24 And let thy Name be stable & magnified for euer, that it may be said, The Lord of hostes, God of Israel, *is* the God of Israel, & let the house of Dauid thy seruant be stablished before thee.

25 For thou, ô my God, hast [r] reueled vnto the eare of thy seruant, that thou wilt buylde him an house: therefore thy seruant hathe ["] bene bolde to pray before thee.

26 Therefore now Lord (*for* thou art [s] God, and hast spoken this goodnes vnto seruant)

27 Now therefore, it hathe pleased thee to blesse the house of thy seruant, that it may be before thee for euer: for thou, ô Lord, hast blessed it, & it shalbe blessed for euer.

q That is, he sheweth himselfe in dede to be theire God, by deliuering them from dangers, & preseruing thē.
r Thou hast declared vnto me by Nathan the Prophet.
" *Ebr. hathe founde.*
s And canst not breake promes.

CHAP. XVIII.

The battel of Dauid against the Philistims. 2 And against Moab, 3 Zobah, 5 Aram, 12. And Edom.

1 AND after this Dauid smote the Philistims, and subdued them, and toke [a] Gath, and the villages thereof out of the hand of the Philistums.

2 And he smote Moab, and the Moabites became Dauids seruants: and ["] broght giftes.

3 ¶ And Dauid smote ["] Hadarezer King of Zobah vnto Hamath, as he went to stablish his border by the riuer [n] Perath.

4 And Dauid toke from him a thousand charets, and seuen thousand horsemen, & twentie thousand fotemen, and * destroyed all the charets, but he reserued of them an hundreth charets.

5 ¶ Then came the Aramites of Damascus to succour Hadarezer King of Zobah, but Dauid slewe of the Aramites two and twentie thousand.

6 And Dauid put *a garison* in Aram of ["] Damascus, and the Aramites became Dauids seruants, and broght giftes: and the Lord [b] preserued Dauid where soeuer he went.

7 And Dauid toke the shields of golde that were of the seruants of Hadarezer, and broght them to Ierusalem.

8 And from [c] Tibhath, and from Chum (cities of Hadarezer) broght Dauid exceding muche brasse, wherewith Salomon made the brasen * Sea, and the pillers and the vessels of brasse.

9 ¶ Then Tou King of Hamath heard how Dauid had smiten all the hoste of Hadarezer King of Zobah.

10 Therefore he sent [d] Hadoram his sonne to King Dauid, to salute him, and to reioyce with him, because he had foght against Hadarezer, & beaten him (for Tou had warre with Hadarezer) *who broght* all vessels of golde, and siluer and brasse.

11 And King Dauid did dedicate thē vnto the Lord, with the siluer and golde that he broght from all the nacions, from [e] Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

12 ¶ And Abishai the sonne of Zeruiah smote of Edom in the salte vallay [f] eightene thousand,

13 And he put a garison in Edom, and all the Edomites became Dauids seruants: & the Lord preserued Dauid where soeuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgemēt and iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud recorder,

16 And Zadok the sonne of Ahitúb, and Abimelech the sonne of Abiathar *were* the Priests, and [h] Shausha the scribe,

17 * And Benaiah the sonne of Iehoiada was ouer the [i] Cherethites and the Pelethites: and the sonnes of Dauid *were* chief about the King.

a Which 2. Sam. 8.1. is called the bridle of bondage, because it was a strong towne, and kept the country round about in subiection.
" *Or, payed tribute.*
" *Or, Hadarezer.*
n *Or, Euphrates.*
2. Sam 8.4.
" *Or, Darmesek.*
b That is, in all things that he enterprised.
c Which 2. Sam. 8.8. are called Berah & Berothai. *2. King 7.1.23, 2. Chron. 4.11.*
d Called also Ioram, 2. Sam. 8. 10.
e Because the Edomites and the Syrians ioyned their power together, it is said, 2. Sam. 8.12 ỹ the Aramites were spoiled.
f Which is vnderstand that Ioab slewe twelue thousand, as is in the title of the 60 psal. and Abisai the rest.
" *Or, Seraiah, 2. Sam. 8 17.*
g Read, 2. Sam. 8.18.

CHAP. XIX.

Hanun King of the children of Ammon doeth great iniuries to the seruants of Dauid. 6 He prepareth an armie against Dauid. 15 And is ouercome.

1 AFter this also * Nahash the King of the children of Ammon dyed, & his sonne reigned in his steade. *2. Sam. 10.2.*

2 And Dauid said, I wil shewe kindnes vnto Hanun the sonne of Nahash, because his [a] father shewed kindenes vnto me. And Dauid sent messengers to comforte him for his father. So the seruants of Dauid came into the land of the children of Ammon to Hanun to comforte him.

3 And the princes of the childrē of Ammon said to Hanun, Thinkest thou that Dauid doeth honour thy father, that he hathe sent cōforters vnto thee? Are not his seruants come to thee to [b] searche, to seke and to spie out the land?

4 Wherefore Hanun toke Dauids seruāts and [c] shaued them, and cut of [d] their garmēts by the halfe vnto the buttocks, and sent them away.

5 And there went *certaine* and tolde Dauid concerning the men: and he sent to mete them) for the men were exceedingly ashamed) & the King said, Tary at Iericho, vntil your beardes be growen: then returne.

6 ¶ When the children of Ammon sawe that

a Because Nahash receiued Dauid & his cōpanie, when Saul persecuted him, he wolde now shewe pleasure to his sonne for the same.
b Thus ỹ malicious euer interpret the purpose of the godlie in the worst sense.
c They shaued of the halfe of there beardes, 2. Sam. 10.4
d To put them to shame and vilanie, where as that ambassadours ought to haue ben honored: and because the Iewes vsed to weare side garments and beards, they th° disfigured them to make them odious to others.

[a] *Or, had made them selues to be abhored of Dauid.*

2 Sam. 10.8.

[e] Which were fiue in all.

[f] Which was a citie of the tribe of Reuben beyõde Iorden.

that they [a] stanke in the sight of Dauid, then sent Hanũ and the childrẽ of Ammõ a thousand talents of siluer to hyre them charets & horsemen out of Aram Naharaim, and out of Aram Maachah, and out of [e] Zobah.

7 And they hyred them two and thirtie thousand charets, & the King of Maachah and his people, which came and pitched before [f] Medeba: and the children of Ammon gathered them selues together from their cities, and came to the battel.

8 ¶ And when Dauid heard, he sent Ioab & all the hoste of the valiant men.

9 And the childrẽ of Ammon came out, and set their battel in araye at the gate of the citie. And the Kings that were come, were by them selues in the field.

10 When Ioab sawe that the fronte of the battel was against him before & behinde, then he chose out of all the choise of Israel, and set him selfe in araye to mete the Aramites.

11 And the rest of the people he deliuered vnto the hãd of Abishai his brother, and they put them selues in araye against the children of Ammon.

12 And he said, If Aram be to strong for me, then thou shalt succour me: & if the childrẽ of Ammon preuaile against the, then I wil succour thee.

13 Be strong, and let vs shewe our selues valiãt for our [g] people, and for the cities of our God, & let the Lord do that which is good in his owne sight.

14 So Ioab and the people that was with him, came nere before the Aramites vnto the battel, and they fled before him.

15 And when the children of Ammõ sawe that the Aramites fled, they fled also before Abishai his brother, and entred into the citie: so Ioab came to Ierusalem.

16 ¶ And when the Aramites sawe that they were discõfited before Israel, they sent messengers and caused the Aramites to come forthe that were beyonde the [h] riuer: & Shophach the captaine of the hoste of Hadarezer *went* before them.

17 And when it was shewed Dauid, he gathered all Israel, and went ouer Iorden, & came vnto them, and put him selfe in araye against them: and whẽ Dauid had put him selfe in battel araye to mete the Aramites, they foght with him.

18 But the Aramites fled before Israel, and Dauid destroyed of the Aramites seuẽ thousand charets, and fortie thousand fotemen, and killed Shophach the captaine of the hoste.

19 And when the seruants of Hadarezer sawe that they fel before Israel, they made peace with Dauid, and serued him. And the Aramites wolde nomore succour the children of Ammon.

[g] He declareth, that where the cause is euil, the courage can not be valiant, and that in good causes men ought to be courageous & commit the successe to God.

[h] That is, Euphrates.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented. 4 The Philistims are thrise ouercome, with their gyants.

1 AND *when the yere was expired, in the time that Kings go out *a warre-fare*, Ioab caried out the strength of the armie, and destroyed the countray of the children of Ammon, and came and besieged [a] Rabbah (but Dauid taryed at Ierusalem) and Ioab smote Rabbah and destroyed it.

1.Sam.11.1.

[a] Which was the chief citie of the Ammonites.

2 * Then Dauid toke ỹ crowne of their King from of his head, and foũde it the weight of a [b] talent of golde, with precious stones in it: and it was *set* on Dauids heade, and he broght away the spoile of the citie exceding muche.

2.Sam.12.29.

[b] Which mounteth about the vallue of seuen thousand & seuẽtie crownes, which is about threscore pounde weight.

3 And he caryed away the people that were in it, and cut them with sawes, and with harowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Ierusalem.

4 ¶ * And after this also there arose warre at [c] Gezer with the Philistims: then Sibbechai the Hushathite slewe [d] Sippai, of the children of [e] Haraphah, and they were subdued.

2.Sam.21.18.

[c] *Or, Gob.* 2. *Sam.21.18.*

[d] *Or, Saph.*

[e] *Or, Raphaim or, the gyants.*

5 And there was yet *another* battel with the Philistims: and Elhanan the sonne of Iair slewe [c] Lahmi, the brother of Goliah ỹ Gittite, whose speare staffe *was* like a weauers beame.

[c] Read 2. Sam. 21.19.

6 And yet againe there was a battel at Gath, where was a mãn of a *great* stature, and his fingers *were* by [d] sixes, *euen* foure and twenty, and was also the sonne of Haraphah.

[d] Meaning, ỹ he had six a piece on hands and fete.

7 And when he reuiled Israel, Iehonathan the sonne of Shimea Dauids brother did slea him.

8 These were borne vnto Haraphah at Gath, and fel by the hand of Dauid: and by the hands of his seruants.

CHAP. XXI.

1 Dauid causeth the people to be nõbred. 14 And there dye seuentie thousand mẽ of the pestilẽce.

1 AND [a] Satan stode vp against Israel, and prouoked Dauid to nomber Israel.

[a] He tempted Dauid in setting before his eyes his excellencie & glorie, his power & victories, read 2. Sam. 24.1.

2 Therefore Dauid said to Ioab, and to the rulers of the people, Go & nomber Israel from [b] Beer-sheba euẽ to Dan, and bring it to me, that I may know the nomber of them.

[b] That is, from Southe to North.

3 And Ioab answered, The Lord increase his people an hũdreth times so many as they

they be, ô my lord ý King: are they not all my lords seruants? wherefore doeth my lord require this thing? why shulde he be a cause of [c] tresspasse to Israel.

4 Neuertheles the Kings worde preuailed against Ioab. And Ioab departed and wēt through all Israel, and returned to Ierusalem.

5 And Ioab gaue the nomber & summe of the people vnto Dauid: & all Israel were [d] eleuen hundreth thousand men ý drewe sworde: and Iudah was [e] foure hundreth and seuentie thousand men that drewe sworde.

6 But the Lewites and Beniamin counted he not among them: for the Kings worde was abominable to Ioab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then Dauid said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseche thee, remoue the iniquitie of thy seruant: for I haue done very foolishly.

9 And the Lord spake vnto Gad Dauids [f] Seer, saying,

10 Go and tel Dauid, saying, Thus sayth the Lord, I offre thee thre things: chose thee one of them, that I may do it vnto thee.

11 So Gad came to Dauid, and said vnto him, Thus sayth the Lord, Take to thee,

12 Ether thre yeres famine, or thre moneths to be destroyed before thine aduersaries, and the sworde of thine enemies [g] to take *thee*, or els the sworde of the Lord and pestilēce in the land thre dayes, that the Angel of the Lord may destroy throughout all the coastes of Israel: now therefore aduise thee, what worde I shal bring againe to him that sent me.

13 And Dauid said vnto Gad, I am in a wonderful strait. let me now fall into the hand of the Lord: for his mercies *are* exceding great, & let me not fal into the hand of man.

14 So the Lord sent a pestilence in Israel and there fell of Israel seuentie thousand men.

15 ¶ And God sent the Angel into Ierusalem to destroye it. And [f] as he was destroying, the Lord behelde, and [g] repented of the euil and said to ý Angel that destroyed, It is now inough let thine hād cease. Then the Angel of the Lord stode by the thresshing floore of [h] Ornan the Iebusite.

16 And Dauid lift vp his eyes, and sawe the Angel of the Lord stand betwene the earth and the heauen whith his sworde drawen in his hād, *and* stretched out towarde Ierusalem. Then Dauid and the Elders of Israel, which were clothed in sacke, fell vpon their faces.

17 And Dauid said vnto God, Is it not I that commāded to nomber the people? It is euen I that haue sinned and haue committed euil, but these shepe what haue they done? ô Lord my God, I beseche thee, let thine hand be on me and on my fathers house, and not on [h] thy people for *their* destruction.

18 ¶ Then the Angel of the Lord commanded Gad to say to Dauid, that Dauid shulde go vp, and set vp an altar vnto the Lord in the thresshing floore of Ornan the Iebusite.

19 So Dauid went vp according to the saying of Gad, which he had spoken in the Name of the Lord.

20 And Ornan turned about, and sawe ý Angel, and his foure sonnes *that were* with him, [i] hid them selues, and Ornan thresshed wheat.

21 And as Dauid came to Ornan, Ornan loked and sawe Dauid and went out of the thresshing floore, and bowed him selfe to Dauid with his face to the ground.

22 And Dauid said to Ornan, Giue me the place of *thy* thresshing floore, that I may buylde an [k] altar therein vnto the Lord: giue it me for sufficient money, that the plague may be stayed from the people.

23 Then Ornan said vnto Dauid, Take it to thee, and let my lord ý King do that which semeth him good: lo, I giue thee bullockes for burnt offrigs, & thresshing instruments for wood, & wheat for meat offring, I giue it all.

24 And King Dauid said to Ornan, Not so; but I wil bye it for sufficient [l] money: for I wil not take that which is thine for the Lord, nor offer burnt offrings without cost.

25 So Dauid gaue to Ornan for that place [m] six hundreth shekels of golde by weight.

26 And Dauid buylt there an altar vnto the Lord, and offred burnt offrings, and peace offrings, and called vpon the Lord, and he [n] answered him by fyre from heauē vpō the altar of burnt offring:

27 And when the Lord had spoken to the Angel, he put vp his sworde againe into his shethe.

28 At that time whē Dauid sawe that the Lord had heard him in the thresshing floore of Ornā the Iebusite, then he sacrificed there.

29 (But the Tabernacle of the Lord ŵ Moses had made in the wildernes, and the altar of burnt offring *were* at that season in the hie place at Gibeon.

30 And Dauid colde not go before it to aske counsel at God: for he was afraied of the sworde of the Angel of the Lord.)

c It was a thing indifferent & vsual to nōber the people, but because he did it of an ambitious minde, as though his strēgth stode in his people. God punished him.

d Ioab partely for grief and partly through negligence gathered not the whole summe as it is here declared.

e In Samuel is mention of thirtie thousand more: ŵ was ether by ioyning to them some of the Benjamites, which were mixed ŵ Iudah, or as the Ebrewes write, here the chief & princes are left out.

f Or, *Prophet.*

g Or, *smite thee.*

h Thus he boshweth a true repentance and a fatherlie care toward his people, ŵ desireth God to spare them and to punish him and his.

i If man hide him selfe at the sight of an Angel which is a creature, how muche lesse is a sinner able to appeare before ý face of God?

k Thus he did by the cōmādement of God, as vers. 18. for els it had bene abominable except he had ether Gods worde, or reuelacion.

l That is, as muche as it is worthe: for hauing ynough of his owne & yet to haue taken of as nother mans goods to offre vnto the Lord, it had bene theft and not acceptable to God.

m Read 2. Sam. 24, 24.

n God declared that he heard his requeste in ý he sent downe fire fro heauen; for els they might vse no fire in sacrifice, but of ý which was reserued stil vpon ý altar Leui. 6, 13. & came downe from heauen, Leui. 9, 24. as appeareth by the punishement of Nadab and Abihu, Leui. 10, 1.

CHAP. XXII.

Dauid prepareth things necessarie for the buylding of the Temple. 6 He commandeth his sonne Salomon to buylde the Temple of the Lord, which thing he him selfe was forbidden to do. 9 Vnder the figure of Salomon Christ is promised.

1 AND Dauid said, This is the [a] house of the Lord God, & this is the altar for the burnt offring of Israel.

2 And Dauid cōmanded to gather together the [b] strangers that were in the land of Israel, and he set masons to hewe and polish stones to buylde the house of God.

3 Dauid also prepared [c] muche yron for the nailes of the dores & of the gates, and for the ioynings, and abundance of brasse passing weight,

4 And cedre trees without nomber: for the Zidoniās and they of Tyrus broght muche cedre wood to Dauid.

5 And Dauid said, Salomon my sonne is yong and tender, and we must buylde an house for the Lord, magnifical, excellent and of great fame and dignitie throughout all contreis. I wil *therefore* now prepare for him. So Dauid prepared very much before his death.

6 Then he called Salomon his sonne, and charged him to buylde an house for the Lord God of Israel.

7 And Dauid said to Salomon, *My sonne, I purposed with my selfe to buyld an house to the Name of the Lord my God:

8 But the worde of the Lord came to me, saying, *[d] Thou hast shed muche blood & hast made great battels: thou shalt not buylde an house vnto my Name: for thou hast shed muche blood vpon the earth in my sight.

9 Behoide, a sonne is borne to thee, ẅ shalbe a man of rest, for I wil giue him rest from all his enemies round about: therefore his name is Salomon: and I wil send peace and quietnes vpon Israel in his dayes.

10 *He shal buylde an house for my Name, and he shal be my sonne and I wil be his father, and I wil establish the throne of his kingdome vpon Israel for euer.

11 Now *therefore* my sonne, the Lord shalbe with thee, and thou shalt [e] prosper, and thou shalt buylde an house to the Lord thy God, as he hathe spoken of thee.

12 Onely the Lord giue thee [f] wisdome & vnderstanding, and giue thee charge ouer Israel, euen to kepe the Law of the Lord thy God.

13 Then thou shalt prosper, if thou take hede to obserue the statutes and the iudgements which the Lord commanded Moses for Israel: be strong and of good courage: feare not, nether be afraied,

14 For beholde, according to my [g] pouertie haue I prepared for the house of the Lord an hundreth thousand talents of golde, and a thousand thousand talents of siluer, and of brasse and of yron passing weight: for there was abundance: I haue also prepared timbre and stone, and thou maiest prouide more thereto

15 Moreouer thou hast workmen ẅ thee ynough, [h] hewers of stone, and workemen for timbre, and all men expert in euerie worke,

16 Of golde, of siluer, *and* of brasse, and of yron there is no nomber. [i] Vp *therefore*, & be doing, & the Lord wil be whith thee.

17 Dauid also commāded all the princes of Israel to helpe Salomon his sonne, *saying*,

18 Is not the Lord your God with you, & hathe giuen you rest on euerie side? for he hathe giuen the [k] inhabitants of the land into mine hand, & the land is subdued before the Lord & before his people.

19 Now set [l] your hearts and your soules to seke the Lord your God, and arise, and buylde the Sanctuaire of the Lord God to bring the Arke of the couenant of the Lord, and ẏ holy vessels of God into the house buylt for the Name of the Lord.

CHAP. XXIII.

Dauid being olde, ordaineth Salomon King. 3 He causeth the Leuites to be nombred. 4 And assigneth thē to their offices. 13 Aaron and his sonnes are for the hie Preist. 14 The sonnes of Moses.

1 SO when Dauid was olde and ful of daies, * he made Salomon his sonne King ouer Israel.

2 And he gathered together al ẏ princes of Israel whith the Priests and the Leuites.

3 And the Leuites were nombred from the age of thirtie yere and aboue, and their nomber according to their summe was eight and thirtie thousand men.

4 Of these, foure and twentie thousand *were set* to [m] aduance the worke of the house of the Lord, and six thousand were ouerseers and iudges.

5 And foure thousand *were* porters, & foure thousand praised the Lord with instruments which [n] he made to praise *the Lord*.

6 *So Dauid deuided offices vnto them, *to wit*, to the sonnes of Leui, to * Gershon,

a That is, the place wherein he wil be worshiped.

b Meaning, cunning men of other nations ẅ dwelt among the Iewes.

c To wit, which weighed fiftie shekels of golde. 2. Chr. 3, 9.

2. *Sam.* 7. 13.

Chap. 28, 3.

d This declareth how greatly God detesteth the sheding of blood, seing Dauid for this cause is staied to buylde ẏ Temple of the Lord albeit he enterprised no warre but by Gods cōmandement & against his enemies.

2. *Sam.* 7, 13. 1. *king.* 5, 5.

e He sheweth that there cā be no prosperitie, but when the Lord is ẅ vs.

f These are onely the meanes whereby Kings gouerne their subiectes aright & where by the realmes do prosper and florish.

g For Dauid was poore in respect of Salomon.

h That is, go about it quickely.

i The nations round about.

k For els he knewe ẏ God wolde plague thē, & not prosper their labours except they soght with all their hearte to set forthe his glorie.

1. *King.* 1, 30.

Chap 6, 1. *Exod.* 6, 17.

l Or, *to haue care ouer.*

m Ebr. *I made, meaning Dauid.*

shon, Kohath, and Merari.

|| Or, Libni. Chap. 6, 17.

7 Of the Gershonites *were* || Laadan and Shimei.

8 The sonnes of Laadan, the chief *was* Iehiel, and Zetham and Ioel, three.

9 The sonnes of Shimei, Shelomith, and Haziel and Haram, three: these were the chief fathers of Laadan.

10 Also the sonnes of Shimei *were* Iahath, Zina, Ieush, and Beriah: these foure were the sonnes of Shimei.

11 And Iahath was the chief, & Zizah the seconde, but Ieush & Beriah had not many sonnes: therefore they were in the families of *their* father, counted but as one.

12 ¶ The sonnes of Kohath *were* Amram Izhar, Hebron and Vzziel foure.

Exod. 2, 2. & 6, 20. ebr. 5 s. a That is, to serue in ỹ moste holy place & to consecrate the holy things.

13 *The sonnes of Amram, Aaron and Moses: and Aaron was separated to[a] sanctifie the moste holy place, he & his sonnes for euer to burne incense before the Lord, to minister to him, and to blesse in his Name for euer.

14 ¶ Moses also the man of God, & his children were named with the [b] tribe of Leui.

b They were but of the ordre of the Leuites & not of ỹ Priests as Aarõs sonnes. Exod. 2, 22. & 18, 3.

15 The sonnes of Moses *were* Gershom, and Eliezer,

16 Of the sonnes of *Gershom *was* Shebuel the chief.

c The Scripture vseth to call chief or ỹ first borne, although he be alone & there be none borne after, Mat. 1, 25.

17 And the sonne of Eliezer *was* Rehabiah the [c] chief: for Eliezer had none other sonnes: but the sonnes of Rehabiah were very many.

18 The sonne of Izhar *was* Selomith the chief.

19 The sonnes of Hebron *were* Ieriah the first, Amariah the seconde, Iahaziel the third, and Iekamiam the fourth.

20 The sonnes of Vzziel *were* Michah the first, and Isshiah the seconde.

21 ¶ The sonnes of Merari *were* Mahli and Mushi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar dyed, and had no sonnes but daughters, and their [d] brethren the sonnes of Kish toke them.

d Meaning their cousins.

23 The sonnes of Mushi *were* Mahli, and Eder, and Ierimoth, three.

e Dauid did chose the Leuits twise, first at ỹ age of thirtie, as ver. 3, & againe afterwarde at twentie, as ỹ necessitie of ỹ office did require: at the beginning they had no charge in the Temple, before they were fiue and twentie yere olde. and had none after fiftie, Nub. 10, 24.

24 These were the sonnes of Leui according to the house of their fathers, *euen* the chief fathers according to their offices, according to the nomber of names & their summe that did the worke for the seruice of the house of the Lord from the age of [e] twenty yeres and aboue.

25 For Dauid said, The Lord God of Israel hathe giuen rest vnto his people, that they may dwel in Ierusalem for euer.

26 And also the Leuites shal nomore beare the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last wordes of Dauid, the Leuites were nõbred from twentie yere and aboue,

28 And their office *was* vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in the courtes, and chambers, and in the [f] purifying of all holy things, and in the worke of the seruice of the house of God,

f In washing and cleansing all the holy vessels.

29 Bothe for the shewebread, and for the fine floure, for the meat offring, and for the vnleauened cakes, and for the fryed things, and for that ỹ was rosted, and for all measures and ẽise,

30 And for to stand euerie morning, to giue thankes and to praise the Lord, & likewise at euen,

31 And to offer all burnt offrings vnto the Lord, in the Sabbaths, in the moneths, and at the appointed times according to the nomber & according to their custome continually before the Lord,

32 And that they shulde kepe the charge of the Tabernacle of the Congregacion, and the charge of the holie place, and the charge of the sonnes of Aaron their brethrẽ in the seruice of the house of the Lord.

CHAP. XXIIII.

Dauid assigneth offices vnto the sonnes of Aaron.

Leui. 10, 1. nnmb. 3, 4. & 26, 6.

1 THese are also the * diuisions of the sonnes of Aaron, The sonnes of Aaron *were* Nadab, and Abihu, Eleazar and Ithamar.

2 But Nadab and Abihu dyed [a] before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.

a Whiles their father yet liued.

3 And Dauid distributed them euen Zadok of the || sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministration.

|| Or, cousins.

4 And there were found mo of the sonnes of Eleazar by the "nomber of men, then of the sonnes of Ithamar. and they diuided them, *to wit*, amõg the sonnes of Eleazar, sixtene heades, according to the housholde of their fathers, and among the sonnes of Ithamar according to the housholde of their fathers, eight.

" Or, heades.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuaire and the rulers *of the house* of God *were* of the sonnes of Eleazar and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethaneel the scribe of the Leuites, wrote them before the King and the princes, and Zadok the Priest, and Ahimelech

the sonne of Abiathar, and *before* the chief fathers of the Priests and of the Leuites, one familie being reserued for Eleazar, & another reserued for Ithamar.

7 And the first [b] lot fel to Iehoiarib, and the second to Iedaiah,

8 The third to Harim, the fourth to Seorim.

9 The fift to Malchiiah the sixt to Miiamin,

10 The seuenth to Hakkoz, the eight to [c] Abiiah,

11 The ninth to Ieshua, the tenth to Shecaniah,

12 The eleuenth to Eliashib, the twelft to Iakim,

13 The thirteenth to Huppah, the fourteth to Ieshebeab,

14 The fiftenth to Bilgah, the sixteth to Immer,

15 The seuenteth to Hezir, the eightenth to Happizzez,

16 The nineteenth to Pethahiah the twentieth to Iehezekel,

17 The one and twetie to Iachin, the two and twentie to Gamul,

18 The thre and twentie to Deliah, the foure ond twentie to Maaziah.

19 These were their ordres according to their offices, when they entred into the house of the Lord according to their custome vnder [d] the hand of Aaron their father, as the Lord God of Israel had commanded him.

20 ¶ And of the sonnes of Leui that remained of the sonnes of Amram, *was* Shubael, of the sonnes of Shubael, Iedeiah,

21 Of Rehabiah, *euen* of the sonnes of Rehabiah, the first Isshiiah,

22 Of Izhari, Shelomoth, of the sonnes of Shelomoth, Iahath,

23 And *his* sonnes Ieriah *the first*, Amariah the seconde, Iahaziel the thirde, *and* Iekameam the fourth,

24 The sonne of Vzziel *was* Michah, the sonne of Michah *was* Shamir,

25 The brother of Michah *was* Isshiiah, the sonne of Isshiiah, Zechariah,

26 The sonnes of Merari *were* Mahli and Mushi, the sonne of Iaaziiah *was* Beno,

27 The sonnes of Merari of Iahaziah *were* Beno, and Shoham, and Zaccur and Ibri.

28 Of Mahli *came* Eleazar, which had no sonnes.

29 Of Kish, the sonne of Kish *was* Ierahmeel,

30 And the sonnes of [e] Mushi *were* Mahli and Eder, and Ierimoth: these were sonnes of the Leuites after the houshold of their fathers.

31 And these also cast [f] lottes with their brethren the sonnes of Aaron before King Dauid, and Zadok and Ahimelech and *y* chief fathers of the Priests, and of the Leuites, *euen* the chief of the families against their yonger brethren.

b This lot was ordained to take away all occasion of enuie or grudging of one against another.

c Zacharie the father of Iohn Baptist, was of this course or lot of Abia, Luk 1,5.

d By the dignitie that God gaue to Aaron.

e Which was the seconde sonne of Merari.

f That is, euerie one had *y* dignitie, *w* fel vnto him by lot.

CHAP. XXV.

The singers are appointed, with their places & lottes.

SO Dauid & the captaines of the armie [a] separated for the ministerie the sonnes of Asaph, and Heman, and Ieduthun, who shulde *sing* prophecies with harpes, whith violes, and with cymbales, and their nomber was *euen* of the men for the office of their ministerie, *to wit*,

2 Of the sonnes of Asaph, Zaccur, and Ioseph, & Nethaniah, & Asharelah the sonnes of Asaph *were* vnder the hand of Asaph, *which sang* prophecies by the " commission of the King.

3 Of Ieduthun, the sonnes of Ieduthun, Gedaliah, & Zeri, and Ieshaiah, Ashabiah, and Mattithiah, [b] six, vnder *y* hāds of their father: Ieduthun *sang* [c] prophecies with an harpe, for to giue thankes and to praise the Lord.

4 Of Heman, the sonnes of Heman, Bukkiah, Mattaniah, Vzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eliathah, Giddalti, & Romamti-ezer, Ioshbekashah, Mallothi, Hothir & Mahazioth.

5 All these were the sonnes of Heman the Kings " Seer in the wordes of God to lift vp the " horne: and God gaue to Hemā fourtene sonnes and thre daughters.

6 All these were vnder the [e] hād of their father, singing in the house of the Lord with cymbales, violes & harpes, for the seruice of the house of God, & Asaph, and Ieduthun, and Heman *were* at the Kings " commandement.

7 So was their nomber with their brethren that were instruct in the songs of the Lord, *euen* of all that were conning, two hundreth foure score and eight.

8 And thei cast lottes, [d] charge against *charge*, aswel [e] small as great, the cunning man as the scholer.

9 And *y* first lot fell to [f] Ioseph, *which was* of Asaph, the seconde, to Gedaliah, who with his brethren and his sonnes were twelue.

10 The third, to Zaccur, *he*, his sonnes and his brethren *were* twelue.

11 The fourth, to " Izri, *he*, his sonnes & his brethren twelue.

12 The fift, to Nethaniah, *he*, his sonnes & his brethren twelue.

13 The sixt, to Bukkiah, *he*, his sonnes & his

a The singers were deuided into foure and twentie courses so *y* euery course or ordre conteined twelue, & in all there were. 288, as vers. 7.

" *Ebr. handes.*

b Whereof one is not here nombred.

c Meaning, psalmes and songs to praise God.

" *Or, Prophet.*

" *Or, power, meaning of the King.*

" *Or, gouernement.*

" *Ebr. hand.*

d Who shulde be in euery cōpanie and course.

e Without respect to age or cunning.

f So that he serued in the first turne, and the rest euery one as his turne followed, orderly.

" *Or, the Zerites.*

his brethren twelue.
14 The seuenth, to Iesharelah, *he*, his sonnes and his brethren twelue.
15 The eight, to Iehaiah, *he*, his sonnes and his brethren twelue.
16 The ninth, to Mattaniah, *he*, his sonnes & his brethren twelue,
17 The téth, to Shimei, *he*, his sonnes and his brethren twelue.
18 The eleuéth, to Azareel, *he*, his sonnes and his brethren twelue.
19 The twelfth, to Ashabiah, *he*, his sonnes and his brethren twelue.
20 The thirtéth, to Shubael, *he*, his sonnes and his brethren twelue.
21 The fourteenth, to Mattithiah, *he*, his sonnes and his brethren twelue.
22 The fiftéth, to Ierimoth, *he*, his sonnes and his brethren twelue.
23 The sixteenth, to Hananiah, *he*, his sonnes and his brethren twelue.
24 The seuenteenth, to Iosbekashah, *he*, his sonnes and his brethren twelue.
25 The eighteenth, to Hanani, *he*, his sonnes and his brethren twelue.
26 The nineteenth to Mallothi, *he*, his sonnes and his brethren twelue.
27 The twentieth to Eliathah, *he*, his sonnes and his brethren twelue
28 The one and twentieth, to Hothir, *he*, his sonnes and his brethren twelue.
29 The two and twentieth, to Giddalti, *he*, his sonnes and his brethren twelue.
30 The thre and twentieth, to Mahazioth, *he*, his sonnes and his brethren twelue.
31 The foure and twentieth, to Romamtiezer, *he*, his sonnes & his brethren twelue.

CHAP. XXVI.

The porters of the Temple are ordained, euerie man to the gate, which he shulde kepe, 20 And ouer the treasure.

1 COncerning the [a] diuisions of the porters, of the Korhites, Meshelemiah the sonne of Kore of the sonnes of [b] Asaph.
2 And the sonnes of Meshelemiah, Zechariah the eldest, Iediael the seconde, Zebadiah the third, Iathniel the fourth,
3 Elam the fift, Iehohanan the sixt, & Elehoenai the seuenth.
4 And of the sonnes of Obed Edom, Shemaiah the eldest, Iehozabad the seconde, Ioah the third, and Sacar the fourth, and Nethaneel the fift,
5 Ammiel the sixt, Issachar the seuenth, Peultai the eight: for God had [b] blessed him.
6 And to Shemaiah his sonne, were sonnes borne that [c] ruled in the house of their father, for thei were men of might.
7 The sonnes of Semaiah *were* Othni, and Rephael, and Obed, Elzabad & his brethren strong men: Elihu also, & Semachiah.
8 All these were of the [d] sonnes of Obed Edom, thei and their sonnes and their brethren mightie and [d] strong to serue, *euen* thre score and two of Obed Edom.
9 And of Meshelemiah sonnes and brethren eightene mightie men.
10 And of Hosah of the sonnes of Merari the sonnes *were* Shuri [y] chief, & (thogh he was not the eldest, yet his father made him the chief)
11 Helkiah the seconde, Tebaliah the third, & Zechariah the fourth: all the [d] sonnes & the brethren of Hosah *were* thirtene.
12 Of these *were* the [e] diuisions of the porters of the chief men, *hauing* the charge [e] against their brethren, to serue in the house of the Lord,
13 And thei cast lottes bothe smale & great for the house of their fathers, for euerie gate.
14 And the lot on the Eastside fel to [d] Shelemiah: thē thei cast lottes for Zechariah his sonne [f] a wise counseler, and his lot came out Northwarde:
15 To Obed Edom Southwarde, and to his sonnes the house of [g] Asuppim:
16 To Shuppim and to Hosah Westwarde with the gate [h] of Shallecheth by the paued streete that goeth vpwarde, warde ouer against warde.
17 Eastwarde *were* six Leuites, & Northwarde foure a day, *and* Southwarde foure a daye and towarde Asuppim [i] two & two.
18 In [k] Parbar towarde the West *were* foure by the paued streete, and two in Parbar.
19 These are the diuisions of the porters of the sonnes of Kore, and of the sonnes of Merari.
20 ¶ And of the Leuites, Ahiiah *was* ouer the treasures of the house of God, and ouer the treasures of the dedicate things.
21 Of the sonnes of Laadan the sonnes of the Gershunnites *descending* of Laadan, the chief fathers of Laadan *were* Gershunni & Iehieli.
22 The sonnes of Iehieli *were* Zethan and Ioel his brother, *appointed* ouer the treasures of the house of the Lord.
23 Of the [l] Amramites, of the Izharites, of the Hebronites *and* of the Ozielites.
24 And Shebuel the sonne of Gershom, the sonne of Moses a ruler ouer the treasures.
25 And of his [n] brethren, *which came* of Eliezer, was Rehabiah his sonne, and Ieshaiah his sonne, and Ioram his sonne,

[a] *Or, courses, and turnes.*
[b] This Asaph was not the notable musitian, but another of the name called also Ebiasaph, Chap. 9. 37. & 9. 19. & also Iasaph.
[b] In giuing him many children.
[c] Or like their fathers house, meaning worthie men and valiant.
[d] And mete to serue in the office of the porteriship.
[n] *Or, nephewes*
[e] *Or, cousins.*
[n] *Or, courses.*
[e] According to their turne, aswel the one as the other.
[n] *Or, Meshelemiah.*
[f] One expert and mete to kepe that gate.
[g] This was an house, were they vsed to resort to consulte of things concerning the Tēple, as a Conuocacion house.
[h] Where at they vsed to cast out the filth of the citie, Isa. 6. 13.
[i] Meaning, two one daye and two another.
[k] Which was an house wherein they kept [f] instrumēts of the Temple.
[l] These also had charge ouer the treasures.
[n] *Or, consint.*

and Zichri his sonne, and Shelomith his sonne.

26 Which Shelomith & his brethrē *were* ouer all the treasures of the dedicate things, which Dauid the King, and the chief fathers, the captaines ouer thousands: and hundreths, and the captaines of the armie had [m] dedicate.

27 (*For* of the battels and of the spoiles they did dedicate to mainteine the house of the Lord)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish and Abner the sonne of Ner, and Ioab the sonne of Zeruiah, *and* whosoeuer had dedicate *any thing*, *it was* vnder the hand of Shelomith, and his brethren.

29 Of the Izharites *was* Chenaniah & his sonnes, for the businesse [n] without ouer Israel, for officers and for iudges.

30 Of the Hebronites, Asabiah and his brethren, men of actiuitie, a thousand, and seuen hundreth were officers for Israel beyonde Iorden Westwarde, in all the businesse of the Lord, and for the seruice [o] of the King.

31 Among the Hebronites *was* Iediiah the chiefest, euen the Hebronites by his generacions according to the families. And in the fourtieth yere of the reigne of Dauid thei were sought for: and there were founde among them men of actiuitie at Iazer in Gilead.

32 And his [p] brethren men of actiuitie, two thousand & seuen hundreth chief fathers, whome King Dauid made rulers ouer the Reubenites, & ỳ Gadites, and the halfe tribe of Manasseh, for euerie matter *pertaining* to [q] God, and for the Kings businesse.

CHAP. XXVII.

Of the princes and rulers that ministred vnto the King.

1 THe childrē of Israel also after their nomber, *euen* the chief fathers and captaines of thousands and of hundreths, and their officers that serued the King by diuers "courses, [a] which came in & went out, moneth by moneth throughout all the moneths of the yere: in euerie course *were* foure and twentie thousand.

2 Ouer the first course for the first moneth *was* Iashobeam the sonne of Zabdiel: and in his course *were* foure and twentie thousand.

3 Of the sonnes of Perez *was* the chief ouer all the princes of the armies for the first moneth.

4 And ouer the course of the seconde moneth was Dodai, an Ahohite, & *this was* his course, & Mikloth *was* [b] a captaine, and in his course *were* foure & twentie thousand,

5 The captaine of the third hoste for the third moneth *was* Benaiah the sonne of Iehoiada the chief Priest: & in his course *were* foure and twentie thousand.

6 This Benaiah was mightie amōg thirtie and aboue ỳ thirtie, and in his course *was* Amizabad his sonne.

7 The fourth for the fourth moneth *was* Asahel the brother of Ioab, and Zebadiah his sonne after him: and in his course *were* foure and twentie thousand.

8 The fift for the fift moneth *was* prince Shamhuth the Izrahite: and in his course foure and twentie thousand.

9 The sixt for the sixt moneth *was* Ira the sonne of Ikkash the Tekoite: and in his course foure and twentie thousand.

10 The seuēth for the seuēth moneth *was* Helez the Pelonite of the sonnes of Ephraim: and in his course foure and twentie thousand.

11 The eight for the eight moneth *was* Sibbecai the Hushathite of the Zarhites: and in his course foure and twentie thousand.

12 The ninth for the ninth moneth *was* Abiezer the Anethothite of the sonnes of [r] Iemini: and in his course foure and twentie thousand.

13 The tēth for the tēth moneth *was* Maharai, the Netophathite of the Zarhites: and in his course foure and twētie thousand.

14 The eleuēth for the eleuenth moneth *was* Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twentie thousand.

15 The twelft for the twelft moneth *was* Heldai the Netophatite, of Othniel: & in his course foure & twentie thousand.

16 Moreouer [c] *the rulers* ouer the tribes of Israel, ouer the Reubenites *was* ruler, Eliezer ỳ sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachah:

17 Ouer the Leuites, Hashabiah the sonne of Remuel: ouer *them* of Aharon, & Zadok:

18 Ouer Iudah, Elihu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ishmaiah the sonne of Obadiah ouer Naphtali, Ierimoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azazziah: ouer the halfe tribe of Manasseh, Ioel the sonne of Pedaiah:

21 Ouer the [d] *other* halfe of Manasseh in Gilead, Iddo the sonne of Zechariah ouer

m According as the Lord commanded, Nomb. 31,28.

n Meaning of things ỳ were out of the citie.

o That is, for ỳ Kings house.

p To wit, the cousins of Iediiah.

q Bothe in spiritual and temporal things.

" *Ebr. diuisions, or bandes.*

a Which executed their charge and office, when it ment by coming in and going out.

b That is, Dogis liuetenant.

2 *Sam.* 23, 26, & 22, 23.

r *Or*, *Beniamin.*

c Meaning, besides these twelue captaines.

d Which is beyonde Iorden in respect of Iudah also one captaine was ouer the Reubenites & the Gadites.

ouer Beniamin, Iaasiel the ſonne of Abner:

22 Ouer Dan, Azariel the ſonne of Ieroham. Theſe are the princes of the tribes of Iſrael.

23 ¶ But Dauid toke not the nomber of them from twētie yere olde and vnder, becauſe the Lord had ſaid that he wolde increaſe Iſrael like vnto the ſtarres of the heauens.

Chap.21,7. 24 And * Ioab the ſonne of Zeruiah began to nomber: but he finiſhed it not, [c] becauſe there came wrath for it againſt Iſrael, nether was the nomber put into the [f] Chronicles of King Dauid.

c and the commandement of the King was abominable to Ioab, Chap. 21,6.

f The Ebrewes make bothe theſe bokes of Chronicles but one, & at this verſe make the middes of the boke, as touching the nomber of verſes.

25 And ouer the Kings treaſures *was* Azmaueth the ſonne of Adiel: and ouer the treaſures in the fields, in the cities and in the villages & in the towres *was* Iehonathan the ſonne of Vzziah:

26 And ouer the workemen in the fields that tilled the grounde, *was* Ezri the ſonne of Chelub:

27 And ouer them that dreſſed the vines, *was* Shimei the Ramathite: and ouer that which apperteined to the vines, and ouer the ſtore of wine *was* Sabdi the Shiphmite:

28 And ouer the oliue trees and mulberie trees that were in the valleies, *was* Baal Hanan the Gederite: & ouer the ſtore of the oyle *was* Ioaſh:

29 And ouer the oxen that fed in Sharon, *was* Shetrai the Sharonite: & ouer the oxen in the valleies *was* Shaphat the ſonne of Adlai:

30 And ouer the camels *was* Obil the Iſhmaelite: and ouer the aſſes *was* Iehdeiah the Meronothite:

31 And ouer the ſhepe *was* Iaziz the Hagerite: all theſe were the rulers of the ſubſtance that was King Dauids.

32 And Iehonathan Dauids vncle a man of counſel and of vnderſtanding (for he was a [g] ſcribe) & Iehiel the ſonne of Hachmoni *were* with the Kings [h] ſonnes.

g That is, a man learned in the worde of God.

h To be their ſchoolemaſters and teachers.

33 And Ahitophel *was* the Kings counſeler, and Huſhai the Archite the Kings friend.

34 And [i] after Ahitophel *was* Iehoiada the ſonne of Benaiah and Abiathar: and captaine of the Kings armie *was* Ioab.

i After § Ahitophel had hanged him ſelfe, 2. Samu. 17,23. Iehoiada was made counſeler.

CHAP. XXVIII.

3 Becauſe Dauid was forbidden to buylde the Temple, he willeth Salomon and the people to performe it. § Exhorting him to feare the Lord.

1 NOw Dauid aſſembled al the princes of Iſrael: the princes of the tribes, & the captaines of the bandes that ſerued the King, and the captaines of thouſands & the captaines of hundreths, and the rulers of all the ſubſtance, and poſſeſſion of the King, & of his ſonnes, with the [k] eunuches, and the mightie, and all the men of power, vnto Ieruſalem.

k Or, chief ſeruants, Gen. 37. 36.

2 And King Dauid ſtode vp vpon his fete, and ſaid, Heare ye me, my brethren & my people: I purpoſed to haue buylt an houſe of [a] reſt for the Arke of the couenant of the Lord, & for a * footeſtole of our God, and haue made ready for the buylding.

a Where the Arke ſhulde remaine and remoue nomore to and from. ¶ *Pſal. 99, 5. 2. Sam. 7, 13. chap. 22, 8.*

3 But God ſaid vnto me, * Thou ſhalt not buylde an houſe for my Name, becauſe thou haſt bene a man of warre, & haſt ſhed blood.

4 Yet *as* the Lord God of Iſrael choſe me before all the houſe of my father, to be King ouer Iſrael for euer (for in Iudah wolde he chuſe a prince, & of the houſe of [b] Iudah is the houſe of my father and amōg the ſonnes of my father he delited in me to make me King ouer all Iſrael.)

b According as the prophecie of Iaakob, Gen. 49, 8.

5 *So of all my ſonnes (for the Lord hathe giuen me manie ſonnes) he hathe euen choſen Salomon my ſonne to ſit vpon the throne of ý kingdome of the Lord ouer Iſrael.

Wiſd. 9, 7.

6 And he ſaid vnto me, Salomō thy ſonne, he ſhal buylde mine houſe & my courtes: for I haue choſen him to be my ſonne, and I wil be his father.

7 I wil ſtabliſh therefore his kingdome for euer: if he indeuoure him ſelfe to do my commandements, and my iudgements, as [c] this day.

c If he cōtinue to kepe my Lawe and departe not there from, as he doeth hitherto.

8 Now therefore in the ſight of all Iſrael the Congregacion of the Lord, and in the audience of our God, kepe and ſeke for all the commandements of the Lord your God, that ye may poſſeſſe this [d] good land, and leue it for an inheritance for your children after you [e] for euer.

d To wit, of Canaan.

e He declareth ý nothing cā ſeparat the from the commoditie of this land bothe for them ſelues & their poſteritie, but their ſinnes & iniquitie. *1 Sam. 16, 7. Pſal. 7, 10. Iere. 11, 20. & 17, 10. & 20, 12.*

9 And thou, Salomon my ſonne, knowe thou the God of thy father, and ſerue him with a perfit hearte, and with a willing minde: * for the Lord ſearcheth all hearts, and vnderſtandeth all the imaginacions of thoghtes: if thou ſeke him, he wil be founde of thee, but if thou forſake him he wil caſt thee of for euer.

10 Take hede now, for the Lord hathe choſen thee to buylde [f] the houſe of thee Sanctuaire: be ſtrong *therefore* and [g] do it.

f Meaning, for his Arke.

g put it in execucion.

11 ¶ Then Dauid gaue to Salomon his ſonne the paterne of the porche and of the houſes thereof, and of the cloſets thereof, and of the galeries thereof, and of the chambers thereof ý are within, and of the houſe of the merciſeate,

[a] *Ebr. that were in his spirit with him.*

12 And the paterne of al that [a] he had in his minde for the courtes of the house of the Lord, and for all the chambers rounde about, for the treasures of the house of God, and for the treasures of the dedicate things,

13 And for the courses of the Priests, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all ỹ vessels of the ministerie of the house of the Lord.

14 *He gaue* of golde by weight, for *the vessels* of golde, for all ỹ vessels of all maner of seruice, *and* all the vessels of siluer by weight, for all maner vessels of all maner of seruice,

[b] That is, the tē candlesticks, 1. King. 7, 49.

15 The weight also of golde for the [b] candlestickes, and golde for their lampes, with the weight for euerie candlesticke, & for the lampes thereof, & for the candlestckes of siluer by the weight of the candlesticke, and the lampes thereof, according to the vse of euerie candlesticke,

16 And the weight of the golde for the tables of shewbread, for euerie table, & siluer for the tables of siluer,

17 And pure golde for the fleshhokes, & the boules, and [c] plates, & for basens, golde in weight for euerie basen and for siluer basens by weight for euerie basen,

[c] *Or, couerings*

18 And for the altar of incense, pure golde by weight, and golde for the paterne of [d] the charet of the Cherubs that spred them selues, and couered the arke of the couenante of the Lord:

[d] Meaning, of the merciseat ẅ couered ỹ Arke which was called the charet because the Lord declared him selfe there.

19 All, *said he*, by writing *sent* to me [e] by the hand of the Lord, *which* made me vnderstand all the workemanship of the paterne.

[e] For all this was left in writing in the boke of the Lawe, Exod. 5, 40. ẅ hoke the King was bounde to put in execuciō Deut. 17, 19.

20 And Dauid said to Salomon his sonne, Be strong and of a valiant courage and do it: feare not, nor be afraied: for the Lord God, *euen* my God *is* with thee: he wil not leaue thee nor forsake thee til thou hast finished all the worke for the seruice of the house of the Lord.

21 Beholde also, the companies of the Priests and the Leuites for all the seruice of the house of God, euen *they shalbe* with thee for the whole worke, [f] wich euerie fre heart that is skilful in anie maner of seruice. The princes also and all the people *wil be* [g] wholly at thy commandement.

[f] That is, euerie one wil be ready to helpe thee ẅ those gifts that God hathe giuen him.

[g] *Ebr. at all thy wordes.*

CHAP. XXIX.

The offring of Dauid and of the princes for the buylding of the Temple. 10 *Dauid giueth thankes to the Lord.* 20 *He exhorteth the people to do the same.* 22 *Salomon is created King.* 28 *Dauid dyeth, and Salomon his sonne reigneth in his steade.*

1 MOreouer Dauid the King said vnto all the Congregacion, God hathe chosen Salomon mine onelie sonne yong and tendre, & the worke *is* great: for this house *is* not for man, but for the [a] Lord God.

[a] And therefore it ought to be excellent in all pointes.

2 Now I haue prepared ẅ all my power for the house of my God, golde for *vessels* of golde, and siluer for *them* of siluer, and brasse for *things* of brasse, yron for *things* of yron, and wood for *things* of wood, & onix stones, and stones to be set, and carbuncle stones and of diuers colour, and all precious stones, & marble stones in abundance.

[b] His great zeale toward the furtherance of the Temple made him to spare no expenses, but to bestowe his owne peculiar treasure.

3 Moreouer because I haue [b] delite in the house of my God, I haue of mine owne golde and siluer, which I haue giuen to the house of my God, beside all that I haue prepared for the house of the Sanctuarie,

[c] He sheweth what he had of his owne store for ỹ Lords hous so.

4 Euen [c] thre thousand talents of golde of the golde of Ophir, and seuen thousand talents of fined siluer to ouerlay the walles of the houses.

5 The golde for the *things* of golde, and the siluer for *things* of siluer, and for all the worke by the hands of artificers: and who is [d] willing [e] to fil his hand to day vnto the Lord?

[d] He was not onely liberal him selfe, but prouoked others to set forthe the worke of God.

[e] *Or, to offer.*

6 So the Princes of the families, and the princes of the tribes of Israel, & the captaines of thousands & of hundreths, ẅ the rulers of the Kings worke offred willingly,

7 And they gaue for the seruice of the house of God fiue thousand talents of golde, and ten thousand pieces, and ten thousand talens of siluer, and eightene thousand talents of brasse, and one hundreth thousand talents of yron.

8 And they with whome *precious* stones were [f] founde, gaue them to the treasure of the house of the Lord, by the hand of Iehiel the Gershunnite.

[f] Meaning, the that had anie.

9 And the people reioyced when they offred willingly: for they offred willingly vnto the Lord, with a [g] perfite heart. And Dauid the King also reioyced with great ioye.

[g] That is, with a good courage & without hypocrisie.

10 Therefore Dauid blessed the Lord before al the Congregacion & Dauid saied, Blessed *be* thou, ô Lord God, of [h] Israel our father, for euer and euer.

[h] Which did reuerence thy selfe to our father Iaakob.

11 Thine, ô Lord, *is* greatnes and power, and glorie, and victorie and praise: for all that is in heauen & in earth *is thine*: thine is ỹ kingdome, ô Lord, and thou excellest as head ouer all.

12 Both riches and honour *come* of thee, & ỹ reignest ouer all, and in thine hand is power and strength, and in thine hand it is to make great, and to giue strength vnto all.

13 Now

13 Now therefore our God, we thanke thee, and praise thy glorious Name.
14 But who am I, and what is my people, that we shulde be able to offer willingly after this sorte? for all things h come of thee: and of thine owne hand we haue giuen thee.
15 For we are i strangers before thee, and soiourners, like all our fathers: our dayes *are* like the shadowe vpon the earth, and there is none " abiding.
16 O Lord our God, all this abundance that we haue prepared to buylde thee an house for thine holy Name, is of thine hand and all *is* thine.
17 I knowe also, my God, ý thou * tryest ý heart, and hast pleasure in righteousnes: I haue offred willingly in the vprightnes of mine heart all these things: now also haue I sene thy people which are founde here, to offer vnto thee willingly with ioye,
18 O Lord God of Abrahā, Izhak and Israel our fathers, kepe this for euer in the k purpose, *and* the thoghts of the heart of thy people, and prepare their hearts vnto thee.
19 And giue vnto Salomon my sonne a perfit heart to kepe thy commandements, thy testimonies, and thy statutes, and to do all things, and to buylde the house which I haue prepared.
20 ¶ And Dauid said to all the Congregacion, Now blesse ý Lord your God. And all the Congregacion blessed the Lord God of their fathers, and bowed downe their heades, & worshipped the Lord and the l King.
21 And they offred sacrifices vnto the Lord, and on the morowe after that day, they offred burnt offrings vnto ý Lord, *euen* a thousand yong bullokes, a thousand rāmes, & a thousand sheepe, with their m drinke offrings, and sacrifices in abundance for all Israel.
22 And they did eat and drinke before the Lord the same day with greate ioye, and they made Salomon the sonne of Dauid King the seconde time, and anointed him prince before the Lord, and Zadok for the hie Priest.
23 So Salomon sate on the n throne of ý Lord, as King in steade of Dauid his father, and prospered: and all Israel obeyed him.
24 And all ý princes and men of power, and all ý sonnes of King Dauid " submitted them selues vnder King Salomon.
25 And the Lord magnified Salomon in dignitie, in the sight of all Israel, and gaue him so glorious a kingdome, as no King had before him in Israel.
26 ¶ * Thus Dauid the sonne of Ishai reigned ouer all Israel.
27 And the space that he reigned ouer Israel, *was* fourtie yere: seuen yere reigned he in Hebron, and thre & thirtie yere reigned he in Ierusalem:
28 And he dyed in a good age, ful of dayes, riches and honour, and Salomon his sonne reigned in his steade,
29 Concerning the actes of Dauid the King first and last, beholde, they are writen in the boke of Samuel the Seer, and in the boke of ° Nathan the Prophete, and in the boke of Gad the Seer,
30 With all his reigne and his power, and P times that went ouer him, and ouer Israel and ouer all the kingdomes of the earth.

h We gaue thee nothing of our owne, but that which we haue receiued of thee: for whether the gifts be corporal or spiritual, we receiue them all of God, and therefore must giue him ý glorie.
i And therefore haue this life but lent to vs for a time.
" *Ebr. waiting for thē to returne.* *1. Sam. 16, 7. chap. 28, 9.*
k Continue thē in this good minde, ý they may serue thee willingly.
l That is, did reuerence to ý King.
m Meaning, all kinde of licour ẅ they mingled with their sacrifices, as wine, oyle &c.
n This declareth that the Kings of Iudah were figures of Christ, who was the true anoinged, & to whome God gaue the chief gouernment of all things.
" *Ebr. gaue the hand.*
1. King. 2, 12.
° The bokes of Nathan & Gad are thoght to haue bene lost in the captiuitie.
P Meaning, the troubles and griefs.

THE SECONDE BOKE
of the Chronicles.

THE ARGVMENT.

THis seconde boke conteineth briefely in effect that, which is comprehended in the two bokes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carying away of the people captiue into Babylon. In this storie are certeine things declared and set forthe more copiously then in the bokes of the Kings, and therefore serue greatly to the vnderstanding of the Prophetes. But thre things are here chiefly to be considered. First that recourse to the Lord, and by earnest prayer were heard, and the plagues remoued. The seconde how it is a thing that greatly offendeth God, that suche as feare him and professe his religion, shulde ioyne in amitie with the wicked. And thirdely how the good rulers euer loued the Prophetes of God, and were very zealous to set forthe his religion throughout all their dominions, and contrarie wise the wicked hated his ministers, deposed them, and for the true religion and worde of God set vp idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto the chief actes from the beginning of the world to the buylding againe of Ierusalem, which was the two and thirtieth yere of Darius, and conteine in the whole, thre thousand, foure hundred foure score and eight yeres, and six monethes.

CHAP.

CHAP. I.

The offring of Salomon at Gibeon. 8 He prayeth vnto God to giue him wisdome. 11 Which hegiueth him and more. 14 The nomber of his charets and horses. 15 And of his riches.

1 THen Salomō the sonne of Dauid was ‖ confirmed in his kingdome: & ý * Lord his God *was* with him, & magnified him highlie.

‖ Or, established, and strong. 1. King. 3, 12.

2 And Salomon [a] spake vnto all Israel, to the captaines of thousands, and of hundreths, and to the iudges, and to all the gouernours in al Israel, *euen* ý chief fathers.

That is, he proclaimed a solemne sacrifice, and cōmanded ý all shulde be at the same.

3 So Salomon and all the congregacion with him went to the hye place ý was at [b] Gibeon: for there was the tabernacle [c] of the Congregacion of God ŵ Moses the seruāt of the Lord had made in the wildernes.

b Read 1. King. 3. 4.

c So called, because that God thereby shewed certeine figues to the congregacion of his presence.

4 But ý Arke of God had Dauid broght vp from Kiriath-iearim, when Dauid had made preparacion for it: for he had pitched a tent for it in Ierusalem.

5 Moreouer ý [d] brasen altar * that Bezaleel the sonne of Vri, the sonne of Hur had made, did he set before thee Tabernacle of the Lord: and Salomō and the Congregacion soght it.

d Which was for ý burnt offrings, Exod. 27, 1. Exod 38, 1.

6 And Salomon offred there before the Lord vpon the brasen altar that was in the Tabernacle of the congregacion: * euen a thousand burnt offrings offred he vpon it.

1. King. 3, 4.

7 ¶ The same night did God appeare vnto Salomon, and said vnto him, Aske what I shal giue thee.

8 And Salomon said vnto God, Thou hast shewed great mercie vnto Dauid my father and hast made me to reigne in his steade.

9 Now *therefore*, ô Lord God, let thy promes vnto Dauid my father be [e] true: for thou hast made me King ouer a great people, like to the dust of the earth.

e Performe thy promes made to my father cōcerning me.

10 Giue me now wisdome and knowledge, that I may [f] go out & go in before this people: for who can iudge this thy great people?

f That I may gouerne this people, read, 2. Chro. 27, 2.

11 And God said to Salomon, Because this was in thine heart, & thou hast not asked riches, treasures nor honour, nor the [g] liues of thine enemies, nether yet hast asked long life, but hast asked for thee wisdome & knowledge that thou mightest iudge my people, ouer whome I haue made thee King,

g That is, to be reuenged on thine enemies.

12 Wisdome & knowledge is granted vnto thee, and I wil giue thee riches and treasures and honour, so ý there hathe not bene the like among the Kings ŵ were before thee, nether after thee shal there be the like.

13 Then Salomon came from the hie place, that was at Gibeon, to Ierusalem from before the Tabernacle of the Cōgregacion, and reigned ouer Israel.

14 * And Salomon gathered the charets & horsmen: and he had a thousand and foure hūdreth charets, & twelue thousand horsmen, whome he placed in the [h] charet cities, and with the King at Ierusalem.

2. King. 10, 28.

h which were cities appointed to kepe & maintene the charets,

15 And the King gaue siluer and golde at Ierusalem as [i] stones, & gaue cedre trees as the wilde fig trees, ý are abundantly in the plaine.

i He caused so great plentie ý it was no more esteemed then stones, Isai. 10, 9. ezek. 27, 7.

16 Also Salomon had horses broght out of Egypt, and * fine linen: [k] the Kings marchants receiued the fine linen for a price.

k Read 1. King. 10, 28.

17 They came vp also and broght out of Egypt *some* charet, *worthe* six hundreth *shekels* of siluer, that is an horse for an hundreth and fiftie: thus they broght *horses* to all the Kings of the Hittites, and to the Kings of Aram by their ‖ meanes.

‖ Ebr. hands.

CHAP. II.

The nombre of Salomōs workemē to buylde the Temple. 3. Salomon sendeth to Hiram the King of Tyrus for wood and workemē.

1 THē Salomon determined to buyld an house for the Name of the Lord, & an ‖ house for his kingdome.

‖ Or, palace.

2 And Salomon tolde out seuētie thousand that bare burdens, and foure score thousand mē to hewe *stones* in the moūtaine, and thre thousand and [a] six hundreth to ouersee them.

a Which is to be vnderstād of all sorte of officers & ouerseers: for els the chief officers were but 550. as 1. King. 5, 16.

3 And Salomon sent to ‖ Huram the King of Tyrus, saying, As thou hast done to Dauid my father, & * didest send him cedre trees to buyld him an house to dwel in, *so do to me.*

‖ Or. Hiram. 2. Sam. 5, 12.

4 Beholde, I buyld an house vnto the name of ý Lord my God, to sanctifie it vnto him, & to burne swete incense before him, and for the continual shewbread, & for the burnt offrings of the morning & euening, on the Sabbath daies, & in the newe moneths, and in the solemne feastes of the Lord our God: this is a perpetual thing for Israel.

5 And the house which I buyld, *is* great: for great *is* our God aboue all gods.

6 Who is he then that can be able to buyld him an house, when the heauen, and the heauen of heauens can not conteine him? who am I then that I shulde buyld him an house? but *I do it* to burne [b] incense before him.

b That is, to do that seruice which he hathe cōmāded, signifying that none is able to honour & serue God in that perfectiō as his maiestie deserueth.

7 Send me now therefore a cunning man that can worke in golde in siluer, and in brasse, and in yrō, and in purple, and

Or, scharlet.

and [f] crimosin and blewe silke, and that can graue in grauen worke with ỹ cunning men that are whith me in Iudah and in Ierusalē, whome Dauid my father hathe prepared.

c Some take it for brasil, or ỹ wood called Ebenum, others for coral.

8 Send me also cedre trees, firre trees and [c] Algummim trees from Lebanō: for I knowe that thy seruants can skill to hewe timbre in Lebanon: and beholde, my seruants *shalbe* with thine.

[a] *Or, Almuggim.*

9 That they may prepare me timbre in abundance: for the house which I do buyld, *is* great and wonderful.

10 And beholde, I wil giue to thy seruants the cutters and the hewers of timbre twētie thousand [b] measures of beaten wheat, and twentie thousand measures of barly, and twentie thousand baths of wine, and twentie [d] thousand baths of oyle.

[b] *Ebr. corim.*

d Of Bath read 1. King. 7. 26 it is called also Ephra. but Ephra is to measure drye things, as bath is as measure for lyquours.

11 Then Huram King of Tyrus answered in writing which he sent to Salomon, Because the Lord hathe loued his people, he hathe made thee King ouer them.

12 Huram said moreouer, Blessed *be* the Lord God of Israel which made ỹ heauen and the earth, and that hathe giuē vnto Dauid the King a [e] wise sonne, that hathe discretion, prudence and vnderstanding to buylde an house for the Lord, and a palace for his kingdome.

e The very heathen confessed that it was a singular gift of God, when he gaue to any nation a King ỹ was wise & of vnderstanding, albeit it appeareth ỹ this Hiram had ỹ true knowledge of God.

13 Now therefore I haue sent a wise man, & of vnderstanding of my father Hurams,

14 * The sonne of a womā of ỹ [f] daughters of Dan: and his father was a man of Tyrus, & he can skill to worke in golde, in siluer, in brasse, in yron, in stone, and in timbre, in purple, in blewe silke, and in fine linen and in crimosin, and can graue in all grauen worke, and broder in all broydred worke ỹ shalbe giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

f It is also written, that she was of the tribe of Neaphtali, 1. King. 7. 14. which may be vnderstand ỹ by reason of the confusion of tribes, which then began to be, they maried in diuers tribes, so that by her father she might be of Dan, and by her mother of Naphtale.

15 Now therefore the wheat and ỹ barly, the oyle & the wine, which my lord hathe spoken of, let him send vnto his seruants.

16 And we wil cut wood in Lebanon as muche as thou shalt nede, and wil bring it to thee in [g] rafts by ỹ sea to [h] Iapho, so thou maiest cary thē to Ierusalem.

[g] *Or, Shippes.*

[h] *Or, Ioppe.*

17 ¶ And Salomon nombred all the strāgers that were in the land of Israel, after the nombring that his father Dauid had nombred them: and they were founde an hundreth and thre and fiftie thousand, and six hundreth.

18 And he set seuentie thousand of thē to the burden, and fourescore thousand to hewe *stones* in the mountaine, & thre thousand and six hundreth ouerseers to cause the people to worke.

CHAP. III.

The Temple of the Lord, and the porche are buylded, with other things thereto belonging.

1 SO * Salomon began to buylde the house of the Lord in Ierusalem, in mount [a] Moriah which had bene declared vnto Dauid his father, in ỹ place that Dauid prepared in ỹ threshing floore of * Ornan the Iebusite. *1. King. 7. 23.*

a Which is the mountaine where Abraham thoght to haue sacrificed his sonne, Gen. 22. 2

2 And he began to buyld in the seconde moneth & the seconde day, in the fourth yere of his reigne. *2. Sam. 24. 16*

3 And these are the *Measures*, *whereon* Salomon grounded to buyld the house of God: the length of cubites after ỹ first [b] measure *was* threscore cubites, & the breadth twenty cubites:

b According to ỹ whole length of the Temple, comprehending the most holy place with the rest.

4 And the porche, that was before the length in the fronte [c] of the breadth *was* twentie cubites, and the height *was* an [d] hundreth and twentie, & he ouerlaied it within with pure golde.

c It conteined as muche as did the breadth of the Temple. 2. King. 6. 3.

5 And the greater house he syled with firre tree which he ouerlaied with good golde, & graued thereon palmetrees & chaines,

d Frō the fundacion to the top: for in the boke of Kings mencion is made, from the fundation to the first stage.

6 And he ouerlaied the house with precious stone for beautie: and the golde *was* golde of [e] Paruaim.

e Some thinke it is that place wher called Peruc

7 The house, I say, the beames, postes, and walles thereof and the doores thereof ouerlaied he with golde, and graued Cherubims vpon the walles.

8 ¶ He made also the house of the moste holy place: the length thereof *was* in the fronte of the breadth of the house, twentie cubites and the breadth thereof twentie cubites: and he ouerlaied it with the best golde, of six hundreth talents.

9 And the weight of ỹ nailes *was* fiftie shekels of golde, and he ouerlaied the chambers with golde.

10 ¶ And in the house of the moste holy place he made two Cherubims wroght like children, and ouerlaied them with golde.

11 * And ỹ wings of the Cherubims *were* twentie cubites long: the one wing *was* fiue cubites, reaching to the wall of the house, and the other wing fiue cubites, reaching to the wing of the other Cherub. *1. King 6. 39.*

12 Likewise the wing of the other Cherub was fiue cubites, reaching to the wal of the house, and the other wing fiue cubites ioyning to the wing of the other Cherub.

13 The wings of these Cherubims were spred abroad twentie cubites: they stode on their fete and their faces *were* toward the house.

14 ¶ He made also [f] the vaile of blewe silke and purple, and crimosin, and fine linen, & wroght Cherubims thereon.

f Which separated the Temple from the moste holy place.

15 ¶ And

15 ¶And he made before the house two pillers [g] of fiue and thirtie cubites hie: and the chapiter that was vpon the top of *eche* of them, *was*, fiue cubites.
16 He made also chaines for the oracle, and put them on the heades of the pillers, and made an [h] hundreth pomegranates, and put them among the chaines.
17 And he set vp the pillers before the Temple, one on the right hand & the other on the left, and called that on the right hand Iachin, and that on the left hand Boaz.

g Euerie one was eighte cubites long, but the halfe cubite colde not be seene: for it was hid in the roundenes of ỹ chapiter, & therefore he glueth to euerie one but 17, and an halfe.
h For euerie piller an hundreth, read. 1. King. 7, 20

CHAP. IIII.

1 The altar of brasse. 2 The molten Sea. 6 The caldrons. 8 The candlestickes, &c.

Deut. 6, 9.

1 AND * he made an altar of brasse twentie cubites long, and twentie cubites broade, and ten cubites hie.
2 And the made a molten [a] Sea of ten cubites from brim to brim, rounde in compasse, and fiue cubites hie: and a line of thirtie cubites did compasse it about.
3 And vnder [b] it was the facion of oxē which did compasse it round about, [c] ten in a cubite compasing the Sea about: two rowes of oxen were cast whē it was molten.
4 It stode vpon twelue oxen: thre loked toward the North, and thre loked toward the West, & thre loked toward the South, and thre loked toward the East, and the Sea *stode* about vpon thē, and all their hinder partes were inwarde.
5 And the thickenes thereof *was* an hand breadth, and the brim thereof *was* like the worke of the brim of a cup, with floures of [d] lilies: it conteined [d] thre thousand baths,
6 ¶He made also ten caldrons, and put fiue on the right hand, and fiue on the left, to wash in them & to clense in thē that which apperteined to the burnt offrings: but the Sea *was* for the Priestes to wash in.
7 ¶And he made ten candlestickes of golde (according to [e] their forme) and put them in the Temple, fiue on the right hand, and fiue on the left.
8 ¶And he made ten tables, & put thē in the Temple, fiue on the right hand, & fiue on the left: and he made an hundreth basens of golde.
9 And he made the court of the Priestes, & the great [f] court and dores for the court, and ouerlayed the dores thereof with brasse.
10 And he set the Sea on the right side Eastward toward the South.
11 And Huram made [g] pottes and besomes and basens: and Huram finished

a A great vessel of brasse, so called because of ỹ great quātitie of water, which it conteined, 1. King. 7, 23.
b Meaning, vnder the brim of the vessel, as. 1. King. 7, 24.
c In the length of euery cubite were te heades or knoppes ẅ in all are 300.

ẅ Or, floure deuices.
d In the first boke of Kings. chap. 7, 26 mencioned is onely made of two thousand: but ỹ lesse nomber was taken there & here according as the measures proued afterward is declared.
e Euen as thei shulde be made.

f Called also ỹ porche of Salomon. Act. 3, 11. It is also taken for the Temple where Christ preached, Mat. 22, 23.
g *Or, caldren.*

the worke ỹ he shulde make for King Salomon for the house of God,
12 *To wit*, two pillers, & the bowles & the chapiters on the toppe of the two pillers, and two grates to couer the two bowles of the chapiters ẅ were vpon the toppe of the pillers:
13 And foure hundreth pomegranates for the two grates, two rowes of pomegranates for euerie grate to couer the two bowles of the chapiters, that were vpon the pillers.
14 He made also bases, and made caldrons vpon the bases:
15 *And* a Sea, and twelue bulles vnder it:
16 Pottes also and besomes and fleshookes, and all these vessels made Huram [g] his father, to King Salomon for the house of the Lord of shining brasse.
17 In the plaine of Iorden did the King cast them in claye betwene Succoth and Zeredathah.
18 And Salomon made all these vessels in great abundance: for the weight of brasse colde not be rekened.
19 And Salomon made all the vessels ỹ were for the house of God: the golden altar also & the tables, whereon the [h] shewbread stode.
20 Moreouer the candlestickes, with their lampes to burne them after the maner, before ỹ oracle, of pure golde.
21 And the floures and the lampes, and the snoffers of golde, which was fine golde.
22 And the [i] hookes and the basens, and the spones, and the ashepans of pure golde: the entrie also of ỹ house & dores thereof within, *euen* of the moste holy place: and the dores of the house, *to wit*, of the Temple *were* [i] of golde.

g Whome Salomon reuerenced for the giftes ỹ God had giue him, as a father: he had the same name also that Huram ỹ King of Tyrus had, his mother was a Iewesh &, his father a Tyrian. Some read for his father, the autor of this worke.
h In Ebrewe ỹ bread of the faces, because they were set before ỹ Arke, where ỹ Lord shewed his presence.
ẅ Or, instrumēts of Musike.
i That is, couered with plate of golde. 1. King. 7, 48. & 8, 11.

CHAP. V.

1 The things dedicated by Dauid, are put in the Temple. 2 The Arke is brought into the Temple. 10 What was within it. 11 They sing praise to the Lord.

1 SO * was all the worke finished that Salomon made for the house of the Lord, and Salomon brought in ỹ things ỹ Dauid his father had dedicated, with the siluer and the golde, and all the vessels, & put them among the treasures of the house of God.
2 Then Salomon assembled the Elders of Israel, and all the heades of ỹ tribes, the chief fathers of the children of Israel vnto Ierusalem to bring vp the Arke of the couenant of the Lord from the [a] citie of Dauid, which is Zion.
3 And all the men of Israel assembled vnto the King at the [b] feast: it was in the seuenth [c] moneth.

a Read. 2. Sam. 6, 12.
b Whē ỹ things were dedicate and brought into the Temple.
c Called in Ebrew Ethanim, conteining part of September and parte of October, 1. King. 8, 2. which moneth the Iewes called the first moneth, becausse, thei say, that ỹ worlde was created in that moneth, & after they came from Egypt thei began at Marches but becausse this opinion is vncerteine, we make March euer the first, as best writers do.

4 And

4 And all the Elders of Israel came, & the Leuites toke vp the Arke.
5 And thei caryed vp the Arke and the Tabernacle of the Congregacion: and all the holy vessels that were in ý Tabernacle, those did the Preists & Leuites bring vp.
6 And King Salomon and all the Congregaciõ of Israel that were assembled vnto him, *were* before the Arke offring shepe & bullokes, which colde not be tolde nor nombred for multitude.
7 So the Priests broght the Arke of the couenant of the Lord vnto his place, into the Oracle of the house, into the moste Holy place, *euen* vnder the wings of the Cherubims.
8 For ý Cherubims stretched out *their* wings ouer the place of the Arke, and the Cherubims couered ý Arke and the barres thereof aboue.
9 And they drewe out the barres, that the ends of ý barres might be sene out of the Arke before ý Oracle, but they were not sene [a] without: and there they are vnto this day.
10 Nothing *was* in the Arke, saue [d] the two Tables, which Moses gaue at Horeb, where the Lord made a couenant with the children of Israel, when they came out of Egypt.
11 And when the Priests were come out of the Sanctuaire (for all the Priests that were present, were [e] sanctified *and* did not waite by course.
12 And ý Leuites the singers of all sortes, *as of* Asaph, of Heman, of Ieduthun & of their sonnes and of their brethre, being cladde in fine linen, stode with cymbales, & with violes and harpes at the East end of the altar, and with them an hundreth & twentie Priests blowing with trumpets:
13 And thei were [f] as one, blowing trũpets, and singing, and made one sounde to be heard in praising and thanking ý Lord, and when they lift vp *their* voyce with trũpets and with cymbales, and with instruments of musike, and when they praised the Lord *singing*, [g] For he is good, because his mercie *lasteth* for euer) then the house, *euen* the house of the Lord was filled with a cloude,
14 So that the Priests colde not stand to ministre, because of the cloude: for the glorie of the Lord had filled the house of God.

CHAP. VI.

Salomon blesseth the people. 4 He praiseth the Lord. 14 He praieth vnto God for those that shal pray in the Temple.

1 THen * Salomon [a] said, The Lord hathe said that he wolde dwel in ý darke cloude.
2 And I haue buylt thee an house to dwel in, an habitacion for thee to dwel in for euer.
3 And ý King turned his face, & blessed all the Congregacion of Israel (for all the Congregacion of Israel stoode *there*.)
4 And he said, Blessed *be* the Lord God of Israel, who spake with his mouthe vnto Dauid my father, & hathe with his [b] hand fulfilled it, saying,
5 Since the day that I broght my people out of the land of Egypt, I chose no citie of all ý tribes of Israel to buylde an [c] house, that my Name might be there, nether chose I anie man to be a ruler ouer my people Israel:
6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel.
7 * And it was in the heart of Dauid my father to buylde an house vnto the Name of the Lord God of Israel,
8 But the Lord said to Dauid my father, Where as it was in thine heart to buylde an house vnto my Name, thou didest wel, that " thou wast so minded.
9 Notwithstãding thou shalt not buylde the house, but thy sonne which shal come out of thy loynes, he shal buylde an house vnto my Name.
10 And the Lord hathe performed his worde that he spake: and I am risen vp in the roume of Dauid my father, and am set on ý throne of Israel as the Lord promised, and haue buylt an house to the Name of the Lord God of Israel.
11 And I haue set the Arke there, where in is the [b] couenant of the Lord, that he made with the children of Israel.
12 ¶ And the King [c] stode before the altar of the Lord, in the presence of all ý Congregacion of Israel, and stretched out his hands,
13 (For Salomon had made a brasen skaffolde & set it in the middes of the courte of fiue cubites long, & fiue cubites broade, and thre cubites of height, and vpon it he stode, and kneled downe vpon his knees before all the Congregacion of Israel, & [d] stretched out his hands towarde heauen.)
14 And said, O Lord God of Israel, * there *is* no God like thee in heauen nor in earth, which kepest couenant, and mercie vnto thy seruants, ý walke before thee with all their heart.
15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouthe, & hast fulfilled it with thine [e] hand, as *appeareth* this day.
16 Therefore now Lord God of Israel, kepe with thy seruãt Dauid my father, that

Or, without the Oracle.

d For Aarons rod and Mãna were takẽ thẽce before it was broght to this place.

e Were prepared to serue the Lord.

f They agreed all in one tune.

g This was the effect of their songs.

1. King. 8. 1.

a After that he had sene ý glorie of the Lord in the cloude.

1. Sam. 7. 1.

Or, Temple.

Or, power.

" *Ebr. that it was in thine heart.*

b Meaning, the two Tables, where in is cõteined the effect of the couenant, ý God made with our fathers.

c On a skaffolde that was made for that purpose, that he praying for the whole people might be heard of all.

d Bothe to giue thakes for the great benefites of God bestowed vpõhim, and also to pray for the perseuerãce & prosperitie of his people.

2. Mac. 2. 8.

Or, in effect, or by thy power.

that thou hast promised him, saying, Thou "shalt not wãt a man in my sight, that shal sit vpon the throne of Israel: so that thy sonnes take hede to their waies, to walke in my Lawe, as ỹ hast walked before me.

17 And now, ô Lord God of Israel, let thy worde be verified, which thou spakest vnto thy seruant Dauid.

18 (Is it true in dede that God wil dwel with man on earth? beholde, the * heauens, and the heauens of heauens are not able to conteine the: how muche more *vnable* is this house, which I haue buylt?)

19 But haue thou respect to the prayer of thy seruant, & to his supplicacion, ô Lord my God, to heare the crye & prayer which thy seruant prayeth before thee,

20 That thine [e] eyes may be open toward this house day and night, *euen* toward the place, whereof thou hast said, That thou woldest put thy Name there, that thou maiest hearken vnto the prayer, which thy seruant prayeth in this place.

21 Heare thou therefore the supplicacion of thy seruant, and of thy people Israel, which they praye in this place: and heare thou in the place of thine habitacion, *euen* in heauen, and when thou hearest, be merciful.

22 ¶ * When a man shal sinne against his [f] neighbour, and he lay vpon him an othe to cause him to sweare, and the "swearer shal come before thine altar in this house,

23 Then heare thou in heauen, and do, and iudge thy seruants, in recompensing the wicked to bring his way [g] vpon his head, and in iustifying the righteous, to giue him according to his righteousnes.

24 ¶ And when thy people Israel shalbe ouerthrowen before the enemie, because they haue sinned against thee, and turne againe, and "confesse thy Name, and pray, and make supplicacion before thee in this house,

25 Then heare thou in heauen, and be merciful vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

26 When heauẽ shalbe shut vp, and there shalbe no raine, because they haue sinned against thee, and shal pray in this place, & confesse thy Name, and* turne from their sinne, when thou doest afflict them,

27 Then heare thou in heauen, and pardone the sinne of thy seruants, and of thy people Israel (whẽ thou hast taught them the good way where in thei may walke) & giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

28 ¶ * When there shalbe famine in the land, when there shalbe pestilence, blasting, or mildewe, when there shalbe greshopper, or caterpiller, when their enemie shal besiege them "in the cities of their land, *or* any plague or any sickenes,

29 *Then* what prayers *and* supplicacion soeuer shal be made of any man, or of all thy people Israel, when euerie one shal knowe his owne plague and his owne disease, and shal stretche forthe his hands toward this house,

30 Heare thou then in heauen, thy dwelling place, and be merciful, and giue euerie mã according vnto all his wayes, as thou doest knowe his [h] heart (for ỹ onely knowest the hearts of the children of men)

31 That they may feare thee, and walke in thy wayes as long as they liue in the lãd which thou gauest vnto our fathers.

32 ¶ Moreouer as touching the stranger which is not of thy people Israel, who shal come out of a farre countrey for thy great Names sake, & thy mightie hand, and thy stretched out arme: when they shal come and [i] pray in this house,

33 Heare thou in heauẽ thy dwelling place, and do according to all that the stranger calleth for vnto thee, that all the people of the earth may knowe thy Name, and feare thee like thy people Israel, and that they may knowe, that thy Name is called vpõ in this house which I haue buylt.

34 ¶ When thy people shal go out to battel against their enemies, by the way that [k] thou shalt send them, and they praye to thee, * in the way toward this citie, which thou hast chosen, euen toward the house which I haue buylt to thy Name,

35 Then heare thou in heauẽ their prayer and their supplicacion, and iudge their cause.

36 If thei sinnẽ against thee (for there is no mã that sinneth not) and thou be angrie with them and deliuer them vnto the enemies, and thei take them & cary them away captiue vnto a land farre or nere,

37 If they* turne againe to their heart in the land whether they be caryed in captiues, and turne & pray vnto thee in the land of their captiuitie, saying, We haue sinned, we haue transgressed and haue done wickedly,

38 If they turne againe to thee with all their heart, and with all their soule in the lãd of their captiuitie, whether they haue caryed them captiues, & pray toward their land, which thou gauest vnto their fathers, and *toward* the citie which thou

[a] *Ebr. a man shal not be cut of.*

3 King. 8, 27.

[e] That thou maiest declare in effect, that thou hast a continual care ouer this place.

2 King. 8. 31.

[f] By reteining any thing from him, or els by denying that ẅ he hathe left him to kepe, or do him any wrong.

"*Ebr. othe.*

[g] Meaning, to giue him that which he hath deserued.

"*Or, praise.*

"*Or, toward this place.*

Chap. 20, 8.

"*Ebr. in the land of their gues.*

[h] He declareth that the prayers of hypocrites can not be heard, nor of any but of thẽ, which pray vnto God with an vnfained faith and in true repentance.

[i] He sheweth ỹ before God there is no acception of persone, but all people ỹ feareth him and worketh righteousnes, is accepted. A&. 10, 35.

[k] Meaning that none ought to enterprise any warre, but at ỹ Lords commandement, that is, ẅ is lawful by his worde.

"*Or, according to the maner of this citie. 1. King. 8. 46. eccles. 7, 21. 1. ioh. 1, 8.*

"*Or, repens.*

thou hast chosen, and toward the house which I haue buylt for thy Name,

39 Then heare ỹ in heauē, in the place of thine habitaciō their prayer & their supplicacion, & [a] iudge their cause, & be merciful vnto thy people, which haue sinned against thee.

40 Now my God, I beseche thee, let thine eyes be open, and thine eares attent vnto ỹ prayer *that is made* in this place.

41 *Now therefore arise, ô Lord God, *to come* into thy [l] rest, thou, and the Arke of thy strength: ô Lord God, let thy Priests be clothed with [m] saluacion, and let thy Saincts reioyce in goodnes.

42 O Lord God, refuse not the face of [n] thine anointed: remember the mercies *promised* to Dauid thy seruant.

a *Or, maintene their rights.*

Psal.132,8.

l That is into thy Temple.

m Let them be preserued by thy power and made vertuous and holy.

n Heare my prayer, which am thine anointed King.

CHAP. VII.

1 The fyre consumeth the sacrifice. 2 The glorie of the Lord filleth the Temple. 12 He heareth his prayer, 17 And promiseth to exalt him and his throne.

1 AND *when Salomō had made an end of praying, [a] fyre came downe from heauen and consumed the burnt offring & the sacrifices: and the glorie of the Lord filled the house.

2 So that the Priests colde not enter into the house of the Lord, because the glorie of the Lord had filled the Lords house.

3 And when all the children of Israel sawe the fyre and the glorie of ỹ Lord come downe vpon the house, they bowed them selues with *their* faces to the earth vpon the pauement, and worshiped and praised the Lord, *saying*, For he is good, because his mercie *lasteth* for euer.

4 *Then the King and all the people offred sacrifices before the Lord.

5 And King Salomon offred a sacrifice of two and twētie thousand bullockes, and an hundreth and twētie thousand shepe. so the King and all the people dedicated the house of God.

6 And the Priests waited on their offices, & the Leuites ẅ the instruments of musike of the Lord, ẅ King Dauid had made to praise ỹ Lord, Because his mercy *lasteth* for euer: when Dauid praised *God* [o] by them, the Priests also blewe trumpets ouer against them: and all they of Israel stode by.

7 Moreouer Salomō halowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offrings, and the fat of the peace offrings, because the brasen altar which Salomon had made, was not able to receiue the burnt offring, and the meat offring, and the fat.

8 And Salomon made [b] a feast at that time of seuē dayes, & all Israel with him, a very great Congregacion, from the entring in of Hamath, vnto the riuer of Egypt.

9 And in the eight day they [c] made a solēne assemble: for they had made the dedicacion of the altar seuen dayes, and the feast seuen dayes.

10 And the [d] thre and twentieth day of the seuenth moneth, he sent the people away into their tents, ioyous & with glad heart, because of the godnes that the Lord had done for Dauid and for Salomon, and for Israel his people.

11 *So Salomon finished the house of the Lord, and the Kings house, and all that came into Salomons heart to make in the house of thē Lord: and he prospered in his house.

12 ¶ And the Lord * appeared to Salomon by night and said to him, I haue heard thy prayer, and haue chosen this place for my selfe to be an house of sacrifice.

13 If I shut the heauen that there be no raine, or if I commande the grashopper to deuore the land, or if I send pestilence among my people,

14 If my people, amōg whome my Name is called vpon, do humble thē selues, & praye, and seke my presence, and turne fro their wicked wayes, then wil I heare in heauē, and be merciful to their sinne, and wil [e] heale their land.

15 Then mine eyes shalbe open and mine eares attent vnto the prayer *made* in this place.

16 For I haue now chosen and sanctified this house, that my Name may be there for euer: and mine eyes and mine heart shalbe there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to do according vnto all that I haue comanded thee, and shalt obserue my statuts & my iudgements,

18 Then wil I stablish the throne of thy kingdome according as I made ỹ couenant ẅ Dauid thy father, saying, *Thou shalt not want a mā to be ruler in Israel.

19 But if ye turne away, and forsake my statutes and my cōmandements ẅ I haue set before you, and shal go and serue other gods, and worship them,

20 Then wil I plucke them vp out of my land, which I haue giuen them, and this house which I haue [f] sanctified for my Name, wil I cast out of my sight, and wil make it to be a prouerbe and a cōmun talke among all people.

21 And this house which is moste hie, shal be an astonishment to euerie one that passeth by it so that he shal say, Why hathe the Lord done thus to this land, and to this house?

2.Mac.2,10.

a Hereby God declared that he was pleased with Salomons prayer.

1.King.8,65.

[o] Ebr. by their hands.

b The feast of the Tabernacles which was kept in the seuenth moneth.

c They assembled to heare ỹ worde of God after that they had remained seuen dayes in the bouthes or Tabernacles.

d They had leaue to departe the two & twentieth day, 1.King.8,66, but they went not away til ỹ next day.

1.King.9,1.

Nom.12,6.

e I wil cause ỹ pestilēce to cease & destroy the beasts ỹ hurt the fruites of the earth, and send raine in due season.

Chap.6,16.

f Which thing declareth that God had more respect to their saluation, then to y aduancement of his owne glorie: & where as men abuse those things, which God hathe appointed to set forth his praise, he doeth with drawe his graces thence.

22 And they shal answer, Because they forsoke the Lord God of their fathers, which broght them out of the land of Egypt, and haue taken holde on other gods, and haue worshiped them, and serued thē, therefore hathe he broght all this euil vpon them.

CHAP. VIII.

2 The cities that Salomon buylt. 7 People that were made tributarie vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

1 AND * after [a] twentie yere when Salomon had buylt the house of the Lord, and his owne house,
2 Then Salomon buylt the cities that Huram [b] gaue to Salomon, and caused the children of Israél to dwel there.
3 And Salomon went to Hamath Zobah, and ouercame it.
4 And he buylt Tadmor in the wilderness, & repaired all [c] the cities of store which he buylt in Hamath.
5 And he buylt [d] Beth-horon the vpper, & Beth-horon ẏ nether, cities defensed with walles, gates and barres:
6 Also Baalath, and all the cities of store that Salomon had, and all the charet cities, and the cities of the horsemen, and euerie pleasant place that Salomon had a minde to buylde in Ierusalem, & in [e] Lebanon, and throughout all the land of his dominion,
7 *And* all the people that were left of the Hittites, and the Amorites, and Perizites, and the Hiuuites, and the Iebusites, which were not of Israél,
8 *But* of their children which were left after them in the land, whome the children of Israél had not consumed, euen thē did Salomon make [a] tributaries vntil this day.
9 But of the childrē of Israél did Salomón make no seruants for his worke: fos they were mē of warre, and his chief princes, & the captaines of his charets & of his horsemen.
10 So these were the chief of the officers which Salomon had, *euen* [f] two hundreth and fiftie that bare rule ouer the people.
11 ¶ Thē Salomō broght vp the daughter of Pharaoh out of the citie of Dauid, into the house that he had buylt for her: for he said, My wife shal not dwel in the house of Dauid King of Israél: for it is holy, because that the Arke of the Lord came vnto it.
12 ¶ Thē Salomon offred burnt offrings vnto the Lord, on the * altar of the Lord, which he had buylt before the porche,
13 To * offer according to the commandement of Moses [g] euerie day, in the Sabbaths, and in the newe moones, and in the solemne feastes, [g] thre times in the yere, *that is*, in the feast of ẏ Vnleauened bread, and in the feast of the Wekes, and in the feast of the Tabernacles.
14 And he set the courses of the Priests to their offices, according to ẏ ordre of Dauid his father, & the Leuites in their watches, for to praise and minister before the Priests euerie day, & the porters by * their courses, at euerie gate: for so *was* the commandement of Dauid the man of God.
15 And they declined not from the commandement of the King, concerning the Priests & the Leuites, touching all things, and touching the treasures.
16 ¶ Now Salomon had made prouision for all the [h] worke, from the day of the fundaciō of the house of the Lord, vntil it was finished: *so* the house of the Lord was perfite.
17 Then went Salomon to Ezion géber, & to Eloth by ẏ [i] seaside in ẏ land of Edom.
18 And Huram sent him by the hands of his seruants, shippes, and seruants that had knowledge of the sea: and they went with ẏ seruants of Salomon to Ophir, & broght thence [k] four hundreth and fiftie talents of golde, and broght them to King Salomon.

CHAP. IX.

1. 9 The Quene of Sheba cometh to se Salomon & bringeth giftes. 13. His yerely reuenues. 30 The time of his reigne. 31. His death.

1 AND * when the Quene of Sheba heard of the fame of Salomon, she came to [a] proue Salomon with harde questions at Ierusalē, with a verie great traine, and camels that bare swete odours and muche golde, and precious stones: and when she came to Salomon, she communed with him of all that was in her heart.
2 And Salomon declared her all her questions, and there was [b] nothing hid from Salomon, which he declared not vnto her.
3 Then the Quene of Sheba sawe the wisdome of Salomon, and the house that he had buylt,
4 And the meat of his table, and the sitting of his seruants, and the ordre of his wayters, and their apparel, and his butlers, and their apparel, and his [l] burnt offrings, which he offred in the house of the Lord, and she was [m] greatly stonied.

5 And

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1. King. 9, 10. a Signifying ẏ he was twentie yere in buylding them,
b That is, ẁ Hiram gaue againe to Salomon becausse they pleased him not: and therefore called them Cabul, ẏ is, dirt or filth, 1 King 9, 13.
c Meaning, of munitions and treasures for the warre.
d That is, he repaired and fortified them: for they were buylt long before by Seerah a noble womā of the tribe of Ephraim, 1. Chro. 6, 24.
e Read 1. King 7, 2.

3 *Ebr. to come vp to tribute.*

f For in all there were 3300. but here he meaneth of them that had the principal charge, read. 1 King 9, 23.

Chap. 4, 1.

Exod. 29, 39

f *Or, after the maner of euerie day.*
g Read Leuit. 23.

1. Chro. 24, 2.

h Bothe for the matter & also ẏ workemanship.

i Meaning, the red Sea.

k Which summe is thoght to mount to thre millions & six hundreth thousand crownes: for here is mencion made of thirtie mo, then are spoken of 1. King 9, 28.

1 King. 10, 1. mat. 12, 42. luk. 11, 31.
a To knowe whether his wisdome were so great as the reporte was.

b There was no question so hard that he dit not solue.

l *Or, galleries whereby he went vp.*
m *Ebr. there was no more spirit in her.*

5 And she said to the King, *It was* a true worde which I heard in mine owne land of thy [a]sayings, and of thy wisdome.

[a] Or, Acts.

6 Howbeit I beleued not their reporte, vntil I came, and mine eyes had sene it: and beholde, the one halfe of thy great wisdome was not tolde me: *for* thou excedest the fame that I heard.

7 Happie are thy men, and happie are these thy seruants, which stande before thee all way, and heare thy wisdome.

8 Blessed be ý Lord thy God, which loued thee, to set thee on his [c] throne as King, in the stead of the Lord thy God: because thy God loueth Israel, to establish it for euer, therefore hathe he made thee King ouer them, to execute iudgement & iustice.

[c] Meaning that the Israelites were Gods peculiar people & that Kings are the lieutenants of God, which eght to graunt vnto him the superioritie, and minister iustice to all.

9 Then she gaue the King six score talents of golde, and of swete odours exceding muche and precious stones: nether was there such swete odours *since*, as the Quene of Sheba gaue vnto King Salomon.

10 And the seruants also of Huram, and the seruants of Salomon which broght golde from Ophir, broght [d] Algumim wood & precious stones.

[d] Read Chap. 2.8.

11 And the King made of the Algumim wood [e] staires in the house of the Lord, & in the Kings house, and harpes and viols for singers: and there was no such sene before in the land of Iudah.

[e] Or, pillers: meaning, the garnishing & trimming of ý stayres or pillers.

12 And King Salomon gaue to the Quene of Sheba euerie pleasant thing that she asked, [f] besides for that which she had broght vnto the King, so she returned and went to her owne coūtrey, *both* she, and her seruants.

[f] That is, ẅ the King gaue her for recompense of that treasure which she broght.

13 ¶ Also the weight of golde that came to Salomon in one yere, was six hundreth thre score and six talents of golde,

14 Besides that which chapmen and marchants broght: and all the Kings of Arabia, & the princes of the coūtrey broght golde and siluer to Salomon.

15 And King Salomō made two hundreth targats of beaten golde, & [g] six hūdreth *shekels* of beaten golde went to one targat,

[g] Which summe mounteth to 2400 crownes of the summe, Budeus de asse.

16 And thre hundreth shields of beaten golde: thre hundreth [h] *shekels* of golde went to one shield, and the King put them in the house of the wood of Lebanon.

[h] Or, pounds, called mine, whereof euerie one semed to make an hundreth shekels.

17 And the King made a great throne of yuorie and ouerlaied it with pure golde.

18 And the throne had six steppes, with a footestole of golde [i] fastened to the throne, and stayes on ether side on the place of the seate, and two liōs standing by the [k] stayes.

[i] That is, the steppes & the fote stole were fastened to the throne.

[k] Vpon the pommels or knoppes.

19 And twelue lions stode there on the six steppes on ether side: there was not the like made in anie kingdome.

20 And all King Salomons drinking vessels *were* of golde, and all the vessels of the house of the wood of Lebanon *were* of pure golde: *for* siluer was nothing estemed in the dayes of Salomon.

21 For the Kings shippes went to Tarshish with the seruants of Huram, euerie thre yere once came the shippes of [l] Tarshish, and broght golde, and siluer, yuorie, and apes, and pecockes.

[l] Which countrey of ý best writers is thought to be Cilicia, read 1. King. 10.22.

22 So King Salomō excelled all ý Kings of the earth in riches and wisdome.

23 And all the Kings of the earth soght the presence of Salomon, to heare his wisdome that God had put in his heart.

24 And they broght euerie man his present, vessels of siluer, and vessels of golde, and raimēt, armour, & swete odours, horses, and mules, from yere to yere.

25 And Salomon had [m] foure thousand stalles of horses, and charets, and twelue thousand horsemen, whome he bestowed in the charet cities, and with the King at Ierusalem.

[m] That is, ten horses in euerie stable, which in all mount to fourtie thousand, as 1. King. 4.26.

26 And he reigned ouer all the Kings frō the [n] Riuer euē vnto the land of the Philistims, and to the border of Egypt.

[n] *Or, Euphrates.*

27 And the King gaue siluer in Ierusalem, [o] as stones, & gaue cedre trees as the wilde fig trees, that are abundant in the plaine.

[o] The abundāce of these temporal treasures in Salomons kingdome is a figure of the spirtual treasures, which ý elect shal enioye in ý heauēs vnder the true salomon Christ.

28 And they broght vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salomon first & last, are they not writen in the boke of Nathan the Prophet, and in the prophecie of Ahiiah the Shilonite, and in the visions of [p] Ieedo the Seer [q] against Ieroboam the sonne of Nebat?

[p] *Or Iddo.*

[q] That is, ẅ prophecied against him.

30 And Salomon reigned in Ierusalem ouer all Israel fourty yeres.

31 And Salomon * slept with his fathers, & they buryed him in the citie of Dauid his father: and Rehoboam his sonne reigned in his steade.

* *1. Kings 11. 43.*

CHAP. X.

4. 14 The rigour of Reheboam. 13 He followeth lewde counsel. 16 The people rebelle.

1 THen * Rehoboam [a] went to Shechem: for to Shechem came all Israel to to make him King.

* *1. King 12. 1.*

[a] After the death of Salomon.

2 And when Ieroboam the sonne of Nebat heard it, (which was in Egypt, whether he had fled frō the presence of Salomō the King) he returned out of Egypt

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying.

4 Thy father [b] made our yoke grieuous: now therefore make ý grieuous seruitude of thy father, and his sore yoke,

[b] That is, handeled vs rudely. It semeth that God hardened their hearres, so that they thus murmured without cause: which declareth also the inconstancie of the people.

that he put vpon vs, lighter, and we wil serue thee.

5 And he said to them, *Departe* yet thre dayes, then come againe vnto me. And the people departed.

6 And King Rehoboam toke coũsel with the olde men that had stand before Salomon his father, while ye yet liued. saying, What counsel giue ye that I may answer this people?

7 And they spake vnto him, saying, If thou be kinde to this people, and please them and speke louing wordes to them, they wil be thy seruants for euer.

8 But he left the counsel of the ancient men that they had giuen him, and toke counsel of the yong mẽ that were broght vp with him, and [c] waited on him.

c Or, that stode by him, that is, which were of his counsel and secretes.

9 And he said vnto them, What counsel giue ye, that we may answer this people, which haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the yong men that were broght vp with him, spake vnto him, saying, Thus shalt thou answer the people that spake to thee, saying, Thy father made our yoke heauy, but make thou it lighter for vs: thus shalt thou say vnto them, My [d] least parte shal be bigger then my fathers loynes.

d Or, litle finger: meaning that he was of farre greater power then was his father:

11 Now where as my father did burden you with a grieuous yoke, I wil yet increase your yoke: my father hathe chastised you with roddes, but I *wil correct you* with [h] scourges.

h Or, scorpions.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the King had appointed, saying, Come againe to me the third day.

13 And the King answered them sharpely and King Rehoboam left the counsel of the ancient men,

14 And spake to them after the counsel of the yong men, saying, My father made your yoke grieuous, but I wil increase it: my father chastised you with roddes, but I *wil correct you* with scourges.

15 So the King hearkened not vnto the people: for it was the [e] ordinance of God that the Lord might performe his saying, which he had spoken [*] by Ahiiah the Shilonite to Ieroboam the sonne of Nebat.

e Gods wil imposeth suche a necessitie to ỹ second causes, that nothing cã be done but according to the same, and yet mans wil worketh as of it selfe, so that it can not be excused in doing euil, by alledging that it is Gods ordinance.

[*] *Ebr. by the hand.*

1. King 12. 16.

16 So when all Israel sawe that the Kings wolde not heare them, the people answered the King, saying, [*] What portion haue we in Dauid? for we haue none inheritance in the sonne of Ishai. O Israel, euerie man to your tents: now se to thine owne house, Dauid. So all Israel departed to their tents.

17 Howbeit Rehoboam reigned ouer the childrẽ of Israel, that dwelt in the cities of Iudah.

18 Then King Rehoboam sent Hadorám that was [*] ouer the tribute, & the children of Israel stoned him with stones, that he dyed: thẽ King Rehoboam [*] made spede to get him vp to his charet, to flee to Ierusalem.

[*] *Or, receyuer.*

[*] *Ebr. strengthened him selfe.*

19 And Israel rebelled against the house of Dauid vnto this day.

CHAP XI.

4. Rehoboam is forbidden to fight against Ieroboam. 5 Cities which he buylt. 21 He hath eightene wiues, & threscore concubines, and by thẽ eight and twentie sonnes, and threscore daughters.

1 AND [*] when Rehoboam was come to Ierusalem, he gathered of the house of Iudah and [a] Beniamin nine score thousand chosen mẽ of warre to fight against [b] Israel, & to bring the kingdome againe to Rehoboam.

[*] *1. King 12, 20.*

a That is, the halfe tribe of Beniamin: for the other halfe was gone after Ieroboam.

b Meaning the ten tribes which rebelled.

2 But the worde of the Lord came to hemaiah the man of God, saying,

3 Speake vnto Rehoboam, the sonne of Salomõ King of Iudah, and to all Israel, that are in Iudah, and Beniamin, saying.

4 Thus sayth the Lord, Ye shal not go vp, nor fight against your brethren: returne euerie man to his house: for this thing is done of me. They obeied therefore the worde of the Lord, and returned from going against Ieroboam.

5 And Rehoboam dwelt in Ierusalẽ, and [c] buylt strong cities in Iudah.

c Or, repaired them & made them strong, to be more able to resist Ieroboam.

6 He buylt also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, & Adullam,

8 And Gath, and Maresha, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, & Aialõ, & Hebron, which were in Iudah & Beniamin, strõg cities.

11 And he [*] repaired the strõg holdes and put captaines in them, and store of vitaile, and oyle and wine.

[*] *Or, strengthened.*

12 And in all cities he put shields & speares, & made them exceding strong: so Iudah and Beniamin were his.

13 ¶ And the Priests and the Leuites that were in all Israel, [*] resorted vnto him out of all their coastes.

[*] *Ebr. stone.*

14 For the Leuites left their suburbes and their possession, and came to Iudah and to Ierusalem: [*] for Ieroboam and his sonnes had cast them out from ministring in the Priests office vnto the Lord.

Chap. 13. 9

15 [*] And he ordeined him Priests for the hie places, and for the [d] deuils, and for the calues which he had made.

2. King. 1231.

d Meaning, idoles, read Isa. 34. 15.

16 And after ỹ Leuites there came to Ierusalẽ of all ỹ tribes of Israel, suche as set their [e] hearts to seke ỹ Lord God of Israel, to offer vnto ỹ Lord God of their fathers.

e Which were zealous of true religion, & feared God.

17 So

17 So they strengthened the kingdome of Iudáh, and made Rehoboam the sonne of Salomon mightie, thre yere long: for thre yere they [f] walked in the way of Dauid & Salomon.

18 ¶ And Rehoboam toke him Mahalath the daughter of Ierimoth the sonne of Dauid to wife, & Abihail the daughter of Eliab the sonne of Ishai,

19 Which bare him sonnes Ieush, and Shemariah, and Zaham.

20 And after her he toke Maakah ỹ daughter of Absalom which bare him Abiiah, and Atthai, and Ziza, and Shelomith.

21 And Rehoboā loued Maakah ỹ daughter of Absalom aboue all his wiues & his concubines: for he toke eightene wiues, & thre score concubines, and begate eight and twentie sonnes, & threscore daughters.

22 And Rehoboam made [g] Abiiah the sonne of Maakah the cheef ruler among his brethren: *for* he thoght to make him King.

23 And he taughthim: hand dispersed all his sonnes throughout all the coūtreis of Iudah and Beniamin vnto euerie strong citie and he gaue them abundance of vitaile, and [h] desired many wiues.

CHAP. XII.

1 Rehoboā forsaketh the Lord and is punished by Shishak. 5 Shemaiah reproueth him. 6 He hūbleth him selfe. 7 God sendeth him succour. 9 Shishak taketh ha treasures. 13 His reigne and death. 16 Abiiah his sonne succedeth him.

1 AND when [a] Rehoboam had established the kingdome & made it strōg, he forsoke the Lawe of the Lord, and [a] all Israel with him.

2 Therefore in the fift yere of King Rehoboam, Shishak the King of Egypt came vp against Ierusalem (because they had transgressed against the Lord).

3 With twelue hundreth charets, and threscore thousand horsmen, & the people were without nōber, that came with him frō Egypt, *euen* the Lebims, [b] Sukkiims, & the [n] Ethiopians.

4 And he toke the strong cities which were of Iudah, and came vnto Ierusalem.

5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah, that were gathered together in Ierusalem, because of Shishak, and said vnto them, Thus saith the Lord, Ye haue forsaken me, [c] therefore haue I also left you in the hands of Shishak.

6 Then the princes of Israel, and the King humbled thē selues, and said, The Lord *is* [d] iuste.

7 And when the Lord sawe that they humbled them selues, the worde of the Lord came to Shemaiah, saying, They haue hūbled them selues, *therefore* I wil not destroye them, but I wil send them deliuerance shortely, & my wrath shal not "be powred out vpon Ierusalem by the hand of Shishak.

8 Neuertheles they shalbe his seruants: so shal thei know my [e] seruice, & the seruice of the kingdomes of the earth.

9 ¶ Then Shishak King of Egypt came vp against Ierusalem, and toke the treasures of the house of the Lord, and the treasures of the Kings house: he toke *euē* all, and he caryed away the shields of golde, which Salomon had made.

10 In stead whereof King Rehoboam made shields of brasse, and committed them to the hands of the chief of the garde, that waited at the dore of the Kings house.

11 And when the King entred into the house of the Lord, the garde came and bare them and broght them againe vnto the garde chamber.

12 And because he [f] humbled him selfe, the wrath of the Lord turned from him, that he wolde not destroye all together. And also in Iudah the things prospered

13 So King Rehoboam was strong in Ierusalem and reigned: for Rehoboam was one & fourtie yere olde, when he began to reigne, & reigned [g] seuentene yeres in Ierusalem, the citie which the Lord had chosen out of all the tribes of Israel to put his Name there. And his mothers name was Naamah an Ammonitesse.

14 And he did euil: for he prepared not his heart to seke the Lord.

15 The actes also of Rehoboam, first and last, are they not writen in the "boke of Shemaiah the Prophet, and Iddo ỹ Seer, in rehearsing the genealogie? & there *was* warre alway betwene Rehoboam & Ieroboam.

16 And Rehoboam slept with his fathers, and was buryed in the citie of Dauid, and Abiiah his "sonne reigned in his stead.

CHAP. XIII.

1 Abiiah maketh warre against Ieroboam. 4 He sheweth the occasion. 12 He trusteth in the Lord and ouercometh Ieroboam. 21 Of his wiues and children.

IN the eightenthe yere of King Ieroboam began Abiiah to reigne ouer [a] Iudah.

2 He reigned thre yere in Ierusalem: his mothers name also was [b] Michaiah the daughter of [c] Vriel of Gibea) and there was warre betwene Abiiah

[f] So lōg as they feared God, and set forth his worde, they prospered.

[g] Called also Abiiam, who reigned thre yere 1. King. 15. 2.

[h] He gaue him selfe to haue many wiues.

"Or, when the *Lord had established Rehoboams kingdome.*

a For suche is the inconstancie of the people that for ỹ most part thei follow the vices of their gouernours.

b which were a people of Africa called ỹ Troglodites, because they dwelled in holes

"Or, blake Mores.

c Signifying ỹ no calamitie can come vnto vs except we forsake God, & ỹ he neuer leaueth vs til we haue cast him of.

d And therefore doeth iustely punish you for your sinnes.

"Ebr. drop downe.

e He sheweth that Gods punishmēts are not to destroy his vtterly, but to chastise them to bring them to ỹ knowledge of them selues & to knowe how much better it is to serue God then tyrants. *Chap 9. 15.*

f Which declareth, that God seketh not the death of a sinner, but his cōuersion, Ezek. 18. 32, & 33. 11. *1. King. 14. 13.*

g That is, twelue yeres after that he had bene ouercome by Shishak, ver. 2.

"Ebr. saying.

"Or, Abiam.

a He meaneth Iudah and Beniamin.

b Or. Maacha. 1. King. 15. 12.

c Called also Absalon, for Absalon was her grādefather, 1. King. 15. 2.

iah and Ieroboam.

And Abiiah set the battel in aray with the armie of valiant men of warre, *euen* foure hundreth thousand chosen men. Ieroboam also set the battel in aray against him with eight hũdreth thousand chosen men which were strong *and* valiant.

And Abiiah stode vp vpõ mount [d] Zemeraim, which is in mout Ephraim, and said, O Ieroboam, & all Israel, heare you me,

Ought you not to knowe that the Lord God of Israel hathe giuen the kingdome ouer Israel to [e] Dauid for euer, *euen* to him and to his sonnes by a couenant [f] of salt?

And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, and hathe *rebelled against his lord.

And there are gathered to him [g] vaine men & [*] wicked, and made them selues strong against Rehoboam the sonne of Salomon: for Rehoboam was [h] *but* a childe and [h*] tender hearted, & colde not resist them.

Now therefore ye thinke that ye be able to resist against the kingdome of the Lord, *which is* in the hands of the sonnes of Dauid, and ye be a great multitude, & the golden calues *are* with you which Ieroboam made you for gods.

*Haue ye not driuen away the Priests of the Lord the sonnes of Aaron and the Leuites, and haue made you Priests like the people of *other* countreis? whosoeuer commeth to [*] consecrate with a [i] yong bullocke and seuen rams, the same may be a Priest of them that are no gods.

But we belong vnto the Lord our God, & haue not forsaken him, & the Priests the sonnes of Aaron minister vnto the Lord, and the Leuites in *their* office.

And they burne vnto the Lord euerie [k] morning and euerie euening burnt offrings and swete incense, and the bread is set in order vpon the pure table, & the candlesticke of golde with the lampes thereof, to burne euerie euening: for we kepe the watche of the Lord our God: but ye haue for saken him,

And beholde, this God [l] is with vs, as a captaine, & his Priests with the sounding trumpets, to crye an alarme against you. O ye children of Israel, fight not against the Lord God of your fathers: for ye shal not prosper.

¶ But Ieroboam caused an ambushment [m] to compasse, & come behinde them, when thei were before Iudah, and the ambushement behinde them,

Then Iudah loked, and beholde, the battel *was* before and behinde thẽ, and they cryed vnto the Lord, and ý Priests blewe with the trumpets,

And the men of Iudah gaue a shoute: & euen as the men of Iudah shouted, God [n] smote Ieroboam and also Israel before Abiiah and Iudah.

And the children of Israel fled before Iudah, and God deliuered them into their hand.

And Abiiah and his people slewe a great slaughter of them, so that there fel downe wounded of Israel fiue hundreth thousand chosen men.

So the children of Israel were brought vnder at that time: and the children of Iudah preuailed, [o] because they staied vpon the Lord God of their fathers.

And Abiiah pursued after Ieroboam, & toke cities from him, *euen* Bethel, and the, [p] villages thereof, and Iesnanah with her villages, and Ephron with her villages.

And Ieroboam recouered no strength againe in the dayes of Abiiah, but ý Lord plaged him, and he dyed.

So Abiiah waxed mightie, and maried fourtene wiues, and begate two and twentie sonnes, and sixtene daughters.

The rest of the actes of Abiiah and his maners and his sayings are writen in the storie of the Prophet Iddo.

CHAP. XIIII.

Asa destroieth idolatrie & commandeth his people to serue the true God. 11 *He praieth vnto God when he shulde go to fight.* 12 *He obteineth the victorie.*

SO [*] Abiiah slept with his fathers, & thei buryed him in the citie of Dauid, & Asa his sonne reigned in his steade: in whose dayes the land was quiet ten yere.

And Asa did that was good and right in the eyes of the Lord his God.

For he toke away the altars of the strãge *gods* & the hie places, & brake downe the images, and cut downe the [a] groues.

And commanded Iudah to seke the Lord God of their fathers, & to do *according* to the Lawe and the commandement.

And he toke away out of all the cities of Iudah the hie places, & the images: therefore the kingdome was [b] quiet before him.

He buylt also strong cities in Iudah, because the land was in rest, and he had no warre in those yeres: for the Lord had giuen him rest.

Therefore he said to Iudah, Let vs buyld these cities and make walles about, and towres, gates, and barres, while the land is [c] before vs: because we haue soght ý Lord our God, we haue sought

d Which was one of the toppes of mount Ephraim.

e And therefore who soeuer doeth vsurpe it or take it from ý stocke, transgresseth the ordinance of ý Lord, thus like an hypocrite he alledged ý worde of God for his aduantage.

f That is, perpetual, because that thing which is salted, is preserued frõ corruption: he meaneth also that it was made solemnely & confirmed by offring of sacrifices, where as thei vsed salt according as was ordeined, Nomb 18.19. 1. *King.* 11, 26.

g This worde in ý Chalde tongue is Racha, which our Sauiour vseth, Mat. 5.22

" *Ebr. childrẽ of Belial.*

h Meaning, in heart and courage.

[h*] *Or, fainte-hearted.*

Leuit. 26, 36. 1. *King.* 12, 31. *chap.* 11, 14.

" *Ebr. fil his hand.*

i He sheweth the nature of idolaters ẅ take no trial of the vocacion liue & doctrine of their ministers, but thinke the moste vilest & greatest beastes sufficient, to serue their turne.

k As it was appointed in the Lawe, Exod. 29, 39.

l Because their cause was good & approued by the Lord, thei douted not of the successe and victorie.

m Contemning ý good counsel ẅ came of the Spirit of God, he thoght to haue ouercome by deceite.

*Or, gaue him the ouerthrowe.

n He sheweth that the stay of all King domes & assurance of victories depende vpõ our trust & confidence in the Lord.

" *Ebr. daughters.*

2. *King.* 15, 1.

a Which were plãted contrary to the Lawe, Deut. 16, 20.

b He sheweth that the rest & quietnes of kingdomes standeth in abolishing idolatrie, and aduancing true religion.

c Whiles we haue the ful gouernement thereof.

and he hathe giuen vs rest on euerie side: so they buylt and prospered.

8 And Asa had an armie of Iudah that bare shields and speares, thre hundreth thousand, and of Beniamin that bare shields & drewe bowes, two hundreth & foure score thousand: all these were valiant men.

9 ¶ And there came out against them Zerah [d] of Ethiopia with an hoste of ten hundreth thousand, and thre hundreth charets, and came vnto [e] Mareshah.

10 Then Asa went out before him, and thei set the battel in aray in the valley of Zephathah beside Mareshah.

11 And Asa* cryed vnto the Lord his God, & said, Lord, it is nothing with thee to helpe [f] with many, *or* with no power: helpe vs, ô Lord our God: for we rest on thee, and in thy Name are we come against this multitude: ô Lord, thou art our God, [f] let not man preuaile against thee.

12 ¶ So ſ Lord smote the Ethiopians before Asa and before Iudáh, and the Ethiopians fled.

13 And Asa and the people that was with him, pursued them vnto Gerar. And the Ethiopians hoste was ouerthrowen, *so that* there was no life in them: for they were destroyed before the Lord and before his hoste: & they caryed away a mighty great spoile.

14 And they smote all the cities round about Gerar: for the [g] feare of the Lord came vpō them, and they spoiled all the cities, for there was exceding muche spoile in them.

15 Yea, and they smote the tents of cattel, & caryed away plentie of shepe and camels, and returned to Ierusalem.

d The King of Ethiopia or Egypt.
e Which was a citie in Iudah, Iosh. 15. 44: where Michaiah ſ Prophet was borne.
1. King. 14. 6.
f Or, *against many without power.*
f Thus ſ children of God nether trust in their owne power or policie, nether feare the strength & subtiltie of their enemies, but consider ſ cause and se whether their entreprises tēd to Gods glorie, & thereupon assure them selues of ſ victorie by him, ẅ is onely almightie, & can turne all flesh into dust ẅ the breath of his mouthe.
g The Lord had striken them with feare.

CHAP. XV.

The exhortation of Azariah. 8 Asa purgeth his coūtrey of idolatrie. 11 He sacrificeth with the people. 14 Thei sweare together to serue the Lord. 16 He deposeth his mother for her idolatrie.

1 THen the Spirit of God came vpon [a] Azariáh the sonne of Oded.

2 And he went out to mete Asa, and said vnto him, O Asa, and all Iudah, and Bēiamin, heare ye me. The Lord *is* with you, while ye be with him: and if ye seke him, he wil be founde of you, but if ye forsake him, he wil forsake you.

3 Now for a long season Israel *hathe bene* without the [b] true God, & without Priest to teache and without Lawe.

4 But *whosoeuer* returned in his affliction to the Lord God of Israel, and soght him, he [c] was founde of them.

5 And in that time there *was* no peace to him, that did go out and go in: but great troubles *were* to all the inhabitants of the earth.

6 For nation was destroyed of naciō, and citie of citie: for God troubled them with all aduersitie.

7 Be ye strōg therefore, and let not your hands be weake: for your [d] worke shal haue a rewarde.

8 ¶ And when Asa heard these wordes, and the prophetie of Oded the Prophet, he was encouraged, and toke away the abominacions out of all the land of Iudah, & Beniamin, and out of the cities which he had taken of mount Ephraim, and he renued the altar of the Lord, that was before the porche of the Lord.

9 And he gathered all Iudah & Beniamin, & the strangers with them out of Ephraim, and Manasseh & out of Simeon: for there fell many to him out of Israel, when they sawe that the Lord his God *was* with him.

10 So they assembled to Ierusalem in the [e] third moneth, in the fiftenth yere of the reigne of Asa.

11 And they offred vnto the Lord the same time of the [f] spoyle, *which* thei had broght, *euen* seuen hundreth bullockes, and seuen thousand shepe.

12 And they made a couenant to seke the Lord God of their fathers, with all their heart, and with all their soule.

13 And [g] whosoeuer wil not seke the Lord God of Israel, shal be slaine, whether he were small or great, man or woman.

14 And they sware vnto the Lord with a loude voyce, and with shouting and with trumpers, and with cornets.

15 And all Iudah reioyced at the othe: for they had sworne vnto the Lord with all their heart, and soght him with a whole desire, and he was [h] founde of them. And the Lord gaue them rest rounde about.

16 ¶ And King Asa deposed Maachah *his* [i] mother from her regencie, because she had made an idole in a groue: and Asa brake downe her idole, & stamped it, and burnt it at the broke Kidron.

17 But the hie places were not [k] take away out of [l] Israel: yet the heart of Asa was [m] perfite all his dayes.

18 Also he broght into the house of God the things that his father had dedicate, & that he had dedicate, siluer, and golde, & vessels.

19 And there was no warre vnto the fiue & thirtieth yere of the reigne of Asa.

a Who was called Oded, as his father was, vers. 8.
b For the space of twelue yeres vnder Rehoboā, and thre yeres vnder Abiiah, religiō was neglected and idolatrie planted.
c He sheweth that not withstanding the wickednes of tyrants & their rage, yet God hath his, whome he heareth in their tribulaciō, as he deliuered his from Zerah King of the Ethiopians, & out of all other dangers, when thei called vpon the Lord.
d Your confidence & trust in God shal not be frustrate.
e Called Shiuan conteining parte of May and parte of Iune.
f Which they had taken of the Ethiopians.
g These were the wordes of their couenant, which commanded all idolaters to be put to death according to the Lawe of God, Deut. 17.
h So long as thei serued him aright, so long did he preserue & prosper them.
i Or grandmother: & here in he shewed ſ ho lacked zeale: for she ought to haue dyed bothe by the couenant, and by the Lawe of God: but he gaue place to foolish pitie, & wolde also seme after a sorte to satisfie the Lawe.
k Which parely came through lacke of zeale in him, partly through the negligence of his officers, & partely by the superstition of the people, that all were not taken away.
l Because that God was called the God of Israel by reason of his promes to Iaackob: therefore Israel is some time taken for Iudah, because Iudah was his chief people.
m In respect of his predecessors.

trust in the Philistians. 13 His death.

a Who reigned after Nadab the sonne of Ieroboam.
b He fortified it with walles and ditches it was a citie in Beniamin nere to Gibeon.
Or, Darmesek.

1 IN the six & thirtieth yere of the reigne of Asa came a Baasha King of Israel vp against Iudah, and buylt b Ramah to let none passe out or go in to Asa King of Iudah.
2 Then Asa broght out siluer and golde out of the treasures of the house of the Lord, and of the Kings house, and sent to Benhadad King of Aram that dwelt at *Damascus, saying,
3 There *is* a couenit betwene me & thee, and betwene my father and thy father: beholde, I haue sent thee siluer and golde: come, c breake thy league with Baasha King of Israel that he may departe from me.
4 And Benhadad harkened vnto King Asa, and sent the captaines of the armies which he had, against the cities of Israel. And they smote Iion, and Dan, and Abelmaim, and the store cities of Naphtali.
5 And when Baasha heard it, he left buylding of Ramah, and let his worke cease.
6 Then Asa the King toke all Iudah, and caryed away the stones of Ramah and the tymbre thereof, wherewith Baasha did buyld, and he buylt therewith Geba and Mizpah.
7 ¶ And at that same time Hanani the *Seer came to Asa King of Iudah, and said vnto him, Because thou hast rested vpon the King of Aram, and not rested in the Lord thy God, therefore is the hoste of the King of Aram escaped out of thine hand.
8 * The Ethiopians and the Lubims, were they not a great hoste with charets and horsemē, exceding many? yet because thou dideste rest vpon the Lord, he deliuered them into thine hand.
9 * For the eies of the Lord beholde all the earth to shewe him selfe strong with them, that are of perfite heart toward him: thou hast thē done foolishly in this: therefore from henceforthe thou shalt haue warres.
10 Then Asa was wroth with the Seer, & put him into a "prison: for he was d displeased with him, because of this thing. And Asa oppressed *certaine* of the people at the same time.
11 And beholde, the actes of Asa first and last, lo, they are writē in the boke of the Kings of Iudah and Israel.
12 ¶ And Asa in the nine and thirtieth yere of his reigne was *diseased in his fete, and his disease was *e extreme: yet he soght not the Lord in his disease, but to the f Phisicians.
13 So Asa slept with his fathers, and dyed in the one and fourtieth yere of his reigne,
14 And they buryed him in *one* of his sepulchres, which he had made for him selfe in the citie of Dauid, & laied him in the bed, which they had filled with swete odours and diuerse kindes *of spices*, made by the arte of the apoticarie: and they burnt him with and exceeding great fyre.

c He thoght to repulse his aduersaire by an vnlawful meanes, ý is, by seking helpe of infideles, as they ý seke ý Turkes amitie, thinking thereby to make thē selues more strong.
*Or, Prophet. Chap. 14. 3 2. Mac. 9. 5, & 12. 22.
"Ebr. prison house.
d Thus in stead of turning to God by repentance, he disdained the admonicion of ý Prophet, and punished him, as the wicked do when they be tolde of their faultes.
*Or, goutie, or swollen.
"Or, to the top of his head.
e God plagued his rebellion, & hereby declareth that it is nothing to begine wel, except we so cōtinue to the end, that is, zealous of Gods glorie, and put our whole trust in him.
f He sheweth that it is in vaine to seke to ý phisitians, except first we seke to God to purge our sinnes, which are the chief cause of all our diseases, & after vse the helpe of ý phisitian, as a meane by whome God worketh.

CHAP. XVII.

Iehoshaphat trusting in the Lord, prospereth in riches and honour. 6 He aboliseth idolatrie. 7 And causeth the people to be taught. 11 He receiueth tribute of strangers. 13 His munitions and men of warre.

1 AND Iehoshaphat his sonne reigned in his stead, and preuailed against Israel.
2 And he put garisons in all the strōg cities of Iudah, and set bands in the land of Iudah and in the cities of Ephraim, which Asa his father had taken.
3 And the Lord was with Iehoshaphat, because he walked in the a first waies of his father Dauid, and soght not b Baalim,
4 But soght the Lord God of his father, and walked in his commandements, and not after the "trade of Israel.
5 Therefore the Lord stablished the kingdome in his hand, and all Iudah broght presents to Iehoshaphat, so that he had of riches and honour in abundāce.
6 And he c lift vp his heart vnto the waies of the Lord, and he toke away moreouer the hie places & the groues out of Iudah.
7 ¶ And in the third yere of his reigne he sent his princes, Ben-hail, and Obadiah, & Zechariah, and Nethaneel, and Michaiah, that they shulde d teache in the cities of Iudah.
8 And with them Leuites, Shemaiah, and Nethaniah, and Zebadiah, and Asahel, & Shemiramoth, and Iehonathan, and Adoniiah, and Tobiiah, and Tob-adoniiah, Leuites, and with them Elishama and Iehoram Priests.
9 And they taught in Iudah, and had the boke of the Lawe of the Lord with thē, & wēt about throughout al the cities of Iudah, and taught the people.
10 And the feare of the Lord fell vpon all the kingdomes of the lands ý were rounde about Iudah, and they e soght not against Iehoshaphat.
11 Also *some* of the Philistims broght Iehoshaphat gifts and tribute siluer, and the Arabians broght him flockes, seuen thousand, and seuen hundreth rams, and seuen thousand, and seuen hundreth he gotes.
12 So Iehoshaphat prospered and grewe vp on hie; and he buylt in Iudah pa-

a That is, his vertues: meaning, before he had committed wickednes and against Uriah.
b Soght not helpe at strange gods.
"Ebr. worke.
c He gaue him selfe wholy to serue ý Lord.
d He knewe it was in vaine to professe religiō, except suche were appointed which colde instruct the people in the same, and had autorite to put away all idolatrie.
e Thus God prospereth all suche that ý a pure heart seke his glorie, and kepeth their enemies in feare ý thei can not be able to execute their rage against them.

laces

laces and cities of store.
13 And he had great workes in the cities of Iudah, and men of warre, & valiant men in Ierusalem.
14 And these are the nombers of them after the house of their fathers, In Iudah were captaines of thousands, Adnah the captaine, and [a]with him of valiant men thre hundreth thousand.
15 And [a]at his hand Iehohanan a captaine, and with him two hundreth & foure score thousand.
16 And at his hand Amasiah the sonne of Zichri, which[f] willingly offred him selfe vnto the Lord, and with him two hundreth thousand valiant men.
17 And of Beniamin, Eliada a valiant mā, and with him armed mē with bowe and shield two hundreth thousand.
18 And at his hand Iehozabad, & with him an hundreth and foure score thousand armed to the warre.
19 These [g]waited on the King, besides those which the King put in the strong cities throughout all Iudah.

[a] *Ebr. in his hand.*
[f] Meaning, [w] was a Nazarian.
[g] That is, they were as his ordinarie garde.

CHAP. XVIII.

1 Iehoshaphat maketh affinitie with Ahab. 10 Foure hundreth Prophetes counsel Ahab to go to warre. 16 Michaiah is against thē. 23 Zidkiah smiteth him. 25 The King putteth him in prison. 29 The effect of his prophecie.

1 AND *Iehoshaphat had riches & honour in abundance, but he was ioyned in [a]affinitie with Ahab.
2 And after certaine [b]yeres he wēt downe to Ahab to Samaria: & Ahab slewe shepe and oxen for him in great nomber, & for the people that he had with him, and entised him to go vp vnto [c]Ramoth Gilead.
3 And Ahab King of Israel said vnto Iehoshaphat King of Iudah, Wilt thou go with me to Ramoth Gilead? And he answered him, I am as thou art, & my people as thy people, & we *wil ioyne* [w] thee in ý warre.
4 And Iehoshaphat said vnto the King of Israel, Aske coūsel, I pray thee, at the [d]worde of the Lord this day.
5 Therefore the King of Israel gathered of [e]Prophetes foure hundreth men, and said vnto them, Shal we go to Ramoth Gilead to battel, or shal I cease? And they said, Go vp: for God shal deliuer it into the Kings hand.
6 But Iehoshaphat said, Is there here neuer a Prophet more of the Lord ý we might inquire of him?
7 And ý King of Israel said vnto Iehoshaphat, There is yet one man, by whome we may aske counsel of the Lord, but I hate him: for he doeth not prophecie good vnto me, but alway euil: it is Michaiah the sonne of Imla. Then Iehoshaphat said, Let not the King say so.
8 And the King of Israel called an eunuche, and said, Call quickly Michaiah the sonne of Imla.
9 ¶ And the King of Israel, and Iehoshaphat King of Iudah sate ether of them on his throne clothed in *their* [h]apparel: they sate euen in the threshing floore at the entring in of the gate of Samaria: & all the Prophetes prophecied before thē.
10 And Zidkiah the sonne of Chenaanah made him [i]hornes of yron, & said, Thus saith ý Lord, With these shalt thou push ý Aramites vntil thou hast cōsumed thē.
11 And all the Prophetes prophecied so, saying, Go vp to Ramoth Gilead, & prosper: for the Lord shal deliuer it into the hand of the King.
12 ¶ And the messenger that went to call Michaiah, spake to him, saying, Beholde, the wordes of the Prophetes *declare* good to ý King with one [k]accorde: let thy worde therfore, I pray thee, be lyke one of theirs, and speake thou good.
13 And Michaiah said, As the Lord liueth, what soeuer my God saith, ý wil I speake.
14 ¶ So he came to the King, and the King said vnto him, Michaiah, shal we go to Ramoth Gilead to battel, or shal I leaue of? And he said, [l]Go ye vp, and prosper, and they shal be deliuered into your hand.
15 And the King said to him, How oft shal I charge thee, that thou tel me nothing but the trueth in the Name of the Lord?
16 Then he said, I sawe all Israel scatered in the mountaines, as shepe that haue no shepheard: and the Lord said, [m] These haue no master: let them returne euerie man to his house in peace.
17 And the King of Israel said to Iehoshaphat, Did I not tel thee, that he wolde not prophecie good vnto me, but euil?
18 Againe he said, Therefore heare ye the [n]worde of the Lord: I sawe the Lord sit vpon his throne, and all the [n]hoste of heauen standing at his right hand, and at his left.
19 And the Lord said, Who shal [o]persuade Ahab King of Israel, that he may go vp and fall at Ramoth Gilead? And one spake and said thus, and another said that.
20 Then there came forthe a spirit, and stode before the Lord, and said, I wil persuade him. And the Lord said vnto him, [w] herein?
21 And he said, I wil go out, and be a false spirit in the mouthe of all his Prophetes. And [o]he said, Thou shalt persuade, and shalt also preuaile: go forthe and do so.
22 Now therefore beholde, the Lord hathe put a [p] false spirit in the mouthe of

[1] *Kin. 22.3*
[a] For Ioram Iehoshaphats sonne maried Ahabs daughter.
[b] That his, the third yere, 1. King. 22.2.
[c] To recouer it out of the hands of the Syrians.
[d] Heare the aduise of some Prophet, to knowe whether it be Gods wil.
[e] Which were the prophetes of Baal, signifying that the wicked eleme not but flatterers and suche as wil beare with their inordinate affections.
[f] Yet the true ministers of God ogbt not to cease to do their duetie, though the wicked magistrates can not abide them to speake the trueth.
[g] Meaning, ý he ogbt not to refuse to heare anie that was of God.
[h] That, is in their maiestie and royal apparel.
[i] Read 1. King. 22.11.
[k] Thinking, ý where as foure hundreth Prophetes had agreed in one thing, that he being but one man, and in leaste estimation durst not gaine say it.
[l] He spake this by derision of the false prophetes, as the King wel perceiued.
[m] He propheciethh how the people shulde be dispersed & Ahab sleane.
[n] Meaning, the Angels.
[o] *Or, deceiue.*
[o] That is, the Lord.
[p] So they that wil not beleue ý trueth, God sendeth strong delusion, that they shulde beleue lyes, 2. Thess. 2.10.

these thy Prophetes, & the Lord hathe determined euil against thee.

23 Then Zidkiah the sonne of Chenaanah came nere, and smote Michaiah vpon the [q] cheke, and said, By what way went the spiritt of ỹ Lord from me, to speake with thee?

24 And Michaiah said, Beholde, thou shalt se that day whē thou shalt go from chamber to chamber to hide thee.

25 And the King of Israel said, Take ye Michaiah, and carie him to Amon the gouernour of the citie, & to Ioash the Kings sonne,

26 And say, Thus saith the King, Put this man in the prison house, & fede him with bread of [r] affliction and with water of affliction vntil I returne in peace.

27 And Michaiah said, If thou returne in peace, the Lord hathe not spoken by me. And he said, Heare, all ye people.

28 So the King of Israel and Iehoshaphat the King of Iudah went vp to Ramoth Gilead.

29 And the King of Israel said vnto Iehoshaphat, I wil [s] change my selfe, and entre into the battel: but put thou on thine apparel. So the King of Israel changed him selfe, and they went into the battel.

30 And the King of Aram had commanded the captaines of the charets that were with him, saying, Fight you not with small nor great, but against ỹ King of Israel onely.

31 And when the captaines of the charets sawe Iehoshaphat, they said, It is the King of Israel: and they cōpassed about him to fight. But Iehoshaphat, [t] cryed, & ỹ Lord helped him & moued them *to depart* from him.

32 For when the captaines of the charets sawe that he was not the King of Israel, they túrned backe from him.

33 Then *a certeine* mā drewe a bowe "myghtely, & smote the King of Israel betwene the ioyntes [u] of his brigandine: therefore he said to his charetman, Turne thine hand, and carie me out of the hoste: for I am hurt.

34 And the battel increased that day: and the King of Israel [v] stode stil in his charet against the Aramites vntil euen, and dyed at the time of ỹ sunne going downe.

q By this cruelte his ambitiō and hypocrisie was discouered thus the hypocrites boast of ỹ Spirit which they haue not, and declare their malice against them, in whome the true Spirit is.

r Kepe him streictly in prison and let him fele hungre and thrist.

s *Or, Michaiah.*

t Thus ỹ wicked thinke by their owne subtiltie to escape Gods iudgemēs, whe threateneth by his worde.

u He cryed to the Lord by ac knowledging his faute in going with this wicked King to warre against the worde of the Lord by his prophet, and also by desiring mercie for the same.

" *Ebr. in his simplicitie, or ignorantly.*

u *Or, betwene the habergine.*

v He dissembled his hurt, that his souldiers might fight more couragiously.

CHAP. XIX.

1 After Iehoshaphat was rebuked by the Prophet, he called againe the people to the honoring of the Lord. 5 He appointeth iudges and ministers, 9 And exhorteth thē to feare God.

1 AND Iehoshaphat the King of Iudah returned "safe to his house in Ieruſalem.

" *Ebr. in peace.*

2 And Iehu ỹ sonne of Hanani the Seer went out to mete him, and said to King Iehoshaphat, [a] Woldest thou helpe the wicked, and loue them that hate the Lord? therefore for this thing ỹ wrath "of the Lord is vpon thee.

3 Neuertheles good things are founde in thee, because thou hast takē away the groues out of the land, and hast prepared thine heart to seke God.

4 ¶ So Iehoshaphat dwelt at Ieruſalem, & returned and went [b] through the people frō Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And he set iugdes in the land throughout all the strong cities of Iudah, citie by citie.

6 And said to the Iudges, Take hede what ye do: for ye execute not the iudgements of man, but of the Lord, & *he wilbe* [c] with you in the cause *and* iudgement.

7 Wherefore now let the feare of ỹ Lord be vpon you: take hede, & do it: for there is no [d] iniquitie with the Lord our God, nether *respect of persones, nor receiuing of reward.

8 Moreouer in Ieruſalem did Iehoshaphat set of the Leuites, and of the Priests and of the chief of the families of Israel, for the iudgement and cause of the Lord: and they [e] returned to Ieruſalem.

9 And he charged them, saying, Thus shal ye do in the feare of the Lord faithfully and with a perfit heart.

10 And in euerie cause that shal come to you of your brethren that dwel in their cities, betwene [f] blood and blood, betwene lawe and precept, statutes and iudgements, *ye shal iudge them*, and admonish them that they trespasse not against the Lord that [g] wrath come not vpon you and vpon your brethren. Thus shal ye do & trespasse not.

11 And beholde, Amariah the Priest *shalbe* ỹ chief ouer you in all matters of the Lord, & Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, *shalbe* for all the [h] Kings affaires, & the Leuites *shalbe* officers [i] before you. Be of courage, and do it, and the Lord shalbe with the [k] good.

a He declareth that the wrath and iugdement of God is ouer all suche, that supporte the wicked, and rather shewe not in dede ỹ they are enemies to all suche as hate ỹ Lord.

" *Ebr. wrath from the Lord.*

b He visited all his countrei and brought his people from idolatrie to ỹ knowledge of the true God.

c Bothe to preserue you, if you do iustely, or to punish you, if you do the contraire.

d He wil declare by the sharpenes of ỹ punishment, that he hateth all iniquitie. *Deut. 10. 17, iob 34. 19. act. 10. 34, rom. 2. 11, gal. 2. 6, ephe. 6. 9, col. 3. 25, 1 pet. 1. 17.*

e The priests and Leuites ẅ shulde iudge matters according to the worde of the Lord.

f That is, to trye whither ỹ murther was done at vnwares or els of set purpose, Nomb. 35. 11, deut. 4. 41.

g Meaning, ỹ God wolde punish them moste sharpely, if thei wold not execute iustice aright.

h Shalbe chief ouerseer of ỹ publike affaires of the realme.

i They shal haue the handeling of inferiour causes.

k God wil assist them that do iustice.

CHAP. XX.

1 Iehoshaphat and the people pray vnto the Lord. 22 The marueilous victorie that the Lord gaue him against his enemies. 30 His reigne and actes.

1 AFter this also came the children of Moab and the children of Ammon, and with them of the [a] Ammonites against Iehoshaphat to battel.

2 Then there came that tolde Iehoshaphat,

a That is, ẅ cōterfaited ỹ Ammonites in langage & apparel. The Hebrews thinke that they were ỹ Amalekites, but as may appeare by the 20 verse, they were the Idumeans of mount Seir.

phat, saying, There cometh a great multitude against thee from beyonde the [b] Sea, out of Aram: and beholde, they be in Hazzon Tamar, which is En-gedi.

3 And Iehoshaphat feared, and set him selfe [c] to seke the Lord, and proclaimed a fast throughout all Iudah.

4 And Iudah gathered them selues together to aske counsel of the Lord: they came euen out of all the cities of Iuduh to inquire of the Lord.

5 And Iehoshaphat stode in the Congregacion of Iudah and Ierusalem in the house of the Lord before ỹ new court,

6 And said, O Lord God of our fathers, art not thou God in heauē? and reigneſt not thou on all the kingdomes of the heathen? and in thine hād is power and might, & none is able to withstād thee.

7 Dideſt not thou our God caſt out the inhabitants of this land before thy people Israel, and [d] gaueſt it to the sede of Abraham thy friend for euer?

8 And they dwelt therein, and haue buylt thee a Sanctuarie therein for thy Name, saying,

9 * If euil come vpon vs, *as* the [e] sworde of iudgement, or peſtilence, or famine, we wil stād before this house and in thy presence (for thy Name is in this house) & wil crye vnto thee in our tribulacion, and thou wilt heare and helpe.

10 And now beholde, the children of *Ammon and Moab, and mount Seir, by whome thou woldeſt not let Israel go, when they came out of the land of Egypt: but they turned aside from thē, and destroyed them not:

11 Beholde, I say, they rewarde vs, in cōming to caſt vs out of thine inheritance, which thou haſt caused vs to inherit.

12 O our God, wilt thou not iudge thē? for there is no strēgth in vs *to stand* before this great multitude that cōmeth against vs, nether do we know what to do: but our eyes [g] are towarde thee.

13 And all Iudah stode [h] before ỹ Lord with their yong ones, their wiues, and their children.

14 And Iahaziel the sonne of Zechariah the sonne of Benaiah, the sonne of Ieiel, the sonne of Mattaniah a Leuite of the sonnes of Asaph *was there*, vpon whome came [i] the Spirit of the Lord, in the middes of the Congregacion.

15 And he said, Hearken ye, all Iudah, & ye inhabitants of Ierusalem, and thou, King Iehoshaphat: thus saith the Lord vnto you, Feare you not, nether be afraied for this great multitude: for the [k] battel *is* not yours, but Gods.

16 Tomorowe go ye downe against them: beholde, they come vp by the cleft of Ziz, and ye shal finde them at the end of the broke before the wildernes of Ieruel.

17 Ye shal not nede to fight in this *battel*: * stād stil, moue not, and beholde the [l] saluacion of the Lord towarde you: ô Iudah, and Ierusalē, feare ye not, nether be afraied: tomorowe go out against thē, and the Lord *wilbe* with you.

18 ¶ Then Iehoshaphat [l] bowed downe with his face to the earth, and all Iudah & the inhabitants of Ierusalem fell downe before the Lord, worshiping the Lord.

19 And the Leuites of the children of the Kohathites and of the children of the Corhites stode vp to praise the Lord God of Israel with a loude voice on hie.

20 And when they arose early in ỹ morning, they went forthe to the wildernes of Tekoa: & as they departed, Iehoshaphat stode and said, Heare ye me, ô Iudah, and ye inhabitants of Ierusalem: put your truſt in the Lord your God, and ye shalbe assured: beleue his [m] Prophetes, and ye shal prosper.

21 And when he had consulted with the people, and appointed singers vnto the Lord, & them that shulde praise *him that is* in the beautiful Sanctuarie, in going forthe before ỹ men of armes, & saying, [n] Praise ye the Lord, for his mercie *laſteth* for euer,

22 And when they began to shoute, and to praise, the Lord laied ambushments against the children of Ammon, Moab, and [o] mount Seir, which were come against Iudah, and they slewe one another.

23 For ỹ children of Ammon and Moab rose against the inhabitants of mount Seir, to slea & to destroye *them*: and when they had made an end of the inhabitants of Seir, euerie one helped to [p] destroy another.

24 And when Iudah came toward Mizpah in the wildernes, they loked vnto the multitude: and beholde, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoyle of them, they found among them in abundance bothe of substance & also of bodies *laden* with precious iewels, which they toke for them selues, til they colde cary nomore they were thre dayes in gathering of the spoile: for it was muche.

26 And in the fourth day they [q] assembled them selues in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The vallei of Berachah vnto this day.

27 Then euerie man of Iudah & Ierusalem returned with Iehoshaphat their head, to go againe to Ierusalem with

b Called ỹ dead sea where God destroyed ỹ fiue cities for sinne.

c This declareth what the feare of ỹ godlie is, which is as a pricke to stirre them to prayer, and to depēd on the Lord, where as it moueth ỹ wicked ether to seke after wordly meanes & policies, or els to fall into despaire.

d He groūdeth his prayer vpon Gods power, whereby he is able to helpe, and also on his mercie, which he wil continue toward his, for as muche as he hathe once chosen thē and begonne to shewe his greaces towarde them. *1. King. 8, 37. chap. 6, 28.*

e Meanig, warre which commeth by Gods iuste iudgemēts for our sinnes.

f That is, it is here called vpō, and thou declareſt thy presence and fauour. *Deut. 2, 9. nehem 13, 3.*

g We onely put our truſt in thee and waite for our deliuerance from heauen.

h That is, before the Arke of ỹ couenant.

i Which was moued by the Spirit of God to Prophecie.

k They fight against God & not against you: therefore he wil fight for you.

Exod. 14, 13.

l Declaring his faith and obedience to ỹ worde of the Lord, and giuing thankes for the deliuerāce promised.

m Giue credit to their wordes and doctrine.

n This was a psalme of thankes giuing, wh they vsed communely to sing whē they praiſsed the Lord for his benefites, and was made by Dauid, Psal. 136.

o Meaning, the Idumeās, which dwelt in mount Seir.

p Thus ỹ Lord according to Iehoshaphats prayer declared his power, whem he deliuered his by causing their enemies to kil one another.

1 Or, deliuerance.

q To giue thākes to the Lord for the victorie and therefore ỹ valley was called Berachah, ỹ is blessiing or thākes giuing. It was also called the valley of Iehoshaphat, Ioel 3, 2. & 12, because ỹ Lord iudged ỹ enemies according to Iehoshaphats praier.

ioye: for the Lord had made thē to reioyce ouer their enemies.

28 And they came to Ierusalem with violes, and with harpes, and with trumpets *euen* vnto the house of the Lord.

29 And the [r] feare of God was vpon all the kindomes of the earth, when they had heard that the Lord had foght against the enemies of Israel.

30 So the kingdome of Iehoshaphat was quiet, & his God gaue him rest on euery side.

31 ¶ And *Iehoshaphat reigned ouer Iudah, and *was* fiue & thirtie yere olde, when he began to reigne: and reigned fiue and twentie yere in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the [s] waye of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the hie places were [t] not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the actes of Iehoshaphat first and last, beholde, they are writen in the boke of Iehu the sonne of Hanani, which *is mencioned in ỹ boke of the Kings of Israel.

35 ¶ Yet after this did Iehoshaphat King of Iudah ioyne him selfe with Ahaziah King of Israel, who was ginen to do euil,

36 And he ioyned with him, to *make shippes to go to Tarshish: and they made the shippes in Ezion Gaber.

37 Then Eliezer the sonne of Dodauah of Mareshah prophecied against Iehoshaphat, saying, Because thou hast [v] ioyned thy self with Ahaziah, the Lord hathe broken thy workes: and the shippes were broken, that they were not able to go to Tarshish.

CHAP. XXI.

1 Iehoshaphat dyeth. 2 Iehoram succeedeth him. 4 Which killeth his brethren. 6 He was broght to idolatrie. 11 And seduceth the people. 16 He is oppressed of the Philistims. 18 His miserable end.

1 IEhoshaphat thē slept with his fathers, and was buryed with his fathers in ỹ citie of Dauid: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, & Zechariah, and Azariah, and Michael, & Shephatiah. All these were the sonnes of Iehoshaphat King of [a] Israel.

3 And their father gaue them great giftes of siluer and of golde, and of precious things, with strong cities in Iudah, but the kingdome gaue he to Iehoram: for he was the eldest.

4 *And Iehoram rose vp vpon the kingdome of his father, and made him selfe strong, & [b] slewe all his brethren with the sworde, and also of the princes of [c] Israel.

5 Iehoram was two and thirtie yere olde, whē he began to reigne, and he reigned eight yere in Ierusalem.

6 And he walked in the waye of the Kings of Israel, as the house of Ahab had done: for he had the daughter of Ahab to [d] wife, and he wroght euil in the eies of the Lord.

7 Howbeit the Lord wolde not destroy the house of Dauid, because of the *couenant that he had made with Dauid, and because he had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a King ouer them.

9 And Iehorā went forthe with his princes, and all his charets with him: & he rose vp by night, and smote Edom, which had compassed him in, and the captaines of the charets.

10 But Edom rebelled from vnder the hand of Iudah vnto this day: then did [e] Libnah rebell at the same time from vnder his hād: because he had forsaken the Lord God of his fathers.

11 ¶ Moreouer he made hie places in the mountaines of Iudah, and caused ỹ inhabitants of Ierusalem to commit [f] fornicacion, and compelled Iudah *thereto.*

12 And there came a writing to him from [g] Eliah the Prophet, saying, Thus saith the Lord God of Dauid thy father, Because thou hast not walked in the waies of Iehoshaphat thy father, nor in the waye of Asa King of Iudah,

13 But hast walked in the way of ỹ Kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to go a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou,

14 Beholde, with a great plague wil the Lord smite thy people, and thy childrē, & thy wiues, and all thy substance,

15 And thou shalt be in great diseases in the disease of thy bowels, vntil [h] thy bowels fall out for the disease, day by day.

16 ¶ So the Lord stirred vp against Iehoram the spirit of the Philistims, and the Arabians that were beside the [i] Ethiopians.

17 And they came vp into Iudah, and brake into it, and caried away all the substance that was founde in the Kings house, & his sonnes also, and his wiues, so that there was not a sonne left him, saue

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ỹ He declareth hereby, that the workes of God being euer cōforte or deliuerance to his, & feare or destruction to his enemies.

1. King. 22, 42.

ſ Meaning, in his vertues & those waies, wherein he followed God.

t If the great care and diligence of this good King was not able vtterly to abolish all superstition & idolatrie out of this people, but that they wolde stil reteine their filth and idolatrie, how muche lesse are they able to reforme euil, wether haue litle zeale, or not suche as he had though herein he was not to be excused?

1. King. 16, 1. 1. King. 22, 49.

v Thus God wolde not haue his to ioyne in societie with idolaters & wicked men.

2 Read chap. 25, 17. how ỹ Israel is meant Iudah.

2 King. 8, 16.

b Because the wicked liue euer in feare & also are ambicious, they become cruel, & spare not to murther them, wl one by nature they ogh̄t moste to cherish & defend.

c Meaning, of Iudah & Beniamin.

d So that we se how it can not be ỹ we shulde ioyne with the wicked & serue God.

2. Sam. 7, 12. 1. king. 2, 4. & 9, 5. 2 king. 8, 19. 2 cha. 6, 16.

e Read 2 King. 8, 22.

f Meaning, idolatrie, because that the idolater breaketh promes vnto God, as doeth the adultereſſe to her housband.

g Some thinke that this was Elisha, so called because he had the Spirit in abundance, as had Elias.

h We se this example daily practised vpon them that fall away frō God, and become idolaters and murtherers of their brethren.

i There were other Arabians in Africa Southward toward Egypte.

saue k Iehoahaz, the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in processe of time, euen after ỹ end of two yeres, his guttes fell out with his disease, so he dyed of sore diseases: & his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yere olde, and reigned in Ierusalem eight yere, l and liued without being desired: yet they buryed him in the citie of Dauid, but not among the sepulchres of the Kings.

CHAP. XXII.

Ahaziah reigneth after Iehoram. 3 Iehu King of Israel killeth Ahaziah. 10 Athaliah putteth to death all the Kings linage. 11 Ioash escapeth.

AND * the inhabitants of Ierusalem made Ahaziah his yongest sonne King in his stead: for the armie ỹ came a with the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Iehoram King of Iudah reigned.

2 Two and b fourty yere olde was Ahaziah when he began to reigne, & he reigned c one yere in Ierusalem, and his mothers name was Athaliah ỹ daughter d of Omri.

3 He walked also in the waies of the house of Ahab: for his mother counseled him to do wickedly.

4 Wherefore he did euil in the sight of the Lord, like the house of Ahab: for they were his c counselers after the death of his father, to his destruction.

5 And he walked after their counsel, and went with Iehoram the sonne of Ahab King of Israel to fight against Hazael King of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 ¶ And he returned to be healed in Izreel, because of the woundes wherewith they had wounded him at Ramah, when he soght with Hazael King of Aram. Now Azariah the sonne of Iehorã King of Iudah went downe to se Iehoram the sonne of Ahab at Izreel, because he was diseased.

7 And the destruction of Ahaziah: f came of God in that he went to Ioram: for when he was come, he went forthe with Iehoram against Iehu ỹ sonne of Nimshi, * whome the Lord had anointed to destroye the house of Ahab.

8 Therefore when Iehu executed iudgement vpõ the house of Ahab, and founde the princes of Iudah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, he slewe them also.

9 And he soght Ahaziah, and they caught him where he was hid in Samaria, & brought him to Iehu, and slewe him, and buryed him because, sayd they, he is ỹ sonne of g Iehoshap'at, which soght the Lord with all his heart. So the house of Ahaziah was not able to reteine the kingdome.

10 ¶ * Therefore when Athaliah the mother of Ahaziah sawe that her sonne was dead, she arose and h destroyed all the Kings sede of the house of Iudah.

11 But Iehoshabeath the daughter of the King, toke Ioash the sonne of Ahaziah, and stale him from among the Kings sonnes, that shulde be slaine, and put him and his nurce in the bed chamber so Iehoshabeath the daughter of King Iehoram the wife of Iehoiada ỹ Priest (for she was the sister of Ahaziah) hid him from Athaliah: so she slewe him not.

12 And he was with them hid in the i house of God six yeres, whiles Athaliah reigned ouer the k land.

CHAP. XXIII.

Ioash the sonne of Ahaziah is made King. 3 Athaliah is put to death. 17 The Temple of Baal is destroyed. 19 Iehoiada appointeth ministers in the Temple.

AND * a in the seuenth yere Iehoiada waxed bolde, and toke the captaines of hundreths, *to wit*, Azariah the sonne of Ieroham, and Ishmael the sonne of Iehohanan, and Azariah the sonne of Obed, and Maasiah the sonne of Adaiah, and Elishaphat the sonne of Zichri in couenant with him.

2 And they went about in Iudah, & gathered the Leuites out of all the cities of Iudah, and the chief fathers b of Israel: and they came to Ierusalem.

3 And all the Congregacion made a couenant with the King in the house of God: & he said vnto them, Beholde, ỹ Kings sonne must reigne, * as the Lord hathe said of the sonnes of Dauid.

4 This is it that ye shal do, The third parte of you that come on the Sabbath of the Priests, and ỹ Leuites, *shalbe* porters of the dores.

5 And *another* third parte towarde the Kings house, and *another* third parte at the * gate of the c fundacion, and all the people *shalbe* in the courtes of the house of the Lord.

6 But let none come into the house of ỹ Lord, saue the Priests, and the Leuites that minister: they shal go in, for they are holy: but all the people shal kepe the watch of the Lord.

7 And the Leuites shal compasse the King round about, and euerie man with his weapon in his hand, and he that

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k Called also Ahaziah, as Chap. 22, 1. or Azariah, vers. 6.

l That is, as some write, he was not regarded, but deposed for his wickednes & idolatrie: so that his sonne reigned 22 yeres, his father yet lyning) without honour, & after his fathers death he was confirmed to reigne stil, as Chap. 21, 2.

2. *King.* 8, 24.

a Meaning, the Philistims.

b Read Chap. 21, 20.

c That is, after the death of his father.

d She was Ahabs daughter, who was ỹ sonne of Omri.

e He sheweth, ỹ it must nedes followe that the rulers are suche as their counselers be, & that there can not be a good King, that suffreth wicked counselers.

f Hereby we se how nothing cã come to any, but by Gods prouidence & as he hathe appointed, & therefore he causeth all meanes to serue to his wil.

2. *King.* 9, 7.

Or, toke vengeance.

g This was the iuste plague of God, because he ioyned him selfe w Gods enemies: yet God to declare the worthines of Iehoshaphat his grand father, moued them to giue him ỹ honour of buryal.

2. *King.* 11, 1.

h To the intẽt ỹ there shulde be none to make title to the crowne, & so she might vsurpe ỹ gouernement.

i Meaning, in the chamber, where ỹ Priests and Leuites slept, w kept their courses weekly in the Temple.

k To wit, of Iudah.

2. *King.* 11, 4.

a Of the reigne of Athaliah, or after ỹ death of Ahaziah.

b Meaning of Iudah & beniamin, read why they are called Israel, Chap. 15, 17.

2. *Sam.* 7, 12.
1. *king.* 2 4.
chap. 21, 7.

2. *King.* 11, 6.

c Which was the chief gate of the Temple toward ỹ East.

entreth [d] into the house, shalbe slaine, and be you with the King, when he cometh in, and when he goeth out.

8 ¶ So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commanded, and toke euery man his men that came on the Sabbath, with them that [e] went out on ỹ Sabbath: for Iehoiada the Priest did not discharge the courses.

9 And Iehoiada the Priest deliuered to the captaines of hundreths speares, and shields, and bucklers which had bene King Dauids, and were in the house of God.

10 And he caused all the people to stād (euerie man with his weapon in his hād) from the right side of the house, to the left side of the house by ỹ altar and by the [f] house rounde about the King.

11 Then they broght out the Kings sonne, and put vpon him the crowne and *gaue him* the [g] testimonie, and made him King. And Iehoiada and his sonnes anointed him, and said, God saue ỹ King.

12 ¶ But when Athaliah heard the noise of the people running and praising the King she came to the people into the house of the Lord.

13 And when [h] she loked, behold, the King stode by his piller at ỹ entring in, & the princes & the trumpets [i] by the King, & all the people of the land reioyced, and blewe the trūpets, and the singers *were* with instruments of musike, and they that colde sing praise: then Athaliah rent her clothes, and said, [k] Treason, treason.

14 Then Iehoiada the Priest broght out the captaines of hundreths that were gouerners of the hoste, and said vnto them, Haue her forthe of the ranges, & he that [l] followeth her, let him dye by the sworde: for the Priest had said, slea her not in the house of the Lord.

15 So they layed hands on her: and when she was come to the entring of the horsegate by the Kings house they slewe her there.

16 ¶ And Iehoiada made a [k] couenāt betwene him, and all the people, and the King, that they wolde be ỹ Lords people.

17 And all the people went to the house of Baal, and [l] destroyed it, and brake his altars and his images, and slewe [m] Mattan the Priest of Baal before the altars.

18 And Iehoiada appointed officers for the house of the Lord, vnder the [n] hāds of the Priests and Leuites, whome Dauid had distributed for the house of the Lord, to offer burnt offrings vnto the Lord, * as it is writen in the Lawe of Moses, with reioycing and singing by the appointement of Dauid.

19 And he set porters by the gates of the house of the Lord, that none that was vncleane in any thing, shulde entre in.

20 And he toke the captaines of hundreths, and the noble men, and the gouerners of the people, and all the people of the land, and he caused the King to come downe out of the house of ỹ Lord, and they went through [n] the hie gate of the Kings house, and set the King vpon the throne of the kingdome.

21 Then all the people of the land reioyced, & the citie was quiet, [o] after that they had slaine Athaliah with the sworde.

CHAP. XXIIII.

4 Ioash repaireth ỹ house of the Lord. 17 After the death of Iehoiada he falleth to idolatrie. 21 He stoneth to death Zechariah the Prophet. 25 Ioash is killed of his owne seruāts. 27 After him reigneth Amazias.

1 IOash * *was* seuen yere olde when he began to reigne, and he reigned fourtie yere in Ierusalem: and his mothers name was Zibiah of Beer-sheba.

2 And Ioash did vprightly in the sight of the Lord, all the dayes of [a] Iehoiada the Priest.

3 And Iehoiada [p] toke him two wiues, and he begate sonnes and daughters.

4 ¶ And afterward it came into Ioash minde, to renue the house of the Lord.

5 And he assembled the Priestes and the Leuites, & said to them, Go out vnto the cities of Iudah, and gather of all [b] Israel money to repaire the house of your God, from yere to yere, and haste the thing: but the Leuites hasted not.

6 Therefore the King called Iehoiada, the [c] chief, and said vnto him, Why hast thou not required of ỹ Leuites to bring in out of Iudah and Ierusalē * the taxe of Moses the seruant of ỹ Lord: and of the Congregacion of Israel, for the Tabernacle of the testimonie?

7 For [d] wicked Athaliah, & her children brake vp the house of God: and all the things that were dedicate for the house of the Lord, did they bestowe vpon Baalim.

8 Therefore the King commanded, and they made a chest, and set it at the gate of the house of the Lord.

9 And they made proclamacio through Iudah and Ierusalem, to bring vnto the Lord * the taxe of Moses the seruant of God, *laied* vpon Israel in the wildernes.

10 And all the princes and all the people reioyced, and broght in, and cast into the chest, vntil they had finished.

11 And when it was time, [e] they broght the chest vnto the Kings officer by the hand

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d Meaning, to make any tumulte or to hinder their entrepryse.

e Which had finished their course on the Sabbath, & so the other part entred to kepe their turne.

f Meaning the moste holy place where the Arke stode.

g That is, the boke of ỹ Law, or as some read, they put vpon him is royal apparel.

h Or, sawe the King stāding.

h Declaring her vile impudēcie, which hauing vniustly, & by murther vsurped ỹ crowne, wolde stil haue defeated ỹ true possessor, and therefore called true obedience, treason.

i To ioyne w her partie, & to maintaine her autoritie.

k That they wolde onely serue him and renounce all idolatrie.

l According to their couenant made to ỹ Lord.

m As the Lord commanded in his Lawe bothe for the persone and also the citie, Deut. 13, 9. & 25.

n Or, charge.

Numbr. 28, 3.

n Which was ỹ principal gate, that the King might be sene of all ỹ people.

o For where a tyrant & an idolater reigneth, there can be no quietnes: for the plagues of God are euer among such people.

1. King. 12, 21.

a Who was a faithful counseler, and gouerned him by the worde of God.

p Or, gaue him two wiues.

b He meaneth not the ten tribes, but onely the two tribes of Iudah and Beniamin.

c For he was ỹ hie Priest.

Exod. 30, 13.

d The Scripture doeth terme her thus, because she was a cruel murtherer, and a blasphemous idolatresse.

2. King. 12, 9.

Exod. 30, 13.

e Such, as were faithful mē, whome the King had appointed for that matter.

hand of the Leuites: and whē they sawe that there was muche siluer, then the Kings Scribe & one apointed by the hie Priest) came and emptied the chest, and toke it, and caried it to his place againe: thus they did day by day, and gathered siluer in abundance.

12 And the King and [f] Iehoiada gaue it to suche as did the labour & worke in the house of ỹ Lord, and hyred masons and carpenters to repaire the house of the Lord: *they gaue it* also to workers of yron and brasse, to repaire the house of the Lord.

13 So the workemen wroght, and the worke [g] amended throgh their hands: and they restored the house of God to his state, & strengthened it,

14 And when they had finished it, they broght the rest of the siluer before the King and Iehoiada, and he made thereof [h] vessels for the house of the Lord, *euen* vessels to minister, bothe morters & *incense* cuppes, and vessels of golde, and of siluer: and they offred burnt offrings in the house of the Lord continually all the dayes of Iehoiada.

15 But Iehoiada waxed olde, and was ful of daies and dyed. An hundreth and thirtie yere olde *was he* when he dyed.

16 And they buryed him in the citie of Dauid with the [h] Kings, because he had done good in Israel, and toward God and his house.

17 ¶ And after the death of Iehoiada, came the [i] princes of Iudah, and did reuerence to the King, & the King hearkened vnto them.

18 And they left the house of the Lord God of their fathers, and serued groues and idoles: and wrath came vpon Iudah ād Ierusalē, because of this their trespas.

19 And *God* sent Prophetes among them, to bring them againe vnto the Lord: and they [k] made protestatiō among thē, but they wolde not heare.

20 And the Spirit of God came vpon Zechariah the sonne of Iehoiada the Priest, which stode [l] aboue the people, and said vnto thē, Thus saith God, Why transgresse ye the commandements of ỹ Lord: surely it shal not prosper: because ye haue forsaken the Lord, he also hath forsaken you.

21 Then they conspired against him and stoned him with stones at the [m] cōmandement of the King, in the court of the house of the Lord.

22 Thus Ioash the King remembred not the kindenes which Iehoiada his father had done to him, but slewe his sonne. And when he dyed, he said, The Lord [n] loke vpon it, & require it.

23 ¶ And when the yere was out, the hoste of Aram came vp against him, and they came against Iudah and Ierusalem, & destroyed all the princes of the people from among the people, and sent all the spoile of them vnto the King of Damascus.

24 Thogh the armie of Aram came with a small company of men, yet the Lord deliuered a very great armie into their hand, because they had forsaken the Lord God of their fathers: and they [o] gaue sentence against Ioash.

25 And when they were departed from him, (for they left him in great diseases) his owne seruants conspired against him for the blood of the [p] children of Iehoiada the Priest, and slewe him on his bed, and he dyed, and they buryed him in the citie of Dauid: but they buryed him not in ỹ sepulchres of ỹ Kings.

26 And these are they that conspired against him, Zabad the sonne of Shimrath an Ammonitesse, and Iehozabad the sonne of Shimrith a Moabitesse:

27 But [q] his sonnes, and the summe of the taxe *gathered* by him, and the [r] fundacion of the house of God, beholde, they are writen in the storie of the boke of the Kings. And Amaziah his sonne reigned in his stead.

CHAP. XXV.

3 Amaziah putteth them to death which slewe his father. 7e He sendeth backe thē of Israel. 11 He ouercommeth the Edomites. 14 He falleth to idolatrie. 17 And Ioash King of Israel ouercommeth Amaziah. 27 He is slaine by a conspiracie.

1 AMaziah was fiue and twentie yere olde, when he began to reigne, & he reigned nine and twentie yere in Ierusalem: & his mothers name *was* Iehoaddan, of Ierusalem.

2 And he did [a] vprightly in the eyes of the Lord, but not with a perfite heart.

3 And when the kingdome was established vnto him, he slewe his seruāts, that had slayne the King his father.

4 But he slewe not their children, but *did*, as it is writen in the Law, & in the boke of Moses, where the Lord cōmanded, saying, * The father shal not dye for the [b] children, nether shal the children dye for ỹ fathers, but euerie man shal dye for his owne sinne.

5 ¶ And Amaziah assembled Iudah, and made them captaines ouer thousands, & captaines ouer hundreths according to the houses of their fathers, throughout all Iudah and Beniamin: & he nōbred them from [c] twentie yere olde and aboue, and foūde among thē thre hundreth thousand chosen men, to go forthe to ỹ warre, and to handle speare and shield.

f Signifiyng, ỹ this thing was done by aduise and counsel, and not by any one mans affection.

g *Ebr. a medicine, was vpō the worke, meaning, it was repaired.*

h For the wicked Kings his predecessours and Athaliah had destroyed ỹ vessels of ỹ Tēple, or turned thē to ỹ vse of their idoles.

i Signifiyng, ỹ they colde not honour him to muche, who had so excellently serued in the worke of the Lord, and in the affaires of ỹ cōmune wealth.

k Which were flatterers, and knewe now ỹ the Kings was destitute of him who did watche ouer him as a father, & therefore broght him to moste vile idolatrie.

l They toke heauen & earth and all creatures to witnes, ỹ except they returned to the Lord, he wolde moste grieuously punish their infidelitie & rebellion.

m In a place aboue the people to ỹ intent that he might be heard.

n There is no rage so cruel & beastely as of them whose heartes God hathe hardened, and wdelite more in superstition & idolatrie, then in ỹ true seruice of God & pure simplicitie of his worde.

o That is, reproued & checked him, and handeled him rigorously.

p Meaning Zacharie, w was one of Iehoiadas sonnes & a Prophet of ỹ Lord.

q That *is*, concerning his sonnes, &c.

r That is, the reparacion.

2. *King.* 14, 2.

a Meaning, in respect of his predecessers, albeit he had his imperfections.

Deut. 24, 16. 2. *king* 14, 6. *iere.* 31, 30. *ezek.* 18, 20.

b That is, for ỹ faute wherefore ỹ childe is punished, except he be culpable of the same.

c So many as were able men to beare weapons & go to the warre.

Barachie Mat. 23, 35. becaus his progenitours were Iddo, Barachiah, Iehoiada, &c.

d That is, out of the ten tribes, ẅ had separated thē selues before, bothe from God and their true King.

e And therefore to thinke to haue helpe of them, whome ẏ Lord fauoreth not, is to cast of the helpe of the Lord.

f If thou wilt not giue credite to my wordes.

g He sheweth ẏ if we depend onely vpon God, we shal not nede to be troubled with these worldie respects: for he wil giue at all times that ẅ shalbe necessarie, if we obey his worde.

h For the Idumeans whome Dauid had broght to subiection, rebelled vnder Iehoram Iehoshaphats sonne.

i In ẏ 2. King. 14,7. this rocke is called ẏ citie Sela.

k That is, the hundreth thousand of Israel.

l Thus where he shulde haue giuen the praise to God for his benefites and great, victorie, he fel frō God, and did most vilely dishonour him.

m He proueth that whatsoeuer cā not sauc him selfe, nor his worshipers, is no God but an idole.

n Meaning, the King.

o So hard it is for the carnal man to be admonished for his faute, that he contemneth, mocketh & threateneth him that warneth him. yea, imprisoneth him & putteth him to death. 2. Chron. 16, 10. & 18, 26. & 24, 21.

p That is, let vs trye ẏ matter hand to hād:

6 He hyred also an hundreth thousand valiant men d out of Israel for an hundreth talents of siluer.

7 But a mā of God came to him, saying, O King, let not the armie of Israel go with thee: for the Lord is not e with Israel, *nether* with all ẏ house of Ephraim.

8 If f nor go thou on, do it, Make thy selfe strong to the battel, *but* God shal make thee fall before ẏ enemie: for God hathe power to helpe, and to cast downe.

9 And Amaziah said to the man of God, Ẅ hat shal we do then for the hundreth talents, ẅ I haue giuē to the hoste of Israel? Then the man of God answered, The Lord is able to g giue thee more then this.

10 So Amaziah separated them, *to wit*, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great angre.

11 Then Amaziah was encouraged, and led forthe his people, & went to the salt valley, and smote of the children of h Seir, ten thousand.

12 And *other* ten thousand did the children of Iudah take aliue, and caryed them to the toppe of a i rocke, and cast them downe from the toppe of the rocke, and they all burst to pieces.

13 But the men of the k armie, which Amaziah sent away, that they shulde not go with his people to battel, fell vpon the cities of Iudah from Samaria vnto Beth-horon, and smote thre thousand of them, and toke muche spoyle.

14 Now after that Amaziah was come from the slaughter of the Edomites, he broght the gods of the childrē of Seir, and set them vp to be his gods, and l worshiped them, and burned incēse vnto them.

15 Wherefore the Lord was wroth with Amaziah, and sent vnto him a Prophet, which said vnto him, Why hast thou soght the gods of the people, which were not able to m deliuer their owne people out of thine hand?

16 And as he talked with him, n he said vnto him, Haue they made thee the Kings counseler? cease thou: why shulde they o smite thee? And the Prophet ceased, but said, I knowe that God hathe determined to destroye thee, because thou hast done this, and hast not obeyed my counsel.

17 ¶ Then Amaziah King of Iudah toke counsel, and sent to Ioash the sonne of Iehoahaz, the sonne of Iehu King of Israel, saying, Come, p let vs se one another in the face,

18 But Ioash King of Israel sent to Amaziah King of Iudah, saying, The thistle that is in Lebanon, sent to the cedre that is in Lebanō, *saying, Giue thy daughter to my sonne to wife: & ẏ wilde beast that was in Lebanon went & trode downe the thistle.

19 Thou thinkest: lo, thou hast smiten Edom, and thine heart lifteth thee vp to bragge: abide now at home: why doest thou prouoke to *thine* hurt, that thou shuldest fall, and Iudah with thee?

20 But Amaziah wolde not heare: for q it was of God, that he might deliuer them into *his* hand, because they had soght the gods of Edom.

21 So Ioash the King of Israel went vp, & he, and Amaziah King of Iudah sawe one another in ẏ face at Bethshemesh, which is in Iudah,

22 And Iudah was put to the worse before Israel, and they fled euerie man to his tents.

23 But Ioash the King of Israel toke Amaziah King of Iudah, the sonne of Ioash, the sonne of Iehoahaz in Beth-shemesh, & broght him to Ierusalem, & brake doxne the wall of Ierusalē, from the gate of Ephraim vnto ẏ corner gate, foure hundreth cubites.

24 And *he toke* all the golde and the siluer, and all the vessels that were founde in the house of God with r Obed Edom, and in the treasures of the Kings house, and the childrē that were in hostage, & returned to Samaria.

25 ¶ And Amaziah the sonne of Ioash King of Iudah liued after the death of Ioash sonne of Iehoahaz King of Israel, fiftene yere.

27 Concerning the rest of the actes of Amaziah first & last, are they not writen in the boke of the Kings of Iudah and Israel.

27 Now after ẏ time that Amaziah did turne away from the Lord, *they wroght treason against him in Ierusalē, & when he was fled to Lachish, they sent to Lachish after him, and slewe him there.

28 And they brogt him vpon horses, & buryed him with his fathers in the citie of Iudah.

CHAP. XXVI.

1. Vzziah obeying the Lord, prospereth in his entreprises. 16 He waxeth proude & vsurpeth the Priests office. 19 The Lord plagueth him. 20 The Priests driue him out of the Temple, & exclude him out of the Lords house. 23 His burial, and his successour.

1 THen *all the people of Iudah toke a Vzziah, which was sixtene yere olde & made him King in the stead of his

q Thus God oft times plagueth by those meanes, wherein men most trust, to teache them to haue their recourse onely to him. and to shewe his iudgements, moueth their hearts to follow that ẅ shalbe their destruction.

r Meaning, the successours of Obed Edom: for the house bare ẏ name of the chief father.

2. King. 14, 9.

2. King. 14, 19.

2. King. 14, 21.

a Called also Azariah.

for he was offended, that the armie of the Israelites, whome he had in wages, & dismissed by, counsel of the Prophet, had destroyed certeine of the cities of Iudah.

his father Amaziah.

2 He buylt b Eloth, & restored it to Iudah after ỹ the King slept ẅ his fathers.

3 *Sixtene yere olde was Vzziah, when he began to reigne, and he reigned two and fiftie yere in Ierusalem, and his mothers name was Iecoliah of Ierusalem.

4 And he did vprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And he soght God in the dayes of c Zechariah (which vnderstode the visions of God) and when as d he soght the Lord, God made him to prosper.

6 For he went forthe and foght against the Philistims and brake doẅne ỹ wall of Gath, and the wal of Iabneh, and the wal of Ashdod, and buylt cities in Ashdod, and among the Philistims.

7 And God helped him against ỹ Philistims, and against the Arabians that dẅelt in Gur-baal and Hammeunim.

8 And the Amonites gaue e giftes to Vzziah, and his name spred to the entring in of Egypt: for he did moste valiantly.

9 Moreouer Vzziah built towres in Ierusalem at the corner gate, and at the valley gate, & at the *f turning, and made them strong.

10 And he buylt towres in the wildernes, and digged many "cisternes: for he had muche cattel bothe in the valleis and plaines, plowmen, and dressers of vines in the mountaines, and in g Carmel: for he loued housbandrie.

11 Vzziah had also an hoste of fighting men that went out to warre by bandes, according to the counte of their nomber vnder the hand of Ieiel the scribe, and Maaseiah the ruler, & vnder ỹ hand of Hananiah one of ỹ Kings captaines.

12 The whole h nomber of the chief of the families of the valiãt men were two thousand and six hundreth.

13 And vnder their hand was the armie for warre, thre hundreth and seuẽ thousand, and fiue hũdreth ỹ foght valiãtly to helpe the King against the enemie.

14 And Vzziah prepared them throughout all the hoste, shields, and speares, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also verie "artificial engins in Ierusalem, to be vpon the towres and vpon the corners, to shote arowes and great stones: and his name spred far re abroade, because God did helpe him meruelously, til he was mightie.

16 ¶ But when he was strong, his heart i was lift vp to his destruction: for he transgressed against the Lord his God, & went into the Temple of the Lord to burne incense vpon the altar of incense.

17 And Azariah the Priest went in after him, and with him foure score Priests of the Lord, valiant men.

18 And they withstode Vzziah ỹ King, & said vnto him, *It perteineth not to thee, Vzziah, to burne incense vnto the Lord, but to the Priests the sonnes of Aaron, that are consecrated for to offer incense: k go forthe of the Sanctuarie: for thou hast trãsgressed, and thou shalt haue none honour of the Lord God.

19 Then Vzziah was wroth, and had incense in his hand to burne it: & while he was wroth with the Priests, the leprosie rose vp in his forehead before the Priests in the house of the Lord beside the incense altar.

20 And when Azariah the chief Priest with all the Priests loked vpõ him, beholde, he was leprous in his forehead, and they caused him hastely to departe thence: and he was euen compelled to go out, because the Lord had smitẽ him.

21 *And Vzziah the King was a lepre vnto the day of his death, and dwelt as a lepre in an l house aparte, because he was cut of from the house of the Lord: & Iotham his sonne ruled ouer the Kings house, and iudged the people of ỹ land.

22 Concerning the rest of the actes of Vzziah, first and last, did Isaiah ỹ Prophet the sonne of Amoz write.

23 So Vzziah slept with his fathers, and they burved him with his fathers in the field of the buryal, which perteined to the Kings: for they said, He m is a lepre. And Iotham his sonne reigned in his stead.

CHAP. XXVII.

1 Iotham reigneth, and ouercommeth the Amonites. 8 His reigne & death. 9 Ahaz his sonne reigneth in his stead.

1 IOtham *was fyue & twentie yere olde when he began to reigne, and reigned sixtene yere in Ierusalem, and his mothers name was Ierushah ỹ daughter of Zadok.

2 And he did vprightly in the sight of the Lord according to all that his father Vzziah did, saue that he entred not into the a Temple of the Lord, and the people did yet b corrupt their waies.

3 He buylt the hie c gate of the house of the Lord, and he buylt very muche on the wall of the castel.

4 Moreouer he buylt cities in the mountaines of Iudah, and in the forests he buylt palaces and towres.

5 And he foght with the King of the children of Ammon, and preuailed against them. And the children of Ammon gaue him the same yere an hũdreth talents of siluer, and ten thousand "measures of wheat, and ten thousand of barly: this did the children of Ammon giue him "bothe in the seconde

b He fortified it and made it strong: this citie was also called Elath & Elanon, nere to ỹ red Sea. 2.King.15,2.

c This was not that Zechariah that was ỹ sonne of Iehoiada, but some other prophet of that name.
d For God neuer forsaketh any that seketh vnto him, and therefore man is the cause of his owne destruction.
e That is, they payed tribute in signe of subiection.

Nehem.3, 19. & 24.
f Where as the walle or towre turneth.
"Or, pittes.

g That is, in mount Carmel, or, as the worde signifieth, in the fruteful field, it is also taken for a grene eare of corne, when it is ful, as Leuit.2,14.
h Of ỹ chief officers of the Kings house, or of the captaines and sergeants for warre.

"Ebr. engins by the inuention of an inuentiue man.

i Thus prosperitie causeth me to trust in them selues, & by forgetting him, ẅ is the autor thereof, procure their owne perdicion.

Numbr. 18,7.

k Thogh his zeale semed to be good & also his intenciõ, yee because they were, not gouerned by the worde of God, he did wickedly, and was therefore bothe iustely resisted & also punished.

2.King. 15,5.

l According to the commandement of ỹ Lord. Leuit.13,46.

m And therefore was buryed aparte in ỹ same field, but not in the same sepulchres ẅ his predecessers.

2.King.15,33.

a To wit, to offer incense against ỹ worde of God, which thing is spoken in the commendacion of Iotham.
b They were not cleane purged from Idolatrie.
c Which was fiue score cubites hie, & was for ỹ height called Ophel, it was at ỹ east gate, and mencion is made of it, cha.33,14.
"Ebr. corim.
"Or, yerely.

yere and the third.

d He sheweth ỹ all prosperitie cometh of God, who neuer faileth, whē we put our trust in him.

6 So Iotham became mightie d because he directed his way before the Lord his God.

7 Concerning the rest of the actes of Iotham, and all his warres and his wayes, lo, they are writen in the boke of the Kings of Israel, and Iudah.

8 He was fiue and twētie yere olde when he began to reigne, and reigned sixtene yere in Ierusalem.

9 And Iotham slept with his fathers, and they buryed him in the citie of Dauid: & Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

1 Ahaz, an idolater is giuen into the hands of the Syrians, and the King of Israel. 9 The Prophet reproueth the Israelites crueltie. 18 Iudah his molested with enemies. 23 Ahaz increaseth his idolatrie. 26 His death and successour.

2. King. 16, 2.

1 AHas * was twentie yere olde when he began to reigne, and reigned sixtene yere in Ierusalem, and did not vprightly in the sight of the Lord, like Dauid his ||father.

||Or, predecessour.

a He was an idolater, like them.

2 But a he walked in the wayes of the Kings of Israel and made euen molten images for b Baalim.

b As the idolaters haue certeine chief idoles, who are as patrons: (as were these Baalim) so haue they others which are inferior & do represent ỹ great idoles.

3 Moreouer he burnt incense in the valley of Ben-hinnom, & burnt his sonnes with fyre, after the abominacions of the heathen whome the Lord had cast out before the children of Israel.

||Or, made the passe through the fyre, as Chap 33. 6. Leuit. 18, 21.

4 He sacrificed also and burnt incense in the hie places, and on hilles, and vnder euerie grene tre.

5 Wherefore the Lord his God deliuered him into the hād of the King of the Aramites, and they smote him, and toke of his, ||manie prisoners, and broght them to Damascus: and he was also deliuered into the hand of the King of Israel, which smote him with a great slaughter.

||Ebr. a great captiuitie.

6 For c Pekah the sonne of Remaliah, slewe in Iudah six score thousand in one day, all ||valiant men, because they had forsakē the Lord God of their fathers.

c Who was King of Israel.

||Ebr. sonnes of strength.

7 And Zichri a ||mightie man of Ephraim slewe Maaseiah the Kings sonne, and Azrikam the gouernour of the house, and Elkanah the seconde after the King.

||O, tyrant.

8 And the children of Israel toke prisoners of their brethren, d two hundreth thousand of women, sonnes and daughters, and caryed away muche spoile of them, and broght ỹ spoile to Samaria.

d Thus by ỹ iuste iudgemēt of God Israel destroyed Iudah.

9 But there was a Prophet of ỹ Lords, (whose name was Oded) and he wēt out before the hoste that came to Samaria, & said vnto them, Beholde, e because the Lord God of your fathers is wroth with Iudah, he hathe deliuered them into your hand and ye haue slaine them in a rage, , that reacheth vp to heauen.

e For they thoght they had ouercome them by their owne valiātnes, & did not consider ỹ God had deliuered them into their hāds, because Iudah had offended him.

10 And now ye purpose to kepe vnder the children of Iudah and Ierusalem, as seruants and handmaides vnto you: but are not you *suche, that* f sinnes *are* with you before the Lord your God?

f May not God aswel punish you for your sinnes, as he hathe done these men for theirs, seing yours are greater?

11 Now therefore heare me, and deliuer the captaines againe, which ye haue taken prisoners of your brethren: for the fearce wrath of the Lord *is* to ward you.

12 Wherefore certeine of the chief of the children of g Ephraim, Azariah the sonne of Iehohanan, Berechiah the sonne of Meshillemoth, and Iehizkiah the sonne of Shallum, and Amasa the sonne of Hadlay, stode vp against them that came from the warre,

g Which tribe was now greatest, and had mete autoritie.

13 And said vnto them, Bring not in the captiues hether: for *this shalbe* h a sinne vpon vs *against* the Lord: ye entend to adde more to our sinnes and to our trespasse, though our trespasse be great, & the feace wrath *of God is* against Israel.

h God will not suffre this sinne, ỹ we commit against him, to be vnpunished.

14 So the armie left the captiues and the spoile before the princes and all ỹ Congregacion.

15 And the men that were i named by name, rose vp and toke the prisoners, and with ỹ spoile clothed all that were naked amōg them, and arayed thē, and shod them, and gaue them meat and gaue them drinke, and k anointed them, and caryed all that were feble of them vpon asses, & broght them to Iericho ỹ citie of Palme trees to their l brethren: so they returned to Samaria.

i Whose names were rehearsed before, vers. 12.

k Ether for their woundes or wearines.

l To them of ỹ tribe of Iudah.

16 ¶ At that time did k ing Ahaz send vnto the m Kings of Asshur, to helpe him.

m To Tilgath Pilneeser, and those Kings ỹ were vnder his dominion, 2. King. 16, 17.

17 For the Edomites came moreouer, and slewe of Iudah, & caryed away captiues.

18 The Philistims also inuaded the cities in the lowe countrey, and towarde the South of Iudah, and toke Bethshemesh and Aialon, and Gederoth and Shocho, with the villages thereof, & Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had humbled Iudah, because of Ahaz King of n Israel: for he had broght wengeance vpon Iudah and had grieuously transgressed against the Lord)

n He meaneth Iudah, because Ahaz forsoke the Lord and sogh helpe of ỹ vngodeles, read of Israel taken for Iudah chap. 15, 17.

20 And Tiglath Pilneeser King of Asshur came vnto him who troubled him and did not strengthen him.

21 For Ahaz ||toke a porcion * out of the house of the Lord and out of the Kings house and of the princes, and gaue vnto the King of Asshur: yet it helped him not.

||Ebr. duuided. 2. King. 16, 8.

22 And in the time of his tribulacion did he yet trespasse more against the

Lord,

Lord (this is King Ahaz)
23 For he sacrificed vnto the gods of Damascus, which[o] plagued him, & he said, Because ỹ gods of the Kings of Aram helped them, I wil sacrifice vnto them, & they wil[p] helpe me: yet they were his ruine, and of all[p] Israel.
24 And Ahaz gathered the vessels of ỹ house of God, and brake the vessels of house of God, and shut vp the dores of the house of the Lord, and made him altars in euerie corner of Ierusalem.
25 And in euerie citie of Iudah he made hie places, to burne incense vnto other gods, and prouoked to angre the Lord God of his fathers.
26 Concerning ỹ rest of his actes, and all his wayes first and last, beholde, they are writen in the boke of the Kings of Iudah, and Israel.
27 And Ahaz slept with his fathers, & they buryed him in the citie[q] of Ierusalem, but broght him not vnto the [q] sepulchres of the Kings of Israel: and Hezekiah his sonne reigned in his steade.

o As he falsely supposed.

p Thus the wicked measure Gods fauour by prosperitie & aduersitie: for if idolaters prosper, they make their idoles gods, not considering ỹ God punisheth them oft times whome he loueth, & giueth his enemies good successe for a time, whome afterwarde he wil destroye.

[p] *Or, Iudah and Beniamin.*

[q] *Or, in Ierusalem.*

q They buryed him not in the citie of Dauid where were ỹ sepulchres of the Kings.

CHAP. XXIX.

3. 5 Hezekiah repareth the Temple and aduertiseth the Leuites of the corruption of religion. 12 The Leuites prepare the Temple. 20 The King and his princes sacrifice in the Temple. 25 The Leuites sing praises. 31 The oblacion of the people.

2.King.18, 1. 1 HEzekiah * began to reigne, when he was fyue and twentie yere olde, and reigned nine and twētie yere in Ierusalem: and his mothers name *was*[r] Abiiah the daughter of Zechariah.
2 And he did vprightly in the sight of ỹ Lord, according to all that Dauid his father had done.

[r] *Or, Abi.*

a Which Ahaz had shut vp, Chap. 28,24.
3 He opened the [a] dores of the house of the Lord in the first yere and in the [b] first moneth of his reigne, and repared them.
b This is a notable example for all princes, first to establish the pure religion of God, and to procure that the Lord may be honored and serued aright.
4 And he broght in the Priests and the Leuites, and gathered thē into the East strete,
5 And said vnto them, Heare me, ye Leuites: sanctifie now your selues, and sanctifie the house of ỹ Lord God of your fathers, and carye forthe [c] the filthines out of the Sanctuarie.
c Meaning all the idoles, altars, groues & what soeuer was occupied in their seruice, and wherewith the Temple was polluted.
6 For our fathers haue trespassed, and done euil in the eyes of the Lord our God, and haue forsakē him, and turned away their faces from the Tabernacle of the Lord, & turned their backes.
7 They haue also shut the dores of the porche, and quenched the lampes, and haue nether burnt incense, nor offred burnt offrings in the Sanctuarie vnto the God of Israel.
8 [d] Whefore the wrath of the Lord hathe bene on Iudah and Ierusalem: & he hathe made them a [e] scatering, a desolacion, and an hissing, as ye se with your eyes.
9 For lo, our fathers are fallē by ỹ sworde, and our sonnes, & our daughters, and our wiues *are* in captiuitie for the same cause.
10 Now [f] I purpose to make a couenant with the Lord God of Israel, that he may [e] turne away his fearce wrath from vs.
11 Now my sonnes, be not deceiued: for the Lord hathe * chosen you to stand before him, to serue him, and to be his ministers, and to burne incense.
12 ¶ Then the Leuites arose, Mahath ỹ sonne of Amashai, and Ioel the sonne of Azariah of the sonnes of the Kohathites and of the sonnes of Merari, Kish the sonne of Abdi, and Azariah the sonne of Iehalelel: and of the Gershonites, Ioah the sonne of Zimmah, and Eden the sonne of Ioah:
13 And of the sonnes of Elizaphan, Shimri, and Iehiel: & of the sonnes of Asaph, Zechariah, and Mattaniah:
14 And of the sonnes of Heman, Iehiel, and Shimei: and of the sonnes of Iedithun, Shemaiah and Vzziel.
15 And they gathered their brethrē, and sanctified them selues & came according to the cōmandement of the King, *and*[s] by the wordes of the Lord, for to clense the house of the Lord.
16 And the Priests wēt into the inner partes of the house of the Lord, to [f] clense it, & broght out all the vnclēnes that they founde in the Temple of the Lord, into the courte of ỹ house of the Lord: and the Leuites toke it, to carie it out vnto the broke Kidron.
17 They began the first *day* of the [g] first moneth to sanctifie it, and ỹ eight day of the moneth came they to the porche of ỹ Lord: so they sanctified the house of the Lord in eight dayes, and in the sixtenthe day of the first moneth they made an end.
18 ¶ Then they went in to Hezekiah the King, and said, We haue clensed all the house of the Lord and ỹ altar of burnt offring, with all the vessels thereof, & the [h] shewbread table, with all the vessels thereof:
19 And all the vessels which King Ahaz had cast aside whē he reigned, *and* transgressed, haue we prepared and sanctified: and beholde, they are before the altar of the Lord.
20 ¶ And Hezekiah the King [h] rose early, and gathered the princes of the citie, and went vp to the house of the Lord.
21 And they broght seuen bullockes, and

d He sheweth that the contempt of religion is the cause of all Gods plagues.

[e] *Or, a nodding of the head and mocking.*

[f] *Ebr. it is in mine heart.*

e He proueth by the iudgements of God vpon those ỹ haue contemned his worde, that there is no way to auoyde his plagues, but by conforming thē selues to his wil. *Nom.18,6.*

[s] *Or, cōcerning the things of the Lord.*

f From the pollucions and filth that Ahaz had broght in.

g Which conteined parte of Marche and parte of April.

[h] *Or, table where the bread was set in ordre.*

h By this maner of speache the Ebrewes meane a certeine diligence & spede to do a thing, & when there is no delay.

seuen rams, and seuen lambes, and seuē he goates, for a*sin offring for the Kingdome, and for ỹ sanctuarie, and for Iudah. And he commanded the Priests the sonnes of Aaron, to offer *them* on the altar of the Lord.

Leui. 4, 14.

22 So they slewe the bullockes, and the Priests receiued the blood, & [i] sprinkled it vpon the altar: they slewe also ỹ rams & sprinkled the blood vpon ỹ altar, and they slewe the lambes, and they sprinkled ỹ blood vpon the altar.

i For without sprinkling of blood nothing colde be sanctified, Ebr. 9, 11. exod. 24, 8.

23 Then they broght the he goates for ỹ sinne offring before the King & the Congregacion, [k] and they laied thier hands vpon them.

k That is, the King and the Elders, as Leu. 4, 15 for they that offered a sinne offring, must lay their hands vpon it, to signifie that they had deserued that death, and also that they did consecrat it to God to be thereby sanctified, Exod. 29, 10.

24 And the Priests slewe them, & with the blood of them they clensed the altar to reconcile all Israel: for the King had commanded for all Israel the burnt offring & the sinne offring.

25 He appointed also the Leuites in the house of the Lord with cymbales, with violes, and with harpes, * according to the commandement of Dauid, and Gad the Kings Seer, and Nathan ỹ Prophet: for the [l] commandement *was* by ỹ hand of the Lord, *and* by the hand of his Prophetes.

1. Chro. 16, 4.

l This thing was not appointed of man, but it was the commandement of God.

26 And the Leuites stode with the instrumētes of Dauid, and the Priests with ỹ trumpets.

27 And Hezekiah commanded to offer the burnt offring vpon the altar: & when the burnt offring began, the song of the [m] Lord began with the trumpets, and the instruments [n] of Dauid King of Israel.

m The Psalme which Dauid had appointed so be sung for thākes giuing.

n Which Dauid had appointed to praise ỹ Lord with.

28 And all the Congregacion worshiped, singing a song, and thei blewe the trumpets: all this *continued* vntil the burnt offring was finished.

29 And when they had made an end of offring, the King and all that were present with him, bowed them selues, and worshiped.

30 ¶ Thē Hezekiah the King & the princes commanded the Leuites to praise ỹ Lord with the [o] wordes of Dauid, and of Asaph the Seer. So thei praised with ioye, and thei bowed them selues, and worshiped.

o With that psalme whereof mencion is made 1. Chro, 16, 8.

31 And Hezekiah spake, and said, Now ye haue "consecrate your selues to the Lord: come nere and bring the sacrifices and *offrings* of praise into the house of the Lord. And ỹ Cōgregacion broght sacrifices, and *offrings* of praises, and euerie man that was willing in heart, *offred* burnt offrings.

"*Ebr. filled your hands.*

32 And the nōber of the burnt offrings, which the Congregacion broght, was seuētie bullockes, an hundreth rammes, *and* two hundreth lambes: all these were for a burnt offring to the Lord:

33 And for [p] sanctification six hundreth bullockes, and thre thousand shepe.

p That is, for the holy offrings.

34 But the Priests were to fewe, & were not able to slay all the burnt offrings: therefore their brethren the Leuites did helpe them, til they had ended the worke, & vntil *other* Priests were sanctified: for the Leuites were [q] more vpright in heart to sanctifie them selues, then the Priests.

q Meaning, were more zealous to set forward the religion. *Leui. 3, 2.*

35 And also the burnt offrings were many with the*fat of the peace offrings and ỹ drinke offrings for the burnt offring. So the seruice of the house of the Lord was set in order.

36 Then Hezekiah reioyced & all the people, that God had made ỹ people so [r] ready: for the thing was done sodēly.

r He sheweth that religion can not precede, except God touche the heart of the people.

CHAP. XXX.

1. 13 The keping of the Passeouer by the Kings cōmandement. 6 He exhorteth Israel to turne to the Lord. 18 He praieth for the people. 24 His oblation and the princes. 27 The Leuites blesse the people.

1 AND Hezekiah sent to all Israel, and Iudah, and also wrote letters to [a] Ephraim and Manasseh, that thei shulde come to the house of the Lord at Ierusalem, to kepe the Passeouer vnto the Lord God of Israel.

a Meaning all Israel whome Tilgath Pilneser hat not taken away into the captiuitie, 2. King. 15, 29.

2 And the King and his princes and all ỹ Congregacion had taken counsel in Ierusalem to kepe the Passeouer in the [b] seconde moneth.

b Thogh thei ought to haue done it in the first moneth, as Exod. 12. 18. nom 9, 2. yet if any were not cleane, or elis had a long iornei, thei might differ it vnto ỹ secounde moneth, as Nom. 9, 10.

3 For thei colde not kepe it at this time, because there were not Priests ynow sanctified, nether was the people gathered to Ierusalem.

4 And the thing pleased the King, and all the Congregacion.

5 And they decreed to make proclamacion throughout all Israel from [c] Beersheba euen to Dan, that they shulde come to kepe the Passeouer vnto ỹ Lord God of Israel at Ierusalem: for they had not done it of a great *time*, [d] as it was writen.

c From one end of the land to ỹ other, North and South.

d In suche sort and perfection, as God had appointed.

6 ¶ So the postes went with letters by the commissiō of the King, and his princes, throughout all Israel and Iudah, and with the commandement of the King, saying, Ye childrē of Israel, turne againe vnto ỹ Lord God of Abrahā, Izhak, and Israel, and [e] he wil returne to the remnant that are escaped of you, out of the hands of the Kings of Ashur.

e He wil haue compassion on them, and preserue them.

7 And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: *and* therefore he made them desolate, as ye se.

8 Be not ye now stifnecked like your fathers, *but* [f] giue the hand to the Lord & come into his Sanctuarie, which he ha-

f Submit your selues to the Lord, and rebelle no more

he hathe sanctified for euer, and serue the Lord your God, and the fearcenes of his wrath shal turne away from you.

g God wil not onely preserue you, but through your repentance restore your brethren, which for their sinnes he gaue into the handes of the enemies.

9 For if ye returne vnto ȳ Lord, your brethren and your children *shal finde* mercie before them that led thē captiues, and they shal[g] returne vnto this lād: for the Lord your God is gracious and merciful, and wil not turne away his face from you, if ye conuert vnto him.

h Thogh the wicked mocke at the seruants of God, by whome he calleth thē to repentance, as Gen. 19,14, yet the worde ceaseth not to fructifie in the hearts of Gods elect.

10 ¶So the postes went from citie to citie through the land of Ephraim and Manasseh, euen vnto Zebulun: but they [h] laughed them to scorne, and mocked them.

i He sheweth the cause why some obey & some mocke at Gods calling, to wit, because his Spirit is with the one sort & moueth their heart, & the other are left to them selues.

11 Neuertheles diuers of Asher, and Manasseh, and of Zebulun submitted them selues, and came to Ierusalem.

12 And the hand of God was in Iudah, so that he gaue them one [i] heart to do the commandement of the King, and of the rulers, according to the worde of the Lord.

13 And there assembled to Ierusalem muche people, to kepe the feast of ȳ vnleauened bread in the seconde moneth, a very great assemblie.

k which declareth that we must put away those things wherewith God is offended, before we can serue him aright.

14 ¶And they arose, & toke away ȳ [k] altars that were in Ierusalem: and all those for incense toke they away, and cast thē into the broke Kidron.

l Seing their owne negligence (who shulde haue bene moste prompt) & the readines of the people, Chap. 29,36.

15 Afterward they slewe the Passeouer ȳ fourtenthe *day* of the seconde moneth: and the Priests and Leuites were [l] ashamed, and sanctified them selues, and broght the burnt offrings into the house of the Lord.

16 And they stode in their place after their maner, according to the Law of Moses the man of God: *and* the Priests sprinkled the [m] blood, *receiued* of the hands of the Leuites.

m To wit, of the lambe of the Passeoues.

17 Because there were manie in the Congregacion that were not sanctified, therefore the Leuites had the charge of the killing of the Passeouer for all that were not cleane, to sanctifie it to the Lord.

n He knewe, ȳ faith and sincerite of heart was more agreable to God, then the obseruation of these ceremonies, & therefore he praied vnto God to pardon this faute vnto the people, which did not offend of malice but of ignorance.

18 For a multitude of the people, *euen* a multitude of Ephraim, & Manasseh, Issachar & Zebulun had not clensed them selues, yet did eat the Passeouer, *but* not as it was writen: wherefore Hezekiah prayed for them, saying, The [n] good Lord be merciful toward *him*,

19 That prepareth his whole heart to seke the Lord God, the God of his fathers, thogh he be not *clensed*, according to the purificacion of the Sanctuarie.

o That is, did accept thē as purified.

20 And the Lord heard Hezekiah, & [o] healed the people.

21 And the children of Israel that were present at Ierusalem, kept ȳ feast of the vnleauened bread seuen dayes w great ioye, and the Leuites, and the Priests praised the Lord, day by day, singing with lowde instruments vnto the Lord.

22 And Hezekiah [p] spake comfortably vnto all ȳ Leuites that had good knowledge *to sing* vnto the Lord: & they did eat in that feast seuen dayes, & offred peace offrings, & praised the Lord God of their fathers.

p *Ebr. spake to the hears.*

23 And the whole assemblie toke counsel to kepe it other seuen dayes. So thei kept it seuen dayes with ioye.

24 For Hezekiah King of Iudah had giuen to the Congregacion a [p] thousand bullockes, and seuen thousand shepe. And the princes had giuen to the Congregacion a thousand bullockes, and ten thousand shepe: and many Priests were sanctified.

p This great liberalitie declareth how Kings, princes & all they, to whome God hathe giuen wherewith, ought to be moste reardy to bestowe it in setting forthe of Gods glorie.

25 And all the Congregacion of Iudah reoyced with the Priests and the Leuites, & all the Congregacion that came out of Israel, and the strangers that came out of ȳ land of Israel, & that dwelt in Iudah.

26 So there was great ioye in Ierusalē: for since the time of Salomon the sonne of Dauid King of Israel there *was* not the like thing in Ierusalem.

27 Then the Priests and the Leuites arose, and [q] blessed the people, and their voyce was heard, and their prayer came vp vnto heauen, to his holy habitacion.

q According to that which is writen Nō. 6,23, when thei shulde dimisse the people.

CHAP. XXXI.

1 The people destroye idolatrie. 2 Hezekiah appointeth Priests & Leuites, 4 And prouideth for their liuing. 13 He ordeineth ouerseers to distribute to euerie one his portion.

1 AND when all these things were finished, all Israel that were founde in ȳ cities of Iudah, went out & [a] brake the images, & cut downe the groues, & brake downe the hie places, and the altars through out all Iudah & Beniamin, in Ephraim also and Manasseh, vntil they had made an end: afterward all the [b] children of Israel returned euerie mā to his possession, into their owne cities.

a According to the commandement of the Lord, Deut. 7, 25. Iosh. 7, 1. 2. mac. 12, 40.

b That is, all they which came to the passeouer.

2 And Hezekiah appointed the courses of the Priests and Leuites by their turnes, euerie man according to his office, *both* Priests & Leuites, for the burnt offring & peace offrings, to minister & to giue thankes, and to praise in the gates of the [c] tents of the Lord.

c That is, in ȳ Temple where thei assembled as in a tent.

3 ¶ And the Kings porcion *was* of his owne substance for the burnt offrings, *euen* for the burnt offrings of the mor-

ning & of the euening, and the burnt offrings for the Sabbaths, and for the newe moones, & for the solemne feastes, * as it is writen in the Law of the Lord)

Nom. 28, 3. & 9.

4 He commanded also the people that dwelt in Ierusalem, to giue a [d] parte to the Priests, and Leuites, that they might be [e] encouraged in the Law of the Lord.

d The thithes & first frutes for ỹ maintenãce of ỹ Priests and Leuites.

e That their mindes might not be intangled with prouision of wordely things, but ỹ they might wholy & cherefully serue the Lord.

5 ¶ And when the commandement was [f] spred, the children of Israel broght abundance of first frutes, of corne, wine, & olye, & honie, & of all the increase of the field, and the tithes of all things broght they abundantly.

[f] *Or, published.*

6 And the childrẽ of Israel & Iudah that dwelt in the cities of Iudah, thei also broght the tithes of bullockes and shepe, and the holy tithes [g] ẅ were consecrate vnto ỹ Lord their God, & laid thẽ on [g] many heapes.

f Which they had dedicate to the Lord by a vowe.

g For the relief of the Priests, Leuites, widowes, pupilles, fatherlesse, strangers & suche as were in necessite.

7 In the third moneth they begã to laye the fundacion of the heapes, and finished them in the seuenth moneth.

8 ¶ And when Hezekiah & the princes came, and sawe the heapes, thei [h] blessed the Lord and his people Israel.

h Thei praised the Lord, and praied for all prosperitie to his people.

9 And Hezekiah questioned with the Priests and the Leuites concerning the heapes

10 And Azariah ỹ chief Priest of the house of Zadok answered him, & said, since the people began to bring the offrings into the house of the Lord, we haue [i] eaten & haue bene satisfied, & there is left in abundance: for the Lord hathe blessed his people, and this abundance that is left.

i He sheweth that this plenteous liberalitie is expedient for ỹ maintenance of the ministers, and that God therefore prospereth his people, & increaseth by his blessing that which is giuen.

11 ¶ And Hezekiah cõmanded to prepare chambers in the house of the Lord: and they prepared them,

12 And caryed in the first frutes, and the tithes, & the dedicate things faithfully: & ouer thẽ *was* Conaniah the Leuite, ỹ chief, and Shimei his brother the seconde.

13 And Iehiel, and Azaziah, & Nahath, & Asahel, & Ierimoth, and Iozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah *were* ouerseers "by the appointement of Conaniah, and Shimei his brother, & by the cõmandement of Hezekiah ỹ King, and of Azariah the chief of the house of God.

"*Ebr by the hand.*

14 And Kore the sonne of Imnah the Leuite porter toward the East, *was* ouer ỹ things ỹ were willingly offred vnto God, to distribute the oblations of the Lord, & the holy things that were consecrate.

15 And at his hand *were* Eden, & Miniamin, & Iesshua, & Shemaiah, Amariah, and Shechaniah, in ỹ cities of ỹ Priests, to distribute with fidelitie to their brethren by courses, bothe to the great and small,

16 Their daily porciõ: beside their generacion being males [k] from thre yere olde and aboue, *euen* to all that entred into ỹ house of the Lord to their office in their charge, according to their courses:

k Who had also a portion & alowance in this distribution.

17 Bothe to the generacion of the Priests after the house of their fathers, & to ỹ Leuites from twentie yere olde & aboue, according to their charge in their courses:

18 And to the generaciõ of all their childrẽ, their wiues, & their sonnes and their daughters throughout all the Congregacion: for by their [l] fidelitie are thei partakers of the holy things.

l Meaning, that ether by the faithful distributions of the officers, euerie one had their parte in the things that were offred, or ela that their wiues & children were relieued, becawse the Leuites were faithful in their office, and so depended on them.

19 Also to ỹ sonnes of Aaron, the Priests, *which were* in ỹ fields & sububes of their cities, in euerie citie the men that were appointed by names, shulde giue porcions to all the males of the Priests, and to all the generacion of the Leuites.

20 And thus did Hezekiah throghout all Iudah, and did wel, and vprightly, & truely before the Lord his God.

21 And in all the workes that he began for ỹ seruice of the house of God, bothe in the Law and in the commandements, to seke his God, he did it with all his heart, & prospered.

CHAP. XXXII.

1 Sanneherib inuadeth Iudah. 3 Hezekiah prepareth for the warre. 7 He exhorteth the people to put their trust in the Lord. 9 Sanneherib blaspheneth God. 20. Hezekiah prayeth. 21. The Angel d stroieth the Assyrians, and the King is slaine. 25 Hezekiah is not thankful toward the Lord. 33 His death.

1 AFter these thinghs faithfully *described*, [*] Sanneherib King of Asshur came and entred into Iudah, and besieged the strong cities, & thoght to "winne them for him selfe.

2. King. 18, 13. isai 30, 1. eccles. 48, 20.

"*Ebr. breake them vp.*

2 When Hezekiah sawe that Sanneherib was come, & that his "purpose *was* to fight against Ierusalem,

"*Ebr. face.*

3 Then he toke counsel with his princes and his nobles, to stoppe the water of the fountaines without the citie: and they did helpe him.

4 So many of the people assembled thẽ selues, and stopt all the fountaines, and the riuer that ran through the middes of the countrey saying, Why shulde the Kings of Asshur come, and finde muche water?

"*Ebr. he was strengthened.*

5 "And he toke courage, and buylt all the broken wall, and made vp the towres, & another wal without, & repared [a] Millo in the [b] citie of Dauid, and made many [c] dartes and shields.

a He made a double wall.

b Read 2. Sam. 5, 9.

c Some read swordes or daggers.

6 And

6 And he set captaines of warre ouer the people and assembled them to him in the broad place of the gate of the citie, and "spake comfortably vnto them, saying,

7 Be strong and couragious: feare not, nether be afraied for the King of Asshur, nether for all the multitude that is with him: for there *be* mo with vs, then *is* with him.

8 With him *is* an [d] arme of flesh, but with vs *is* the[e] Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the wordes of Hezekiah King of Iudah.

9 * After this, did Sanneherib King of Asshur send his seruants to Ierusalem (while he was [f] against Lachish, and all his dominion with him) vnto Hezekiah King of Iudah and vnto all Iudah that were at Ierusalem, saying,

10 Thus saith Sanncherib the King of Asshur, Where in do ye trust, that ye wil remaine in Ierusalem, *during* the siege?

11 Doeth not Hezekiah entice you to giue oner your selues vnto death by famine & by thirst, saying, The Lord our God shal deliuer vs out of the hand of the King of Asshur?

12 Hathe not ‡ same Hezekiah taken awaie his hie places and his [g] altars and commanded Iudah and Ierusalem, saying, Ye shal worship before one altar, and burne incense vpon it?

13 Knowe ye not what I and my fathers haue done vnto all the people of *other* countreies? Were the gods of the nations of *other* lands able to deliuer their land out of mine hand?

14 Who is he of all the [h] gods of those nacios (that my fathers haue destroied) that colde deliuer his people out of mine hand? that your God shulde be able to deliuer you out of mine hand?

15 Now therefore let not Hezekiah deceiue you, nor seduce you after this sorte, nether beleue ye him: for none of all ‡ gods of any nacion or kingdome was able to deliuer his people out of [i] mine hand and out of ‡ hand of my fathers: how muche lesse shal your gods deliuer you out of mine hand?

16 And his seruats spake yet more against the Lord God, & against his [k] seruant Hezekiah.

17 He wrote also letters, blaspheming the Lord God of Israel and speaking against him, saying, As the gods of the nacios of *other* countreis colde not deliuer their people out of mine had, so shal not the God of Hezekiah deliuer his people out of mine hand.

18 Then they [l] cryed with a loude voyce in the Iewes speache vnto the people of Ierusalem that were on the wall, to feare the and to astonish them, that they might take the citie.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, *euen* the [m] workes of mans hands,

20 But Hezekiah the King, and the Prophet Isaiah the sonne of Amoz [n] praied against this and cryed to heauen.

21 And the Lord sent an Angel which destroied all the valiant men, and the princes and [o] captaines of the hoste of the King of Asshur: so he returned "with shame to his owne lande. And when he was come into the house of his god, they that came forthe of his [p] owne bowels, slewe him there with the sworde.

22 So the Lord saued Hezekiah and the inhabitants of Ierusalem from the hand of Sanneherib King of Asshur, and from the hand of all *other*, and [q] maintained the on euerie side.

23 And many broght offrings vnto ‡ Lord to Ierusalem, and presents to Hezekiah King of Iudah, so that he was [q] magnified in the sight of all nacions fro thence forthe.

24 *In those dayes Hezekiah was sicke vnto the death, and praied vnto the Lord, who spake vnto him, and gaue him [r] a signe.

25 But Hezekiah did not rendre according to the rewarde *bestowed* vpon him: for his heart [s] was lift vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled him selfe (after that his heart was lifted vp) he and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the daies of Hezekiah.

27 Hezekiah also had exceding muche riches & honour, & he gate him treasures of siluer, & of golde, and of precious stones, & of swete odours, and of shields, and of all pleasant vessels:

28 And of store houses for the increase of wheat, and wine and oyle, and stalles for all beastes, and [u] rowes for the [t] stables.

29 And he made him cities, and *had* possession of shepe and oxen in abundance: for God had giuen him substance exceding muche.

30 This same Hezekiah also stopped the vpper water springs of [t] Gihon, and led the streight vnderneth toward ‡ citie of Dauid Westward. So Hezekiah prospered in all his workes.

31 But because of the ambassadours of the princes of Babel, which sent vnto him to enquire of the wondre that was done in the land, God lefthim to [v] trye

F 3

"*He spake to their heart.*

d That is, the power of man.

e This declareth that Ezekiah did euer put his trust in God, and yet made him selfe strong and vsed lawful meanes, lest he shulde seme to tempt God.

2. Kin. 18, 17.

f While he be sieged Lachish.

g Thus ‡ wicked put no difference betwene true religion & false, God & idoles: for Hezekiah onely destroied idolatrie & plaed true religion, thus ‡ papists slander the seruats of God: for when they destroie idolatrie, they say that they abolish religion.

h This is his blasphemie, ‡ he wil compare the liuing God to vile idoles.

i When man hathe prosperitie, he swelleth in pride and thinketh him selfe able to resist and ouercome euen God him self.

k Herein we se that when ‡ wicked speake euil of the seruants of God, they care not to blaspheme God him self: for if they feared God, they wolde loue his seruants.

l Their wordes are writen 2. King. 18, 19.

m Which were inuented, made and autorized by man.

n This sheweth what is ‡ best refuge in all troubles & dangers.

o To the nomber of an hundreth fourescore and fiue thousand, as 2. King. 19, 35.

"*Ebr. with shame of face.*

p Meaning Adramelech, and Sharezer his sonnes.

q Thus after trouble, God sendeth comfort to all them ‡ patiently waite on him, and constantly put their trust in his mercies.

2. King. 20, 1. Isa. 38, 1.

r To confirme his faith in Gods promes, who declared to him by his Prophet that his life shulde be prolõged fiftene yere.

s He was lifted vp with ‡ pride of his victorie & treasures, & shewed them for an ostentation to the ambassadours of Babylon.

t Or, ranges, and partitios.

u Or, racks.

t Which also was called Siloe, where of mencion is made Isa. 8, 6. Ioh 9, 7.

him & to knowe all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnes, beholde, thei are writen in the vision of Ishaiah the Prophet, the sonne of Amoz, in the boke of the Kings of Iudah and Israel.

33 So Hezekiah slept with his fathers, and they buryed him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honour at his death: and Manasseh his sonne reigned in his stead.

CHAP. XXXIII.

1 Manasseh an idolater. 9 He causeth Iudah to erre. 11 He is led away prisoner into Babylon. 12 He praieth to the Lord, and is deliuered. 14 He abolisheth idolatrie. 16 And setteth vp true religion. 20 He dyeth and Amon his sonne succedeth. 24 Whome his owne seruants slay.

1 MAnasseh *was* twelue yere olde, * whē he began to reigne, and he reigned fiue and fiftie yere in Ierusalē:

2 And he did euil in the sight of the Lord, like the abominacions of the heathen, * whome the Lord had cast out before the children of Israel.

3 For he went backe and buylt the hie places, * which Hezekiah his father had broken downe: * and he set vp altars for Baalim, and made groues, and worshiped all the hoste of the heauen, and serued them.

4 Also he buylt altars in the house of the Lord, whereof the Lord had said, * In Ierusalem shal my Name be for euer.

5 And he buylt altars for all the hoste of the heaue in the two courtes of the house of the Lord.

6 [a] And he caused his sonnes to passe throgh ȳ fyre in the valley of Ben-hinnom: he gaue him selfe to witchcraft and to charming, and to sorcerie, and he vsed them that had familiar spirits, and sothesayers: he did verie muche euil in the sight of the Lord to angre him.

7 He put also the karued image, which he had made, in the house of God: whereof God had said to Dauid and to Salomon his sonne, * In this house & in Ierusalem, which I haue chosen before all the tribes of Israel, wil I put my Name for euer,

8 Nether wil * I make the foote of Israel to remoue any more out of ȳ land which I haue appointed for your fathers, so that they take hede, & do all that I haue commanded them, according to the Law and statutes and iudgements by ȳ [b] hand of Moses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, & to do worse then the heathen, whome ȳ Lord had destroyed before the children of Israel.

10 ¶ And the Lord spake [c] to Manasseh & to his people, but they wolde not regarde.

11 Wherefore the Lord broght vpon thē the captaines of the hoste of the King of Asshur, which toke Manasseh *& put him* in fetters, and bounde him in chaines, and caryed him to Babel.

12 And when he was in tribulacion, he prayed to the Lord his God, and humbled him selfe greatly before ȳ God of his fathers,

13 And prayed vnto him: and *God* was [d] entrated of him, and heard his prayer, and broght him againe to Ierusalem into his kingdome: thē Manasseh knewe that the Lord was God.

14 Now after this he buylt a wall without the citie of Dauid, on the Westside of [e] Gihon in the valley, euē at the entrie of the fish gate, & compassed about Ophel, and raised it very hie, and put captaines of warre in all ȳ strong cities of Iudah.

15 And he toke away ȳ strange gods and the image out of the house of the Lord, and all the altars that he had buylt in the mount of the house of the Lord, and in Ierusalem, and cast them out of the citie.

16 Also he prepared the [g] altar of the Lord, and sacrificed thereon peace offrings, and of thankes, and commanded Iudah to serue ȳ Lord God of Israel.

17 Neuertheles the people did sacrifice stil in the hie places, but vnto ȳ [h] Lord their God.

18 ¶ Concerning the rest of the actes of Manasseh, and his [i] prayer vnto his God, and the wordes of the Seers, that spake to him in the Name of the Lord God of Israel, beholde, thei are *writen* in the boke of the Kings of Israel.

19 And his prayer and how *God* was intreated of him, and all his sinne, and his trespasse, and the places where in he buylt hie places, and set groues and images (before he was humbled) beholde, they are writen in the boke of [*] the Seers.

20 So Manasseh slept with his fathers, and they buryed him in his owne [k] house: and Amon his sonne reigned in his stead.

21 ¶ Amon *was* two and twentie yere olde, whē he began to reigne, and reigned two yere in Ierusalem.

22 But he did euil in the sight of ȳ Lord, as did Manasseh his father: for Amō sacrificed

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a Here we se the cause, why the faithful are tempted, which is to trye whether they haue faith or no, and that they may fele the presence of God, who suffreth them not to be ouercome by tentacions, but in their weakenes ministreth strength.

a King. 21, 1.

Deut. 18, 9.

2. King. 18, 4. Iere. 32. 34.

2. King. 21, 5.

a Read 2 King. 16, 3.

1. King. 8, 29. & 9, 3. 2. king 7, 10. & 21, 7.

2. Sam. 7, 10.

b By the charge giuen to Moses.

c Meaning, by his Prophetes, but their hearts were not touched to beleue & repent without the w the preaching of the worde taketh no place.

d Thus affliction giueth vnderstanding: for he that hated God in his prosperitie, now in his misserie he seketh vnto him.

e Read Chap. 32, 30.

f Read Chap. 27, 3.

g Which Salomon had caused to be made.

h Thus by ignorance they were deceiued thinking it no thing to kepe the altars, so that thei worshiped God but it is idolatrie to worship God anie other wise then he hathe appointed.

i Which albeit that it is not conteined in the Ebrew yet because it is here mēcioned & is writen in the Greke, we haue placed it in ȳ end of this boke.

* Or, Hozai.

k Because he had so horribly offended against ȳ Lord, they did not burye him in ȳ sepulchres of the Kings, but in the garden of the Kings house.

crificed to all ỹ images, which Manasseh his father had made, and serued them,
23 And he humbled not him self before the Lord, as Manasseh his father had humbled him selfe: but this Amon trespassed more and more.
2.King.21.23. 24 And his seruants * conspired against him, and slewe him in his owne house.
25 But the people of the land slewe all thē that had conspired against King Amon: and the people of the land made Iosiah his sonne King in his stead.

CHAP. XXXIIII.

1 Iosiah destroyeth the idoles, 8 And restoreth the Temple. 14 The boke of the Lawe is founde. 21 He sendeth to Huldah the prophetesse for counsel. 27 God heareth his prayer. 31 He maketh a couenant with God.

2.King.22,1. 1 IOsiah * was eight yere olde when he began to reigne, and he reigned in Ierusalem one and thirtie yere,
2 And he did vprightly in the sight of ỹ Lord, and walked in the wayes of [a] Dauid his father, and bowed nether to the right hand nor to the left.
3 And in the eight yere of his reigne (when he was yet a [b] childe) he began to seke after the God of Dauid his father: and in the twelft yere he began to purge Iudah, and Ierusalem from the hie places, and the groues, and the kerued images, and moltē images:
4 And they brake downe [c] in his sight ỹ altars of Baalim, and he caused to cut downe ỹ images that were on hie vpon them: he brake also the groues, & the kerued images, and the molten images, and stampt thē to pouldre, and strowed it vpon the graues of them that had sacrificed vnto them.
5 Also he burnt the [d] bones of ỹ Priests vpō their altars, and purged Iudah and Ierusalem.
6 And in ỹ cities of Manasseh, & Ephraim, and Simeon, euen vnto Naphtali, with their maules *they brake all* rounde about.
7 And when he had [e] destroyed the altars and the groues, and had broken and stamped to pouldre the images, and had cut downe all the idoles throughout all the land of Israel, he returned to Ierusalem.
8 ¶* Then in ỹ eightene yere of his reigne when he had purged the land and ỹ Temple, he sent Shaphan the sonne of Azaliah, and Maaseah the gouernour of the citie, and Ioah ỹ sonne of Ioahaz ỹ recorder, to repare the house of ỹ Lord his God.
9 And when they came to Hilkiah ỹ hie Priest, they deliuered ỹ money that was broght into ỹ house of God, which the Leuites that kept the dore, had gathered at the hand of Manasseh, and Ephraim, & of all the residue of Israel, and of all Iudah and Beniamin, and [g] of the inhabitans of Ierusalem.
10 And they put it in the hands of them that shulde do the worke & had ỹ ouersight in the house of the Lord: and they gaue it to the workemen that wroght in the house of the Lord, to repare & amēde the house.
11 Euen to the workemen & to ỹ buylders gaue they it, to bye hewed stone and timber for couples & for beames of the [f] houses, which the Kings of Iudah had destroyed.
12 And the men did the worke [g] faithfully, and the ouerseers of them were Iahath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forwarde: and of ỹ Leuites all that colde skil of instruments of musike.
13 And they were ouer the bearers of burdēs, and thē that set forwarde all ỹ workemen in euerie worke: and of the Leuites were scribes, & officers and porters.
14 ¶ And when they broght out the money that was broght into the house of ỹ Lord, Hilkiah the Priest founde the [h] boke of the Law of the Lord *giuen* by ỹ hand of Moses.
15 Therefore Hilkiah answered and said to Shaphan the chanceler, I haue founde the boke of the Lawe in the house of the Lord: and Hilkiah gaue the boke to Shaphan.
16 And Shaphan caryed ỹ boke to [i] the King, and broght the King worde againe, saying, All that is committed to the hand of thy seruants, that do they.
17 For they haue gathered ỹ money that was foūde in the house of the Lord, and haue deliuered it into the hands of the ouerseers, and to the hands of the workemen.
18 Also Shaphan the chanceler declared to the King, saying, Hilkiah the Priest hathe giuen me a boke. & Shaphan red it before the King.
19 And when the King had heard the wordes of the Lawe, he [k] tare his clothes.
20 And the King commanded Hilkiah, and Ahikam the sonne of Shaphan, & Abdon the sonne of Micah, & Shaphan the chanceler, and Asaiah the Kings seruant, saying,
21 Go *and* enquire of the Lord for me, and for the rest in Israel and Iudah, cōcerning the wordes of this boke that is founde: for great is the wrath of the Lord ỹ is fallen vpon vs, because our [l] fathers haue not kept the worde of

a He followed Dauid in all pointes that he followed ỹ Lord.

b When he was but sixtene yere olde, he shewed him selfe zealous of Gods glorie, & at twētie yere olde he abolished idolatrie and restored ỹ true religion.

c Which sheweth that he wolde se the reformacion w his owne eies.

d Read 2.King. 23.16.

e This great zeale of this godlie King ỹ holie Gost setteth forthe as an example & paterne to other Kings & rulers, to teache thē what God requireth of them.

2.King.22.3.

g *Or, they returned to Ierusalem*, meaning, Shaphan, &c.

f For there were many porcions and pieces annexed to the Temple.

g Meaning, ỹ they were in suche credite for their fidelitie, that they made none accomptes of that which thei receiued, 2. King. 22,9.

h Read 2 King. 22, 8.

i For ỹ king was commanded to haue continually a copie of this boke, & to read therein day & night, Deut. 17,18.

k For sorow that ỹ worde of God had bene so long suppressed, and ỹ people kept in ignorance, considering also the curses conteined therein against ỹ transgressours.

l Thus ỹ godlie do not only lament their owne sinnes, but also that their fathers and predecessours haue offended God.

the Lord, to do after all that is writen in this boke.

22 Then Hilkiah and they that the King *had appointed*, went to Huldah the prophetesse the wife of Shallum, the sonne of [n] Tokhath, the sonne of [n] Hasrah keper of the [m] wardrobe (and she dwelt in Ierusalem within the [n] colledge) and they communed hereof with her.

23 And she answered them, Thus saith the Lord God of Israel, Tel ye [o] the man that sent you to me,

24 Thus saith the Lord, Beholde, I wil bring euil vpon this place, and vpon the inhabitants thereof, *euen* all the curses, that are writen in the boke which they haue red before the King of Iudah:

25 Because they haue forsaken me, and burnt incense vnto other gods, to angre me with all the workes of their [p] hands, therefore shal my wrath fall vpon this place, & shal not be quenched.

26 But to the King of Iudah, who sent you to enquire of ỹ Lord, so shal ye say vnto him, Thus saith the Lord God of Israel, The wordes which thou hast heard, *shal come to passe*.

27 *But* because thine heart did [q] melt, and thou dideſt hũble thy self before God, when thou heardest his wordes against this place and against the inhabitants thereof, and humbledst thy selfe before me and tarest thy clothes, and weptest before me, I haue also heard it, saith the Lord.

28 Beholde, I wil gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shal not se all the euil, which I wil bring vpon this [r] place, and vpon the inhabitants of the same. Thus they broght the King worde againe.

29 ¶ Then the King sent and gathered all the Elders of Iudah and Ierusalem.

30 And the King went vp into the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priests and the Leuites, and all the people from the greatest to the [s] smallest, and he red in their eares all the wordes of the boke of the couenant that was founde in the house of the Lord.

31 And the King stode by his piller, and made a couenant before the Lord, to walke after the Lord, and to kepe his commandements, and his testimonies, and his statutes, with all his heart, and with all his soule, & ỹ he wolde accomplish the wordes of the couenant writen in the same boke.

32 And he caused all that were founde in Ierusalem, and Beniamin to stand to it: & the inhabitants of Ierusalem did according to the couenant of God, *euen* the God of their fathers.

33 So Iosiah toke away all the abominacions out of all the countreis that perteined to the children of Israel, and cõpelled all [t] that were found in Israel, to serue the Lord their God: *so* all his daies they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

Iosiah kepeth the Passeouer. 2 He setteth for the Gods seruice. 20 He fighteth against the King of Egypt, & dyeth. 24 The people bewayle him.

1 MOreouer * Iosiah kept a Passeouer vnto the Lord in Ierusalem, & they slewe the [a] Passeouer in the forten the day of the first moneth.

2 And he appointed the Priests to their charges, and incouraged them to the seruice of the house of the Lord,

3 And he said vnto ỹ Leuites, that [b] taught all Israel and were sanctified vnto ỹ Lord, put the holy Arke in ỹ house which Salomon the sonne of Dauid King of Israel did buyld: it *shal be* no more a [c] burden vpon your shulders: serue now the Lord your God and his people Israel,

4 And prepare your selues by the houses of your fathers according to your courses, as * Dauid the King of Israel hathe writen, & according to the writing of Salomon his sonne.

5 And stand in the Sanctuarie according to the diuision of the families of your brethren [e] the childrẽ of the people, and *after* the diuision of the familie of the Leuites:

6 So kil the Passeouer, and sanctifie your selues, and [d] prepare your brethren that they may do according to the worde of the Lord by the hand of Moses.

7 Iosiah also gaue to the [f] people shepe, lãbes and kiddes, all for the Passeouer, *euen* to all that were present, to the nomber of thirty thousand, & thre thousand bullockes: these were of the Kings substance.

8 And his princes offred willingly vnto the people, to the Priests & to ỹ Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto ỹ Priests for the Passeouer, *euen* two thousend and six hundreth *shepe*, & thre hũdreth bullockes.

9 [g] Conaniah also and Shemaiah and Nethaneel his brethren, and Hashabiah and Ieiel, & Iozabad, chief of the Leuites gaue vnto the Leuites for the Passeouer, fyue thousand *shepe*, & fyue hundreth bullockes.

10 Thus the seruice was prepared, and the

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[n] Or, Tikuah.
[n] Or, Harhas.
[m] Meaning, either of the Priests apparel, or of the Kings.
[n] Read hereof 2 King. 22, 15.
[o] That is, to the King.

[p] This she speaketh in contempt of the idolaters, who contrarie to reason and nature make that a god, which they haue made, and framed with their owne hands.
[q] This declareth what is ỹ end of Gods threatnings, to call his to repentance, & to assure the vnrepentant of their destruction.

[r] It may appeare that very fewe were touched wt true repentance, seing that God spared thẽ for a time onely for the Kings sake.

[s] Forasmuch as neither yõg nor olde colde be excepted frõ the curses cõteined therein, if they did transgresse, he knewe it appereined to all & was his duetie to se it red to all sortes, that euerie one might learne to auoyde those punishements by seruing God aright.

[t] Because he had charge ouer all & must answer for euerie one that perished, he thoght it his duetie to se ỹ all shulde make profession to receiue the worde of God.

2. King. 23, 21.

[a] The Scripture vseth in sondrie places to call the lambe the passeouer, which was but the signe of ỹ Passeouer, because in all sacraments the signes haue the names of the things which are signified.
[b] So that the Leuites charge was not onely to minister in ỹ Tẽple, but also to instruct the people in the worde of God.
[c] As it was before the Temple was buyle: therefore your office onely is now to teache the people, & to praise God.

1. Chro. 23, 2. & 25, 26.

[d] Or, the people.
[d] Exhorte euerie one to examine them selues, that they be not vnmete to eat of the Passeouer.
[f] Ebr. sonnes of the people.

[e] So ỹ euerie one, and of all sortes gaue of that they had a liberal porcion to the seruice of God.

and the Priests stode in their places, also the Leuites in their ordres according to the Kings commandement:

11 And thei slewe the Passeouer, & the Priests f sprinkled *thee blood* whith their hands, & the Leuites slayed *them*.

12 And they toke away *from* the g burnt offring to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is writen in the boke of Moses, & so of the bullockes.

13 And * they rosted the Passeouer ẅ fyre, according to the custome, but ỹ sanctified things they sod in pottes, pānes, and caulderns, & distributed thē quickeli to all the people.

14 Afterwarde also they prepared for thē selues & for the Priests: for the Priests the sonnes of Aaron *were occupied* in offring of burnt offrings, & the fat vntil night: therefore the Leuites prepared for them selues, & for the Priests the sonnes of Aaron.

15 And the singers the sonnes of Asaph *stode* in their standing * according to the cōmandement of Dauid, and Asaph, and Heman, and Ieduthun the Kings h Seer: and the porters at euerie gate, who might not departe from their seruice: therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lord was prepared the same day, to kepe the Passeouer, and to offer burnt offrings vpō the altar of the Lord, according to the commandement of King Iosiah:

17 And the children of Israel that were present, kept the Passeouer the same time, and the feast of the vnleauened bread seuen dayes.

18 And there was no Passeouer kept like that, in Israel, from the dayes of Samuel the Prophet: nether did all the Kings of Israel kepe suche a Passeouer as Iosiah kept, and the Priests and the Leuites, & all Iudah, and Israel that were "present, and the inhabitants of Ierusalem.

19 This Passeouer was kept in i the eighteenth yere of the reigne of Iosiah.

20 ¶ * After all this, whē Iosiah had prepared the Temple, Necho King of Egypt came vp to fight against k Carchemish by l Perath, and Iosiah went out against him.

21 But he sent messengers to him, saying, What haue I to do with thee, thou King of Iudah? *I come* not against thee this day, but against the house "of mine enemie, and God cōmanded me to make haste: leaue of *to come* against God, ẅ is with me, lest he destroye thee.

22 But Iosiah wolde not turne his face from him, but l changed his apparel to fight with him, and hearkened not vnto the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

23 And the shoters shot at King Iosiah: then the King said to his seruants, Cary me away, for I am very sicke.

24 So his seruants toke him out of that charet, & put him in the seconde charet which he had and whē they had broght him to Ierusalem, he dyed, and was buryed in ỹ sepulchres of his fathers: and all Iudah and Ierusalem m mourned for Iosiah.

25 And Ieremiah lamented Iosiah and all singing men and singing women mourned for Iosiah in their lamentacions to this day, and made the same for an ordinance vnto Israel: and beholde, they be writen in the n lamentacions.

26 Concerning the rest of the actes of Iosiah and his goodnes, *doing* as it was writen in the Lawe of the Lord,

27 And his dedes, first and last, beholde, thei are wirite in the boke of the Kings of Israel and Iudah.

f Meaning of ỹ lambe, which was called the passeouer: for onely ỹ priests might sprinkle, and in necessitie ỹ Leuites might kil ỹ sacrifice.

g They reserued for ỹ people that ẅ was not expediēt to be offred, ỹ euerie man might offer peace offrings, and so haue his portion. *Exod. 12, 8.*

2. Chro. 25, 1.

h Meaning here by his Prophet, because he appointed ỹ psalmes & prophecies ẅ were to be sung.

" *Ebr. saunde.*

i Which was in ỹ six and twentieth yere of his age. *2. King. 23, 29.*

k Which was a citie of ỹ Assyrians, and Iosiah fearing lest he passing through Iudah wolde haue taken his kingdome, made warre against him and consulted not the Lord.

" *Or, Euphrates.*

" *Ebr. of my battel.*

l That is, armed him selfe, or disguised him selfe because he might not be knowen.

m The people so muche lamented ỹ losse of this good King, that after when there was anie great lamentation, this was spoke of as a prouerbe, read Zach. 12, 11.

n Which some thinke Ieremie made, wherein he lameteth the state of the Church after this Kings death.

CHAP. XXXVI.

1 After Iosiah, reigneth Iehoahaz. 4 After Iehoahaz, Iehoiakim. 8 After him Iehoiachim. 11 After him, Zedekiah. 14. 17 In whose time all the people were caryed away to Babel, for contemning the admonicions of the Prophetes, 22 And were restored againe the seuentieth yere after by King Cyrus.

1 THen * the people of the land toke Iehoahaz the sonne of Iosiah, and made him King in his fathers stead in Ierusalem.

2. King. 23, 30.

2 Iehoahaz *was* thre and twentie yere olde when he began to reigne, and he reigned thre a moneths in Ierusalem.

3 And the King of Egypt toke him away at Ierusalem, and condemned the land in an b hūdreth talents of siluer, & a talent of golde.

4 ¶ And the King of Egypt made Eliakim his brother King ouer Iudah and Ierusalem, and turned his name to Iehoiakim: and Necho toke Iehoahaz his brother, and caried him to Egypt.

5 Iehoiakim *was* fyue and twentie ỹ yere olde when he began to reigne, and he reigned eleuen yere in Ierusalem and did c euil in the sight of the Lord his God.

6 Against him came vp Nebuchadnezzar King of Babel, & bounde him with chaines to cary e him to Babel.

7 Nebuchadnezzar also * caryed of the vessels of the house of the Lord to Babel, and put them in his Temple at Babel.

8 Concerning the rest of the actes of Ie-

a For thre moneths after the death of Iosiah came Necho to Ierusalem & so the plagues began, ẅ Huldah & the Prophets fore warned shulde come vpō Ierusalem.

b To pay this as a yerely tribute.

c Because he, and the people turned not to God by his first plague, he brought a newe vpon him, and at length rooted them out. *2. King. 24, 13.*

hoiakim, and his abominacions which he did, & [d] that which was founde vpon him, beholde, they are writen in the boke of the Kings of Iſrael and Iudah, & Iehoiachin his ſonne reigned in his ſteade.

9 ¶Iehoiachin *was* [e] eight yere olde when he began to reigne, and he reigned thre moneths and ten dayes in Ieruſalem, and did euil in the ſight of the Lord.

10 And when the yere was out, King Nebuchadnezzar ſent and broght him to Babel with the precious veſſels of the houſe of the Lord, and he made Zedekiah his [f] brother King ouer Iudah and Ieruſalem.

11 Zedekiah *was* one and twentie yere olde, whē he began to reigne, and reigned eleuen yere in Ieruſalem.

12 *And he did euil in the ſight of the Lord his God, and humbled not him ſelf before Ieremiah the Prophet at the commandement of the Lord,

13 But he rebelled moreouer against Nebuchadnezzar, which had cauſed him to ſweare by God: and he hardened his necke & made his heart obſtinate that he might not returne to the Lord God of Iſrael.

14 All the chief of the Prieſts alſo and of the people treſpaſſed wonderfully, according to all the abominacions of the heathen, and polluted the houſe of the Lord which he had ſanctified in Ieruſalem.

15 Therefore the Lord God of their fathers ſent to them [g] by his meſſengers, [h] riſing early and ſending: for he had compaſſion on his people, and on his habitacion.

16 But they mocked the meſſengers of God and deſpiſed his wordes and miſuſed his Prophetes, vntil ſ wrath of the Lord aroſe againſt his people, and til there was no [i] remedie.

17 For he broght vpon them the King of the Caldeas, who ſlewe their yog men with the ſworde [k] in the houſe of their Sanctuarie, and ſpared neither yog man nor virgine, ancient, nor aged. God [l] gaue all into his hand,

18 And all the veſſels of the houſe of God great & ſmal, and the treaſures of the houſe of the Lord, and the treaſures of the King, and of his princes: all theſe caried he to Babel.

19 And they burnt the houſe of God, and brake downe the wal of Ieruſalem, and burnt all the palaces thereof with fyre & all the precious veſſels thereof: to deſtroye *all*.

20 And thei that were left by the ſworde, caryed he away to Babel, and they were ſeruants to him and to his ſonnes, vntil the kingdome of the [m] Perſians had rule,

21 To fulfil ſ worde of the Lord by the [n] mouth of Ieremiah, vntil the land had her fil of her Sabbaths: *for* all the dayes that ſhe lay deſolate, ſhe kept Sabbath to fulfil ſeuentie yeres.

22 ¶*But in the [o] firſt yere of Cyrus King of Perſia (when the worde of the Lord, *ſpoken* by the mouth of Ieremiah, was finiſhed) the Lord ſtirred vp the ſpirit of Cyrus King of Perſia, and he made a proclamation through all his kingdome, and alſo by writing, ſaying,

23 Thus ſayth Cyrus King of Perſia, All the kingdomes of the earth hathe the Lord God of heauen giuen me, and he hathe [p] commanded me to buyld him an houſe in Ieruſalem, that is in Iudah. Who is among you of all his people, with whome the lord his God *is*? let him go vp.

d He meaneth ſuperſtitious markes ẅ were found vpon his bodie, when he was dead: ẅ thing declared how depely idolatrie was rooted in his heart ſeing he bare ſ markes in his fleſh.

e That is, he begā his reigne at eight yere olde, and reigned ten yeres when his father was aliue, and after his fathers death, ẅ was the eighteenthe yere of his age. he reigned alone thre moneths and ten dayes.

f Or, vncle.

a. King 24,19. iere. 52,1.

Zedekiah per uerſa.

g Til God ſelde no longer ſuffer their ſinnes, but muſte nedes puniſh them.

h Whether thei fled, thinking to haue bene ſaued for the holines thereof.

i Which is not becauſe God approueth him which yet is the miniſter of his iuſtice, but becauſe God wolde by his iuſte iudgement puniſh this people: for this King was led with ambicion and vaine glorie: whereunto were ioyned furie and cruelte: therefore his worke was con demnable, not withſtanding it was iuſte and holy on Gods parte, who vſed this wicked inſtrument to declare his iuſtice.

k When Cyrus King of Perſia, had made the Babylonians ſubiect.

l Who threatned the vengeance of God, and 70. yeres captiuitie, ẅ he calleth ſ Sabbaths or reſt of the lād, Iere. 25,11. *Iere. 25,13. & 29,10. 2. eſdr. 1,1.*

m In the firſt yere ſ he reigned ouer the Caldeans.

n God had ſo prophecied aboue an hundreth yeres, before Cyrus was borne, Iſa. 44, 28 that Ieruſalē & the Temple ſhulde be buyld againe by Cyrus his anointed: ſo called, becauſe God vſed his ſeruice for a time to deliuer his Church.

a Thou haſt promiſed ſ repentance ſhal be the way for them to returne to thee.

o Ebr. by the hand of his.

p By this phraſe the ſcripture meaneth often times and diligently, as Iere. 11, 7. 25, 3. & 4, 26, & 32, 33.

THE PRAYER OF MANASSEH King of the Iewes.

This prayer is not in the Ebrewe, but is tranſlated out of the Greke.

O Lord almightie, God of our fathers, Abram, Iſaac and Iacob, and of their righteous ſede, which haſt made heauen and earth with all their ornament, which haſt bound the ſea by the worde of thy commandement, & haſt ſhut vp the depe and ſealed it by thy terrible and glorious Name, whome all do feare & tremble before thy power: for the maieſte of thy glorie can not be borne, & thine angrie threatning toward ſinners is importable, but thy merciful promes is vnmeaſurable & vnſearcheable. For thou art the moſte high Lord, of great compaſsion, long ſuffring & moſte merciful, & repenteſt for mans miſeries. Thou, ô Lord according to thy great goodnes haſt promiſed [a] repentance & forgiuenes to them that ſinne againſt thee, & for thine infinite mercies haſt appointed repentance vnto ſinners that thei may be ſaued. Thou therefore, ô Lord, that art the God of the iuſte, haſt not appointed repentance to the iuſte, *as* to Abram, and Iſaac and Iacob, which haue

haue not [b] sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned aboue the nomber of the sand of the sea. My transgresions, ô Lord are multiplied: my transgresions are exceding many: and I am not worthy to beholde & se the height of the heauens for the multitude of mine vnrighteousnes. I am bowed downe with many yron bandes, that I can not lift vp mine head, nether haue any release. For I haue prouoked thy wrath and done euil before thee. I did not thy wil, nether kept I thy commandements. I haue set vp abominations & haue multiplied offenses. Now therefore I bowe the kne of mine heart beseching thee of grace. I haue sinned, ô Lord, I haue sinned, & I acknowledge my transgresions: but I humbly beseche thee, forgiue me: ô Lord, forgiue me, & destroye me not with my transgresiõs. Be not angry with me for euer by reseruing euil for me, nether condemne me into the lower partes of the earth. For thou art the God, *euen* the God of them that repent, and in me thou wilt shewe all thy goodnes: for thou wilt saue me ỹ am vnworthy, according to thy grert mercie: therefore I wil praise thee for euer all the dayes of my life. for all the power of the heauens praise thee, & thine *is* the glorie for euer & euer, Amen.

* He speaketh this in cõparison of him selfe & those holy fathers w haue their commendacion in the Scriptures, so ỹ in} respect of him selfe he calleth their sinnes no thing, but attributeth vnto them righteousnes.

b sinned

EZRA.

THE ARGVMENT.

AS the Lord is euer merciful vnto his Church, and doeth not punisse them but to the intent they shulde se their owne miseries, and be exercised vnder the crosse, that they might contemne the worlde and aspire vnto the heauens: so after that he had visited the Iewes and kept them now in bondage seuentie yeres in a strange countrey among infideles and idolaters, he remembred his tendre mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and moued bothe the heart of the chief ruler to pitie them, and also by him punished suche, which had kept them in seruitude. Notwithstanding lest they shulde growe into a contempt of Gods great benefite, he kepeth them stil in exercise, and raiseth domestical enemies, which endeuour as muche as they can to hindre their moste worthie enterprises: yet by the exhortacion of the Prophetes they went forward by litle and litle til their worke was finished. The autor of this boke was Ezra, who was Priest, and scribe of the Law, as chap. 7, 6. He returned to Ierusalem the sixt yere of Darius, who succeded Cyrus, that is more then fourtie yeres after the returne of the first vnder Zerubbabel, whē the Temple was buylt. He broght with him a great companie, and muche treasures, with letters to the Kings officers for all suche things as shulde be necessarie for the temple: and at his comming he redressed that which was amisse, and set the things in good ordre.

CHAP. I.

1 Cyrus sendeth againe the people that was in captiuitie. 8 And restoreth them their holy vessels.

2. Chro. 36, 22. 3. ez. 2, 1. iere. 25, 12. & 29, 10.

NOw * in [a] the first yere of Cyrus King of Persia (that the worde of the Lord *spoken* by the [b] mouth of Ieremiah, might be accõplished) ỹ Lord stirred vp the [c] spirit of Cyrus King of Persia, and he made a proclamation through all his kingdome, and also by writing, saying,

2 Thus saith Cyrus King of Persia, The Lord God of heauen hathe giuen me [d] all the kingdomes of the earth, and he hathe commanded me to buyld him an house in Ierusalem, which is in Iudah.

3 Who is he among you of all his people with whome his God is? let him go vp to Ierusalem which is in Iudah, and buyld the house of the Lord God of Israel: he is the God, which is in Ierusalem.

4 And euerie one that remaineth in anie place (where he soiourneth) [e] let the men of his place relieue him with siluer & with golde, and with substance, & with cattel, [f] *and* with a willing offring, for the house of God that is in Ierusalem.

5 Then ỹ chief fathers of Iudah & Beniamin, & the Priests & Leuites rose vp, w all them whose spirit God had raised to go vp, to buyld the house of the Lord which is in Ierusalem.

6 And all [g] they that were about them, strengthened their hands with vessels of siluer, with golde, with substance & with cattel, & with precious things, besides all that was willingly offred.

a After that he and Darius had wonne Babylõ.

b Who promised thē deliuerance after ỹ seuētie yeres were past, Ier. 25, 11.

c That is, moued him, and gaue him heart.

d For he was chief Monarche and had manie nacions vnder his dominion, which this heathen King confesseth to haue receiued of the liuing God.

e If any through pouertie were not able to returne, the King cõmission was that he shulde be furnished w necessaries.

f Which they thē selues shulde send toward the reparacion of the Temple.

g The Babylonians & Chaldeās gaue thē these presents: thus rather then the children of God shulde want for their necessities, he wolde stirre vp the heart of the very infideles to helpe them.

7 Also the King Cyrus broght forthe the vessels of the house of the Lord,
2 King. 25, 13. 2. chro. 36, 7. ier. 27, 19. dan. 1, 2.
* which Nebuchadnezzar had taken out of Ierusalem, & had put them in the house of his god.
8 Euen them did Cyrus King of Persia bring forthe by the hād of Mithredath the treasurer, and counted them vnto [h] Sheshbazzar the prince of Iudah.
9 And this is the nomber of them, thirtie basins of golde, a thousand basins of siluer, nine and twentie [i] kniues,
10 Thirtie bowles of golde, & of siluer bowles of the secōd sorte, foure hūdreth and ten, & of other vessels, a thousand.
11 All the vessels of golde & siluer were fiue thousand & foure hundreth. Sheshbazzar broght vp all [k] with them of the captiuitie that came vp from Babel to Ierusalem.

h So the Chaldeans called Zerubbabel, who was the chief gouernour, so that ȝ preeminence stil remained in the house of Dauid.
i Which serued to kil the beastes that were offred in sacrifice.
k With ȝ Iewes that had bene kept captiues in Babylon.

CHAP. II.

The nomber of them that returned from the captiuitie.

Nehe. 7, 6. 3. esdr. 5, 7.
1 THese * also are the sonnes [a] of the prouince, that went vp out of the captiuitie (whome Nebuchadnezzar King of Babel had caried away vnto Babel) & returned to Ierusalem, & to Iudah, euerie one vnto his citie,
2 Which came with [b] Zerubbabel, to wit Ieshua, Nehemiah, Seraiah, Reelaiah, [c] Mordecai, Bilshan, Mispar, Biguai, Rehum, Baanah. The nomber of the men
[d] of the people of Israel was,
3 The sonnes of Paroshh, two thousand, an hundreth, seuentie and two:
4 The sonnes of Shephatiah, thre hundreth, seuentie and two:
5 The sonnes of Arah, seuen hundreth, and seuentie and fiue:
6 The sonnes of || Pahath Moab, of the sonnes of Ieshua & Ioab, two thousand, eight hundreth and twelue:
7 The sonnes of Elam, a thousand, two hundreth, and foure and fiftie:
8 The sonnes of Zattu, nine hundreth, and fiue and fourtie:
9 The sonnes of Zaccai, seuen hundreth, and threscore:
10 The sonnes of Bani, six hundreth, and two and fourtie:
11 The sonnes of Bebai, six hūdreth, and thre and twenty:
12 The sonnes of Azgad a thousand, two hundreth, and two and twentie:
13 The sonnes of Adonikam, six hūdreth, thre score and six:
14 The sonnes of Biguai, two thousand, & six and fiftie:
15 The sonnes of Adin, foure hundreth & foure and fiftie:
16 The sonnes of Ater of [e] Hizkiah, nienetie and eight:
17 The sonnes of Bezai, thre hundreth, & thre and twentie:
18 The sonnes of Iorah, an hundreth, and twelue:
19 The sonnes of Hashhum, two hūdreth, and thre and twentie:
20 The sonnes of Gibbar, ninetie and fiue:
21 [f] The sonnes of Beth-lehem, an hundreth and thre and twentie:
22 The men of Netophah, six & fiftie:
23 The men of Anothoth, an hūdreth & & eight & twentie:
24 The sonnes of Azmaueth, two & fourtie:
25 The sonnes of Kiriath arim, of Chephirah, & Beeroth, seuen hundreth & thre and fourtie:
26 The sonnes of Haramah and Gaba, six hundreth, and one and twentie:
27 The men of Michmas, an hundreth, and two and twentie:
28 The sonnes od Beth-el & Ai, two hundreth, and thre and twentie:
29 The sonnes of Nebo, two and fiftie:
30 The sonnes of Magbish, an hundreth, and six and fiftie:
31 The sonnes of the other Elam, a thousand, and two hundreth, & foure & fiftie:
32 The sonnes of Harim, thre hundreth & twentie:
33 The sonnes of Lod-hadid, & Ono seuen hundreth, and fiue and twentie:
34 The sonnes of Iericho, thre hundreth and fiue and fourtie:
35 The sonnes of Senaah, thre thousand, six hundreth and thirtie.
36 ¶ The [g] Priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundreth seuentie and thre:
37 The sonnes of Immer, a thousand and two and fiftie:
38 The sonnes of Pashhur, a thousand, two hundreth and seuen and fourtie:
39 The sonnes of Harim, a thousand, and seuentene.
40 ¶ || The Leuites: the sonnes of Ieshua & Kadmiel of the sonnes of Hodauiah, seuentie and foure:
41 ¶ || The singers: the sonnes of Asaph, an hundreth and eight and twentie.
42 ¶ || The sonnes of the porters: the sonnes of Shallnm, the sonnes of Ater, the sonnes of Talmō, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai: all were an hundreth and nine and thirtie.
43 ¶ The [h] Nethinims: the sonnes of Ziha, the sonnes of Hasupha, the sonnes of Tabbaoth,
44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon.
45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,
46 The sonnes of Hagab, the sonnes of Shamlai,

a Meaning Iudea, which was a prouince, ȝ is, a countrey w was in subiection.
b Zerubbabel was chief captaine, Ieshua ȝ hie priest, & Nehemiah a mā of great autoritie went not now but came after, 54. yeres.
c This was not that Mordecai w was Esters kinsman.
d Meaning of ȝ cōmune people.
|| Or, of the duke of Moab.

e Which were of ȝ posteritie of Hezekiah.

f That is, inhabitants: for so this word (Sonne) signifieth, when it is ioyned with the names of places.

g Before he had the declared the two tribes of Iudah and Beniamin, & now cōmeth to the tribe of Leui & beginneth at ȝ priests.

• The Leuites.

• The Singers.

• The Porters.

h So called because thei were giuē to the Temple, to cutwood & beare water for ȝ vse of the sacrifices, & came of ȝ Gibonites w were appointed to this vse by Ioshua, Iosh. 9. 23.

Shamlai, the sonnes of Hanan,
47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,
48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,
49 The sonnes of Vzza, the sonnes of Paseah, the sonnes of Besai,
50 The sonnes of Asnah, the sonnes of Meunim, the sonnes of Nephusim,
51 The sonnes of Bakbuk, the sonnes of Hakupa, the sonnes of Harhur,
52 The sonnes of Bazluth, the sonnes of Mehida, the sonnes of Harsha,
53 The sonnes of Barcos, the sonnes of Sisara, the sonnes of Thamah,
54 The sonnes of Neziah, the sonnes of Hatipha,
55 The sonnes of Salomons [i] seruants: the sonnes of Sotai, the sonnes of Sophereth the sonnes of Peruda,
56 The sonnes of Iaalah, the sonnes of Darkon, the sonnes of Giddel,
57 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth Hazzebaim, the sonnes of Ami.
58 All the Nethinims, and the sonnes of Salomons seruants *were* thre hundreth ninetie and two.
59 ¶ And these went vp from Telmelah, & from Telharsha, Cherub, Addan, & Immer, but they colde not discerne their fathers house and their sede, whether they were of Israel.
60 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekoda, six hundreth and two and fiftie.
61 And of the sonnes of the Priests, the sonnes of Habaiah, the sonnes of Coz, the sonnes of [k] Barzillai: which toke of the daughters of Barzillai the Giliadite to wife, and was called after their name.
62 These soght their writing of the genealogies, but they were not found: therefore were they put from the Priesthode.
63 And [l] Tirshatha said vnto them, that thei shulde not eat of the moste holy thing, til there rose vp a Priest with [m] Vrim & Thummim.
64 The whole Congregacion together *was* two and fortie thousand, thre hundreth and thre score,
65 Beside their seruants and their maides of whome *were* seuen thousand, thre hundreth and seuen and thirtie: and among them *were* two hundreth singing men and singing women.
66 Their horses *were* seuen hundreth, & six and thirty: their mules, two hūdreth and fiue and fourtie:
67 Their camels foure hundreth and fiue & thirtie: their asses, six thousand, seuen hundreth and twentie.
68 And *certeine* of the chief fathers, when they came to the house of the Lord, which was in Ierusalem, thei offred willingly for the house of God, to set it vp vpon his foundacion.
69 Thei gaue after their habilitie vnto the treasure of the worke, *euen* one and threscore thousand [n] drammes of golde, and fiue thousand [o] pieces of siluer and an hundreth Priests garments.
70 So the Priests & the Leuites, and a *certeine* of the people, and ỹ singers, & the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

CHAP. III.

1 Thei buyld the altar of God 6 They offer to the Lord. 7 Thei prepare for the Temple. 11 And sing vnto the Lord.

1 AND * when the [a] seuenth moneth was come and the childrē of Israel *were* in their cities, the people assembled them selues as one man vnto Ierusalem.
2 Then stode vp Iesshua the sonne of Iozadak, and his brethren the Priests, and Zerubbabel the [b] sonne of Shealtiel, and his brethren, & buylded the altar of the God of Israel, to offer burnt offrings thereon, as it is writen in the Law of Moses the man of God,
3 And they set the altar vpon [c] his bases (for feare *was* among them, because of the people of those countreies) therefore they offred burnt offrings thereon vnto the Lord, *euen* burnt offrings in the morning and at euen.
4 They kept also the feast of the Tabernacles, as it is writen, and the burnt offring * daily, by nomber according to the custome day by day,
5 And afterward [d] the continual burnt offring, bothe in the newe moneths, and in all the feast dayes that were consecrate vnto the Lord, and in all the oblations willingly offred vnto the Lord.
6 From the first day of the seuenth moneth began they to offer burnt offrings vnto the Lord: but the fundacion of the Temple of the Lord was not laied,
7 They gaue money also vnto the masons, and to the workemen, and meat and drinke, and oyle vnto them of Zidon and of Tyrus, to bring them cedre wood from Lebanon to the sea vnto [p] Iapho, according to the grant that they had of Cyrus King of Persia.
8 ¶ And in the seconde yere of their comming vnto the house of God in Ierusalem in the [e] second moneth began Zerubbabel the sonne of Shealtiel, and Iesshua the sonne of Iozadak, and the remnant of their brethren the

i Which came of them that Salomon had appointed for the worke of the Temple.

k Of him is made mencion 2. Sam. 17, 27. & 19, 31: & because the priests office was had in contempt, these wolde haue chaged their estate by their name, & so by Gods iuste iudgemēt lost bothe the estimatiō of the worlde & ỹ dignitie of their office.

l This is a Chalde name & signifieth him that hathe authoritie ouer others.

m Read Exo. 28, 30.

n Which mounto of our money, 248: 6. li 13. shil. 4. d. esteming the frenche crowne at 6. shil 4. d. for ỹ dramme is the eight part of an ounce, & the ounce the eight part of a marke,

o Which are called mine, & conteine a piece two marker. so 5000. mines make 550000. frankes, which moūt to of our mony 69666. li. 13. shil. 4 d. so ỹ the whole some was. 94493. li. 6. shil. 8. d.

3 Esdr. 5, 47.

a Called Tisri, answereth to part of September & parte of October.

b Meaning, nephewe: for he was the sonne of Pedaiah. read 1. Chro. 3. 19.

c In the place where Salomon had placed it.

Exod. 23, 16.

d That is, after the feast of Tabernacles.

p Or, Ioppe.

e Which moneth conteined parte of April and parte of May. for in the meane season they had prouided for things necessarie for the worke,

Priests and the Leuites, & all they that were come out of the captiuitie vnto Ierusalem, and appointed the Leuites from twenty yere olde & aboue, to set forward the worke of the house of the Lord.

9 And Iesshua [f] stode with his sonnes and his brethren, & Kadmiel with his sonnes, & the sonnes of Iudah together to set forward the workemen in the house of God, and the sonnes of Henadad with their sonnes, and their brethren the Leuites.

10 And when the buylders laied the fundacion of the Temple of the Lord, thei appointed the Priests in their apparel with trumpets, and the Leuites the sonnes of Asaph with cymbales, to praise the Lord * after the ordinance of Dauid King of Israel.

11 Thus they sang when they gaue praise, and when they gaue thankes vnto the Lord, For he is good, for his mercie *endureth* for euer toward Israel. And all ỹ people shouted with a great shoute, whē thei praised the Lord, because the fundacion of the house of the Lord was layed.

12 Many also of the Priests and the Leuites and the chief of the fathers, ancient men, which had sene ỹ first house, (when the fundacion of this house was layed before their eies) [g] wept with a loude voyce: and many shouted a loude for ioye,

13 So that the people colde not discerne the sounde of the shoute for ioye, from the noyce of the weping of the people: for the people shouted w a loude crye, and the noyce was heard farre of.

CHAP. IIII.

The buylding of the Temple is hindred: & how. 11 Letters to Artaxerxes, and the answer.

1 BVt [a] the aduersaries of Iudah and Beniamin heard, that the children of the captiuitie buylded the Temple vnto the Lord God of Israel.

2 And thei came to Zerubbabel, & to the chief fathers, and said vnto them, We wil buylde with you, for we seke the Lord your God as ye *do*: & we haue sacrificed vnto him since the time of Esar Haddon King of Asshur which broght vs vp hither.

3 Then Zerubbabel, and Iesshua, and the rest of the chief fathers of Israel, said vnto them, It is not for you, but for vs to buyld the house vnto our God: [b] for we our selues together wil buyld it vnto the Lord God of Israel, as King Cyrus the King of Persia hathe commanded vs.

4 Wherefore the people of the lād [*] discouraged the people of Iudah, and troubled them in buylding,

5 And they [c] hyred counselers against them, to hinder their deuice, all the daies of Cyrus King of Persia, euen vntil the reigne of Darius King of Persia.

6 And in the reigne of [d] Ahashuerosh (in the beginning of his reigne) wrote thei an accusation against the inhabitants of Iudah and Ierusalem.

7 And in the dayes of [e] Artahshashte, Mithredath, Tabeel, & the rest of their companions wrote when it was peace vnto Artahshashte, King of Persia, & the writing, of the letter was the Aramites writing, & the thing declared *was* in the language of the Aramites.

8 Rehum the [*] chancelour, and Shimshai the scribe wrote a lettre against Ierusalem to Artahshashte the King, in this sorte.

9 Then *wrote* Rehum the chancelour, and Shimshai the scribe, & their companions [f] Dinaié, and Apharsathcaié, Tarpelaie, Apharsaie, Archeuaie, Bablaie, Shushanchaie, Dehaue, Elmaie,

10 And the rest of the people, whome the great & noble [g] Asnappar broght ouer, & set in the cities of Samaria, and other that are beyōde the [h] Riuer and [i] Cheeneth.

11 ¶ This is the copie of the letter that they sent vnto King Artahshashte, THY SERVANTS, the men beyonde the Riuer and Cheeneth, *salute thee.*

12 Be it knowen vnto the King that the Iewes, which came vp from thee to vs, are come vnto Ierusalem (a citie rebellious & wicked) & buylde, & laye the fundacions of the walles, and haue ioyned the fundacions.

13 Be it knowen now vnto the King, that if this citie be buylt, & the fundacions of the walles layed, thei wil not giue tolle, tribute, nor [k] custome: so shalt thou hinder the Kings tribute.

14 Now therefore becausē [*] we haue bene broght vp in the *Kings* palace, it was not mete for vs to se the Kings dishonour: for this cause haue we sent, and certified the King,

15 That one may searche in the boke of the Chronicles of thy fathers, and thou shalt finde in ỹ boke of the Chronicles, and perceiue that this citie is rebellious and noysome vnto Kings and prouinces, and that thei haue moued sedicion of olde time, for the which cause this citie was destroyed.

16 We certifie the King *therefore*, that if this citie be buylded, and the fundacion of the walles layed, by this meanes the

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f They gaue them exhortations & encouraged euerie man forward in the worke.

2. *Chro. 16, 2.*

g Because thei sawe ỹ it was nothing so glorious as that Temple, which Salomon had buylt, notwithstāding Aggeus cōforteth them & prophecieth that it shalbe more beautiful them the first: meaning the spiritual Temple, w are the members of Christes bodie.

a Meaning, the inhabitants of Samaria, whome the King of Assyria had placed in the steade of the tribes. 2. King. 17, 24. & 19, 37. These professed God, but worshiped idoles also, and therefore were the greatest enemies to ỹ true seruāts of God.

b For thei perceiued what their pretence was, to wit, to erect idolatrie in steade of true religiou.

* *Ebr. made their hands weake.*

c They bribed the gouerners vnder the King, to hinder their worke. thus they ỹ halte, can not abide, that God shulde be purely serued.

d He was also called Artaxerxes w is a Persian name. some thinke it was Cambises Cyrus sonne, or Darius, as vers. 5.

e Called Artaxerxes, w signifieth in the persian tongue, an excellent warriour.

* *Or, coūselour.*

f These were certeine people w the Assyrians placed in Samaria in stead of the ten tribes.

g Some thinke it was Sanneherib, but rather Salmanasar.

h To wit, Euphrates, & he meaneth in respect of Babel that they dwele beyonde it.

i Which were a certeine people that enuyed the Iewes.

* *Ebr. in the Chalde, we haue eaten the salt of the palace.*

k Meaning, the gifts that are wonte to be giuen to Kings when they passe by any countrey.

the porcion beyonde the Riuer shal not be thine.

17 ¶ The King sent an answer vnto Rehū the chancelour, and Shimshai the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyonde the Riuer, [l] Shelam & [m] Cheeth.

18 ¶ The letter which ye sent vnto vs, hathe bene openly red before me,

19 And I haue commanded and they haue searched, and founde, that this citie of olde time hathe made insurrection against Kings, and hathe rebelled, and rebellion hathe bene committed therein.

20 There haue bene mightie Kings also ouer Ierusalem, which haue ruled ouer all beyonde the Riuer, and tolle, tribute, and custome was giuen vnto them.

21 Make ye now a decree, that those men may cease, and that the citie be not buylt, til I haue giuen *another* commandement.

22 Take hede now that ye faile not to do this: why shulde domage growe to hurt the King?

23 When ỹ copie of King Artahshashtes lettre was red before Rehū & Shimshai the scribe, & their cōpanions, they went vp in all the haste to Ierusalem vnto the Iewes, and caused them to cease by force and power.

24 Then [n] ceased the worke of the house of God, which was in Ierusalem, and did stay vnto the seconde yere of Darius King of Perfia.

CHAP. V.

1 Haggai & Zechariah do prophecie. 3 The worke of the Temple goeth forwarde contrary to the minde of Tatnai. 6 His lettres to Darius.

1 THen [n] * Haggai a Prophet & Zechariah the sonne of Iddo a Prophet prophecied vnto the Iewes that were in Iudah, & Ierusalem, in the Name of the God of Israel, *euen* vnto them.

2 Then Zerubbabel the sonne of Shealtiel, & Iesshua the sonne of Iozadak arose, and began to buylde the house of God at Ierusalem, and with them *were* the Prophetes of God, which [a] helped them.

3 ¶ At the same time came to them Tatnai, which was captaine beyonde the Riuer, & Shether-boznai and their companions, & said thus vnto them, Who hathe giuen you commandement to buylde this house, and to lay the fundacions of these walles?

4 [b] Then said we vnto them after this maner, What are the names of the mē that buylde this buylding?

5 But the [c] eye of their God was vpon the Elders of the Iewes, that they colde not cause them to cease, til the matter came to Darius: and then they answered by letters thereunto.

6 The copie of the lettre, that Tatnai captaine beyond ỹ Riuer, and Shether-boz-nai and his companions Apharsechaie, (which were beyonde the Riuer) sent vnto King Darius.

7 They sent a lettre vnto him, wherein it was writen thus, VNTO DARIVS the King all peace.

8 Be it knowen vnto the King, that we went into the prouince of Iudea, to the house of the great God, which is buylded with [o] great stones, and beames are layed in the walles, and this worke is wroght spedely, and prospereth in their hands.

9 Then asked we those Elders, and said vnto them thus, Who hathe giuen you commandement to buyld this house, and to laye the fundacion of these walles?

10 We asked their names also that we might certifie thee, & that we might write the names of the men that were their rulers.

11 But thei answered vs thus, & said, We are the seruants of the God of heauen & earth, & buyld the house that was buylt of olde & many yeres ago, which a [d] great King of Israel * buylded, & founded it.

12 But after that our fathers had prouoked the God of heauen vnto wrath, * he gaue them ouer into the hand of Nebuchadnezzar King of Babel the Caldean, and he destroyed this house, and caryed the people away captiue vnto Babel.

13 But in the [e] first yere of Cyrus King of of Babel, King Cyrus made a decree to buyld this house of God.

14 And the vessels of golde & siluer of the house of God, which Nebuchadnezzar toke out of the Temple, that was in Ierusalem, and broght them into the Temple of Babel, those did Cyrus the King take out of the Temple of Babel, & they gaue thē vnto *one* [f] Sheshbazzar by his name, whome he had made captaine.

15 And he said vnto him, Take these vessels and go thy way, & put them in the Temple that is in Ierusalem, and let the house of God be buylt in his place.

16 Then came the same Sheshbazzar and layed the fundaciō of the house of God, which is in Ierusalem, and since that time euē vntil now, hathe it bene in buylding, yet is it not finished.

17 Now therefore if it please the King,

l Some read for Shelam, saluacion or greeting. m Called also Cheeneth, as vers. 11.

n Not all together for the prophetes exhorted thē to continue, but they vsed lesse diligence because of the troubles.

o Or, Haggeus. Hag. 1, 1. 3. esdr. 6, 6.

a Which incouraged them to go forward & accused thē that they were more careful to buyld their owne houses, then zealous to buylde the Tēple of God.

b That is, the enemies asked this, as ver. 10.

c His fauour & the spirit of strength.

o Or, marble.

d To wit, Salomon. 1. King. 6, 2. 2. chro. 3, 2. 2. King. 24, 20 & 25, 9.

e Read Chap. 1, 1.

f Read Chap. 1, 8.

* ỹ is, Zerubbabel.

let there be searche made in the house of the Kings [g] treasures, which is there in Babel, whether a decree hathe bene made by King Cyrus, to buylde this house of God in Ierusalem, and let the King send *his* minde concerning this.

[g] Meaning, in the librarie, or places where laye the registers, or recordes of times.

CHAP. VI.

At the commandement of Darius King of Persia, after the Temple was buylded and dedicate, the children of Israel, kepe the feast of vnleauened bread.

1 THen * King Darius gaue commandement, and they made searche in thee "librarie of the treasures, which were there layed vp in Babel.

*3. Esdr. 6, 21.
"Ebr. house of bokes.

2 And there was founde in a [a] coffre (in the palace that was in the prouince of the Medes) a volume, & therein was it thus writen, *as* a memorial.

o Wherein were ỹ actes of the Kings of Medes and Persians.

3 IN THE FIRST yere of King Cyrus, King Cyrus made a decree for the house of God in Ierusalem, Let the house be buylt, *euen* the place where they offred sacrifices, & let the walles thereof be ioyned together: let the height thereof *be* thre score cubites, & ỹ breadth thereof thre score cubites

4 Thre [n] orders of [o] great stones, and one order of tymbre, and let the expences be giuen of the kings house.

[n] Or, rowes, or courses.
[o] Or, marble.

5 And also let them render the vessels of the house of God (of golde & siluer, which Nebuchadnezzar toke out of ỹ Temple, which was in Ierusalem, and broght vnto Babel) and let [b] him go vnto the Temple that is in Ierusalem to his place and put them in the house of God.

[b] Meaning, Zerubbabel, to whome he giueth charge.

6 Therefore Tatnai captaine beyonde the Riuer, and Shethar Boznai, (& their companions Apharsecaie, which are beyonde the Riuer) be ye farre [c] from thence.

[c] Medle not wt them, nether hinder them.

7 Suffre ye ỹ worke of this house of God that the captaine of the Iewes & the Elders of the Iewes may buylde this house of God in his place.

8 For I haue giuen a cõmandemẽt what ye shal do to ỹ Elders of these Iewes for the buylding of this house of God, ỹ of the reuenues of the King, wch is of the tribute beyonde the Riuer, there be incontinently expenses giuen vnto these men that they [d] cease not,

[d] For lacke of money.

9 And that which thei shal haue nede of, let it be giuen vnto them day by day, whether it be yong bullockes, or rams, or lambs for the burnt offrings of the God of heauẽ, wheat, salt, wine, & oyle, according to the appointement of the Priests that are in Ierusalem, that there be no faute,

10 That they may haue to offer swete odours vnto the God of heauen, and pray for the Kings life, and for his sonnes.

11 And I haue made a decree, that whosoeuer shal alter this sentence, the wood shal be pulled downe from his house, and shalbe set vp, & he shal be hanged thereon, & his house shal be made a dunghil for this.

12 And the God ỹ hathe caused his Name [e] to dwel there, destroye all Kings and people that put to their hãd to alter, *and* to destroye this house of God, which is in Ierusalem. I Darius haue made a decree, let it be done with spede.

e Who hathe appointed that place to haue his name called vpon there.

13 ¶ *Then Tatnai the captaine beyonde the Riuer, & Shethar Boznai and their companions, according to that which Darius had sent, so thei did spedely.

*2. Esdr. 7, 1.

14 So the Elders of the Iewes buylded, and they prospered by the prophecying of [f] Haggai the Prophet, and Zechariah the sonne of Iddo, and they buylded and finished it, by the appointement of the God of Israel, and by the commandement of Cyrus and Darius, & Artahshashte King of Persia.

f Whome God stired vp to assure them that he wolde giue their worke good successe.

15 And this house was finished the third day of the moneth [g] Adar, which was [h] the sixt yere of the reigne of King Darius.

g This is the twelft moneth, and conteineth parte of Februarie and parte of March.
h And the two and fortieth after their first returne.

16 ¶ And the children of Israel, the Priests, & the Leuites, and the residue of the children of the captiuitie kept the dedication of this house of God with ioye,

17 And offred at the dedication of this house of God an hũdreth bullockes, two hundreth rams, foure hundreth lambes & twelue goates, for the sinne of all Israel, according to the nomber of the tribes of Israel.

18 And they set the Priests in their ordre, and the Leuites in their courses ouer the seruice of God in Ierusalem, as it is writen in the * boke of Moses.

*Numb. 3, 6. & 8, 9.

19 And the children of the captiuitie kept the Passeouer on ỹ fourtẽthe *day* of the first moneth.

20 (For the Priests & the Leuites were purified all together) & they killed the Passeouer for all the childrẽ of the captiuitie, & for their brethrẽ the Priests, & for themselues.

21 So the children of Israel which were come againe out of captiuitie, and all suche as had [i] separated themselues vnto them, from the filthines of the heathen of the land, to seke the Lord God of Israel, did eat,

i Which were of the heathen and forsaked their idolatrie to worishipe the true God.

22 And they kept the feast of vnleauened bread seuen dayes with ioye: for the Lord had made them glad, and turned the heart of the King of [k] Asshur, vnto

k Meaning, Darius who was King of the Medes, Persians and Assyrians.

vnto them, to "incourage them in the worke of the house of God, *euen* the God of Israel.

CHAP. VII.

1 By the commandement of the King, Ezra and his companions come to Ierusalem. 27 He giueth thankes to God.

1 NOw after these things, in the reigne of [a] Artahshashte King of Persia, *was* Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiah,
2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,
3 The sonne of Amariah, the sonne of Azariah, the sonne of Meraioth,
4 The sonne of Zeraiah, the sonne of Vzzi, the sonne of Bukki,
5 The sonne of Abishua, the sonne of Phinehas, ỹ sonne of Eleazar, the sonne of [b] Aaron, the chief Priest.
6 This Ezra came vp from Babel, and was a [c] scribe prompt in the Law of Moses, which the Lord God of Israel had giuen, and the King gaue him all his request according to the hand of the Lord his God *which was* vpon him.
7 And there went vp *certeine* of the children of Israel, and of the Priests, and the Leuites, and the singers, and the porters, and the Nethinims vnto Ierusalem, in the seuenth yere of King Artahshashte.
8 And he came to Ierusalem in the [d] fift moneth, which was in the seuenth yere [e] of the King.
9 For vpon the first *day* of the first moneth began he to go vp from Babel, and on the first *day* of the fift moneth came he to Ierusalem, according to the good hand of his God *that was* vpon him.
10 For Ezra had prepared his heart to seke the Law of the Lord, and to do it, & to teache the precepts & iudgements in Israel.
11 ¶And this is the copie of the letter that King Artahshashte gaue vnto Ezra the Priest & scribe, *euen* a writer of the wordes of the commandements of the Lord, and of his statutes ouer Israel.
12 ARTAHSHASHTE King of Kings to Ezra the Priest & perfite scribe of the Law of the God of heauen, and to [f] Cheeneth.
13 I haue giuen commandement, that euerie one, that is willing in my kingdome of the people of Israel, and of ỹ Priests, and Leuites [g] to go to Ierusalem with thee, shal go.
14 Therefore art thou sent of the King and his seuen counselers, to [h] enquire in Iudah and Ierusalem, according to ỹ Law of thy God, which is in thine had,
15 And to carie the siluer and the golde, which the King and his counselers willingly offer vnto the God of Israel (whose habitacion is in Ierusalem)
16 And all the siluer and golde that thou canst finde in all the prouince of Babel, with ỹ fre offring of ỹ people, and that ẅ the Priests offre willingly to the house of their God which is in Ierusalem,
17 That thou maiest bye spedely with this siluer, bullockes, rams, lambes, with their meat offrings and their drinke offrings: & thou shalt offer them vpon the altar of the house of your God, ẅ is in Ierusalem.
18 And what soeuer it pleaseth thee & thy brethren to do with the rest of the siluer, and golde, do ye it according to the wil of your [k] God.
19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Ierusalem.
20 And the residue that shalbe nedeful for the house of thy God, which shalbe mete for thee to bestowe, thou shalt bestowe it out of the Kings treasure house,
21 And I King Artahshashte haue giuen commandement to all the treasurers which are beyonde [l] the Riuer, that whatsoeuer Ezra the Priest and scribe of the Law of the God of heauen shal require of you, that it be done incontinently,
22 Vnto an hundreth talents of siluer, vnto an hundreth "measures of wheat, and vnto an hundreth baths of wine, and vnto an hundreth [m] baths of oyle, and salt without writing.
23 Whatsoeuer *is* by the commandemẽt of the God of heauen, let it be done spedely for the house of the God of heauen: for why shulde he be wrath [n] against the realme of the King, and his children?
24 And we certifie you, that vpõ anie of the Priests, Leuites, singers, porters, Nethinims, or ministers in this house of God, there shal no gouernour lay vpon them tolle, tribute nor custome.
25 And thou Ezra (after the wisdome of thy God, that is in thine hand) [o] set iudges & arbiters, which may iudge all the people that is beyond the Riuer, *euen* all that knowe the Law of thy God, & teache ye *them* that knowe it not.
26 And whosoeuer wil not do the Law of thy God, and the Kings law, let him haue iudgement without delay, whether it be vnto death, or to banishement, or to confiscation of goods, or to emprisonement.
27 [p] Blessed *be* the Lord God of our fathers, which so hathe put in the Kings heart, to beautifie the house of ỹ Lord that is in Ierusalem,
28 And hathe enclined mercie toward e

a The Ebrewes write, that diuers of ỹ Kings of Persia were called by this name, as Pharaoh was a cõmune name to the Kings of Egypt, and Cesar to ỹ Emperours Romain.

b Ezra deduceth his kinred, til he commeth to Aaron, to proue that he came of him.

c He sheweth here what a scribe is, who had charge to write the Law & to expounde it, whome Marke calleth a scribe, Mar. 12, 28. Mat. and Luke call him a lawier, or doctor of ỹ Law, Mat. 22, 35. Luk. 10, 25.

d That conteined parte of Iulie and parte of August.

e Of King Darius.

f Some take this for ỹ name of a people, some for time or continuance meaning ỹ the Kig wished him long life.

g Which remained as yet in Babylon, & had not returned with Zerubbabel.

h To examine who liued according to the law.

i Whereof ỹ art expert.

k As ye know best may serue to Gods glorie.

l Which was the Riuer Euphrates, and they were beyonde it in respect of Babylon.

" *Ebr. Corim.*

m Read 1. Kig 7, 26, and 2. Chr. 2, 10.

n This declareth that the feare of Gods iudgemets caused him to vse this liberalitie, and not the loue that he bare to Gods glorie or affection to his people.

o He gaue Ezra ful autoritie to restore all things according to the worde of God, and to punish them ỹ resisted and wolde not obeie.

ỹ penalties.

p Thus Ezra gaue God thankes for that he gaue him so good successe in his affaires by reason of the King.

me, before the King and his counſelers, and before all the kings mightie princes: and I was comforted by the hand of the Lord my God *which was* vpon me, and I gathered the chief of Iſrael to to go vp with me.

CHAP. VIII.

1 The nomber of them that returned to Ieruſalem with Ezra. 21 He cauſeth them to faſt. 24 He admoniſheth the Prieſts of their duetie. 31 VVhat they did when they came to Ieruſalẽ.

1 Theſe * are now the chief fathers of them, and the genealogie of them that came vp with me from Babel, in the reigne of King [a] Artahſhaſhte.

2 Of the ſonnes of Phinehas, Gerſhom: of the ſonnes of Ithamar, Daniel: of the ſonnes of Dauid, Hattuſh:

3 Of the ſonnes of Shechaniah, of the ſonnes of Pharoſh, Zechariah, and with him ỹ counte of the males, an hũdreth and fiftie.

4 Of the ſonnes of [b] Pahath Moab, Elihoenai, the ſonne of Zerahiah, and with him two hundreth males.

5 Of the ſonnes of Shechaniah, the ſonne of Iahaziel, and with him thre hundreth males.

6 And of the ſonnes of Adin, Ebed the ſonne of Ionathan, and with him fiftie males.

7 And of the ſonnes of Elam, Ieſaiah the ſonne of Athaliah, and with him ſeuentie males.

8 And of the ſonnes of Sephatiah, Zebadiah the ſonne of Michael, and with him foure ſcore males.

9 Of the ſonnes of Ioab, Obadiah the ſonne of Iehiel, and with him two hundreth and eightene males.

10 And of the ſonnes of Shelomith the ſonne of Ioſiphiah, and with him an hundreth and thre ſcore males.

11 And of the ſonnes of Bebai, Zechariah, the ſonne of Bebai, & with him eight and twentie males.

12 And of the ſonnes of Azgad, Iohanan the ſonne of Hakkatan, and with him an hundreth and ten males.

13 And of the ſonnes of Adonikam, *that were* the [b] laſt, whoſe names are theſe: Eliphelet, Iehiel, and Shemaiah, and with them thre ſcore males.

14 And of the ſonnes of Biguai, Vthai, and Zabbud, and with them ſeuentie males.

15 And I gathered them to the [c] Riuer that goeth toward Ahaua, and there abode we thre dayes: then I vewed the people, and the Prieſts, and founde there none of the ſonnes of Leui.

16 Therefore ſent I to Eliezer, to Ariel, to Shemeiah, & to Elnathan, & to Iarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meſhullam the chief, and to Ioiarib and to Elnathan, men of vnderſtanding,

17 And I gaue them commandement, to Iddo the [d] chiefeſt at the place of Caſephia, and I [”] tolde them the wordes that they ſhulde ſpeake to Iddo, *and* to his brethren the Nethinims at the place of Caſiphia, that they ſhulde cauſe the miniſters of the houſe of our God to come vnto vs.

18 So by the good hãd of our God *which was* vpon vs, they broght vs a man of vnderſtanding of the ſonnes of Mahali the ſonne of Leui, the ſonne of Iſrael, and Sherebiah with his ſonnes and his brethren, *euen* eightene.

19 Alſo Haſhabiah, and with him Ieſhaiah of the ſonnes of Merari, with his brethren, and their ſonnes twentie.

20 And of the [e] Nethinims, whome Dauid had ſet, and the princes for the ſeruice of the Leuites, two hundreth and twentie of the Nethinims, which all were named by name.

21 And there at the Riuer, by Ahaua, I proclaimed a faſt, that we might humble [f] our ſelues before our God, and ſeke of him a right waye for vs, and for our children, & for all our ſubſtance.

22 For I was [g] aſhamed to require of the King an armie and horſemen, to helpe vs againſt the enemie in the way, becauſe we had ſpoken to the King, ſaying, The hand of our God *is* vpon all them that ſeke him, in goodnes, but his power and his wrath *is* againſt all them that forſake him.

23 So we faſted, and beſoght our God for this: and he was intreated of vs.

24 Then I ſeparated twelue of ỹ chief of ỹ Prieſts, Sherebiah, *and* Haſhabiah, and ten of their brethren with them.

25 And weighed them the ſiluer, & the golde, & the veſſels, *euen* the offring of the houſe of our God, *which* the King and his counſelers, and his princes, and all Iſrael that were preſent had offred.

26 And I weighed vnto their hand ſix hundreth and fifty [h] talẽts of ſiluer, and in ſiluer veſſel, an hundreth talents, *and* in golde, an hundreth talents:

27 And twentie baſins of golde, of a thouſand [i] drammes, and two veſſels of ſhining braſſe very good, and precious as golde.

28 ¶ And I ſaid vnto them, Ye are conſecrate vnto the Lord, and the veſſels *are* conſecrate, and the golde and the ſiluer are frely offred vnto ỹ Lord God of your fathers.

29 Watche ye, & kepe *them* vntil ye weigh them before the chief Prieſts and the Leuites, and the chief fathers of Iſrael

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1. Eſdr. 8, 31.

* Read Chap. 7, 1.

a Or, captaine of Moab.

b That came to go with Ezra.

c To that place of Euphrates, where Ahaua ỹ riuer entreth into it.

d He was the chiefeſt that taught there the Law of God vnto the Leuites. ” Ebr. put worde in their mouth.

e Read Chap. 2, 42.

f He ſheweth that the end of faſting is to hũble the body to ỹ ſpirit, which muſte procede of the heart lyuely touched, or els it is but hypocriſie.

g He thoght it better to comit him ſelfe to the protection of God, thẽ by ſeking theſe ordinarie meanes, to giue an occaſion to others to thinke that he did doute of Gods power.

h Read 1. King. 9, 14.

i Read Chap. 2, 69.

ſrael in Ieruſalem in the chambers of ỹ houſe of the Lord.

30 So the Prieſts and ỹ Leuites receiued the weight of the ſiluer and of the golde, and of the veſſels to bring *them* to Ieruſalem, vnto the houſe of our God.

31 ¶ Then we departed from the Riuer of Ahaua on the twelft *day* of the firſt moneth, to go vnto Ieruſalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemie, and of ſuche as layed k waite by ỹ way.

k This declared that their iourney was ful of danger, and yet God deliuered them according to their prayer.

32 And we came to Ieruſalem, and abode there thre dayes.

33 And on the fourthe day was the ſiluer weighed, and the golde and the veſſel in the houſe of our God by the hand of Meremoth the ſonne of Vriah ỹ Prieſt, and with him *was* Eleazar the ſonne of Phinehas, and with them *was* Iozabad the ſonne of Ieſhua, and Noadiah the ſonne of Binnui the l Leuites,

l This was a token of a good conſcience & of his integritie, ỹ he wolde haue witneſſes of his fidelitie.

34 By nomber and by weight of euerie one, and all the weight was writen at the ſame time.

35 Alſo the children of the captiuitie, ẅ were come out of captiuitie, offred burnt offrings vnto the God of Iſrael: twelue bullockes for all Iſrael, ninetie and ſix rams, ſeuentie and ſeuen lambes, *and* twelue he goates for ſinne: all *was* a burnt offring of the Lord.

36 And they deliuered the Kings commiſſion vnto the Kings officers, & to the captaines beyonde the Riuer: and they promoted the people, and ỹ houſe of God.

CHAP. IX.

Ezra complaineth on the people that had turned them ſelues from God, and maryed with the Gentiles. 5 He praieth vnto God.

3.Eſdr. 9,69.

WHen * as theſe things were done, ỹ rulers came to me, ſaying, The people of Iſrael, and the Prieſts and the Leuites are not a ſeparated from the people of the lands (as touching their abominacions) *to wit*, of the Canaanites, the Hittites, the Perizzites, the Iebuſites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

a From the time they came home vnder Zerubbabel vntil the comming of Ezra, they had degenerate contrary to ỹ Lawe of God, and maried where it was not lawful, Deut. 7,3.

2 For they haue taken their daughters to them ſelues, and to their ſonnes, and they haue mixed the holy ſede with the people of the lands, and the hand of the b princes & rulers hathe bene chief in this treſpaſſe.

b That is, the gouerners are the chief beginners hereof.

3 But when I heard this ſaying, I rent my clothes and my garment, and pluckt of the heere of mine head, and of my beard, & ſate downe c aſtonied.

c As one douting whether God wolde cõtinue his benefites toward vs or els deſtroy this which he had begone.

4 And there aſſembled vnto me all that feared the wordes of the God of Iſrael, becauſe of the tranſgreſsion of them of the captiuitie. And I ſate downe aſtonied vntil the * euening ſacrifice. *Exod 29,39. nombr.28,3.*

5 And at the euening ſacrifice I aroſe vp from mine heuines, & when I had rent my clothes and my garment, I fel vpon my knees, and ſpred out mine hands vnto the Lord my God,

6 And ſaid, O my God, I am confounded & aſhamed, to lift vp mine eyes vnto thee my God: for our iniquities are increaſed ouer d our head, & our treſpaſſe is growen vp vnto e the heauen.

d That is, we are drowned in ſinne.

e They ſo excede that they can not growe greater.

7 From the dayes of our fathers haue we bene in a great treſpaſſe vnto this day, & for our iniquities haue we, our Kings, *and* our Prieſts bene deliuered into the hand of the Kings of the lands, vnto the ſworde, into captiuitie, into a ſpoyle, and into confuſion of face, as *appeareth* this day.

8 And now for a litle ſpace grace hathe bene ſhewed from the Lord our God, in cauſing a remnant to eſcape, & in giuing vs a f nayle in his holy place, that our God may light our eyes, & giue vs a litle reuiuing in our ſeruitude.

f In giuing vs a reſting place, it is a ſimilitude taken of them that remaine ſtil in a place, ẅ fixe nailes to hang things vpon, Iſa. 22,23.

9 For *thogh* we were bondemen, yet our God hathe not forſaken vs in our bondage, but hathe enclined mercie vnto vs in the ſight of the Kings of Perſia, to giue vs life, *and* to erect the houſe of our God, and to redreſſe the deſolate places thereof, and to giue vs a wall in Iudah and in Ieruſalem.

10 And now, our God, what ſhal we ſay after this? for we haue forſaken thy commandements.

11 Which thou haſt commanded by thy ſeruants the Prophetes, ſaying, * The lad whereunto ye go to poſſeſſe it, is an vncleane land, becauſe of the filthines of the people of the lands, which by their abominacions, *and* by their vnclennes haue filled it from corner to corner. *Exod. 23,32. & 34,12,15. deut.7,23.*

12 Now therefore ſhal ye not giue your daughters vnto their ſonnes, nether ſhal ye take their daughters vnto your ſonnes, nor ſeke their * peace nor wealth for euer, that ye may be ſtrong and eat the goodnes of the land, and leaue it for an inheritance to your ſonnes for euer. *Deut. 23,6.*

13 And after all that is come vpon vs for our euil dedes, and for our great treſpaſſes (ſeing that thou our God haſt ſtaied *vs from being* benethe g for our iniquities, & haſt giuen vs ſuche deliuerance)

g Haſt not vterly caſt vs downe and deſtroied vs for our ſinnes, Deu. 28,63.

14 Shulde we returne to breake thy cõmandements, and ioyne in affinitie with the people of ſuche abominacions? wouldeſt not thou be angrie toward vs til thou haddeſt conſumed *vs*, ſo that there *ſhulde be* no remnant nor anie eſcaping?

15 O Lord God of Israel, thou art iuste, for we haue bene [h]reserued to escape, as *appeareth* this day: beholde, we are before thee in our trespasse: therefore we can not stand before thee because of it.

h He sheweth that God is iuste in punishing his people, & yet merciful in reseruing a residue to whome he sheweth fauour.

CHAP. X.

1 The people repent and turne, and put away their strange wiues.

WHiles *Ezra prayed thus, & [a]confessed him selfe weping, and falling downe before the house of God, there assembled vnto him of Israel a very great Congregacion of men and women & children: for the people wept with a great lamentacion.

*3.Esdr.8, 92.

a He confessed his sinnes and ỹ sinnes of the people.

2 Then Shechaniah the sonne of Iehiel one of the sonnes of Elam, answered and said to Ezra, We haue trespassed against our God, and haue taken strange wiues of the people of the land, yet now there is [b]hope in Israel concerning this.

b Meaning, that God wolde receiue them to mercie.

3 Now therefore let vs make a couenant with our God, to put away [c]all the wiues (and suche as are borne of them) according to the counsel of the Lord, and of thole that feare the commandements of our God, and let it be done according to the Law.

c Which are strangers and maried cõtrarie to the Law of God.

4 Arise: for the matter [d]belongeth vnto thee: we also wil be with thee: be of cõforte and do it.

d Because God hathe giue thee autoritie, & learning to persuade the people herein and to cõmade thẽ.

5 ¶ Thẽ arose Ezra, and caused the chief Priests, ỹ Leuites, & all Israel, to sweare that they wolde do according to this worde. So they sware.

*3.Esdr.9,1.

6 * And Ezra rose vp from before the house of God, and went into the chambre of Iohanan the sonne of Eliashib: he went euen thither, *but* he did eat nether bread, nor dronke water: for he mourned, because of the transgression of thẽ of the captiuitie.

7 And they caused a proclamacion to go throughout Iudah and Ierusalem, vnto "all them of the captiuitie, that they shulde assemble them selues vnto Ierusalem.

"Ebr. sonnes of the captiuitie.

8 And whosoeuer wolde not come within thre dayes according to the counsel of the princes and Elders, all his substance shulde be "forfait, & he shulde be separate from the Congregacion of them of the captiuitie.

"Or, condemned.

9 ¶ Then all the men of Iudah & Beniamin assembled them selues vnto Ierusalem within thre dayes, which was the twẽtieth *day* of the [e]ninthe moneth, and all the people sate in the strete of the house of God, trembling for this matter, and for the [f]raine.

e Which contained part of November & part of December.

f For ỹ season was giuen to raine, & so the wether was more sharpe & colde, and also their conscience touched thẽ.

10 And Ezra the Priest stode vp, and said vnto them, Ye haue transgressed, and haue taken strange wiues, to [g]increase the trespasse of Israel.

g Ye haue layed one sinne vpon another.

11 Now therefore [h]giue praise vnto the Lord God of your fathers, and do his wil and separate your selues from the people of the land, & from the strange wiues.

h Read Iosh. 7, 19.

12 And all the Congregacion answered, & said with a loude voyce, So wil we do according to thy wordes vnto vs.

13 But the people are many, and it is a raynie wether, and we are not able to stand without, neither *is it* the worke of one day or two: for we are many that haue offended in this thing.

14 Let our rulers stand therefore [i]before all the Congregacion, and let all thẽ which haue taken strange wiues in our cities, come at the time appointed, and with them the Elders of euerie citie and the iudges thereof, til the fierce wrath of our God for this matter turne away from vs.

i Let them be appointed to examine this matter.

15 Then were appointed Ionathan the sonne of Asah-el, and Iahaziah ỹ sonne of Tikuah ouer this matter, and Meshullam and Shabbethai ỹ Leuites helped them.

16 And they of the captiuitie did so and [k]departed, *euen* Ezra the Priest, & the men *that were* chief fathers to the familie of their fathers by name, and sate downe in the first daye of the tẽthe moneth to examine the matter.

k They were to the chief cities to sit on this matter ẅ was thre moneths in finishing.

17 And vntil the first day of the first moneth they were finishing the busines with all the men that had taken strange wiues,

18 And of the sonnes of the Priests there were men founde, that had taken strange wiues, *to wit*, of the sonnes of Iehua, the sonne of Iozadak, & of his brethrẽ, Maaseiah, Eliezer, and Iarib and Gedaliah.

19 And they gaue [l]their hands, that they wolde put away their wiues, and they that had trespassed, *gaue* a ramme for their trespasse.

l As a token that they wolde kepe promes & do it.

20 And of the sonnes of Immer, Honani, and Zebadiah.

21 And of the sonnes of Harim, Maaseiah, and Eliiah, and Shemaiah, and Iehiel, and Vzziah.

22 And of the sonnes of Pashur, Elioenai, Maaseiah, Ishmael, Nethaneel, Iozabad, and Elasah.

23 And of the Leuites, Iozabad and Shimei & Kelaiah (which is Kelitah) Pethahiah, Iudah, and Eliezer.

24 And of the singers, Eliashib. And of ỹ porters, Shallum, and Telem, and Vri.

25 And of [m]Israel: of the sonnes of Parosh, Ramiah, and Iesiah, and Malchiah, and Miamin, and Eleazar, and Malchiiah, and Benaiah.

m Meaning, of ỹ commune people: for before he spake of the Priests & Leuites.

26 And of ỹ sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Iere-

Ieremoth, and Eliah.
27 And of the ſonnes of Zattu, Elioenai, Eliaſhib, Mattaniah, and Ierimoth, & Zabad, and Aziza.
28 And of the ſonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlay.
29 And of the ſonnes of Bani, Meſhullam, Malluch, and Adaiah, Iaſhub, and Sheal, Ieramoth.
30 And of the ſonnes of [a]Pahath Moab, Adna, & Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, & Binnui, and Manaſſeh.
31 And of the ſonnes of Harim, Eliezer, Iſhiiah, Malchiah, Shemiah, Shimeon,
32 Beniamin, Malluch, Shamariah.
33 Of the ſonnes of Haſhum, Mattenai,
34 Of the ſonnes of Bani, Maadai, Amram, and Vel,
35 Banaiah, Bediah, Chelluh,
36 Vaniah, Meremoth, Eliaſhib,
37 Mattaniah, Mattenai, and Iaaſau,
38 And Banni & Bennui, Shimei,
39 And Shelemiah, & Nathan, & Adaiah,
40 Machnadebai, Shaſhai, Sharai,
41 Azareel, and Shelemiah, Shemariah,
42 Shallum, Amariah, Ioſeph.
43 Of the ſonnes of Nebo, Ieiel, Mattithiah, Zabad, Zebina, Iadau, & Ioel, Benaiah.
44 All theſe had taken ſtrãge wiues: and amõg thẽ were women ẏ had [n]children.

[a] Or, the captaine of Moab.

[n] Which alſo were made illegitimate becauſe the mariage was vnlawful.

NEHEMIAH.

THE ARGVMENT.

God doeth in all ages and at all times ſet vp worthy perſones for the cõmoditie and profite of his Church, as now within the compaſſe of ſeuentie yeres he raiſed vp diuers excellent men for the preſeruation of his people, after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah. VVhereof the firſt was their captaine to bring them home, and prouided that the Temple was buylded: the ſeconde reformed their maners and planted religion: & the third buylded vp the walles, deliuered the people from oppreſſion, and prouided that the Law of God was put in execution among them. He was a godlie man and in great autoritie with the King, ſo that the King fauoured him greatly, and gaue him moſte ample letters for the accompliſhement of all things which he colde deſire. This boke is alſo called of the latins the ſeconde of Ezra, becauſe he was the writer thereof.

CHAP. I.

1 Nehemiah bewaileth the calamitie of Ieruſalem. 5 He confeſſeth the ſinnes of the people, & prayeth God for them.

1 THe wordes of Nehemiah ẏ ſonne of Hachaliah, in the moneth [a]Chiſleu, in the twentieth yere, as I was in the palace of Shuſhan,
2 Came Hanani, one of my [b]brethren, he & the men of Iudah, and I aſked them concerning the Iewes that were deliuered, which were of the reſidue of the captiuitie, and concerning Ieruſalem.
3 And they ſaid vnto me, The reſidue that are left of the captiuitie there in the [c]prouince, *are* in great affliction and in reproche, and the wall of Ieruſalem *is* broken downe, & the gates thereof are burnt with fyre.
4 And when I heard theſe wordes, I ſate downe and wept, and mourned *certeine* dayes, and I faſted and prayed before ẏ God of heauen,
5 And ſaid, *O Lord God of heauen, the great and terrible God, that kepeth couenant and mercie for them that loue him, and obſerue his commandements,
6 I pray thee, let thine eares be attent, and thine eyes open, to heare ẏ prayer of thy ſeruant which I pray before thee dayly, day & night for the children of Iſrael thy ſeruants, & confeſſe the ſinnes of the children of Iſrael, which we haue ſinned againſt thee, bothe I & my fathers houſe haue ſinned.
7 We haue " grieuouſly ſinned againſt thee, and haue not kept the commandements, nor the ſtatutes, nor the iudgements, which thou commandedſt thy ſeruant Moſes.
8 I beſeche thee, remember the worde ẏ thou commandedſt thy ſeruant Moſes, ſaying, Ye wil tranſgreſſe, and I * wil ſcatre you abroade among the people.
9 But if ye turne vnto me, and kepe my commandements, and do them, thogh your ſcatering were to the vttermoſt parte of the heauẽ, *yet* wil I gather, you from thence and wil bring you vnto the place that I haue choſen, to place my Name there.
10 Now theſe are thy ſeruãts & thy people, whome thou haſt redemed by thy great power, and by thy mighty hand.
11 O Lord, I beſeche thee, let thine eare now hearken to the prayer of thy ſer-*

[a] Which cõteineth part of Nouẽber & part of December, and was their ninth moneth.

[b] A ſewe as was.

[c] Meaning, in Iudea.

" Ebr. corrupted.

Dan. 9, 4.

Deut. 30, 4.

uant, and to the prayer of thy ſeruants, who deſire to [d]feare thy Name, and, I pray thee, cauſe thy ſeruant to proſper this day, and giue him fauour in the preſence of [e] this man: for I was the kings butler.

d That is, to worihip thee.

e To wit, the King Artabaſhte.

CHAP. II.

1 After Nehemiah had obteined letters of Artaxerxes, 11 He came to Ieruſalem, 17 And buylded the walles.

1 NOw in the moneth [a] Niſan in the twentieth yere of King [b] Artahſhaſhte, the wine *ſtode* before him, and I toke vp the wine, and gaue it vnto the King: now I was not *before time* ſad in his preſence.

a Which was ỹ firſt moneth of the yere & conteineth part of March & part of April.

b Who is alſo called Darius, read Ezr. 7, 1.

2 And the King ſaid vnto me, Why is thy countenance ſad, ſeing thou art not ſicke? this is nothing, but ſorowe of heart. Then was I ſore afrayed,

3 And I ſaid to the King, God ſaue the King for euer: why ſhulde not my countenance be ſad, when the citie & houſe of the ſepulchres of my fathers lieth waſte & the gates thereof are deuoured with fyre?

4 And the King ſaid vnto me, For what thing doeſt thou require? Then I praied [c] to the God of heauen,

c I deſired God in mine heart to proſper mine entrepriſe.

5 And ſaid vnto the King, If it pleaſe ỹ King, and if thy ſeruant haue founde fauour in thy ſight, *I deſire* that thou woldeſt ſend me to Iudah vnto the citie of the ſepulchres of my fathers, that I may buylde it.

6 And the King ſaid vnto me, (the quene alſo ſitting by him) How lõg ſhal thy iourney be? and when wilt thou come againe? So it pleaſed the King, and he ſent me, and I ſet him a time.

7 After I ſaid vnto the King, If it pleaſe the King, let them giue me letters to ỹ captaines beyonde the [n] Riuer, that they may conuaye me ouer, til I come into Iudah,

n Or, Euphrates.

8 And letters vnto Aſaph the keper of ỹ Kings [o] parke, that he may giue me timber to buylde the gates of the palace (which apperteined to the houſe) & for the walles of the citie, and for the houſe that I ſhal entre into. And the King gaue me according to [d] the good hand of my God vpon me.

o Or, paradiſe.

d As God moued me to aſke, & as he gaue me good ſucceſſe therein.

9 ¶ Then came I to the captaines beyõd the Riuer, & gaue them the Kings letters. And the King had ſent captaines of the armie and horſmen with me.

10 But [e] Sanballat the Horonite, and Tobiah a ſeruant an Ammonite heard it, and it grieued them ſore, that there was come a man which ſoght the wealth of the children of Iſrael.

e Theſe were great enemies to the Iewes & labored alwaies bothe by force & ſubtiltie to ouer come thẽ, & Tobiah, becauſe his wife was a Iewesſe, had aduertiſements euer of their affaires and ſo wroght them great trouble.

11 So I came to Ieruſalem, and was there thre dayes.

12 And I roſe in the night, I, and a few men with me: for I tolde no man, what God had put in mine heart to do at Ieruſalem, and there was not a beaſt with me, ſaue the beaſt whereon I rode.

13 And I went out by night by the gate of the valley, and *came* before ỹ draggon wel, and to the dung porte, and veewed the walles of Ieruſalem, how they were broken downe, and ỹ portes thereof deuoured with the fyre.

14 Then I went forthe vnto the gate of the [f] fountaine, and to the Kings fiſh poole, & there was no roume for the beaſt that was vnder me to paſſe.

f Or, conduite

15 Then went I vp in the night by the broke & vewed the wall, and turned backe, and comming backe, I entred by the gate of the valley and returned.

16 And the rulers knewe not whether I was gone, nor what I did, nether did I as yet tel it vnto the Iewes, nor to the Prieſts, nor to the noble men, nor to ỹ rulers, nor to the reſt that laboured in the worke.

17 Afterward I ſaid vnto them, Ye ſe the miſerie that we are in, how Ieruſalẽ lieth waſte, and the gates thereof are burnt with fire: come and let vs buylde the wall of Ieruſalem, that we be no more [f] a reproche.

f That is, contẽned of other natiõs, as though God had forſaken vs.

18 Then I tolde them of the hand of my God, (which was good ouer me) and alſo of the Kings wordes that he had ſpoken vnto me. And they ſaid, Let vs riſe, & buylde. So they [g] ſtrengthened their hand to good.

g They were incouraged & gaue them ſelues to do wel, & to trauel in this worthy enterpriſe.

19 But when Sanballat the Horonite, & Tobiah the ſeruant an Ammonite, and [h] Geſhem the Arabian heard it, they mocked vs and deſpiſed vs, and ſaid, What a thing is this that ye do? Wil ye [i] rebell againſt the King?

h Theſe were thre chief gouerners vnder the King of Perſia beyonde Euphrates.

i Thus ỹ wicked when they wil burthen the children of God, euer lay treaſon vnto their charge, bothe becauſe it maketh thẽ moſte odious to the worlde, & alſo ſtirreth the hatred of princes moſte againſt them.

20 Thẽ anſwered I them, and ſaid to thẽ, the God of heauen, he wil proſper vs, & we his ſeruants wil riſe vp and buylde: but as for you, ye haue no porcion nor right, nor [k] memorial in Ieruſalem.

k Nether ye are of the nõber of the children of God (to whome he hathe appointed this citie onely) nether did anie of your predeceſſours euer feare God.

CHAP. III.

The nomber of them that buylded the walles.

1 THen aroſe Eliaſhib the hie Prieſt with his brethren the Prieſts, & they buylt the ſhepegate: they [a] repared it, & ſet vp the dores thereof: euen vnto the towre of Meah repared they it, & vnto the towre of Hananeel.

a In Ebrewe, they ſanctified it, that is, they finiſhed it, and ſo dedicated it to the Lord by prayer, in deſiring him to maintein it.

2 And next vnto him buylded the men of Iericho, and beſide him Zaccur the ſonne of Imri.

3 But the fiſh porte did the ſonnes of Sonaah buylde, which alſo layed ỹ beames thereof, and ſet on the dores thereof,

reof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Merimoth, the sonne of Vriiah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshezabeel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them [b] put not their neckes to the worke of their lords.

[b] The riche & mightie wolde not obey them, which were appointed officers in this worke, nether wolde they helpe thereuto. *Isa.22,11.*

6 And the gate of the * olde *fish poole* fortified Iehoiada the sonne of Paseah, & Meshullam the sonne of Besodaiah: they layed the beames thereof, and set on the dores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, & Iadon the Meronothite, mē of Gibeon, and of Mizpah, vnto the [c] throne of the Duke, *which was* beyonde the Riuer.

[c] Vnto ſ place where the Duke was wonte to ſit in iudgement, who gouerned ſ countrey in their absence.

8 Next vnto him fortified Vzziel the sonne of Harhohiah [a] of the golde smithes: next vnto him also fortified Hananiah, the sonne [e] of Harakkahim, and they repared Ieruſalem vnto the broad wall.

[a] *Or, of Zorephim.*

[e] *Or, of the apoticaries.*

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe parte of Ieruſalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph: euen ouer againſt his houſe: and next vnto him fortified Hattush, the sonne of Hashabniah.

11 Malchiiah the sonne of Harim, and Hashub the sonne of Pahath Moab fortified the ſeconde [a] portion, & ſ towre of the fornaces.

[a] *Or, measure.*

12 Next vnto him also fortified Shallum, the sonne of Hallohesh, the ruler of the halfe parte of Ieruſalem, he, & his daughters.

13 The valley gate fortified Hanum, & the inhabitants of Zanuah: they buylt it, and set on the dores thereof, ſ lockes thereof, & the barres thereof, euen a thousand cubites on the wall vnto the dung porte.

14 But the dūg porte fortified Malchiah, the sonne of Rechab, the ruler of the fourth parte of Beth-haccarem: he buylt it, & set on the dores thereof, the lockes thereof, & the barres thereof.

15 But the gate of the fountaine fortified Shallun, the sonne of Col-hozeh, ſ ruler of the fourth parte of Mizpaz: he buylded it, and couered it, and set on the dores thereof, the lockes thereof, and the barres thereof, and the wall vnto the fishpoole of [a] Shelah by the Kings garden, and vnto the ſteppes that go downe from the citie of Dauid.

[a] *Or, Siloa.*

16 After him fortified Nehemiah the sonne of Azbuk, the ruler of the halfe parte of Beth-zur, vntil the otherſide ouer againſt the ſepulchres of Dauid, and to the fishpoole that was repared, and vnto the houſe of the mightie.

17 After him fortified the Leuites, Rehum the sonne of Bani, and next vnto him fortified Hashabiah the ruler of ſ halfe parte of Keilah in his quarter.

18 After him fortified their brethren: Bauai, the sonne of Henadad the ruler of the halfe parte of Keilah:

19 And next vnto him fortified Ezer, the sonne of Iehua the ruler of Mizpah, the other portion ouer againſt the going vp to the [d] corner of the armoure.

[d] Where the weapons and armour of the citie laye.

20 After him was earneſt Baruch ſ sonne of Zacchai, & fortified another portion from the corner vnto the dore of the houſe of Eliashib the hie Prieſt.

21 After him fortified Merimoth, the sonne of Vriiah, the sonne of Hakkoz, another portion from the dore of the houſe of Eliashib, euen as long as the houſe of Eliashib extended.

22 After him also fortified the Prieſts, the men of [e] the plaine.

[e] Which dwelt in ſ plaine coūtrey by Iorden & Iericho.

23 After them fortified Beniamin, & Hasshub ouer againſt their houſe: after him fortified Azariah, the sonne of Maaseiah, the sonne of Ananiah, by his houſe.

24 After him fortified Binnui, the sonne of Henadad another porcion, from the houſe of Azariah vnto the turning and vnto the corner.

25 Palal, the sonne of Vzai, from ouer againſt the corner, and the high towre, that lyeth out from ſ Kings houſe, ẅ is beſide the courte of the priſon. After him, Pedaiah, the sonne of Parosh.

26 And the [f] Nethinims they dwelt in ſ fortereſſe vnto the *place* ouer againſt ſ water gate, Eaſtward, & to the towre that lyeth out.

[f] Read Ezra Chap.2,43.

27 After him fortified ſ Tekoites another portion ouer againſt the great towre, that lyeth out, euen vnto the wall of the fortereſſe.

28 From aboue the horſe gate forthe fortified the Prieſts, euerie one ouer againſt his houſe.

29 After them fortified Zadok the sonne of Immer ouer againſt his houſe: and after him fortified Shemaiah, the sonne of Shechaniah the keper of the Eaſt-gate.

30 After him fortified Hananiah [g], the sonne of Shelemiah, & Hanun, the sonne of Zalaph, ſ ſixt, another portion: after him fortified Meshullam, the sonne of Berechiah, ouer againſt his chamber.

[g] Meaning, ſ ſixt of his ſonnes.

31 After him fortified Malchiah ſ golde-

smithes sonne, vntil ỹ house of the Nethinims & of the marchats ouer against the gate h Miphkad, and to the chamber in the corner.

32 And betwene the chamber of ỹ corner vnto the shepegate fortified ỹ goldsmithes and the marchants.

h Which was the place of iudgement, or execution.

CHAP. IIII.

7 The buylding of Ierusalem is hindred, 15 But God breaketh their entreprise. 17 The Iewes buylde with one hand, and holde theer weapons in the other.

1 BVt when Sanballat heard that we buylded the wall, then was he wroth and sore grieued, and mocked the Iewes,

a Of his copanious ỹ dwelt in Samaria.
b Thus ỹ wicked, that consider not ỹ Gods power is euer in a readines for the defence of his, mocke them as though they were weake and feble.
c This is ỹ remedie that the children of God haue against the derision, & threatnings of their enemies, to flee to God by prayer
d Let them be spoiled & led away captiue.
e Let thy plagues declare to the worlde that they set thẽ selues against thee, & against thy Church: thus he prayeth, onely hauing respect to Gods glorie, & not for any priuate affectiõ, or grudge.

2 And said before his a brethren and the armie of Samaria, thus he said, What do these b weake Iewes? wil they fortifie them selues? wil they sacrifice? wil they finish it in a day? wil they make the stones whole againe out of the heapes of dust, seing they are burnt?

3 And Tobiah the Ammonite *was* beside him, and said, Although they buylde, *yet* if a foxe go vp, he shal euen breake downe their stony wall.

4 c Heare, ô our God (for we are despised) and turne their shame vpon their owne head, and giue them vnto a pray d in the land of their captiuitie,

5 And couer not their e iniquitie, nether let their sinne be put out in thy presence: for they haue prouoked *vs* before the buylders.

6 So we buylt the wal, and all the wal was ioyned vnto the "halfe thereof, and the heart of the people was to worke.

7 But when Sanballat, and Tobiah, & the Arabians, and the Ammonites, & the Asshodims heard that the walles of Ierusalem were repared, (for the breaches began to be stopped) then they were verie wroth,

8 And conspired altogether to come and to fight against Ierusalem, & to "hinder them.

9 Then we prayed vnto our God, and set watchemen by them, day & night, becaule of them.

10 And Iudah said, The strength of the bearers is weakened, and there *is* muche earth, so that we are not able to buylde the wall.

11 Also our aduersaries had said, They shal not knowe, nether se, til we come into the middes of thẽ and slaye them, and cause the worke to cease.

12 But when the Iewes (which dwelt beside them) came, they tolde vs f rẽ times, g From all places whence ye shal returne, *they wil be* vpon vs.

13 Therefore set I in the lower places behinde the wal vpon the toppes of the stones, & placed the people by their families, with their swordes, their speares & their bowes,

14 Then I beheld, and rose vp, & said vnto the princes, & to the rulers, & to the rest of the people, Be not afraied of them: h remember the great Lord, & feareful, & fight for your brethrẽ, your sonnes, and your daughters, your wiues, and your houses.

15 And when our enemies heard that it was knowen vnto vs, then God brought their counsel to noght, & we turned all againe to the wall, euerie one vnto his worke.

16 And from that day, halfe of the yõg men did the labour, and the other halfe parte of them helde the speares, and shields, & bowes, and habergins: and the rulers *stode* i behinde all the house of Iudah.

17 They that buylded on the wall, and they that bare burdens & they that laded, did the worke with one hand, & w the other helde the sworde.

18 For euerie one of the buylders, *had* his sworde girde on his loynes, & *so* buylded: & he that blewe the trumpet, *was* beside me.

19 Then said I vnto the princes, and to the rulers, and to the rest of the people, The worke is great and large, and we are separated vpon the wall, one farre from another.

20 In what place *therefore* ye heare the sound of the trumpet, k resorte ye thither vnto vs: our God shal fight for vs.

21 So we laboured in the worke, and halfe of them helde the speares, from the appearing of the morning, til the starres came forthe.

22 And at the same time said I vnto the people, Let euerie one with his seruant lodge with in Ierusalem, that they may be a watche for vs in the night, and labour in the day.

23 So nether, I nor my brethren, nor my seruants, nor the men of the warde, (which followed me) none of vs did put of our clothes, *saue* euerie one put them of l for washing,

f That is, often times.
g They, which broght the tidings, said thus, When yo leaue your worke, & go ether to eat, or to rest, your enemies wil assaile you.
h Who is euer at hand to deliuer his out of danger, and therefore seig they shulde fight for the maintenãce of Gods glorie & for the preseruation of their owne liues & of theirs, he incourageth them to play ỹ valiant men.
i To ouersee them & to incourage thẽ to their worke.
k Meaning, to resist their enemies, if nede required.
l That is, when they purified them selues, or els when they washed their clothes.

CHAP. V.

1 The people are oppressed and in necessitie. 6 Nehemiah remedieth it. 14 He toke not the porcion of others that had ruled before, lest he sholde grieue the people.

1 NOw there was a great crye of the people, and of their wiues a against their brethren the Iewes.

a Against the riche, ỹ oppressed them.

2 For there were that said, We, our, sonnes & our daughters are many, therefore we

we take vp [b]corne, that we may eat and liue.

3 And there were that said, We must gage our lands, & our vineyardes, & our houses and take vp corne for the famine.

4 There were also that said, We haue borowed money for the Kings [c]tribute *vpon* our lands and our vineyardes.

5 And now our flesh *is* as [d] the flesh of our brethren, & our sonnes as their sonnes: and lo, we bring into subiection our sonnes, and our daughters, as seruāts, and there be of our daughters *now* in subiection, and there *is* no power [e] in our hāds: for other men *haue* our lands & our vineyardes.

6 Then was I very angrie when I heard their crye and these wordes.

7 And I thoght in my minde, and I rebuked the princes, and the rulers, and said vnto them, You laie [f] burdens euerie one vpon his brethren: and I set a great [g] assemblie against them,

8 And I said vnto thē, We (according to our abilitie) haue redemed our brethrē the Iewes, which were solde vnto the heathen: and wil you sell your brethren againe, or shal they be solde vnto vs? Then helde they their peace, and colde not answere.

9 Also I said, That which ye do, is not good. Oght ye not to walke in the feare of our God, for the [k] reproche of the heathen our enemies?

10 For euen I, my brethren, and my seruants do lend them money & corne: I pray you, let vs leaue of this [l] burden.

11 Restore, I pray you, vnto them this day their lands, their vineyardes, their oliues, and their houses, and *remit* the hundreth parte of the siluer and of the corne, of the wine, & of the oyle [l] that ye exact of them.

12 Thē said they, We wil restore it, and wil not require it of them: we wil do as thou hast said. Then I called the Priests, & caused them to sweare, that they shulde do according to this promes.

13 So I shooke my lappe, & said, So let God shake out euerie man that wil not performe this promes, from his house, and from his labour: euen thus let him be shaken out, and emptied. And all the Congregacion said, Amen, and praised the Lord: and the people did according to this promes.

14 And from the time that *the King* gaue me charge to be gouuernour in the land of Iudah from the twentieth yere, euen vnto the two and thirtieth yere of King Artahshashte, *that is*, twelue yere, I, and my brethren haue not eaten the [m] bread of ỹ gouernour.

15 For the former gouernours that were before me, had bene chargeable vnto the people, and had takē of them bread and wine, besides fourtie shekels of siluer: yea, and their seruāts bare rule ouer the people: but so did not I, because of the feare of God.

16 But rather I fortified *a portion* in the worke of this wall, and we boght no lād, and all my seruants came thither together vnto the worke.

17 Moreouer there *were* at my table an hundreth and siftie of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared daiely an oxe, & six chosen shepe, & birdes were prepared for me, and [n] within ten dayes wine for all [n] in abundance. Yet for all this I required not the bread of the gouernour, for the bondage was grieuous vnto this people.

19 Remember me, ô my God, in goodnes, *according* to all that I haue done for this people.

CHAP. VI.

Nehemiah answereth with great wisdome, and zeale to his aduersarie. 11 He is not discouraged by the false Prophetes.

1 And when Sanballat, and Tobiah, & Geshem the Arabian, and the rest of our enemies heard that I had buylt ỹ wall, & that there were no [a] breaches therein (though at that time I had not set vp the dores vpon the gates)

2 Then sent Sanballat and Geshem vnto me, saying, Come thou that we may mete together in the villages in the plaine of Ono: and they thoght to do me euil.

3 Therefore I sent messengers vnto thē, saying, I haue a great worke to do, & I can not come downe: [b] why shulde the worke cease, whiles I leaue it, and come downe to you?

4 Yet they sent vnto me foure times after this sorte. And I answered them after the same maner.

5 Then sent Sanballat his seruant after this sorte vnto me the fift time, with and open letter in his hand,

6 Wherein was writen, It is reported among the heathen, and [o] Gashmu hathe said it, that thou and the Iewes thinke to rebell, for the which cause thou buyldest the wall and thou wilt be their King according to these [c] wordes.

7 Thou hast also ordeined the [d] Prophetes to preache of thee at Ierusalem, saying, *There is* a King in Iudah: and now according to these wordes it shal come to the Kings eares: come now therefore, and let vs take counsel together.

8 Then I sent vnto him, saying, It is not

b This is the complaint of ỹ people, shewing to what extremitie thei were broght vnto.

c To pay our tribute to the King of the Persians, which was exacted yerely of vs.

d By nature ỹ riche is no better then the poore.

e We are not able to redeme thē, but for pouertie are constrayned to hier them to others.

f You presse thē with vsurie and seke how to bring all things into your hāds.

g Bethe beeause they shulde be moued with pitie, seing how manie were by thē oppreſt, and also heare the iudgement of others, w shulde be as it were witnesses of their dealing toward their brethren.

h Seing God hathe once deliuered thē from the bondage of the heathē, shal we make them our slaues?

i Meaning, Nehemiah.

k Who by this occasiō wil blaspheme the Name of God seing that our ades are no better thē theirs.

l Or, *vsurie.*

l Which ye take of them for the lone.

m I receiued not that porciō, and diet, which the gouernours, that were before me, exacted: wherein he declareth that he rather soght ỹ wealth of the people, then his owne commoditie.

a That is, that they were ioined together, as Chap. 4. 6.

b Meaning, ỹ if he shulde obey their requeſt, the worke, which God had appointed, shulde cease: shewing hereby that we shulde not commit our selues to the hands of the wicked.

o Or, *Geshem.*

c As the fame goeth.

d Thou hast brībed, and set vp false prophetes, to make thy selfe King, and so to defraude the King of persia of that subiectiō, which you ogh vnto him

n Or, *once in ten dayes.*

n where as at other times they had by measure, at this time they had most liberally.

done according to these wordes ỹ thou sayest: for thou faineſt thē of thine owne heart.

9 For all thei afraied vs, saying, Their hands shal be weakened from ỹ worke, & it shal not be done: now therefore [o] incourage ỹ me.

10 ¶ And I came to the house of Shemaiah ỹ sonne of Delaiah the sonne of Mehetabeel, & he was [e] shut vp: & he said, Let vs come together into ỹ house of God in the middes of the Temple, and shut the dores of the Temple: for they wil come to slay thee: yea, in ỹ night wil they come to kil thee.

11 Then I said, [f] Shulde suche a man a I, flee? Who is he being as I am, that wolde go into the Temple to liue? I wil not go in.

12 And lo, I perceiued, that God had not sent him, but that he pronounced this prophecie against me: for Tobiah and Sanballat had hyred him.

13 Therefore was he hyred, that I might be afrayed, and do thus, and sinne, and that they might haue an euil reporte that they might reproche me.

14 My God, remember thou Tobiah, and Sanballat according vnto these their workes, and Noadiah the [g] Propheteſſe also, and the rest of the Prophetes that wolde haue put me in feare.

15 ¶ Notwithstanding the wall was finished on the fiue & twētieth *day* of [h] Elul, in two and [i] fiftie dayes.

16 And when all our enemies heard thereof, *euen* all the heathen ỹ were about vs, thei were afrayed, & their courage failed them: for they knewe, ỹ this worke was wroght by our God.

17 And in these dayes *were* there manie of the princes of Iudah, whose [k] letters wēt vnto Tobiah, and those of Tobiah came vnto them.

18 For there *were* manie in Iudah, that were sworne vnto him: for he was the sonne in law of Shechaniah, the sonne of Arah: & his sonne Iehonathan had the daughter of Meshullam, the sonne of Berechiah.

19 Yea, they spake in his praise before me, & tolde him my wordes, & Tobiah sent letters to put me in feare.

CHAP. VII.

After the wall once buylded, is the watche appointed 6. They that returned frō the captiuitie are nombred.

NOw * when the wall was buylded, & I had set vp the dores, and the porters, and the singers and the Leuites were appointed,

2 Then I commanded my brother Hanani and Hananiah the prince of the palace in Ierusalem (for he was doutles a faithful man, and feared God aboue manie)

3 And I said vnto them, Let not the gates of Ierusalem be opened, vntil the heat of the sunne: and while [a] they stand by, let them shut the dores, and [”] make them fast: and I appointed wardes of the inhabitāts of Ierusalem, euerie one in his warde, and euerie one ouer against his house.

4 Now the citie *was* large and great, but the people *were* fewe therein, and the houses were not buylded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, & the people, to counte their genealogies: and I founde a boke of the genealogie of them, * which came vp at the first, and founde writen therein,

6 These are the [b] sonnes of ỹ prouince that came vp from the captiuitie that was carried away (whome Nebuchadnezzar King of Babel had caried away) and they returned to Ierusalem & to Iudah, euerie one vnto his citie.

7 They which came with Zerubbabel, Ieshua, Nehemiah, [c] Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Misperet, Biguai, Nehum, Baanah. *This is* the nomber of the men of the people of Israel.

8 The sonnes of Parosh, two thousand an hundreth seuentie and two.

9 The sonnes of Shephatiah, thre hundreth seuentie and two.

10 The sonnes of Arah, six hundreth fiftie and two.

11 The sonnes of [”] Pahath Moab of the sonnes of Ieshua & Ioab, two thousand, eight hundreth and eightene.

12 The sonnes of Elam, a thousand, two hundreth fiftie and foure.

13 The sonnes of Zattu, eight hundreth & fyue and fourtie.

14 The sonnes of Zacchai, seuen hūdreth and threscore.

15 The sonnes of Binnui, six hundreth and eight and fourtie.

16 The sonnes of Bebai, six hundreth and eight and twentie.

17 The sonnes of Azgad, two thousand, thre hundreth and two and twentie.

18 The sonnes of Adonikam, six hūdreth threscore and seuen.

19 The sonnes of Biguai, two thousand thre score and seuen.

20 The sonnes of Adin, six hundreth, and fyue and fiftie.

21 The sonnes of Ater of Hizkiah, ninetie and eight.

22 The sonnes of Hashum, thre hundreth and eight and twentie.

23 The sonnes of Bezai, thre hūdreth and foure and twentie.

24 The sonnes of Hariph, an hundreth and

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[o] *Ebr. strengthen thou mine hand.*

[e] As though he wolde be secret to the intent that he might pray vnto God with greater libertie, and receiue some reuelation, which in him was but hypocrisie.

[f] He douted not but God was able co preserue him, & knewe that, if he had obeyed this counsel, he shuld haue discouraged all the people: thus God giueth power to his, to resist false prophecies thogh they seme to haue neuer so great probabilitie.

[g] Very grief caused him to pray against suche, which vnder the pretence of being the ministers of God, were aduersaries to his glorie, and went about to ouerthrow his Church, declaring also hereby that where there is one true minister of God, ỹ deuil hathe a great sorte of hierlings.

[h] Which was the sixt moneth and conteined parte of August, and parte of Sept.

[i] After that I had sent Sanballat his answere.

[k] Thus the Church of God hathe euermore enemies within it selfe, which are more dangerous then the outwarde and professed enemie.

Eccles. 49, 15. [l]

[a] To wit, thei that are mencioned, ver. 2.

[”] *Ebr. holde thē, meaning til the barres were put in.*

Ezr. 2, 2.

[b] That is, the inhabitantes of Iudah.

[c] Azariah in Ezra is called Seraiah, and Raamiah, Reeliah, chap. 2, 2.

[”] *Or, the captaine of Moab.*

and twelue.

d That is, the inhabitans of Gibeon,

35 The [d]sonnes of Gibeō, ninetie and fyue.
26 The men of Beth-lehē & Netophah, an hundreth foure score and eight.
27 The men of Anathoth, an hundreth and eight and twentie.
28 The men of Beth-azmaueth, two and fourtie.
29 The men of Kiriath-iearim, Chephirah and Beeroth, seuen hundreth, and thre and fourtie.
30 The men of Ramah and Gaba, six hundreth and one and twentie.
31 The men of Michmas, an hundreth and two and twentie.
32 The men of Beth-el and Ai, an hundreth and thre and twentie.

e For there were two cities of this name.

33 The men [e]of the other Nebo, two and fiftie.
34 The sonnes of the other Elam, a thousand, two hundreth and foure and fiftie.
35 The sonnes of Harim, thre hundreth & twentie.
36 The sonnes of Iericho, thre hundreth and fyue and fourtie.
37 The sonnes of Lod-hadid and Ono, seuen hundreth, and one and twentie.
38 The sonnes of Senaah, thre thousand, nine hundreth and thirtie.
39 The Priests: the sonnes of Iedaiah of the house of Ieshua, nine hundreth seuentie & thre.
40 The sonnes of Immer, a thousand and two and fiftie.
41 The sonnes of Pashur, a thousand, two hundreth and seuen and fourtie.
42 The sonnes of Harim, a thousand and seuentene.
43 ¶ The Leuites: the sonnes of Ieshua of Kadmiel, and of the sonnes of [f]Hodiuah, seuentie and foure.

f Or, Hodaiah.

44 ¶ The singers: the children of Asaph, an hundreth, and eight and fourtie.
45 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, & sonnes of Akkub, the sonnes of Harita, the sonnes of Shobai, an hundreth and eight and thirtie.

f Read Ezra 2,58.

46 ¶ The [f]Nethinims: the sonnes of Ziha, the sonnes of Hashupha, the sonnes of Tabaoth,
47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,
48 The sonnes of Lebana, the sonnes of Hagaba, the sonnes of Shalmai,
49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar,
50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda.
51 The sonnes of Gazzam, the sonnes of Vzza, the sonnes of Paseah,
52 The sonnes of Besai, the sonnes of Meunim, the sonnes of Nephishesim,
53 The sonnes of Bakbuk, the sonnes of Hakupha, the sonnes of Harhur.
54 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Harsha,
55 The sonnes of Barkos, the sonnes of Sissera, the sonnes of Tamah,
56 The sonnes of Neziah, the sonnes of Hatipha,
57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida,
58 The sonnes of Iaala, the sonnes of Darkon, the sonnes of Giddel,
59 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth of Zebaim, the sonnes of Amon.
60 All the Nethinims, and the sonnes of Salomons seruants *were* thre hundreth, ninetie and two.
61 ¶ And these came vp from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but thei colde not shew their fathers house, nor their sede, *or* if they were of Israel.
62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, six hundreth and two and fourtie.
63 And of the Priests: the sonnes of Habaiah, the sonnes of Hakkoz, the sonnes of Barzillai, which toke one of the daughters of Barzillai the Giliadite to wife, & was named after their name.

See y^e. 2. of Ezra. 62. 63.

64 These soght their writing of the genealogies, but it was not founde: therefore they were put from the Priesthode.
65 And [g] the Tirshatha said vnto them, that they shulde not eat of the most holy, til there rose vp a Priest with *Vrim and Thummim.

g Meaning, Nehemiah: for Tirshatha in ỹ Chalde tonguo signifieth a butler.

66 All the Congregacion together *was* two and fourtie thousand, thre hūdreth and threscore,

Exode 28, 30.

67 Besides their seruāts and their maids, which were seuen thousand, thre hundreth and seuē and thirtie: and they had two hundreth and fiue and fourtie singing men and singing women.
68 Their horses *were* seuen hundreth & six and thirtie, & their mules two hundreth and fiue and fourtie.
69 The camels foure hundreth and fiue & thirtie, & six thousand, seuen hūdreth & twentie asses.
70 And certeine of the chief fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousand [h] drammes of golde, fiftie basins, fiue hundreth and thirtie Priests garments,

h Read Ezra 2. 69.

71 And *some* of the chief fathers gaue vnto the treasure of the worke, twentie thousand drāmes of golde and two thousand and two hundreth [i] pieces of siluer.

i Or, mines.

72 And the rest of the people gaue twentie thousand drammes of golde, & two thousand pieces of siluer, & thre score and seuen Priests garments.
73 And the Priests and Leuites, & the porters and the singers and ỹ rest of the

people and the Nethinims, and all Israel dwelt in their cities: and when the [1] seuēth moneth came, the childrē of Israel were in their cities.

[1] Which conteined parte of Septēmber & parte of Octōber.

CHAP. VIII.

a Ezra gathereth together the people, and readeth to them Law. 12 They reioyce in Israel for the knowledge of the worde of God. 15 They kepe the feast of Tabernacles or boothes.

1 AND all the people assembled them selues [1] together, in ỹ streat that was before the watergate, and they spake vnto Ezra the [a] scribe, that he wolde bring the boke of the Law of Moses, which the Lord had commanded to Israel.

2 And Ezra the Priest broght the Law before the Congregacion bothe of men and women, and of all that [b] colde heare and vnderstand it, in the first day of the seuenth moneth,

3 And he read therein in the streat that was before the watergate (frō the morning vntil [c] the midday) before men and women, and of them that vnderstode it, and the eares of all the people *harkened* vnto the boke of the Law.

4 And Ezra the scribe stode vpon a pulpit of wood, which he had made for the preaching, & beside hī stode Mattithiah, and Shema, and Ananiah, and Vriiah, & Hilkiah, and Maaseiah on his right hand, and on his left hand Pedaiah, & Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam.

5 And Ezra opened the boke before all the people: for he was [d] aboue all the people: and when he opened it, all the people stode vp.

6 And Ezra praised ỹ Lord the great God, and all the people answered, Amen, Amen, with lifting vp their hāds: & they bowed them selues, and worshiped the Lord with their faces toward the grounde.

7 Also Iehua, and Bani, and Sherebiah, Iamin, Akkub, Shabbethai, Hodiiah, Maaseiah, Kelita, Azariah, Iozabad, Hanan, Pelaiah, & the Leuites caused the people to vnderstand the Law, and the people *stode* in their place.

8 And they red in the boke of the Law of God distinctly and gaue the sense, & caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest & scribe, and the Leuites that instructed the people, said vnto all the people, This daye is holy vnto the Lord your God: mourne not, nether wepe: for all the people [e] wept, when they heard the wordes of the Law.

10 He said also vnto them Go, *and* eat of the fat, & drinke the swete, and send parte vnto them, for whome none *is* [f] prepared: for this day is holy vnto our Lord: be ye not sory therefore: for the [g] ioye of the Lord is your strength.

11 And the Leuites made silēce throughout all the people, saying, Holde your peace: for ỹ day is holy, be not sad therefore.

12 Then all the people went to eat and to drinke, and to send away parte, & to make great ioye, because they had vnderstād the wordes that they had taught them.

13 And on the seconde day the chief fathers of all the people, the Priests and the Leuites were gathered vnto Ezra the scribe, that he also might instruct them in the wordes of the Law.

14 And thei founde writen in the Law, (that the Lord had commanded by Moses) that the children of Israel shulde dwell in * boothes in the feast of the seuenth moneth,

15 And that thei shulde cause it to be declared and proclaimed in all their cities, and in Ierusalem, saying, Go forthe vnto the mount, and bring oliue branches, and pinebranches, and branches of mirtus, and palme branches, and branches of thicke trees, to make boothes, as it is writen.

16 So the people went forthe and broght *them* & made them boothes, euerie one vpon the [h] rofe of his house, and in their courts, and in the courts of the house of God, & in the strete by the watergate, and in the strete of the gate of Ephraim.

17 And all the Congregacion of them ỹ were come againe out of the captiuitie, made boothes, & sate vnder the boothes: for since the [i] time of Iehua the sonne of Nun vnto this day: had not the children of Israel done so, & there was very great ioye.

18 And he red in the boke of the Law of God euerie day, from the first day vnto the last daye. And thei kept the feast seuen dayes, & on the eight daye a solenne assemblie, according vnto the maner.

[1] Ebr. *As one man.*

[a] Read Ezra 7.6.

[b] Which had age and discretion to vnderstand.

[c] This declareth the great zeale, that the people had to heare ỹ worde of God.

[d] To the intent that his voyce might be the better heard.

[e] In considering their offences against the Law. Therefore the Leuites do not reproue thē for mourning, but assure them of Godsmercies for asmuche as they are repentaunt.

[f] That is, remember the poore.

[g] Reioyce in the Lord, and he will giue you strength.

* *Leui. 23,34.*

* *Or, goodly branches, as Leui. 23,40.*

[h] For their houses were made flat aboue, read Deut. 22,8.

[i] Which was almost a thousand yeres.

CHAP. IX.

2 The people repent, & forsake their strange wiues. 5 The Leuites exhort them to praise God. 6 Declaring his wōders. 26 And their ingratitude. 30 And Gods great mercies toward them.

1 IN the foure & twentieth day of this [a] moneth the children of Israel were assem-

[a] Meaning, the seuenth.

3 Esd.9,4 lembled with *fasting, & with sackecloth, and earth vpon them.

2 (And they that were of the sede of Israel were separated from all the "strangers) & thei stode and confessed their sinnes and the iniquities of their fathers.

" Ebr. strange children.

3 And they stode vp in their place and red in the boke of the Law of the Lord their God foure times on the day, and they b confessed and worshipped ý Lord their God foure times.

b Thei made cõfession of their sinnes & vsed praiers.

4 Then stode vp vpon the staires of the Leuites Iesh ua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani & Chenani, & cryed with a loude voice vnto the Lord their God.

5 And ý Leuites said, *euen* Iesh ua & Kadmiel, Bani, Hashabniah, Sherebiah, Hodiiah, Shebaniah & Pethahiah, Stand vp, & praise ý Lord your God for euer, & euer, & let them praise thy glorious Name, ô God, ẅ excelleth aboue all thankesgiuing & praise.

6 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all things that are there in, the seas, & all that are in them, and thou preseruest thẽ all, and the hoste of the heauen worshipeth thee.

7 Thou art, ô Lord, the God, that hast chosen Abram, & brogh test him out of *Vr in Caldea * and madest his name Abraham.

Gen.11,31. Gen.17,5.

8 And foundest his heart faithful before thee, *and madest a couenant with him, to giue vnto his sede the land of the Canaanites, Hittites, Amorites, & Perizzites, & Iebusites, and Girgashites, and hast performed thy wordes, because thou art iust.

Gen.15,18.

Exod. 3, 7. 9 *Thou hast also cõsidered the affliction of our fathers in Egypt, and heard their crye by the red Sea,

10 And shewed tokens and wõders vpon Pharaoh, and on all his seruants, & on all the people of his land: for thou knewest that thei dealt proudely against them: therefore thou madest thee a Name, as *appeareth* this day.

Exod.14,22. 11 *For thou didest breake vp the Sea before them, and they went through the middes of the Sea on drye land: and those that pursued them, hast thou cast into the bottoms as a stone, in the mightie waters:

Exod.13,21. 12 And *leddest them in the daye with a piller of a cloude, & in the night with a piller of fyre to giue them light in the way that thei went.

Exod.20,1. 13 *Thou camest downe also vpon mount Sinai, and spakest vnto them from heauen, & gauest them right iudgements, & true lawes, ordinances & good commandements,

14 And declaredst vnto them thine holy Sabbath, and commandedst them precepts, & ordinaces, and lawes, by the had Moses thy seruant.

15 *And gauest them bread from heauen for their hungre, * & broghtest forthe water for the out of the rocke for their thirst: & * promisedst thẽ that thei shulde go in, & take possession of the land: for the which thou haddest lift vp thine hand for to giue them.

Exod.16,15ô Exod.17.6 Dent.1,8.

16 But thei and our fathers behaued thẽ selues proudely and hardened their necke, so that they hearkened not vnto thy commandements,

17 But refused to obey, and wolde not remember thy maruelous workes that thou hadest done for them, but hardened their neckes and had in their heades to returne to their bõdage by their rebellion: but thou, ô God of mercies, gracious and ful of compassion, of long suffring and of great mercie, yet forsokest them not.

18 Moreouer when they made thẽ a moltẽ calfe (and said, This is thy god ý broght thee vp out of the land of Egypt) & committed great blasphemies,

19 Yet thou 1or thy great mercies forsokest them not in the wildernes: *the piller of the cloude departed not from them by day to lead them the way, neither the piller of fyre by night, to shewe them light, & the way whereby they shulde go.

Exod.13,20. nomb.14,14ô 1.cor.10.1

20 Thou gauest also thy good Spirit to instruct them, & withheldest not thy MAN from their mouth, and gauest thẽ water for their thirst:

21 Thou didest also fede thẽ fourtie yeres in ý wildernes: thei lacked nothing: *their clothes waxed not olde, and their fete c swelled not.

Deut.8,4. c Thogh the way was tedious & long. d Meaning the heathen whome he droue out. Nomb. 21,16.

22 And thou gauest them kingdomes and people, and d scatteredst them into corners: so thy possessed *the land of Sihon and the land of the King of Heshbon, & the land of Og King of Basan.

23 And thou didest multiplie their children, like the starres of the heauen, & broghtest them into the land, whereof thou hadest spoken vnto their fathers, that they shulde go, and possesse it.

24 So the children went in, and possessed the land, and thou subduedst before thẽ the inhabitants of the land, *euen* the Canaanites, and gauest thẽ into their hãds, with their Kings and the people of the land, that they might do with thẽ what they wolde.

25 And they toke their strong cities and the fat land, and possessed houses, full of all goods, cisternes digged out, vineyardes, & oliues, and trees for fode in abundance, and they did eat, and were filled, and became fat, & liued in plea-

sure through thy great goodnes.

26 Yet they were disobedient, and rebelled against thee, & cast thy Law behinde their backes & slewe thy Prophetes (which [e] protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them sauiours, who saued them out of the hand of their aduersaries.

28 But when they had [f] rest, they retourned to do euil before thee: therefore lefte st thou them in the hand of their enemies, so that thei had the dominion ouer them, yet when they conuerted and cryed vnto thee, thou heardest thē from heauen, and deliueredst them according to thy great mercies many times.

29 And protestedst among them that thou mightest bring them againe vnto thy Law: but they behaued them selues proudely, and hearkened not vnto thy commandements, but sinned against thy iudgemēts (*which a man shulde do and liue in them) and [g] pulled away the shuldre, and were stifnecked, and wolde not [h] heare.

30 Yet thou [i] didest forbeare them many yeres, and protestedst among them by thy Spirit, *euen* by the hand of thy Prophetes, but they wolde not heare: therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies, thou hast not consumed them, nether forsaken thē: for thou art a gracious and merciful God.

32 Now therefore our God, *thou great God, mightie and terrible, that kepest couenant and *mercie, let not all the affliction that hathe come vnto vs, seme a litle before thee, *that is*, to our Kings, to our princes, & to our Priests, and to our Prophetes and to our fathers, & to all thy people since the time of the Kings of [l] Asshur vnto this day.

33 Surely thou art iust in all that is come vpon vs for thou [k] hast delt truely, but we haue done wickedly.

34 And our Kings and our princes, our Priests and our fathers haue not done thy Law, nor regarded thy commandements nor thy protestations, wherewith thou hast [l] protested among them.

35 And they haue not serued thee in their kingdome, and in thy great goodnes that thou shewedst vnto thē, and in the large and fat land which thou settest before thē, and haue not conuerted from their euil workes.

36 Beholde, we are seruants this day, & the land that thou gauest vnto our fathers, to eate the [m] frute thereof, and the goodnes thereof, beholde, we are seruats therein.

37 And it yeldeth muche frute vnto ỹ Kings whome thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies and ouer our cattel at their pleasure, and we are in great affliction.

38 Now because of all this we make [n] a sure couenāt, and write it, and our princes, our Leuites *and* our Priests seale vnto it.

CHAP. X.

1 The names of them that sealed the couenant betwene God and the people.

1 NOw thei that sealed *were* Nehemiah the [o] Tirshatha the sonne of Hachaliah, and Zidkiiah.

2 Seraiah, Azariah, Ieremiah,
3 Pashur, Amariah, Malchiah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Merimoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abiiah, Miamin,
8 Maaziah, Bilgai, Shemaiah: these are [a] the Priests.

9 And the Leuites: Ieshua the sonne of Azaniah, Binnui, of the sonnes of Henadad Kadmiel.

10 And their brethren Shebaniah, Hodiiah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu,
14 ¶ The chief of the people *were* Parosh, [p] Pahath Moab, Elam, Zattu, Bani,
15 Bunni, Azgad, Bebai,
16 Adoniah, Biguai, Adin,
17 Ater, Hizkiiah, Azzur,
18 Hodiah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Iaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Halloheish, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahiiah, Hanan, Anan,
27 Malluch, Harim, Baanah,
28 And the rest of the people, the Priests, the Leuites, the porters, the singers, the [b] Nethinims, and all that were [c] separated from the people of the lands vnto the Law of God, their wiues, their, sonnes, and their daughters, all that colde vnderstand.

29 The chief of them [d] receiued it for their brethren, & they came to [e] the curse and to the othe to walke in Gods Law, which was giuen hy Moses the seruant of God,

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e Taking heauen and earth to witnes that God wolde destroye them, except thei returned, as 2. Chro. 24,19.

f He declareth how Gods mercies euer contended with the wickednes of the people, who euer in their prosperitie forgate God.

Leui.18,5.
ezek.20,11.
roma.10,5.
galat.3,12.

g Which is a similitude taken of oxen, ỹ shrinke at the yoke or burden, as Zach.7.11.

h When thou didest admonish them by thy prophetes.

i *Ebr. thou did st prolong vpon thē many yeres.*

Exod.34,6.
Psal.148,2.

k By whome we were led away into captiuitie, & haue bene appointed to be slaine, as Ester 3,13.

l He confesseth that all these things came to them iustely for their sinnes, but he appealeth from Gods iustice to his mercies.

l That thou wolde st destroy them, except thei wolde returne to thee.

m That is, to be the lords thereof.

n Thus by affliction they promes to kepe Gods commandemēts whereūto they colde not be brought by Gods great benefites.

o *Or, butler.*

a Which subscribed to kepe ỹ promes.

p *Or, captaine of Moab.*

b Read Ezra 1. 43.

c Which being idolaters forsoke their wickednes & gaue them selues to serue God.

d They made the othe in ỹ name of the whole multitude.

e Whereunto they gaue them selues, if thei brake ỹ Law, as Deut.28,15.

God, to obserue and do all the cõmandements of the Lord our God and his iudgements and his statutes:

30 And that we wolde not giue our daughters to the people of the lãd, nether take their daughters for our sonnes.

31 And *if* the people of the land broght ware on the Sabbath or anie vitailes to sel, [f] that we wolde not take it of them on the Sabbath and on the holy dayes: and that we wolde let the seuenth yere be fre, and the debtes of euerie persone.

32 And we made statutes for our selues to giue by the yere the third parte of a shekel for the seruice of the house of our God,

33 For the [g] shewebread, and for the daiely offring, and for the daiely burnt offring, the Sabbaths, the newe moones, for the solemne feastes, and for the thinges that were sanctified, and for the sinne offrings to make an atonement for Israel, and for all the worke of the house of our God.

34 We cast also lottes for the offring of the wood, *euen* ỹ Priests, the Leuites & ỹ people to bring it into ỹ house of our God, [h] by the house of our fathers, yerely at ỹ times appointed, to burne it vpon the altar of the Lord our God, as it is writen in the Law,

35 And to bring the first frutes of our lãd, and the first of all the frutes of all trees, yere by yere, into the house of the Lord,

36 And the firstborne of our sonnes, and of our cattel, as it is [h] writen in the Law, and the firstborne of our bullockes and of our shepe, to bring it into the house of our God, vnto the Priests that minister in the house of our God,

37 And that we shulde bring the first frute of our dough, and our offrings, & the frute of euerie tre, of wine and of oyle, vnto the Priests, to the chambers of the house of our God: and the tithes of our land vnto the Leuites, that the Leuites might haue the tithes in all the cities of our [i] trauail.

38 And the Priest, the sonne of Aarõ shal be with the Leuites, when the Leuites take tithes, and the Leuites shal bring vp the tenth parte of the tithes vnto the house of our God, vnto the chãbers of the treasure house.

39 For the childrẽ of Israel, and the children of Leui shal bring vp the offrings of the corne, of the wine, & of the oyle, vnto the chambers: and there *shalbe* the vessels of the Sanctuarie, and the Priests that minister, and the porters, and the singers, and [k] we wil not forsake the house of our God.

CHAP. XI.

1 *Who dwelled in Ierusalem after it was buylded,* 2 *And who in the cities of Iudah.*

1 AND the rulers of the people dwelt in Ierusalem: the other people also cast lottes, [a] to bring one out of ten to dwel in Ierusalem the holy citie, and nine partes *to be* in the cities.

2 And the people thanked all the men that were willing to dwel in Ierusalem.

3 These now are the chief of the prouince, that dwelt in Ierusalem, but in ỹ cities of Iudah, euerie one dwelt in his owne possession in their cities of Israel, the Priests and the Leuites, and the Nethinims, & the sonnes of Salomons seruants.

4 And in Ierusalem dwelt *certeine* of the children of Iudah, & of the children of Beniamin. Of the sonnes of Iudah, Athaiah, the sonne of Vziiah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahaleel, of the sonnes of [b] Perez,

5 And Maaseiah the sonne of Baruch, the sonne of Col Hozeh, the sonne of Hazaiah, the sonne of Adaiah, the sonne of Ioiarib, ỹ sonne of Zechariah, the sonne of [a] Shiloni.

6 All the sonnes of Perez that dwelt at Ierusalem, *were* foure hũdreth, thre score and eight valiant men.

7 These also are the sonnes of Bẽiamin, Sallu, the sonne of Meshullam, the sonne of Ioed, the sonne of Pedaiah, the sonne of Kolaiah, the sonne of Maaseiah, the sonne of Ithiel, the sonne of Ieshaiah.

8 And after him Gabai, Sallai, nine hundreth and twentie and eight.

9 And Ioel the sonne of Zichri *was* gouernour ouer them: and Iudah, the sonne of Senuah was the seconde ouer the citie:

10 Of the Priests, Iedaiah, the sonne of Ioiarib, Iachin.

11 Seraiah, the sonne Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub [c] *was* chief of the house of God.

12 And their brethren [d] that did the worke in the Temple, *were* eight hũdreth, twentie and two: and Adaiah, the sonne of Ieroham, the sonne of Pelaliah, the sonne of Amzi, the sonne of Zechariah, the sonne of Pashur, the sonne of Malchiah.

13 And his brethren, chief of the fathers two hundreth and two and fourtie: and Amashsai the sonne of Azareel, the sonne of Ahazai, the sonne of Meshilemoth, the sonne of Immer:

14 And their brethren valiant men, an hũdreth & eight & twentie: and their ouerseer *was* Zabdiel the sonne [n] of Hagedolim.

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f Which not withstãding thei brake soone after, as Nehem. 13.15. *Leui.25.4. deut.15.1.*

g This declareth wherefore thei gaue this third part of the shekel, which was besides the halfe shekel, that thei were bounde to pay, Exode 30.13.

h *Or, into the house of.*

h By this rehearsal is ment that there was no parte nor ceremonie in the Law, wherevnto thei did not binde them selues by couenant.

i Wheresoeuer we laboured, or traueled, there the thithes were due vnto the Lord bothe by the Law and according to ỹ othe & couenant that we made. *Nomb.18.26.*

k We wil not leaue it destitute of that, ỹ shalbe necessarie for it.

a Because their enemies dwelt rounde about them, thei prouided that it might be replenished with mẽ, and vsed this policie, because there were fewe ỹ offred thẽ selues willingly.

b Which came of Perez the soone of Iudah.

a *Or, of a Shilonite.*

c That is, was the hie Priest.

d That serued and ministred in the Temple.

n *Or, of one of the great men.*

15 And of the Leuites Shemaiah, the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, the sonne of Bunni.
16 And Shabbethai, and Iozabad of the chief of the Leuites *were* ouer the workes of the house of God without:
17 And Mattaniah, the sonne of Micha, the sonne of Zabdi, the sonne of Asaph *was* the chief to [e] begin the thankesgiuing, & prayer: and Bakbukiah the seconde of his brethren, and Abda, the sonne of Shammua, the sonne of Galal, the sonne of Ieduthun.
18 All the Leuites in the holy citie *were* two hundreth foure score & foure.
19 And ý porters Akkub, Talmō & their brethren that kept the [f] gates *were* an hundreth twentie & two.
20 And the [g] residue of Israel, of ý Priests, & of the Leuites *dwelt* in all the cities of Iudah, euerie one in his inheritance.
21 And the Nethinims dwelt in the [a] fortres, & Ziha, & Gispa *was* ouer the Nethinims.
22 And the ouerseer of the Leuites in Ierusalem *was* Vzzi the sonne of Bani, the sonne of Asshabiah, the sonne of Mattaniah, the sonne of Micha: of the sonnes of Asaph singers *were* ouer the worke of the house of God.
23 For it *was* the Kings commandement concerning them, that faithful *prouision shulde be* for the singers euerie day.
24 And Pethahiah ý sonne of Meshezabeel, of the sonnes of Zerah, the sonne of Iudah [h] *was* at the Kings hand in all matters concerning the people.
25 And in the villages in their lands *some* of the children of Iudah dwelt in Kiriatharba, and in the villages thereof, and in Dibō, and in the villages thereof, and in Iekabzeel, and in the villages thereof,
26 And in Ieshua, and in Moladah, and in Beth-palet,
27 And in Hazer-shual, and in Beer-sheba, and in the villages thereof,
28 And in Ziklag, and in Mechonah, and in the villages thereof,
29 And in En-rimmon, & in Zareah, and in Iarmuth.
30 Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof, Azekah, & in the villages thereof: and they dwelt from Beer-sheba vnto the valley of Hinnom.
31 And the sonnes of Beniamin from Geba, in Michmash, & Aija, & Beth-el, & in the villages thereof,
32 Anathoth, Nob, Ananiah,
33 Hazor, Ramah, Gittaim,
34 Hadid, Zeboim, Nebalat,
35 Lod & Ono, in the carpenters valley.
36 And of the Leuites *were* diuisions in Iudah and in Beniamin.

CHAP. XII.

1 The Priests and Leuites, which came with Zerubbabel vnto Ierusalem, are nombred. 27 And the wall is dedicated.

1 THese also are the Priests & the Leuites that [a] went vp with Zerubbabel, the sonne of Shealtiel, and Ieshua: *to wit*, Seraiah, Ieremiah, Ezra,
2 Amariah, Malluch, Hattush,
3 Shecaniah, Rehum, Merimoth,
4 Iddo, Ginnetho, Abiiah,
5 Miamin, Maadiah, Bilgah,
6 Shemaiah, & Ioiarib, Iedaiah,
7 Sallu, Amok, Hilkiiah, Iedaiah: these were the [b] chief of the Priests, & of their brethren in the daies of Ieshua.
8 And the Leuites, Ieshua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah [c] *were* ouer the thankesgiuings, he, & his brethren.
9 And Bakbukiah and Vnni, & their brethren *were* about them in the [d] watches.
10 And Ieshua begate Ioiakim: Ioiakim also begate Eliashib, & Eliashib begate Ioiada.
11 And Ioiada begate Ionathan, & Ionathan begate Iaddua.
12 And in the daies of Ioiakim were *these*, the chief fathers of the Priests, vnder [e] Seraiah *was* Meraiah, vnder Ieremiah, Hananiah,
13 Vnder Ezra, Meshullam, vnder Amariah, Iehohanan,
14 Vnder Melicu, Ionathai, vnder Shebaniah, Ioseph,
15 Vnder Harim, Adna, vnder Meraioth, Helkai,
16 Vnder Iddo, Zechariah, vnder Ginnithon, Meshullam,
17 Vnder [f] Abiiah, Zichri, vnder Miniamin, & vnder Moadiah, Piltai,
18 Vnder Bilgah, Shammua, vnder Shemaiah, Iehonathan,
19 Vnder Ioiarib, Mattenai, vnder Iedaiah, Vzzi,
20 Vnder Sallai, Kallai, vnder Amok, Eber
21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.
22 In ý daies of Eliashib, Ioiada, & Iohanan and Iaddua *were* the chief fathers of the Leuites writen, and the Priests in the reigne of Darius the Persian.
23 The sonnes of Leui, the chief fathers *were* writen in the boke of the Chronicles euen vnto the daies of Iohanan the sonne of Eliashib.
24 And the chief of the Leuites *were* Hashabiah, Sherebiah, and Ieshua the sonne of Kadmiel, & their brethren about them to giue praise and thankes, according to the ordinance of Dauid the man of God,

[e] That is, he begā the psalme, & was the chanter.
[f] Meaning, of the Temple.
[g] Of them, ý dwelt not in Ierusalem.
[h] Or, Ophel.
[h] Was chief about the King for all his affaires.
[a] From Babylon to Ierusalem.
[b] Next in dignitie to ý hie priests, and ý were of the stocke of Aaron.
[c] Had charge of them that sang the psalmes.
[d] They kept their wardes and watches according to their turnes, as: 1. Chro. 23, 6.
[e] That is, nexte to Seraiah, or rather of that ordre, which was called after the name of Seraiah.
[f] Whereof was Zacharie: Iohn Baptists father.

of God, warde ouer [g] against warde.
25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon *and* Akkub *were* porters keping the warde at ỹ threshol des of the gates.
26 These were in ỹ daies of Ioiakim the sonne of Ieshua, the sonne of Iozadak, & in the daies of Nehemiah the captaine, & of Ezra the Priest and scribe.
27 And in the dedicacion of the wall at Ierusalem they soght the Leuites out of all their places to bring them to Ierusalem to kepe the dedicacion and gladnes, bothe with thankesgiuings and with songs, cymbales, violes and with harpes.
28 Then the "singers gathered them selues together bothe frō the plaine countrey about Ierusalem, and from the villages of [h] Netophathi,
29 And from the house of Gilgal, and out of the countreis of Geba, and Azmaueth: for the singers had buylt them villages rounde about Ierusalem.
30 And the Priests & Leuites were purified, and clensed the people, and the gates, and the wall.
31 And [i] I broght vp ỹ princes of Iudah vpon the wall, & appointed two great companies to giue thankes, and the *one* went on the right hand of the wall towarde the dung gate.
32 And after them went Hoshaiah, & halfe of the princes of Iudah,
33 And Azariah, Ezra, and Meshullam,
34 Iudah, Beniamin, and Shemaiah, and Ieremiah,
35 And of the Priests sonnes ẅ trumpets, Zechariah the sonne of Ionathan, ỹ sonne, of Shemaiah, ỹ sonne of Mattaniah, the sonne of Michaiah, ỹ sonne of Zaccur, the sonne of Asaph.
36 And [k] his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, & Iudah, Hanani, with the musical instruments of Dauid the man of God: and Ezra the scribe *went* before them.
37 And to the gate of the fountaine, euen ouer against them went they vp by [l] the staires of the citie of Dauid, at the going vp of the wall beyonde the house of Dauid, euen vnto the water gate Eastwarde.
38 And the seconde companie of them that gaue thākes, went on the other side, and I after them, and the halfe of the people *was* vpon the wall, *and* vpon the towre of the furnaces euen vnto the broade wall.
39 And vpon ỹ gate of Ephraim, & vpō the olde gate, and vpō the fishgate, and the towre of Hananeel, and the towre of Meah, euen vnto the shepegate: and they stode in the gate of the warde.
40 So stode the two companies (of them that gaue thankes) in the house of God, & I, and the halfe of the rulers with me.
41 The Priests also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets,
42 And Maaseiah, and Shemaiah, & Eleazar, and Vzzi, and Iehohanā, and Malchiiah, and Elam, & Ezer: and ỹ singers "sang loude, hauing Izrahiah which *was* the ouerseer.
43 And the same day they offred great sacrifices and reioyced: for God had giuen them great ioye, so that bothe the women, and the children were ioyful: and the ioye of Ierusalē was heard farre of.
44 Also at the same time were men appointed [m] ouer the chambers of the store for the offrings (for the first frutes, and for ỹ tithes) to gather into thē out of the fields of the cities, the porciōs of the Law for the Priests and the Leuites: for Iudah reioyced for the Priests & for the Leuites, that serued.
45 And bothe ỹ singers and the Leuites kept the warde of their God, & ỹ warde of the purification according to the cōmandement of Dauid, *and* Salomon his sonne.
46 *For in the daies of Dauid and Asaph, of olde *were* chief singers, and songs of praise and thankesgiuing vnto God.
47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Israel giue porcions vnto the singers and porters, euerie day his porcion, and they gaue the holy things vnto the Leuites, and the Leuites [n] gaue the holy things vnto the sonnes of Aaron.

CHAP. XIII.

1 The Law is red. 3 They separate from them all strangers. 15 Nehemiah reproueth them that breake the Sabbath. 30 An ordinance to serue God.

1 AND on ỹ day did they read in the boke of Moses, in the audience of the people, & it was founde writen therein, that the Ammonite, and the Moabite *shulde not enter into the Congregacion of God,
2 Because they met not the children of Israel with bread & with water, * but hired Balaam against them, that he shulde curse them: & our God turned the curse into a blessing.
3 Now whē they had heard the Law, they separated from Israel [a] all those that were mixed.
4 ¶ And before [b] this had the Priest Eliashib the ouersight of the chāber of the house of our God, being [c] kinsman to Tobiah:

g That is, one after another, and euerie one in his course.

" *Ebr. sonnes of the singers.*

h Whiche were a certeine famile & had their possessions in ỹ fields, 1. Chro. 2. 54.

i Meaning, Nehemiah.

k That is, the brethren of Zaccur.

l Which was the going vp to the mount Zion, ẅ is called the citie of Dauid.

" *Ebr. caused to heare.*

m Which were chambers appointed by Hezekiah to put in the tithes, and suche thinges, 2. Chro. 31. 11, and now were repared against for the same vse.

1. Chro. 15. 16.

n That is, the tenth parte of the tithes.

Deu. 23. 3. Nomb. 22. 5.

a That is, all suche, which had ioyned in vnlawful mariage, and also those, ẅ whome God had forbidden them to haue societe.

b That the separation was made.

c He was ioined in affinitie with Tobiah the Ammonite, and enemie of ỹ Iewes.

5 And he had made him a great chamber & there had thei a foretime laid the offrings, the incense, and the vessels, and the tithes of corne, of wine, and of oyle (appointed for the Leuites, and the singers, & the porters) and the offrings of the priests.

6 But in all this *time* was not I in Ierusalem: for in the two and thirtieth yere of [d] Artahshashte King of Babel, came I vnto the King, and [n] after certeine dayes I obteined of the King.

7 And when I was come to Ierusalem, I vnderstode [e] the euil that Eliashib had done for Tobiah, in that he had made him a chamber in the court of the house of God,

8 And it grieued me sore: therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to cleanse the chambers: and thether broght I againe the vessels of the house of God with the meat offring and the incense.

10 And I perceiued that the porcions of the Leuites had not bene giuē, and that euerie one was fled to his land, *euen* the Leuites, & singers that executed the worke.

11 Then reproued I the rulers & said, Why is the house of God forsakē? And I assembled them, and set them in their place.

12 Then broght all Iudah the tithes of corne & of wine, & of oile vnto the treasures.

13 And I made treasurers ouer ỹ treasures Shelemiah the Priest, & Zadok the scribe, & of the Leuites, Pedaiah, & vnder their hand Hanan the sonne of Zaccur the sonne of Mattaniah: for they were counted faithful, and their office was to distribute vnto their brethren.

14 Remember me, ô my God, herein, and wipe not out my [f] kindenes that I haue shewed on the house of my God, and on the offices thereof.

15 In those daies saw I in Iudah them, that trode wine presses on the Sabbath, & that broght in sheaues, and which laded asses also with wine, grapes, and figges and all burdēs, and broght them into Ierusalem vpon the Sabbath day: and [g] I protested to them in the day that they solde vitailes.

16 There dwelt mē of Tyrus also therein, which broght fish and all wares, and solde on the Sabbath vnto the children of Iudah euen in Ierusalem.

17 Then reproued I the rulers of Iudah, & said vnto them, What euil thing is this that ye do, and breake the Sabbath daye?

18 Did not your fathers [h] thus, and our God broght all this plague vpō vs, and vpō this citie? yet ye increase the wrath vpon Israel, in breaking the Sabbath?

19 And when the gates of Ierusalem began to be [i] darke before the Sabbath, I commanded to shut the gates, and charged, that they shulde not be opened til after the Sabbath, and *some* of my seruants set I at ỹ gates, that there shulde no burden be broght in on the Sabbath daye.

20 So the chapmen and marchants of all marchandise remained once or twise all night without Ierusalem.

21 And I protested among them and said vnto them, Why tary ye all night about the wall? If ye do it once againe, I wil lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I said vnto ỹ Leuites that they shulde clense them selues, and that they shulde come and [k] kepe the gates, to sanctifie the Sabbath day. Remember me, ô my God, cōcerning this, and pardone me according to thy great mercie.

23 In those dayes also I saw Iewes that maried wiues of [l] Ashdod, of Ammon, and of Moab.

24 And their children spake halfe in the speache of Ashdod, & colde not speake in the Iewes language, and according to the language of the *one* people, & of the *other* people.

25 Then I reproued them, and [m] cursed them, and smote certeine of them, and pulled of their heere, & toke an othe of them by God, Ye shal not giue your daughters vnto there sonnes, nether shal ye take of their daughters vnto your sonnes, nor for your selues.

26 *Did not Salomon the King of Israel sinne by these things? yet among manie nacions was there no King like him: for he was beloued of his God, and God had made him King ouer Israel: yet strange women caused him to sinne.

27 *Shal we then obey vnto you, to do all this greate euil, and to transgresse against our God, *euen* to mary strange wiues?

28 And *one* of the sonnes of Ioiada the sonne of Eliashib the hye Priest was the sonne in law of Sanballat the Horonite: but I chased him from me.

29 Remēber them, ô my God, that [n] defile the Priesthode, and the couenant of the Priesthode, and of the Leuites.

30 Then clensed I thē from all strangers and appointed the wardes of the Priests & of ỹ Leuites, euerie one in his office,

31 And for ỹ offring of the wood at times appointed, & for ỹ first frutes. Remember me, ô my God, [o] in goodnes,

d Called also Darius, Ezra 7.1.

[n] *Or, at the yeres end.*

e Thus we se to what inconueniences the people fall into, when they are destitute of one that hathe the feare of God, seing that their chief gouernour was but awhile absent, and yet they fel into such great absurdities: as appeareth also, Exo. 32.1.

f He protesteth that he did his duetie with a good conscience, yet he dothe not iustifie himselfe herein, but desireth God to fauour him, and to be merciful vnto him for his owne goodnes sake, as verse. 22.

g I declared vnto them, that God wolde not suffer suche trāsgressours of his Law to be vnpunished.

h Was not this a great cause, why God plagued vs in times past? meaning, ỹ if they trāsgressed now in the same againe, their plague shulde be greater.

i About ỹ time that the sunne went downe: for the Sabbath lasted frō ỹ sonne going downe of the one day to the sunne setting of ỹ other.

k Meaning, of the Temple ỹ none, that was vncleane, shulde entre.

l Which was a citie of the Philistims, & they had maried wiues thereof, and so had corrupted their speache and religion.

m That is, I did excommunicate them, & drue them out of the Congregacion.

1. King. 3, 7.

1. King. 11. 1.

n punish them according to their faute, & euil example, which they haue giuen to the rest of thy people, cōtrarie to their vocation.

o That is, to shewe mercie vnto me.

ESTER.

THE ARGVMENT.

Because of the diuersitie of names, whereby they vsed to name their Kings, and the supputation of yeres, wherein the Ebrewes, and the Grecians do varie, diuers autors write diuersly as touching this Ahasuerosh, but it semeth Daniel 6, 1, and 9, 1. that he was Darius King of the Medes, and sonne of Astyages, called also Ahasuerosh, which was a name of honour, and signified great and chief, as chief head. Herein is declared the great mercies of God toward his Church: who neuerfaileth them in their greatest dangers, but when all hope of wordely helpe faileth, he euer stirreth vp some, by whome he sendeth comfort, and deliuerance. Herein also is described the ambition, pride and crueltie of the wicked, when they come to honour, and their sodeyn fall when they are at highest: and how God preserueth, and preferreth thē which are zealous of his glorie, and haue a care and loue to warde their brethren.

CHAP. I.

3 King Ahasuerosh maketh a royal feast, 10 & herunto the Quene Vashti wil not come, 19 For which cause she is diuorced. 20 The Kings decree touching the preeminence of man.

1 IN the dayes of [a] Ahashuerosh (this is Ahasuerosh ý reigned, from India euen vnto Ethiopia, ouer an [b] hundreth and seuen and twentie prouinces.)

2 In those dayes when the King Ahashuerosh [c] sate on his throne, which was in the palace of * Shushan,

3 In the thirde yere of his reigne, he made a feast vnto all his princes and his seruants, *euen* the power of Persia and Media, and to the captaines and gouernours of the prouinces *which were* before him,

4 That he might shewe the riches & glorie of his kingdome, and the honour of his great maiestie manie dayes, *euen* an hundreth and foure score dayes.

5 And whē these dayes were expired, the King made a feast to all the people that were found in the palace of Shushā, bothe vnto great and smal, seuen dayes, in the courte of the garden of the Kings palace,

6 *Vnder* an hanging of white, grene, and blewe *clothes*, fastened with cordes of fine linē and purple, in siluer rings, and pillers of marble: the [d] beddes *were* of golde, and of siluer vpon a pauement of porphyre, and marble and alabaster, and blewe coulour.

7 And they gaue them drinke in vessels of golde, and chāged vessel after vessel, and royal wine in abundance according to the [e] power of the King.

8 And the drinking *was* by an ordre, none might [f] compel: for so the King had appointed vnto all the officers of his house, that they shulde do according to euerie mans pleasure.

9 ¶ The Quene Vashti made a feast also for the women in the royal house of King Ahashuerosh.

10 Vpon the [g] seuēth day when the King was mery ẏ wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seuen eunuches (that serued in the presence of King Ahashuerosh.)

11 To bring Quene Vashti before ẏ King with the crowne royal, that he might shewe the people and the princes her beautie: for she was faire to loke vpon.

12 But the Quene Vashti refused to come at the Kings worde," which he had giuen in charge to the eunuches: therefore the King was very angrie, and his wrath kindled in him.

13 Then the King said to the wise men, [h] that knewe the times (for so was the Kings maner towardes all that knewe the lawe and the iudgement:

14 And the next vnto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, & Memucan the seuen princes of of Persia and Media, which sawe the [i] Kings face, and sate the first in the kingdome.)

15 What shal we do vnto ẏ Quene Vashti according to the lawe, because she did not according to the worde of the King Ahashuerosh by the commission of the eunuches?

16 Then Memucan answered before the King and the princes, The Quene Vashti hathe not onely done [k] euil against the King, but against all the princes, & against all the people that are in all the prouinces of King Ahashuerosh.

17 For the [l] acte of the Quene shal come abrode vnto all women, so ý they shal despise their housbands in their owne eies, and shal say, The King Ahashuerosh commanded Vashti the Quene to be brought in before him, but she came not.

18 So shal the [m] princesses of Persia & Media this day say vnto all the Kings

a Called also Darius, who was now the souereine Monarch, & had ý gouernement of the Medes, Persians and Chaldeans. Some thinke he was Darius Hystaspis sonne, called also Artagerxes.

b Daniel chap. 6, 1. maketh mencion but of six score, leauing out the nomber that is vnperfit as the Scripture in diuers places vseth.

c That is, had rest, and quietnes. *Nehem. 1, 1.*

d Which they vsed in those countreis in stead of tables.

e As was befeming for so magnifical a King.

f None might be compelled to drink more thē it pleased him.

g Which was ý last day of the feast that the King made for the people, as verse 5.

" *Ebr. which was in the hand of the eunuches.*

h That had experience of things, as thei had learned by diligent marking in continuance of time.

i Which were his chief counselers, ý might haue al waies accesse to him.

k By her disobedience she hathe giue an exāple to all womē to do the like to their housbands.

l That is, her disobedience.

m Meaning, ý thei wolde take first occasion hereof to do ý like, & that the rest of women wolde by continuance do the same.

Princes, when thei heare of the acte of the Quene: thus *shal there be* muche despitefulnes and wrath.

19 If it please the King, let a royal decree procede from him, and let it be writen among the statutes of Persia and Media (and let it not be transgressed) ỹ Vashti come [n] nomore before King Ahashuerosh, and let the King giue her royal estate vnto her companion that is better then she.

20 And when the decree of the King which shalbe made, shalbe published throughout all his kingdome (thogh it be [o] great) all the women shal giue their husbands honour, bothe great and small.

21 And this saying pleased the King & the princes, & the King did according to the worde of Memucan.

22 For he sent letters into all the prouinces of the King, into euerie prouince according to the writing thereof, & to euerie people after their language, that euerie man shulde [p] beare rule in his owne house, and that he shulde publish it in the language of that same people.

n Let her be diuorced & a nother made Quene.

o For he had vnder him an hundreth and twentie and seuen countreis.

p That is, that the wife shulde be subiect to the husband and at his commandement.

CHAP. II.

After the Quene is put away, certeine yong maides are broght to the King. 14 Ester pleaseth the King, & is made Quene. 22 Mordecai discloseth vnto the King those that wolde betray him.

1 AFter these things, when the wrath of King Ahashuerosh was appeased, he [a] remembred Vashti, & what she had done, and what was decreed [b] against her.

2 And the Kings seruants that ministred vnto him, said, Let them seke for the King beautiful yong virgins,

3 And let ỹ King appoint officers through all ỹ prouinces of his kingdome, and let thē gather all the beautiful yōg virgins vnto the palace of Shushan, into ỹ house of the women, vnder the hād of Hege the Kings eunuche, [c] keper of the women, to giue them their things [d] for purification.

4 And the maide that shal please the King, let her reigne in the stead of Vashti. And this pleased he King, and he did so.

5 ¶ In the citie of Shushā, there was a certeine Iewe, whose name *was* Mordecai the sonne of Iair, the sonne of Shimei, the sonne of Kish a man of Iemini,

6 Which had bene caryed away from Ierusalem *with the captiuitie that was caryed away with Iekoniah King of Iudah (whome Nebuchadnezzar King of Babel had caryed away)

7 And he nourrished Hadassah, that is Ester, his vncles daughter: for she had nether father nor mother, and the maid was faire, and beautiful to loke on: & after the death of her father, and her mother, Mordecai toke her for his owne daughter.

8 And when the Kings commandement, & his decree was published, and manie maides were broght together to the palace of Shushan, vnder the hand of Hege, Ester was broght also vnto the Kigs house vnder ỹ hand of Hege the keper of the women.

9 And the maid pleased him, and she founde fauour in his sight: therefore he caused her things for purification to be giuen her spedely, and her [n] state, and seuen comely maides to be giuen her out of the Kings house, and he gaue change to her and to her maides of the best in the house of the women.

10 *But* Ester shewed not her people and her kinred: for Mordecai had charged her, that she shulde not tel it.

11 And Mordecai walked [e] euerie day before the courte of the womens house, to knowe if Ester did wel, and what shulde be done with her.

12 And when the course of euerie maid came, to go in to King Ahashuerosh, after that she had bene twelue moneths according to the maner of the women (for so were the dayes of their purifications accomplished, six moneths with oyle of myrrhe, & six moneths with swete odours and in the purifyng of the women:

13 And thus went the maids vnto the King) whatsoeuer she required, was [f] giuen her, to go with her out of the womens house vnto the Kings house.

14 In the euening she went, and on the morow she returned into the seconde house of the women vnder the hand of Shaashgas the Kings eunuche, which kept the concubines: she came into the King nomore, except she pleased the King, & that she were called by name:

15 Now when the course of Ester the daughter of Abihail the vncle of Mordecai (which had taken her as his owne daughter) came, that she shulde go in to the King, she desired nothing, but what [g] Hege the Kings eunuche the keper of the women said: and Ester founde fauour in the sight of all them that loked vpon her.

16 ¶ So Ester was taken vnto King Ahashuerosh into his house royal in the tenth moneth, which is the [h] moneth Tebeth, in the seuenth yere of his reigne.

17 And the King loued Ester aboue all the

a That is, he called the matter againe into communication.
b By the seuen wise men of his counsel.
c The abuse of these countreis was so great ỹ they inuented manie meanes to serue ỹ lustes of princes, and therefore, as they ordained wicked lawes that the King might haue whose daughters he wolde so they had diuers houses appointed, as one for them, whiles they were virgines, another when they were concubines, & for the Quenes another.
d Read what this purificatiō was, vers. 13.
2. *King.* 24. 15.

n "Ebr. portions

e For thogh she was take away by a cruel law, yet he ceased not to haue a fatherlie care ouer her, and therefore did resort oft times to hear of her.

f What apparel she asked of the eunuch, ỹ was he bounde to giue her.

g Or, Hegai.

h Where in her modestie appeared because she soght not apparel to commed her beautie, but stode to the eunuches appointment.
Which conteined part of December & part of Januarie.

the women, and she founde grace and fauour in his sight more then all the virgins: so that he set the crowne of the kingdome vpon her head, & made her Quene in steade of Vashti.

18 The the King made a great feast vnto all his princes and his seruats *which was* [i] the feast of Ester and gaue rest [k] vnto the prouinces, and gaue giftes, according to [l] the power of a King.

19 And when the virgins were gathered the [m] seconde time, then Mordecai sate in the Kings gate.

20 Ester had not yet shewed her kinred nor her people, as Mordecai had charged her: for Ester did after ȳ worde of Mordecai, as when she was nourished with him.

21 ¶ In those daies when Mordecai sate in the Kings gate, two of the Kings eunuches, Bigthan and Teresh, which kept the dore, were wroth, & soght to lay [n] hand on the King Ahashuerosh.

22 And the thing was knowen to Mordecai, and he tolde it vnto Quene Ester, and Ester certified the King thereof in Mordecais name: and when inquisicion was made, it was founde so: therefore thei were bothe hanged on a tre: and it was writen in the boke of the [o] Chronicles before the King.

i That is, made for her sake.
k He released their tribute.
l That is, great & magnifical.
m That is, at the mariage of Ester, which was the seconde mariage of ȳ King.
n Meaning, to kil him.
o In the Chronicles of the Medes & Persians, as Chap 10, 2.

CHAP. III.

1 Haman, after he was exalted, obteined of the King, that all the Iewes shulde be put to death, because Mordecai had not done him worship as other had.

1 AFter these things did King Ahashuerosh promote Haman the sonne of Hammedatha ȳ Agagite, & exalted him, and set his seat aboue all the princes that were with him.

2 And all the Kings seruants that were at the Kings gate, bowed their knees, & reuerenced Haman: for the King had so comanded cōcerning him: but Mordecai [a] bowed not the knee, nether did reuerence.

3 Then the Kings seruants which were at the Kings gate said vnto Mordecai, Why transgressest thou the Kings commandement?

4 And albeit they spake daiely vnto him, yet he wolde not heare them: therefore they [b] tolde Haman, that they might se how Mordecais matters wolde stad: for he had tolde them, that he was a Iewe.

5 And when Haman sawe that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was ful of wrath.

6 Now he [”] thoght it to litle to lay hāds onely on Mordecai: & because they had shewed him the people of Mordecai, Haman soght to destroye all the Iewes, that were throughout the whole kingdome of Ahashuerosh, *euen* the people of Mordecai.

7 In the first moneth (that is the moneth [c] Nisan) in the twelft yere of King Ahashuerosh, they cast Pur (that is a lot) [d] before Haman, from day to day, and from moneth to moneth, *vnto* the twelft moneth, that is the moneth [e] Adar.

8 Then Hamā said vnto King Ahashuerosh, There is a people scatred, and dispersed among the people in all the prouinces of thy kingdome, and their lawes *are* diuers from all people, and they do not obserue the [f] Kings lawes: therefore it is not the Kings profite to suffre them:

9 If it please the King, let it be writen that they may be destroyed, & I wil [”] paye ten thousand talents of siluer by the hands of them that haue the charge of this busines to bring it into ȳ Kings treasurie.

10 Then the King toke his ring from his hand and gaue it vnto Haman the sonne of Hammedatha the Agagite the Iewes aduersarie.

11 And ȳ King said vnto Hamā, Let the siluer be thine, and ȳ people, to do with them as it pleaseth thee.

12 Then were the Kings [g] scribes called on the thirteth day of the first moneth, and there was writen (according to all that Haman commanded) vnto the Kings officers, and to the captaines that were ouer euerie prouince, and to the rulers of euerie people & to euerie prouince, according to the writing thereof, & to euerie people according to their language: in the name of King Ahashuerosh was it writen, and sealed with the Kings ring.

13 And the letters were sent [”] by postes into all ȳ Kings prouinces to rote out, to kill and to destroye al the Iewes, bothe yong and olde, children and women, in one day vpon the thirteenth day of the twelft moneth, (which is the moneth Adar) and to spoile them as a pray.

14 The contents of the writing *was*, that there shulde be giuen a commādement in all prouinces & published vnto all people, that thei shulde be ready against the same day.

15 And the postes compelled by ȳ Kings commandement went forthe, and the commandement was giuen in the palace at Shushan: and the King and Haman sate drinking, but the [g] citie of Shushan was in perplexitie.

a The Persians maner was to knele downe and reuerence their Kings, & suche as he appointed in chief autoritie. ¶ Mordecai wolde not do to this ambitious & proude man.
b Thus we se that there is none so wicked, but thei haue their flatterers to accuse the godlie.
”*Ebr. despised in his eyes.*

c Which answereth to parte of Marche and parte of April.
d To knowe what moneth & day shulde be good to enterprise this thing, that it might haue good successe: but God disapointed their lottes & expectation.
e Containing part of Februarie, & parte of Marche.
f These be the two arguments which comonly the worldelings & ȳ wicked vse toward princes against ȳ godly, that is, the contempt of their lawes, & diminishing of their profit: without respect how God is ether pleased or displeased,
”*Ebr. weigh.*
”*Or, secretaries.*
”*Ebr. the hands of postes.*
g To wit, the Iewes, ȳ were in Shushan.

CHAP. IIII.

5. Mordecai giueth the Quene knowledge of the cruel decree of the King against the Iewes. 16 She willeth that they pray for her.

1 NOw when Mordecai perceiued all that was done, Mordecai rent his clothes, and put on sackecloth, & ashes, and went out into the middes of the citie, & cryed with a great crye, and a bitter.

2 And he came euen before the Kings [a] gate, but he might not entre within the Kings gate being clothed with sackecloth.

3 And in euerie prouince, & place, whether the Kings charge & his commissiō came, there *was* great sorowe among the Iewes, & fasting, & weping & mourning and "many laye in sackecloth and in ashes.

4 ¶ Then Esters maides & her eunuches came and tolde it her: therefore the Quene was very heauy, and she sent raiment to clothe Mordecai, and to take away his sackecloth from him, but he receiued it not.

5 Then called Ester Hatach *one* of the Kings eunuches, whome he" had appointed to serue her, & gaue him a commandement vnto Mordecai, to knowe what it was, and why it was.

6 So Hatach went forthe to Mordecai vnto the streat of the citie, which was before the Kings gate.

7 And Mordecai tolde him of all that which had come vnto him, and of the "summe of the siluer that Haman had promised to paye vnto the Kings treasures, becausse of ý Iewes, for to destroye them.

8 Also he gaue him the "copie of the writing & commission that was giuen at Shushan, to destroye thē that he might shewe it vnto Ester and declare it vnto her, and to charge her, that she shulde go in to the King, & make petition and supplication before him for her people.

9 ¶ So when Hatach came, he tolde Ester the wordes of Mordecai.

10 Then Ester said vnto Hatach, & cōmanded him, *to say* vnto Mordecai,

11 All the Kings seruants and the people of the Kings prouinces do knowe, that whosoeuer, man or woman, that cōmeth to the King into the inner court, which is not called, there *is* a lawe of his, that he shal dye, except him to whome the King holdeth out the golden rod, that he may liue. Now I haue not bene called to come vnto the King these thirtie dayes.

12 And they certified Mordecai of Esters wordes.

13 And Mordecai said, ý thei shulde answer Ester *thus*, Thinke not with thy self that thou shalt escape in the Kings house, more then all the Iewes.

14 For if thou holdest thy peace at this time," comfort and deliuerance [b] shal appeare to ý Iewes out of another place, but thou & thy fathers house shal perish: and who knoweth whether thou art come to ý kingdome for [c] such a time?

15 Then Ester commanded to answer Mordecai,

16 Go, & assemble all the Iewes that are found in Shushan, & fast ye for me, and eat not, nor drinke in three dayes, day nor night. I also & my maides wil fast likewise, and so wil I go in to the King, which is not according to the Law: & if I perish, [e] I perish.

17 So Mordecai went his way, & did according to all that Ester had commanded him.

CHAP. V.

1 Ester entreth in to the King, and biddeth him and Haman to a feast. 11 Haman prepareth a gallous for Mordecai.

1 AND on the third [a] day Ester put on her royal apparel, and stode in the court of the Kings palace within, ouer against the Kings house: and the King sate vpon his royal throne in the Kings palace ouer against the gate of the house.

2 And whē the King sawe Ester the Quene standing in the court, she found fauour in his sight: & the King [b] helde out the golden sceptre that was in his hand. so Ester drewe nere, & touched the toppe of the sceptre.

3 Then said the King vnto her, What wilt thou, Quene Ester? & what is thy requeste? it shalbe euen giuen [c] thee to the halfe of the kingdome.

4 Then said Ester, If it please the King, let the King and Haman come this day vnto the banket, that I haue prepared for him.

5 And ý King said, Cause Haman to make hast that he maie do as Ester hathe said. So the King & Haman came to the banket that Ester had prepared.

6 And the King said vnto Ester at the banket of [d] wine, What is thy peticion that it may be giuen thee? & what is thy requeste? it shal euen be performed vnto the halfe of the kingdome.

7 Then answered Ester, & said, My peticion & my requeste *is*,

8 If I haue founde fauour in the sight of the King, and if it please the King to giue me my peticion, and to performe my requeste, let the King and Haman come to the banket that I shal prepa-

---

a Because he wolde aduertise Ester of this cruel proclamation.

" *Ebr. sackecloth & ashes were spred for many.*

" *Ebr. had caused to stand before her.*

" *Ebr. declaration.*

9 *Or, contents.*

" *Ebr. breathing.*

b Thus Mordecai spake in ý confidence of that faith, ŵ all Gods children ought to haue: which is that God wil deliuer them, thogh all worldely meanes faile.

c For to deliuer Gods Churche out of these present dangers.

d I wil put my life in danger & referre the successe to God, seing it is for his glorie & the deliuerance of his Church.

a To wit, after that the Iewes had begonne to fast.

b Which was a signe ý her cōming was agreable vnto him, as Chap. 4, 11.

c Meaning hereby, ý what soeuer she asked, shuld be granted, as Mar. 6, 23.

d Because they vsed to drinke excessiuely in their bankets, they called the banket by the name of that, which was moste in vse or esteemed.

prepare for them, & I wil do tomorowe according to the Kings [c] saying.

9 ¶ Then went Haman forthe the same day ioyful & with a glad heart. But whē Haman sawe Mordecai in the Kings gate, that he stode not vp, nor moued for him, then was Haman ful of indignacion at Mordecai.

10 Neuertheles Haman refrained him self: and when he came home, he sent, and called for his frends, and Zeresh his wife.

11 And Haman tolde them of the glorie of his riches, and the multitude of his children, and all the things wherein the King had [f] promoted him, and how that he had set him aboue the princes and seruants of the King.

12 Haman said moreouer, Yea Ester the Quene did let no man come in with the King to the banket that she had prepared, saue me: and tomorowe am I bidden vnto her also with the King.

13 But all this doeth nothing auaile me, as long as I se Mordecai the Iewe sitting at the Kings gate.

14 Then said Zeresh his wife and all his frends vnto him, Let thē make a tre of fiftie cubites hie, and tomorowe speake thou vnto the King, that Mordecai may be hanged thereon; then shalt thou go ioyfully with the King vnto the banket. And the thing pleased Haman, and he caused to make the tre.

c I wil declare what thing I demande.

f Thus ỹ wicked when thei are promoted, in stead of acknowledging their charge & humbling themselues, waxe ambitious disdainful and cruel.

g Meaning, the hiegheſt that colde be soūde.

CHAP. VI.

1 The King turneth ouer the chronicles, and findeth the fidelitie of Mordecai. 10 And commandeth Haman, to cause Mordecai to be had in honour.

1 THe same night [n] the King slept not & he commaded to bring the boke of the records & ỹ chronicles: and thei were red before the King.

2 Then it was founde writen ỹ Mordecai *had tolde of Bigtana & Teresh, two of the Kings eunuches, kepers of the dore, who sought to lay hands on the King Ahashuerosh.

3 Then the King said, What honour & dignitie hathe bene giuen to Mordecai [a] for this? And the Kings seruants that ministred vnto him, said, There is nothing done for him.

4 And the King said, Who is in ỹ court? (Now Haman was come into the inner court of the Kings house, that he might speake vnto the King to [b] hang Mordecai on the tre that he had prepared for him.)

5 And the Kings seruants said vnto him, Beholde, Haman standeth in the court. And the King said, Let him come in.

6 And when Haman came in, the King said vnto him, What shalbe done vnto the man, whome the King wil honour? Then Haman thoght in his heart, To whome wolde the King do honour more then to me?

7 And Haman answered the King, The man whome the King wolde honour,

8 Let them bring *for him* royal apparel, which the King [c] vseth to weare, and the [c] horse that the King rydeth vpon, and that the crowne royal may be set vpon his head.

9 And let the rayment and the horse be deliuered by the hand of one of the Kings moste noble princes, and let them apparel the man (whome the King wil honour) & cause him to ride vpon the horse through the strete of the citie, & proclaime before him, Thus shal it be done vnto the man whome the king wil honour.)

10 Then the King said to Haman, Make haste, take the rayment & the horse as ỹ hast said, & do so vnto Mordecai the Iewe, that sitteth at the Kings gate: let nothing faile of all that thou hast spoken.

11 So Haman toke the rayment & the horse, and arayed Mordecai, and broght him on horse backe through the strete of the citie, and proclaimed before him, Thus shal it be done to the man whome the King wil honour.

12 And Mordecai came againe to ỹ Kings gate, but Haman hasted home mourning and his head couered.

13 And Haman tolde Zeresh his wife, & all his friends all that had befallen him. Then said his wise men, and Zeresh his wife vnto him, If Mordecai *be* of the sede of the Iewes, before whome thou hast begonne to fall, thou shalt not preuaile against him, [d] but shalt surely fall before him.

14 And while they were yet talking with him came the Kings eunuches and hasted to bring Haman vnto the banket that Ester had prepared.

n *Ebr. the Kings slepe departed.*

Chap. 2, 21.

a For he thoght it vnworthie his estate to receiue a benefite, & not reward it.

b Thus while the wicked imagine the destruction of others, thei themselues fall into the same pit.

d Thus God sometime putteth in ỹ mouthe of the very wicked, to speake that thing, which he hathe decreed shal come to passe.

CHAP. VII.

1 The quene biddeth the King & Haman againe & praieth for her selfe and her people. 6 She accuseth Haman and he is hanged on the gallous, which he had prepared for Mordecai.

1 SO the King and Hamā came to banket with the Quene Ester,

2 And the King said againe vnto Ester on the seconde day at the banket of [a] wine, What is thy peticion, Quene Ester, that it may be giuen thee? and what is thy requeste? It shalbe euen performed vnto the halfe of the kingdome.

3 And Ester the Quene answered, and

e Meaning hereby, that the King shulde make him next vnto himself, as Ioseph hereby was knowen to be next to Pharaoh, Gen. 41, 42.

e Read Chap. 5, 6.

said, If I haue founde fauour in thy sight, ô King, and if it please the King, let my life be giuen me at my peticion, & my people at my requeſt.

4 For we are ſolde, I, and my people, to be deſtroyed, to be ſlayne and to periſh: but if we were ſolde for ſeruants, & for hand maides, I wolde haue held my tongue: although ỹ aduerſarie colde not [b] recompenſe the Kings loſſe.

5 Then King Ahaſhueroſh anſwered, & ſaid vnto the Quene Ester, Who is he? & where is he that " preſumeth to do thus?

6 And Ester ſaid, The aduerſarie and enemie is this wicked Haman. Then Haman was afraied before the King & the Quene.

7 And the King aroſe from the banket of wine in his wrath, *& went* into ỹ palace garden: but Haman ſtode vp, to make requeſt for his life to the Quene Ester: for he ſawe that there was a [c] miſchief prepared for him of the King.

8 And when the King came againe out of the palace garden, into the houſe where they dranke wine, Haman was [d] fallen vpon the bed whereon Ester *ſate*: therefore the King ſaid, Will he force the Quene alſo before me in the houſe? As the worde went out of the Kings mouthe, they [e] couered Hamans face.

9 And Harbonah one of ỹ eunuches, ſaid in ỹ preſence of the King beholde, there ſtandeth yet ỹ tre in Hamans houſe fiftie cubites hie, which Haman had prepared for Mordecai, ỹ ſpake [f] good for the King. Thẽ the King ſaid, Hang him thereon.

10 So they hanged Hamã on the tre, that he had prepared for Mordecai: then was the Kings wrath pacified.

b Haman cold not ſo muche profite the King by this his malice, as he hulde hinder him by the loſſe of the Iewes, & the tribute which he hath of them.

" *Ebr. filleth his heart.*

c His conſcience did accuſe him that as he had conſpired the death of innocents, ſo the vengeance of God might fall vpon him for ỹ ſame.

d He fel downe at the beddes fete or couche, whereupon ſhe ſate, and made requeſt for his life.

e This was the maner of the Perſians, when one was out of ỹ Kings fauour. f Which I diſcouered the conſpiracie againſt the King, Chap. 2, 22.

CHAP. VIII.

1 *After the death of Haman was Mordecai exalted, 14 Comfortable letters are ſent vnto the Iewes.*

1 THe ſame day did King Ahaſhueroſh giue the houſe of Haman the aduerſarie of the Iewes vnto the Quene Ester. And Mordecai [a] came before the King: for Ester tolde what he was [b] vnto her.

2 And the King toke of his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester ſet Mordecai ouer the houſe of Haman.

3 And Ester ſpake yet more before the King, and fell downe at his fete weping, and beſoght him ỹ he wolde put away the [c] wickednes of Haman the Agagite, and his diuiſe that he had imagined againſt the Iewes.

a That is, was receiued into ỹ Kings fauour and preſence.

b That he was her vncle and hadbroght her vp.

c Meaning, that he ſhulde aboliſh the wicked decrees, wh he had made for the deſtruction of the Iewes.

4 And the King helde out the golden [d] ſceptre toward Ester. Then aroſe Ester, and ſtode before the King,

5 And ſaid, If it pleaſe the King, and if I haue founde fauour in his ſight, and the thing be acceptable before ỹ King, and I pleaſe him, let it be writen, that the lettres of the deuiſe of Haman the ſonne of Ammedatha the Agagite may be called againe, which he wrote to deſtroye ỹ Iewes, that are in all the Kings prouinces.

6 For how can I ſuffer and ſe the euil, that ſhal come vnto my people? Or how can I ſuffer and ſe the deſtruction of my kinred?

7 And the King Ahaſhueroſh ſaid vnto the Quene Ester, & to Mordecai ỹ Iewe, Beholde, I haue giuen Ester the houſe of Haman, whome they haue hanged vpon the tre, becauſe he " layed hand vpon the Iewes.

8 Write ye alſo for the Iewes, as it liketh you in the Kings name, and ſeale it with the Kings ring, (for the writings writen in the Kings name, and ſealed with the Kings ring, may no [e] man reuoke.)

9 Then were the Kings ſcribes called at the ſame time, euen in the third moneth, that is the moneth [f] Siuan, on the thre & twẽtieth *day* thereof: and it was writẽ according to all as Mordecai commanded vnto the Iewes, and to the prouinces, & captaines, and rulers of the princes, which were frõ India euẽ vnto Ethiopia, an hũdreth & ſeuen and twentie prouinces: vnto euerie prouince, according to the [g] writing thereof, and to euerie people after their ſpeache, and to the Iewes according to their writing, and according to their language.

10 And he wrote in ỹ King Ahaſhueroſh name, and ſealed it with ỹ Kings ring: & he ſent lettres by poſtes on horſebacke & that rode on *beaſtes* of price, *as* dromedaries & " coltes of mares.

11 Wherein the King granted the Iewes (in what cities ſoeuer they were) to gather them ſelues together, & to ſtand for [h] their life, & to roote out, to ſlay & to deſtroye all the power of the people & of the prouince that vexed them, *both* the children and women, and to ſpoyle their goods:

12 Vpon one day in all the prouinces of King Ahaſhueroſh, *euen* in the thirteth *day* of the twelft moneth, which is the moneth [i] Adar.

13 The copie of ỹ writing *was*, how there ſhulde be a commandement giuen in all and euerie prouince, publiſhed amõg all the people, and that the Iewes ſhulde be readie againſt that day to [k] auenge them ſelues on their enemies.

14 So the poſtes rode vpõ *beaſtes* of price, & dromedaries, & went forthe with ſpede

d Read Chap. 5, 2.

" *Or, went about to ſlay the Iewes.*

e This was the lawe of the Medes & Perſians, as Dan. 6, 15, not withſtãding the King reuoked the former decree granted to Haman, for Esters ſake.

f Which conteineth parte of May and parte of Iune.

g That is, in ſuche letters & language, as was vſual in euerie prouince.

" *Or, mules.*

h That is, to defend them ſelues againſt all that wolde aſſaile them.

i Which hath parte of Februarie & part of Marche.

k The King gaue them libertie to kill all ỹ did oppreſſe them.

spede, & to execute the Kings commandement, & the decree was giuen at Shushan the palace.

15 And Mordecai went out from ỹ King in royal apparel of blewe, and white, and with a great crowne of golde, and with a garment of fine linen and purple, and the citie of Shushan reioyced and was glad.

16 *And* vnto ỹ Iewes was come light and [f] ioye and gladnes, and honour.

17 Also in all and euerie prouince, and in all and euerie citie and place, where the Kings commandemẽt & his decree came, *there was* ioye and gladnes to the Iewes, a feast and good day, and many of the people of the land [m] became Iewes: for the feare of the Iewes fell vpon them.

f He sheweth by these wordes that follow what this light was.

m Conformed them selues to the Iewes religion.

CHAP. IX.

1 At the commandement of the King the Iewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged. 17 The Iewes kepe a feast in remembrance of their deliuerance.

1 SO in the twelft moneth, which is the moneth Adar, vpõ the thirteth day of the same, when the Kings commandement and his decree drewe nere to be put in execution, in the day that ỹ enemies of the Iewes hoped to haue power ouer them (but it [a] turned contrary: for the Iewes had rule ouer them that hated them)

2 The Iewes gathered thẽ selues together into their cities throughout all the prouinces of the King Ahashuerosh, to laye hand on suche as sought their hurt, and no man colde withstande them: for the feare of them fell vpon all people.

3 And all the rulers of ỹ prouinces, & ỹ princes and the captaines, and the officers of the King [b] exalted the Iewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the Kings house, and ỹ reporte of him wet through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their [c] enemies with strokes of ỹ sworde and slaughter, and destruction, and did what they wolde vnto those that hated them.

6 And at Shushan the palace slewe ỹ Iewes and destroyed [d] fiue hundreth men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vaiezatha,

10 The ten sonnes of Haman, ỹ sonne of Ammedatha, the aduersarie of the Iewes slewe they: but they layed not their hands [e] on the spoyle.

11 On the same day came the nomber of those that were slayne, vnto the palace of Shushan before the King.

12 And the King said vnto the Quene Ester, The Iewes haue slayne in Shushan the palace and destroyed fiue hundreth men, and the ten sonnes of Haman: what haue they done in the rest of the Kings prouinces? and what is thy peticion, that it may be giuen thee? or what is thy request moreouer, that it may be performed?

13 Then said Ester, If it please ỹ King, let it be granted also to morowe to the Iewes that are in Shushan, to do according [f] vnto this dayes decree, that they may hang vpon the tre Hamans ten sonnes.

14 And the King charged to do so, and ỹ decree was giuen at Shushan, and they hanged Hamans ten sonnes.

15 ¶ So the Iewes that were in Shushan, assembled them selues vpon the fourteth day of the moneth Adar, and slewe thre hũdreth men in Shushan, but on the spoile they layed not their hand.

16 And the rest of the Iewes that were in the Kings prouinces assembled thẽ selues, and stode for [g] their liues, and had rest from their enemies, & slewe of thẽ that hated them, [h] seuentie and fyue thousand: but they laid not their had on the spoile.

17 *This they did* on the [i] thirteth day of the moneth Adar, and rested the fourteth day thereof, & kept it a daye of feasting and ioye.

18 But the Iewes that were in Shushan, assembled them selues on the thirteth *day* & on the fourteth thereof, & thei rested on ỹ fiftenth of the same, & kept it a day of feasting and ioye.

19 Therefore the Iewes of ỹ villages that dwelt in the vnwalled townes, [k] kept ỹ fourtẽthe day of the moneth Adar with ioye and feasting, *euen* a ioyful day, and euerie one sent presents vnto his neighbour.

20 ¶ And Mordecai wrote [l] these wordes, and sent letters vnto all the Iewes that were through all the prouinces of the King Ahashuerosh *bothe* nere and farre,

21 Inioining them that they shulde kepe the fourteth day of the moneth Adar, and the fiftenth day of the same, euerie yere.

22 According to the dayes where in ỹ Iewes rested from their enemies, and the moneth which was turned vnto thẽ frõ sorowe to ioye, and from mourning into a ioyful day, to kepe them the dayes of feasting, and ioye, and [m] to send presents euerie man to his neighbour, and

a This was by Gods great prouidence, who turneth ỹ ioye of the wicked into sorow, & the teares of the godlie into gladnes.

b Did thẽ honour, & shewed thẽ friendship.

c Which had conspired their death by the permission of the wicked Haman.

d Besides those thre hundreth, ỹ they slewe the seconde day, as vers. 15.

e Whereby they declared, that this was Gods iust iudgement vpon ỹ enemies of his Church, for as muche as they soght not their owne gaine, but to execute his vengeance.

f This she requireth not for desire of vengeance, but to reuele to se Gods iudgements executed against his enemies.

g Read Chap. 8, 11.

h Meaning, ỹ they laide handes on none, ỹ were not the enemies of God.

i Meaning, in all places saue in Shushan.

k As ỹ Iewes do euen to this day, calling it in the persians language Purim, that is the day of lots.

l The Iewes gather hereof that Mordecai wrote this storie, but it semeth that he wrote but onely these letters, and decrees that followe. m He setteth before oure eies the vse of this feast, which was for the remembrance of Gods deliuerãce, the maintenance of mutual friendship, and relief of the poore.

giftes to the poore.

23 And the Iewes promised to do as they had begonne, and as Mordecai had writen vnto them,

24 Because Haman the sonne of Hammedatha the Agagite all the Iewes aduersarie, had imagined against the Iewes, to destroye them, & had [n] cast Pur (that is a lot) to consume and destroye them.

25 And when [o] he came before the King, he commanded by letters Let his wicked [p] deuice (which he imagined against the Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tre.

26 Therefore they called these dayes Purim, by the name of Pur, *and* because of all the wordes of this lettre, and of that which they had sene besides this, & of that which had come vnto them.

27 The Iewes *also* ordeined, and promised for them and for their sede, and for all that ioined vnto them, that they wolde not [q] faile to obserue those [r] two dayes euerie yere, according to the writing, and according to their season,

28 And *that* these dayes shulde be remembred, and kept throughout euerie generation and euerie familie, and euerie prouince, and euerie citie: euē these dayes of Purim shulde not faile among the Iewes, and the memorial of them shulde not perish from their sede.

29 And the Quene Ester the daughter of Abihail, & Mordecai *the* Iewe, wrote with all [s] autoritie (to confirme this letter of Purim the seconde time.)

30 And he sent letters vnto the Iewes to the hundreth and seuen and twentie prouinces of the kingdome of Ahashuerosh, with [t] wordes of peace and trueth,

31 To confirme these dayes of Purim according to their seasons, as Mordecai *the* Iewe and Ester the Quene had appointed them, and as they had promised for them [u] selues and for their sede with [x] fasting and prayer.

32 And the decree of Ester confirmed these wordes of Purim, & was writen in the boke.

e Read Chap. 3, 7.

o That is, Ester.

p These are the wordes of the Kings commandement to disanull Hamans wicked enterprise.

n *Or, transgresse.*

q Meaning, the fourtēthe, and the fifteēthe day of the moneth Adar.

s *Or, strength, or efficacie.*

t Which were letters declaring vnto them quietnes, and assurance, and putting them out of doute, and feare.

u *Ebr. soules.*

x That they wolde obserue this feast with fasting, & earnest prayer, w in Ebrewe is signified by this worde (this crye.)

CHAP. X.

The estimacion and autoritie of Mordecai.

1 AND the King Ahashuerosh layed a tribute vpon the land, and vpon the yles of the sea.

2 And all the actes of his power, and of his might and the declaratiō of the dignitie of Mordecai, where with *the* King magnified him, are they not writen in the boke of the Chronicles of *the* Kings of Media and Persia.

3 For Mordecai the Iewe was the seconde vnto King Ahashuerosh, & great among the Iewes, and [a] accepted among the multitude of his brethren, who procured the welth of his people, & spake peaceably to all his sede.

a These thre poinctes are here set forth as commendable, and necessarie for him, *that* is in autoritie: to haue the fauour of *the* people, to procure their welth, & to be gētle and louing toward them.

BECAVSE THAT THE HISTORIE OF Esdras, Nehemias Ester, and Daniel, with other places of the scriptures, haue some darkenes, by reasone of the variance that is betwene the writers of Histories, and the interpreters of holy scripture, in *the* they do diuersli intreate, aswell *the* succession of the Monarches of Babylon & Persia, as of the contineuance of the same after the remouing away of the Iewes vnder Nabuchadnezzar, vntil the Monarchie of the Grekes: as also through *the* cōfounding of *the* Names of the Persia Kings: we haue added this table here, in this place, for *the* profitable reliefe of *the* reder therein.

The state of the Iewes in theje Monarchies.	*The Emperors or Monarches*	*The opening of the doubtes vppon this question.*
Nabuchadnezzar destroied Ierusalem, and led the people captiue, *the* 19. yere of his reigne. as 2 King. 2. Ier. 29.		
The 25. yere of his regne he began the Monarchie of Babylon: and in the 2. yere therof he had the dreme of the 4. Monarchies. Dan. 2.		
In the 5. yere of the Monarchie he sawe the dreme of the tre that was hewed downe, Dan. 4.		
In the 6. yere of the Monarchie he was chassed oute to liue with beastes 7. yeres Dan. 4.	1 *The Monarchie of Babylon. Nabuchadnezzar, who reigned after the captiuitie 26 yeres.*	*Here vppō we followe Philo Iudæus, and Methastene an ancient writer.* *Cyrus* hauing conquered the Realme of the Medes from Astiages, left the same to his vncle Darius, with whose soucours he toke Babylon, and transported the Monarchie therof to the Persians. Two yeres after, the saide Darius returned into Mede, and thē reigned Cyrus alone in Babylō of Assyria. This man entreprising warre against the Scythes, & being in that iorney, left his sonne Cambyses at home king, as the custome of the Persians (requiering the next

Euilmerodach. In the first yere of his reigne he toke Iechoniah oute of prisone, wherin his father cast him. 2. King 25. Ierem. 52.

In *Baltassars* first yere did Daniel see the vision of fowre Beastes. Dan. 7.

The whole yeres from the caricng away of the people vnto thende of the Monarchy of Baltassar, make 70. yeres, foretolde by Ieremie.

Cyrus did deliuer the people oute of captiuitie, the same yere where in he toke Babylon, and sent them vnder the conduite of Zerubbabel. Esd. 1.

Artaxerxes his succeſſor letted the buylding of the Temple Esd. 4

Aggee and Zachariah did encourage the people to buyld notwithstanding the lette, in ỹ 2. yere of his reigne. Esd. 5

The hiſtorie of Esther begineth ỹ 3. yere of his reigne. Esth. 1.

Esther is brought in to him the 7. yere of his reigne. Esth. 2

Aman imagineth against the Iewes in the 12. yere of his reigne, Esth. 3.

Darius Longemanus the 2. yere of his reigne commanded the finishing of ỹ Temple, Esd. 6.

In the 6. yere it was finished. Esd. 6

In the 7. yere Esd. went into Iudea. Esd. 7

In the 20. yere beginne the 70 wekes of Daniel, Dan. 9

In the same yere did Nehemiah go vp to buylde the walles of Ieruſalem. Nehe. 2

In the 32. yere he retourned to the King againe according to his promise. Neh. 13.

The whole time of the Monarchie of the Persians, is 191. yere.

In which yere Alexandre the greate did transferre the same to the Grekes, which was the 20. wekes in Daniel. 9.

2 *Euilmerodach* Nabuchadnezzars sonne, reigned 30. yeres.

3 *Regasar* reigned 3 yeres.

4 *Labarsadach* reigned 6 yeres.

5 *Baltassar* 5. yeres.

Monarchy of Persians.

1 *Cyrus, with his vncle Darius* reigned 2 yeres.

1 *Cyrus* reigned alone 22. yeres.

2 *Darius the sonne of Hystapis surnamed Artaxerxes Assuerus* reigned 20. yeres.

3 *Darius Artaxerxes Longemanus* reigned 37. yeres.

Here beginne Dan. 70. wekes.

4 *Darius Nothus* reigned 19.

5 *Artaxerxes Mnemon* reigned. 55.

6 *Darius Ochus* reigned 26.

7 *Arsenes.* 4.

8 *Darius* cõquered by Alexandre the grete, reigned 6. yeres.

Monarchie of Persians 191. From Nabuchadnezzar. 261.

next of bloode to reigne in the absence of the king) was. Hence is it that Cambyses is not in the ordre of the succession of the kinges: and that also no mencione is made of the fraudelent reigne of ỹ two brethrẽ, Magi, (who held thesame but fewe monethes) Darius the sonne of Hystaspis being chosen King.

Xerxes the sonne of the same Darius succeded his father: but he is not here reherſed because he left thesame by the foresaide custome, to his sonne Darius Longemanus, he going in campe against the Grekes. The Greke hiſtoriographers not regarding thesame custome do nombre bo the Xerxes and Cambyses amonge thesame Kings: and here of is it that there Chronicles ar larger by 226. yeres.

As towching the names full of difficultie and confusion: this is to be noted. The doubte risethe of that we rede in the holy scripture sondrie of the Kings named by the name of Darius or Artaxerxes or of bothe together, and therefore it is vncertaine of the very persone itself. The cause herof is, for that the name Darius signifieth in the Persian language, a Dompter. And the name Xerxes signifieth to them a warrior. The name Artaxerxes (where vnto Assuerus answereth from the Ebrewes) signifieth a mightie warrior. Also the name Artaxerxes was commune to all the Kings of Persia, as Pharoh was to those of Egypt, and as Cesar was to ỹ Emperors of Rome. But the ease hereof, is either to be well exercized in the stories, or els to vse this table made to that purpose.

IOB.

THE ARGVMENT.

IN this historie is set before our eyes the example of a singular pacience. For this holy man Iob was not onely extremely afflicted in outwarde things and in his body, but also in his minde and conscience, by the sharpe tentations of his wife, and chief friends: which by their vehement wordes, and subtil disputations brought him almoste to dispaire: for they set forthe God as a seuere iudge, and mortal enemie vnto him, which had caste him of, therefore in vaine he shulde seke vnto him for succour. These frinds came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this storie we haue to marke that Iob mainteineth a good cause, but handeleth it euil: againe his aduersaries haue an euil matter, but they defend it craftely. For Iob helde that God did not alway punish men according to their sinnes, but that he had secret iudgements, whereof man knewe not the cause, and therefore man colde not reason against God therein, but he shulde be comitted. Moreouer he was assured that God had not reiected him, yet through his great torments, & affliction he brasteth forthe into manie inconueniences both of wordes and sentences, and sheweth him selfe as a desperate man in manie things, and as one that wolde resist God: and this is his good cause which he doeth not handel wel. Agayne the aduersaries mainteine with manie goodlie arguments, that God punisheth continually according to the trespas grounding vpon Gods prouidence, his iustice, and mans sinnes, yet their intention is euil: for they labour to bring Iob into dispaire, and so they mainteine an euil cause. Ezekiel commendeth Iob as a iuste man, Ezek. 14, 14, and Iames setteth out his pacience for an example, Iam. 5, 11.

CHAP. I.

1 The holines, riches, and care of Iob for his children. 10 Satan hathe permission to tept him. 13 He tempteth him by taking away his substance, and his children. 20 His faith and pacience.

1 THere was a man in ỹ land of [a] Vz called Iob, and this man [b] was an vpright and iuste man, [c] one that feared God, & eschewed euil.

2 And he had seuen sonnes, and thre daughters.

3 His [d] substance also was seuen thousand shepe, and thre thousand camels, and fyue hundreth yoke of oxen, and fyue hundreth she asses, and his familie was verie great, so that this man was the greatest of all the [e] men of [e] the East.

4 And his sonnes went and banketted in their houses, euerie one his day, and sent, & called their thre sisters to eat & to drinke with them.

5 And when the dayes of their banketting were gone about, Iob sent, and [f] sanctified the, and rose vp early in the morning, and [g] offred burnt offrings *according* to the nomber of the all. For Iob thoght, It may be that my sonnes haue sinned, and [h] blasphemed God in their hearts: thus did Iob [i] euerie day.

6 ¶ Now on a day when the [k] children of God came and stode [l] before the Lord, Satan [m] came also among them.

7 Then the Lord said vnto Sata, Whece [n] commest thou? And Satan answered the Lord, saying, [o] From compassing the earth to and fro, and from walking in it.

8 And the Lord said vnto Satan, Hast thou not considered my seruant Iob, how none *is* like him in the earth? an vpright and iust man, one that feareth God, and eschweth euil?

9 Then Satan answered the Lord, and said, Doeth Iob feare God for [p] noght?

10 Hast thou not made [q] an hedge about him and about his house, and about all that he hathe on euerie side? thou hast blessed the worke of his hands, and his substance is encreased in the land.

11 But stretche out now thine hand and [r] touche all that he hathe, *to se* if he wil not blaspheme thee to [r] thy face.

12 Then the Lord said vnto Satan, Lo, all that he hathe *is* in [s] thine hand: onely vpō him selfe shalt thou not stretch out thine hand. So Satan departed frō the [v] presence of the Lord.

13 ¶ And on a day, whē his sonnes and his daughters were eating and drinking wine

a That is, of ỹ countrey of Idumea, as Lamen. 4, 21, or bordering thereupon: for ỹ land was called by ỹ name of Vz the sonne of Dishan the sonne of Seir, Genes. 36, 28.

b Forasmuche as he was a Gentile and not a Iewe, & yet is pronounced vpright, and without hypocrisie, it declareth that among the heathen God hath his.

c Hereby is declared, what iudgment by an vpright, and iuste man.

d His children and riches are declared, to commend his vertue in his prosperitie, & his pacience, & contācie when God had taken them from him.

e *Ebr. childrē.* Meaning, the Arabians, Chaldeans, Idumeans, &c.

f That is commanded them to be sanctified: meaning, that they shulde consider the fautes, that they had committed, & reconcile them selues for the same.

g That is, he offred for euerie one of his children an offring of reconciliacion, which declared his religion toward God, & the care that he had toward his children.

h In Ebrewe it is, and blessed God, which is some time taken for blaspheming and cursing, as here, and 1. King. 21, 10. and 13, &c.

i while the feast lasted.

k Meaning the Angels which are called the sonnes of God, because they are willing to execute his wil.

l Because our infirmitie can not comprehēd God in his maiestie, he is fel forthe vnto vs as a King, that our capacitie may be able to vnderstād that, which is spoken of him.

m This declareth that although Satan be aduersarie to God, yet he is compelled to obey him, and do him all homage, with out whose permission, & appointement he can do nothing.

n This question is asked for our infirmitie: for God knewe [illegible] whēce he came. Herein is described the nature of Satan, which is euer ranging for his pray, 1. Pet. 5, 8.

o For the commoditie that he receiueth by thee.

p He feareth thee not for thine owne sake, but for the commoditie that he receiueth by thee.

q Meaning, the grace of God, which serued Iob as a ramparte against all tentations.

r This signifieth that Satan is not able to touche vs, but it is God that must do it.

s Satan noteth the vice, whereunto men are commonly subiect: that is, to hide their rebellion, and to be content with God in the time of prosperitie, which vice is disclosed in the time of their aduersitie.

t God giueth not Satan power ouer man to gratifie him, but to declare that he hathe no power ouer man but that which God giueth him.

v That is, went to execute that which God had permitted him to do: for els he cā neuer go out of Gods presence.

wine in their eldest brothers house,
14 There came a messenger vnto Iob, & said, The oxen were plowing, & the asses feding in their places,
15 And the [x] Shabeans came violently, & toke them: yea, they haue slaine the seruants with the edge of the sworde: but I onely am escaped alone to tel thee.
16 And whiles he was yet speaking, another came, & said, The [y] fyre of God is fallen from the heauē, & hathe burnt vp the shepe and the seruants, and deuoured them: but I onely am escaped alone to tel thee.
17 And whiles he was yet speaking, another came, and said, The Caldeans set out thre bandes, & fel vpon the camels, and haue taken them, and haue slaine [z] seruants with the edge of the sworde: but I onely am escaped alone to tel thee.
18 And whiles he was yet speaking, came another, & said, Thy [z] sonnes, and thy daughters were eating, & drinking wine in their eldest brothers house,
19 And behold, there came a great winde from beyond the wildernes, and smote the foure corners of the house, which fel vpon the children, & they are dead, & I onely am escaped alone to tel thee.
20 Then Iob arose, and [a] rent his garment, & shaued his head, and fel downe vpon the grounde, and worshiped,
21 And said, * Naked came I out of my mothers wombe, & naked shal I returne [b] thether: the Lord hathe giuen, and [c] Lord hathe taken it: [c] blessed be the Name of the Lord.
22 In all this did not Iob sinne, nor charge God [d] foolishly.

x That is, the Arabians.
y Which thing was also done by the craft of Satan to tempt Iob the more grieuously, for asmuche as he might se, that not onely men were his enemies, but that God made warre against him.
z This last plague declareth, that when one plague is past which seemeth hard to be borne, God can send vs another farre more grieuous, to trye his, & teache them obedience.
a Which came not of impacience, but declareth that the children of God are not insensible like blockes, but y in their pacience they fele affliction, and grief of minde: yet they kepe a meane herein, and rebell not against God, as the wicked do. *Eccle. 5, 14. 2. tim. 6, 7.*
b That is, into the belly of the earth, which is the mother of all.
c Hereby he cōfesseth that God is iuste, and good, although his hand be sore vpon him.
d But declared that God did nothing according to iustice and equitie.

CHAP. II.

6 Satan hathe permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His thre friends visite him.

1 AND on a day the [a] children of God came and stode before the Lord, and [b] Satan came also among them, and stode before the Lord.
2 Then the Lord said vnto Satan, Whence comest thou? And Satan answered the Lord, and said, From compassing the earth to and fro, and from walking in it.
3 And the Lord said vnto Satan, Hast thou not cōsidered my seruant Iob, how none *is* like him in the earth? * an vpright and iuste man, one that feareth God, and escheweth euil? for yet he cōtinueth in his vprightnes, [c] although thou mouedst me against him, to destroye [d] him without cause.
4 And Satan answered the Lord, & said, [e] Skin for skin, and all that euer a man hathe wil he giue for his life.
5 But stretche now out thine hand, and touche his [f] bones and his flesh, *to se* if he wil not blaspheme thee to thy face.
6 Then the Lord said vnto Satan, Lo, he is in thine hand, but saue [g] his life.
7 ¶ So Satan departed from the presence of the Lord, and smote Iob with sore [h] boyles, from the sole of his fote vnto his crowne.
8 And he toke a [i] potsharde to scrape him & he sate downe among the ashes.
9 Then said his [k] wife vnto him, Doest [l] I continue yet in thine vprightnes? [m] Blaspheme God, and dye.
10 But he said vnto her, Thou speakest like a foolish woman: what? shal we receiue good at the hand of God, and not [n] receiue euil? In all this did not Iob sinne with his [o] lippes.
11 Now when Iobs thre [p] friends heard of all this euil that was come vpon him, thei came euerie one from his owne place, *to wit*, Eliphaz the Temanite, & Bildad the Shuhite, & Zophar [q] Naamathite: for thei were agreed together to come to lament with him, and to cōfort him.
12 So when they lift vp their eyes a farre of, they knewe him not: therefore thei lift vp their voyces and wept, & euerie one of them rent his garment, & sprinkled [q] dust vpon their heades toward [r] heauen.
13 So thei sate by him vpon the grounde seuen dayes, & seuen nights, & none spake a worde vnto him: for they sawe, that the grief *was* very [r] great.

e Hereby he ment that a mās owne skinne is dearer vnto him then another mans.
f Meaning his owne persone.
g Thus Satan can go no further in punishing the God hathe limited vnto him.
h This sore was moste vehement, wherewith also God plagued the Egyptians, Exo. 9, 9. and threateneth to punish the rebelious people, Deut. 28, 27. so that this tentation was moste greuous: for if Iob had measured Gods fauour by the vehemencie of his disease, he might haue thoght y God had cast him of.
i As destitute of all other helpe and meanes, and wonderfully afflicted with the sorowe of his disease.
k Satan vseth the same instrument against Iob, as he did against Adam.
l Meaning, What gainest y to serue God, seing he thus plagueth thee as though he were thine enemie? This is y moste grieuous tentation of the faithful, when their faith is assailed, and whē Satan goeth about to perswade them, that thei trust in God in vayne.
m For death was appointed to the blaspheмer, & so he ment that he shulde be sone ridde out of his peine.
n That is, to be pacient in aduersitie, as we reioice, when he sendeth prosperitie, & so to acknowledge him to be bothe merciful and iuste.
o He so bridleled his affections, that his tongue through impaciencie did not murmure against God.
p which were men of auctoritie, wise and learned, and as the Septuagint write, Kings, and came to comfort him, but when they saw how he was visited, they conceiued an euil opinion of him, as though he had bene but an hypocrite, and so iustely plagued of God for his sinnes.
q This was also a ceremonie, which they vsed in those countreis, as the renting of their clothes in signe of sorowe &c.
r And therefore thoght that he wolde not haue harkened to their counsel.

a That is, y Angels, as chap. 1, 6
b Read cha. 1, 13

Ezek. 14, 14.
c He proueth Iobs integritie by this that he ceased not to feare God when his plagues were grieuously vpon him.
d That is, whē y hadst noght against him, or when thou wast not able to bring thy purpose to passe.

CHAP. III.

1 Iob complaineth and curseth the day of his birth. 11 He desireth to dye, as though death were the end of all mans miserie.

1 AFterward [a] Iob opened his mouthe, and [b] cursed his day.
2 And Iob cryed out, and said,
3 Let the daye [c] perish, where in I was

a The seuen dayes ended. Chap. 2, 13.
b Here Iob beginneth to fele his great imperfection in this battel betweне the spirit and y flesh. Rom. 7, 18. and after a maner yeldeth, yet in the end he getteth victorie, though he was in the meane time greatly wounded.
c Men ought not to be weary of their life, & curse it, because of the infirmities that it is subiect vnto, but because they are giuen to sinne and rebellion against God.

borne, and the night when it was said, There is a man childe conceiued.

4 Let that day be darkenes, let not God [d] regarde it from aboue, nether let the light shine vpon it.

5 *But* let darkenes, & the [e] shadowe of death staine it: let the cloude remaine vpon it, & let them make it feareful as a bitter day.

6 Let darkenes possesse that night, let it not be ioined vnto the dayes of the yere, nor let it come into the count of the moneths.

7 Yea, desolate be that night, and let no ioye be in it.

8 Let them that curse the day, (being [f] ready to renue their mourning) curse it.

9 Let the starres of that twilight be dim through darkenes of it: let it loke for light, but haue none: nether let it [g] se [h] the dawning of the daye,

10 Because it shut not vp the dores of my *mothers* wombe: nor hid sorowe from mine eyes.

11 [h] Why dyed I not in the birth? or why dyed I not, when I came out of ỹ wõbe?

12 Why did the knees preuent me? and why did I sucke the breastes?

13 For *so* shulde I now haue [i] lyen & bene quiet, I shulde haue slept then, & bene at rest,

14 With the Kings & counsellers of the earth, which haue buylded them selues [k] desolate places:

15 Or with the princes that had golde, & haue filled their houses with siluer.

16 Or *why* was I not hid, as an vntimely birth, *ether* as infants, *which* haue not sene the light?

17 The wicked [l] haue there ceased from *their* tyrannie and there they that labored valiantly, are at rest.

18 The [m] prisoners rest together, & heare not the voyce of the oppressour.

19 There are small & great, and the seruant *is* fre from his master.

20 Wherefore is the light giuen to him that is in miserie? & [n] life vnto them ỹ haue heauy hearts?

21 Which long for death, and if it come not, they wolde euen search it more thẽ treasures:

22 Which ioye for gladnes *and* reioyce, when they can finde the graue.

23 *Why is the light giuen* to the man whose way is [o] hid, & whome God hathe hedged in?

24 For my sighing cometh before I eat, & my rorings are powred out like the water.

25 For the thing I [p] feared, is come vpon me, and the thing that I was afraid of, is come vnto me.

26 I had no peace, nether had I quietnes, nether had I rest, [q] yet trouble is come.

CHAP. IIII.

Iob is reprehẽded of impaciencie, 7 And vniustice, 17 And of the presumption of his owne righteousnes.

1 THen Eliphaz the Temanite answered, and said,

2 If we [a] assay to commune with thee, wilt thou be grieued? but [a] who can withholde him self from speaking?

3 Beholde, thou hast taught manie, & [b] hast strengthened the wearie hands.

4 Thy wordes haue cõfirmed him that was falling, & thou hast strengthened ỹ weake knees.

5 But now it is come vpon thee, & thou art grieued: it toucheth thee, & thou art troubled.

6 Is not this thy [c] feare, thy confidence, thy pacience, and the vprightnes of thy wayes?

7 Remember, I pray thee: who *euer* perished being an [d] innocẽt? or where were the vpright destroied?

8 As I haue sene, they that [e] plowe iniquitie, and sowe wickednes, reape the same.

9 With the [f] blast of God they perish, and with the breath of his nostriles are they consumed.

10 The roring of the [g] lion, and ỹ voice of the lioness, and the teeth of the lions whelpes are broken.

11 The lion perisheth for lacke of praye, and the lions whelpes are scatred abrode.

12 But a thing was broght to me [h] secretly, and mine eare hathe receiued a litle thereof.

13 In the thoghts of the visions of the night, when slepe falleth on men,

14 Feare came vpõ me, and dread which made all my bones [i] to tremble.

15 And the winde passed before me, & made the heeres of my flesh to stãd vp.

16 *Then* stode *one*, and I knewe not his face: an image *was* before mine eyes, & in [k] silence heard I a vovce, *saying*,

17 Shal man be more [l] iust then God? or shal a man be more pure then his maker?

18 Beholde, he founde no stedfastnes in his Seruants, & laied folie vpon his [m] Angels.

19 How muche more in them that dwel in hou-

---

d Let it be put out of ỹ nomber of dayes, & let it not haue ỹ light of the sunne to separate it from the night.

e That is moste obscure darknes, w̃ maketh them afraied of death, ỹ are in it.

f Which curse ỹ day of their birth, let the lay that curse vpon this night

g Let it be alwais night, and neuer se day.

h *Ebr. the eye liddes of the morning.*

i This & that w̃ followeth declareth ỹ when man giueth place to his passiõs he is not able to stay nor kepe measure, but runneth headlig into all euil, except God call him backe.

k The vehemẽcie of his afflictions made him to vtter these wordes, asthogh death were the end of all miseries & as if there were no life after this, w̃h speaketh not as thogh it were so, but ỹ infirmities of his flesh caused him to braste out into this error of the wicked.

l He noteth ỹ ambitiõ of the, which for their pleasure, as it were, chage the order of nature, and buylde in moste barẽ places, because they wolde hereby make their names immortal.

m That is, by death ỹ cruelte of the tyrãs hathe ceased.

n All they ỹ fusteine ame kinde of calamitie and miserie in this worlde: which he speaketh after the iudgement of the flesh.

o He sheweth that the benefites of God are not confortable, except the heart be ioiful, and the conscience quieted.

p That seeth not how to come out of his miseries, because he depẽdeth not on Gods prouidence.

q In my prosperitie I loked ouer for a fall, as is come now to passe.

q The feare of troubles that shulde insue, caused my prosperitie to seme to me as nothing, and yet I am not exempted from trouble.

a Seing this thine impacencie.

b Thou haste comforted others in their afflictions, and canst not now comfort thy selfe.

c This he concludeth that Iob was but an hypocrite & had no true feare nor trust in God.

d He concludeth that Iob was reproued, seing that God handeled him so extremely w̃ is the argument that the carnal men make against the children of God.

e They that do euil, can not but receiue euil.

f He sheweth that God needeth no great preparation to destroye his enemies: for he cã do it with the blast of his mouthe.

g Thogh men according to their office do not punish tyrants (whome for their cruelties he compareth to lions, and their children to their whelpes) yet God bothe is able, and his iustice wil punish them.

h A thing that I knewe not before, was declared vnto me by vision: that is, that whosoeuer thinketh him selfe iuste, shal be founde a sinner, when he commeth before God.

i In these visions which God sheweth to his creatures, there is euer a certeine feare ioyned, that the autoritie thereof might be had in greater reuerence.

k When all things were quiet, or when the feare was some what aswaged, as God appeared to Eliah. 1. King. 19, 12.

l He proueth that if God did punish the innocent, the creature shulde be more iuste then ỹ Creator, which were a blasphemie.

m If God finde imperfection in his Angels, when they are not maintined by his power, howe muche more shal he lay foly to mans charge, when he wolde iustifie him selfe against God?

in houses of [n] clay, whose fundacion is in the dust, which shalbe destroyed before the moth?

20 They be destroyed from [o] the morning vnto the euening, they perish for euer, [p] without regarde.

21 Doeth not their dignitie go away with them? do they not dye, and that without [q] wisdome.

CHAP. V.

1.2 Eliphaz sheweth the differēce betwene the childeren of God & the wicked. 3 The fall of the wicked. 9 Gods power who destroieth the wicked and delivereth his.

CAll now, if anie wil [a] answer thee, & to which of ỳ Saintes wilt thou turne?

2 Douteles [b] angre killeth the foolish, and enuie slayeth the idiote.

3 I haue sene the [c] foolish wel rooted, & sodenly I [d] cursed his habitaciō, *saying*.

4 His [e] children shalbe farre from saluatiō, and they shalbe destroied in the [f] gate, and none shal deliuer them.

5 The hungrie shal eat vp his harueste: yea, thei shal take it from among the [g] thornes, and the thirstie shal drinke vp their substance.

6 For miserie commeth not forthe of ỳ dust, [h] nether doeth affliction spring out of the earth.

7 But man is borne vnto [i] trauail, as the sparkes flye vpward.

8 But I wolde inquire [k] at God, and turne my talke vnto God:

9 Which [l] doeth great things and vnsearcheable, *and* maruelous things without nomber.

10 He [m] giueth raine vpon the earth, and powreth water vpon the stretes,

11 And setteth vp on hie thē that be lowe, that the sorowful may be exalted to saluation.

12 He scatereth the diuises of the craftie: so that their hands can not accomplish that which they do enterprise.

13 * He taketh the wise in their craftines, & the counsel of the wicked is made foolish.

14 They mete with [n] darkenes in ỳ day time, and [o] grope at noone day, as in the night.

15 But he saueth ỳ [p] poore frō the sworde, from their [q] mouth, and from the hand of the violent man,

16 So that the poore hathe *his* hope, but iniquitie shal [r] stop her mouth.

17 Beholde, blessed *is* ỳ man whome God correcteth: therefore refuse not thou ỳ chastising of the Almightie.

18 For he maketh the wounde, and bindeth it vp: he smiteth, and his hāds make whole.

19 He shal deliuer thee [s] in six troubles, and in the seuenth the euil shal not touche thee.

20 In famine he shal deliuer thee from death: and in battel from the power of the sworde.

21 Thou shalt be hid from the scourge of the tongue, and thou shalt not be afraid of [t] destruction when it cometh.

22 *But* thou shalt [t] laugh at destruction and dearth, & shalt not be afrayd of ỳ beast of the earth.

23 For the stones of the field [v] shalbe in league with thee, and the beastes of the field shal be at peace with thee.

24 And thou shalt knowe, that peace *shalbe* in thy tabernacle, & thou shalt visite thine habitacion, and shalt not [x] sinne.

25 Thou shalt perceiue also, that thy sede *shalbe* great, & thy posteritie as ỳ grasse of the earth.

26 Thou shalt go to thy graue in [y] a full age, as a ricke *of corne* cometh in due season *into the barne*.

27 Lo, [z] Thus haue we inquired of it, *and* so it is: heare this and knowe it for thy self.

CHAP. VI.

1 Iob answereth, that his peine is more grieuous then his faute. 8 He wisheth death. 14. He complaineth of his frends.

1 BVt Iob answered, and said.

2 Oh that my grief were wel weighed, and my miseries were laied together in the [a] balance.

3 For it wolde be now heauyer thē ỳ sand of ỳ sea: therefore my wordes are [b] swallowed vp.

4 For the arowes of the Almightie *are* in me, ỳ venime whereof doeth drinke vp my spirit, & the terrours of God fight against me.

5 Doeth the [d] wilde asse braye when he hathe grasse? or loweth the oxe when he hathe foddre?

6 That which is [e] vnsauery, shal it be eate

---

n That is, in this mortal body, subiect to corruption, 2. Cor. 5, 1.

o They se death continually before their eies, and daily approching toward them.

p No man for all this doeth consider it.

q That is, before that any of them were so wise as to thinke on death.

a He willeth Iob to consider the example of all thē that haue liued or do liue godly, whether any of thē be like vnto him in raging against God as he doeth.

b Murmuring against God in afflictions increaseth ỳ peine & vtereth mans folie.

c That is, ỳ sinner ỳ hathe not ỳ feare of God.

d I was not moued with his prosperitie, but knewe ỳ God had cursed him & his.

e Thogh God some time suffer ỳ fathers to passe in this worlde yet his iudgements will light vpon their wicked children.

f By publicke iudgement thei shalbe condened and none shal pitie them.

g Thogh there be but two or thre eares left in ỳ hedges, yet these shalbe taken from him.

h That is, the earth is not the cause of barenes & mans miserie, but his owne sinne.

i Which declareth ỳ sinne is euer in our corrupt nature: for before sinne it was not subiect to peine & affliction.

k If I suffred as thou doest, I wolde seke vnto God. l He counseleth Iob to hūble him selfe vnto God, to whome all creatures are subiect, and whose workes declare that man is inexcusable, except he glorifie God in all his workes. m He sheweth by particular examples, what the workes of God are. 1 Cor. 3, 19.

n In things plaine and euident thei shewe them selues fooles in stead of wise mē. o This declareth that God punisheth the wordely wise, as he threatened, Deu. 28, 29. p That is, he that humbleth him selfe before God. q He compareth the slander of the wicked to sharpe swordes.

r If the wicked be compelled ac Gods workes to stoppe their mouthes, much more thei ỳ professe God.

s He wil send trouble after trouble that his children may not for one time, but cōtinually trust in him: but they shal haue a comfortable issue, euen in the greatest and the last, which is here called ỳ seuenth.

t Where as the wicked lament in their troubles, thou shalt haue occasiō to reioice.

v When we are in Gods fauour, all creatures shal serue vs.

x God shal so blesse thee that thou shalt haue occasiō to reioice in all things, and not to be offended.

y Though ỳ children of God haue not alwaies this promes performed, yet God doeth recompence it other wise to their aduantage

z We haue learned these pointes by experience, that God punisheth not the innocent: that man cānot compare in iustice with him, that ỳ hypocrites shal not long prosper, and that the affliction which man sustaineth, commeth for his owne sinne.

a To knowe whether I complaine without iust cause.

b My grief is so great, that I lacke wordes to expresse it.

c Which declareth that he was not onely afflicted in body, but wounded in conscience which is the greatest battel

d Crye without cause thei haue what hath no sauor? meaning that none take pleasure in affliction, seing thei can not away with things that are vnsauery to the mouth,

without salt? or is there any taste in the white of an egge?

7 Suche things as my soule refused to touche, as were sorowes, are my meate.

8 Oh that I might haue my f desire, and that God wolde graunt me the thing ỳ I long for.

9 That is, that God wolde destroye me: that he wolde let his hand go, & cut me of.

10 Then shulde I yet haue comfort, (though I burne with sorowe, let him not spare) g because I haue not denyed the wordes of the Holie one.

11 What power haue I that I shulde endure? or what is mine h end, if I shulde prolong my life?

12 Is my strength the strength of stones? or is my flesh of brasse?

13 Is it not so, that there is in me no i helpe? and that "strength is taken from me?

14 He that is in miserie, ought to be comforted of his neighbour: but men haue forsaken the feare of the Almightie.

15 My brethren haue deceiued me as a k brooke, & as the rising of the riuers they passe away.

16 Which are blackish with yce, & wherein the snowe is hid.

17 But in time thei are dryed vp with heate & are consumed: & when it is hote they faile out of their places,

18 *Or* thei departe frō their way & course, *yea*, they vanish and perish.

19 Thei that go to Tema, l considered them, & thei that go to Sheba, waited for them.

20 *But* they were confounded: when they hoped, thei came thether and were ashamed.

21 Surely now are ye *like* m vnto it: ye haue sene my feareful plague, and are afrayed.

22 Was it because I said, Bring vnto me? or giue a reward to me of your n substance?

23 And deliuer me from the enemies hād? or ransom me out of the hand of tyrants?

24 Teach me, & I wil o hold my tongue & cause me to vnderstād, wherein I haue erred.

25 How p stedfast are the wordes of righteousnes? & what can any of you iustely reproue?

26 Do ye imagine to reproue q wordes, ỳ the talke of the afflicted shulde be as ỳ winde?

27 Ye make your wrath to fall vpon the fatherles, & digge a pit for your friend

28 Now therefore be content to r loke vpon me: for I wil not lye before your face.

29 Turne, I pray you, let there be none iniquitie: returne, I say, & *ye shal se* yet my righteousnes in that behalfe. Is there iniquitie in my tongue? doeth not my mouthe fele sorowes?

CHAP. VII.

1 Iob sheweth the shortenes and miserie of mans lyfe.

1 IS there not an appointed time to man vpon earth? and *are not* his dayes as the dayes of an a hyreling.

2 As a seruant longeth for the shadowe, & as an hyreling loketh for *the end* of his worke,

3 So haue I had as an inheritance the b moneths of vanitie, and painefull nights haue bene appointed vnto me.

4 If I laid me downe, I said, When shal I arise? and measuring the euening I am euen full with tosing to and fro vnto ỳ dawning of the day.

5 My flesh is c clothed with wormes & filthines of the dust: my skin is rent, & become horrible,

6 My dayes are swifter then d a weauers shittle, and they are spent without hope.

7 Remēber that my life is but a winde, & *that* mine eye shal not returne to se pleasure.

8 The eye that hathe sene me, shal se me no more: thine eyes *are* vpon me, and I shalbe no longer.

9 e *As* the cloude vanisheth & goeth away, so he that goeth downe to the graue, shal f come vp nomore.

10 He shal returne nomore to his house, nether shal his place knowe him any more.

11 Therefore I wil not g spare my mouthe, *but* wil speake in the trouble of my spirit, & muse in the bitternes of my minde.

12 Am I a sea h or a whale fish, that thou kepest me in warde?

13 Whē I say, My couche shal releiue me, & my bed shal bring *comfort* in my meditation,

14 Then feareste thou me i with dreames, and astonishest me with visions.

15 Therefore my soule k choseth rather to be strangled & to dye, then *to be in* my bones.

16 I abhorre it, I shal not liue alway: l spare me then, for my daies *are* but vanitie.

17 What

f Herin he sinneth double, bothe in wishing through impacience to dye, and also in desiring of God a thing which was not agreable to his wil.

g That is, let me dye at once, before I come to distrust in Gods promes through mine impacientie.

h He feareth lest he shulde be broght to inconueniencies, if his sorowes shulde continue.

i Haue I not soght to helpe my selfe as muche as was possible?

"*Or, wisdome, or Law.*

k He compareth those friends which comfort vs not in miserie, to a broke, which in somer, when we nede waters, is drye: in winter is hard frosen, & in ỳ time of raine, when we haue no nede, ouerfloweth with water.

l Thei ỳ passe thereby to go into ỳ hote countreies of Arabia thinke to finde water there, to quench their thirst, but they are deceiued.

m That is, like to this broke, wch deceiueth them, ỳ thinke to haue water there in their nede, as I loked for consolation at your hands.

n He toucheth ỳ worldelings, wch for no necessitie wil giue parte of their goods, & muche more these mē, wch wolde not giue him comfortable wordes.

o Shewe me where in I haue erred, and I wil confesse my faute.

p He ỳ hathe a good conscience, doeth not shrinke at the sharpe wordes or reasonings of others except thei be able to persuade him by reason.

q Do you cauil at my wordes, because I shulde be thoght to speake foolishly, which am now in miserie?

r Cōsider whether I speake as one that is driuen to this impacience through very sorowe, or as an hypocrite, as you condemne me.

a Hathe not an hyred seruant some rest and ease? then in this my continual torment I am worse then an hyreling.

b My sorowe hathe cōtinued from moneth to moneth, and I haue loked for hope in vaine.

c This signifieth that his disease was rare and moste horrible.

d Thus he speaketh in respect of the breuitie of mans life, which passeth without hope of returning: in consideration whereof he desireth God to haue compassion on him

e If thou beholde mein thine angre, I shal not be able to stand in thy presence.

f Shal nomore enioye this mortal life.

g Seing I can by nother meanes comfort my selfe, I wil declare my grief by wordes and thus he speaketh as one ouercome with grief of minde.

h Am not I a poore wretch? what nedest thou then to lay so muche peine on me?

i So that I can haue no rest, night nor day.

k He speaketh as one ouercome ẅ sorowe,

and not of iudgement, or of the examination of his faith.

l Seing my terme of life is so shorte, let me haue some rest and ease.

17 What is man, that thou [m] doest magnifie him, and that thou settest thine heart vpon him?
18 And doest visit him euerie morning, and tryest him euerie moment?
19 How long wil it be *yer* thou departe frō me? thou wilt not let me alone whiles I may swallowe my spetle.
20 I haue [n] sinned, what shal I do vnto thee? ô thou preseruer of men, why hast thou set me *as a marke* against thee, so ý I am a burden vnto my self?
21 And why doest thou not pardone my trespas? and take away mine iniquitie? for now shal I slepe in ý dust, and if thou sekest me in the morning, I shal [o] not be *founde*.

m Seing that man of him self is so vile, why doest thou giue him ý honour to contende against him? Iob vseth all kindes of persuasion vnto God, that he might stay his hand. n After all tentations stil brasteth forthe & leadeth Iob to repentance: yet it was not in suche perfection, that he colde bridel him selfe from reasoning with God, because that he stil tryed his faith. o That is, I shalbe dead.

CHAP. VIII.

1 Bildad sheweth that Iob is a sinner, because God punisheth the wicked, and preserueth the good.

1 THen answered Bildad the Shuhite, and said,
2 How long wilt thou talke of these things? & how long shal the wordes of thy mouth [a] *be as* a mightie winde?
3 Doeth God peruert iudgemēt? or doeth the almighty subuert iustice?
4 If thy sonnes haue sinned against him, & he hathe sent them into the place of their [b] iniquitie,
5 *Yet* if thou [c] wilt early seke vnto God, & pray to the Almighty,
6 If thou be pure and vpright, then surely he wil awake vp vnto thee, & he wil make the habitation of thy righteousnes prosperous.
7 And though thy beginning [d] be smale, yet thy later end shal greatly increase.
8 [e] Inquire therefore, I pray thee, of the former age, and prepare thy selfe to searche of their fathers.
9 (For we are but of yester day, and are ignorant: for our dayes vpon earth *are* but a shadow)
10 Shal not they teache thee & tel thee, and vtter the wordes of their heart?
11 Can a [f] rush growe without myre? or can the grasse growe without water?
12 Though it were in grene & not cut downe, yet shal it wither before anie other herbe.
13 So *are* the paths of all that forget God, and the hypocrites hope shal perish.
14 His confidence also shal be cut of, & his trust *shalbe as* the house of a [h] spyder.
15 He shal leane vpon his house, but it shal not stand: he shal holde him fast by it, yet shal it not endure.
16 The [i] *tre* is grene before the sunne, and the branches spread ouer the garden thereof.
17 The rotes thereof are wrapped about the fountaine, & are folden *about* the house of stones.
18 If *anie* plucke it from his place, and it [k] denie *saying*, I haue not sene thee?
19 Beholde, it wil reioyce [l] by this meanes, ý it may growe in another molde.
20 Beholde, God wil not cast away an vpright man, nether wil he take ý wicked by the hand,
21 Til he haue filled thy mouthe with [m] laughter, and thy lippes with ioye.
22 They that hate thee, shalbe clothed with shame, & the dwelling of the wicked shal not *remaine*.

a He declareth that their wordes which wolde diminish any thing from the iustice of God, is but as a puff of winde that vanisheth away. b That is, hathe rewarded them according to their iniquitie: meaning, ý Iob ought to be warned by ý example of his children, that he offend not God. c That is, if ý turne betime whiles God calleth thee to repentance. d Though the beginnings be not so pleasant, as thou wouldest desire, yet in ý end thou shalt haue sufficient occasion to content they self. e He willeth Iob to examine all antiquitie, and he shal finde it true which he here saith. f Meaning, that it is not ynough to haue the experience of our selues, but to be confirmed by the examples of them that went before vs. g As a rush can not growe without moistnes, so can not the hypocrite, because he hathe not faith, which is moistened with Gods Spirit. h. Which is to day, and to morowe swept away.

i He compareth the iuste to a tre, which although it be remoued out of one place vnto another, yet florisheth: so the affliction of the godlie turneth to their profite. k That is, so ý there remaine nothing there to proue whether the tre had growen there, or no. l To be planted in another place, where it may growe at pleasure. m If thou be godlie, he wil giue thee occasion to reioyce, & if not, thine affliction shal increase.

CHAP. IX.

1 Iob declareth the mightie power of God, and that mans righteousnes is nothing.

1 THen Iob answered, and said,
2 I knowe verely that it is so: for how shulde mā *compared* vnto God, be [a] iustified?
3 If he wolde dispute with him, he colde not answer him one thing of a [b] thousand.
4 He is wise in heart, & mightie in strength: who hathe bene fearce against him & hathe prospered?
5 He remoueth the mountaines & they fele not when he ouerthroweth them in his wrath.
6 He [c] remoueth the earth out of her place, that the pillers thereof do shake.
7 He commandeth the sunne, and it riseth not: he closeth vp the starres, as vnder a signet.
8 He him self alone spreadeth out the heauens, and walketh vpon the height of the sea.
9 He maketh *the starres* [d] Arcturus, Orion, and Pleiades, and the climats of ý South.
10 He doeth great things, and vnsearcheable: yea, meruelous things without nomber.
11 Lo when he goeth [e] by me, I se him not: & when he passeth by, I perceiue him not.
12 Beholde, when he taketh a pray, [g] who can make him to restore it? who shal say vnto him, What doest thou?
13 God [g] wil not withdrawe his angre &

a Iob here answereth to that point of Eliphaz and Bildads oration, touching ý iustice of God & his innocencie, confessing God to be infinit in iustice, and man to be nothing in respect. b Of a thousand things, ẅ God colde lay to his charge, man can not answer him one. c He declareth what is the infirmitie of man by the mightie and incomprehensible power that is in God, shewing what he colde do, if he wolde set forthe his power. d These are the names of certeine starres, whereby he meaneth that all starres bothe knowen & vnknowen are at his appoinctement. e I am not able to comprehend his workes, ẅ are commune and daily before mine eyes, muche lesse in those things, ẅ are hid and secret. f He sheweth that when God doeth execute his power, he doeth it iustely, for asmuch as none can controle him. g God wil not be appeased for ought that man can laie for him self for his iustification.

h That is, all the reasons ỳ men cã laie to appro ue their cause.
i How shulde I be able to answer him by eloquence: whereby he noteth his friends, ỳ albeit they were eloquent in talke, yet they felt not in heart, that ẅ they spake.
k Meaning, in his owne opinion, signifying that man wil sometime flatter him self to be righteous, ẅ before God is abominacion.
l While I am in my pangs, I cã not but brast forthe into many inconueniẽces, although I know stil that God is iust.
m I am not able to fele my sinnes so great, as I fele ỳ weight of his plagues: & this he speaketh to condẽne his dulnes, and to iustifie God.
n After he hath accused his owne weakenes, he continueth to iustifie God and his power.
o If I wolde stande in mine owne defence, yet God hathe iuste cause to condemne me, if he examine mine heart, & conscience.
p If God punish according to his iustice, he wil destroye as wel them that are couted perfite, as them ỳ are wicked.
q To wit, the wicked.
r This is spokẽ according to our apprehension, as though he wolde say, If God destroye but the wicked, as cha. 5,3, why shulde he suffer the innocents to be so long tormented by them? s That they can not se to do iustice. t That can shewe the contrary?
u I thinke not to fall into these affections, but my sorowes bring me to these manifolde infirmities, & my conscience condemneth me. x Why doeth not God destroye me at once? thus he speaketh according to the infirmitie of the flesh. y Though I seme neuer so pure in mine owne eyes: yet al is but corruption before God.
z What soeuer I wolde vse to couer my filthines with, shal disclose me so muche more. a Which might make an accorde betwene God and me, speaking of impaciencie, & yet confessing God to be iust in punishing him.

the moste mightie helpes b do stoupe vnder him.
14 How muche lesse shal I answer him? or how shulde I finde out my wordes ỳ him?
15 For thogh I were iuste, yet colde I k not answer, *but* I wolde make supplication to my Iudge.
16 If I l crye, and he answer me, *yet* wolde I not beleue, that he heard my voyce.
17 For he destroyeth me with a tempest, & woundeth me m without cause.
18 He wil not suffer me to take my breath, but filleth me with bitternes.
19 If *we speake* of strength, beholde, he is n strong: if *we speake* of iudgement, who shal bring me in to plaide?
20 If I wolde iustifie my self, mine owne mouth shal condemne me: o if I wolde be perfite, he shal iudge me wicked.
21 *Thogh* I were perfite, *yet* I knowe not my soule: *therefore* abhorre I my life.
22 This is one point: wherefore I said, He destroyeth the p perfite and the wicked.
23 If the scourge shulde sodenly q slaie, shulde *God* r laugh at the punishment of the innocent?
24 The earth is giuen into the hand of the wicked: he s coureth the faces of ỳ iudges thereof: if not, where t is he? or who is he?
25 My dayes haue bene more swift then a poste: they haue fled, & haue sene no good thing.
26 They are passed *as* with the moste swift shippes, and as the egle that flieth to the praye.
27 If u I say, I wil forget my complaint, I wil cease from my wrath, & comfort me,
28 *Then* I am afrayed of all my sorowes, knowing that thou wilt not iudge me innocent.
29 *If* I be wicked, why x labor I thus in vaine?
30 If I y wash my self with snowe water, and purge mine hands moste cleane,
31 Yet shalt thou plonge me in the pit, and mine owne z clothes shal make me filthy.
32 For he is not a man as I am, ỳ I shulde answer him, *if* we come together to iudgement.
33 Nether is there any vmpire a ỳ might laie his hand vpon vs bothe.
34 Let him take his rod away from me, & let not his feare astonish me:
35 *Then* wil I speake, & feare him not: b *but* becausse I am not so, I holde me stil.

b Signifying ỳ Gods iudgemẽts kepe him in awe.

CHAP. X.

1 Iob is weary of his life, and setteth out his frailitie before God. 20 He desireth him to stay his hand. 22 A description of death.

1 MY soule is cut of a thogh I liue: I wil leaue my b complaint vpon my self, & wil speake in the bitternes of my soule.
2 *I* wil say vnto God, c Condemne me not: shewe me, wherefore thou contendest with me.
3 Thinkest thou it d good to oppresse me, & to cast of the e labour of thine hands, and to fauour the f counsel of ỳ wicked?
4 Hast thou g carnal eyes? or doest thou se as man seeth?
5 Are thy dayes as mans h dayes? or thy yeres, as the time of man?
6 That thou inquirest of mine iniquitie, & searchest out my sinne.
7 Thou knowest that I can not do i wickedly: for none can deliuer me out of thine hand.
8 Thine k hands haue made me, and facioned me wholy rounde about, & wilt thou destroye me?
9 Remember, I pray thee, that thou hast made me as l ỳ clay, and wilt thou bring me into dust againe?
10 Hast thou not powred me out as mylke? and turned me to cruds like chese?
11 Thou hast clothed me with skinne and flesh, and ioyned me together with bones and sinewes.
12 Thou hast giuen me life, and m grace: & thy n visitacion hathe preserued my spirit.
13 Thogh thou hast hid these things in thine heart, *yet* I knowe o ỳ it is so with thee.
14 If I haue sinned, then thou wilt streightly loke vnto me, and wilt not holde me giltles of mine iniquitie.
15 If I haue done wickedly, wo vnto me: If I haue done righteously, I wil not p lift vp mine head, being ful of confusion, becausse I se mine affliction.
16 But let it increase: hunt thou me as a lyon: returne & shewe thy self q maruelous vpon me.
17 Thou renuest thy plagues against me, and thou increasest thy wrath against me: r changes and armies *of sorowes*

a I am more like to a dead mã then to one that liueth
b I wil make an ample declaration of my torments, accusing my self & not God.
c He wolde not that God shulde procede against him by his secret iustice, but by the ordinarie meanes ỳ he punisheth others.
d Is it agreable to thy iustice to do me wrong?
e Wilt thou be without compasion?
f Wilt thou gratifie the wicked & cõdemne me?
g Dost thou this of ignorance?
h Art thou inconstant and changeable, as the times, to daie a friend, to morowe an enemie?
i By affliction thou kepest me as in a prison, & restrayneste me from doing euil, nether can any set me at libertie.
k In these eight verses following he describeth the mercie of God in the wonderful creation of man: & thereon grunderth ỳ that God shulde not shew him self rigorous against hi.
l As brittel as a pot of clay.
m That is, reason and vnderstanding, and many other gifts whereby mã excelleth all earthlie creatures.
n That is, thy visitacion preserueth me, and without the which I shulde perish streight way.
o Though I be not fully able to comprehend these things, yet I must nedes confesse that it is so.
p I wil alway walke in feare and humilitie, knowing that none is iuste before thee.
q Iob being sore assalted in this battel betwene the flesh and Spirit, prayeth out into these affections, wishing rather short dayes then long peine.
r That is, diuersitie of diseases and in great abundance, shewing that God hathe infinite meanes to punish man.

fatherlie care & prouidence, whereby thou preseruest me, and without the which I shulde perish streight way.

are against me.
18 Wherefore thē hast thou brought me out of the wombe? Oh that I had perished and that none eye had sene me?
19 *And* that I were as I had not bene, *but* brought from the wombe to the graue.
20 Are not my dayes fewe? let him[s] cease, *and* leaue of from me, that I may take a litle comfort,
21 Before I go and shal not[t] returne, *euen* to the land of darkenes and shadowe of death:
22 Into a land, *I say*, darke as darkenes it self, & into the shadow of death, where is none[v] order, but the light *is there* as darkenes.

s He witheth ỹ God wolde leaue of his affliction, considering his great miserie & the breuitie of his life.
t He speaketh thus in the persone of a sinner.
u Which is ouercome with passiōs & ẅ the feling of Gods iudgements, & therefore can not apprehend in that state the mercies of God & comfort of the resurrection.
v No distinctione betweene light and darkenes, but where all is verie darkenes it self.

CHAP. XI.

1 Iob is vniustly reprehended of Zophar. 7 God is incomprehensible 14 He is merciful to the repentant. 18 Their assurance that liue godlie.

1 THen answered Zophar the Naamathite, and said,
2 Shulde not the multitude of wordes be answered? or shulde a great[a] talker be iustified?
3 Shulde men holde their peace at thy lyes? and when thou mockest *others*, shal none make thee ashamed?
4 For thou hast said, [b]My doctrine is pure, and I am cleane in thine yes.
5 But oh that God wolde speake and open his lippes against thee?
6 That he might shewe thee the[c] secrets of wisdome, how thou hast *deserued* double, according to right: knowe therefore that God hathe forgoten thee for thine iniquitie.
7 Canst thou by searching finde out God? canst thou finde out the Almightie to *his* perfection?
8 The heauens are hie, what canst ỹ do? [d]It is deper then the hell, how canst thou knowe it?
9 The measure thereof is longer then ỹ earth, and it is broder then the sea.
10 If he cut of and[e] shut vp, or gather together, who can turne him backe?
11 For he knoweth vaine men, and seeth iniquitie, & nim that vnderstandeth nothing.
12 Yet vaine man wolde be wise, though man *newe* borne is like a wilde asse[f] colte.
13 If thou[g] prepare thine heart, & stretche out thine hands towarde him:
14 If iniquitie be in thine[h] hand, put it farre away, & let no wickednes dwel in thy tabernacle.
15 Then truely shalt thou lift vp thy face without spot, and shalt be stable, & shalt not feare.
16 But thou shalt forget *thy* miserie, and remember it as waters that are past.
17 Thine age also shal appeare more *cleare* then the noone day: thou shalt shine *and* be as the morning.
18 And thou shalt be bolde, because there is hope: and thou shalt dig pittes, *and* shalt lye downe safely.
19 *For when thou takest thy rest, none shal make thee afraied: yea, manie shal make sute vnto thee.
20 But the eyes[k] of the wicked shal faile, and their refuge shal perish, and their hope *shalbe* sorowe of minde.

a Shulde he perswade by his great talke, that he is iuste?
b He chargeth Iob with this, ỹ he shulde say, ỹ the thing, ẅ he spake, was true, and that he was without sinne in the sight of God.
c Which is, not to stand in iustifying of thy self: he signifieth ỹ man wil neuer be ouercome, whiles he reasoneth ẅ another, and therefore God must breake of the conference, and stop mās mouth.
d That is, this perfection of God, & if man be not able to comprehend the height of the heauen, ỹ depth of hel, ỹ length of the earth, the breadth of the sea, which are but creatures how can he attaine to ỹ perfection of the Creator?
e If God shulde turne the state of things, & establish a newe ordre in nature, who wolde controle him?
f That is, without vnderstanding: so that whatsoeuer gifts he hathe afterwarde, come of God and not of nature.
g If thou repent, pray vnto him.
h Renounce thine owne euil workes, and so that they offend not God ouer, whome ỹ hast charge.
i He declareth what quietnes of cōscience and successe in all things suche shal haue, ẅ turne to God by true repentance.

Leuit. 26 5.

k He sheweth ỹ contrarie things shal come vnto them that do not repent.

CHAP. XII.

1 Iob accuseth his friends of ignorance. 7 He declareth the might, and power of God, 17 And how he changeth the course of things.

1 THen Iob answered, and said,
2 In dede because that ye are ỹ people *onely*, [a]wisdome must dye with you.
3 But I haue vnderstāding as wel as you & am not inferior vnto you: yea, who knoweth not suche things?
4 *I am[b] as one mocked of his neighbour, who calleth vpon God, and he heareth him: the iuste *and* the vpright is laughed to scorne.
5 [d]He that is ready to fall, *is as* a lampe despised in the opinion of the riche.
6 The tabernacles of robbers do prosper, and they are in sauetie that prouoke God, [n] whome God hathe enriched with his hand.
7 Aske now the beastes, [e] and they shal teache thee, and the foules of the heauen, and they shal tel thee:
8 Or speake to ỹ earth, and it shal shewe thee: or ỹ fishes of the sea, and they shal declare vnto thee.
9 Who is ignorant of all these, but that the hand of the Lord hathe made these?
10 In whose hand is the soule of euerie liuing thing, and the breath of all[n] mākinde.
11 Doeth not the eares[f] discerne ỹ wordes? and the mouth taste meat for it self?

a Because you fele not ỹ, ẅ you speake, you thinke the whole standeth in wordes, and so flatter your selues as though none knewe anie thing, or colde knowe but you. *Prou. 14 2.*
b He reproueth these his frieds of two faultes: ỹ one that they thoght their had better knowledge then in dede they had, & the other ỹ in stead of true consolation they did deride, and despise their frieds in his aduersitie.
c The ẅ neighbour being a mocker, and a wicked man, thinketh that no man is in Gods fauour but he, because he hathe all things that he desireth.
d As the riche esteme not a light, or torche that goeth out, so is he despised that falleth from prosperitie to aduersitie. *n Ebr. to whome God hathe bright in with his hand.*
e He declareth to them that did dispute against him, that their wisdome is commune to all, & suche as the very brute beasts do daily teache. *o Or, flesh.*
f He exhorteth thē to be wise in iudging, and aswel to know ỹ right vse why God hathe giue thē eares, as he hathe done a mouth.

g Thogh me by age, and continuance of time atteine to wisdome, yet it is not comparable to Gods wisdome, nor able to comprehend his iudgemẽts, wherein he answereth to that, ẏ was alledged, Chap. 8. 8.

h He sheweth that there is no thing done in this worlde without Gods will, and ordinance: for els he shulde not be almightie.

i He taketh wisdome from thẽ.

k He abateth ẏ honour of princes, and brigeth them into the subiection of others.

l He causeth ẏ their wordes haue no credit, ẇ is when he wil punish sinne.

m In this discourse of Gods wonderful workes Iob sheweth ẏ whatsoeuer is done in this worlde, bothe in the ordre & change of things is by Gods will & appointement. wherein he declareth that he thinketh wel of God, and is as able to set forthe his power in wordes as r they ẏ reasoned against, were.

12 Among the[g] ancient *is* wisdome, and in the length of dayes *is* vnderstanding.
13 With him *is* wisdome and strength: he hathe counsel and vnderstanding.
14 Beholde, he wil breake downe, and it can not be buylt: he shutteth a man vp, and he can not be losed.
15 Beholde, he withholdeth ẏ waters, and thei drye vp: but when he sendeth them out, they destroye the earth.
16 With him *is* strength and wisdome: he that is deceiued, and that[h] deceiueth, are his.[i]
17 He causeth ẏ counselers to go *as* spoiled, and maketh the iudges fooles.
18 He[k] loseth the colar of Kings, and gir deth their loines with a girdle.
19 He leadeth away the princes *as* a pray, & ouerthroweth the mightie.
20 He taketh away the speache from ẏ[l] faithful *counselers* & taketh away ẏ iudgement of the ancient.
21 He powreth contempt vpon princes and maketh the strength of the mightie weake.
22 He discouereth the depe places from *their* darkenes, & bringeth forthe ẏ shadowe of death to light.
23 He[m] increaseth the people, and destroyeth them: he inlargeth the nacions, & bringeth them in againe.
24 He taketh away the hearts of them ẏ are the chief ouer the people of ẏ earth, and maketh them to wander in the wildernes out of the way.
25 They grope in ẏ darke without light: & he maketh them to stagger like a dronken man.

CHAP. XIII.

Iob compareth his knowledge with the experience of his friends. 16 The penitẽt shalbe saued, and the hypocrite cõdemned. 20 He prayeth vnto God that he wolde not handle him rigorously.

Chap. XIII. 1 a For although he knewe ẏ God had a iustice, ẇ was manifest in his ordinarie 3 working and another in his secret counsel, yet 4 he wolde vtter his affection to 5 God, because he was not able to vnderstand the 6 cause why he did thus punish him.

b You do not 7 wel applye your medecine to the disease.

c He cõdemneth their zeale which had not knowledge, nether regarded they to cõforte hi, but alwaie grared on Gods iustice, as though it was not euidently scne in Iob, except they had vndertaken ẏ probatiõ thereof.

LO, mine eye hathe sene all *this*: mine eare hathe heard, and vnderstand it.
2 I knowe also as muche as you knowe: I am not inferior vnto you.
3 But I wil speake to the Almightie, and I desire[a] to dispute with God.
4 For in dede ye forge lyes, and all you are[b] phisicions of no value.
5 Oh, that you wolde holde your tõgue, that it might be imputed to you for wisdome?
6 Now heare my disputation, and giue eare to the arguments of my lippes.
7 Wil ye speake[c] wickedly for Gods defence, and talke deceitfully for his cause?
8 Wil ye accept his persone? or wil ye cõtend for God?
9 Is it wel that he shulde seke of you? wil you make a lye for him, as one lyeth for a man?
10 He wil surely reproue you, if ye do secretly accept anie persone.
11 Shal not his excellencie make you afraid? and his feare fall vpon you?
12 Your[d] memories may be compared vnto ashes, *and* your bodies to bodies of claye.
13 Holde your tongues in my presence, that I may speake, and let come vpon what wil.
14 Wherefore do I[e] take my flesh in my tethe, and put my soule in mine hand?
15 Lo, thogh he slay me, *yet* wil I trust in him, and I wil reproue my wayes in his sight.
16 He shal be my saluation also: for the[f] hypocrite shal not come before him.
17 Heare diligẽtly my wordes, and marke my talke.
18 Beholde now: *if* I prepare me to iudgement, I knowe that I shalbe[g] iustified.
19 Who is he, that wil pleade[h] with me? for *if* I now holde my tongue, I[i] dye.
20 But do not these two things vnto me: then wil I not hide my self from thee.
21 [k]Withdrawe thine hand from me, and let not thy feare make me afraied.
22 Then call thou, and I wil answer: or let me speake, and answer thou me.
23 How manie are[l] mine iniquities and sinnes? shewe me my rebellion, and my sinne.
24 Wherefore hidest thou thy face, and takest me for thine enemie?
25 Wilt thou breake a leafe driuen to and fro? and wilt thou pursue the drye stubble?
26 For thou writest bitter things against me, and makest me to possesse[m] the iniquities of my youth.
27 Thou puttest my fete also in the[n] stockes, and lokest narowly vnto all my paths, and makest the printe *thereof* in the "heeles of my fete.
28 Suche one cõsumeth like a rotẽ thing, *and* as a garment that is motheaten.

d Your fame shal come to nothing.

e Is not this a manifest signe of mine affliction, and ẏ I do not complaine without cause, seing that I am thus tormented as thogh I shulde teare mine owne flesh, and put my life in danger?

f Whereby he declareth ẏ he is not an hypocrite as thei charged him.

g That is, cleared, and not cast of for my sinnes as you reason.

h To proue ẏ God doeth thus punish me for my sinnes.

i If I defend not my cause, euerie man wil condemne me.

k He sheweth what these two things are.

l His pãgs thus moue him to reason ẇ God, not denying but that he had sinned: but he desired to vnderstãd what were his great sinnes that had deserued su che rigour, wherein he offended, ẏ he wolde knowe a cause of God why he did punish him.

m Thou punishest me now for the faultes that I committed in my youth.

n Thou makest me thy prisoner, and doest so presse me that I can not stirre hand nor fote.

" Ebr. roles.

CHAP. XIIII.

1 Iob describeth the shortenes and miserie of the life of man. 14 Hope sustaineth the godlie. 22 The condition of mans life.

1 MAN[a] that is borne of woman, is of short continuance, and ful of trouble.
2 He shooteth forthe as a flowre, and is cut downe: he vanisheth also as* a shadow, & continueth not.
3 *And* yet thou openest thine eyes vpon suche

a Taking occasion of his aduersaries wordes, he describeth ẏ state of mãs life from his birth to his death. *Chap. 8, 9.*

Psal. 144, 4.

b His meaning is, that seing ỹ man is so fraile a creature, God shulde not hādle him so extremely: wherein Iob sheweth the wickednes of the flesh, when it is not subiect to the Spirit. *Psal. 51, 7.*

c Vntil the time that thou hast appointed for him to dye, w he desireth, as the hyrelinge waiteth for the end of his labour to receiue his wages.

d He speaketh not here as though he had not hope of the immortalitie, but as a man in extreme peine, when reason is ouercom by affections & torments.

e Hereby he declareth that the feare of Gods iudgemēt was the cause why he desired to dye.

f That is releasse my, peines and take me to mercie.

g Meaning, vn to the day of ỹ resurrectiō whē he shulde be changed, & renued.

h Though I be afflicted in this life, yet in the resurrection I shal fele thy mercies, and answer when thou calleste me. *Prou. 5, 21.*

i Thou layest thē all together & suffrest none of my sinnes vnpunished.

k He murmureth through ỹ impacience of the flesh against God, as though he vsed as great seueritie against him as against ỹ hard rockes, or waters ỹ ouerflowe so that hereby all the occasion of his hope is taken away.

l Yet whiles he liueth, he shalbe in peine & miserie.

such[b] one, and causest me to entre into iudgement with thee.

4 *Who can bring a cleane thing out of filthines? there is not one.

5 Are not his dayes determined? ỹ nomber of his moneths *are* with thee: thou hast appointed his bōdes, which he can not passe.

6 Turne from him that he may cease vntil his desired day, [c] as an hyreling.

7 For there is hope of a tre, if it be cut downe, that it wil yet sproute, and the branches thereof wil not cease.

8 Thogh the rote of it waxe olde in the earth & the stocke thereof be dead in ỹ grounde,

9 *Yet* by the sent of water it wil bud, and bring forthe bowes like a plant.

10 [d] But man is sicke, and dyeth, & man perisheth, and where is he?

11 *As* the waters passe from the sea, and as the flood decayeth and dryeth vp,

12 So man slepeth and riseth not: *for* he shal not wake againe, nor be raised frō his slepe til the heauen be nomore.

13 Oh that thou woldest hide me in the graue, and kepe me secret, vntil thy [e] wrath were past, *and* woldest giue me terme, and [f] remember me.

14 If a man dye, shal he liue againe? All ỹ dayes of mine appointed time wil I waite, til [g] my changing shal come.

15 Thou shalt call *me*, and I shal [h] answer thee: thou loueste ỹ worke of thine owne hands.

16 But now thou [k] nombrest my steps, *and* doest not delay my sinnes.

17 Mine iniquitie is sealed vp, *as* in a [i] bagge, and thou addest vnto my wickednes.

18 And surely *as* the mounteine ỹ falleth, cometh to noght, and the [k] rocke that is remoued from his place:

19 *As* the water breaketh the stones, *when* thou ouerflowest the things which grow in the dust of ỹ earth: so thou destroyest the hope of man.

20 Thou preuailest alway against him, so that he passeth away: he changeth his face when thou castest him away.

21 And he knoweth not if his sonnes shal be honorable, nether shal he vnderstand concerning thē, whether they shalbe of lowe degre,

22 But *while* his [l] flesh *is* vpō him, he shalbe sorowful, and *while* his soule *is* in him, it shal mourne.

CHAP. XV.

Eliphaz reprehendeth Iob, because he ascribeth wisdome, and purenes to him self. 16 He describeth the curse that falleth on ỹ wicked, reckoning Iob to be one of ỹ nober.

THen answered Eliphaz the Temanite, and said,

2 Shal a wise man speake wordes of the [a] winde, and fil his belly [b] with the East winde?

3 Shal he dispute with wordes not comely? or with talke that is not profitable?

4 Surely thou hast cast of [c] feare, and restraineste prayer before God.

5 For thy mouth declareth thine iniquitie, seing thou hast chosen [d] the tongue of the crafty.

6 Thine owne mouth cōdemneth thee, and not I, and thy lippes testifie against thee.

7 Art thou the [e] first mā, that was borne? and wast thou made before the hils?

8 Hast thou heard the secret counsel of God, and doest thou restraine wisdome [f] to thee?

9 What knoweste thou ỹ we knowe not? *and* vnderstandest that is not in vs?

10 With vs are bothe ancient and very aged men, farre older then thy father.

11 *Seme* the consolations of God [g] smale vnto thee? is this thig strāge vnto thee?

12 Why doeth thine heart [h] take thee away, and what do thine eyes meane,

13 That thou answerest to God [i] at thy pleasure, and bringest *suche* wordes out of thy mouth?

14 What is man, that he shulde be cleane? and he that is borne of woman, that he shulde [k] be iust?

15 Beholde, he founde no stedfastnes in his Saintes: yea, the heauens are not cleane in his sight.

16 How muche more *is* man abominable & filthie, which [k] drinketh in quitie like water?

17 I wil tel thee: heare me, and I wil declare that which I haue sene:

18 Which wise mē haue told, *as they haue heard* of their fathers, and haue not kept it secret:

19 To whome alone the land was [l] giuen & no stranger passed through them.

20 The wicked man is continually as one that trauelleth of childe, and the nomber [m] of yeres is hid from the tyrant.

21 A sound of feare *is* in his eares, & in his prosperitie the destroyer shal come vpon him.

22 He beleueth not to returne out of [n] darknes: for he seeth the sworde before him.

23 He wādreth [o] to and fro for bread where *he may*: he knoweth that the day of darkenes is prepared at hand.

24 Affliction and [p] anguish shal make him afraid: they shal preuaile against him as a King ready to the battel.

25 For he hathe stretched out his hand against God, and made him self strong against the Almightie.

26 *Therefore God* shal runne vpon him, *euen*

God vseth against the wicked which lift vp them selues against him, to wit, terror of conscience, & outward afflictions.

a That is, vaine wordes, & without consolation?

b Meaning, with matters that are of none importance w are forgotten assone as they are vttered, as the East winde drieth vp ỹ moisture assone as it falleth.

c He chargeth Iob as though his talke caused mē to cast of ỹ feare of God & prayer.

d Thou speakest as do the mockers, and contemners of God.

e That is, ỹ moste ancient, and so by reason ỹ moste wise?

f Art thou onely wise?

g He accuseth Iobs pride, and ingratitude, ỹ wil not be comforted by God, nor by their counsel.

h Why doest thou stād in thine owne conceite. *Ebr. in thy spirit.*

i His purpose is to proue, ỹ Iob as an vniust mē & an hypocrite is punished for his sinnes, like as he did before. Chap. 4, 18.

k Which hathe a desire to sinne as he ỹ is thirstie to drinke.

l Who by their wisdome so gouerned, ỹ no strāger inuaded thē, & so ỹ land semed to be giuē to them alone.

m The cruel man is euer in dāger of death, and is neuer quiet in conscience.

n Out of ỹ miserie where into he once falleth.

o God doeth not onely impouerish the wicked oft times: but cue in their prosperitie he punisheth thē with a gredines euer more to gather: w is as a beggerie.

p He sheweth what weapons

vpon his necke, & against the moste thicke part of his shield.

27 Because he hathe couered his face with his fatnes, & hathe collopes in his flanckes.

28 Though he dwel[r] in desolate cities, and in houses which no man inhabiteth, but are become heapes,

29 He shal not be riche, nether shal his substance continue, nether shal he prolong the[s] perfection thereof in ỹ earth.

30 He shal neuer departe out of darkenes: the flame shal drye vp his braches, & he shal go away with the breath of his mouth.

31 He[t] beleueth not ỹ he erreth in vanitie: therefore vanitie shalbe his change.

32 His branche shal not be grene, but shalbe cut of before his day.

33 *God* shal destroy him as the vine her sower[v] grape, and shal cast him of, as the oliue *doeth* her flowre.

34 For the congregacion of the hypocrite shalbe desolate, & fyre shal deuoure the houses of[x] bribes.

35 *For* thei[y] conceiue mischief and bring forthe vanitie, & their bellie hathe prepared deceite.

q That is, he was so puft vp with great prosperitie, & abundance of all things, that he forgate God: noting ỹ Iob in his felicitie had not the true feare of God.

r Thogh he buylde, & repare rumous places to get him fame, yet God shal bring all to naught, and turne his great prosperitie into extreme miserie.

s Meaning, that his sumpteous buyldigs shulde neuer come to perfection.

t He standeth so in his owne cõceite, that he wil giue no place to good cõsel[l], therefore his owne pride shal bring him to destruction.

u before they be ripe.

v As one that gathereth grapes before they be ripe.

x Which were buylt or maintened by powling.

y to their owne destruction.

And therefore all their vaine deuises shal turne

CHAP. XVI.

1 *Iob moued by the importunacie of his friẽds.*
7 *Counteth in what extremitie he is,*
19 *And taketh God witnes of his innocencie.*

1 BVt Iob answered, and said,
2 I haue oft times heard suche things: miserable comforters are ye all.
3 Shal there be none end of wordes of[a] winde? or what maketh thee bolde so to answer?
4 I colde also speake as ye do: (but wolde God your[c] soule were in my soules stead) I colde kepe you companie in speaking, and colde[d] shake mine head at you,
5 But I wolde strengthen you[e] with my mouth, and the comfort of my lips shulde asswage *your sorowe.*
6 Though I speake, my sorowe[f] can not be aswaged: thogh I cease, what releafe haue I?
7 But now[g] he maketh me weary: *o God,* thou hast made all my[h] congregacion desolate,
8 And hast made me ful of[i] wrinkles (which is a witnes thereof), and my leannes riseth vp in me, testifying *the same* in my face.
9 [k]His wrath hathe torne *me,* and he hateth me, & gnasheth vpon me with his teeth: mine enemie hathe sharpened his eies against me.
10 They haue opened their mouthes vpon me, & smitten me on the[l] cheke in reproche: thei gather them selues together against me.
11 God hathe deliuered me to the vniust, and hathe made me to turne out of the way by the[m] hands of the wicked:
12 I was in welth, but he hathe brought me to noght: he hathe taken me by the necke, and beaten me, and set in me as a marke for him self.
13 His[n] archers compasse me roũd about: he cutteth my reines, & doeth not spare, and powreth my gall[o] vpon the grounde
14 He hathe broken me with one breaking vpon another, and runneth vpon me like a gyant.
15 I haue sowed a sackecloth vpon my skin, and haue abased mine[p] horne vnto the dust.
16 My face is withered with weping, & the shadow of death *is* vpon mine eies,
17 Though *there be* no wickednes in[q] mine hands, and my prayer[r] *be* pure.
18 O earth, couer not thou my[s] blood, and let my crying finde no place.
19 For lo, now my[t] witnes *is* in the heauen and my record *is* on hie.
20 My friends[v] speake eloquẽtly against me: *but* mine eye powreth out *teares* vnto God.
21 Oh that a man might[x] pleade with God, as man with his neighbour?
22 For the yeres accounted come, and I shal go ỹ way, whence I shal not returne.

a Which serue for vaine ostentation and for no true cõfort.

b For Eliphaz did replie against Iobs answer.

c I wolde you felt that wherof I do.

d That is, mocke at your miserie, as you do at mine.

e If this were in my power, yet wolde I cõfort you, and not do as ye do to me.

f If thei wolde say, Why doeste thou not then cõfort thy selfe? he answereth, ỹ the iudgemẽts of God are more heauy, then he is able to aswage ether by wordes or silence.

g Meaning, God.

h That is, destroyed most of my familie.

i In token of sorowe and grief.

k That is, God by his wrath and in this diuersitie of wordes & stile he expresseth how greuous the had of God was vpon him.

l That is, hathe hadeled me moste contẽptepusly: for so smiting on the cheke signified, 1. King. 22, 24. Mar. 14. 65.

m Thei haue led me wither thei wolde.

n His manifolde afflictions.

o I am wounded to ỹ heart.

p Meaning, his glorie was broght lowe.

q Signifying, ỹ he is not able to comprehend the cause of this his grieuous punishment.

r That is, vnfained, & without hypocrisie.

s Let my sinne be knowen, if I be suche a sinner as mine aduersaries accuse me, and let me finde no fauour.

t Thogh man condemne me, yet God is witnes of my cause.

v Vse painted wordes in stead of true consolation.

x Thus by his great torments he is caryed away, and brasteth out into passions, and speaketh vnaduisedly, as thogh God shul de, intreat man more gẽtly, seig he hathe but a short time here to liue.

CHAP. XVII.

1 *Iob sayth that he consumeth away, and yet doeth pacietly abide it.* 10 *He exhorteth his friends to repentance,* 13 *Shewing that he loketh but for death.*

1 MY breath is corrupt: my daies are cut of, and ỹ graue *is ready* for me.
2 There are none but[a] mockers with me, and mine eye continueth in[b] their bitternes.
3 [c]Laye downe now *and* put me in suretie for thee: who is he, that[d] wil touche mine hand?
4 For thou hast hid their heart frõ[e] vnderstanding: therefore[f] alt thou not set *them* vpon hie.
5 [f]For the eyes of his children shal faile,

Chap. XVII.

a In stead of cõforte, seig now at deaths dore, he had but thẽ that mocked at him, and discouraged him.

b I se stil that they seke but to vexe me.

c He reasoneth with God as a man beside him selfe to the intent ỹ his cause might be broght to light.

d And answer for thee?

e That these mine afflictions are thy iuste iudgements, though man know not the cause.

f He that flattereth a man, and onely iudgeth him happy in his prosperitie, shal not him self onely, but in his posteritie be punished.

le, that speaketh flatterie to *his* friends.
6 He hathe also ma de me as byworde of the people, and I am as a tabret[h] before them.
7 Mine eye therefore is dim for grief, and all my strength *is* like a shadowe.
8 The righteous shal be astonied at this, and the innocent shalbe moued against the hypocrite.
9 But the righteous wil holde his[k] waye, and he whose hands are pure, shal increase *his* strength.
10 All [l] you therefore turne you, and come now, and I shal not finde one wise among you.
11 My dayes are past, mine enterprises are broken, *and* the thoghts of mine heart
12 Haue changed the[m] night for the day, and the light that approched, for darkenes.
13 Thogh I hope, [n] *yet* the graue shalbe mine house, *and* I shal make my bed in the darke.
14 I shal say to corruption, Thou art my[o] father, *and* to the worme, Thou art my mother and my sister.
15 Where is then now mine hope? or who shal consider ỹ thing, that I hoped for?
16 [p] They shal go downe into the bottome of the pit: surely it shal lye together in the dust.

g God hathe made all ỹ worlde to speake of me, because of mine afflictiõs.
h That is, as a continual sounde in their eares.
i To wit, when they se ỹ god lie punished: but in the end they shal come to vnderstanding, and knowe what shalbe the reward of the hypocrite.
k That is, wil not be discouraged, considering that ỹ godlie are punished aswel as ỹ wicked.
l Iob speaketh to them there, ỹ came to comfort him.
m That is, haue brought me sorow in stead of comfort.
n Thogh I shulde hope to come from aduersitie to prosperitie as your discours pretendeth, o I haue nomore hope in father, mother, sister, or anie worldely thing: for the dust and wormes shalbe to me in stead of them
p All worldely hope, and prosperitie faile, which you say, are onely signes of Gods fauour: but seing that these things perish, I set mine hope in God, and in the life euerlasting.

CHAP. XVIII.

1 Bildad rehearseth the peines of the vnfaithful and wicked.

1 THen answered Bildad the Shuhite, & said,
2 When wil [a] ye make an end of *your* wordes? [b] cause vs to vnderstand, & then we wil speake.
3 Wherefore are we conted as beastes, & are vile in your sight?
4 *Thou art* [c] *as one* that teareth his soule in his anger. Shal the [d] earth be forsaken for thy sake? or the rocke remoued out of his place?
5 Yea, the light of the wicked shalbe [e] quenched & the sparke of his fyre shal not shine.
6 The light shalbe darke in his dwelling, and his candel shalbe put out with him.
7 The steppes of his strength shalbe restrained, and his owne counsel shal cast him downe.
8 For he is taken in the net by his fete, & he[f] walketh vpon the snares.
9 The grenne shal take him by ỹ heele, & the thefe shal come vpon him.
10 A snare is laid for him in the grounde, & a trappe for him in the way.
11 Fearfulnes shal make him afraid on enery side, and shal driue him to his fete.
12 His strength shalbe [g] famine: & destruction shalbe readie at his side.
13 It shal deuoure the partes of his skinne, & the [h] first borne of death shal deuoure his strength.
14 His hope shalbe roted out of his dwelling, & shal cause him to go to ỹ[i] King of feare.
15 *Feare* shal dwel in his house (because it is not[k] his) [l] *and* brimstone shalbe scatred vpon his habitacion.
16 His rotes shalbe dryed vp beneth, and aboue shal his branche be cut downe.
17 His remembrance shal perish from ỹ earth, and he shal haue no name in the strete.
18 They shal driue him out of the[m] light vnto darkenes, and chase him out of ỹ worlde.
19 He shal nether haue sonne nor nephewe among his people, nor any posteritie in his dwellings.
20 The posteritie shalbe astoined at his[n] day, & feare shal come vpon ỹ ancient.
21 Surely suche are the habitacions of the wicked, and this is ỹ place of him that knoweth not God.

a Which counte your selues iuste as Chap. 12,4
b Whome you take to be but beastes, as Chap. 12,7.
c That is, like a mad man.
d Shal God chãge the ordre of nature for thy sake, by dealing w thee other wise then he doeth with all men?
e When ỹ wicked is in his prosperitie, thẽ God changeth his state: & this is his ordinarie working for their sinnes.
f Meaning that the wicked are in continual dãger.

g That w shulde nourish him, shal be consumed by famine.
h That is, some strong and violent death shal consume his strength: or as ỹ Ebrew worde signifieth, his mẽbres or parts
i That is, with most great feare.
k Meaning, not truely come by.
l Thogh all the worlde wolde fauour him, yet God wolde destroie hi & his.
m He shal fall from prosperitie to aduersitie.
n When thei shal se what came vnto him.

CHAP. XIX.

2 Iob reproueth his friends, 15 And receiteth his miseries & grieuous peines. 25 He assureth him selfe of the generalt resurrection.

1 BVt Iob answered, and said,
2 How long wil ye vexe my soule, and torment me with wordes?
3 Ye haue now [a] ten times reproched me, & are not ashamed: ye are impudent toward me.
4 And thogh I had in dede erred, mine errour [b] remaineth with me.
5 But in dede if ye wil aduance your selues against me, & rebuke me for my reproche,
6 Knowe now, that God hathe [c] ouerthrowen me, & hathe compassed me with his net.
7 Beholde, I crye out of violence, but I haue none answer: I crye but there *is* no iudgement.
8 He hathe hedged vp my waye that I can not[d] passe, and he hathe set darkenes in my paths.
9 He hathe spoiled me of mine honour, & taken ỹ[e] crowne away frõ mine head.
10 He hathe destroied me on euerie side & I am gone: & he hathe remoued mine hope like [f] a tre.
11 And he hathe kindled his wrath against me, and counteth me as one of his enemies.

a That is, many times, as Nehe. 4,12.
b That is, I my self shalbe punished for it, or you haue not yet confuted it.
c He braseth out againe into his passions and declareth stil ỹ his afflictiõ cometh of God, thogh he be not able to sele the cause in hi self.
d Meaning, out of his afflictiõs.
e Meaning, his children and whatsoeuer was dere vnto him in this worlde.
f Which is pluckt vp, and hathe no more hope to grow.

g His manifolde afflictions.
h Mine houshold seruants: by all these losses Iob sheweth that touching ẏ flesh he had great occasion to be moued.
i Which were hers & mine.
k Besides these great losses & moste cruel vnkindnes, he was touched in his owne person as followeth.
l All my flesh was consumed.
m Seing I haue these iust causes to complaine, condemne me not as an hypocrite, specially ye ẅ shulde cõfort me.
n Is it not ynough that God doeth punishme except you by reproches increase my sorowe?
o To se my body punished, except ye trouble my minde?
p He protesteth ẏ notwithstanding his sore passiõs, his religion is perfite, & ẏ he is not a blasphemer, as thei iudged him
q I do not so iustifie my selfe before ẏ worlde, but I knowe ẏ I shal come before the great iudge, who shalbe my deliuerer & Sauiour.
r Herein Iob declareth plainely ẏ he had a ful hope, ẏ bothe ẏ soule and body shulde enioye the presence of God in ẏ last resurrection.

12 His[f] armies came togither, and made their way vpon me, & camped about my tabernacle.
13 He hathe remoued my brethren farre from me, and also mine acquaintance were strangers vnto me.
14 My neighbours haue forsaken me, and my familiars haue forgotten me.
15 [h] They that dwel in mine house, and my maides tooke me for a stranger: for I was a stranger in their sight.
16 I called my seruãt, but he wolde not answer, *though* I praied him with my mouth.
17 My breath was strange vnto my wife, though I praied her for the childrens sake of mine[i] owne body.
18 The wicked also despised me, & whẽ I rose, they spake against me.
19 All my secret friends abhorred me, & thei whome I loued, are turned against me.
20 My bone [k] cleaueth to my skin & to my flesh, and I haue escaped with the [l]skinne of my tethe.
21 Haue pitie vpon me: haue[m] pitie vpon me (o ye my friends) for the hand of God hathe touched me.
22 Why do ye persecute me, as[n] God? and are not satisfied with my[o] flesh?
23 Oh that my wordes were now writen? oh that thei were writen euen in a boke?
24 *And* grauen with [p] an yron penne in lead, or in stone for euer.
25 For I am sure, ẏ my[q] Redemer liueth, and he shall stand the last on the earth.
26 And though after my skin *wormes* destroy this *bodie*, yet shal I se God, [r]in my flesh.
27 Whome I my self shal se, and mine eies shal beholde, and no nother *for me, though* my reines are consumed within me.
28 But ye said, Why is he persecuted? And there was[s] a depe matter in me.
29 Be ye afraid of the sworde: for ẏ swor de wil be[t] auenged of wickednes, ẏ ye may know that there is a iudgement.

[f] Though his friends thoght that he was but persecuted of God for his sinnes, yet he declareth that here was a deper consideration: to wit, the tryal of his faith & pacience, and so to be an example for other. [t] God wilbe reuenged of this hastie iudgement, where by you condemne me.

CHAP. XX.

Zophár sheweth, that the wicked and the couetous shal haue a shorte end. 22 Though for a time they florish.

1 THẽ answered Zophar the Naamathite and said,
2 Douteles my thoghts cause me to answer, and therefore I make haste.
3 I haue heard [a] the correction of my reproche: therefore the spirit of mine vnderstanding causeth me to answer.
4 Knoweſt thou not this of olde? & since *God* placed man vpon the earth?
5 That the reioycing of the wicked *is* shorte, & that the ioye of hypocrites is but a moment?
6 Though[b] his excellentie mounte vp to the heauen, and his head reache vnto the cloudes.
7 *Yet* shal he perish for euer, like his dung, *and* they which haue sene him, shal say, Where is he?
8 He shal fle away as a dreame, & thei shal not finde him, and shal passe away as a vision of the night.
9 So that ẏ eye which had sene him, shal do so no more, and his place shal se him no more.
10 His children shal[c] flatter ẏ poore, and his hands shal[d] restore his substance.
11 His bones are ful *of the sinne* of his youth, & [e] it shal lye downe with him in the dust
12 Whẽ wickednes[f] was swete in his mouthe, & he hid it vnder his tongue,
13 *And* fauoured it, and wolde not forsake it, but kept it close in his mouth,
14 *Then* his meat in his bowels was turned: the gall of aspes *was* in the middes of him.
15 He hathe deuoured substance, and he shal vomit it: *for* God shal drawe it out of his belly.
16 He shal sucke ẏ [g] gall of aspes, *and* the viperstongue shal slaye him.
17 He shal not se ẏ [h] riuers, *nor* the floods & streames of hony and butter.
18 He shal restore ẏ labour, & shal deuoure nomore: *euen* according to the substãce *shalbe* his exchange, [i] and he shal enioye it nomore.
19 For he hathe vndone *manie*: he hathe forsaken the poore, & hathe spoiled houses which he buylded not.
20 Surely he shal fele no quietnes in his body, *nether*, shal he reserue of ẏ which he desired.
21 There shal none of his [k] meat be left: therefore none shal hope for his goods,
22 Whẽ he shalbe filled with his abundance, he shalbe in paine, & the hand[l] of all the wicked shal assaile him.
23 He shalbe about to fil his belly, *but God* shal send vpon him his fearce wrath, [m] & shal cause to raine vpon him, *euen* vpon his meat.
24 He shal flee from ẏ yron weapons, *and* ẏ bowe of stele shal strike him through.
25 *The arowe* is drawen out, and cometh forthe of the[n] body, and shineth of his gall, *so* feare cometh vpon him.
26 [o] All darkenes shalbe hid in his secret places: the fyre that is not[p] blowen, shal deuoure him, *and* that which remaineth in his tabernacle, shalbe destroied.

a He declareth that two things moue him to speake: to wit, because Iob semed to touche him, & because he thoght he had knowledge sufficient to cõfute him.
b His purpose is to proue Iob to be a wicked man & an hypocrite, because God punished him, and changed his prosperitie into aduersitie.
c Where as the father through ambition & tyrannie oppressed the poore, the children through pouertie & miserie shal seke fauour at ẏ pore.
d So that the thing, which he hathe taken away by violẽce, shalbe restored agayne by force.
e Meaning, ẏ he shal cary nothing away ẅ him, but his sinne.
f As poyson ẏ is swete in the mouthe bringeth destruction, when it cometh into ẏ body: so all vice at ẏ first is pleasant: but afterward God turneth it to destruction.
g He compareth euil gotten goods to ẏ venim of aspes, ẅ serpent is moste dangerous: noting ẏ Iobs great riches were not truely come by, & therefore God did plague him iustely for the same.
h Thogh God giue to all other abundance of his blessings, yet he shal haue no parte thereof.
i That is, these raueners & spoilers of ẏ poore shal enioye their theft but for a time: for after God wil take it from them and cause them to make restitutiõ, so ẏ it is but an exchange.
k He shal leaue nothing to his posteritie.
l The wicked shal neuer be in rest: for one wicked mã shal seke to destroy another.
m Some read, vpon his flesh, alluding to Iob, whose flesh was smiten with a scabbe.
n Some read, of the quiuer.
o All feare & sorow shal light vpon him, when he thinketh to escape.
p That is, fyre from heauen, or the fyre of Gods wrath.

27 The heauen shal declare his wickednes, and the earth shal rise vp against him.
28 The q increase of his house shal go away: it shal flowe away in the day of his wrath.
29 This is the portion of the wicked mā from r God, & the heritage *that he shal haue* of God for his wordes.

CHAP. XXI.

Iob declared how the prosperitie of the wicked maketh them proude, 15 In so much che that they blaspheme God 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, nether good for prosperitie.

BVt Iob answered, and said,
Heare diligently my wordes, and this[a] shalbe in stead of your consolatiōs.
Suffre me, that I may speake, and when I haue spoken, mocke on.
Do I *direct* my talke to man? If it[b] were so, how shulde not my spirit be troubled?
Marke me, and be abashed, and lay your hand vpon *your*[c] mouth.
Euen when I remember, I am afraied, & feare taketh holde on my flesh.
Wherefore do the wicked[d] liue, *and* waxe olde, and growe in welth?
Their sede is established in their sight with them, and their generacion before their eis.
Their houses are peaceable without feare, and the rod of God is not vpon them.
Their bullocke gendreth, & faileth not: their cowe calueth, and casteth not her calfe.
They send forth their children[e] like shepe, and their sonnes dance.
They take the tabret and harpe, and reioyce in the sounde of the organs.
They spēd their daies in welth, and sodenly[f] they go downe to the graue.
Thei say also vnto God, Depart from vs: for we desire not the[g] knowledge of thy waies.
Who is the Almightie, that we shulde serue him? and what profite shulde we haue, if we shulde pray vnto him?
Lo, their welth is not in their hand: [h] *therefore* let the counsel of the wicked[i] be farre from me.
How oft shal the candel of the wicked be put out? and their destruction come vpon them? he wil deuide *their* liues in his wrath.
They shal be as stubble before ỹ winde, and as chaffe that the storme caryeth away.
God will lay vp the sorow *of the father* for his children: whē he rewardeth him, he shal knowe it.
[k] His eies shal se his destruction, and he shal drinke of ỹ wrath of ỹ Almightie.
For what pleasure hathe he in his house after him, whē the nomber of his monethis is cut of?
Shal any teache[l] God knowledge, who iudgeth the hiest things?
One[m] dyeth in his ful strength, being in all ease and prosperitie.
His breasts are full of milke, and his bones runne ful of marowe
And another[n] dyeth in the bitternes of his soule, and neuer eateth with pleasure.
They shal slepe bothe in[o] the dust, and the wormes shal couer them.
Beholde, I know your thoghts, and ỹ enterprises, [w] *herewith* ye do me wrong.
For ye say, Where is ỹ princes[p] house? and where is the tabernacle of the wickeds dwelling?
May ye not[q] aske thē ỹ go by ỹ way? and ye can not denie their signes.
But the wicked is kept vnto the day of[r] destruction, & they shalbe broght forthe to the day of wrath.
Who shal declare his waye[s] to his face? and who shal rewarde him for that he hathe done?
Yet shal he be broght to the graue, and remaine in the heape.
The[t] slimie valley shalbe swete vnto him, and euerie man shal drawe after him, as before him there were innumerable.
How then comfort[v] ye me in vaine, seing in your answers there remaine but lyes?

CHAP. XXII.

Eliphaz affirmeth that Iob is punished for his sinnes. 6 He accuseth him of vnmercifulnes, 13 And that he denied Gods prouidence. 21 He exhorteth him to repentance.

THen Eliphaz the Temanite answered, and said,
May a man be[a] profitable vnto God, as he that is wise, may be profitable to him self?
Is it any thing vnto the Almightie, that thou art righteous? or is it profitable *to him*, that thou makest thy wayes vpright?
Is it for feare[b] of thee that he wil accuse thee? *or* go with the in to iudgement?
Is not thy wickednes great, & thine iniquities innumerable?
For thou hast taken the[c] pledge from thy brother for noght, and spoiled the clothes

q Meaning, the children of the wicked shal flowe away like riuers and be dispersed in diuers places.
r Thus God wil plague the wicked.
s Against God, thinking to excuse him self: and to escape Gods hand.
a Your diligent marking of my wordes shalbe to me a great consolation.
b As though he wolde say, I do not talke w̄ mā, but w̄ God, who wil not answer me, & therefore my minde must nedes be troubled.
c He chargeth them as though they were not able to comprehend this his feling of Gods iugement, & exhorteth thē therefore to silence.
d Iob proueth against his aduersaries that God punisheth not straight waies the wicked, but oft times giueth thē long life, and prosperitie: so that we must not iudge God iuste or vniust by the things ỹ appeare to our eye.
e They haue store of children, lustie & healthful, & in these pointes he answereth to that w̄ Zophar alledged before.
f Not being tormented w̄ long sickenes.
g Thei desire nothing more thē to be exēpt frō all subiection ỹ thei shulde beare to God: this Iob sheweth his aduersaries, ỹ if they reason onely by ỹ wich is sene by commune experience, ỹ wicked ỹ hate God, are better delt with all, then they that loue him.
h It is not their owne, but God onely lendeth it vnto them.
i God kepe me from their prosperitie.
k When God recompenseth his wickednes he shal knowe ỹ his prosperitie was but vanitie.
l Who sendeth to the wicked prosperitie, & punisheth the godlie.
m Meaning, the wicked.
n To wit, the godlie.
o As cōcerning their bodies: and this he speaketh according to ỹ commune iudgement.
p Thus thei called Iobs house in derision, concluding ỹ it was destroied because he was wicked.
q Which through long trauailing haue experience & tokens here of, to wit, that the wicked do prosper & ỹ godlie line in affliction
r Though ỹ wicked florish here, yet God wil punish him in ỹ last day.
s Though men do flatter him, and none dare reproue him in this worlde, yet death is a token ỹ God wil brig him to an account.
t He shal be glad to lie in a slime pit, w̄ before colde not be cōtent w̄ a royal palace.
u Saying, ỹ the iust i this worlde haue prosperitie & the wicked aduersitie.
a Though man were iuste, yet God colde haue no profite of this his iustice: and therefore when he punisheth him, he hathe no regard to his iustice, but to his sinne. *Chap. 35, 7.*
b Lest ỹ shuldest reproue or hurt him?
c Thou hast bene cruel and without charitie, & woldest do nothing for the poore, but for thine owne aduantage.

clothes of the naked.

7 To suche as were weary, thou hast not giuē water to drinke, and hast withdrawen bread from the hungrie.

d When thou wast in power and autoritie, thou didst not iustice, but wrong.

8 But the mightie mā d had ỹ earth, and he that was in autoritie, dwelt in it.

e Thou hast not onely not shewed pitie, but oppressed them

9 Thou hast cast out widowes emptie, and the armes of e the fatherles were broken

f That is, manifolde afflictions.

10 Therefore snares *are* roūde about thee, and feare shal sodenly trouble thee:

g He accuseth Iob of impitie & contempt of God as though he wolde say, If thou passe not for mē, yet consider the height of Gods maiestie.

11 Or darkenes that thou shuldest not se, and f abundance of waters shal couer thee,

h That so muche the more by that excellent worke thou maiest feare God and reuerence him.

12 Is not God on g hie in the heauen? & beholde the height of the h starres how hie they are.

i He reproueth Iob as though he denied Gods prouidence, and that he colde not se the thigs that were done in this worlde.

13 But thou saiest, How shulde God i know? can he iudge through the darke cloude?

k How God hath punished them from the beginning.?

14 The cloudes hide him that he can not se, and he walketh in the circle of heauen.

l He proueth Gods prouidence by the punishement of the wicked, whome he taketh away before they can bring their wicked purposes to passe.

15 Hast thou marked the way of ỹ worlde, k wherein wicked men haue walked?

m He answereth to that, which Iob had said Chap. 21. 7. that the wicked haue prosperitie in this worlde: desiring that he might not be partaker of the like.

16 Which were l cut downe before the time, whose fundacion *was as* a riuer that ouerfloweth

17 Which said vnto God, Departe from vs, and *asked* what the Almightie colde do for them.

n The iust reioyce at the destruction of the wicked for two causes. first because God sheweth him self iudge of the worlde, & by this meanes continueth his honour and glorie: secondly, because God sheweth that he hathe care ouer his in that he punisheth their enemies. o That is, the state and preseruation of the godlie is hid vnder Gods wings. p Meaning, of the wicked. q He exhorteth Iob to repentance and to returne to God. r God wil restore vnto thee all thy substaunce. s Which shalbe in abundance like dust.

18 Yet he m filled their houses with good things: but let the counsel of the wicked *be* farre from me.

19 The righteous shal se them, and shal reioyce, n and the innocent shal laugh them to scorne.

20 Surely o our substance is hid: but the fyre hathe deuoured the remnant of p them.

21 Therefore acquaint thy self, I pray thee, q with him, and make peace: thereby thou shalt haue prosperitie.

22 Receiue, I pray thee, the law of his mouth, and laie vp his wordes in thine heart.

23 If thou returne to the Almightie, thou shalt r be buylt vp, & thou shalt put iniquitie farre from thy tabernacle.

24 Thou shalt lay vp golde for s dust, and the golde of Ophir, as the flints of the riuers.

25 Yea, the Almightie shalbe thy defence, and thou shalt haue plentie of siluer.

26 And thou shalt then delite in the Almightie, and lift vp thy face vnto God.

27 Thou shalt make thy prayer vnto him, and he shal heare thee, and thou shalt rendre thy vowes.

28 Thou shalt also decree a thing, & he shal establish it vnto thee, and the t light shal shine vpon thy waies.

29 u When *others* are cast downe, then shalt thou say, I am lifted vp: and *God* shal saue the humble persone.

30 The innocent shal deliuer the v yland, and it shalbe preserued by the pureues of thine hands.

t That is, the fauour of God.

u God wil deliuer his when ỹ wicked are destroyed roūde about them, as in the flood and in Sodom.

x God wil deliuer a whole countrey from peril, euen for the iuste mans sake.

CHAP. XXIII.

2 Iob affirmeth that he bothe knoweth and feareth the power and sentence of the Iudge, 10 And that he is not punished onely for his sinnes.

1 BVt Iob answered and said,

2 Thogh my talke be this day in a bitternes, *and* my plague greater then my groning,

a {He sheweth the iuste cause of his cōplaining, & as touching that Eliphaz had exhorted him to returne to God, chap. 22, 21. he declareth that he desireth nothing more: but it semed that God wolde not be found of him.

3 Wolde God *yet* I knewe how to finde him, I wolde entre vnto his place,

4 I wolde pleade the cause before him, and fil my mouth with arguments.

b vsing his absolute power & saying, Because I am God, I may do what I wil.

5 I wolde knowe the wordes, *that* he wolde answer me, and wolde vnderstand what he wolde say vnto me.

6 Wolde he b plead against me with *his* great power? No, but he wolde c put *strength* in me.

c Of his mercie he wolde giue me power to answer him.

7 d There the righteous might reason w him, so I shulde be deliuered for euer from my Iudge.

d When he of his mercie hathe giuen strēgth to mainteine their cause.

8 e Beholde, *if* I go to the East, he is not there: if to the West, yet I can not perceiue him:

e Meaning, ỹ if he cōsider Gods iustice, he is not able to comprehēde his iudgements on what side or parte soeuer he turneth him self.

9 *If* to ỹ North where he worketh, yet I can not se him: he wil hide him self in ỹ South, and I can not behold e him.

f God hathe this preeminēce aboue me ỹ he knoweth my waye: to wit, that I am innocent, and I am not able to iudge of his workes: he sheweth also his confidēce, that God doeth visite him for his profite.

10 But he knoweth my f way, *and* tryeth me, *and* I shal come forth e like ỹ golde.

11 My fote hathe followed his steppes: his way haue I kept, and haue not declined.

12 Nether haue I departed from ỹ commandement of his lippes. & I haue esteemed the wordes of his mouth more thē mine appointed fode.

g His worde is more precious vnto me, then ỹ meat where with the bodie is sustened.

13 Yet he is in one *minde*, and who can g turne him? yea, he doeth what his minde desireth.

14 For he wil performe that, which is decreed of me, and h many suche things *are* with him.

h Iob confesseth that at this present he felt not Gods fauour, and yet was assured, that he had appointed him to a good end.

15 Therefore I am troubled at his presence, & in considering it, I am afrayed of him.

i In many pointes man is not able to atteine to Gods iudgements.

16 For God k hathe softened mine heart, & the Almightie hathe troubled me.

k That I shulde not he without feare.

17 For I am not cut of in l darkenes, but he hathe hid ỹ darkenes from my face.

l He sheweth the cause of is feare, which is, ỹ he being in trouble, seeth none end, nether yet knoweth the cause.

CHAP. XXIIII.

Iob deſcribeth the wickednes of men, and ſheweth what curſe belongeth to the wicked, 12 How all things are gouerned by Gods prouidence, 17 And the deſtruction of the wicked.

HOw ſhulde not the times[a] be hid frō the Almightie, ſeing that thei ẅ knowe him, ſe not his[b] daies?

2 *Some* remoue the land markes, ỏ robbe the flockes and fede *thereof.*

3 They lead away the aſſe of the fatherles: *and* take the widowes oxe to pledge.

4 They make the poore to turne out of the way, ſo that the poore of the earth hide them ſelues[c] together.

5 Beholde, *others as* wilde aſſes in ỏ wildernes, go forthe to their buſines, and[d] riſe earely for a pray: the wildernes[e] *giueth* him & his children fode.

6 They reape[f] his prouiſion in the field, but thei gather the late[g] vintage of the wicked.

7 Thei cauſe ỏ naked to lodge without garmēt, & without couering in ỏ colde.

8 They are wet with the ſhowres of the mountaines, [h]and thei imbrace ỏ rocke for want of a couering.

9 They plucke the fatherles[i] from the breaſt and take ỏ pledge[k] of the poore.

10 They cauſe him to go naked without clothing, and take the gleining from the hungrie.

11 Thei that make oyle[l] betwene their walles, and treade their winepreſſes, ſuffer thirſt.

12 Men[m] crye out of the citie, & the ſoules of the ſlayne[n] crye out: yet God doeth[o] not charge them with follie.

13 Theſe are thei, that abhorre the [p] light: thei knowe not the waies thereof, nor continue in the paths thereof.

14 The murtherer riſeth earely & killeth the poore and the nedie: and in ỏ night he is as a thefe.

15 The eye alſo of the[q] adulterer waiteth for the twylight, and ſaith, None eye ſhal ſe me, and diſgui'eth his face.

16 Thei digge through houſes i ỏ darke, *which* they marked for them ſelues in the day: they knowe not the light.

17 But the morning *is* euen to them as ỏ ſhadow of deaths: if one knowe thē, *they are* in the terrours of the ſhadowe of death.

18 He is ſwift vpon the[r] waters: their[ſ] porcion ſhalbe curſed in ỏ earth: he wil not beholde the way of the vineyardes.

19 *As* the drye grounde & heat conſume the ſnowe waters, *ſo ſhal* the graue *t* ſinners.

20 [v] The pitiful man ſhal forget him: the worme *ſhal ſele* his ſwetenes: he ſhalbe no more remembred, & the wicked ſhalbe broken like a tre.

21 He[x] doeth euil intreat the baren, that doeth not beare, nether doeth he good to the widowe.

22 He draweth alſo the [y] mightie by his powre, & when he riſeth vp, none is ſure of life.

23 Thogh men giue him aſſurance to be in ſauetie, yet his eyes *are* vpon their wayes.

24 Thei are exalted for a litle, but thei are gone, and are broght lowe as all *others*: thei are deſtroyed, and cut of as the top of an eare of corne.

25 But if it be not[z] ſo, where is he? *or* who wil proue me a lyer, & make my wordes of no value?

CHAP. XXV.

Bildad proueth that no man is cleane nor without ſinne before God.

1 THen anſwered Bildad the Shuhite, & ſaid,

2 [a] Power & feare *is* with him, ỏ maketh peace in his hie places.

3 Is there any nomber in his armies? & vpon whome [b] ſhal not his light ariſe?

4 And how may a man[c] be iuſtified with God? or how ca he be cleane, that is borne of woman?

5 Beholde, he wil giue no light to the moone, [d] and the ſtarres are vncleane in his ſight.

6 How muche more man, a worme, euen the ſonne of man, *which is but* a worme?

CHAP. XXVI.

Iob ſheweth that man can not helpe God, & proueth it by his miracles.

1 BVt Iob anſwered, and ſaid,

2 [a] W home helpeſt thou? him that hathe no power? ſaueſt thou the arme that hathe no ſtrength?

3 W home counſeleſt thou? him that hathe no wiſdome? thou [b] heweſt right wel as the thing is.

4 To whome doeſt thou declare *theſe* wordes? or whoſe ſpirit [c] cometh out of thee?

5 The[d] dead things are formed vnder the waters, and nere vnto them.

a Thus Iob ſpeaketh in his paſſions and after the iudgement of the fleſh, ỏ is i ỏ he ſeeth not ỏ things that are done at times, nether yet hathe a peculiar care ouer all, becauſe he puniſheth not ỏ wicked, nor reuengeth ỏ godlie.

b When he puniſheth ỏ wicked & rewardeth of ỏ good.

c And for crueltie & oppreſſion dare not ſhewe their faces.

d That is, ſpare no diligence

e He and his, liue by robbing and murdering.

f Meaning the poore mans.

g Signifying, ỏ one wicked mā wil not ſpoile an other, but for neceſsitie.

h The poore are driuen by the wicked into rockes and holes, where thei can not lie drye for the rayne.

i That is they ſo powle and pille ỏ poore widowe, ỏ ſhe cā not haue to ſuſteine her ſelf, that ſhe may be able to giue her childe ſucke.

k That is, his garment, wherewith he ſhulde be couered or clad.

l In ſuche places, ẅ are appointed for that purpoſe: meaning, ỏ thoſe ỏ labour for the wicked, are pined for hungre.

m For the great oppreſsion & extortion.

n Crye out & call for vengeance.

o God doeth not condemne ỏ wicked, but ſemeth to paſſe ouer it by his long ſilence.

p That is, Gods worde, becauſe they are reproued thereby.

q By theſe particular vices, & the licence thereunto, he wolde proue that God puniſheth not the wicked & rewardeth the iuſte.

r He ſteeth to the waters for his ſuccour.

ſ They thinke that all the worlde is bent againſt them, & dare not go by the hie way.

t As the drye grounde is neuer ful ẅ waters, ſo wil thei neuer ceaſe ſinning, til thei come to the graue.

u Thogh God ſuffer the wicked for a time, yet their end ſhal be moſte vile deſtruction, & in this poit Iob cometh to him ſelf and ſheweth his confidence.

x He ſheweth why ỏ wicked ſhal not be lamented, becauſe he did not pitie others

y He declareth that after that ỏ wicked haue deſtroyed ỏ weake, thei wil do like to ỏ ſtronger, and therefore are iuſtely preuented by Gods iudgements.

z That, is ỏ contrary to your reaſoning no man can giue a perfite reaſon of Gods iudgements, let me be reproued.

Chap. XXV.

a His purpoſe is to proue, that albeit God trye and afflict ỏ iuſte, yet lone after he ſendeth proſperitie, & becauſe he did not ſo to Iob, he concludeth ỏ he is wicked.

b Who can hide him frō his preſence?

c That is, be iuſte in reſpect of God?

d If God ſhew his power, ỏ moone & ſtarres can not haue that light, ẅ is giue the, muche leſſe can man haue any excellētie, but of God.

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a Thou concludeſt nothing: for nether thou helpeſt me, ẅ am deſtitute of all helpe, nether yet ſpeakeſt ſufficiently on Gods behalfe, who hathe no nede of thy defence.

b But thou doeſt not applie it to the purpoſe.

c That is, moueth thee to ſpeake this?

d Iob begineth to declare the force of Gods power & prouidence in the mines and metals in the depe places of the earth.

e There is nothing hid in the bottom of the earth, but he seeth it.
f Meaning, the graue wherein things putrifie.
g He causeth ỹ whole heauen to turne about the North pole.
h That is, he hideth the heauens, which are called his throne.
i So long as this worlde endureth.
k Not that heauen hathe pillers to vpholde it, but he speaketh by a similitude, as though he wolde say, The heauen it self is not able to abide his reproche.
l Which is a figure of starres facioned like a serpent, because of the crokednes.

6 The graue is[e] naked before hi, & there is no couering for[f] destruction.
7 He stretcheth out the § North ouer ỹ emptie place, and hangeth the earth vpon nothing.
8 He bindeth the waters in his cloudes, and the cloude is not broken vnder them.
9 He holdeth backe the face of his throne:[h] and spreadeth his cloude vpon it.
10 He hathe set bondes about the waters, vntil the [i] day and night come to an end.
11 The [k] pillers of heauen tremble and quake at his reprofe.
12 The sea is calme by his power, & by his vnderstanding he smiteth the pride *thereof.*
13 His Spirit hathe garnished the heauēs, & his hand hathe formed the crooked[l] serpent.
14 Lo, these are parte of his wayes: but [m] how litle a portion heare we of him? and who can vnderstād his feareful power?

m If these fewe things, which we se daly with our eyes, declare his great power and prouidence, how muche more wolde they appeare, if we were able to comprehend all his workes?

CHAP. XXVII.

3 The constancie and perfitnes of Iob. 13 The rewarde of the wicked and of the tyrants.

1 MOreouer Iob proceded and continued his parable, saying,
2 The liuing God hathe taken away my [a] iudgement: for ỹ Almightie hathe put my soule in bitternes.
3 Yet so long as my breath is in me, and the Spirit of God in my nostrels,
4 My lips surely shal speake no wickednes, [b] and my tongue shal vtter no deceit.
5 God forbid, that I shulde [c] iustifie you: vntil I dye, I wil neuer take away mine [d] innocentie from my self.
6 I wil kepe my righteousnes, and wil not forsake it: mine heart shal not reproue me of my [e] dayes.
7 Mine enemie shalbe as the wicked, & he that riseth against me, as the vnrighteous.
8 For what [f] hope hathe the hypocrite whē he hathe heaped vp riches, if God take away his soule?
9 Wil God heare his crye, when trouble cometh vpon him?
10 Wil he set his delite on ỹ Almightie? wil he call vpon God at all times?
11 I wil teach you *what it is* in the hand of[g] God, & I wil not conceil that which is with the Almightie.
12 Beholde, all ye your selues [h] haue sene it: why then do you thus vanish[i] in vanitie?
13 This is the[k] porcion of a wicked man ẅ God, & the heritage of tyrāts, *which* they shal receiue of the Almightie.
14 If his children be in great nomber, the ſworde *shal destroy* them, and his posteritie shal not be satiffied with bread.
15 His remnant shal be buryed in death, & his widowes[l] shal not wepe.
16 Though he shulde heape vp siluer as ỹ dust, and prepare raiment as the clay,
17 He may prepare it, but ỹ iuste shal put it on, and ỹ innocēt shal deuide ỹ siluer.
18 He buyldeth his house as the[m] mothe, and as a lodge ỹ the watchmā maketh.
19 When the riche man slepeth, [n] he shal not be gathered *to his fathers*: they opened their eyes, and he was gone.
20 Terrours shal take him as waters, *and* a tempest shal carie him away by night.
21 The East wind shal take him away, & he shal departe: and it shal hurlle him out of his place.
22 And *God* shal cast vpon him & not spare, *though* he wolde faine flee out of his hand.
23 *Euerie man* shal clap their hāds at him, and hisse at him out of their place.

a He hathe so sore afflicted me, that men cā not iudge of mine vprightnes: for then iudgeonely by outward signes.
b How soeuer men iudge of me, yet will I not speake contrarie to that, ẅ I haue said, and so do wickedly in betraying the truth.
c Which condēne me as a wicked mā, because the hand of God is vpō me.
d I wil not confesse that God doeth thus punish me for my sinnes.
e Of my life past.
f What aduantage hathe the dissembler to gaine neuer so much, seing he shal lose his owne soule?
g That is, what God reserueth to him self, & whereof he giueth not the knowledge to all.

h That is, these secret iudgements of God, and yet do not vnderstand thē.
i Why maintein ne you then this errour?
k This wil God ordre the wicked, & punish him, euen vnto his posteritie.
l None shal lament him.
m Which bredeth in another mans possessiō or garment, but is sone shaken out.
n He meaneth ỹ the wicked tyrants shal not haue a quiet death, nor be buried honorably.

CHAP. XXVIII.

Iob sheweth that the wisdome of God is Vnsercheable.

1 THe siluer surely hathe his vaine, [a] & the golde his place, *where* they take it.
2 Yron is take out of the dust, and brasse is molten out of the stone.
3 *God* putteth an end to darkenes, [b] & he tryeth the perfection of all things: he setteth a bonde of darkenes, & of the shadow of death.
4 The flood breaketh out against the [c] inhabitant, *and the waters* [d] forgotten of the fote, being higher then man, are gone away.
5 Out of the same earth cometh [e] bread, & vndet it, as it were fyre is turned vp.
6 The stones thereof *are* a place [f] of saphirs, and the dust of it *is* golde.
7 There is a path ẅ no foule hathe known, nether hathe the kites eye sene it.
8 The lions whelps haue not walked it, nor the lion passed thereby.
9 He putteth his hand vpon the[g] rockes, & ouerthroweth the mountaines by the rootes.
10 He breaketh riuers in the rockes, and his eye seeth euerie precious thing.
11 He bindeth ỹ floods, that they do not

a His purpose is to declare ỹ man may attein ne in this worlde to diuers secrets of nature, but man is neuer able to cōprehend ỹ wisdome of God.
b There, is nothing but it is cōpassed within certeine limites, & hathe an end, but Gods wisdom.
c Meaning him that dwelleth thereby.
d Which a man can not wade through.
e That is, corne, and vnder nethe is brimstone or cole, ẅ easely conceiueth fyre.
f He alludeth, to the mines and secrets of nature, which are vnder the earth, whereinto nether soules nor beastes can entre.
g After that he hathe declared the wisdome of God in the secretes of nature, he describeth his power.

ouerflowe, & ỹ thing that is hid, bringeth he to light.

h Thogh Gods power, & wisdome may be vnderstand in earthly things, yet his heauenlie wisdome can not be atteined vnto.

12 But where is wisdome founde? h & where is the place of vnderstanding?

i It is to hie a thing for man to atteine vnto in this worlde.

13 Man knoweth not i the price thereof: for it is not found in the land of the liuing.

14 The depth saith, It is not in me: ỹ sea also saith, It is not with me.

k It is not geuen for golde, nor precious stones, but is onely the gift of God.

15 k Golde shal not be giuen for it, nether shal siluer be weighed for the price thereof.

16 It shal not be valued with the wedge of golde of Ophir, *nor* with the precious onix, nor the saphir.

l Which is thoght to be a kinde of precious stone.

17 The golde nor the cristal shalbe equal vnto it, nor the exchange *shalbe* for plate of fine golde.

18 No mencion shalbe made of coral, nor of the l gabish: for wisdome is more precious then perles.

19 The Topaz of Ethiopia shal not be equal vnto it, nether shal it be valued ẅ the wedge of pure golde.

20 Whence then cometh wisdome? and where is the place of vnderstanding,

m Meaning, that there is no natural meanes, whereby man might atteine to the heauenlie wisdome, ẅ he meaneth by the foules, ỹ flie hie.

21 Seing it is hid from the eyes of all the liuing, & is hid from the m foules of the heauen?

22 Destruction and death say, We haue heard the fame thereof with our eares.

n He maketh God onely the autor of this wisdome, and ỹ giuer thereof.

23 *But* God vnderstandeth the n way thereof, and he knoweth the place thereof.

24 For he beholdeth the ends of ỹ world, & seeth all that is vnder heauen,

25 To make the weight of the windes, & to weigh the waters by measure.

26 When he made a decree for the raine, & a way for the lightening of the thunders,

27 Then did he se it, and counted it: he prepared it and also considered it.

Prouerb. 1, 7.

o He declareth ỹ man hathe so muche of this heauenlie wisdome, as he sheweth by fearing God, and departing from euil.

28 And vnto man he said, Beholde, * the o feare of the Lord is wisdome, and to departe from euil *is* vnderstanding.

CHAP. XXIX.

1 Iob complaineth of the prosperitie of the time past. 7. 21. His authoritie, 12 Iustice and equitie.

" Ebr. moneths before.

1 SO Iob proceded and continued his parable, saying,

a When I felt his fauour.

b I was fre frō affliction.

2 Oh that I were as " in times past, when God preserued me?

c That is, semed by euident tokens to be more present with me.

3 When his a light shined vpō mine head: & *when* by his light I walked through the b darkenes,

d By these similitudes he declareth ỹ great prosperitie, that he was in, so ỹ he had none occasion to be suche a sinner as they accused him.

4 As I was in the dayes of my youth: when c Gods prouidence *was* vpon my tabernacle:

5 When the Almightie was yet ẅ me, & my children rounde about me:

6 When I washed my paths d with butter and when the rocke powred me out riuers of oyle:

e Being ashamed of their lightnes, and afraied of my grauitie.

f Acknowledging my wisdome.

7 When I went out to the gate, *euen* to ỹ iudgement seat, *and when* I caused them to prepare my seat in the strete.

8 The yong men sawe me, and e hid them selues, and the aged arose, *and* stode vp.

9 The princes stayed talke, and laied their hand on their f mouth.

10 The voyce of princes was hid, and their tongue cleaued to the roofe of their mouth.

g All that heard me, praised me.

h Testifying ỹ I did good iustice.

11 And when the g eare heard me, it blessed me: and when the eye sawe *me*, it gaue witnes to h me.

i Because his aduersaries did so much charge him with wickednes, he is compelled to rendre a counte of his life.

12 For I deliuered the i poore that cryed, and the fatherles, and him that had none to helpe him.

k That is, I did succour him ỹ was in destresse, and so he had cause to praise me.

13 k The blessing of him that was ready to perish, came vpon me, and I caused ỹ widowes heart to reioyce.

l I delited to do iustice as others did, to weare costely apparel.

14 I put l on iustice, and it couered me: my iudgement *was* as a robe, and a crowne.

15 I was the eyes to the blinde, and I was the fete to the lame.

16 I was a father vnto ỹ poore, and *when* I knewe not the cause, I soght it out diligently.

17 I brake also the chawes of ỹ vnrighteous man, and pluckt the praye out of his tethe.

m That is, at home in my bed without all trouble, and vnquietnes.

18 Then I said, I shal dye in my m nest, and I shal multiplie *my* dayes as the sande.

n My felicitie doeth increase.

19 *For* my roote is n spred out by the water, and ỹ dewe shal lye vpon my branche.

20 My glorie shal renue toward me, and my bowe shal be restored in mine hand.

o That is, was pleasant vnto them.

21 Vnto me men gaue eare, and waited, and helde their tongue at my counsel.

22 After my wordes thei replied not, & my talke o dropped vpon them.

p As the drye grounde thurseth for ỹ raine.

23 And they waited for me, as for ỹ raine, and they opened their mouth p as for the latter raine.

q That is, they thoght it not to be a ieste, or they thoght not that I wolde condescend vnto them.

24 *If* I q laughed on them, they beleued it not: nether did they cause the light of my countenance r to fall.

r They were afraied to offend me, and cause me to be angrie.

25 I appointed out f their way, and did sit as chief, and dwelt as a King in the armie, *and* like him that comforteth the mourners.

CHAP. XXX.

1 Iob complaineth that he is contemned of the moste contemptible, 11. 21. Because of his aduersitie and affliction. 23 Death is the house of all flesh.

f I had them at commandemēt.

1 BVt now they that are yōger then I, a mocke me: *yea*, thei whose fathers I haue refused to set with the b dogges of my flockes.

a That is, ỹ mine estate is changed, & where as before the ancient men were glad to do me reuerence, the yong men now contemne me.

b Meaning, to be my shepherdes, or to kepe my dogges.

2 For where to shulde ỹ strength of their

se That is, their fathers dyed for famine before they came to age.

*Or malous.

d Iob sheweth ỹ these ỹ mocked him in his affliction, were like to their fathers, wicked, and lewde fellowes, such as he here describeth.

e They make songs of me, & mocke at my miserie.

f God hathe taken from me ỹ force, credit & auteritie, wherewith I kept them in subiection.

g He said that ỹ yong men when they saw him, hid them selues, as cha 29,8, and now in his miserie they were impudent and licencious.

h That is, thei soght by all meanes how thei might destroye me.

i They nede none to helpe thē.

k By my calamitie they toke an occasion against me.

l My life faileth me, and I am as halfe dead.

m Meaning, sorowe.

n That is, God hathe brought me into contempt.

o He speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was caryed beside him self.

p He compareth his afflictions to a tempest, or whirle winde.

*Or, wisdome, or Law.

q None can deliuer me thence though they lamēt at my death.

hands haue serued me, *seing* age ᶜ perished in them?

For pouertie and famine *they were* solitarie, fleing into the wildernes, *which is* darke, desolate and waste.

They cut vp ᵈ nettels by the bushes, and the iuniper rootes *was* their meat.

Thei were ᵈ chased forthe from among *men*: they showted at them, as at a thefe.

Therefore they dwelt in the clefts of riuers, in the holes of the earth and rockes.

They roared among the bushes, and vnder the thistels they gathered them selues.

They were the children of fooles and ỹ children of villaines, which were more vile then the earth.

And now am I their ᵉ song, & I am their talke.

They abhorre me, *and* flee farre from me, and spare not to spit in my face.

Because that *God* hathe losed my ᶠ corde and humbled me, ᵍ they haue losed ỹ bridel before me.

The youth rise vp at my right hand: they haue pusht my fete, and haue trode on me *as on* the ʰ paths of their destruction.

They haue destroyed my paths: they toke pleasure at my calamitie, they had none ⁱ helpe.

They came as a great breache *of waters, and* ᵏ vnder this calamitie they come on heapes.

Feare is turned vpō me: *and* thei pursue my soule as the winde, and mine health passeth away as a cloude.

Therefore my soule is now ˡ powred out vpon me, and the dayes of affliction haue taken holde on me.

ᵐ It perceth my bones in the night, and my sinewes take no rest.

For the great vehemencie is my garment changed, *which* compasseth me about as the colar of my coate.

ⁿ He hathe cast me into the myre, and I am become like ashes and dust.

When I crye vnto thee, thou doest not heare me, nether regardest me, *when* I stand vp.

Thou turnest thy self ᵒ cruelly against me, and art enemie vnto me with the strength of thine hand.

Thou takest me vp *and* causest me to ride vpon the ᵖ winde, and makest my ᵐ strength to faile.

Surely I know that thou wilt bring me to death, and to the house appointed for all the liuing.

Doutles none can stretche his hand ᵠ vnto the graue, though they crye in his destruction.

Did not I wepe with him that was in trouble? was not my soule in heauines for the poore?

When I loked for good, ʳ euil came vnto me: and whē I waited for light, there came darkenes.

My bowels did boyle without rest: *for* the dayes of affliction are come vpon me.

I went mourning ˢ without sunne: I stode vp in the congregacion ᵗ *and* cryed.

I am a brother to the ᵛ dragons, and companion to the ostriches.

My skinne is blacke vpon me, and my bones are burnt with ˣ heat.

Therefore mine harp is turned to mourning, and mine organs into ỹ voyce of them that wepe.

CHAP. XXXI.

1 Iob reciteth the innocēcie of his liuing and nomber of his vertues, which declareth what ought to be the life of the faithful.

I Made a couenant with mine ᵃ eyes: why then shulde I thinke onᵇ a maid?

For what porcion *shulde I haue* of God from above? and *what* inheritance of ỹ Almightie from on hie?

Is not destruction to the wicked & strange *punishement* to ᶜ the workers of iniquitie?

Doeth not he beholde my wayes and tell all my steppes?

If I haue walked in vanitie, or if my fote hath made haste to deceit,

Let God weigh me in the iuste balice, and he shal knowe mine ᵈ vprightnes.

If my step hathe turned out of ᵉ way, or mine heart hathe ᵉ walked after mine eye, or if anie blot hathe cleaued to mine hands,

Let me sowe, & let another ᶠ eat: yea, let my plants be rooted out.

If mine heart hathe bene deceiued by a woman, or if I haue layed wayte at the dore of my neighbour,

Let my wife ᵍ grinde vnto another man: and let other men bowe downe vpon her.

For this is a wickednes: and iniquitie to be condemned.

Yea, this is a fyre that shal deuoure ʰ to destruction, and which shal roote out all mine increase,

If I did contemne the iudgemēt of my seruant, and of my maid, whē they ⁱ did contend with me.

What then shal I do when ᵏ God standeth vp? and whē he shal visite *me*, what shal I answer?

He that hathe made me in the wombe, hathe he not made ˡ him? hathe not he alone facioned vs in the wombe?

If I restrained the poore of *their* desire, or haue caused the eyes of the widowe ᵐ to faile,

17 Or haue

r In stead of cōforting they mocked at me.

s Not dilating in anie worldely thing, no not so muche, as in the vse of the sunne.

t Lamenting thē that were in affliction, & mouing others to pitie them.

v I am like the wilde beastes ỹ desire moste solitarie places.

x With the heat of affliction.

a I kept mine eyes from all wanton lokes.

b Wolde not God then haue punished me?

c Iob declareth that the feare of God was a bridel to stay him from all wickednes.

d He sheweth wherein his vprightnes standeth: that is, in as muche as he was blameles before men, & sinned not against ỹ second table.

e That is, hathe accomplished ỹ lust of mine eye.

f According to the curse of the Law. Deu. 28, 33.

g Let her be made a slaue.

h He sheweth ỹ albeit man neglect the punishement of adulterie, yet the wrath of God wil neuer cease til suche be destroyed.

i When they thoght thē selues cuil intreated by me.

k If I had oppressed others, how shulde I haue escaped Gods iudgement?

l He was moued to shewe pitie vnto seruants, because they were Gods creatures as he was.

m By long waiting for her request.

17 Or haue eaten my morsels alone, & ỹ fatherles hathe not eaten thereof,
18 (For from my youth he hathe growē vp with me[n] as *with* a father, & from my mothers wombe I haue bene a guide vnto her)
19 If I haue sene anie perish for want of clothing, or any poore without couering,
20 If his loines haue not blessed, me because he was warmed with the fleece of my shepe,
21 If I haue lift[o] vp mine hand against ỹ fatherles, when I sawe that I might helpe him in the gate,
22 Let mine[p] arme fall from my shulder, & mine arme be broken from the bone.
23 For Gods punishment was [q] fearful vnto me, and I colde not *be deliuered* frō his highnes.
24 If I made golde mine hope, or haue said to the wedge of golde, *Thou* art my confidence.
25 If I reioyced *because my substance* was great, or because mine had had gotten muche,
26 If I did beholde the [r] sunne, when it shined, or the moone, walking in *her* brightenes,
27 If mine heart did flatter me in secret, or if my mouth did kisse mine[s] hand,
28 (This also had bene an iniquitie to be condemned: for I had denyed ỹ God [t] aboue)
29 If I reioyced at his destruction that hated me, or was moued *to ioye* when euil came vpon him,
30 Nether haue I suffred my mouth to sinne, by wishing a curse vnto his soule.
31 Did not the men of my [v] tabernacle say, Who shal giue vs of his flesh? we cā not be satisfied.
32 The stranger did not lodge in ỹ strete, *but* I opened my dores vnto him, ỹ went by the way.
33 If I haue hid[x] my sinne, as Adam, conceiling mine iniquitie in my bosom,
34 Thogh I colde haue made afraied a great multitude, yet the most contemptible of the families did [y] feare me: so I kept [z] silence, and went not out of the dore.
35 Oh that I had some to heare me? beholde my [a] signe that the Almightie wil witnes for me: thogh mine aduersarie shulde write a boke *against me*,
36 Wolde not I take it vpon my shulder? & binde it as [b] a crowne vnto me?
37 I wil tel him ỹ nomber of my goings, and go vnto him as to a[c] prince.
38 If my land[d] crye against me, or ỹ forrowes thereof complaine together,
39 If I haue eaten the frutes thereof without siluer: or if I haue grieued[e] ỹ soules of the masters thereof,
40 Let thistles growe in stead of wheat, & cokle in the stead of barly.

THE [f] WORDES OF IOB ARE ENDED

CHAP. XXXII.

1 Elihu reproueth them of foly. 8 Age maketh not a man wise, but the Spirit of God.

1 SO these thre men ceased to answer Iob, because he "estemed hī selfe iust.
2 Thē the wrath of Elihu the sonne of Barachel the [a] Buzite, of ỹ familie of Ram, was kindled: his wrath, *I say*, was kindled against Iob, because he iustified him self [c] more then God.
3 Also his anger was kindled against his thre friends, because they colde not finde an answer, *and* yet condemned Iob.
4 (Now Elihu had waited til Iob had spoken: for[d] they were more ancient in yeres then he)
5 So when Elihu sawe, that there was none answer in the mouth of the thre mē, his wrath was kindled.
6 Therefore Elihu ỹ sonne of Barachel, the Buzite answered, and said, I am yōg in yeres, and ye are ancient: therefore I douted, and was afrayed to shewe you mine opinion.
7 *For* I said, The dayes[e] shal speake, and the multitude of yeres shal teache wisdome.
8 Surely there is a spirit in man. [f] but the inspiration of ỹ Almightie giueth vnderstanding.
9 Great men are not *alway* wise, nether do the aged *all way* vnderstand iudgement.
10 Therefore I say, Heare me, *and* I wil shewe also mine opinion.
11 Beholde, I did waite vpon your wordes & hearkened vnto your knowledge, whiles you soght out[g] reasons.
12 Yea, when I had considered you, lo, there was none of you that reproued Iob, nor answered his wordes:
13 Lest ye shulde say, We haue[h] founde wisdome: *for* God hathe cast him downe, & no man.
14 Yet hathe[i] he not directed *his* wordes to me, nether wil I answer[k] him by your wordes.
15 *Then* they fearing, answered nomore, *but* left of their talke.
16 When I had waited (for they spake not, but stode stil *and* answered nomore)
17 *Then* answered I in my turne, & I shewed mine opinion.
18 For I am ful of [l] matter, & the spirit within me compelleth me.
19 Beholde, my bellie *is* as the wine, ỹ hathe no vent, & like the newe bottels that brast,
20 *Therefore* wil I speake, that I may take

n He nourrished the fatherles & maintened the widowes cause.
o To oppresse him & do him iniurie.
p Let me rot in pieces.
q I refrained not from sinning for feare of mē, but because I feared God.
r If I was proude of my worldelie prosperitie & felicitie, which is ment by the shining of ỹ sunne & brightenes of the moone.
s If mine owne doings delited me.
t By putting cōfidence in any thig, but in him alone.
v My seruants moued me to be reuenged of mine enemie, ye did I neuer wish him hurt.
x And not confessed it frely: whereby it is euident that he iustified him selfe before mē and not before God.
y That is, I reuerenced ỹ moste weake & cōtemned & was afraied to offend them.
z I suffred them to speake euil of me and went not out of my house to reuenge it.
a This is a sufficient token of my righteousnes, that God is my witnes and wil iustifie my cause.
b Shulde not this boke of his accusationes be a praise & commendation to me?
c I wil make him a cōfort of a vil my life, without feare.
d As though I had withholdē their wages that laborer in it.
e Meaning, ỹ he was no briber nor extorcioner.

f That is, the talke wt he had with his thre friends.
Ebr. was iust in his owne eyes.
a Which came of Buz the sonne of Nahor Abrahams brother.
b Or, as ỹ Chalde paraphraste readeth Abrame By making hī self innocēt, and by charging God of rigour.
d That is, the thre mencioned before.
e Meaning, the ancient, which haue experience.
f It is a special gift of God that man hathe vnderstanding, and cometh nether of nature nor by age.
g To proue that Iobs affliction came for his sines.
h And flatter your selues, as though you had ouercome him.
i To wit, Iob.
k He vseth almost the like arguments, but without tanting and reproches.
l I haue conceiued in my minde great store of reasons.

m I wil nether haue regarde to riches, credit nor autoritie, but wil speake the verie trueth.
n The Ebrew worde signifieth to change the name, as to call a foole a wise man: meaning that he wolde not cloke the trueth to flatter men.

Chap. XXXIII.

a I confesse the power of God, & am one of his therefore thou oghtest to heare me.
b Because Iob had wished to dispute his cause with God, Chap. 16, 21, so that he might do it without feare, Elihu saith, he wil reason in Gods stead, whome he needeth not to feare, because he is a man made of the same matter ỹ he is.
c I wil not handle thee so roughly as these others haue done.
d He repeateth Iobs wordes, whereby he protested his innocencie in diuers places, but specially in the 13, 16. & 30. Chap.
e The cause of his iudgements is not always declared to man.
f Though God by soundrie examples of his iudgements speake vnto man, yet the reason there of is not knowen: yea & though God shulde speake, yet he is not vnderstand.
g God, saith he speaketh commonly, either by visions to teache vs the cause of his iudgements, or els by afflictions, or by his messenger.
h That is, determined to send vpon the.
i He sheweth for what end God sendeth afflictions: to beat downe mans pride & to turne from euil.

breath: I wil open my lippes, and wil answer.
21 I wil not now accept ỹ persone of mã, [m] nether wil I giue titles to man.
22 For I may not giue [n] titles, *lest* my Maker shulde take me away sodenly.

CHAP. XXXIII.

Elihu accuseth Iob of ignorance. 14 He sheweth ỹ God hathe diuers meanes to instruct man and to drawe him frõ sinne. 19 29 He afflicteth man and sodenly deliuereth him. 26 Man being deliuered, giueth thankes to God.

WHerefore, Iob, I pray thee, heare my talke and hearken vnto all my wordes.
2 Beholde now, I haue opened my mouth, my tongue hathe spoken in my mouth.
3 My wordes *are* in the vprightenes of mine heart, and my lippes shal speake pure knowledge.
4 The [a] Spirit of God hathe made me, & the breath of the Almightie hathe giue me life.
5 If thou canst giue me answer, prepare thy selfe, & stand before me.
6 Beholde, I am according to thy wish in [b] Gods stead: I am also formed of the clay.
7 Beholde, my terrour shal not feare thee, nether shal mine hand [c] be heauy vpon thee.
8 Douteles thou hast spoken in mine eares, and I haue heard the voyce of *thy* wordes.
9 I am [d] cleane, without sinne: I am innocent, and there is none iniquitie in me.
10 Lo, he hathe founde occasions against me, and counted me for his enemie.
11 He hathe put my fete in the stockes, and loketh narowly vnto all my paths.
12 Beholde, in this hast thou not done right: I wil answer thee, that God is greater then man.
13 Why doest thou striue against him? for he doeth not [e] giue account of all his matters.
14 For God speaketh [f] once or twise, & one seeth it not.
15 In dreames & [g] visions of the night, when slepe falleth vpon men, and they slepe vpon *their* beddes,
16 Then he openeth ỹ eares of mẽ, euen by their corrections, *which* he [h] had sealed.
17 That he might cause man to turne away from *his* enterprise, and ỹ he might hide the [i] pride of man,
18 And kepe backe his soule frõ ỹ pit, & ỹ his life shulde not passe by ỹ sworde.
19 He is also striken with sorow vpon his bed, and ỹ grief of his bones *is* sore.
20 So that his [k] life causeth him to abhorre bread, and his soule daintie meat.
21 His flesh faileth ỹ it can not be sene, & his bones *which* were not sene, clatter.
22 So his soule draweth to the graue, & his life [l] to the buriers.
23 If there be a [m] messenger with him, or an interpreter, one of a thousand [n] to declare vnto man his righteousnes,
24 Then wil he haue [o] mercy vppõ him, and wil saie, [p] Deliuer him, that he go not downe into the pit: for I haue receiued a reconciliation.
25 *Then* shal his flesh be [q] as fresh as a childs, & shal returne as in the daies of his youth.
26 He shal pray vnto God, and he wil be fauourable vnto him, and he shal se his face with ioy: for he wil rendre vnto mã his [r] righteousnes.
27 He loketh vpon men, and if one say, I haue sinned, and [s] peruerted righteousnes, and it did not profit [t] me,
28 [v] He wil deliuer his soule from going into the pit, and his life shal se the light.
29 Lo, all these things wil God worke [x] twise or thrise with a man,
30 That he may turne backe his soule from the pit, to be illuminate in ỹ light of the liuing.
31 Marke wel, ô Iob, & heare me: kepe silence, and I wil speake.
32 If there be [y] matter, answer me, & speake: for I desire to [z] iustifie thee.
33 If thou hast not, heare me: holde thy tongue, and I wil teache thee wisdome.

k That is, els painful & miserable life.
l To them that shal burie him.
m A man sent of God to declare his wil.
n A singular man, & as one chosen out of a thousand, ỹ is able to declare the great mercies of God vnto sinners: & wherein mans righteousnes standeth, which is through the iustice of Iesus Christ & faith therein.
o He sheweth that it is a sure token of Gods mercie towarde sinners, when he causeth his worde to be preached vnto them.
p That is, the minister shal by the preaching of the worde pronounce vnto him the forgiuenes of his sinnes.
q He shal fele Gods fauoure and reioyce: declaring hereby wherein standeth the true ioy of the body, which is a sinnes and accepe

faithful: and that God wil restore him to health of token of his blessing. r God wil forgiue his him as iuste. s That is, done wickedly. t But my sinne hathe bene the cause of Gods wrath toward me. v God wil forgiue the penitent sinner. x Meaning, oft times, euen as oft as a sinner doeth repent. y If thou doute of any thing, or se occasion to speake against it. z That is, to shew e thee, wherein mans iustification consisteth.

CHAP. XXXIIII.

Elihu chargeth Iob, that he called him selfe righteous. 12 He sheweth that God is iust in his iudgements. 24 God destroyeth the myghtie. 30 By him the hypocrite reigneth.

1 MOreouer Elihu answered, and said,
2 Heare my wordes, ye [a] wise men, and hearken vnto me, ye that haue knowledge.
3 For the eare tryeth the wordes, as the mouth tasteth meat.
4 Let vs seke [b] iudgement among vs, & let vs knowe among our selues what is good.
5 For Iob hathe said, I am righteous, and God hathe taken [c] away my iudgement.
6 Shulde I lye in my [d] right? my wounde of the arowe is [e] grieuous without *my* sinne.
7 What man is like Iob, ỹ drinketh [f] scornefulnes like water?

a Which are esteemed wise of ỹ worlde.
b Let vs examine the mattter vprightly.
c That is, hathe afflicted me without measure.
d Shulde I say, I am wicked, being an innocẽt?
e I am sorer punished, then my sinne deserueth.
f Which is cõpelled to receiue the reproche & scornes of many for his foolish wordes.

8 Which

8 Which goeth in the [g] companie of the that worke iniquitie, & walketh with wicked men?
9 For he hathe said, [h] It profiteth a man nothing that he shulde [i] walke with God.
10 Therefore hearken vnto me, ye men of wisdome, God forbid that wickednes *shulde be* in God, and iniquitie in ỹ Almightie.
11 For he wil rendre vnto man *according* to his worke, and cause euerie one to finde according to his way.
12 And certeinly God wil not do wickedly, nether wil the Almightie peruert iudgement,
13 Whome [k] hathe he appointed ouer ỹ earth beside him self? or who hathe placed the whole worlde?
14 If [k] he set his heart vpon *man*, & gather vnto him self his spirit [l] and his breath,
15 All flesh shal perish together, and mã shal returne vnto dust.
16 And if thou hast vnderstanding, heare this & hearken to the voyce of my wordes.
17 Shal he that hateth iudgement, [m] gouerne? and wilt thou iudge him wicked that is moste iust?
18 Wilt thou say vnto a King *Thou art* [n] wicked? or to princes, *Ye are* vngodlie?
19 *How muche lesse* to him that accepteth not ỹ persones of princes, & regardeth not the riche, more then the poore? for thei be all ỹ worke of his hands.
20 They shal dye sodenly; [o] and the people shalbe troubled at midnight, [p] and they shal passe forthe and take away ỹ mightie without hand.
21 For his eyes *are* vpon the wayes of man and he seeth all his goings.
22 There is no darkenes nor shadowe of death, that the workers of iniquitie might be hid therein.
23 For he wil not lay on man so muche, that he shulde [q] entre into iudgement ẃ God.
24 He shal breake the mightie without [r] seking, and shal set vp other in their steade.
25 Therefore shal he declare their [s] workes: he shal turne the [t] night, and they shalbe destroyed.
26 He striketh them as wicked men in the places of the [v] seers,
27 Because they haue turned backe frõ him, and wolde not consider all his waies:
28 So that they haue caused the voyce of the poore to [x] come vnto him, & he hathe heard the crye of the afflicted.
29 And when he giueth quietnes, who can make trouble? and when he hideth his face, who can beholde him, whether *it be* vpon nacions, or vpon a man onely?
30 Because the hypocrite doth reigne & because the people are snared.
31 Surely *it appertaineth* vnto God [z] to say, I haue pardoned, I wil not destroy.
32 [a] But if I se not, teache thou me: if I haue done wickedly, I wil do no more.
33 Wil he performe ỹ thing through [b] thee? for thou haste reproued it, because that thou hast chosen, and not I. Now speake what thou knoweste.
34 Let men of vnderstanding tel me, & let a wise man hearken vnto me.
35 Iob hathe not spoken of knowledge nether were his wordes according to wisdome.
36 I desire that Iob may be [c] tryed, vnto the end touching the answers for wicked men.
37 For he [e] addeth rebellion vnto his sinne: he clappeth his hands among vs, & multiplieth his wordes against God.

CHAP. XXXV.

1 Nether doth godlines profite, or vngodlines hurt God but man. 13 Wicked crye vnto God & are not heard.

1 ELihu spake moreouer, and said,
2 Thinkest thou this right, that thou hast said, I am [a] more righteous then God?
3 For thou hast said, What profiteth it thee, and what auaileth it me, *to purge me* from my sinne?
4 *Therefore* wil I answer thee, & thy [b] cõpanions with thee.
5 Loke vnto the heauen, & se & beholde the [c] cloudes *which* are hier then thou.
6 If thou sinnest, what doest ỹ d against him, yea, when thy sinnes be many, what doest thou vnto him?
7 If thou be righteous, what giuest thou vnto him? or what receiueth he at thine hand?
8 Thy wickednes *may hurt* a man as thou art: thy righteousnes *may profite* the sone of man.
9 They cause many that are oppressed, [e] to crye, *which* crye out for the violence of the mightie.
10 But none saith, Where is God that made me, which giueth songs in the night?
11 Which teacheth vs more then the beastes of the earth, and giueth vs more wisdome then the foules of the heauen.
12 Then they crye because of the violence of the wicked, but [f] he answereth not.
13 Surely God wil not heare vanitie, nether wil the Almightie regarde it.
14 Although thou sayest *to God*, Thou wilt

g Meaning, ỹ Iob was like to the wicked, because he semed not to glorifie God, & submit him self to his iudgements.
h He wrasteth Iobs wordes, who said ỹ Gods children are oft times punished in this worlde, & ỹ wicked go fre.
i That is, liue godly, as Gen 5, 22. *Chap. 36, 23*

k To destroy hi
l The breath of life, ẃ he gaue man.

m If God were not iust, how could he gouerne ỹ worlde.
n If man of nature feare to speake euil of such as haue power, then much the more ought thei to be afraid to speake euil of God.
o When thei loke not for it.
p The messengers or visitatiõ ỹ God shal send.

q God doth not afflict man aboue measure, so ỹ he shulde haue occasion to contend ẃ him.
r For all his creatures are at hand to serue him so ỹ he needeth not to seke for anie other armie.
s Make thẽ manifest ỹ they are wicked.
t Declare the things ỹ were hid.
v Meaning, openly in the sight of all men.
x by their cruel tie & extortion.

y When tyrants sit in ỹ throne of iustice ẃ vnder pretence of executing iustice are but hypocrites & oppresse ỹ people, it is a signe ỹ God hathe drawen backe his countenance & fauour from ỹ place.
z Onely it belongeth to God to moderat his corrections, and not vnto man.
a Thus Elihu speaketh in the persone of God, as it were mocking Iob because he wolde be wiser then God.
b Wil God vse thy counsel in doing his worke?
c Thus he speaketh in ỹ persone of God, as though Iob shulde chuse & refuse affliction at his pleasure.
d That he may speake as muche as he can, we may answer him & all the wicked shal vse suche argumẽts.
e He standeth stubbernly in ỹ maintenance of his cause. *Chap. X X X V I.*
a Iob neuer spake these wordes but because he maintained his innocencie, it semed as though he wolde say, ỹ God tormented him without iust cause.
b Suche as are in like errour.
c If ỹ cãst not controle ỹ cloudes, wilt ỹ presume to instruct God?
d Nether doth thy sinne hurt God, nor thy iustice profite hi: for he wil be glorified without thee.
e The wicked may hurt man & cause him to crie, who if he sought to God ẃ fendeth cõforte, shulde be delinered.
f Because they pray not in faith as feling Gods mercies.

g God is iust, how soeuer thou iudgest of him.
h For if he did punish thee, as thou deseruest, thou shuldest not be able to open thy mouth.

Chap. XXXVI.

a He sheweth that when we speake of God we must lift our spirits mochie, then our natural sense is able to reache.
b Thou shalt perceiue that I am a faithful instructour, & that I speake to thee in ỹ name of God.
c Strong & constant, & of vnderstanding: for these are ỹ gifts of God, & he loueth them in man: but for asmuche as God punished now Iob, it is a signe that these are not in him.
d Therefore he wil not preserue the wicked: but to the humble & afflicted heart he wil shewe grace.
e He preferreth the godlie to honour.
f He wil moue their heartes to fele their sinnes ỹ thei may come to him by repentance as he did Manasseh. *Isa. 1, 19.*
g That is, in their follie or obstination, & so shalbe cause of their owne destruction.
h Which are maliciously bet against God and flatter thē selues in their vices.
i When they are in affliction they seke not to God for succour, as Asa. 2. Chro. 16, 12 reuel. 16, 11.
k Thei dye of some vile death & that before they come to age.
l If thou hadest bene obedient to God, he wolde haue broght thee to libertie & welth.
m Thou art altogether after the maner of the wicked: for thou doest murmure against ỹ iustice of God.
n God doeth punish thee lest thou shuldest forget God in thy welth and so perish.

not regarde it, g yet iudgement *is* before him: truste thou in him.
15 But now becausse his angre hathe not visited, nor called to count *the euil* with great extremitie,
16 Therefore Iob h openeth his mouth in vaine, and multiplieth wordes without knowledge.

CHAP. XXXVI.

Elihu sheweth the power of God. 6 And his iustice. 9 And wherefore he punisheth. 13 The propertie of the wicked.

ELihu also proceded and said,
2 Suffre me a litle, & I wil instruct thee: for *I haue* yet to speake on Gods behalfe.
3 I wil fetche [a] my knowledge a farre of, & wil attribute righteousnes vnto my Maker.
4 For truely my wordes shal not be false, & he that is [b] perfite in knowledge, *speaketh* with thee.
5 Beholde, ỹ mightie God casteth away none that is [c] mightie & valiant of courage.
6 [d] He mainteineth not the wicked, but he giueth iudgement to the afflicted.
7 He withdraweth not his eies from the righteous, but *thei are* with [e] Kings in ỹ throne, where he placeth them for euer: thus they are exalted.
8 And if thei be bound in fetters & tyed with the cordes of affliction,
9 Then wil he shewe them their [f] worke and their sinnes, becausse they haue bene proude.
10 He openeth also their eare to discipline, & commandeth them that they returne from iniquitie.
11 * If they obey and serue him, they shal end their dayes in prosperitie, and their yeres in pleasures.
12 But if they wil not obey, they shal passe by ỹ sworde, & perish [g] without knowledge.
13 But the hypocrites [h] of heart increase the wrath: *for* thei [i] call not when he bindeth them.
14 Their soule dyeth in [k] youth, & their life among the whoremongers.
15 He deliuereth ỹ poore in his afflictiō, and openeth their eare in trouble.
16 Euen so wolde he haue takē thee out of ỹ streight place *into* a broad place & not shut vp beneth ? & [l] that which resteth vpon thy table, had bene ful of fat.
17 But thou art ful of the [m] iudgemēt of the wicked, *though* iudgement & equitie mainteine *all things*.
18 [n] For *Gods* wrath is, leste he shulde take thee away *in thine* abundāce: for no multitude of giftes can deliuer thee.
19 Wil he regarde thy riches? *he regardeth* not golde, nor all them that excell in strength.
20 °Be not careful in ỹ night, how he destroieth the people out of their place.
21 Take thou hede: loke not to [p] iniquitie: for thou hast chosen it rather then affliction.
22 Beholde, God exalteth by his power: what teacher is like him?
23 Who hathe appointed to him his way? or who can say, Thou hast done wickedly?
24 Remēber that thou magnifie his worke, which men beholde.
25 All men se it, and men beholde it a farre of.
26 Beholde, God *is* excellent, [r] & we knowe him not, nether can the nomber of his yeres be searched out.
27 When he restraineth ỹ droppes of water, the raine [s] powreth downe by ỹ vapour thereof,
28 Which *raine* the cloudes do droppe & let fall abundantly vpon man.
29 Who cā knowe ỹ diuisiōs of the cloudes & the thunders of his [t] tabernacle?
30 Beholde he spreadeth his light vpon [v] it, and couereth the [x] bottome of the sea.
31 For thereby he iudgeth [y] ỹ people, & giueth meat abundantly.
32 He couereth the light ẅ the cloudes, & commandeth them to go [z] against it.
33 [a] His companion sheweth him thereof, and there is angre in rising vp.

o Be not thou curious in seking the cause of Gods iudgements, when he destroyeth any.
p And so murmur against God through impacience.
q The workes of God are so manifest, that a man may se thē a farre of and knowe God by the same.
r Our infirmitie hindereth vs so, that we can not atteine to the perfite knowledge of God.
s That is the raine cometh of those droppes of water, which he kepeth in the cloudes.
t Meaning of the cloudes, ẅ he calleth ỹ Tabernacle of God.
v Vpon the clouds
x That men can not come to the knowledge of ỹ springs thereof.
y He sheweth that the raine hathe double vse: the one that it declareth Gods iudgements, when it doeth ouerflowe any places, & ỹ other that it maketh ỹ land fruteful.
z That is, one cloude to dash against another.
a The colde vapour sheweth him: that is, the cloude of the hote exhalacion, which being taken in the colde cloude mounteth vp towarde the place where ỹ fyre is, and so angre is ingendred: that is, noise & thunder claps.

CHAP. XXXVII.

Elihu proueth that the vnsearcheable wisdome of God is manifest by his workes. 4 As by the thunders, 6 The snowe, 9 The whirle winde, 11 And the rayne.

1 °AT this also mine heart is [a] astonied, & is moued out of his place.
2 Heare the [b] sounde of his voyce, and the noyse that goeth out of his mouth.
3 He directeth it vnder ỹ whole heauen, and his light vnto the ends of the worlde.
4 After it a noyse soundeth: he thundreth with the voyce of his maiestie, & he wil not stay [c] them when his voyce is heard.
5 God thūdreth maruelously ẅ his voy-

Chap. XXXVII.
a At the maruelling of the thūder, and lightenings: whereby he declareth ỹ the faithful are liuely touched with the maiestie of God, whē they beholde his workes.
b That is, the thunder, whereby he speaketh to men to wakē their dulnes & to bring them to

the consideracion of his workes.
c Meaning, the raines & thunders.

ce: he worketh great things, which we know̄e not.
6 For he saith to the snowe, Be thou vpō ý earth: [d] likewise to the smale raine & to the great raine of his power.
7 With the force *thereof* ne [e] shutteth vp euerie man, that all men may know̄e his worke.
8 Then the beasts go into the denne, & remaine in their places.
9 The whirle winde cometh out of the South, & the colde from the [f] North winde.
10 At the breath of God ý frost is giuē, & the breadth of the waters [g] *is* made narrowe.
11 He maketh also the cloudes to [h] labour, to water *the earth*, & scatereth the cloude of [i] his light.
12 And it is turned about by his gouernement, ý thei may do what soeuer he cōmandeth them vpon the whole worlde:
13 Whether it be for [k] punishmēt, or for his land, or of mercie, he causeth it to come.
14 Hearken vnto this, ô Iob: stand & cōsider the wonderous workes of God.
15 Dideſt thou know̄e whē God disposed them? and caused the [l] light of his cloude to shine?
16 Hast thou know̄en the [m] varietie of ý cloude, & the wōderous workes of him, that is perfite in know̄ledge?
17 *Or* how thy clothes are [n] warme whē he maketh ý earth quiet through ý South winde?
18 Hast ý stretched out ý heauens, which are strong, & as a molten [o] glasse?
19 Tel vs what we shal say vnto him: *for* we can not dispose *our matter* becauſe of [p] darkenes.
20 Shal it be [q] told him when I speake? or shal man speake when he shalbe [r] destroied?
21 And now men se not the light, [s] which shineth in ý cloudes, but the winde passeth and clenseth them.
22 The [t] brightnes cometh out of ý North: the praise *thereof is* to God, which is terrible.
23 *It is* ý Almightie· we cā not finde him out: *he is* excellent in power & iudgement, & abundant in iuſtice: he [v] afflicteth not.
24 Let men therefore feare him: *for* he wil not regarde any that are wiſe in their owne conceit.

d So that nether smale raine nor great, snow̄e nor anie thing els cometh without Gods appointement.
e By raines & thunders God causeth men to kepe them selues within their houses.
f In Ebrewe it is called ý scattering winde, becauſe it driueth away the cloudes & purgeth the ayre.
g That is, is frozen vp and dryed
h Gather the vapours, & moue to & fro to water the earth.
i That is, the cloude ý hath lightening in it.
k Raine, colde, heat, tempeſtes and such like are ſent of God, ether to punish man, or to profite ý earth, or to declare his fauour toward man, as Chap. 36. 31.
l That is, the lighting to breake forthe in the cloudes?
m Which is some time changed into raine, or snowe, or haile or ſuche like.
n Why thy clothes ſhulde kepe thee warme, when the South winde bloweth, rather then when anie other winde bloweth?
o For their clearenes.
p That is, our ignorance: ſignifying that Iob was so presumpteous that he wolde controle the workes of God.
q Hathe God nede that anie ſhulde tel him when man murmureth against him?
r If God wolde deſtroye a man, ſhulde he repine?
s Te cloude ſtoppeth the ſhining of the ſunne, that man can not ſe it til the winde haue chaſed away the cloude: and if man be not able to atteine to the knowledge of theſe things, how muche leſſe of Gods iudgements?
t In Ebrewe golde: meaning faire wther and cleare as golde.
v Meaning, without cauſe.

CHAP. XXXVIII.

God speaketh to Iob, and declareth the weakenes of man in the consideration of his creatures: by whose excellencie the power, iuſtice and prouidence of the Creator is known̄en.

1 THen ans[w]ered the Lord vnto Iob out of the [a] whirle winde, & ſaid,
2 Who is this that [b] darkeneth ý counsel by wordes without know̄ledge?
3 Gird vp now̄ thy loynes like a man: I wil demande of thee and declare thou vnto me.
4 Where waſt thou whē I layed ý [d] fundacions of ý earth? declare, if thou haſt vnderſtanding,
5 Who hathe layed the measures thereof, if thou know̄eſt, or who hathe ſtretched the line ouer it:
6 Where vpon are the fundacions thereof ſet: or who layed the corner ſtone thereof:
7 When the ſtarres of ý morning [e] praiſed *me* togethēr, and all the [f] children of God reioyced:
8 Or *who* hathe ſhut vp the ſea with dores, when it [g] iſſued & came forthe *as* out of the wombe:
9 When I made ý cloudes *as* a couering thereof, and darkenes *as* the [g] ſwadeling bandes thereof:
10 When I eſtabliſhed my commandemēt vpon it and ſet barres and dores,
11 And ſaid, Hetherto ſhalt thou come, but no farther, and here [h] ſhal it ſtaye thy proude waues.
12 Haſt thou commanded the [i] morning ſince thy dayes? haſt thou cauſed ý morning to know̄e his place?
13 That it might take holde of the corners of the earth, and that the wicked might be [k] ſhaken out of it?
14 It is turned as clay to facion, [l] & all ſtād vp as a garment.
15 And from the wicked their light ſhal be taken away, and the hie arme ſhalbe broken.
16 Haſt thou entred into the bottomes of the ſea? or haſt thou walked to ſeke out the [m] depth?
17 Haue the gates of death bene opened vnto thee? or haſt thou ſene the gates of the ſhadow of death?
18 Haſt thou perceiued the breadth of ý earth? tel if thou know̄eſt all this.
19 Where is ý way *where* light dwelleth? and where is the place of darkenes,
20 That thou [n] ſhuldeſt receiue it in the boundes thereof, and that thou ſhuldeſt know̄e the paths to the houſe thereof?
21 Know̄eſt thou it, becauſe thou waſt thē borne, & *becauſe* the nōber of thy daies *is* great?
22 Haſt thou entred into the treaſures of

Chap. XXXVIII.
a That is wordes might haue greater maieſtie, & ý Iob might know̄e with whome he had to do.
b Which by ſeking out the ſecret counſel of God by mans reaſon, maketh it more obſcure & ſheweth his owne folie.
c Becauſe he had wiſhed to diſpute with God, Chap. 23. 3. God reaſoneth with him to declare his rashnes.
d Seing he colde not iudge of thoſe things, w were done ſo long before he was borne, he was not able to comprehend all Gods workes: muche leſſe the ſecret cauſes of his iudgements.
e The ſtarres & dumme creatures are ſaid to praiſe God, becauſe his power, wiſdome and goodnes is manifeſt & know̄en therein.
f Meaning, the Angels.
g As though the great ſea were but as a litle babe in the hands of God to turne to & fro
h That is, Gods decree & commandement, as verſe 10.
i To wit, to riſe, ſince thou waſt borne?
k Who hauing in ý night beguē to wicked nes, cā not abide ý light but hide them ſelues.
l The earth ẅ ſemed in ý night to haue no forme, by ý riſing of the ſunne is as it were created anewe, & all things therein clad with newe beautie.
m If y art not able to ſeke out ý depth of the ſea, how muche leſſe art thou able to comprehend ý counſel of God?
n That ý might ſeſt appoint it his way and limites.

the snowe? or hast thou sene the treasures of the hayle,
23 Which I haue[o] hid against the time of trouble, against the day of warre & battel?
24 By what way is the light parted, *which* scattereth the East winde vpon ỹ earth?
25 Who hathe deuided the spowtes for ỹ raine? or the way for the lightening of the thunders,
26 To cause it to raine on the earth where no man is, & in the wildernes where there is no man?
27 To fulfil the wilde and waste place, and to cause the bud of the herbe to spring forthe?
28 Who is the father of the raine? or who hathe begotten the droppes of the dewe?
29 Out of whose wombe came the yce? who hathe ingendred the frost of the heauen?
30 The waters are hid[p] as *with* a stone: and the face of the depth is frosen.
31 Canst thou restraine the swete *influences* of[q] the Pleiades? or loose the bands of[r] Orion?
32 Canst thou bring forthe [s] Mazzaroth in their time? canst thou also guide [t] Acturus with his sonnes?
33 Knowest thou the course of heauen, or cāst thou set[v] the rule thereof in the earth?
34 Canst thou lift vp thy voyce to the cloudes that the abundance of water may couer thee?
35 Canst thou sende the lightenings that they may walke, and say vnto thee, Lo, here we are?
36 Who hathe put wisdome in the[y] reines? or who hathe giuen the heart vnderstanding?
37 Who can nomber cloudes by wisdome? or who can cause to cease the[y] bottels of heauen,
38 When the earth groweth into hardenes, [x] and the clottes are fast together?

o To punish mine enemies ẅ them, as Exod. 9 & Ioh. 10, n

p The yce couereth it, as though it were paued ẅ stone.

q Which starres arise when the sunne is in Taurus, which is ỹ spring time, and bring floures.

r Which starre bringeth in winter.

s Certeine starres so called: some thinke they were the twelue signes.

t The North starre ẅ those ỹ are about him?

v Canst ỹ cause ỹ heauenlie bodies to haue anie power ouer ỹ earthlie bodies?

x In ỹ secret partes of man.

y That is, the clouds, wherein the water is conteined as in bottels.

c For whē God doeth not open these bottels, ỹ earth cometh to this inconuenience.

CHAP. XXXIX.

The bountie and prouidence of God, which extendeth euen to the yong rauens, giueth man ful occasion to put his confidence in God. 37 Iob confesseth and humbleth him self.

a After he had declared Gods workes in the aues, he sheweth his maruelous prouidence in ỹ earth, euen toward the brute beasts.

b Read Psal. 147 9.

WIlt[a] thou hunt the praye for ỹ lion? or fil the appetite of the lyons whelpes,
2 When thei couche in their places, and remaine in ỹ couert to lye in waite?
3 Who prepareth for the raue[b] his meat, when his byrdes crye vnto God, wandering for lacke of meat?
4 Knowest thou the time when the wilde goates bring forthe yong? or doest thou marke when the[c] hindes do calue?
5 Canst thou nomber the moneth that they[d] fulfil? or knowest thou the time when they bring forthe?
6 They bowe them selues: thei[e] bruise their yong and cast out their soroxes.
7 *Yet* their yong waxe fat, and growe vp with corne: they go forthe and returne not vnto them.
8 Who hathe set the wilde asse at liberties? or who hathe loosed the bondes of the wilde asse?
9 *It is I* which haue made the wildernes his house, and the[f] salt places his dwellings.
10 He derideth the multitude of the citie: he heareth the crye of the driuer.
11 He seketh out the mountaine for his pasture, and searcheth after euerie grene thing.
12 Wil the vnicorne[g] serue thee, or wil he tary by thy crybbe?
13 Canst thou binde the vnicorne with his band *to labour* in the forrowe? or will he plowe the valleis after thee?
14 Wilt thou trust in him, because his strength is great, and cast of thy labour vnto him?
15 Wilt ỹ beleue him, ỹ he wil bring home thy sede, and gather it vnto thy barne?
16 *Hast thou giuen* the pleasant wings vnto the pecockes? or wings and fethers vnto the ostriche?
17 Which leaueth his egges in the earth and maketh[h] them hote in the dust,
18 And forgetteth that the fote might scater them, or ỹ the wilde beast might breake them.
19 He sheweth him self cruel vnto his yong ones, *as* they were not his, & is without feare, as if he trauailed[i] in vaine.
20 For God hathe depriued him of[k] wisdome, and hathe giuen him no parte of vnderstanding.
21 When[l] time is, he mounteth on hye: he mocketh the horse and his rider.
22 Hast thou giuen the horse strength? *or* couered his necke with[m] neying?
23 Hast thou made him afraied as the grashoper? his strong neying is feareful
24 He[n] diggeth in the valley, and reioyceth in *his* strength: he goeth forthe to mete the harnest *man*.
25 He mocketh at feare, & his not afraied, & turneth not backe frō ỹ sworde,
26 *Though* the quiuer rattle against him, the glittering speare and the shield.
27 He[o] swalloweth the grounde for fearcenes and rage, and he beleueth not that it is the noyse of the trumpet.
28 He saith among the trumpets, Ha, ha: he smelleth the battel a farre of, & the noyse of the captaines, and the shouting.

c He chiefly marketh mencion of wilde goates & hindes, because they bring forthe their yong ẅ moste difficultie.

d That is, how long they go ẅ yong?

e Thei bring forthe ẅ great difficultie.

f That is, ỹ barren grounde where no good frutes growes.

g Is it possible to make ỹ vnicorne tame? signifiing ỹ if man can not rule a creature, ỹ it is muche more impossible ỹ he shulde appoint ỹ wisdome of God whereby he gouerneth all the worlde.

h Thei write ỹ ỹ ostrich couereth her egges in ỹ sand, & because ỹ countrey is hote & ỹ sunne stil keepeth them warme, they are hatched.

i If he shulde take care for thē.

k That is, to haue a care, & natural affection toward his yong.

l When ỹ yong ostrich is growe vp, he out runneth the horse.

m That is, giue him courage? ẅ is ment by neying & shaking his mane: for ẅ his breath he couereth his necke.

n He beateth ẅ his hoofe.

o He so riddeth ỹ grounde ỹ it semeth nothing vnder him.

shouting.
29 Shal the hauke flie by thy wisdome, *stretching out* his wings toward the [p]South?
30 Doeth the egle mount vp at thy commandement, or make his nest on hye?
31 She abideth & remaineth in the rocke, *euen* vpon the top of the rocke, and the tower.
32 From thence she spieth for meat, & her eyes beholde a farre of.
33 His yong ones also sucke vp blood: & where the slaine *are*, there is she.
34 Moreouer the Lord spake vnto Iob, and said,
35 Is this to [q] learne to striue with ỹ Almightie? he that reproueth God, let him answer to it.
36 ¶ Then Iob answered the Lord, saying,
37 Beholde, I am [r] vile: what shal I answer thee? I wil lay mine hand vpon my mouth.
38 Once haue I spoken, but I wil answer no more, yea twise, but I wil procede no farther.

p That is, when colde cometh, to flie into the warme countreis.

Luc. 17. 37.

q Is this ỹ way for a man ỹ wil learne to striue wt God? wt thing he reproueth in Iob.

r Whereby he sheweth ỹ he repented, & desired pardon for his faultes.

CHAP. XL.

How weake mans power is, being compared to the workes of God: whose power appeareth in the creation, and gouerning of the great beastes.

1 AGaine the Lord answered Iob out of *the whirle winde, and said,
2 Gird vp now thy loynes like a man: I wil demande of thee, and declare thou vnto me.
3 Wilt thou disanul [a] my iudgement? *or* wilt thou condemne me, that thou mayest be iustified?
4 Or hast thou an arme like God? or doest thou thunder with a voyce like him?
5 Decke thy self now with [b] maiestie and excellencie, & araye thy self with beautie and glorie.
6 Cast abroad the indignacion of thy wrath, and beholde euerie one that is proude, and abase him.
7 Loke on euerie one that is arrogant, & bring him low: and destroy the wicked in their place.
8 Hide them in the dust together, & bind [c] their faces in a secret place.
9 Then wil I confesse vnto thee also, ỹ thy right hand can [d] saue thee.
10 ¶ Beholde now [e] Behemoth, (whome I made [f] with thee) which eateth [g] grasse as an oxe.
11 Beholde now, his strength *is* in his loines, and his force *is* in the nauil of his belly.
12 When he taketh pleasure, his taile is like a cedre: the sinewes of his stones are wrapt together.
13 His bones are *like* staues of brasse, & his small bones like staues of yron.
14 [h] He is the chief of the wayes of God: [i] he that made him, wil make his sworde to approche vnto him.
15 Surely the mountaines bring him forth grasse, where all the beasts of the field playe.
16 Lyeth he vnder the trees in the couert of the rede and fennes?
17 Can the trees couer him with their shadowe? or can the willowes of ỹ riuer compasse him about?
18 Beholde, he spoileth the riuer, [k] and hasteth not: he trusteth that he can drawe vp Iorden into his mouth.
19 He taketh it with his eyes, and thrusteth his nose through whatsoeuer meteth him.
20 ¶ Canst thou draw out [l] Liuiathan wt an hooke, and with a line which thou shalt cast downe vnto his tongue?
21 Canst thou cast an hooke into his nose? canst thou perce his iawes with an angel?
22 Wil he make manie [m] prayers vnto thee, or speake thee faire?
23 Wil he make a couenant with thee? & wilt thou take [n] him as a seruant for euer?
24 Wilt thou play with him as with a bird? or wilt thou binde him for thy maides?
25 Shal the companions banket wt him? shal they deuide him among the marchants?
26 Canst thou fill the basket with his skinne? or the fishpanyer with his head?
27 Laye thine hand vpon him: remember [o] the battel, & do no more so.
28 Beholde, [p] his hope is in vaine: *for* shal not one perish euen at the sight of him?

Chap. 38. 1.

a Signifying ỹ they ỹ iustifie them selues, cõdemne God as iniust.

b Meaning, that these were propre vnto God, & belonged to no man.

c Cause them to dye if thou cãst.

d proning hereby ỹ whosoeuer attributeth to him self power, and abilitie to saue him self, maketh him self God.

e This beast is thoght to be ỹ eliphant, or some other, wt is vnknowen.

f Whome I made as wel as thee

g This commendeth the prouidẽce of God toward man: for if he were giuen to deuoure as a lion, nothing were able, to resist him or contend him.

k He is one of ỹ chiefest workes of God ãmong the beastes: Though man dare not come nere him, yet God can kil him.

k He drinketh at leasure, and feareth no body

l Meaning, the whale.

m Because he feareth lest thou shuldest take hi

n To do thy busines, & be at thi cõmandement?

o If ỹ once consider ỹ danger, ỹ wilt not medle with him.

p To wit, ỹ trusteth to take hi.

CHAP. XLI.

By ỹ greatnes of this mõstre Liuiathã God sheweth his greatnes, and his power, wt nothing can resist.

1 NOne is so fearce that dare stirre him vp. Who is he then that can stand [a] before me?
2 Who hathe preuented me that I shulde [b] make an end? All vnder heauen is mine.
3 I wil not kepe silence *concerning* [c] his partes, nor *his* power, nor his comely proportion.
4 Who can discouer the face [d] of his garment? *or* who shal come to him with a double [e] bridel?
5 Who shal [f] open the dores of his face? his teeth are feareful round about.
6 The maiestie *of his scales is like* strong

a If none dare stand against a whale, wt is but a creature, who is able to compare wt God ỹ Creator?

b Who hathe taught me to accomplish my worke?

c The partes, & members of the whale.

d That is, who dare pul of his skinne?

e Who dare put a bridel in his mouth?

f Who dare loke in his mouth?

shields & are sure sealed,
7 One is set to another, ý no winde can come betwene them.
8 One is ioyned to another: they sticke together that they can not be sondred.
g That is, casteth out flames of fyre.
9 His niesings g make the light to shine, & his eyes are like the eye lids of the morning.
10 Out of his mouth go lampes, & sparkes of fyre leape out.
11 Out of his nostrelles cometh out smoke, as out of a boyling pot or caldron.
12 His breath maketh ý coles burne: for a flame goeth out of his mouth.
h Nothing is peinful or hard vnto him.
13 In his necke remaineth strength, and h labour his reiected before his face.
14 The members of his bodie are ioyned: they are strong in them selues, & can not be moued.
15 His heart is as strong as a stone, & as hard as the nether milstone.
16 The mightie are afraied of his maiestie, & for feare they faint in them selues.
17 When the sworde doeth touche him, he wil not rise vp, *nor for ý* speare, dart nor habergeon.
18 He estemeth yron as strawe, & brasse as rotten wood.
i His skinne is so hard ý he lieth w as great ease on ý stones as in the myre.
k That is, he maketh ý sea to seme as it boiled by his wallowing, or els he sprowteth water in suche abundance, as it wolde seme ý ý sea boyled.
l That is, a white froth, & shining streame before him.
m He despiseth all other beasts, & monsters, & is ý proudest of all others.
19 The archer can not make him flee: the stones of the sling are turned into stubble vnto him.
20 The dartes are counted as straw: and he laugheth at the shaking of the speare.
21 Sharpe stones i are vnder him, and he spreadeth sharpe things vpon the myre.
22 He maketh the depth to k boyle like a pot, and maketh the sea like *a pot* of oyntement.
23 He maketh a path to l shine after him: one wolde thinke the depth as an hore head.
24 In the earth there is none like him? he is made without feare.
25 He beholdeth m all hie things: he is a King ouer all the children of pride.

CHAP. XLII.

The repentance of Iob. 9 He prayeth for his frendes. 12 His goods are restored double vnto him. 13 His children, age and death.

1 THen Iob answered the Lord, and said,
a No thoght so secret, but ý doest scatt, nor anie thing ý ý thinkest, but ý canst bring it to passe
2 I knowe that thou canst do all things, and that there is no a thoght did from thee.
3 Who is he that hideth counsel without b knowledge? therefore haue I spoken ý I vnderstode not, *euen* things to wonderful for me, c and *which* I knewe not.
4 Heare, I beseche thee, and I wil speake: I wil demande of thee, d and declare thou vnto me.
5 I haue e heard of thee by ý hearing of the eare, but now mine eye seeth thee.
6 Therefore I abhorre *my self*, and repent in dust & ashes.
7 ¶ Now after that the Lord had spokē these wordes vnto Iob, the Lord also said vnto Eliphas the Temanite, My wrath is kindled against thee, & against thy two friends: for ye haue not spokē of me the thing that is f right, like my seruant g Iob.
8 Therefore take vnto you now seuen bullockes, and seuen rams, and go to my seruant Iob, and offer vp for your selues a burnt offring, and my seruant Iob shal h pray for you: for I wil accept him, lest I shulde put you to shame, because ye haue not spoken of me the thing, w is right, like my seruant Iob.
9 So Eliphas the Temanite, and Bildad the Shuhite, & Zophar the Naamathite went, and did according as the Lord had said vnto them, and the Lord accepted Iob.
10 ¶ Then the Lord turned the i captiuitie of Iob, when he prayed for his friends: also the Lord gaue Iob twise so muche as he had before.
11 Then came vnto him all his k brethren, & all his sisters, & all they that had bene of his acquaintāce before, & did eat bread w him in his house, & had compassion of him, & cōforted him for all the euil, that ý Lord had broght vpon him, & euerie man gaue him a *n* piece of money, & euerie one an earig of golde.
12 So the Lord blessed the last dayes of Iob more then the first: for he had l fourtene thousand shepe, and six thousand camels, & a thousand yoke of oxen, and a thousand she asses.
13 He had also seuen sonnes, and three daughters.
14 And he called the name of one m Iemimah, and the name of the second n Keziah, and the name of the thirde o Kerenhappuch
15 In all the land were no women founde so faire as the daughters of Iob, and their father gaue them inheritance among their brethren.
16 And after this liued Iob an hūdreth & fourtie yeres, and sawe his sonnes, & his sonnes sonnes, *euē* foure generatiōs.
17 So Iob dyed, beīg olde, & ful of dayes.

b Is there anie but I? for this God laid to his charge. Chap. 38, 2
c I confesse herein mine ignorance, & ý I spake I wist not what.
d He sheweth ý he wil be Gods scholer to learn of him.
e I knewe thee onely before by heare say: but now ý hast caused me to fele what ý art to me, ý I may resigne my self ouer vnto thee.
f You toke in hand an euil cause, in ý you condemned him by his outward afflictions and not comforted him w my mercies.
g Who had a good cause but handeled it euil.
h When you haue reconciled your selues to him for ý fautes ý you haue committed against him, he shal pray for you & I wil heare him.
i He deliuered him out of the affliction wherein he was.
k That is, all his kinred, read, Chap. 19, 13
n Or, Lambe, or money so marked.
l God made him twise so riche in cattel as he was afore, & gaue him as manie children, as he had taken from him.
m That is, of long life, or beautiful as ý day.
n As pleasant as casia, or swete spice.
o That is, ý horne of beautie.

THE

THE PSALMES OF Dauid.

*Or, Praises.

THE ARGVMENT.

THis boke of Psalmes is set forthe vntoys by the holie Goſt to be eſtemed as a moſte precious treaſure, wherein all things are conteined that apperteine to true felicitie: aſwel in this life preſent as in the life to come. For the riches of true knowledge, & heauenlie wiſdome are here ſet open for vs, to take thereof moſte abundantly. If we wolde knowe the great, and hie maieſtie of God, here we may ſe the brightenes thereof ſhine moſte clearely. If we wolde ſeke his incomprehenſible wiſdome, here is the ſchole of the ſame profeſſion. If we wolde comprehend his inestimable bountie, & approche nere thereunto, & fil our hands with that treaſure, here we may haue a moſte liuely, & comfortable taſte thereof. If we wolde knowe wherein ſtandeth our ſaluacion, & how to atteme to life euerlaſting, here is Chriſt our onely redemer, & mediator moſte euidently deſcribed. The riche man may learne the true vſe of his riches. The poore man may fynde ful contentation. He that wil reioyce, ſhal knowe the true ioy, & how to kepe meaſure therein. They that are afflicted & oppreſſed ſhal ſe wherein ſtandeth their comfort, & how they ought to praiſe God when he ſendeth them deliuerance. The wicked & the perſecutors of the children of God ſhal ſe how the hand of God is euer againſt them: and thogh he ſuffer to proſper for a while, yet he brideleth them ſo muche as they can not touche an heere of ones head, except he permit them, & how in the end their deſtruction is moſte miſerable. Briefly, here we haue moſte preſent remedies againſt all tentations, & troubles of minde & conſcience, ſo that being wel practiſed herein, we may be aſſured againſt all dangers in this life, liue in the true feare, and loue of God, & at length atteme to that incorruptible crowne of glorie, which is laid vp for all them that loue the comming of our Lord Ieſus Chriſt.

PSALME I.

Whether it was Eſdras, or anie other that gathered ſ Pſalmes into a boke, it ſemeth he did ſet this Pſalme firſt in maner of a preface, to exhorte all godlie men to ſtudie, and meditate the heauenlie wiſdome. For the effect hereof is, 1 That they be bleſſed, which giue them ſelues wholy all their life to the holy Scriptures. 4 And that the wicked contemners of God, thogh they ſeme for while happie, yet at length ſhal come to miſerable deſtruction.

MORNING.

BLeſſed is the man ſ doeth not walke in the[a] counſel of ſ wicked, nor ſtand in ſ way of ſinners, nor ſit in the ſeat of the ſcorneful:

2 But his delite is in ſ Law of ſ Lord, and in his [b]Law doeth he meditate day and night.

3 For he ſhal be like a *tre planted by ſ riuers of waters ſ wil bring forthe her frute in due ſeaſon, whoſe leafe ſhal not fade: ſo[c] whatſoeuer he ſhal do, ſhal proſper

4 [d] The wicked are not ſo, but as the chaffe, which the winde driueth away.

5 Therefore the wicked ſhal not ſtand in the[e] Iudgement, nor ſinners in the aſſemblie of the righteous.

6 For the Lord[f] knoweth the way of ſ righteous, and the way of the wicked ſhal periſh.

a When a man hathe giuen once place to euil counſel, or to his owne concupiſcence, he beginneth to forget him ſelf in his ſin, and ſo falleth in to contempt of God, w contept is called ſ ſeat of ſ ſcorners. *Deu. 6, 6 ioſh. 1. 8 pro. 6, 20*

b I the holie Scriptures. *Ier. 17, 8*

c Gods children are ſo moyſtened euer with his grace that whatſoeuer cometh vnto thē, tendeth to their ſaluation.

d Thogh ſ wicked ſeme to beare ſ ſwinge in this worlde, yet ſ Lord driueth them downe ſ they ſhal not riſe nor ſtand in the companie of the righteous.

e But tremble, when thei fele Gods wrath.

f Doeth approue & proſper, like as not to knowe is to reproue & reiect.

PSAL. II.

1 *The Prophet Dauid reioyceth that notwithſtanding his enemies rage, yet God wil continue his kingdome for euer & aduance it euen to the end of the worlde, to* And therefore exhorteth Kings & rulers, *that they wolde humbly ſubmit them ſelues vnder Gods yoke, becauſe it is in vaine to reſiſte God. Herein is figured Chriſts kingdome.*

1 WHy do the[a] heathen *rage, and the people murmur in vaine?

2 The Kings of the earth band them ſelues, and the princes are aſſembled together againſt the Lord, and againſt his[b] Chriſt.

3 [b] Let vs breake their bands, and caſt their cords from vs

4 *But he that dwelleth in the heauen ſhal laugh: the Lord ſhal haue them in deriſion.

5 [c] Then ſhal he ſpeake vnto thē in his wrath, and vexe them in his ſore diſpleaſure, ſaying,

a The conſpiracie of ſ Gentiles ſ murmuring of ſ Iewes, & power of Kings can not preuaile againſt Chriſt. *Act 4, 5*

*Or, annointed.

b Thus ſ wicked ſay, ſ they wil caſt of the yoke of God & of his Chriſt. *Prou. 1, 25*

c Gods plagues wil declare that in reſiſting his Chriſt, they foght againſt him.

6 Euen I haue set my King vpon Zion mine holie mountaine.
7 I wil declare the decrée: that is, the Lord hathe said vnto me, * Thou art my Sonne: this [c] day haue I begotten thee.
8 Aske of me, & I shal giue thee the hethen for thine inheritance, and the [f] endes of the earth for thy possession.
9 * Thou shalt krush them [g] a scepter of yron, & breake them in pieces like a potters vessel. *Ier.19.10.*
10 [g] Be wise now therefore, ye Kings: be learned ye iudges of the earth.
11 Serue the Lord in feare, and reioyce in trembling.
12 [h] Kisse the Sonne, lest he be angrie, & ye [i] perish in the waye, when his wrath shal suddenly burne, blessed *are* all that trust in him.

d To shewe that my vocation to ỹ kingdome is o God. *Act.13,23, ebr.1,5*
c That is to say, as touching mans knowledge, because it was ỹ first time ỹ Dauid appeared to be elected of God. So it is applied to Christ in his first comming & manifestation to the worlde.
f Not onely the Iewes but the Gentiles also. *Rom.2,27*
g He exhorteth all rulers to repent in time.
h In signe of hommage.
i When ỹ wicked shal say, Peace & reste, seming yet to be but in the midway of their purposes, then shal destruction sodenly come, 2. Thess.5,3

PSAL. III.

Dauid driuen for the of this kingdome, was greatly tormented in minde for his sinnes against God: 4 And therefore calleth vpon God, & waxeth bolde through his promises against the great railings and terrors of his enemies, yea, against death it self, which he sawe present before his eyes. 7 Finally he reioyceth for the good successe, that God gaue him, and all the Church.

A psalme of Dauid, when he fled from his sonne Absalom.

1 LOrd, how are mine aduersaries [a] increased? how manie rise against me?
2 Manie saye to my soule, *There is no* helpe for him in God. [b] Selah.
3 But thou Lord art a buckler for me: my glorie, and the lifter vp of mine head.
4 I did call vnto the Lord with my voyce, and he heard me out of his holie mountaine. Selah.
5 I laied me downe & slept, & rose vp againe: for the Lord susteined me.
6 I wil not be afrayed for [c] ten thousand of the people, that shulde beset me round about.
7 O Lord, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheke bone: thou hast broken the teeth of the wicked.
8 [d] Saluacion *belongeth* vnto the Lord, & thy blessing is vpon thy people. Selah.

a This was a token of his stable faith, ỹ for all his troubles he had his recours to God.
b Selah here signifieth a lifting vp of the voyce to cause vs to consider ỹ sentence, as a thing of great importance.
c When he consider the trueth of Gods promes & tried ỹ same, his faith increased maruelously
d Be ỹ dangers neuer so great or manie, yet God hathe euer meanes to deliuer his

PSAL. IIII.

When Saul persecuted him, he called vpon God, trusting moste assuredly in his promes and therefore boldely reproueth his enemies, who wilfully resisted his dominion, 7 And finally preferreth the fauour of God before all worldelie treasures.

To him that excelleth on [e] Neginoth. A Psalme of Dauid.

1 HEare me when I call, [b] ô God of my righteousnes: ỹ hast set me at libertie, *when I was* [c] in distres: haue mercie vpon me and hearken vnto my prayer.
2 O ye [d] sonnes of men, how long *wil ye turne* my glorie into shame, [e] louing vanitie & seking lyes? Selah.
3 For be ye sure that the Lord hathe chosen to him self [f] a godlie man: the Lord wil heare when I cal vnto him.
4 [g] Tremble, and sinne not: examine your owne heart vpon your bed, and be [h] stil. Selah.
5 [i] Offer the sacrifices of righteousnes, and trust in the Lord.
6 Manie saye, Who wil shew vs *anie* [k] good? *but* Lord, lift vp the light of thy countenance vpon vs.
7 Thou hast giuen me more ioye of heart, thē *they haue had*, when their wheat and there wine did abounde.
8 I wil saye me downe, and also slepe in peace: for thou, Lord, [l] onely makest me dwel in sauetie.

a Among thē ỹ were appointed to sing the Psalmes, & to play on ỹ instruments, one was appointed chief to set ỹ tune, & to beginne: who had the charge because he was moste excellent & he began this Psalm on the instrument called Neginoth, or in a tune so called.
b Thou ỹ art ỹ defender of my iust cause.
c Bothe of minde and body.
d Ye ỹ thinke your selues noble in this world.
e Thogh your entreprises please you neuer so muche, yet God wil bring them to noght.
f A King ỹ walketh in his vocacion.
g For feare of Gods iudgemēt, h Cease your rage.
i Serue God purely & not with outward ceremonies.
k The multitude seke worldlie welth, but Dauid setteth his felicitie in Gods fauour
l This worde in Ebrew may be referred to God, as it is here trāslated, or to Dauid, signifying ỹ he shulde dwel as ioyfully alone, as if he had manie about him because ỹ Lord is with him.

PSAL. V.

To him that excelleth vpon [n] Nehiloth. A Psalme of Dauid.

1 HEare my wordes, ô Lord: vnderstād my [a] meditation.
2 Hearken vnto the voice of my crye my King and my God: for vnto thee do I praye.
3 Heare my voice in the morning, ô Lord: *for* in the morning wil I direct *me* vnto thee, and I wil [b] wait.
4 For thou art not a God that loueth [c] wickednes: nether shal euil dwel with thee.
5 [d] The foolish shal not stand in thy sight: *for* thou hatest all them that worke iniquitie.
6 Thou shalt destroy them that speake lyes: the Lord wil abhorre the bloodie man and deceitful.
7 But I [e] will come into thine house in the multitude of thy mercie: & in thy feare

n Or, a musical instrument or tune.
a That is, my vehement prayer & secret cōplaint & sighings.
b With pacience and trust til I be heard.
c Seing ỹ God of nature hateth wickednes, he must nedes punish ỹ wicked & saue the godlie.
d Which runne moste ragingly after their carnal affections.
e In ỹ deepest

of his tentations he putteth his ful confidence in wil

wil I worship towarde thine holie Tẽple.

8 Lead me, ô Lord, in thy righteousnes, f becaufe of *mine* enemies: make thy waie plaine before my face.

9 For no conſtancie *is* in their mouth: within, thei are very corruption: their *throte *is* an open ſepulchre, & they flatter with their tongue.

10 Deſtroye them, ô God: ‖let them g fall from their counſels: caſt them out for the multitude of their iniquities, becauſe thei haue rebelled againſt thee.

11 And h let all them that truſt in thee, reioyce & triumphe for euer, & couer thou them: and let them, that loue thy Name, reioyce in thee.

12 For thou Lord wilt ‖ bleſſe the righteous, & with fauour i wilt compas him, as with a ſhield.

f Becauſe ỹ art iuſt, therefore lead me out of the dangers of mine enemies. *Rom. 3, 13*

‖ *Or, cauſe them to erre.*

g Let their deuiſes come to noght.

h Thy fauour towarde me ſhal confirme ỹ faith of all others.

‖ *Or, giue good ſucceſſe.*

i So ỹ he ſhal be ſafe from all dangers.

PSAL. VI.

To the victorie.

When Dauid by his ſinnes had prouoked Gods wrath, and now felt not onely his hand againſt him but alſo conceiued the horrors of death euerlaſting, he deſiret h forgiuenes, 6 Bewailing ỹ if God take him awaie in his indignatiõ, he ſhulde lake occaſion to praiſe him as he was wont to do, whiles he was among men. 9 Then ſuddenly feling Gods mercie, he ſharpely rebuketh his enemies & reioyced in his afflictiõ.

To him that excelleth on Neginoth vpon the eight tune. *A Pſalme of Dauid.*

O Lord, *a rebuke me not in thine angre, nether chaſtiſe me in the wrath.

2 Haue mercie vpon me, ô Lord, for I am weake: ô Lord heale me, for my bbones are vexed.

3 cMy ſoule is alſo ſore troubled: but Lord how long wilt thou delay?

4 Returne, ô Lord: deliuer my ſoule: ſaue me for thy mercies ſake.

5 For in ddeath *there is* no remembrance of thee: in the graue who ſhal praiſe thee?

6 I fainted in my mourning: I cauſe my bed euery night to ſwimme, & watter my couche with my teares.

7 ‖Mine eye is dimmed for deſpite, and ſunke in becauſe of all mine enemies.

8 eAwaie from me all ye workers of iniquitie: for the Lord hathe heard the voyce of my weping.

9 The Lord hathe heard my petition: the Lord wil receiue my prayer.

10 All mine enemies ſhalbe confounded & ſore vexed: they ſhal be turned backe, & put to ſhame ſuddenly.

a Thogh I defer ue deſtruction, yet let thy mercie pitie my frailtie.

b For my whole ſtrength is abated.

c His cõſcience is alſo touched ỹ feare of Gods iudgemẽt.

d He lameteth ỹ occaſion ſhulde be taken from him to praiſe God in ỹ Congregation. *Ier. 10, 24*

‖ *Or, mine eye is eaten as it were* ỹ *wormes.*

e God ſendeth comfort & boldnes in affliction, ỹ we may triumphe ouer our enemies.

f When ỹ wicked thinke tha the godlie ſhalt periſh, God deliuereth them ſuddenly & deſtroyeth their enemies.

PSAL. VII.

Being falſely accuſed by Chuſh one of Sauls kinſemen, he calleth to God to be his defender. 2 To whome he commendeth his innocencie, 9 Firſt ſhewing that his conſcience did not accuſe him of anie euil toward Saul: 10 Next that it touched Gods glorie to awarde ſentence againſt the wicked. 12 And ſo entring into the conſideration of Gods mercies and promes, he waxed bolde and derideth the vaine entrepriſes of his enemies, 16 Threatening that it ſhal fall on their owne necke that which they haue purpoſed for others.

‖ *Shigaion of Dauid, which he ſang vnto the Lord, concerning the‖ wordes of * Chuſh the ſonne of Iemini.*

1 O Lord my God, in thee I put my truſt: ſaue me from all that perſecute me, and deliuer me.

2 Leſt a he deuoure my ſoule like a lion, and teare it in pieces, while there is none to helpe.

3 O Lord my God, if I haue done b this thing: if there be *anie* wickednes in mine hands,

4 cIf I haue rewarded euil vnto him that had peace with me, (yea I haue deliuered him that vexed me without cauſe)

5 *Then* let the enemie perſecute my ſoule and take it: yea, let him treade my life downe vpon the earth, and lay mine dhonour in the duſt. Selah.

6 Ariſe, ô Lord, in thy wrath, and lift vp thy ſelfe againſt the rage of mine enemies, and awake for me *according* to the e iudgement *that* thou haſt appointed.

7 So ſhal the Congregacion of the people compaſſe thee about: for their ſakes therefore f returne on hie.

8 The Lord ſhal iudge the people, iudge ỹ me, ô Lord, according to my g righteouſnes, and according to mine innocencie, *that is* in me.

9 Oh let the malice of the wicked come to an end: but guide thou the iuſt: for the righteous God tryeth the h hearts and raines.

10 My defenſe *is* in God, who preſerueth the vpright in heart.

11 God iudgeth the righteous, and him that contemneth God, ieuerie day.

12 Except k he turne, he hathe whet his ſworde: he hathe bent his bowe and made it readie.

13 He hathe alſo prepared him deadly weapons: he wil ordeine his arrowes for them that perſecute *me*.

14 *Beholde, he ſhal trauail with wickednes: for he hathe cõceiued miſchief but he ſhal bring forthe a lye.

‖ *Or, kinde of tune.*

‖ *Or, accuſation.* *2. Sam. 16, 7*

a He deſireth God to deliuer him from ỹ rage of cruel Saul.

b wherewith Chuſh chargeth me.

c If I reuerẽced not Saul for affinities ſake and preſerued his life, *1. Sam. 26, 8*

d Let me not onely dye, but be diſhonored for euer.

e In promiſing me ỹ kingdome

f Not onely for mine, but for thy Church ſake declare thy power.

g As touching my behauiour toward Saul and mine enemies.

h Thogh they pretend a iuſte cauſe againſt me, yet God ſhal iudge their hypocriſie.

i He doeth continually call the wicked to repẽtance by ſome ſignes of his iudgementes.

k Except Saul turne his minde I dye: for he hath bothe men & weapons to deſtroy me, Thus conſidering his great danger, he magnifieth Gods grace. *Iſa. 59, 4.* *Iob 15, 35.*

15 He hathe made a pit and digged it, & is fallen into the pit *that* he made.
16 His mischief shal returne vpon his owne head, and his crueltie shal fall vpon his owne pate.
17 I wil praise the Lord according to his [1] righteousnes, and wil sing praise to the Name of the Lord moste high.

[1] In keping faithfull y his promes w me.

PSAL. VIII.

1 The Prophet considering the excellent liberalitie & fatherlie providence of God towards man, whome he made, as it were a god ouer all his workes, dooth not onely giue great thankes, but is astonished with the admiration of the same, as one nothing able to compasse suche great mercies.

To him that excelleth on [a] Gittith. A Psalme of Dauid.

[a] Or, kinde of instrument, or tune.

1 O Lord our Lord, how [a] excellent is thy Name in all the worlde? which hast set thy glorie aboue the heauens.
2 Out of the [a] mouth of babes & sucklings hast thou [b] ordeined strength because of thine enemies, that thou mightest [b] stil the enemie and the auenger.
3 When I beholde thine heauens, *euen* y workes of thy fingers, the moone and y starre which thou hast ordeined,
4 What is [b] ma, *say I*, that thou art mindful of him? and the sonne of man, that y visitest him?
5 For thou hast made him a litle lower then [c] God, and crowned him with glorie and worship.
6 Thou hast made him to haue dominiō in the workes of thine hands: thou hast put all things vnder his fete.
7 All [d] shepe and oxen: yea, and the beastes of the field:
8 The foules of the aire, and the fish of y sea, & that which passeth through y paths of the seas.
9 O Lord our Lord, how excellent is thy Name in all the worlde?

Or, noble or maruelous.

a Thogh y wicked wolde hide Gods praises yet the very babes are sufficient witnesses of y same.
[b] Or, established.
[b] Or, cōfounde.
b It had bene sufficient for hī to haue set forthe his glorie by the heauens, thogh he had not come so low as to man, w is but dust
c Touching his first creation.
d By y temporal gifts of mans creation he is led to consider y benefites w he hathe by his regeneration through Christ.

PSAL. IX

1 After he had giuen thankes to God for the sundrie victories that he had sent him against his enemies, and also proued by manifolde experience how readie God was at hand in all his troubles. 14 He being now likewise in danger of newe enemies, desireth God to helpe him according to his wonte, 17 And to destroy the malicious arrogancie of his aduersaries.

To him that excelleth vpon [a] Muth Labben. A Psalme of Dauid.

[a] Or, kinde of instrument. or tune: or for the death of Labben or Gotlith.

1 I Wil praise the Lord with my [a] whole heart: I wil speake of all thy marueilous workes.
2 I wil be glad, and reioyce in thee: I wil sing praise to thy Name, ô moste high,
3 For that mine enemies are turned backe: they shal fall, and perish at thy presence.
4 For [b] thou hast mainteined my right & my cause: thou art set in the throne, & iudgest right.
5 Thou hast rebuked the heathen: thou hast destroied the wicked: thou hast put out their name for euer and euer.
6 [c] O enemie, destructions are come to perpetual end, and thou hast destroied the cities: their memorial is perished w them.
7 But the Lord [a] shal sit for euer: he hathe prepared his throne for iudgement.
8 For he shal iudge the worlde in righteousnes & shal iudge the people with equitie.
9 The Lord also wil be a refuge for th [d] poore, a refuge in *due* time, *euen* in affliction.
10 And they that knowe thy Name, wil trust in thee: for thou, Lord, hast not failed them that seke thee.
11 Sing praises to the Lord, which dwelleth in Zion: shewe the people his workes.
12 For [e] when he maketh inquisition for blood, he remembreth it, & forgetteth not the complaint of the poore.
13 Haue mercie vpon me, ô Lord: consider my trouble, *which I suffre* of them that hate me, thou that liftest me vp from the gates of death,
14 That I maie shewe all thy praises within the [f] gates of the daughter of Zion, & reioyce in thy saluacion.
15 The heathen are [g] sunken downe in the pit, *that* thei made: in the net that they hid, is their fote taken.
16 [h] The Lord is knowen by executing iudgement: the wicked is snared in the worke of his owne hands. [a] Higgaion. Selah.
17 The wicked shal turne into hel, & all nations that forget God.
18 For the poore shal not be alwaie forgotten: the hope [i] of the afflicted shal not perish for euer.
19 Vp Lord: let not man prenaile: let the heathen be iudged in thy sight.
20 Put them in feare, ô Lord that the heathen maie know that they are but [k] men. Selah.

a God is not praised, except y whole glorie be giuen to him alone.
b How soeuer y enemie seme for a time to preuaile, yet God preserueth the iust.
c A derision of the enemie, that mindeth nothig but destruction: but y Lord wil deliuer his, and bring him into iudgement.
[a] Or, reigne as Iudge.
d Our miseries are meanes to cause vs to fe Gods present le re ouer vs. ca
e Thogh God re uengeth not sodenly y wrong done to his, yet he suffreth not y wicked vnpunished.
f In the open assemblie of the Church.
g For God ouerthroweth the wicked in their entreprises.
h The mercie of God toward his Saints must be declared, and the fall of the wicked must alwaies be considered.
[a] Or, this is worthy to be noted.
i God promiseth not to helpe vs before we haue felt the crosse.
h Which they can not learne without the feare of thy Iudgement.

PSAL. X.

1 He complaineth of the fraude, rapine, tyrannie, & all kindes of wrong, which worldelie men vse, assigning the cause thereof, that wicked men, being as it were dronken w worldelie prosperitie, & therefore setting aparte all feare and reuerēce towards God, thinke thei may do all things without cōtrowling. Therefore he calleth vpon God to send some remedie against these desperat euils, 16 And at length cōforteth him selfe with hope of deliuerance.

1 WHy standest thou farre of, ô Lord, & hidest thee in [a] due time, euen in affliction?

2 The wicked with pride doeth persecute the poore: let them be taken in the crafts that they haue imagined.

3 For the wicked hathe [b] made boast of his owne hearts desire, and the couetous blesseth *him selfe*: he contemneth ỹ Lord.

4 The wicked is so proude that he seketh not *for God*: he thinketh alwaies, There is no God.

5 His waies alwaies prosper: thy iudgements are hie aboue his sight: therefore [*] defieth he all his enemies.

6 He saieth in his heart, I shal [*] neuer be moued, [c] nor be in danger.

7 His mouth his ful of cursing and disceite and fraude: vnder his tongue is mischief and iniquitie.

8 [d] He lieth in waite in the villages: in the secret places doeth he murther the innocent: his eyes are bent against the poore.

9 He lieth in wait secretly, *euen* as a lyon in his denne: he lieth in waite to spoile the poore: he doeth spoile the poore, when he draweth him into his net.

10 He crowcheth & boweth: therefore heapes of the [e] poore do fall by his might.

11 He hathe said in his heart, God hathe forgotten, he hideth awaie his face, & wil neuer se.

12 [f] Arise, ô Lord God: lift vp thine hand: forget not the poore.

13 Wherefore doeth the wicked contēne God? he saieth in his heart, Thou wilt not [g] regarde.

14 Yet thou hast sene it: for thou beholdest mischief & wrong, that thou maiest [h] take it into thine hands: the poore committeth him selfe vnto thee: *for* thou art the helper of the fatherles.

15 Breake thou the arme of the wicked and malicious: searche his wickednes, & thou shalt finde [i] none.

16 The Lord *is* king for euer and euer: ỹ [k] heathen are destroyed forthe of his land.

17 Lord, thou hast heard the desire of ỹ poore: thou prepareste their heart: thou bendest thine eare *to them*,

18 [l] To iudge the fatherles and poore, that earthlie man [*] cause to feare no more.

a So sone as we enter into affliction, we thinke God shulde helpe vs, but ỹ is not alwaies his due time.

b ỹ wicked man reioyceth in his owne lust: he boasteth when he hathe ỹ he woldesire: he braggeth of his wit and welth, & blesseth him selfe, and thus blaspheme th ỹ Lord.

[*] *Or, snuffeth at.*

[*] *Or, not be moued because he was neuer in euil.*

c The euil shal not touche me, Iſa. 29, 15. or els he speaketh thus because he neuer felt euil.

d He sheweth ỹ ỹ wicked haue many meanes to hide their cruelties, & therefore ought more to be feared.

e By ỹ hypocrisie of them ỹ haue autoritie the poore are discoured.

f He calleth to God for helpe, because wickednes is so farre ouer growen ỹ God must now helpe or neuer.

g Therefore ỹ must needes punish this their blasphemie.

h To iudge betwene ỹ right & the wrong.

i For ỹ hast vterly destroyed him.

k The hypocrites, or such as liue not after Gods law, shal be destroyed.

l God helpeth when mans helpe ceaseth.

[*] *Or, destroy no more man vpō the earth.*

PSAL. XI.

1 This Psalme conteineth two partes. In the first Dauid sheweth how harde assaltes of tentacions he susteined, & in how great anguish of minde he was when Saul did persecute him. 4 Then next he reioyceth that God set him succour in his necessitie, declaring his iustice aswel in gouerning the good, & the wicked men, as the whole worlde.

¶ To him that excelleth. A Psalme *of* Dauid

1 IN the Lord put I my truste: how say ye then to my soule, [a] Flie to your mountaine *as* a birde?

2 For lo, the wicked bend their bowe, & make readie their arrowes vpon the string, that they may secretly shoote at them, which are vpright in heart.

3 For the [b] fundacions are cast downe: what hathe the [c] righteous done?

4 The Lord *is* in his holie palace: the Lords throne *is* in the heauen: his eyes [d] wil consider: his eye lids wil trye the children of men.

5 The Lord wil trye the righteous: but the wicked and him that loueth iniquitie, doeth his soule hate.

6 Vpon the wicked he shal raine snares, [e] fyer, and brimstone, and stormie tempest: *this is* the [f] porcion of their cup.

7 For the righteous Lord loueth righteousnes: his countenance doeth beholde the iuste.

a This is ỹ wicked counsel of his enemies to him & his companions, to driue him from ỹ hope of Gods promes.

b All hope of succour is taken awaye.

c Yet am I innocent & my cause good.

d Thogh all things in earth be out of order yet God wil execute iudgement from heauen.

e As in ỹ destruction of Sodom & Gomorrah.

f Which they shal drinke euen to the dregs, Ezech. 23, 34.

PSAL. XII.

EVirmg P

1 The Prophet lamenting the miserable estate of the people, & ỹ decay of all good order desireth God spedely to send succour to his children. 7 Then comforting him self and others with the assurance of Gods helpe, he commendeth the constant veritie that God obserueth in keping his promises.

¶ To him that excelleth vpon the eight tune. *A Psalme of Dauid.*

1 HElpe Lord, for there is not [a] a godlie man left: for the faithful are failed from among the children of men.

2 They speake deceitfully euerie one w his neighbour, [b] flattering w their lippes & speake with a double heart.

3 The Lord cut of all flattering lippes, & the tongue that speaketh proude things:

a Which dare defende ỹ trueth, & shewe mercie to ỹ oppressed.

b He meaneth ỹ flaterers of the courte, w hurt him more with their tongues then with their weapons.

c They thinke them selues able to persuade whatsoeuer thei take in hand
d The Lord is moued with the complaints of his, & deliuereth in the end from all dangers.
e Because the Lordes worde & promes is true & vnchangeable, he wil performe it and preserue ỹ poore from this wicked generation.
f That is thine, thogh be were but one man.
g For thei suppres the godlie & mainteine the wicked.

4 Which haue said, e With our tongue wil we preuaile: our lippes are our owne: who is lord ouer vs?
5 d Now for the oppression of the nedie, & for the sighes of the poore, I wil vp saieth the Lord, & wil e set libertie him, *whome the wicked* hathe snared.
6 The wordes of the Lord *are* pure wordes, *as* the siluer, tryed in a fornace of earth, fined seuen folde.
7 Thou wilt kepe f them, ô Lord: thou wilt preserue him from this generacio for euer.
8 The wicked walke on euerie side: whe they are exalted, g *it is* a shame for the sonnes of men.

PSAL. XIII.

1 Dauid as it were ouercome with sundrie and newe afflictions, fleeth to God as his onelie refuge. 3 And so at the length being encouraged through Gods promises, he conceiueth moste sure confidence against the extreme horrors of death.

¶ *To him that excelleth. A Psalme of Dauid.*

a He declareth ỹ his afflictions lasted a long time, & that his faith fainted not.
b Changing my purpose as the sicke man doeth his place.
c Which might turne to Gods dishonour if he did not defend his.
d The mercie of God is the cause of our saluacion.
e Bathe by ỹ benefites past & by others to come.

1 HOw long wilt thou forget me, ô Lord, a For euer? how long wilt ỹ hyde thy face from me?
2 How long shal I take b counsel within my self, *hauing* wearines daiely in mine heart? how long shal mine enemie be exalted aboue me?
3 Beholde, & heare me, ô Lord my God? lighten mine eyes, that I slepe not in death:
4 Lest mine enemie saie, I haue c preuailed against him: & they that afflict me, reioyce when I slide,
5 But I trust in thy d mercie: mine heart shal reioyce in thy saluacion. I wil sing to the Lord, because he hathe e delt louingly with me.

PSAL. XIIII.

1 He describeth the peruerse nature of men, which were so growen to licentiousnes, that God was broght to vtter contempt. 7 For the which thing although he was greatly grieued, yet being persuaded that God wolde send some present remedie, he comforteth him self & others.

¶ *To him that excelleth. A Psalme of Dauid*

Psal. 53
a He sheweth ỹ the cause of all wickednes is to forget God.
b There is nothing but disorder & wickednes among the.

1 THe foole hathe said in his heart, a *There is* no God: they haue b corrupted, and done an abomin ble worke: *there is* none that doeth good.
2 The Lord loked downe from heauen vpon the children of men, to se if there were anie that wolde vnderstand, & seke God.
3 c All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.
4 Do not all the workers of iniquitie knowe that they eat vp my people, *as* they eat bread? they call not vpon the Lord.
5 d There they shal be taken with feare, because God *is* in the generacion of the iust.
6 You haue made e a mocke of the counsel of the poore, because the Lord *is* his trust.
7 Oh giue saluacion vnto f Israel out of Zion: when the Lord turneth the captiuitie of his people, *then* Iaakob shal reioyce, and Israel shalbe glad.

c Dauid here maketh comparison betwene ỹ faithful & the reprobat: but S. Paul speaketh ỹ same of all men naturally, Rom. 3, 10.
d Where they thinke thé selues moste sure.
e You mocke them ỹ put their trust in God.
f He prayeth for ỹ whole Church, whome he is assured God wil deliuer: for none but he onely cā do it.

PSAL. XV.

Morning P.

1 This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightely and godly, might witnes that they were his special & holie people.

¶ *A Psalme of Dauid.*

a First God requireth vprightenes of life, next doing wel to others, and thirdely trueth and simplicitie in our wordes.
b He ỹ flattereth not ỹ vngodlie ỹ their wickednes
c To ỹ hinderāce of his neighbour.
d That is, shal not be cast for the of ỹ Church as hypocrites.

1 LOrd, who shal dwel in thy Tabernacle? who shal rest in thine holie Mountayne?
2 He that a walketh vprightly and worketh righteousnes, and speaketh the trueth in his heart.
3 He that slandreth not with his tongue, nor doeth euil to his neighbour, nor receiueth a false reporte against his neighbour.
4 b In whose eyes a vile persone is contemned, but he *honoreth* them that feare the Lord: he ỹ sweareth to his *owne* hinderance and changeth not.
5 He that c giueth not his money vnto vsurie, nor taketh reward against ỹ innocent: he that doeth these things, d shal neuer be moued.

PSAL. XVI.

1 Dauid prayeth to God for succour, not for his workes, but for his faiths sake, 4 Protesting that he hateth all idolatrie, taking God onelie for his cōfort & felicitie, 8 Who suffreth his to lacke nothing.

¶ *Michtam of Dauid.*

a Or, *a certeine tune.*
e He sheweth ỹ we can not call vpon God, except we trust in him.

1 PReserue me, ô God: for in thee do I a trust.
2 *O my soule*, thou hast said vnto ỹ Lord, Thou

Thou art my Lord: my [b] weldoing *extendeth* not to thee,

But to the Saints that are in the earth, and to the excellent: all my delite is in them.

The [c] sorowes of them: that offer to another *god*, shal be multiplied: [d] their offrings of blood will I not offer, nether make mencion of their names with my lippes.

The Lord *is* the porcion of mine inheritance and of my cup: thou shalt maintein my lot.

The [e] lines are fallen vnto me in pleasant places: yea, I haue a faire heritage.

I wil praise the Lord, who hath giuē me counsel: my [f] reines also teache me in the nights.

I haue set the Lord alwayes before me: for he is at my right hand, *therefore* I [g] shal not slide.

Wherefore [h] mine heart is glad & my tongue reioyceth: my flesh also doeth rest in hope.

For thou [i] wilt not leaue my soule in the graue: nether wilt thou suffer thine holie one to se corruption.

Thou wilt shewe me the path of life: in thy [k] presence *is* the fulnes of ioye: & at thy right hand there *are* pleasures for euermore.

b Though we can not enriche God yet we must bestowe Gods gifts to ỹ vse of his children.
c As grief of conscience and miserable destruction.
d He wolde nether by outward profession nor in heart nor in mouth consent to their idolatries.
e Wherewith my porcion is measured.
f God teacheth me continually by secret inspiracion.
g The faithful are sure to perseuere to ỹ end.
h That is, I reioyce bothe in bodie & i soule.
i This is chiefly ment of Christ, by whose resurrection all his mebers haue immortalitie.
k Where God ignoreth, there is perfite felicitie.

PSAL. XVII.

Here he complaineth to God of the cruel pride and arrogancie of Saul, & the rest of his enemies, who thus raged without anie cause giuen on his parte. 6 Therefore he desireth God to reuēge his innocencie, & deliuer him.

¶ *The prayer of Dauid.*

HEare [a] the right, ô Lord, consider my crye: hearken vnto my prayer of lips vnfained.

Let my [b] sentence come forthe from thy presence, & let thine eyes beholde equitie.

Thou hast [c] proued & visited mine heart in the night: thou hast tryed me, & foundest nothing: *for* I was purposed ỹ my [d] mouth should not offend.

Concerning the workes of men, by the [e] wordes of thy lippes I kept me from the paths of the cruel man.

Stay my steps in thy paths, that my fete do not slide.

I haue called vpon thee: [f] surely thou wilt heare me, ô God: incline thine eare to me, & hearken vnto my wordes.

Shewe thy maruelous mercies, *thou* that art the Sauiour of them that trust *in thee*, from suche as [g] resist thy right hand.

Kepe me as the apple of the eye: hide me vnder the shadow of thy wings,

From the wicked that oppresse me rounde about for [h] my soule.

They are inclosed in their owne [i] fatt, & they haue spoke proudly with their mouth.

They haue compassed vs now in our steps: they haue set their eyes to bring downe to the grounde:

Like as a lyon that is gredie of praye, & as it were a lyons whelpe lurking in secret places.

Vp Lord, [k] disapoint him: cast him downe: deliuer my soule from the wicked with thy sworde,

From men by thine [l] hand, ô Lord, from men of [m] ỹ worlde, who haue their [n] porcion in this life, whose belies thou fillest w thine hid treasure: their children haue ynough, and leaue the rest of their substance for their children,

But I wil beholde [o] thy face in righteousnes, & when I awake, I shalbe satisfied with thine image.

a My righteous cause.
b The vengeance ỹ shalt shewe against mine enemies.
c When thy Spirit examined my cōscience.
d I was innocēt towarde mine enemie bothe in dede & thoght.
e Though ỹ wicked prouoked me to do euil for euil, yet thy worde kept me backe.
f He was assured ỹ God wolde not refuse his requeste.
g For all rebell against thee, w trouble thy Churche.
h For their enemitie can not be satisfied but w my death.
i They are puffe vp w pride as ỹ stomake ỹ is choked w fat.
k Stop his rage.
l *Or, which is thy sworde.*
l By thine heauenlie power.
n *Or, whose tyrannie hathe to long endured.*
m And sele not the smartỹ God children oft times do.
n This is ỹ ful felicitie, comforting against all assaltes, to haue the face of God & fauorable countenance opened vnto vs.
o And am deliuered out of my troubles.

PSAL. XVIII.

Euening.

This Psalme is the first beginning of his gratulation, and thankesgiuing in the entring into his kingdome, wherein he excelleth & praiseth moste highly the maruelous mercies and grace of God, who hathe thus preserued & defended him. 32 Also he setteth forthe the image of Christs kingdome, that the faithful may be assured that Christ shal alwayes conquer and ouercome by the vnspeakeable power of his Father, thogh all ỹ whole worlde shuld destriue there against.

¶ *To him that excelleth.* A Psalme *of Dauid seruant of the Lord, which spake vnto ỹ Lord the wordes of this song (in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul) and said,*

I * Wil loue thee derely, ô Lord my strength. 2.Sam.22,1

The Lord *is* my rocke, and my fortresse, and he that deliuereth me, my God & my strēgth: in him wil I trust, my shield, the horne also of my saluacion, & my refuge.

I wil call vpon the Lord, which is worthie to be [b] praised: so shal I be safe frō mine enemies.

The [c] sorowes of death compassed me & the floods of wickednes made me afraied,

The [d] sorowes of the graue haue compassed me about: the snares of death ouertoke me.

But in my trouble did I call vpon the Lord, and cryed vnto my God: he

a He vseth this diuersitie of names, to shewe, ỹ as ỹ wicked haue many meanes to hurt, so God hathe manie wayes to helpe.
b For none can obteine their requests of God, ỹ ioyne not his glorie w their petition.
c He speaketh of ỹ dangers & malice of his enemies, frō ỹ w God had deliuered him.

heard my voyce out of his Temple, & my crye did come before him, *euen* into his eares.

d A description of the wrath of God against his enemies after he had heard his praiers.

7 d Then the earth trembled, and quaked: the fundacions also of the mountaines moued and shoke, because he was angrie.

e He sheweth how horrible Gods iudgemẽts shal be to ỹ wicked.

8 Smoke went out at his nostrels, and a e cõsuming fyre out of his mouth: coles were kindled there at.

9 He bowed the heauens, also and came downe, and f darkenes *was* vnder his fete.

f Darknes signifieth ỹ wrath of God, as ỹ cleare light signifieth Gods fauour.

10 And he rode vpon g Cherub and did flie, and he came flying vpon the wings of the winde.

g This is described at large psal. 140.

11 He made darkenes his h secret place, & his pauilion rounde about him, *euen* darkenes of waters, & cloudes of the aire.

h As a Ring angrie wt ỹ people, wil not shew hi self vnto them.

12 At the brightenes of his presence his cloudes passed, haile stones and coles of fyre.

13 The Lord also thundred in the heaue and the Highest gaue i his voyce, haile stones and coles of fyre.

i Thundred, lightened, and hailed.

14 Then he sent out k his arrowes & scattered them, & he increased lightnings and destroyed them.

k His lightenings.

15 And the chanels of waters were sene, & the l fundacions of the worlde were discouered at thy rebuking, ô Lord, at the blasting of the breath of thy nostrels.

l That is, ỹ depe bottoms were sene, when ỹ red Sea was deuided.

16 He hathe sent downe from aboue & taken me, he hathe drawen me out of manie waters.

m Out of sundris, & greae dãgers.

17 He hathe deliuered me from my n strong enemie and from them which hate me: for they were o to strong for me.

n To wit, Saul.

o Therefore God sent me suc cour.

18 They preuented me in the daye of my calamitie: but the Lord was my stay.

p The cause of Gods deliueran ce is his honestie fauour & loue to vs.

19 He broght me forthe also into a large place: p he deliuered me because he fauored me.

q Dauid was sure of his righteous cause and good behauiour toward Saul & his enemies and therefore was assured of Gods fauour and deliuerance.

20 The Lord rewarded me according to my q righteousnes: according to the purenes of mine hands he recompensed me:

21 Because I kept the wayes of the Lord, & did not wickedly against my God.

r For all his dangers he exercised him self in ỹ Law of God.

22 For all his Lawes *were* before me, & I did not cast away his r cõmandements from me.

ſ I neither gaue place to their wicked tentations, nur to mine owne affections.

23 I was vpright also with him, and haue kept me from my ſ wickednes.

24 Therefore the Lord rewarded me according to my righteousnes, & according to the purenes of mine hands in his sight.

t Here he speaketh of God according to our capacitie, who sheweth mercie mercie to his & punisheth the wicked, as is said also, Leuit. 26, 21.

25 With the t godlie thou wilt shewe thy self godlie: with the vpright man thou wilt shewe thy self vpright.

26 With the pure thou wilt shewe thy self pure, & with the frowarde thou wilt shewe thy self froward.

27 Thus thou wilt saue the poore people, and wilt v cast downe the proude lokes.

v When their sinne is come to ỹ ful measure.

28 Surely thou wilt light my candel: the Lord my God wil lighte my darkenes.

29 For by thee I haue x broken through an hoste: and by my God I haue leaped ouer a wall.

x He attributeth it to God ỹ he both gate the victorie in the field, & also destroyed the cities of his enemies.

30 The waye of God is vncorrupt: the y worde of the Lord is tryed *in the fyre*: he is a shield to all that trust in him.

y Be ỹ dangers neuer so manie or great, yet Gods promes must take effect.

31 For who is God besides the Lord? & who is mightie saue our God?

32 God girdeth me with strength, and maketh my z waye vpright.

z He giueth good successe to all mine entreprises.

33 He maketh my fete like hindes fete, and setteth me vpon mine a high places.

a As towres & fortes, wher he take out of hãds of Gods enemies.

34 He teacheth mine hands to fight: so that a boxe or b brasse is broken with mine armes.

b *Or, steele.*

35 Thou hast also giuen me the b shield of thy saluacio, and thy right hand hathe stayed me, & thy c louing kindenes hath caused me to increase.

b To defend me from dangers.

c He attributeth the beginning, continuãce & increase in weldoing onely to Gods fauour.

36 Thou hast enlarged my steppes vnder me, and mine heles haue not slid.

37 d I haue pursued mine enemies, and take them, and haue not turned againe til I had consumed them.

d Dauid declareth ỹ he did nothing besides his vocation, but was stirred vp by Gods spirit to execute his iudgemẽts.

38 I haue wounded them, that they were not able to rise: they are fallen vnder my fete.

e Thou hast giuen them into mine handsto be slaine.

39 For thou hast girded me wt strength to battel: them, that rose against me, thou hast subdued vnder me.

40 And thou hast e giuen me the neckes of mine enemies, that I might destroye them that hate me.

41 They f cryed, but there was none to saue *them, euen* vnto the Lord, but he answered them not.

f Thei ỹ reiect ỹ crye of ỹ afflicted: God wil also reiect them, when they crye for helpe: for ether peine or feare cause those hypocrites to crye.

42 Then I did beate them smale as the dust before the winde: I did tread thẽ flat as the claye in the stretes.

43 Thou hast deliuered me from the contentions of the people: thou hast made me the head of the g heathen: a people, *whome* I haue not h knowen, shal serue me.

g Which dwel round about me

h The kingdome of Christ is in Dauids kingdome prefigured who by ỹ preaching of his worde bringeth all to his subiection.

44 As sone as they heare, they shal obey me: the strangers shal i be in subiection to me.

i Or, lye: signifying a subiection constrained and not voluntarie.

45 Strangers shal k shrinke away, and feare in their priuie chambers:

k Feare shal cause thẽ to be afraied & come forthe of their secret holes to seke pardon.

46 Let the Lord liue, and blessed be my strength, and the God of my saluacion be exalted.

47 *It is* God that giueth me *power* to auenge me, and subdueth the people vnder me.

l That is, Saul, who of malice persecuted him

48 O my deliuerer from mine enemies, euen thou hast set me vp from them, ỹ rose against me: thou hast deliuered me from l the cruel man.

49 There-

m This prophecie apperteineth to ỹ kingdome of Christ, & vocation of ỹ Gentiles, as Rom. 15, 9

n This did not properly apperteine to Salomō but to Iesus Christ.

Chap. XIX.

a He reprocheth vnto man his ingratitude, seing ỹ heauēs, w are dumme creatures, set forthe Gods glorie.

b The continual succesſe of ỹ daye & ỹ night is sufficient to declare Gods power & goodnes.

c The heauens are a scholemaster to all nacions, be they neuer so barbarous.

d The heauens are as a line of great capital letters to shewe vnto vs gods glorie.

e Or, vaile. The maner was ỹ ỹ bride & bridegrome should stād vnder a vaile together, & after come forthe w great solemnitie & reioycing of ỹ assemblie.

f Though ỹ creatures ca not ſerue, yet this ought to be sufficient to lead vs vnto him.

g So ỹ all mās inuentions and intentions are lies.

h Euerie one without exception.

i Except Gods worde be esteamed aboue delie things, it is contemned.

k For God accepteth our indeuour, thoght it be far vnpersite.

l Then there is no rewarde of duetie, but of Grace: for where sinne is, there death is the rewarde.

m Which are do de purpoſly and of malice.

n If ỹ suppresse my wicked affections by thi holie Spirit:

49 Therefore[m] I wil praise thee, ô Lord, among the nacions, and wil sing vnto thy Name.

50 Greate deliuerances giueth he vnto his King, and sheweth mercie to his anointed, *euen* to Dauid, and to his[n] sede for euer.

PSAL. XIX.

To the intent he might moue the faithful to a deeper consideration of Gods glorie, he setteth before their eyes the moſte exquisite workemanship of the heauens with their proportion, and ornaments: & And afterward calleth them to the Law, wherein God hathe reueiled him self more familiarly to his chosen people. The which peculiar grace by commanding the Law he setteth forthe more at large.

¶ *To him that excelleth. A Psalme of Dauid.*

1 THe[a] heauens declare the glorie of God, and the firmament sheweth The worke of his hands.

2 [b] Daie vnto daie vttereth the same, and night vnto night teacheth knowledge.

3 *There his* no speache nor [c] language, *where* their voyce is not heard.

4 Their [d] line is gone forthe through all the earth, & there wordes into the ends of ỹ worlde: in them hathe ỹ seta tabernacle fer the sunne.

5 Which commeth forthe as a bridegrome out of his [e] chambre, & reioyceth like a mightie man to runne *his* race.

6 His going out *is* from the end of the heauen, and his compas *is* vnto the ends of the same, and none is hid from heate thereof.

7 The [f] Law of the Lord is perfite, conuerting the soule: the testimonie of the Lord is sure, and giueth wisdome vnto the simple.

8 The statutes of the Lord *are* right & reioyce the heart: the commandement of the Lord *is* pure, and giueth light vnto the eyes.

9 The feare of the Lord *is* cleane, and indureth for euer: the iudgements of ỹ Lord *are* [g] true: they are righteous[h] all together,

10 And more to be[i] desired then golde, yea, then muche fine golde: sweeter also them honie and the honie combe.

11 Moreouer by them *is* thy seruant made circūspect, & in keping of them there *is* great[k] rewarde.

12 Who can vnderstand *his*[l] fautes? clense me from secret *fautes*.

13 Kepe thy seruant also from[m] presumptious sinnes: let them not reigne ouer me: [n] so shal I be vpright, and made cleane from muche wickednes.

14 Let the wordes of my mouth, and the [o] meditation of mine heart be accepta ble in thy sight, ô Lord, my strength, & my redemer.

o That I may obey thee in thoght, worde & dede.

PSAL. XX.

A prayer of the people vnto God, that it wolde please him to heare their King and receiue his sacrifice, which he offred before he went to battel against the Ammonites.

¶ *To him that excelleth. A Psalme of Dauid.*

1 THe[a] Lord heare thee in the daye of trouble: the Name of the God of Iaakob defende thee:

2 Send thee helpe from thee Sanctuarie, and strengthen thee out of Zion.

3 Let him remember all thine offrings, & turne thy burnt offrings into ashes. Selah:

4 *And* grante thee according to thine heart, and fulfil all thy purpose:

5 *That* we may reioyce in thy [d] saluacion, and set vp the banner in the Name of our God, *when* the Lord shal performe all thy petitions.

6 Now [f] know I that the Lord wil helpe his anointed, & wil heare him from his [f] Sanctuarie, by ỹ mightie help of his right hand.

7 Some *trust* in chariots, and some in horses: but we wil remember the Name of the Lord our God.

8 [g] They are brogh t downe and fallen, but we are risen, and stande vpright.

9 Saue Lord: [h] let the King heare vs in the day that we call.

a Hereby Kige are also admonished to call to God in their affaires.

b The vertues power & grace of God.

c In token that thei are accepta ble vnto him.

d Granted to ỹ King, in whose wealth our felicitie stādeth.

e The Church feeleth ỹ God hathe heard their petition.

f As by the visible Sanctuarie Gods familiaritie appeared toward his people, so by ỹ heauenlie is ment his power and maiestie.

g The worldeling ỹ put not their onely trust in God.

h Let ỹ King be able to deliuer vs by thy strēgth when we seke vnto him for succour.

PSAL. XXI.

Dauid in the persone of the people praiseth God for the victorie, attributing it to God, and not to the strength of man. Wherein the holie Goſt directeth the faithful to Christ, who is the perfection of this kingdome.

¶ *To him that excelleth. A Psalme of Dauid.*

1 THe King shal [a] reioyce in thy strength, ô Lord: yea, how greatly shal he reioyce in thy saluation?

2 Thou hast giuen him his hearts desire, & hast not denied *him* the requeſt of his lippes. Selah.

3 For thou [b] dideſt preuent him with liberal blessings, & dideſt set a crowne of pure golde vpon his head.

4 [c] He asked life of thee, & thou gaueſt him a long life for euer and euer.

a When he shal ouercome his enemies, and so be assured of his vocation.

b Thou declaredst thy liberal fauour toward him before he praied.

c Dauid did not onely obteine life but also assurance that is posteritie shulde reigne for euer.

5 His glorie *is* great in thy saluacion: dignitie and honour hast thou layed vpon him.

d Thou hast made him thy blessings to others, & a perpetual example of thy fauour for euer

6 For thou hast set him *as* [d] blessings for euer: thou hast made him glad with ỹ ioye of thy countenance.

7 Because the King trusteth in ỹ Lord, and in the mercie of the most High, he shal not slide.

e Here he describeth ỹ power of Christs Kingdome against ỹ enemies thereof

8 [e] Thine hand shal finde out all thine enemies, & thy right hand shal finde out them that hate thee.

9 Thou shalt make them like a fyrie ouen in time of thine angre: the Lord shal destroy them in his [f] wrath, and the fyer shal deuoure them.

f This teacheth vs patiently to endure ỹ crosse til God destroy ỹ aduersarie.

10 Their frute shalt thou destroy from the earth and their sede from the children of men.

g The laied as it were their nets to make Gods power to giue place to their wicked entreprises.

11 For they [g] intended euil against thee, & imagined mischief, *but* they shal not preuaile.

h As a marke to shote at.

12 Therefore shalt thou put them [h] apart, & the strings of thy bowe shalt thou make ready against their faces.

i Mainteine thy Church against thine aduersaries, ỹ we may haue ample occasion ro praise thy Name.

13 [i] Be thou exalted, ô Lord, in thy strength: *so* wil we sing and praise thy power.

PSAL. XXII.

Euening P

Dauid complained because he was brought into such extremities that he was past all hope: but after he had rehearsed the sorowes & griefs, wherewith he was vexed, to He recouereth him self from the bottomles pit of tentations & groweth in hope. And here vnder his owne persone he setteth forthe the figure of Christ, whome he did foresee by the Spirit of prophecie, that he shulde maruelously, & strangely be deiected, & abased, before his Father shulde raise and exalte him againe.

To him that excelleth vpon [n] *Aiieleth Hasshahar. A Psalme of Dauid.*

Psal. XXII.

[a] *Or, the hinde of the morning and this was the name of some common song.*

a Here appeareth ỹ horrible conflict, where su steined betwene faith & desperation.

b Being tormented wt extreme anguish

[b] *Or, I cease not.*

c He meaneth ỹ place of prai-sing, euen ỹ Tabernacle: for els it is so called, because he gaue ỹ people continually occasion to praise him.

d And seming moste miserable of all creatures, wt was ment of Christ. And herein appeareth ỹ vnspeakable loue of God toward man, ỹ he wolde thus abase his Sonne for our sakes.

1 MY [a] God, my God, why hast thou forsaken me, & art so farre from mine health, & from the wordes of my [b] roaring?

2 O my God, I crye by daie, but thou hearest not; and by night, but [c] haue no audience.

3 But thou art holie, and doest inhabite the [c] praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didest deliuer them.

5 They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.

6 But I am a [d] worme and not a man: a shame of men, and the contempt of the people.

7 All they that se me, haue me in derision: they make a mowe & nod the head, *saying*,

8 "*He trusted in the Lord, let him deliuer him: let him saue him, seing he loueth him.

9 But thou didest drawe me out of the [e] wombe: thou gauest me hope, *euen* at my mothers breasts.

10 I was cast vpon thee, *euen* from [f] the wombe: thou art my God from my mothers belly.

11 Be not farre from me, because trouble is nere: for *there is* none to helpe *me*.

12 Manie yong bulles haue compassed me: mightie [g] bulles of Basan haue closed me about.

13 They gape vpon me with their mouthes, *as* a ramping and roaring lion.

14 I am like [h] water powred out, and all my bones are out of ioynt: mine heart is like waxe: it is molten in the middes of my bowels.

15 My strength is dryed vp like a potsheard, and my tongue cleueth to my iawes, and thou [i] hast broght me into ỹ dust of death.

16 For dogges haue compassed me, *and* the assemblie of the wicked haue inclosed me: they [k] perced mine hands & my fete.

17 I maye tel all my bones *yet* they beholde & loke vpon me.

18 They parte my garments among them, and cast lottes vpon my vesture.

19 But be not thou farre of, ô Lord, my strength: hasten to helpe me.

20 Deliuer my soule from the sworde: my [l] desolate *soule* from the power of ỹ dog.

21 [m] Saue me from the lions mouth, and answer me *in sauing me* from the hornes of the vnicornes.

22 *I wil declare thy Name vnto my brethren: in the middes of the Congregacion wil I praise thee, *saying*,

23 [n] Praise the Lord, ye that feare him: magnifie ye him, all the sede of Iaakob, & feare ye him, all the sede of Israel.

24 For he hathe not despised nor abhorred the affliction of the [o] poore: neither hathe he hid his face from him, but when he called vnto him, he heard.

25 My praise *shalbe* of thee in the great Congregacion: my [p] vowes wil I performe before them that feare him.

26 ¶ The poore shal eat and be satisfied: they that seke after the Lord shal praise him: your heart shal liue for euer.

27 All the ends of the worlde shal remembre *them selues*, and turne to the Lord: and all the kinreds of the nations shal worship before thee.

d Ebr. roled vpō God. Mat. 22, 23

e Euen From my birth ỹ hast giuen me occasion to trust in thee.

f For except Gods prouidence preserue the infants, they shulde perish a thousand times in ỹ mothers wombe.

g He meaneth, ỹ his enemies were so far proude & cruel, that they were rather beastes thē men.

h Before, he spake of ỹ crueltie of his enemies, & now he declareth the inwarde grief of the minde, so that Christ was tormented, both in soule & bodie.

i Thou hast suffred me to be without all hope of life.

k Thus Dauid complaineth as though he were nailed by his enemies both hands & fete: but this was accomplished in Christ.

l My life that is solitarie, left alone and forsaken of all. Psal. 35, 17, & 25, 16

m Christ is deliuered with a more mightie deliuerance by ouercoming death, then if he had not tasted death at all. Ebr. 5, 12

n He promiseth to exhorte the Church that they by his exaple might praise the Lord.

o The poore afflicted are comforted by this example of Dauid, or Christ.

p Which were sacrifices of thanksgiuing, ỹ they offred by Gods commandement when they were deliuered out of any great danger.

q He doeth allude stil to the sacrifice.

r Though ỳ poore be first named, as ve. 26, yet the welthie are not separated frō the grace of Christs kingdome.
s In whome there is no hope ỳ he shal recouer life: so nether poore nor riche, quicke nor dead shalbe reiected from his kingdome.
t Meaning the posteritie, which the Lord kepeth as a sede to the Church to continue his praise among men. u That is, God hathe fulfilled his promes.

28 For the kingdome *is* the Lords, and he ruleth among the nations.
29 All thei that be fat r in the earth, shal eat and worship: all they that go downe into the dust, shal bowe before him, s euen he that can not quicken his owne soule.
30 t *Their* sede shal serue him: it shalbe counted vnto the Lord for a generation.
31 Thei shal come, & shal declare his righteousnes vnto a people that shal be borne, because he hathe u done it.

PSAL. XXIII.

1 Because the Prophet had proued the great mercies of God at diuerse times, and in sundrie maners, he gathereth a certeine assurance, fully persuading him self that God wil continue the verie same goodnes towards him for euer.

¶ *A Psalme of Dauid.*

Isa. 40, 11. ier. 23, 3. ezek. 34, 23. ioh. 10, 11. 1. pet. 2, 25.

1 THe Lord *is* my * shepherd, a I shal not want.
2 He maketh me to rest in grene pasture, & leadeth me by the stil waters.
3 He b restoreth my soule, & leadeth me in the c paths of righteousnes for his Names sake.
4 Yea, though I shulde walke through the valley of ỳ d shadow of death, I wil feare no euil: for thou art with me: thy rod and thy staffe, they comfort me.
5 Thou doest prepare a e table before me in the sight of mine aduersaries: thou doest f anoint mine head with oyle, *and* my cup runneth ouer.
6 Douteles kindenes, & mercie shall follow me all the daves of my life, and I shal remaine a long season in the g house of the Lord.

a He hathe care ouer me & ministreth vnto me all things.
b He comforteth or refresheth me.
c plaine, or streight waies.
d Though he were in danger of death, as ỳ shepe that wandreth in ỳ darke valley without his shepherd.
e Albeit his enemies sought to destroy him, yet God deliuereth him, & dealeth moste liberally with him in despite of them. f As was the maner of great feastes. g He setteth not his felicitie in the pleasures of this worlde, but in the feare & service of God.

PSAL. XXIIII.

MORning

1 Albeit the Lord God hathe made, and gouerneth all the worlde, yet towards his chosen people his gracious goodnes doeth moste abundantly appeare, in that among them he wil haue his dwelling place. Which though it was appointed among the children of Abraham, yet onely thei do entre aright into this Sanctuaire, which are the true worshipers of God, purged from the sinful filth of this worlde. 7 Finally he magnifieth Gods grace for the buylding of the Temple, to the end he might stirre vp all the faithful to the true seruice of God.

¶ *A Psalme of Dauid.*

Deu. 10, 14; iob. 28, 24. 2. cor. 10, 27.

1 THe earth * *is* the Lords, and all that therein is: the worlde and they that dwel therein.
2 For he hathe founded it vpon ỳ a seas: and established it vpon the floods.
3 Who shal ascende into the mountaine of the Lord? and who shal stand in his holie place?
4 *Euen he that hathe* innocent hands, & a pure heart: ỳ hathe not lift vp his minde vnto vanitie, nor sworne deceitfully.
5 He shal receiue a blessing from the Lord, & righteousnes from the God of his saluacion.
6 This is the b generation of them that seke him, of them that seke thy face, *this is* Iaakob. Selah.
7 c Lift vp your heades ye gates, and be ye lift vp ye euerlasting dores, and the King of glorie shal come in.
8 Who is this King of glorie? the Lord, strong and mightie, *euen* ỳ Lord mightie in battel.
9 Lift vp your heades, ye gates, and lift vp *your selues*, ye euerlasting dores, & the King of glorie shal come in.
10 Who is this Kig of glorie? The Lord of hostes, he is the King of glorie. Selah.

a He noteth two things, the one that the earth remaines iudgement semeth aboue ỳ waters: & nexe, that God miraculously preserueth the earth, that it is not drowned with ỳ waters, which naturally are aboue it.
b Though circumcision separate the carnal sede of Iaakob from the Gentils, yet he that seketh God, in the true Iaakob & ỳ verie Israelite.
c Dauid desireth the buylding vp of the Temple, wherein ỳ glorie of God shulde appeare, and vnder the figure of this Temple he also prayeth for the spiritual Temple, which is eternal, because of the promes, which was made as is writen, Psal. 132, 14.

PSAL. XXV.

1 The Prophet touched with the consideration of his sinnes, and also grieued with the cruel malice of his enemies, 6 Prayeth to God moste feruently to haue his sinnes forgiuen, 7 Especially suche as he had committed in his youth. He beginneth euerie verse according to the Ebrewe letters two or thre except.

¶ A Psalme *of Dauid.*

1 VNto thee, a ô Lord, lift I vp my soule.
2 My God, I b trust in thee: let me not be confounded: let not mine enemies reioyce ouer me.
3 So all that hope in thee, shal not be ashamed: *but* let them be confounded, ỳ transgresse without cause.
4 c Shew me thy waies, ô Lord, & teache me thy paths.
5 Lead me forthe in thy trueth, and teache me: for thou art the God of my saluacion: in thee do I trust d all the daie.
6 Remember, ô Lord, thy tendre mercies, and thy louing kindenes: for thei haue bene for euer.
7 Remember not ỳ e sinnes of my youth, nor my rebellions, *but* according to thy kindenes remember thou me, *euen* for thy goodnes sake, ô Lord.

a I put not my trust in anie worldelie hing.
b That thou wilt take awaie mine enemies, & are thy rods. *Isa. 28, 26. rom. 10, 11.*
c Reteine me in the faith of thy promes, that I swerue not at any side.
d Constantly, and against all tentations.
e He confesseth that his manifolde sinnes were the cause ỳ his enemies did thus persecute him, desiring ỳ the cause of the euil may be taken awaie, to ỳ intent, that the effect may cease.

8 Gracious and righteous *is* the Lord: therefore wil he [f] teache sinners in the waie.

9 Them that be meke, wil he [g] guide in iudgement, and teache the humble his waie.

10 All the paths of the Lord *are* mercie & trueth vnto such as kepe his couenãt and his testimonies.

11 For thy [h] Names sake, ô Lord, be merciful vnto mine iniquitie, for it is great.

12 What man is he that feareth ỹ Lord? him wil he teache the waie *that* he shal [k] chuse.

13 His soule shal dwel at [l] ease, and his sede shal inherite the land.

14 The [m] secret of the Lord *is reueiled* to them, that feare him: and his couenãt to giue them vnderstanding.

15 Mine eies *are* euer toward the Lord: for he wil bring my fete out of the net.

16 Turne thy face vnto me, and haue mercie vpon me: for I am desolate and poore.

17 The sorowes of mine heart [n] are enlarged: drawe me out of my troubles.

18 Loke vpon mine affliction & my trauel, and forgiue all my sinnes.

19 Beholde mine [o] enemies, for thei are many, and they hate me with cruel hatred.

20 Kepe my soule, & deliuer me: let me not be confounded, for I trust in thee.

21 Let [p] *mine* vprightenes and equitie preserue me: for mine hope is in thee.

22 Deliuer Israel, ô God, out of all his troubles.

PSAL. XXVI.

1 Dauid oppressed with many iniuries, finding no helpe in the worlde, calleth for aide from God: & assured of his integritie toward Saul, desireth God to be his iudge, & to defend his innocentie. 6 Finally he maketh mencion of his sacrifice, which he wil offre for his deliuerance, & desireth to be in the companie of the faithful in the Congregacion of God, whence he was banished by Saul, promising integritie of life, & open praises & thankesgiuing.

A Psalme *of Dauid.*

1 IVdge me, [a] ô Lord, for I haue walked in mine innocencie: my trust hathe bene also in the Lord: *therefore* shal I not slide.

2 Proue me, ô Lord, and trye me: examine my [b] reines, and mine heart.

3 For thy [c] louing kindenes *is* before mine eyes: therefore haue I walked in thy trueth.

4 I haue not [d] haunted with vaine persones, nether kept companie with the dissemblers.

5 I haue hated the assemblie of the euil, & haue not companied with the wicked.

6 I wil [e] wash mine hands in innocencie, ô Lord, and compasse thine altar,

7 That I maie declare with the voice of thankesgiuing, and set forthe all thy wonderous workes.

8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

9 [f] Gather not my soule with the sinners, nor my life with the bloodie men:

10 In whose hands *is* [g] wickednes, and their right hand is ful of bribes.

11 But I wil walke in mine innocencie: redeme me *therefore*, and be merciful vnto me.

12 My fote standeth in [h] vprightnes: I wil praise thee, ô Lord, in the Congregations.

PSAL. XXVII.

Euening P.

1 Dauid maketh this psalme being deliuered from great perils, as appeareth by the praises and thankesgiuing annexed: 4 Wherein we may se the constant faith of Dauid against the assaltes of all his enemies, 7 And also the end wherefore he desireth to liue and to be deliuered, onely to worship God in his Congregation.

¶ A Psalme *of Dauid.*

1 THe Lord *is* my [a] light and my saluation, whome shal I feare? ỹ Lord *is* the strength of my life, of whome shal I be afraid?

2 When the wicked, *euen* mine enemies and my foes came vpon me to eat vp my flesh they stumbled and fel.

3 Though an hoste pitched against me, mine heart shulde not be afraid: though warre be raised against me, I wil trust in [b] this.

4 [c] One thing haue I desired of ỹ Lord, that I wil require, *euen* that I may dwel in the house of the Lord all the dayes of my life, to beholde the beautie of the Lord, & to visite his Temple.

5 For in the time of trouble he shal hide me in his Tabernacle: in the secret *place* of his pauilion shal he hide me, & set me vp vpon a rocke.

6 [d] And now shal he lift vp mine head aboue mine enemies round about me: therfore wil I offer in his Tabernacle sacrifices of ioye: I wil sing and praise the Lord.

7 Hearken vnto my voice, ô Lord, *when* I crye: haue mercie also vpon me and heare me.

8 *When thou saidest*, [e] Seke ye my face, mine heart answered vnto thee, O Lord, I wil seke thy face.

9 Hide not *therefore* thy face from me, nor

---

i That is, call them to repentance.

g He wil gouerne & comfort them that are truely humbled for their siunes.

h And for none other respect.

i Meaning, the nomber is very small.

k He wil direct such with his Spirit to followe the right waie.

l He shal prosper bothe in spiritual and corporal things.

m His counsel conteined in his worde, whereby he declareth that he is ỹ protector of ỹ faithful.

n My grief is increased because of mine enemies crueltie.

o The greater that his afflictions were, & the more that is enemies increased, the more nere felt he Gods helpe.

p For as muche as I haue behaued my selfe vprightly toward mine enemies, let them knowe that thou art the defender of my iuste cause.

a He sleeth to God to be the Iudge of his iust cause, seing there is no equitie among men.

b My very affections & inward motions of the heart.

c He sheweth what stayed hi, ỹ he did not recõpence euil for euil.

d He declareth that thei cã not walke in simplicitie before God, that delite in the companie of vngodlie.

e I wil serue thee with a pure affection, and w the godlie that sacrifice vnto thee.

f Destroye me not in the ouerthrowe of the wicked.

g Whose cruel hands do execute the malicious deuises of their hearts.

h I am preserued from mine enemies, by the power of God, and therefore wil praise him openly.

a Because he was assured of good succesfe in all his dangers, and that his saluation was surely laid vp in God, he feared not ỹ tyranie of his enemies.

b That God wil deliuer me, & giue my faith the victorie.

c The losse of countrie, wife & all wordely cõmodities greue me not in respect of this one thig, that I may not praise thy Name in the middes of the Congregacion.

d Dauid assured him selfe by the Spirit of prophecie that he shulde ouercome his enemies and serue God in his Tabernacle.

e H grounderh vpon Gods promes & sheweth that he is most willing to obey his commandement.

nor cast thy seruant awaie in displeasure: thou hast bene my succour: leaue me not, nether forsake me, ô God of my saluation.

10 f Thogh my father and my mother shulde forsake me, yet the Lord wil gather me vp.

11 Teache me thy waie, ô Lord, and leade me in a right path, because of mine enemies.

12 Giue me not vnto the g lust of mine aduersaries: for there are false witnesses risen vp against me, & suche as speake cruelly.

13 *I shulde haue fainted*, except I had beleued to see the goodnes of the h Lord in the land of the liuing.

14 i Hope in the Lord: be strong, & he shal comfort thine heart, & trust in the Lord.

f He magnifieth Gods loue towards his, which farre passeth the most tender loue of parents towards their children.

g But ether pacifie their wrath, or bridel their rage.

h In this present life before I dye, as Isa. 38. 11.

i He exhorteth him selfe to depende on ỹ Lord, seing he neuer failed in his promises.

PSAL. XXVIII.

1 Being in great feare & heauines of heart to se God dishonored by the wicked, he desireth to be rid of them, 4 And cryeth for vengeance against them: & at length assureth him selfe, that God hathe heard his praier. 9 Vnto whose tuition he commendeth all the faithful.

¶ A Psalme *of Dauid.*

1 VNto thee, ô Lord, do I crye: ô my strength, be not deafe toward me, lest, if thou answer me not, I be a like them that go downe into the pit.

2 Heare the voice of my petitions, when I crye vnto thee, when I holde vp mine hands toward thine b holy Oracle.

3 c Drawe me not awaie with the wicked, and with ỹ workers of iniquitie: which speake friendly to their neighbours, when malice *is* in their hearts.

4 d Reward them according to their dedes, and according to the wickednes of their inuentions: recompense them after the worke of their hands: réder thē their reward.

5 For thei regard not the workes of the Lord, nor the operation of his hands: *therefore* c breake them downe, & buylde them not vp.

6 f Praised *be* the Lord, for he hathe heard the voice of my petitions.

7 The Lord *is* my strength and my shield: mine heart trusted in hi and I was helped: therefore mine heart shal reioyce, & with my song wil I praise him.

8 The Lord *is* g their strength, and he is the strength of the deliuerances of his anointed.

9 Saue thy people, and blesse thine inheritance: fede them also, & exalt them for euer.

a He counteth him selfe as a dead man, til God shew his fauour toward hi, and grante him his petition.

b He vsed this outward meanes to helpe ỹ weaknes of his fauth: for in that place was the Arke, and there God promised to shewe the tokens of his fauour.

c Destroy not ỹ good with the bad.

d He thus praieth in respect of Gods glorie, & not for his owne cause, being assured, ỹ God wolde punish ỹ persecuters of his Church.

e Let thē be vterly destroyed, as Malach. 1. 4.

f Because he felt the assurance of Gods help in his heart, his mouthe was opened to sing his praises.

g Meaning, his soldiers, who were as meanes, by whome God declared his power.

PSAL. XXIX.

1 The Prophet exhorteth the princes and rulers of the worlde, (which for the moste parte thinke there is no God) 3 At the least to feare him for the thunders & tempestes, for feare whereof all creatures tremble. 11 And thogh thereby God threateneth sinners yet is he alwaies merciful to his, & moueth them thereby to praise his Name.

¶ *A Psalme of Dauid.*

1 GIue vnto the Lord, ye a sonnes of ỹ mightie: giue vnto the Lord glorie and strength.

2 Giue vnto the Lord glorie *due* vnto his Name: worship the Lord in the glorious Sanctuarie.

3 The b voice of the Lord *is* vpon the waters: the God of glorie maketh it to thunder: the Lord *is* vpon the great waters.

4 The voice of the Lord *is* mightie: the voice of the Lord *is* glorious.

5 The c voice of the Lord breaketh the cedres: yea, ỹ Lord breaketh the cedres of Lebanon.

6 He maketh them also to leape like a calfe: Lebanon *also* and d Shirion like a yong vnicorne.

7 The voice of the Lord deuideth the e flames of fyre.

8 The voice of the Lord maketh ỹ wildernes to tremble: the Lord maketh ỹ wildernes of f Kadesh to tremble.

9 The voice of the Lord maketh ỹ hindes to g calue, & h discouereth the forests: *therefore* in his i Temple doeth euerie man speake of *his* glorie.

10 The Lord sitteth vpon the k flood, and the Lord doeth remaine King for euer.

11 The Lord shal giue strength vnto his people: the Lord shal blesse his people with peace.

a He exhorteth the proude tyrants to humble them selues vnder Gods hād and not to be inferiour to brute beasts & dūme creatures.

b The thunder clappes, that are heard out of the cloudes, ought to make the wicked to tremble for fere of Gods angre.

c That is ỹ thūderbolte breaketh the moste strong trees, and shal men thinke their power to be able to resist God:

d Called also Hermon.

e It causeth the lightenings to shote & glyde.

f In places most desolate, where as semeth there is no presence of God.

g For feare maketh thē to cast their calues.

h Maketh the trees bare, or pereth the most secret places.

i Thogh ỹ wicked are nothing moued wt these sights, yet the faithful praise God.

k To moderat ỹ rage of the tempest & waters, that they destroy not all.

PSAL. XXX.

Mourning

1 When Dauid was deliuered from great danger, herendred thankes to God exhorting others to do the like, and to learne by his example, that God is rather merciful thē seuere and rigourous towards his children, 8 And also that the fall from prosperitie to aduersitie is sudden. 9 This done, he returneth to praier, promising to praise God for euer.

¶* *A Psalme or song of the dedication of the a house of Dauid.*

1 I Wil magnifie thee, ô Lord: b for thou hast exalted me, and hast not made my foes to reioyce ouer me.

2 Sam. 7. 2.

a After that Absalom had polluted it wt moste filthie fornication.

b He condēneth thē of great ingratitude, wt do not praise God for his benefices.

2 O Lord my God, I cryed vnto thee, and thou hast [c] restored me.

c Restored from the rebellion of Absalom.

3 O Lord, thou hast broght vp my [d] soule out of the graue: thou hast reuiued me from them that go downe into the pit.

d Meaning that he escaped death moste narowly.

4 Sing praises vnto the Lord, ye [e] his Saints, and giue thankes [f] before the remembrance of his Holines.

e The worde signifieth thē, that haue receiued mercie & shew mercie liberally vnto others.

5 * For *he endureth but* a while in his angre: *but* in his fauour is life: weping maie abide at euening, but ioye *cometh* in the morning.

f Before his Tabernacle.

Psal.145,8, isai.54,7. 2.cor.4,17.

6 And in my [g] prosperitie I said, I shal neuer be moued.

g I put to much confidence in my quiet state. 2s Ier.31,25. 2.chr.32,24.

7 *For* thou Lord of thy goodnes hadest made my [h] mountaine to stand strong: *but* thou dideste hide thy face, *and* I [i] was troubled.

h I thoght thou hadest established me in Zion moste surely.

i After that thou hadest withdrawenthine helpe, I felt my miserie.

8 *Then* cryed I vnto thee, ô Lord, and prayed to my Lord.

9 What profit *is there* in my blood, whē I go downe to the pit? shal the dust [k] giue thankes vnto thee? or shal it declare thy trueth?

k Dauid meaneth that ỹ dead are not profitable to the Congregacion of ỹ Lord here in earth: therefore he wolde liue to praise his Name, which is the end of mās creation.

10 Heare, ô Lord, and haue mercie vpon me: Lord, be thou mine helper.

11 Thou hast turned my mourning into ioye: thou hast loosed my sacke & girded me with gladnes.

12 Therefore shal *my* [l] tongue praise thee and not cease: ô Lord my God, I wil giue thankes vnto thee for euer.

l Because thou hast preserued me, that my tongue shulde praise thee, I wil not be vnmindeful of my duetie.

PSAL. XXXI.

1 Dauid deliuered from some great danger, first rehearseth what meditation he had by the power of faith, when death was before his eies, his enemie being ready to take him. 15 Then he affirmeth that the fauour of God is alwaies readie to those that feare him. 20 Finally he exhorteth all the faithful to trust in God and to loue him, because he preserueth and strengtheneth them, as they may se by his example.

¶ To him that excelleth. A Psalme of Dauid.

1.Sam.23,24.

1 IN *thee, ô Lord, haue I put my trust: let me neuer be confounded: deliuer me in thy [a] righteousnes.

a For then God declareth him self iuste, when he preserueth his according as he hathe promised.

2 Bowe downe thine eare to me: make haste to deliuer me: be vnto me a strōg rocke, & an house of defence to saue me.

3 For thou art my rocke and my fortres: therefore for thy Names sake dire & me & guide me.

b preserue me from the crafte counsels & subtil practises of mine enemies.

4 Drawe me out of the [b] net, that they haue laied priuely for me: for thou art my strength.

5 Into thine [c] hand I commende my spirit: *for* thou hast redemed me, ô Lord God of trueth.

c He destroth God not onely to take care for him in this life, but that his soule may be saued after this life.

6 I haue hated them that giue them selues to deceitful vanities: for I [d] trust in the Lord.

d This affection ought to be in all Gods children, to hate what soeuer thing is not grounded vpon a sure trust in God, as deceitful and vaine.

7 I wilbe glad and reioyce in thy mercie: for thou hast sene my trouble: thou hast knowen my soule in aduersities,

8 And thou hast not shut me vp in the hand of the enemie, *but* hast set my fete at [e] large.

e Largenes signifieth comfort, as straitnes, sorow and peril.

9 Haue mercie vpon me, ô Lord: for I am in trouble: mine [f] eye, my soule & my bellie are consumed with grief.

f Meaning, that his sorow and torment had cōtinued a great while.

10 For my life is wasted with heauines, and my yeres *with* mourning: my strength faileth for my peine, & my bones are consumed.

11 I was a [g] reproche among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, [h] who seing me in the strete, fled from me.

g Mine enemies had drawen all men to their parte against me, euen my chief friends.

h Thei were afraied to shew me anie token of frend ship.

12 I am forgotten, as a dead man out of minde: I am like a broken vessel.

13 For I haue heard the railing of [i] great mē: feare *was* on euerie side, while they conspired together against me, & consulted to take my life.

i Thei that were in autoritie, condēned me as a wicked doer.

14 But I trusted in thee, ô Lord: I said, [k] Thou art my God.

k I had this testimonie of conscience, ỹ thou wold'st defend mine innocēcie.

15 My [l] times are in thine hand: deliuer me from the hand of mine enemies, and from them that persecute me.

l Whatsoeuer changes come, thou gouernest thē by thy prouidence.

16 Make thy face to shine vpon thy seruant, & saue me through thy mercie.

17 Let me not be confounded, ô Lord: for I haue called vpon thee: let the wicked be put to confusion, & [m] to silence in the graue.

m Let death destroy them to ỹ intēt ỹ thei may hurt no more.

18 Let the lying lippes be made dumme, which cruelly, proudely & spitefully speake against the righteous.

19 How great is thy goodnes, which ỹ [n] hast laied vp for them that feare thee? & done to them, that trust in thee, *euen* before the sonnes of men?

n The treasures of Gods mercie are alwaies laied vp in store for his childrē, albeit at all times thei do not enioye them.

20 Thou doest hide them [o] priuely in thy presence from the pride of mē: thou kepest them secretly in thy Tabernacle from the strife of tongues.

Ebr. in the secret of thy face.

21 Blessed *be* the Lord: for he hathe shewed his maruelous kindenes towarde me in a [p] strong citie.

o That is, in a place where thei shal haue thy comfort, & be hid safely from ỹ enemies pride.

22 Thogh I said in mine [q] haste, I am cast out of thy sight, yet thou heardest the voyce of my praier, when I cryed vnto thee.

p Meaning, there was no citie so strong to preserue him, as ỹ defence of Gods fauour.

23 Loue ye the Lord all his [r] Saints, *for* the Lord preserueth the faithful, and rewardeth abundantly the proude doer.

q And so by my rashnes & infidelitie deserued to haue bene forsaken.

24 All ye that trust in ỹ Lord, be [s] strong, and he shal establish your heart.

r Or, ye that fele his mercies.

s Be constant in your vocation, and God wil confirme you with he-

s Be constant in auenlie strength.

PSAL. XXXII.

EVening.

Dauid punished with grieuous sickenes for his sinnes, counteth them blessed, to whome God doeth not impute their transgressions. 5 And after that he had confessed his sinnes and obteined pardon, 6 He exhorteth the wicked men to liue godly, 11 And the good to reioyce.

¶ Psalme *of Dauid to giue* [a] *instruction.*

BLessed *is he* whose wickednes is [b] forgiuen, & whose sinne is couered.

2 Blessed *is* the man, vnto whome the Lord imputeth not iniquitie, & in whose spirit *there is* no guile.

3 When I helde my [c] tongue, my bones consumed, *or* when I [d] roared all the day,

4 (For thine hand is heauie vpon me, daie & night: & my moisture is turned into the drought of summer. Selah)

5 *The* I [e] acknowledged my sinne vnto thee, nether hid I mine iniquitie: *for* I thoght, I wil confesse against my self my wickednes vnto the Lord, and thou forgaueste the punishment of my sinne. Selah.

6 Therefore shal euerie one, that is godlie, make his praier vnto thee in a [f] time, when thou maiest be founde: surely in the flood of great waters [g] they shal not come nere him.

7 Thou art my secret place: thou preserueste me from trouble: thou compasseste me about with ioyful deliuerance. Selah.

8 I wil [h] instruct thee, & teache thee in ye way, that thou shalt go, & I wil guide thee with mine eye.

9 Be ye not like an horse, *or* like a mule, *which* vnderstand not: whose [i] mouthes thou doest binde with bit and bridel, lest they come nere thee.

10 Many sorowes *shal come* to the wicked: but he, that trusteth in the Lord, mercie shal compasse him.

11 Be glad ye righteous, & [k] reioyce in ye Lord, and be ioyful all ye, that are vpright in heart.

PSAL. XXXIII.

He exhorteth good men to praise God for that he hathe not onely created all things and by his prouidence gouerneth the same, but also is faithful in his promises, 10 He vnderstandeth mans heart, and scatereth the counsel of the wicked, 16 So that no man can be preserued by anie creature or mans strength: but they, that put their confidence in his mercie, shalbe preserued from all aduersities.

1 REioyce in the Lord, ô ye righteous: *for* it [a] becometh vpright men to be thankeful.

2 Praise the Lord with harpe: sing vnto him with viole & [b] instrument of ten strings.

3 Sing vnto him a new song: sing cherefully with a loude voyce.

4 For the [c] worde of the Lord *is* righteous, and all his [d] workes *are* faithful.

5 He [e] loueth righteousnes & iudgement: the earth is ful of the goodnes of the Lord.

6 By the worde of the Lord were ye heauens made, and all the hoste of them by the breath of his mouth.

7 He [f] gathereth the waters of the sea together as vpon an heape, and laieth vp the depths in *his* treasures.

8 Let all the earth feare the Lord: let all thē that dwel in the worlde, feare him.

9 For he spake, & it was done: he commanded, and it [g] stode.

10 The Lord breaketh the [g] counsel of the heathen, & bringeth to noght the deuises of the people.

11 The counsel of the Lord shal stand for euer, & the thoghts of his heart throughout all ages.

12 Blessed *is* that nacion, whose [h] God is the Lord: *euen* the people, *that* he hathe chosen for his inheritance.

13 The Lord [i] loketh downe from heauen, & beholdeth all the children of men.

14 From the habitacion of his dwelling he beholdeth all them, that dwel in the earth.

15 He [k] facioneth their hearts euerie one, & vnderstandeth all their workes.

16 The [l] King is not saued by the multitude of an hoste, *nether* is the mightie man deliuered by great strength.

17 A horse is a vaine helpe, and shal not deliuer *anie* by his great strength.

18 Beholde, [m] the eye of the Lord *is* vpon them that feare him & vpō them, that trust in his mercie,

19 To deliuer their soules from death, and to preserue them in famine.

20 [n] Our soule waiteth for the Lord: *for* he is our helpe and our shield.

21 Surely our heart shal reioyce in him, because we trusted in his holie Name.

22 Let thy mercie, ô Lord, be vpon vs, as we trust in thee.

Psal. XXXII.

a Concerning ye free remission of sinnes, which is the chiefest poīt of our faith.

b To be iustified by faith, is to haue our sinnes frely remitted, and to be reputed iust, Rom. 4, 6.

c Betweene hope and despaire.

d Nether by silence nor crying found I ease: signifying, yt before the sinner be reconciled to God, he feeleth a perpetual torment.

e He sheweth yt as Gods mercie is the onelie cause of forgiuenes of sinnes, so the meanes thereof are repentāce and cōfession, wch proceede of faith.

f When necessitie causeth him to seke to thee for helpe, Isa. 55, 6.

g To wit, the waters ād great dingers.

h Dauid promiseth to make the rest of Gods children partakers of the benefytes, wch he felt, & that, he wil diligently loke and take care to direct them in ye waie of saluation.

i If men can rule brute beastes, thinke thei, that God wil not bridle and tame their rage?

k He sheweth that peace & ioy of conscience in the holie Gost is the frute of faith.

a It is the duetie of the godlie to set forthe the praises of God for his mercie & power shewed towarde them.

b To sing on instruments was a parte of the ceremonial seruice of the Temple, which doeth no more appertein vnto vs, then the sacrifices, censings & lights.

c That is, counsel or commandement in gouerning ye worlde.

d That is, the effect & executiō.

e How soeuer ye worlde iudgeth of Gods workes, yet he doeth all thigs according to iustice & mercie.

f By the creatiō of the heaues & beautiful ornament, with the gathering also of the waters he setteth forthe ye power of God, that all creatures might feare him.

g *Or was created.*

g No counsel cā prevail against God, but he desateth it & it shal haue euil succes.

h He sheweth yt all our felicitie standeth in this, that ye Lorde is our God.

i He proueth yt all things are gouerned by Gods prouidence & not by fortune.

k Therefore he knoweth their wicked interprises.

l If Kings and ye mightie of the worlde can not be saued by worldelie meanes, but onely by Gods prouidence, what haue others to

m God sheweth ye towarde his of his mercie, which man by no meanes is able to compasse.

n Thus he speaketh in the name of the whole Church, which onely depend on Gods prouidence.

PSAL. XXXIIII.

1 After Dauid had escaped Achis, according

as it is written in the 1. Sam. 21. 11. whome in this title he calleth Abimelech (which was a general name to all the Kings of the Philistims) he praiseth God for his deliuerance, 3 Prouoking all others by his example to trust in God, to feare & serue him: 14 Who defendeth the godlie with his Angels, 15 And vtterly destroyeth the wicked in their sinnes.

¶ A Psalme *of Dauid, when he changed his behauiour before Abimelech, who drone him awaie, & he departed.*

I Wil [a] alwaie giue thankes vnto the Lord: his praise *shalbe* in my mouth continually.

2 My soule shal glorie in the Lord: the [b] humble shal heare it, and be glad.

3 Praise ye the Lord with me, and let vs magnifie his Name together.

4 I soght the Lord, and he heard me: yea, he deliuered me out of all my [c] feare.

5 They [d] shal loke vnto him, and runne *to him*: and their faces shal not be ashamed *saying*,

6 This poore man cryed, & the Lord heard *him*, and saued him out of all his troubles.

7 The [e] Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.

8 Taste ye & se, how gracious the Lord is: blessed *is* ỹ man that trusteth in him.

9 Feare the Lord, ye his Saints: for nothing wanteth to them that feare him.

10 The [f] lyons do lacke and suffre hunger, but they, which seke the Lord, shal [g] want nothing that is good.

11 Come children, hearken vnto me: I wil teache you the [h] feare of the Lord.

12 * What man is he, that desireth life, and loueth *long* daies for to [i] se good?

13 Kepe thy tongue from euil, and thy lippes, that they speake no guile.

14 Eschew euil and do good: seke peace & followe after it.

15 The eyes of ỹ Lord *are* vpō the righteous, & his eares *are opē* vnto their crye.

16 *But* the [k] face of the Lord *is* against them that do euil, to cut of their remembrance from the earth.

17 *The righteous* crye, and the Lord heareth *them*, and deliuereth them out of all their troubles.

18 The Lord is nere vnto them that are [l] of a contrite heart, and wil saue suche as be afflicted in spirit.

19 Great *are* the troubles of the righteous: but the Lord deliuereth him out of them all.

20 He kepeth all his bones: not one of them is broken.

21 *But* malice shal slay the [n] wicked: & thei that hate the righteous, shal perish.

22 The Lord [o] redemeth the soules of his seruants: & none, that trust in him, shal perish.

a He promiseth neuer to become vnmindeful of Gods great benefite for his deliuerance.
b Thei that are beaten downe ẅ the experience of their owne euils.
c Which I conceiued for the dāgers wherein I was.
d Thei shalbe bolde to flee to thee for succour, when thei shal se thy mercies towarde me.
e Thogh Gods power be sufficient to gouerne vs, yet for mans infirmitie he appointeth his Angels to watche ouer vs.
f The godlie by their pacient obedience profit more then thei, which rauine & spoile.
g If thei abide ỹ last tryal.
h That is, ỹ true religion & worshiip of God.
1. Pet. 3. 10.
i Seing all men naturally desire felicitie, he wōdereth why thei cast them selues willingly into miserie.
k The angre of God doeth not onely destroie ỹ wicked, but also aboliseth their name for euer.
l Wheh thei seme to be swallowed vp ẅ afflictiōs, thē God is at hand to deliuer them.
m And as Christ saith, all ỹ heeres of his head.
n Their wicked enterprises shal turne to their owne destructiō.
o For when thei seme to be ouercome with great dangers & death it self, then God sheweth hi self their redemer.

PSAL. XXXV.

Morning

1 *So long as Saul was enemie to Dauid, all ỹ had saie authoritie vnder hi to flatter their King (as is the course of the worlde) did also moste cruelly persecute Dauid: against who me he praieth God to pleade & to auenge his cause, 8 That they may be taken in their nets & snares, which thei laied for him, that his innocēcie may be declared. 27 And that the innocent, which taketh parte with him, maie reioyce & praise the Name of the Lord, that thus deliuereth his seruant. 28 And so he promiseth to speake for the the iustice of the Lord, & to magnifie his Name all the dayes of his life.*

A Psalme *of Dauid.*

psal. XXXV.

1 PLeade thou my [a] cause, ô Lord, with them that striue with me: fight thou against them, that fight against me.

2 [b] Laie hand vpon the shield and buckler, and stand vp for mine helpe.

3 Bring out also the speare and stoppe *the waie* against them, that persecute me: saie vnto my [c] soule, I am thy saluacion.

4 Let them be confounded & put to shame, that seke after my soule: let thē be turned backe, and broght to confusion, that imagine mine hurt.

5 Let them be as chaffe before ỹ winde, and let the Angel of the Lord [d] scater *them*.

6 Let their waie be darke & slipperie & let the Angel of the Lord persecute them.

7 For [e] without cause thei haue hid the pit *and* their net for me: without cause haue they digged *a pit* for my soule.

8 Let destruction come vpon [f] him at vnwares, & let his net, that he hathe laied priuely, take him: let him fall into the same destruction.

9 Then my soule shalbe ioyful in ỹ Lord: it shal reiovce in his saluacion.

10 All my [h] bones shal saie, Lord, who is like vnto thee, which deliuerest ỹ poore from him, that is to strong for him: yea, the poore and him that is in miserie, from him that spoileth him?

11 [i] Cruel witnesses did rise vp: thei asked of me things that I knewe not.

12 They rewarded me euil for good, to [k] haue spoiled my soule.

13 Yet I, when thei were sicke, I was clo-

a He desireth God to vndertake his cause against them that did persecute hi and sclander hi.
b Albeit God cā with his breath destroy all his enemies, yet the holie Gost attributeth vnto him these outward weapons to assure vs of his present power.
c Assure me against these tentatiōs, that thou art the autor of my saluation.
d Smite them ẅ the spirit of giddines ỹ their entreprises may be foolish, & thei receiue iuste rewarde.
e Shewing that we may not call God to be reuenger, but onely for his glorie, & when our cause is iuste.
f When he promiseth to him selfe peace.
g Which he prepared against ỹ children of God.
h He attributeth his deliuerance onely to God, praising him therfore bothe in soule & body.
i That wolde not suffre me to comfort & brogh

purge my self. k To haue taken from me all

me into dispaire.

thed

thed with a sacke: I humbled my soule with fasting: and l my praier was turned vpon my bosome.

14 I behaued my selfe as to *my* friend, *or* as to my brother: I humbled my selfe, mourning as one that bewaileth his mother.

15 But in mine m aduersitie thei reioyced, & gathered them selues together: the abiects assembled them selues against me, & I knewe not: thei tare n me & ceased not,

16 With the false skoffers at o bankets, gnashing their teeth against me.

17 Lord, how long wilt thou beholde *this*? deliuer my soule frō their tumulte, *euen* my desolate *soule* from the lions.

18 *So* wil I giue thee thankes in a great Congregacion: I wil praise thee among muche people.

19 Let not them that are mine enemies, vniustly reioyce ouer me, nether let thē p winke with the eye, that hate me without a cause.

20 For they speake not as friends: but they imagine deceitful wordes against the q quiet of the land.

21 And they gaped on me with their mouthes, saying, Aha, aha, q our eye hathe sene.

22 Thou hast sene it, ô Lord: kepe not silence: be not farre from me, ô Lord.

23 Arise and wake to my iudgement, *euen* to my cause, my God, and my Lord.

24 Iudge me ô Lord my God, according to thy r righteousnes, and let them not reioyce ouer me.

25 Let them not saye in their hearts, s O our soule reioyce: nether let them saye, We haue deuoured him.

26 Let them be confounded, and put to shame t together, that reioyce at mine hurt: let them be clothed v with confusion and shame, that lift vp them selues against me.

27 *But* let them be ioyful & glad, x that loue my righteousnes: yea, let them saye alwaie, Let the Lord be magnified, which loueth the y prosperitie of his seruant.

28 And my tongue shal vtter thy righteousnes, & thy praise euerie day.

l I prayed for them with inward affection, as I wolde haue done for my selfe: or, I declared mine affectiō w bowing downe mine head.

m When thei saw me ready to slip and as one ỹ halted: for infirmitie.

n With their railing wordes.

o The worde signifieth cakes: meaning that ỹ proud courtears at their deinty feasts skoff, raile, and conspire his death.

p In token of contempt and mocking.

q *Or, ieeres of the earth: meaning him self & others in their miserie.*

q Thei reioyced as though they had now sene Dauid ouerthrowen.

r It is the iustice of God to giue to the oppressers affliction & torment, & to the oppressed aide and relief, 2. Thes. 1, 6.

s Because we haue that, w we soght for, seing the is destroyed.

t That is, at once were thei neuer so mani, or mightie.

v This prayer shal alwaies be verified against them, that persecute ỹ faithful.

x That at least fauour my right, thoghthey be not able to helpe me.

y He exhorteth the Church to praise God for the deliuerance of his seruants & for the destruction of his aduersaries.

PSAL. XXXVI.

1 The Prophet grieuously vexed by the wicked, doeth complaine of their malicious wickednes. 6 Then he turneth to consider the vnspeakable goodnes of God towards all creatures: 9 But specially towards his children, that by the faith thereof he maie be comforted & assured of his deliuerance by this ordinarie course of Gods worke. 13 Who in the end destroyeth the wicked & saueth the iuste.

¶ *To him that excelleth.* A Psal. *of Dauid, the seruant of the Lord.*

1 VVIckednes saieth to the wicked man, a euen in mine heart, *that there is* no feare of God before his eyes.

2 For he b flattereth him self in his owne eyes, while his iniquitie is fould *worthie* to be hated.

3 The wordes of his mouthe *are* iniquitie and c deceite: he hathe left of to vnderstand & to do good.

4 He d imagineth mischief vpon his bed: he setteth him selfe vpon a waie, *that is* not good & doeth not abhorre euil.

5 Thy e mercie, ô Lord, *reacheth* vnto the heauens, & thy faithfulnes vnto the cloudes.

6 Thy righteousnes *is* like the "mightie mountaines: thy iudgements *are like* a great f deepe: thou, Lord, doest saue man and beast.

7 How excellent is thy mercie, ô God? therefore the children of men trust vnder the shadowe of thy wings.

8 They shalbe g satisfied with the fatnes of thine house, & thou shalt giue them drinke out of ỹ riuer of th pleasures.

9 For with thee *is* the well of life, & in thy light shal we se light.

10 Extend thy louing kindenes vnto them that h knowe thee, and thy righteousnes vnto them that are vpright in heart.

11 Let not the i foote of pride come against me, and let not the hand of the wicked men moue me.

12 There they are fallen that worke iniquitie: they are cast downe, and shal not be able to rise.

a I se euidently by his dedes, ỹ sinne pusheth forward the reprobat fro wickednes to wickednes, albeit he go about to coner his impietie.

b Though all other detest his vile sinne, yet he him self seeth it not.

c The reprobat mocke at hol some doctrine and put not difference betwene good and euil.

d By describing at large the nature of ỹ reprobat, he admonisheth the godlie to beware of the sences.

e Though wickednes semeth to ouerfloe all ỹ worlde, yet by thine hidenlie prouidence thou gouerneth heauē & earth.

" *Ebr the mountains of God: for whatsoeuris excelle, is thus called.*

f The deph of thy prouidence gouerneth all things, and dispuseth them, albeit the wicked seme to ouerwhelme the worlde. g Onely Gods children haue things both concerning this life & the life to come. h He sheweth who are Gods children to wit, they that know him, and lead their lines vprightly. i Let not the proude aduance him self against me, nether the power of the wicked driue me away. k That is, in their pride wherein they flatter them selues.

PSAL. XXXVII.

Euang

1 This Psalme conteineth the exhortation & consolation for the weake that are grieued at the prosperitie of the wicked, & the affliction of the godlie. 7 For how prosperously soeuer the wicked do line for the time he doeth affirme their felicitie to be vaine and transitorie, because they are not in the fauour of God, but in the end they are destroyed as his enemies. 11 And how miserably that the righteous semeth to line in the worlde, yet his end is peace, & he is in the fauour of God, he is deliuered from the wicked & preserued.

¶ A Psalme *of Dauid.*

1 FReate not a thy self because of the wicked men, nether be enuious for

a He admonisheth vs nether to vexe our selues for the prosperous estate of the wicked, nether to desire to be like them to make our state the better.

the euil doers.

2 For they shal soone be b cut downe like grasse, and shal wither as the grene herbe.

3 c Trust thou in the Lord & do good: dwel in the land, & thou shalt be fed assuredly.

4 And delite thy self in the Lord, and he shal giue thee thine hearts desire.

5 d Commit thy waye vnto the Lord, and trust in him, and he shal bring it to passe.

6 And he shal bring forthe thy righteousnes as the light, & thy e iudgement as the noone daye.

7 Waite paciently vpō the Lord & hope in him: freat not thy self for him f which prospereth in his waye: *nor* for the man that bringeth *his* entreprises to passe.

8 Cease from angre, & leaue of wrath: freat not thy selfe g also to do euil.

9 For euil doers shalbe cut of, and they that waite vpon the Lord, they shal inherite the land.

10 h Therefore yet a litle while, and the wicked shal not *appeare*, and thou shalt loke after his place, and he shal not *be founde*.

11 But * meeke men shal possesse ỹ earth, and shal haue their delite in the multitude of peace.

12 i The wicked practiseth against the iust, and gnasheth his teeth against him.

13 *But* the Lord shal laugh him to scorne: for he seeth, that his daye is coming.

14 The wicked haue drawne *their* sworde, and haue bent their bowe, to cast downe the poore and nedie, *and* to slay suche as be of vpright conuersation.

15 *But* their sworde shal entre into their owne heart, & their bowes shal be broken.

16 k A small thing vnto the iust man is better, then great riches to the wicked *and* mightie.

17 For the armes of the wicked shalbe broken: but the Lord vpholdeth ỹ iust men.

18 The Lord l knoweth the dayes of vpright men, and their inheritance shalbe perpetual.

19 They shal not be confounded in the perilous time, and in the dayes of famine they shal haue m ynough.

20 But the wicked shal perish, and the enemies of the Lord shalbe consumed as the n fat of lambes: *euen* with the smoke shal they consume awaye.

21 The wicked borroweth and payeth not againe: but the righteous is merciful, and o giueth.

22 For suche as be blessed *of God*, shal inherit the land, & they that be cursed of him, shalbe cut of.

23 p The paths of man are directed by ỹ Lord: for he loueth his waye.

24 Thogh he q fall, he shal not be cast of: for the Lord putteth vnder his hand.

25 I haue bene yong and am olde: yet I saw neuer ỹ righteous forsaken, nor his sede begging bread.

26 *But* he is euer merciful and lendeth, and his sede *enioyeth* the blessing.

27 Flee from euil and do good, and dwel for euer.

28 For the Lord loueth iudgement, & forsaketh not his Saints: they shalbe preserued for euermore: but the sede of the wicked shalbe cut of.

29 The righteous men shal inherit the land, and dwel therein r for euer.

30 The s mouth of the righteous wil speake of wisdome, and his tongue wil talke of iudgement.

31 *For* the Law of his God *is* in his heart, & his steppes shal not slide.

32 The wicked watcheth the righteous and seketh to slay him.

33 *But* the Lord wil not leaue him in his hand, nor condemne him, when he is t iudged.

34 Waite thou on the Lord, and kepe his waye, & he shal exalt thee, that thou shalt inherit the land: when the wicked men shal perish, thou shalt se.

35 I haue sene the wicked strōg, & spreading him self like a grene baye tre.

36 Yet he x passed away, and lo, he was gone, and I soght him, but he colde not be founde.

37 y Marke the vpright man, and behold the iust: for the end of *that* man *is* peace.

38 But the transgressours shalbe destroyed together, *and* the end of the wicked shalbe cut of.

39 But the z saluation of the righteous men *shalbe* of the Lord: he *shalbe* their strength in the time of trouble.

40 For the Lord shal helpe them, and deliuer them: he shal deliuer them from the wicked, and shal saue them, because they trust in him.

b For Gods iudgement cutteth downe their state in a moment.

c To trust in God, and do according to his wil, are sure tokens, that his prouidence wil neuer faile vs.

d Be not led by thine owne wisdome, but obey God, and he wil finish his worke in thee.

e As the hope of the dailight causeth vs not to be offended with the darkenes of ỹ night: so ought we paciently to trust that God wil cleare our cause and restore vs to our right.

f Whē God suffreth ỹ wicked to prosper, it seemeth to the flesh that he fauoreth their doings.

g Meaning, except he moderate his affections, he shalbe led to do as they do.

h He correcteth the impacience of our nature, w can not abide til the fulnes of Gods time be come.

Mat. 5. 5.

i The godlie are assured that ỹ power and craft of the wicked shal not preuail against them, but fall on their owne neckes, & therfore ought paciently to abide Gods time, & in the meane while bewaile their sinnes, & offer vp their teares as a sacrifice of their obedience.

k For thei are daily fed as w Māna from heauen, & haue sufficient, when ỹ wicked haue neuer ynough, but euer hunger.

l God knoweth what dangers hang ouer his, & by what meanes to deliuer them.

m For God wil giue them contented mindes, & that w shal be necessarie.

n They shal vanish awaye suddenly: for they are fed for the daie of slaughter.

o God so furnisheth him with his blessing, that he is able to helpe others.

p God prospereth the faithful, because they walke in his waies with an vpright cōscience.

q When God doeth exercise his faith with diuers tentations.

r Thogh the iust man dye, yet Gods blessings are extended to his posteritie, and thogh God suffer some iuste man to lacke temporal benefites, yet he recompeseth him with spiritual treasures.

s They shal continually be preserued vnder Gods wings, and haue at least inwarde rest.

t These thre points are required of the faithful, ỹ their talke be godlie that Gods Law be ỹ their heart, & that their life be vpright.

v For thogh it be some time so expedient both for Gods glorie & their saluation, yet he wil approue their cause, & reuēge their wrong.

x So that ỹ prosperitie of ỹ wicked is but as a cloude, w vanisheth away in a moment.

y He exhorteth the faithful to marke diligently the examples both e of Gods mercies, & also of his iudgements.

z He sheweth ỹ the pacient hope of the godlie is neuer in vaine, but in the end hath e good succes, thogh for a time God proue them by sundrie tentations.

PSAL. XXXVIII.

MORning.

1 Dauid lying sicke of some grieuous disease, acknowledgeth him self to be chastised of the Lord for his sinnes, & therefore praieth God to turne away his wrath. 5 He vttereth the greatnes of his grief by manie wordes & circūstāces, as wounded with the arowes of Gods ire, forsaken of his friends, euil intreated

intreated of his enemies. 22 But in the end with firme confidence he commendeth his cause to God, & hopeth for spedie helpe at his hand.

¶ *A Psalme of Dauid for* [a] *remembrance.*

O Lord, rebuke me not in thine [b] angre, neither chastise me in thy wrath.
2 For thine [c] arrowes haue light vpon me, and thine hand lyeth vpon me.
3 There *is* nothing sounde in my flesh, because of thine angre: neither *is* there rest in my bones because of my [d] sinne.
4 For [e] mine iniquities are gone ouer mine head, & as a weightie burde̅ they are to heauie for me.
5 My woundes are putrified, and corrupt because of [f] my foolishnes.
6 I am bowed, *and* croked very sore: I go [11] mourning all the daye.
7 For my reines are ful of burning, & there *is* nothing sounde in my flesh.
8 I am weakened and sore broken: I [g] roare for the verie grief of mine heart.
9 Lord, *I powre* my whole desire before thee, and my sighing is not hid from thee.
10 Mine heart [12] panteth: my strength faileth me, and the light of mine eyes, euen [h] thei are not mine owne.
11 My louers and my friends stand aside from my plague, and my [i] kinsme̅ stand a farre of.
12 They also, that seke after my life, laye snares, and they that go about to do me euil, talke wicked things and imagine deceite continually.
13 But I as [k] a deafe man heard not, and *am* as a dumme man, *which* openeth not his mouth.
14 Thus am I as a man, that heareth not, & in whose mouth *are* no reproues.
15 For on thee, ô Lord, do I wait: thou wilt heare *me*, my Lord, my God.
16 For I said, *Heare me*, lest they reioyce ouer me *for* I whe my fote slippeth, they extoll them selues against me.
17 Surely I am ready to [m] halte, and my sorow *is* euer before me.
18 When I declare my peine, & am sorie for my sinne,
19 Then mine [n] enemies are aliue & are mightie, and they that hate me wrongfully are manie.
20 They also, that rewarde euil for good, are mine aduersaries, because I followe [o] goodnes.
21 Forsake me not, ô Lord: be not thou farre from me my God.
22 Haste thee to helpe me, ô my Lord, my [p] saluation.

a To put him self & others in minde of Gods chastisemēt for sinne.
b He desireth not to be exempted from Gods rod, but that he wolde to moderate his hand, ỹ he might be able to beare it.
c Thy sickenes, where wt thou hast visited me.
d Dauid acknowledgeth God to be iuste in his punishmēts because his sins had deserued muche more.
e He confesseth his sins, Gods iustice, & maketh prayer his refuge.
f That rather gaue place to mine owne lustes, then to the wil of God.
11 *Or, blacke as one that is disfigured & consumed with sicknes.*
g This example warneth s vnewer to despaire, be the torment neuer so great: but alwaies to crye vnto God with sure truste for deliuerāce.
12 *Ebr. Runneth about, or, is tossed to & fro: meaning that he was destitute of all helpe & counsel.*
h My sight faileth me for verie sorowe.
i partely for feare, and partely for pride they denied all duetie and friēdship.
k For I can haue no audience before men, and therefore patiently waite for the helpe of God.
l That is, if they se that thou succour me not in time, they wil mocke & triumph, as though thou hadest forsaken me. m I am without hope to recouer my strength. n In my greatest miserie they most reioyce. o He had rather haue the hatred of all the worlde, the to faile in anie parte of his duetie to God ward. p Which art the autor of my saluation. & this declareth that he prayed w sure hope of deliuerance.

PSAL. XXXIX.

1 Dauid vttereth with what great grief & bitternes of minde he was driuen to these outragious complaints of his infirmities. 2 For he confesseth that when he had determined silence, that he brast forthe yet into wordes that he wolde not, through the greatnes of his grief. 4 Then he hearseth certeine requestes which taste of the infirmitie of man, 8 And mixeth with them manie prayers: but all do shewe a minde wonderfully troubled, that it maye plainely appeare how he did striue mightely against death and desperation.

¶ *To the excellent* musician [1] *Ieduthun. A Psalme of Dauid.*

1 I Thoght, [b] I wil take hede to my waies, that I sinne not with my tongue: I wil kepe my mouth bridled, while the wicked is in my sight.
2 I was dumme and spake nothing: I kept silence *euen* from good, [c] and my sorow was more stirred.
3 Mine heart was hote within me, *and* while I was musing, the fyre kindled, & [d] I spake with my tongue. *saying*,
4 Lord, let me know mine end, & ỹ measure of my dayes, what it is: let me know how long I haue to liue.
5 Beholde, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely euerie man *in his best* state is altogether [e] vanitie Selah.
6 Douteles man walketh in a shadowe, and disquieteth him self in vaine: he heapeth vp *riches*, & can not tel who shal gather them.
7 And now Lord, what waite I for? mine hope *is* euen in thee.
8 Deliuer me from all my transgressions, and make me not a rebuke vnto the [f] foolish.
9 I shulde haue bene dumme, and not haue opened my mouth, because [g] thou didest it.
10 Take thy plague away from me: for I am consumed by the stroke of thine hand.
11 When thou with rebukes doest chastise man for iniquitie, thou as a moth [h] makest his [i] beautie to consume: surely euerie man *is* vanitie. Selah.
12 Heare my praier, ô Lord, & hearken vnto my crye: kepe not silence at my teares, for I am a stranger with thee, & a seiourner as all my fathers.
13 Stay *thine angre* from me, that I maie recouer my strength, [k] before I go hence & be not.

a This was one of the chief, singers, 1. Chr. 16. 41.
b Albeit he had appointed with him self paciētly to haue tayted Gods leasure, yet the vehemencie of his peine caused hī to breake his purpose.
c Though when ỹ wicked ruled, he thoght to haue kept silence, yet his zeale caused him to change his minde.
d He confesseth that he grudged against God, cōsidering greatnes of his sorowes, & ỹ shortnes of his life.
e Yet Dauid offended in that he reasoned w God, as though that he were to seuere towarde his weake creature.
f Make me not a mocking stocke to the wicked, or wrap me not vp with the wicked, when they are put to shame.
g Seing my troubles came of thy prouidence, I ought to haue endured them paciently.
h Though thine open plagues light not euermore vpon the, yet thy secret curse cōtinually fretteth thē.
i The worde signifieth all ỹ he desireth, as health, force, strēgth beautie, and in whatsoeuer he hath he delite, so that the rod of God taketh away all ỹ is desired in this worlde.
k For his sorow caused him to thinke that God hard it is for the worlde destroy him vtterly: whereby we se how verie Saintes to kepe a measure in their wordes, when death & desperaire assaile them.

PSAL. XL.

1 Dauid deliuered from great danger, doeth magnifie and praise the grace of God for his deliuerance, & commendeth his prouidence towards all mankinde. 5 Then doeth he promise to giue himself wholly to Gods seruice, & so declareth how God is truely worshiped. 14 Afterward he giueth thankes & praiseth God, & hauing coplained of his enemies, with good courage he calleth for aide and succour.

¶ To him that excelleth. A Psalme of Dauid.

I waited [a] paciently for the Lord, & he inclined vnto me, and heard my crye.

He broght me also out of the [b] horrible pit, out of the myrie claie, and set my fete vpon the rocke, and ordered my goings.

And he hathe put in my mouth [c] a new song of praise vnto our God: manie shal se it and feare, and shal trust in the Lord.

Blessed *is* the man, ỹ maketh ỹ Lord his trust, and regardeth [d] not the proude, nor suche as turne aside to lies.

[c] O Lord my God, thou hast made thy wonderful workes *so* manie, that none can cõte in ordre to thee thy thoghts toward vs: I wolde declare, & speake *of them, but* thei are mo then I am able to expresse.

Sacrifice and offring thou dideste not desire: (*for* [f] mine eares hast thou prepared) burnt offring and sin offring hast thou not required.

[g] Then said I, Lo, I come: *for* in ỹ rolle of the boke it *is* writen of me,

I desired to do thy good wil, ô my God: yea, thy Law is within mine heart.

I haue declared *thy* righteousnes in the [h] great Congregation: lo, I wil not refreine my lippes: ô Lord, thou knowest.

I haue not hid thy righteousnes with in mine heart, *but* I haue declared thy [i] trueth and thy saluation: I haue not conceiled thy mercie and thy trueth from the great Congregation.

Withdrawe not thou thy tendre mercie from me, ô Lord: let thy mercie and thy trueth alway preserue me.

For innumerable troubles haue compassed me: my sinnes haue taken suche holde vpon me, that I am not able to loke vp: *yea*, they are mo in nomber then the heeres of mine head: therefore mine heart hathe [k] failed me.

13 Let it please thee, ô Lord, to deliuer me: make haste, ô Lord, to helpe me.

14 Let them be [l] confounded & put to shame together, that seke my soule to destroye it: let thẽ be driuen backeward and put to rebuke, that desire mine hurt.

15 Let them be [m] destroyed for a rewarde of their shame, which saye vnto me, Aha, aha.

16 Let all them, that seke thee, reioyce and be glad in thee: & let thẽ, that loue thy saluation, say alway, [n] The Lord be praised.

17 Thogh I be poore and nedie, the Lord [o] iketh on me: thou art mine helper & my deliuerer: my God, make no tarying.

PSAL. XLI.

1 Dauid being grieuously afflicted blesseth thẽ, that pitie his case, 9 And complaineth of the treason of his owne friends & familiares, as came to passe i Iudas, Iohn. 13, 18. After he feling the great mercies of God gently chastising him, & not suffering his enemies to triumph against him, 13 Giueth moste heartie thankes vnto God.

¶ To him that excelleth. A Psalme of Dauid.

Blessed *is* he that [a] iudgeth wisely of the poore: the Lord shal deliuer him in the time of trouble.

The Lord wil kepe him, & preserue him aliue: he shalbe blessed vpon the earth, & thou wilt not deliuer him vnto the wil of his enemies.

The Lord wil strengthen him vpon ỹ [b] bed of sorowe: thou hast turned all his [c] bed in his sickenes.

Therefore I said, Lord haue mercie vpon me: heale my soule, for I haue sinned against thee.

Mine enemies [d] speake euil of me, *saying*, When shal he dye, and his name perish?

And if he come to se me, he speaketh [e] lyes, *but* his heart heapeth iniquitie within him, *& when* he cometh forthe, he telleth it.

All they that hate me, whisper together against me: *euen* against me do they imagine mine hurt.

[f] A mischief is light vpon him, & he ỹ lieth, shal no more rise.

Yea, my [g] familiar friend, whome I trusted, which did eat of my bread, [h] hathe lifted vp the hele against me.

Therefore, ô Lord, haue mercie vpon me, & raise me vp: so I shal reward them.

By this I know that thou fauoreste me, because mine enemie doeth not triumph against me.

12 And

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a Thogh God differred his helpe, yet he paciently abode, til he was heard.

b He hathe deliuered me frõ moste great dangers.

c That is, a special occasion to praise him. for Gods benefites are so manie occasions for vs to praise his Name.

d To follow their example, which he must nedes do, that trusteth not onely in ỹ Lord.

e Dauid goeth from one kinde of Gods sauour to the contemplation of his prouidẽce ouer all, & confesseth that his counseis towards us are farre aboue our capacities: we can not so much as tel them in ordre.

f Thou hast opened mine eares to vnderstand ỹ spiritual meaning of the sacrifices: and here Dauid esteemeth the ceremonies of the Law nothing in respect of the spiritual seruice.

g Whẽ thou had cropened mine eares & heart, I was readie to obei thee, being assured ỹ I was writen in ỹ boke of thine elect for this end.

h In ỹ Church, assembled in the Sanctuarie.

i Dauid here nõbreth 3, degrees of our saluation: Gods mercie, whereby he pitieth vs: his righteousnes, which signifieth his continual protectiõ, and his trueth, whereby appeareth his constant fauour, so that therof procedeth our saluation.

k As touching the iudgement of the flesh, I was vtterly destitute of all counsel: yet faith inwardly moued mine heart to praye.

l He desireth ỹ Gods mercie maye contẽd for him against the rage of his enemies.

m Let the same shame, and confusion light vpõ them, which they intended to haue broght vpon me.

n As the faithful alwayes praise God for his benefites: so ỹ wicked mocke Gods children in their afflictions.

a Not condemning him as accursed, whome God doeth visite, knowing, ỹ there are diuers causes, why God layeth his hand vpon vs: yea, & afterwarde he restoreth vs.

b When for sorow & grief of minde he casteth him self vpõ his bed.

c Thou hast restored him in his sicke bed & sent him comfort.

d That is, curse me, and can not haue their cruel hate quẽched, but ẅ my shameful death.

e For pretẽding to comfort me, he cõspireth my death in his heart, & braggeth thereof.

f The enemies thoght by his sharpe punishmẽts ỹ God was become his mortal enemie.

g As Dauid felt this faithod, and as it was chiefly accomplished in Christ, Iohn 13, 18, so shal his members continually, proue the same.

" *Ebr. the man of my peace.*

h Meaning, either in prosperitie of life, or in the true feare of God against all temptations.
i Shewing me euidente signes of thy Fatherlie vp the faithful to

12 And as for me, thou vpholdest me[h] in mine integritie, and doest set me before thy [y] face for euer.
13 Blessed *be* the Lord God of Israel worlde without end. [k] So be it, euen so be it.

prouidence. k By this repetition he stirreth praise God.

PSAL. XLII.

1 The Prophet grieuously complaineth, that being letted by his persecuters, he colde not be present in the Congregacion of Gods people, protesting that although he was separated in bodie from them, yet his heart was thither warde affectioned. 7 And last of all he sheweth, that he was not so farre ouercome with these sorowes & thoghts, 8 But that he continually put his confidence in the Lord.

¶ *To him that excelleth.* A Psalme *to giue instruction,* [a] committed *to the sonnes of Korah.*

AS the heart braieth for the riuers of water, so [b] panteth my soule after thee, ô God.
2 My soule thirsteth for God, *euen* for [y] liuing God: whē shal I come and appeare *before* the presence of God?
3 My teares haue bene my meat daie ād night, while they daiely say vnto me, Where is thy God?
4 When I remembred [d] these things, I powred out my verie heart, because I had gone with the multitude, & led thē into the House of God with the voice of singing, & praise, *as* a multitude that keepeth a feast.
5 Why art thou cast downe, my soule, and vnquiet within me? [e] waite on God: for I wil yet giue him thankes for [y] helpe of his presence.
6 My God, my soule is cast downe within me, [f] because I remember thee, from the land of Iorden, and Hermonim, *and* from the mount Mizar.
7 *One* [g] depe calleth *another* depe by [y] noise of thy water spoutes: all thy waues and thy floods are gone ouer me.
8 The Lord [h] wil graute his louing kindenes in the daie, and in the night shal I sing of him, *euen* a praier vnto the God of my life.
9 I wil saie vnto God, *which is* my rocke, Why hast thou forgotten me? why go I mourning, when the enemie oppresseth *me*?
10 My [i] bones are cut a sunder, while mine enemies reproche me, saying daiely vnto me, Where is thy God?

Psal. XLII.
a As a treasure to be kept of thē, which were of the nomber of the Leuites.
b By these similitudes of thirst & panting he sheweth his feruent desire to serue God in his Temple.
c As others take pleasure in eating & drinking, so he was altogether giuē to weping.
d That is, how I led the people to serue thee in thy Tabernacle, & now seing my contrarie estate, I dye for sorow.
e Though he susteined grieuous assaltes of the flesh to cast him into despaire, yet his faith grounded on Gods accustomed mercies, getteth the victorie.
f That is, when I remeber thee
g Afflictions came so thicke vpon me, y I felt my self as ouerwhelmed: whereby he sheweth there is no end of our miserie, til God be pacified & send remedie.
h He assureth him selfe of Gods helpe in time to come.
i That is, I am moste grieuously tormented.

11 [k] Why art thou cast downe, my soule? & why art thou disquieted within me? waite on God: for I wil yet giue him thankes: *he is* my present helpe, and my God.

PSAL. XLIII.

1 He praieth to be deliuered from them which conspire against him, that he might wofully praise God in his holie Congregacion.

1 IVdge [a] me, ô God, & defend my cause against the vnmerciful [b] people: deliuer me from the deceitful and wicked man.
2 For thou art the God of my strength: why hast thou put me awaie? why go I so mourning, when the enemie oppresseth *me*.
3 Send thy [c] light and thy trueth: let them lead me: let them bring me vnto thine holy Mountaine and to thy Tabernacles.
4 Then [d] wil I go vnto the altar of God, *euen* vnto the God of my ioy & gladnes: and vpon the harpe wil I giue thankes vnto thee, ô God, my God.
5 Why art thou cast downe, my soule? and why art thou disquieted within me? [e] waite on God: for I wil yet giue him thankes, *he is* my present helpe, and my God.

k This repetition doeth declare that Dauid did not ouercome at once: to teache vs to be constant for asmuche as God wil certeinly deliuer his.

Psal. XLIII.
a He desireth God to vndertake his cause against the enemies, but chiefly that he wolde restore him to the Tabernacle.
b That is, the cruel companie of mine enemies.
c To wit, thy fauour, which appeareth by y performance of thy promises.
d He promiseth to offre a solenne sacrifice of thākesgiuing in token of his great deliuerance.
e Whereby he admonisheth the faithful not to relent, but constantly to waite on the Lord, though their troubles be long & great.

PSAL. XLIIII.

Morning

1 The faithful remember the great mercie of God toward his people. 9 After, thei complaine, because thei fele it no more. 17 Also thei alledge the couenant made with Abrahā for the keping whereof thei shewe what grieuous things thei suffred. 23 Finally they praie vnto God not to contemne their affliction, seing the same redoundeth to the contempt of his honour.

¶ *To him that excelleth.* A Psalme *to giue instruction,* committed *to the sonnes of Korah.*

1 WE haue heard with our [a] eares, ô God: our fathers haue tolde vs the workes, *that* thou hast done in their daies, in the olde time:
2 *How* thou hast driuen out the [b] heathē with thine hād, and planted [c] them: *how* thou hast destroyed the [d] people, and caused [e] them to growe.
3 For thei inherited not y land by their owne sworde, neither did their owne arme saue them: but thy right hand & thine arme & the light of thy countenance, because thou diddest [f] fauour

a This psalme seemeth to haue bene made by some excellent prophet for the vse of the people, when the Church was in extreme miserie, eter at their returne from Babylon, or vnder Antiochus, or in suche like affliction.
b That is, y Canaanites.
c To wit, our fathers. d Of Canaan. e That is, our fathers. f Gods fre mercie & loue is y onelie fountaine & beginning of y Church, Deu. 4, 37.

them.

4 Thou art my King, ô God: send helpe vnto g Iaakob.

5 h Through thee haue we thrust backe our aduersaries: by thy Name haue we trodē downe them that rose vp against vs.

6 For I do not trust in my bowe, nether can my sworde saue me.

7 But thou hast saued vs from our aduersaries, & hast put them to confusion that hate vs.

8 *Therefore* wil we praise God continually, & wil confesse thy Name for euer. Selah.

9 But *now* thou art farre of, and putteſt vs to i confusion, & goest not forthe ẅ our armies.

10 Thou makest vs to turne backe from the aduersarie, and thei, which hate vs, spoile n for them selues.

11 *Thou giuest vs k as shepe to be eaten, & doest scater vs amomg the nations.

12 Thou sellest thy people l without gaine, and doest not increase their price.

13 Thou makest vs a reproche to our neighbours, a ieste and a laughing stocke to them that are round about vs.

14 Thou makest vs a prouerbe among ỹ nations, & anodding of the head among the people.

15 My m confusion *is* daiely before me, the shame of my face hath couered me,

16 For the voice of the sclanderer and rebuker, for the enemie and n auenger.

17 All this is come vpon vs, yet do we not o forget thee, nether deale we falsely concerning thy couenant.

18 Our heart is not turned backe: nether our steppes gone out of thy paths,

19 Albeit thou hast smiten vs downe into the place of dragons, and couered vs ẅ the shadowe of death.

20 If we haue forgotten the Name of our God, & holden vp our hands to a p strange god,

21 Shal not God q searche this out? for he knoweth the secrets of the heart.

22 Surely for thy sake r are we slaine cōtinually, & are counted as shepe for the slaughter.

23 Vp, why slepest thou, ô Lord? awake, be not farre of for euer.

24 Wherefore hidest thou thy face? & forgettest our miserie and our affliction?

25 For our soule is s beaten downe vnto the dust: our belly cleueth vnto the grounde.

26 Rise vp for our succour, and redeme vs for thy t mercies sake.

g Because thou art our King, therefore deliuer thy people from their miserie.

h Because thei & their forefathers made bothe one Church thei applie that to thē selues, ẅ before thei did attribute to their fathers.

i As thei cōfessed before, that their strength came of God, so now thei acknowledge that this afflictiō came by his iust iudgement.

* *Or, at their pleasure.*

Rom. 8. 36.

k Knowing God to be autor of this calamitie, they murmure not, but seke remedie at his hāds, who woūded them.

l As sclaues ẅ are solde for a low price, nether lokest ỹ for hi ỹ offreth moste, but takest ỹ first chapman.

m I dare not lift vp mine head for shame.

n Meaning, the proude ād cruel tyrant.

o. Thei boaste not of their vertues, but declare that thei rest vpon God in the middes of their afflictions: who punished not now their sinnes, but by hard afflictions called them to the consideration of the heauenlie ioyes.

p *Or, whales: meaning the bottomles seat of tentations, here we se the power of faith, which can be ouercome by no perils.*

q Thei shewe ỹ thei honored God aright betause thei trusted in him alone.

r Thei take God to witnes that thei were vpright to him. ward.

s The faithful make his their comfort, that the wicked punish them not for their sinnes, but for Gods cause, Mat. 5, 10. 1. pet. 4. 14.

t Which is the onelie & sufficient ransom to deliuer bothe bodie and soule from all kinde of sclauerie & miserie.

PSAL. XLV.

1 The maiestie of Salomon, his honour, strength, beautie, riches & power are praised, & also his mariage with the Egyptian being an heathē woman is blessed, to shew that she can renounce her people & the loue of her countrey and giue her selfe wholly to her housband. Vnder the which figure the wonderful maiestie & increase of the kingdome of Christ and the Church his spouse now taken of the Gentiles is described.

¶ To him that excelleth on a Shoshannim a song of b loue to giue instruction, committed to the sonnes of Korah.

1 MIne heart wil vtter forthe a good matter: I wil intreat *in* my workes of the King: my tongue *is as* the penne of a swift writer.

2 Thou art c fairer then the children of men: grace is powred in thy lippes, because God hathe blessed thee for euer.

3 Girde thy sworde vpō *thy* thigh, ô moste mightie, *to wit*, thy worship & thy glorie,

4 And prosper with thy glorie: d ride vpon the worde of trueth and of mekenes & of righteousnes: so thy right hād shal teache thee terrible things.

5 Thine arrowes *are* sharpe *to perce* the heart of the Kings enemies: *therefore* the people shal fall vnder thee.

6 Thy e throne, ô God, *is* for euer and euer: the scepter of thy kingdome *is a* scepter of righteousnes.

7 Thou loueſt righteousnes, and hatest wickednes, because God, *euen* thy God hathe f anointed thee with the oile of gladnes aboue thy fellowes.

8 All thy garments *smell* of myrrhe and aloes, *and* casia, *whē thou comest* out of ỹ yuorie palaces, g where thei haue made thee glad.

9 Kings daughters *were* among thine honorable *wiues*: vpon thy right hand did stand the h Quene in a vesture of golde of Ophir.

10 i Hearken, ô daughter, and consider, and incline thine eare: forget also thine owne people and thy fathers house.

11 So shal the King haue pleasure in thy beautie: for he is thy Lord, and reuerence thou him.

12 And the k daughter of Tyrus *with* ỹ riche of the people shal do homage before thy face with presents.

13 The Kings daughter is all glorious within: her clothing is of broydered golde.

Psal. XLV.

a This was a certeine tune or an instrumente.

b Of that perfite loue that ought to be betwene ỹ housband & the wife.

c Salomons beautie and eloquence to winne fauour with his people, and his power to ouercome his enemies, is here described.

d He alludeth to them that ride in chariots in their triūphes, shewing that ỹ quiet state of a kingdome standeth in trueth, mekenes & iustice, not i worldelie pompe and vanitie.

e Vnder this figure of this kingdome of iustice is set forthe the euerlasting kingdome of Christ.

f Hathe established thy kingdome as the figure of christ, which is ỹ peace & ioye of the Church.

g In the which palace the people made thee ioyful to se thē giue thankes & reioyce for thee.

h Though he had many ỹ Kings daughters amōg his wiues, yet the loued pharaohs daughter best.

i Vnder the figure of pharaohs daughter he sheweth ỹ ỹ Church must cast of all carnal affectiōs to obey Christ onely.

k He signifieth that diuers of them, that be riche, shalbe benefactours to ỹ Church, albeit thei giue not there is nothing within & with outwarde glorie, perfite obedience to the Gospel. * *Or, Zor.* l Thei faine, nor hypocritical, but she is glorious both out and how beit ỹ Church hath not all times this the faute is to be imputed onely to their owne ingratitude.

golde.
14 She shalbe broght vnto the King in raiment of nedle worke: the virgins *that follow* after her, & her companions shal be broght vnto thee.
15 With ioye and gladnes shal thei be broght, *and* shal enter into the Kings palace.
16 In steade of thy fathers shal thy [m] children be: thou shalt make then princes [n] through all the earth.
17 I wil make thy [o] Name to be remembred through all generations: therefore shal the people giue thankes vnto thee worlde without end.

m Thei shal haue greater graces then their fathers.
n He signifieth the great compasse of Christs kingdome, w shal be sufficient to enriche all his membres.
o This must onely be referred to Christ and not to Salomon.

PSAL. XLVI.

1 A song of triumph or thankesgiuing for the deliuerance of Ierusalem, after Sennacherib with his armie was driuen awaie, or some other like sudden and marulous deliuerance by the mightie hand of God. 8 Whereby the Prophet commending this great benefite, doth exhorte the faithful to giue them selues wholly into the hand of God, doubting nothing but that vnder his protection thei shal be safe against all the assautes of their enemies, because this is his delite to assuage the rage of the wicked, when thei are moste busie against the iust.

¶ *To him that excelleth vpon* [a] *Alamoth a song* committed *to the sonnes of Korah.*

1 GOd *is* our [b] hope and strength, & helpe in [b] troubles, readie to be founde.
2 Therefore wil not we [c] feare, though the earth be moued, and though the mountaines fall into the middes of the sea.
3 *Though* the waters thereof [d] rage & be troubled & the mountaines shake at the surges of the same. Selah.
4 *Yet there is a* [e] Riuer, whose streames shal make glad the Citie of God: *euen* the Sanctuarie of the Tabernacles of the moste High.
5 God *is* in the middes of it: *therefore* shal it not be moued: God shal helpe it [f] verie early.
6 *When* the nations raged, & the kingdomes were moued, God [g] thundred, & the earth melted.
7 The Lord of hostes *is* [g] with vs: [h] God of Iaakob *is* our refuge. Selah.
8 Come, & beholde the workes of the Lord, [h] what desolations he hathe made in the earth.
9 He maketh warres to cease vnto the ends of the worlde: he breaketh [i] bowe and cutteth the speare, & burneth the chariots with fyre.
10 Be [k] stil and knowe that I am God: I wil be exalted among the heathen, & I wil be exalted in the earth.
11 The Lord of hostes *is* with vs: [l] God of Iaakob *is* our refuge. Selah.

a Which was either a musical instrument or a solemne tune, vnto the which this psalme was sung.
b Or, protectiõ.
b In all maner of troubles God sheweth his spedie mercie and power in defending his.
c That is, we wil not be ouercome with feare.
d Though the afflictions rage neuer so muche, yet the riuers of Gods mercies bring sufficient comfort to his.
e The riuer of Shiloah, w passed through Ierusalem: meaning though the defence seme neuer so smale, yet if God haue appointed it, it is sufficient.
f Alwaies when nede requireth.
g Ebr. gaue his voice.
g Thei are assured that God can and wil defend his Church from all dangers and enemies. h To wit, how oft he hathe destroied his enemies & deliuered his people.

i He warneth them that persecute ỹ Church to cease their cruelte: for els thei shal fele ỹ God is to strong for them, against whome thei fight.

PSAL. XLVII.

Vsurng

1 The Prophet exhorteth all people to the worship of the true and euerliuing God, commending the mercie of God toward the posteritie of Iaakob: 9 And after prophecieth of the kingdome of Christ in this time of the Gospel.

¶ *To him that excelleth. A Psalme committed to the sonnes of Korah.*

1 ALl people [a] clap your hands: sing loude vnto God with a ioyful voice.
2 For the Lord *is* high, & terrible: a great King ouer all the earth.
3 He hathe [b] subdued the people vnder vs, and the nations vnder our fete.
4 He hathe chosen [c] our inheritance for vs: *euen* the glorie of Iaakob whome he loued. Selah.
5 God is gone vp with triumph, *euen* the Lord, with the [d] sounde of the trumpet.
6 Sing praises to God, sing praises: sing praises vnto our King, sing praises.
7 For God *is* the King of all the earth: sing praises *euerie one* that hathe [e] vnderstanding.
8 God reigneth ouer the heathen: God sitteth vpon his holie throne.
9 The princes of the people are gathered vnto the people of the God of Abraham: for the shields of the worlde *belong* to God: he [f] is greatly to be exalted.

a Here is figured Christ, vnto whome all his shulde giue willing obedience, & who wolde shew him self terrible to the wicked.
b He hathe made the Iewes, who were the kepers of ỹ Law and prophets, scholemasters to the Gentiles, ỹ thei shulde with gladnes obey them.
c God hathe chosen vs aboue all other natiõs to enioye a moste glorious inheritance.
d He doeth allude vnto ỹ trumpets, that were blowne at solẽne feastes: but he doeth further signifie ỹ triumph of Christ and his glorious ascension into the heauens.
e He requireth that vnderstanding be ioyned with singing, lest the Name of God be profaned with vaine crying.
f He praiseth Gods highnes, for that he ioyneth the great princes of the worlde, whome he calleth his shields to the felowship of his Church.

PSAL. XLVIII.

1 A notable deliuerance of Ierusalem from the hand of manie Kings is mentioned, for the which thankes are giuen to God, and the state of that citie is praised, that hathe God so presently at all times readie to defend them. The Psalme semeth to be made in the time of Ahaz, Iehoshaphat, Asa or Ezechiah: for in their times chiefly was the citie by sorẽ princes assalted.

¶ [a] *A song* or *Psalme* committed *to the sonnes of Korah.*

a Some put this difference betwene a song and psalme, saying that it is called song, when there is no instrumẽt, but ỹ psalme the instruments song, ỹ contrary, me, the contrary. The song of the psalme is when beginne, & the voice followeth. The Psalme of the

1 GReat *is* the Lord, and greatly to be
praised, in the [b] Citie of our God,
euen vpon his holie Mountaine.
2 Mount Zion, *lying* Northward *is* faire in situation: *it is* the [c] ioye of the whole earth, *and* the citie of the great King.
3 In the palaces thereof God is knowen for a [d] refuge.
4 For lo, the Kings were [e] gathered, & went together.
5 When thei sawe [f] it, thei marueiled: thei were astonied, & suddenly driuen backe.
6 Feare came there vpon them, & sorowe, as vpon a woman in trauaile.
7 *As* with an East winde thou breakest the shippes [g] of Tarshish, *so were they destroyed.*
8 As we haue [h] heard, so haue we sene in the Citie of the Lord of hostes, in [i] Citie of our God: God wil stablish it for euer. Selah.
9 We waite for thy louing kindenes, ô God, in the middes of thy Temple.
10 O God, according vnto thy Name, so is thy praise vnto the [i] worldes end: thy right hand is ful of righteousnes.
11 Let [k] mount Zion reioyce, & [l] daughters of Iudah be glad, because of thy iudgements.
12 [l] Compasse about Zion, and go rounde about it, & tel the towres thereof.
13 Marke wel the wall thereof: beholde her towres, that ye maie tel your posteritie.
14 For this God *is* our God for euer & euer: he shal be our guide vnto the death.

a He wil intreate how God gouerneth [i] world by his prouidence which can not be perceiued by the iudgement of the flesh

b Albeit God sheweth his wōders through all the worlde, yet he wil be chiefly praised in his Church.
c Because the worde of saluation came thence to all them [i] shulde beleue.
d Except God were the defence thereof, neither situacion nor municiō colde preuaile.
e Thei conspired & went against Gods people.
f The enemies were afraid at [i] sight of the Citie.
g That is, of Cilicia, or of [i] sea called Mediterraneum.
h To wit of our fathers, so haue we proued: or, God hathe performed his promes.
i In all places where thy Name shalbe heard of, men shal praise thee, when thei heare of thy marueilous workes.
k Let Ierusalem & the cities of Iudea reioyce for thy iust iudgements against thine enemies.
l For in this outward defence & strength Gods blessings did also appeare: but the chief is to be referred to Gods fauour and secret defense, who neuer leaueth his.

PSAL. XLIX.

1 The holie Gost calleth all men to the consideration of mans life, 7 Shewing them not to be moste blessed, that are moste wealthie, & therefore not to be feared: but contrarywise he lifteth vp our mindes to consider how all things are ruled by Gods prouidēce: 14 Whe as he iudgeth these worldelie misers to euerlasting torments, 15 So doth he preserue his, & wil reward them in the day of the resurrection, 2. Thess. 1, 6.

¶ *To him that excelleth. A psalme* committed *to the sonnes of* Korah.

HEare [a] this, all *ye* people: giue eare, all ye that dwel in the worlde,
2 As wel lowe as hie, bothe riche & poore.
3 My mouth shal speak of wisdome, and the meditaciō of mine heart *is* of knowledge.
4 I wil incline mine eare to a parable, *and* vtter my graue matter vpon the harpe.
5 Wherefore shulde I [b] feare in the euil daies, *when* iniquitie shal compasse me about, *as at* mine heles?
6 They trust in their [c] goods, & boast them selues in the multitude of their riches.
7 Yet a man can by no meanes redeme *his* brother: he can not giue his ransome to God,
8 (So [d] precious is the redemption of their soules, [e] and the continuance for euer)
9 That he may liue stil for euer, & not se the graue.
10 For he seeth that wise men [f] dye, & also that the ignorant and foolish perish, and leaue their riches for [g] others
11 *Yet* they thinke their houses, & their habitacions *shal continue* for euer, *euen* from generaciō to generacion, and [h] call *their* lands by their names.
12 But man shal not continue in honour: he is like the [h] beasts *that* dye.
13 This their waie *vttereth* their foolishnes: *yet* their posteritie [i] delite in their talke. Selah.
14 [k] Like shepe thei lie in graue: [l] death deuoureth them, & the righteous shal haue dominacion ouer thē in the [m] morning: for their beautie shal consume, *when they shal go* from their house to graue.
15 But God shal deliuer my soule from [i] power of the graue: [n] for he wil receiue me. Selah.
16 Be not thou afraied when one is made riche, & when the glorie of his house is increased
17 *For he shal take nothing awaie whē he dyeth, nether shal his pompe descēd after him.
18 For while he liued, [o] he reioyced himself: and [m] men wil praise thee, when [i] makest muche of thy self.
19 [n n] He shal enter into the generacion of his fathers, [o] & they shal not liue for euer.
20 Man *is* in honour, and [p] vnderstandeth not: he is like to beasts *that* perish.

b Though wickednes reigne & enemies rage, seing God wil execute his iudgements against the wicked in time conuenient.
c To trust in riches is more madnes, seing they can nether restore life nor prolong it.
d That is, so rare or not to be founde, as prophecie was precious in the daies of Eli, 1. Sam. 3, 1.
e Meaning it is impossible to liue for euer: so that life and death are onely in Gods hands.
f In that that death maketh no difference betweue [i] persones.
g That is, not to their children, but to strangers. Yet the wicked profit not by these examples, but stil dreame an immortalitie in earth.
h Or, *labour that their name may be famous in earth.*
h As touching [i] death of the bodie.
i They speake & do the same thing that their fathers did.
k As shepe are gathered into [i] folde, so shal thei be broght to the graue.
l Because they haue no parte of life euerlasting.
m Christs coming is as the morning, when [i] elect shal reigne with Christ
he receiued me, m The flatterers praise them that liue in delites & pleasures.
n And not passe the terme appointed for life.
o Bothe thei & their fathers shal liue here a while & at length dye for euer.
p He condemneth mans ingratitude, who hauing receiued excellēt giftes of God, abuseth the like a beast to his owne cōdēnation.

their head ouer the wicked. *o Or, because he hath Iel 27, 19. 1 tim. 6, 7. q Ebr. he blessed his soule.*

PSAL. L.

2 Because the Church is alwaie ful of hypocrites,

crites, & which do imagine that God wilbe worshiped with outward ceremonies onely, without the heart: and especially the Iewes were of this opinion, because of their figures and ceremonies of the Law, thinking that their sacrifices were sufficient. 21 Therefore the Prophet doeth reproue this grosse errour, & pronounceth the Name of God to be blasphemed, where holines is set in ceremonies. 23 For he declareth the worship of God to be spirituall, whereof are two principal partes, inuocation, & thankesgiuing.

¶ *A Psalme of* [a] *Asaph.*

THe God of gods, *euen* the Lord hathe spoken and called the [b] earth from the rising vp of the sunne vnto the going downe thereof.

2 Out of Zion, *which is* the [c] perfection of beautie, hathe God shined.

3 Our God shal come and shal not kepe silence: [d] a fyre shal deuoure before him, & a mightie tempest shalbe moued rounde about him.

4 He shal call the heauen aboue, and [n] the earth to iudge his people.

5 Gather my [f] Saints together vnto me, those that make a couenant with me [g] by sacrifice.

6 And the heauens shal declare his righteousnes: for God is Iudge himself. Selah.

7 Heare, ô my people, & I wil speake: heare, ô Israel, and I wil testifie vnto thee: *for* I am God, *euen* thy God.

8 I wil not [h] reproue thee for thy sacrifices, or thy burnt offrings, *that haue not bene* continually before me.

9 I wil take no bullocke out of thine house, *nor* goates out of thy foldes.

10 For all the beasts of ỹ forest are mine, *and* the beasts on a thousand mountaines.

11 I knowe all the foules on the mountaines: & the wilde beasts of the field are mine.

12 If I be hungrie, I wil not tel thee: for the worlde is mine, and all that therein is.

13 [k] Wil I eat the flesh of bulles? or drinke the blood of goates?

14 Offre vnto God praise, & [l] paie thy vowes vnto the moste High,

15 And call vpon me in the daie of trouble: [o] so wil I deliuer thee, & thou shalt glorifie me.

16 But vnto ỹ wicked said God, [m] What hast thou to do to declare mine ordinances, that thou shuldest take my couenant in thy mouth,

17 Seing thou hatest [n] to be reformed, and hast cast my wordes behinde thee?

18 For when thou seest a thefe, [o] thou runnest with him, and thou art partakar [ẇ] the adulterers.

19 Thou giuest thy mouth to euil, & [ẇ] thy tongue thou forgest deceite.

20 Thou [p] sittest, *and* speakest against thy brother, *and* slandrest thy mothers sonne.

21 These things hast thou done, & I held me my tongue, *therefore* thou thoghtest that I was like thee: *but* I wil reproue thee, and [q] set *them* in order before thee.

22 Oh consider this, ye that forget God, lest I teare you in pieces, & there be none that can deliuer *you*.

23 He that offreth [r] praise, shal glorifie me: and to him, that [s] disposeth his waie *aright*, wil I [t] shewe the saluacion of God.

PSAL. LI.

1 When Dauid was rebuked by the Prophet Nathã, for his great offenses, he did not onely acknowledge the same to God with protestation of his natural corruption and iniquitie, but also left a memorial thereof to his posteritie. 7 Therefore first he desireth God to forgiue his sinnes, 10 And to renue in him his holie Spirit, 13 With promes that he wil not be vnmindeful of these great graces. 18 Finally fearing lest God wolde punish the whole Church for his faute, he requireth that he wolde rather increase his graces toward the same.

¶ To him that excelleth. A psalme of Dauid, [a] *when the Prophet Nathan came vnto him, after he had gone in to Bathsheba.*

1 HAue mercie vpon me, ô God, [b] according to thy louing kindenes: according to the multitude of thy compasions put awaie mine iniquities.

2 Wash me [c] throughly from mine iniquitie, and clense me from my sinne.

3 For I [d] knowe mine iniquities, & my sinne *is* euer before me.

4 Against thee, against thee onely haue I sinned, & done euil in thy sight, ỹ thou maiest be iuste when thou [e] speakest, *and* pure when thou iudgest.

5 Beholde, I was borne in iniquitie, and in sinne hathe my mother conceiued me.

6 Beholde, thou [g] loueste trueth in the inwarde affections: therefore hast thou taught me wisdome in the secret *of mine heart*.

PSAL. L.

a Who was either the autor, or a chief singer, to whome it was committed.
b To plead against his dissembling people before heauen and earth.
c Because God had chosen it to haue his Name there called vpon, and also his image shined there in the doctrine of ỹ Law.
d As when God gaue his Law in mount Sinai, he appeared terrible with thunder and tempest, so wil he appeare terrible to take a count for the keping thereof.
e As witnesses against the hypocrites.
f God in respect of his elect, calleth the whole bodie holie. Saints & his people.
g Which shulde knowe that sacrifices are seales of the couenant betwene God and his people, and not set religion therein.
h For I passe not for sacrifices, except the true vse be there, which is to confirme your faith in my promises.
i Thogh he did delite in sacrifice, yet had he no nede of mans helpe thereunto.
k Thogh mans life for the infirmitie thereof hathe nede of fode, yet God, whose life quickneth all the worlde, hathe no nede of suche meanes.
l Shew thy self mindeful of Gods benefites by thankesgiuing.
m Why doest ỹ saine to be of my people and talkest of my couenant, seing thou art but an hypocrite?
n And to liue according to my worde.

o He sheweth what are ỹ frutes of them that contemne Gods word.
p He noteth the crueltie of hypocrites, ẇ spare not in their talke or iudgement their owne mothers sonne.
q I wil write all thy wicked dedes in a role and make thee to read & acknowledge the whether thou wilt or no.
r Vnder the ẇ is conteined faith and inuocation.
s As God hathe appointed.
t That is, declare my self to be his Sauiour.

a To reproue him because he had committed so horrible sinnes, and then in ỹ same without repentance more then a whole yere.
b As his sinnes were manifolde & great, so he requireth that God wolde giue him the feling of his excellent and abundant mercies.
c My sinnes sticke so fast in me, that I haue nede of some singular kinde of washing.
d My conscience accuseth me, so that I cã haue no rest, til I be reconciled.
e When thou giuest sentence against sinners, thei must nedes confesse thee to be iust and them selues sinners.
f He confesseth that God, who loueth purenes of heart, maie iustely destroy man, who of nature is a sinner, much more him, whome he had instructed in his heauenlie wisdome.

Leuit. 14, 6.

g He meeneth Gods comfortable mercies towards repentant sinners

h By the bones he vnderstādeth all strength of soule and bodie, which by cares and mourning are consumed

i He confesseth that when Gods Spirit is colde in vs, to haue it againe reuiued is as a newe creation.

k Which maie assure me that I am drawen out of the sclauerie of sinne.

l He promiseth to endeuour ỹ others by his exāple may turne to God.

m From ỹ murder of Vriah, and the others ỹ were slaine ✠ him, 2. Sam. 11, 17.

n By giuing me occasiō to praise thee, when ỹ shalt giue my sinnes.

o Which is a wounding of the heart, proceding of faith, which seketh vnto God for mercie.

p He praieth for the whole Church, because through his sinne it was in danger of Gods iudgement.

q That is, iust & lawful, applied to their right end, which as the exercise of faith & repentance.

7 Purge me with * hyssope, and I shal be
cleane: wash me, & I shalbe whiter then
snowe.
8 Make me to heare [f] ioye and gladnes,
that the [h] bones, *which* thou hast bro-
ken, maie reioyce.
9 Hide thy face from my sinnes, and put
awaie all mine iniquities.
10 [i] Create in me a cleane heart, ô God,
& renue a right spirit within me.
11 Cast me not awaie from thy presence,
and take not thine holie Spirit frō
me.
12 Restore to me the ioye of thy saluacion,
and establish me with *thy* [k] free Spirit.
13 *Then* shal I teache thy [l] waies vnto ỹ
wicked, and sinners shal be conuerted
vnto thee.
14 Deliuer me from [m] blood, ô God,
which art the God of my saluacion, *and*
my tongue shal sing ioyfully of thy right-
teousnes.
15 [n] Open thou my lippes, ô Lord, and
my mouth shal shewe forthe thy praise.
16 For thou desirest no sacrifice, though I
wolde giue it: thou delitest not in burnt
offring.
17 The sacrifices of God *are* a [o] contrite
spirit: a contrite & a broken heart, ô
God, thou wilt not despise
18 Be fauourable vnto [p] Zion for thy
good pleasure: buylde the walles of Ie-
rusalem.
19 Then shalt thou accept the sacrifices
of [q] righteousnes, *euen* the burnt of-
fring and oblation: then shal they offer
calues vpon thine altar.

PSAL. LII.

1 Dauid describeth the arrogant tyrannie of his aduersarie Doeg: who by false surmises caused Ahimeleh with ỹ rest of the Priests to be slayne. 5 Dauid prophecieth his destruction, 6 And incourageth the faithful to put their confidence in God, whose iudgements are moste sharpe against his aduersaries. 9 And finally he rendreth thankes to God for his deliuerance. In this Psalme is lively set forthe the kingdome of Antichrist.

¶ *To him that excelleth.* A Psalme *of Dauid to giue instruction.* *When Doeg the Edomite came & shewed Saul & said to him, Dauid is come to the house of Ahimelech.*

a O Doeg, which hast credit with the tyrant Saul, & hast power to murther the Saints of God.

VVHy boastest thou thy self in *thy* wickednes, ô [a] man of power? the louing kindnes of God *indureth* daily.

2 Thy tongue imagineth [b] mischief, *and*
is like a sharpe rasor, that cutteth de-
ceitfully.
3 Thou doest loue euil more thē good,
and lies, more thē to speake ỹ [y] trueth
Selah.
4 Thou louest all wordes, that maye de-
stroye, ô deceitful tongue?
5 So shal God [c] destroye thee for euer:
he shal take thee and plucke thee out
of *thy* tabernacle, & [d] rote thee out of ỹ
land of the liuing. Selah.
6 The [e] righteous also shal se it, [e] and
feare, and shal laugh at him, *saying*,
7 Beholde the man that toke not God
for his strength, but trusted vnto the
multitude of his riches, & put his
strength [g] in his malice.
8 But I shalbe like a [g] grene oliue tre in
the house of God: *for* I trusted in the
mercie of God for euer and euer.
9 I wil alway praise thee, for that thou
hast done [h] *this*, & I wil [i] hope in thy
Name, because it is good before thy
Saints.

b Thy malice moueth thee by craftie flatteries & lies to accuse and destroye the innocents.

y *Ebr. righteousnes*

c Thogh God for beare for a time, yet at length he wil recompense thy sal sholde.

d Albeit thou se me to be neuer so sure setled.

e For the eies of the reprobate are shut vp at Gods iudgements.

f With ioyful reuerēce, seing ỹ he taketh their parte against ỹ wicked.

g He reioyceth to haue a place among the seruants of God, that he maie growe in the knowledge of godlines.

h Executed this vengeance.

i *Or, waite vpon thy grace and promes.*

PSAL. LIII.

Euening

1 He describeth the crooked nature, 4 The crueltie, 5 And punishment of the wicked, when they loke not for it, 6 And desireth the deliuerance of the godlie, that they maie reioyce together.

¶ *To him that excelleth on* [a] *Mahalath.* A Psalme *of Dauid to giue instruction.*

1 THe foole hathe said in his heart,
There is [b] no God. they haue cor-
rupted and done abominable wicked-
nes: *there is* none that doeth good.
2 God loked downe from heauen vpon
the children of men, to se if there were
anie that wolde vnderstand, and [c] seke
God.
3 *Euerie one is gone backe: they are al-
together corrupt: there is none ỹ doeth
good, no not one.
4 Do not the [d] workers of iniquitie kno-
we that they eat vp my people *as* they
eat bread? they call not vpon God.
5 There they were afraied for feare
where no [e] feare was: for God hathe sca-
tered the [f] bones of him that besieged
thee: thou hast put them to confusion,
because God hathe cast them of.
6 Oh giue saluacion vnto Israel out of
Zion: when God turneth the captiuitie

Psal. LIII.

a Which was an instrument or kinde of note.

b Where as no regarde is had of honestie or dishonestie, of vertue nor of vice, there ỹ prophet pronounceth that ỹ people *haue no God.

c Whereby he condemneth all knowledge & vnderstanding, ỹ tendeth not to seke God.
Rom. 3, 10.

d Dauid pronounceth Gods vengeance against cruel gouerner, who hauing charge to defende and preserue Gods people, do moste cruelly deuoure them.

e When they thoght there was none occasion to feare, the sudden vengeance of God lighted vpon them.

f Be the enemies power neuer so great, no, the danger so feareful, yet God deliuereth his in due time of his

of his people, *then* Iaakob shal reioyce, & Israel shal be glad.

PSAL. LIIII.

1 Dauid broght into great danger by the reason of the Ziphims, 5 Calleth vpon the Name of God to destroye his enemies, 6 Promising sacrifice and free offrings for so great deliuerance.

¶ *To him that excelleth on Neginoth.* A Psalme *of Dauid to giue instruction. When the Ziphims came & said vnto Saul, Is not Dauid hid among vs?*

1 SAue me, ô God [a] by thy Name, & by thy power iudge me.
2 O God, heare my prayer: hearken vnto the wordes of my mouth.
3 For [b] strangers are risen vp against me, & [c] tyrants seke my soule: they haue not set God before them. Selah.
4 Beholde, God *is* mine helper: [d] ý Lord *is* wit them that vpholde my soule.
5 He shal reward euil vnto mine enemies: oh cut them of in thy [e] trueth?
6 *Then* I wil sacrifice [f] frely vnto thee: I wil praise thy Name ô Lord, because it is good.
7 For he hathe deliuered me out of all trouble, & [g] mine eye hathe sene *my desire* vpon mine enemies.

PSAL. LV.

1 Dauid being in great heauines & distresse cõplaineth of the crueltie of Saul, 13 And of the falsehode of his familiar acquaintance, 17 Vttering moste ardent affections to moue the Lord to pitie him. 22 After being assured of deliuerãce, he setteth forthe ý grace of God as though he had already obteined his request.

¶ *To him that excelleth on Neginoth.* A Psalme *of Dauid to giue instruction.*

HEare [a] my prayer, ô God, & hide not thy self from my supplication.
2 Hearke vnto me & answer me: I mourne in my prayer, & make a noise,
3 For the [b] voyce of the enemie, & for ý vexation of the wicked, because [c] they haue broght iniquitie vpon me, & furiously hate me
4 Mine heart trẽbleth within me, & the terrors of death are fallen vpon me.
5 Feare and trembling are come vpon me, & an horrible feare hathe [d] couered me.
6 And I said, Oh that I had wings like a dooue: then wold I [e] flie away and rest.
7 Beholde, I wolde take my flight farre of, & lodge in the wildernes. Selah.
8 He wolde make haste for my deliuerãce from the stormie winde & tempest.
9 Destroye, ô Lord, & [g] deuide their tongues: for I haue sene crueltie & strife in the citie.
10 Daye and night they go about it vpõ the walles thereof: bothe [h] iniquitie and mischief *are* in the middes of it.
11 Wickednes *is* in ý middes thereof: deceit & guile departe not frõ her stretes.
12 Surely mine [i] enemie did not diffame me: for I colde haue borne it: nether did mine aduersarie exalt him self against me: for I wolde haue hid me frõ him.
13 But *it was* thou, ô man, euen my [k] companion my guide and my familiar:
14 Which delited in cõsulting together, *and* went into the House of God as cõpanions.
15 Let death sease vpon them: let them go downe quicke into ý graue: for wickednes *is* in their dwellings, *euen* in the middes of them.
16 *But* I wil call vnto God, & ý Lord wil saue me.
17 Euening and morning, & at noone wil I praye, [m] & make a noise, & he wil heare my voyce.
18 He hathe deliuered my soule in peace from the battel, *that was* against me: for [n] manie were with me.
19 God shal heare & afflict them, euen he ý reigneth of olde, Selah. because they [o] haue no changes, therefore thy feare not God.
20 He [p] layed his hand vpon suche, as be at peace with him, *and* he brake his couenant.
21 *The wordes* of his mouth were softer thẽ butter, yet warre *was* in his heart: his wordes were more gentle then oyle, yet they were swordes.
22 Cast thy [q] burden vpon the Lord, and he shal nouriſh thee: he wil not suffer ý righteous to fall for [r] euer.
23 And thou, ô God, shalt bring: thẽ downe into the pit of corruption: ý bloddie, & deceitful men shal not liue [r] halfe their dayes: but I wil trust in thee.

PSAL. LVI.

Morning

1 Dauid being broght to Achish the King of Gath, 1 Samu. 21, 12, complaineth of his enemies, demandeth succour, 3 Putteth his trust in God & in his promises, 12 And promiseth to performe his vowes, which he had taken vpon him, whereof this was the effect to praise God in his Church.

¶ *To him that excelleth.* A Psalme *of Dauid on Michtam, concerning the [a] dumme dooue in a farre countrei, when the Philistims toke him in Gath.*

Psal. LIIII.
1. *Sam* 23, 11.
a He declareth that when all meanes do faile, God wil deliuer, euen as it were by miracle thẽ that call vnto him with an vpright conscience.
b To wit, the Ziphims.
c Saul & his armie, which were like cruel beastes & colde not be satisfied but by his death
d Be they neuer so fewe, as he was with Ionathan.
e According to thy faithful promes for my defence.
f For hypocrites serue God for feare, or vpon conditions.
g We may lawfully reioyce for Gods iudgemẽts against the wicked, if our affections be pure.

a The earnestnes of his praier declareth ý vehemencie of his grief, in so muche as he is cõpelled to burst our into cryes.
b For ý threatenings of Saul & his adherents.
c They haue diffamed me as a wicked personage: or, they haue imagined my destruction.
d There was no parte of him ý was not astonied with exareme feare.
e Feare had driuen him to so great distres, that he wished to be hid in some wildernes, & to be banished from that kingdome, ẃ God had promised that he shulde enioye.

f From ý cruel rage & tyrannie of Saul.
g As in the confusiõ of Babilõ, when ý wicked conspired against God.
h All lawes and good ordres are broken, & onelie vice & dissolutiõ reigneth vnder Saul.
i If mine open enemie had soght mine hurt I colde ý better haue auoyded him.
k Which was not onely ioyned to me in friendship & counsel in worldlie matters, but also in religion.
l As Korah, Dathan & Abiram.
m Which signifieth a feruent minde & sure truste to obteine his petition, ẃ thing made him earnest at all times in praier.
n Euen the Angels of God foght on my side against mine enemies, 2 King. 6, 16.
o But their prosperous estate stil cõtinueth.
p I did not prouoke him, but was at peace with him, yet he made warre against me.

q *Or, gift: to wit, which thou wouldest that God shulde giue thee.*
q Thogh for their betering & trial he suffer thẽ to slip for a time.
r Thogh they sometime liue longer, yet their life is cursed of God, vnquiet & worse then anie death

a Being chased by the furie of his enemies into a strange countrie, he was a dumme dooue not seking reuengeance

b He sheweth ý it is ether now time, or neuer, ý God helpe him: for all ý worlde is against him & readie to deuoure him.
c He taketh his conscience vpon Gods promes, though he se not present helpe.
d All my counsels haue end succesſe & turne to mine owne sorowe.
e As all the worlde against one man, & can not be faciat, except they haue my life.
f They thinke not onely to escape punishment, but ý more wicked thei are, the more impudent they waxe.
g If God kepe the teares of his saints in store, muche more wil he remember their blood to auenge it: & though tyrants burne the bones, yet can thei not blot the teares & blood out of Gods register
h Hauing receiued ý which I required, I am bounde to paye my vowes of thankesgiuing, as I promised.
i As mindeful of his great mercies, & giuing him thakes for the same.
k That is, in this life and light of the sunne.
a This was ether ý beginning of a certeine song, or the wordes, ẅ Dauid vttered, when he stayed his affection.

1. Sam. 24. 4.

b Or, dwel more safely.
c He cõpareth ý afflictiõs ẅ God layeth vpon his childrẽ, to a storme, that commeth & goeth.
d Who leaueth not his workes begon vnperfit.
e He wolde rather deliuer me by a miracle, thẽ that I shuld be ouercome.

BE merciful vnto me, ô God, for [b] mã wolde swallow me vp: he fighteth cõ continually *and* vexeth me.
2 Mine enemies wolde daiely swallow me vp: for manie fight against me, ô thou moste High.
3 When I was afraid, I trusted in thee.
4 I wil reioyce in God, *because* of his [c] worde, I trust in God, & wil not feare what fleth can do vnto me.
5 Mine owne [d] wordes grieue *me* daily: all their thoghts *are* against me to do me hurt.
6 [e] They gather together, & kepe them selues close: thei marke my steppes, because they waite for my soule.
7 [f] They *thinke* they shal escape by iniquitie: ô God, cast *these* people downe in *thine* angre.
8 Thou hast counted my wandrings: put my [g] teares into thy bottel: are they not in thy registre?
9 When I crye, then mine enemies shal turne backe: this I know, for God *is* with me.
10 I wil reioyce in God *because of his* worde: in the Lord wil I reioyce *because of his* worde.
11 In God do I trust: I wil not be afraid what man can do vnto me.
12 [h] Thy vowes *are* vpon me, ô God: I wil rendre praises vnto thee.
13 For thou hast deliuered my soule frõ death, & also my fete from falling, ý I maye [i] walke before God in the [k] light of the liuing.

PSAL. LVII.

Dauid being in the desert of Ziph, where the inhabitants did betraye him, & at legth in the same caue with Saul. 2 Calleth moste earnestly vnto God with ful confidence, that he wil performe his promes & take his cause in hand: 5 Also that he wil shew his glorie in the heauens and the earth against his cruel enemies. 9 Therefore doeth he rendre laude & praise.

¶ *To him that excelleth.* [a] *Destroye not.* A Psalme *of Dauid on Michtam.** *When he fled from Saul in the caue.*

HAue mercie vpon me, ô God, haue mercie vpon me: for my soule trusteth in thee & in ý shadow of thy wings wil I [n] trust, til *these* [b] afflictions ouerpasse.
2 I wil call vnto the moste high God, *euen* to the God, that [c] performeth *his promes* toward me.
3 He wil send from [d] heauen, & saue me frõ the reprofe of him that wolde swallow me. Selah. God wil send his mercie, and his trueth.
4 My soule *is* among lions: I lie *among* the children of men, ý are set on fyre: whose teeth *are* [e] speares and arrowes, & their tongue a sharpe sworde.
5 [f] Exalte thy self, ô God, aboue ý heauẽ, & let thy glorie *be* vpon all the earth.
6 They haue layed a net for my steppes: [g] my soule is presſed down: they haue digged a pit before me, & are fallẽ into the middes of it. Selah.
7 Mine heart is [h] prepared, ô God, mine heart is prepared: I wil sing & giue praise.
8 Awake my [i] tongue, awake viole & harpe: I wil awake early.
9 I wil praise thee, ô Lord, among ý people, *and* I wil sing vnto thee among the nations.
10 For thy mercie is great vnto the heauẽs, *and* thy trueth vnto the [k] cloudes.
11 Exalt thy self, ô God, aboue ý heauẽs, *and* let thy glorie *be* vpon all the earth.

PSAL. LVIII.

He describeth the malice of his enemies, the flatterers of Saul, who bothe secretly & openly sought his distruction. 6 Whome he appealeth to Gods iudgement, 10 Shewing that the iuste shal reioyce, when they se the punishement of the wicked to the glorie of God.

¶ *To him that excelleth. Destroye not.* A Psal. *of Dauid on Michtam.*

ISit true? ô [a] Congregacion, speake ye iustly? ô sonnes of men, iudge ye vprightly?
2 Yea, rather ye imagine mischief in *your* heart: [b] your hands execute crueltie vpõ the earth.
3 The wicked [c] are strangers frõ the wõbe: *euen* from the belly haue they erred, & speake lies.
4 Their poison is euen like the poison of a serpent: like ý deafe [d] adder *that* stoppeth his eare.
5 Which heareth not the voyce of the inchãter, though he be moste expert in charming.
6 Breake their [e] teeth, ô God, in their mouthes: breake the iawes of the yong lions, ô Lord.
7 Let them [f] melt like the waters, let thẽ passe away: whẽ he shooteth his arrowes, *let them be* as broken.
8 Let him cõsume like a snaile that melteth, & *like* ý vntimelie frute of a woman, *that* hathe not sene the sunne.
9 [g] As rawe flesh before your pottes fele *the fyre* of thornes: *so* let him carie them away as with a whirle winde in *his* wrath.
10 The righteous shal [h] reioyce when he

f Suffer me not to be destroyed to the contempt of thy Name.
g For verie feare, seing the great dangers on all sides.
h That is, wholly bent to giue thee praise for my deliuerance.
i He sheweth ý bothe his heart shal praise God and his tongue shal confesse him, and also ý he wil vse other meanes to prouoke him self forwarde to the same.
k Thy mercies do not onely appertein to the Iewes, but also to the Gentiles.

a Ye counselers of Saul, who vnder pretence of confuking for the commune welth conspire my death being an innocent.
b Ye are not ashamed to execute that crueltie publikely, ẅ ye haue imagined in your hearts.
c That is, enemies to the people of God euen from their birth.
d Thei passe in malice and subtilitie ý craftie serpent ẅ colde preserue him selfe by stoppig his eare from ý inchanter.
e Take alway all occasions & meanes wereby they hurt.
f Cõsidering Gods diuine power he sheweth that God in a momẽt can destroy their force, whereof they bragge.
g As flesh is taken rawe out of ý pot before ý water seeth: so he destroyeth God to destroy their entrepriſes before thei bring them to passe.
h With a pure affection.

seeth

seeth the vengeance: he shal wash his
fece in the i blood of the wicked.
11 And men shal say, k Verely there is
frute for the righteous: doutles there is
a God that iudgeth in the earth.

PSAL. LIX.

Euening prayer.

1 Dauid being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God. 3 Declareth his innocencie, & their furie, 5 Desiring God to destroye all those that sinne of malicious wickednes. 11 Whome though he kepe aliue for a time to exercise his people, yet in the end he wil consume them in his wrath, 13 That he maye be known to be the God: of Iaakob to the end of the worlde. 16 For this he singeth praises to God, assured of his mercies.

¶ *To him that excelleth Destroye not. A Psalme of Dauid on* [a] *Michtam.* * *When Saul sent & they did watche the house to kil him.*

1 O My God, [b] deliuer me from mine
enemies: defend me from them ý
rise vp against me.
2 Deliuer me from the wicked doers, &
saue me from the bloodthiemen.
3 For lo, thei haue layed waite for my
soule: the mightie men are gathered a-
gainst me, not for mine [c] offense, nor for
my sinne, ô Lord.
4 They runne & prepare them selues
without a faute *on my parte*: arise *there-
fore* to assist me, and beholde.
5 Euen thou, ô Lord God of hostes, ô
God of Israel awake to visite all the
heathen, & be not [d] merciful vnto all
that transgresse maliciously. Selah.
6 Thei go to and fro in the euening:
thei barcke like [e] dogs, and go about ý
citie.
7 Beholde, they [f] brag in their talke, &
swordes *are* in their lippes: for Who,
say they, doeth heare?
8 But thou, ô Lord, shalt haue them in
derision, & thou shalt laugh at all the
heathen.
9 [g] He is strong. *but* I wil waite vpon thee
for God is my defence.
10 My merciful God wil [h] preuent me:
God wil let me se *my desire* vpon mine
enemies.
11 Slay thē [i] not, lest my people forget it:
but scater the abroad by thy power, &
put them downe, ô Lord our shield.
12 *For* the sinne of their mouth, & the
wordes of their lippes: and let them be
taken in their pride euen for their per-
iurie and lies, *that* thei speake.
13 [l] Consume *them* in *thy* wrath: consume
them that thei be no more: and let them
know that God ruleth in Iaakob, *euen*
vnto the ends of the worlde. Selah.
14 And in the euening they [m] shal go to
and fro, and barcke like dogs, and
go about the citie.
15 They shal runne here and there for
meat: & surely they shal not be satisfi-
ed, though they tarie all night.
16 But I wil sing of thy [n] power, & wil
praise thy mercie in the morning: for
thou hast bene my defence and refuge
in the day of my trouble.
17 Vnto thee, ô my [o] Strength, wil I sing:
for God is my defence, & my merciful
God.

PSAL. LX.

1 Dauid being now King ouer Iudah and hauing had manie victories, sheweth by euident signes, that God elected him King, assuring the people that God wil prosper them, if they approue the same. 11 After he praieth vnto God to finish that he hathe begonne.

¶ *To him that excelleth vpon* [a] *Shushan Eduth*, or *Michtam*. A Psal. *of Dauid to teache.* * *When he foght against Aram Naharaim, and against* [ll] *Aram* [b] *Zobah, when Ioab returned and slew twelue thousand Edomites in the salt valles.*

1 O God, thou hast cast vs out, thou hast
[c] scatered vs, thou hast bene angrie,
turne againe vnto vs.
2 Thou hast made the land to trēble,
and hast made it to [d] gape: heale the bre
aches thereof, for it is shaken.
3 Thou hast [e] shewed thy people heauie
things: thou hast made vs to drinke the
wine of giddines.
4 *But now* thou hast giuen [f] a banner to
them that feare thee, that it maie be
displaied because of *thy* trueth. Selah.
5 That thy beloued may be deliuered
help with thy right hand & heare me.
6 God hathe spoken in his [g] holines:
therefore I wil reioyce: I shal deuide She
chem, & measure ý valley of Succoth.
7 Gilead *shalbe* mine, & Manasseh *shal-
be* mine: Ephraim also *shalbe* ý [h] strength
of mine head: Iudah *is* my lawgiuer.
8 Moab *shalbe* my [i] washpot: ouer Edom
wil I cast out my shoe: [l] Palestina shew
thy selfe ioyful for me.
9 Who wil lead me into the [m] strong ci-
tie? who wil bring me vnto Edom?
10 Wilt not ý, ô God, *which* hadest cast vs
of, & didest not go forthe, ô God ŵ

i Their punishment & slaughter shalbe so great.
k Seing God gouerneth all by his prouidence, he muste nedes put difference betweene ý godlie, & ý wicked.

a Read Psal 16.
2. *Sam.* 19. 11
b Though is enemies were euen at hand to destroy him, yet he assured him self ý God had wayes ynough i his hand to deliuer him.
c For I am innocent to thē war des, & haue not offended them.
d Seing it appertaineth to Godsiudgemēts to punish ý wicked, he desireth God to execute his vengeance on the reprobat who maliciously persecute his Church.
e He compareth their cruelte to hungrie dogs shewing ý thei are neuer weatie in doing euil.
f They boast openly of their wicked deuises & euerie worde is as a sworde: for thei neither feare God nor are ashamed of men.
g Thogh Saul haue neuer so great power, yet I knowe ý thou doest bridel him therefore wil I patiently hope on thee.
h He wil not faile to succour me when nede requireth.
i Altogether, but by litle, & litle that the people seing often times thy iudgements may be mindeful of thee.
k That in their miserie & shame thei may be as glasses & exāples of Gods vēgeāce.

l When thy time shal come, & whē thei haue sufficiently serued for an exāple of thy vengeance vnto other.
m He mocketh at their vaine enterprises, being assured ý they shal not bring their purpose to passe.
n Which dideste vse ý policie of a weake woman to cōfounde ý enemies strēgth, as 1. Sam 19. 12.
o Confessing hī to be voide of all vertue and strength, he attributeth the whole to God.

a These were certeine songs after ý note whereof this psalme was sung.
2. Sam. 8. 11. & 10. 1. 1 chr. 18. 3
ll Or, Syria called Mesopotamia.
b Called also Sophene ŵ stādeth by Euphrates.
c For when Saul was not able to resist ý enemie, ý people fled hether & thether: for thei colde not be safe in their owne houses.
d As cleft ŵ an earth quake.
e Thou hast handled thy people sharply in taking from thē sense and iudgement, in ý they aided Saul the wicked King, & purfued him, to whome God had giuen ý iust title of the realme.
f In making me King, thou hast performed thy promes, ŵ seemed to haue lost the force.
g It is so certeine, as if it were spoken by an oracle, that I shal possesse those places, ŵ Saul had left to his children.
h For it was strong and wel peopled i Dauid meaneth, ý in this scribe his kingdome shalbe established. Gen 49. 10.
k In most vile subiectiō.
l For ý wilt dissemble, & faine as though ý were glad m He was assured ý God wolde giue him ý strōg cities of his enemies wherein they thoght them selues sure.

our armies?
11 Giue vs helpe againſt trouble: for vaine is the helpe of man.
12 Through God we ſhal do valiantly: for he ſhal treade downe our enemies.

PSAL. LXI.

1 Whether that he were in dãger of the Ammonites, or being purſued of Abſalom, here he cryeth to be heard & deliuered, 7 And confirmed in his kingdome. 8 He promiſeth perpetual praiſes.

¶ To him that excelleth on Neginoth. A Pſalme of Dauid.

1 HEare my crye, ô God: giue eare vnto my prayer.
2 From [a] the ends of the earth wil I crye vnto thee: when mine heart is oppreſt, bring me vpon the rocke that is [b] higher then I.
3 For ỹ haſt bene mine hope, & a ſtrong tower againſt the enemie.
4 I wil dwel in thy Tabernacle for euer, & my truſt ſhal be vnder the couering of thy wings. Selah.
5 For thou, ô God, [c] haſt heard my deſires: thou haſt giuẽ an heritage vnto thoſe that feare thy Name.
6 Thou ſhalt giue the King a [d] long life: his yeres *ſhalbe* as manie ages.
7 He ſhal dwell before God for euer: prepare [e] mercie & faithfulnes *that* they may preſerue him.
8 So wil I alway ſing praiſe vnto thy Name in performing daiely my vowes.

a From ỹ place, where I was baniſhed, being driue out of the Citie & Temple by my ſonne Abſalom.
b Vnto the ẅ without thy helpe I cannot atteine.
c There is nothing ỹ doeth more ſtrengthẽ our faith, then the remembrance of Gods ſuccour in times paſt.
d This chiefly is referred to Chriſt, who liueth eternally not onely in himſelf, but alſo in his members.
e For the ſtabilitie of my kingdome ſtandeth in thy mercie & trueth.

PSAL. LXII.

Morning

This Pſalme partely containeth meditations, whereby Dauid incourageth him ſelf to truſt in God againſt the aſſaults of tẽtations. And becauſe our mindes are eaſely drawẽ from God by the allurements of the worlde he ſharpeneth reproueth this vanitie, to the intent he might cleaue faſt to the Lord.

¶ To the excellent muſician Ieduthun. A Pſalme of Dauid.*

1 YEt [a] my ſoule kepeth ſilence vnto God of him *cometh* my ſaluacion.
2 [b] Yet he is my ſtrength & my ſaluaciõ, & my defence: *therefore* I ſhal not muche be moued.
3 How long wil ye imagine miſchief againſt [c] man? ye ſhalbe all ſlaine: *ye ſhalbe* as a bowed wall, *or* as [d] wall ſhaken.
4 Yet they cõſulte to caſt him downe frõ his dignitie. their delite is in lies, thei bleſſe with their mouthes, but curſe with their hearts. Selah.
5 [e] Yet my ſoule kepe ỹ ſilence vnto God: for mine hope *is* in him.
6 Yet is he my ſtrength, & my ſaluaciõ, & my defence: *therefore* I ſhal not be moued.
7 In God *is* my ſaluacion and my [f] glorie, the rocke of my ſtrength: in God *is* my truſt.
8 Truſt in him alwaie, ye people: [g] powre out your hearts before him, *for* God *is* our hope. Selah.
9 Yet the children of men *are* vanitie, the chief mẽ *are* lies: to lay thẽ vpon a balance thei are altogether lighter thẽ vanitie.
10 Truſt not in oppreſsion nor in robberie: [h] be not vaineli riches increaſe, ſet not your heart thereon.
11 God ſpake [i] once or twiſe, I haue heard it, that power *belongeth* vnto God,
12 And to thee, ô Lord, mercie: for thou [k] rewardeſt euerie one according to his worke.

c Dauid was greatly moued with theſe troubles: therefore he ſtirreth vp him ſelf to truſt in God.
f Theſe vehemẽt & often repetitiõs were neceſſarie to ſtrẽgthen his faith againſt ỹ horrible aſſaultes of ſatan.
g He admoniſheth vs of our wicked nature, ẅ rather hide our ſorow, & bite on the bridle, then vtter our griefe to God to obteine remedie.
h Giue your ſelues wholy to God by purting awaie all things ỹ are cõtraire to his lawe.
i He hathe plainely borne witnes of his power, ſo ỹ none nedeth to dout thereof.
k So that the wicked ſhal fele thy power, and the godlie thy mercie.

CHAP. LXIII.

1 Dauid after he had bene in great danger by Saul in the deſert of Ziph, made this pſalme, 3 Wherein he giueth thankes to God for his wonderful deliuerance, in whoſe mercies he truſted euen in the middes of his miſeries, 9 Prophecying the diſtruction of Gods enemies: 11 And contrariwiſe happines to all them that truſt in the Lord.

¶ A Pſalme of Dauid. When he was in the [a] wildernes of Iudah.

1 O God, thou art my God, early wil I ſeke thee: my ſoule [b] thirſteth for thee: my fleſh longeth greatly after thee in a baren and drye land without water.
2 Thus [c] I beholde thee *as* in the Sanctuarie, whẽ I beholde thy power & thy glorie.
3 For thy louing kindenes *is* better then life: *therefore* my lippes ſhal praiſe thee.
4 Thus wil I magnifie thee *all* my life, & lift vp mine hands in thy Name.
5 My ſoule ſhal be ſatiſfied, as with [d] marow & fatnes, and my mouth ſhal praiſe *thee* with ioyful lippes,
6 When I remember thee on my bed, & *when* I thinke vpon thee in ỹ *night* watches.
7 Becauſe ỹ haſt bene mine helper, therefore vnder ỹ ſhadow of thy wings wil I reioyce.
8 My ſoule [e] cleaueth vnto thee: *for* thy right hand vpholdeth me.
9 Therefore they ỹ ſeke my ſoule to deſtroy it, they ſhal go into the loweſt partes of the earth.

a To wit, of Ziph, 1. Sam. 23. 14.
b Though he was bothe hũgrie & in great diſtres, yet he made God his ſufficiencie & aboue all meate & drinke.
c In this miſerie I exerciſe my ſelf in the contemplation of thy power & glorie, as if I were in thy ſanctuarie.
d The remembrance of thy fauour is more ſwete vnto me then all the pleaſures and deinties of the worlde.
e He aſſureth him ſelfe by the Spirit of God to haue ỹ gift of conſtancie.

10 [f] They

1. Chro. 16. 41.
a Thogh Satan tempted him to murmure againſt God, yet he bridled his affections, & reſting vpon Gods promes, beareth his croſſe patiently.
b It appeareth by the oft repetition of this worde, that the Prophet abode manifolde tentations, but by reſting on God & by patience he ouercame them all. c He meaneth him ſelf, being the man whome God had appointed to ỹ kingdome. d Though ye ſeme to be in honour, yet God wil ſuddenly deſtroye you.

f He propheciseth of the destruction of Saul, & the that take his parte, whose bodies shal not be buried, but be deuoured with wilde beastes.

g All ỹ sweare by God aright, or professe him, shal reioyce in this worthie King.

10 f They shal cast him downe with the edge of the sworde, & thei shal be a portion for foxes.

11 But the King shal reioyce in God, and all that g sweare by him shal reioyce in him: for the mouth of them that speake lies, shal be stopped.

PSAL. LXIIII.

1 Dauid praieth against the furie and false reportes of his enemies. 7 He declareth their punishement & destruction, 10 To the comfort of the iust and the glorie of God.

¶ To him that excelleth, A Psalme of Dauid.

a In that he calleth to God with his voice, it is a signe that his praier was vehement, & ỹ his life was in danger.

b That is, from their secret malice.

c To wit, their outward violence.

d False reportes & slanders.

e To be without feare of God & reuerence of man, is a signe of reprobation.

f The more that the wicked se Gods children in miserie, the more bolde, & impudent are thei in oppressing them.

g There is no waie so secret & subtil to do hurt, wherin thei inuented not for his destruction.

h To se Gods heauie iudgements against them, and how he hathe caught them in their owne snares

i When thei shal consider that he wilbe fauourable to the, as he was to his seruant Dauid.

1 Heare my[a] voice, ô God, in my praier: preserue my life from feare of the enemie.

2 Hide me from the[b] conspiracie of the wicked, and from the[c] rage of the workers of iniquitie.

3 Which haue whet their tongue like a sworde, & shot for their arrowes[d] bitter wordes:

4 To shote at the vpright in secret: thei shote at him suddenly, and[e] feare not.

5 Thei[f] encourage them selues in a wicked purpose: thei commune together to laie snares priuely, and saie, Who shal se them?

6 Thei haue sought out iniquities, & haue accomplished that which thei sought out, euen euerie one[g] his secret thoughts, and the depth of his heart.

7 But God wil shote an arrow at the suddenly: their strokes shal be at once.

8 Thei shal cause their owne tongue to fall vpon them: and whosoeuer shal se them, shal[h] flee awaie.

9 And all men shal se it, and declare the worke of God, & thei shal vnderstand, what he hathe wroght.

10 But the righteous[i] shal be glad in the Lord, & trust in him: & all that are vpright of heart, shal reioyce.

CHAP. LXV.

Euening

1 A praise and thankesgiuing vnto God by the faithful, who are signified by Zion, 4 For the chusing preseruation and gouernance of them. 9 And for the plentiful blessings powred for the vse of all the earth, but specially toward his Church.

¶ To him that excelleth. A Psalme or song of Dauid.

a Thou giuest daily new occasion to thy Church to praise thee.

b Not onely ỹ Iewes, but also the Gentiles in the kingdome of Christe.

1 O God, [a] praise waiteth for thee in Zion, & vnto thee shall the vowe be performed.

2 Because thou heareſt ỹ praier, vnto thee shal all [b] flesh come.

3 Wicked dedes[c] haue preuailed against me: but thou wilt be merciful vnto our transgressions.

4 Blessed is he, whome thou chuseſt & causeſt to come to thee: he shal dwell in thy courts, and we shal be satisfied with the pleasures of thine House, euen of thine holie Temple.

5 O God of our saluacion, thou wilt[d] answer vs with feareful signes in thy righteousnes, ô thou the hope of all ỹ ends of the earth, and of them that are farre of in the[e] sea.

6 He stablisheth ỹ mountaines by his power: and is girded about with strength.

7 He appeaseth the[f] noise of the seas and the noise of the waues thereof, and the tumultes of the people.

8 Thei also ỹ dwell in the vttermost partes of the earth, shalbe afraid of thy signes: thou shalt make " the East & the West to reioyce.

9 Thou[g] visiteſt the earth, & watereſt it: thou makeſt it very riche: the[h] Riuer of God is ful of water: thou prepareſt them corne: for so thou appointeſt it.

10 Thou[k] watereſt abundantly the forrowes thereof: thou causeſt the rame to descend into ỹ valleis thereof: thou makeſt it soft with showres, & blesseſt the bud thereof.

11 Thou crowneſt ỹ yere with thy goodnes, and thy steps drop fatnes.

12 They drop vpon the pastures of ỹ wildernes: & the hils shal be compassed w gladnes.

13 The pastures are clad with shepe: ỹ valleis also shal be couered with corne: therefore they showte for ioye, & sing.

PSAL. LXVI.

1 He prouoketh all men to praise the Lord & to consider his workes. 6 He setteth forthe the power of God to affray the rebels. 10 And sheweth how God hathe deliuered Israel from great bondage & afflictions. 13 He promiseth to giue sacrifice, 16 And prouoketh al me to heare what God hathe done for him and to praise his Name.

¶ To him that excelleth. A song, or Psalme.

a He propheciseth ỹ all nations shal come to ỹ knowledge of God, who the was onely knowen in Iudea.

b As ỹ faithful shal obey God willingly: so the infideles for feare shal dissemble the selues to be subiect.

1 Reioyce in God, [a] all ye inhabitants of the earth.

2 Sing forthe ỹ glorie of his Name: make his praise glorious.

3 Saie vnto God, How terrible art thou in thy workes? through ỹ greatnes of thy power shal thine enemies be[b] in subiection vnto thee.

4 All the worlde shal worship thee, & sing vnto thee, euen sing of thy Name. Selah.

c He imputeth it to his sins & to the sins of ỹ people, that God, who was accustomed to assiste them, withdraweth his succour fro them.

d Thou wilt declare thy selfe to be ỹ preseruer of thy Church in destroying thine enemies, as thou dideſt in the red Sea

e As of all barbarous nations and farre of.

f He sheweth ỹ there is no parte nor creature in ỹ worlde wherin is not gouerned by Gods power & prouidence.

" Ebr. The going forthe of the morning & of the euening.

g To wit, with raine.

h That is, Shiloah, or ỹ raine.

i Thou hast appointed ỹ earth to bring forthe fode to mans vse.

k By this description he sheweth that all ỹ ordre of nature is a testimonie of Gods loue towarde vs, who causeth all creatures to serue our necessitie.

l That is, the dumme creatures shal not onely reioyce for a time for Gods benefites, but shal continually sing.

e He toucheth ỹ ſtedfaſtneſſe of mans nature, who is ſodde in the cõſideration of Gods workes.
d His prouidence is wonderful in mainteining their eſtate.
e He proueth ỹ God wil extend his grace alſo to the Gentiles, becauſe he puniſheth among the ſuch as wil not obey his calling.
f He ſignifieth ſome ſpecial benefite, ỹ God had ſhewed to his Church of ỹ Iewes in deliuering the frõ ſome great däger: whereof or of ỹ like he promiſeth that ỹ Gentiles ſhal be partakers.
g The condition of ỹ Church is here deſcribed, wherin is to be led by Gods prouidence into troubles, to be ſubiect vnder tyrants, & to enter into manifolde dangers.
h The ductie of the faithful is here deſcribed, wherein we are neuer vnmindeful to rẽdre God praiſe for his benefites.
i It is not ynough to haue receiued Gods benefites & to be mindeful thereof, but alſo we are bounde to make others to profit thereby & praiſe God.
k If I delite in wickednes, God wil not heare me: but if I confeſſe it, he wil receiue me.

5 [c]Come & beholde the workes of God: he is terrible in *his* doing toward [d] the ſonnes of men.
6 He hathe turned ỹ Sea into drye land: thei paſſe through ỹ riuer on fote: there did we reioyce in him.
7 He ruleth ỹ worlde with his power: his eies beholde the nations: the rebellious ſhal not [e]exalt them ſelues. Selah.
8 Praiſe our God, ye people, & make the voice of his praiſe to be heard.
9 Which[f] holdeth our ſoules in life, and ſuffereth not our fete to ſlippe.
10 For thou, ô God, haſt proued vs, thou haſt tryed vs as ſiluer is tryed.
11 Thou haſt broght vs into ỹ [g] ſnare, & laied a ſtrait *chaine* vpon our loins.
12 Thou haſt cauſed mẽ to ride ouer our heades: we went into fyre & into water, but thou broghteſt vs out into a wealthie *place*.
13 I wil go into thine [h] Houſe with burnt offrings, & wil paie thee my vowes,
14 Which my lippes haue promiſed, & my mouth hathe ſpoken in mine affliction.
15 I wil offer vnto thee the burnt offrings of fat rams with incenſe: I wil prepare bullockes and goates. Selah.
16 [i]Come & hearken, all ye ỹ feare God, & I wil tel you what he hathe done to my ſoule.
17 I called vnto him with my mouth, and he was exalted with my tongue.
18 [k]If I regarde wickednes in mine heart, the Lord wil not heare me.
19 But God hathe heard *me*, & cõſidered the voice of my praier.
20 Praiſed *be* God, which hathe not put backe my praier, nor his mercie from me.

PSAL. LXVII.

1 A praier of the Church to obteine the fauour of God & to be lightened with his countenance, 2 To the end that his waie & iudgemẽts maie be knowen throughout the earth. 7 And finally is declared the kingdome of God, which ſhulde be vniuerſally erected at the comming of Chriſt.

¶ *To him that excelleth on Neginoth. A Pſal. or ſong.*

a That is, moue our heartes wt his holy Spirit, ỹ we maie fele his fauour towards vs.
b That bothe Iewes & Gentiles maie know Gods couenant made wt them.

1 GOd be merciful vnto vs, and bleſſe vs, & [a] cauſe his face to ſhine among vs. Selah.
2 That[b] they maie know thy waie vpon earth, & thy ſauing health among all nations.
3 Let ỹ people praiſe thee, ô God: let all the people praiſe thee.
4 [c]Let the people be glad & reioyce: for thou ſhalt iudge the people righteouſly, & gouerne the nations vpon ỹ earth. Selah.
5 Let the people praiſe thee, ô God: let all thee people praiſe thee.
6 *Thẽ* ſhal [d] ỹ earth brig forthe her increaſe, & God, *euen* our God ſhal bleſſe vs.
7 God ſhal bleſſe vs, & all ỹ ends of the earth [e] ſhal feare him.

c By theſe often repetitions he ſheweth, ỹ the people can neuer reioyce ſufficiently, & giue thankes for the great benefites that thei ſhal receiue vnder the kingdome of Chriſt.
d He ſheweth ỹ where God fauoreth, there ſhalbe abundance of all other things.
e When thei fele his great benefites bothe ſpiritual & corporal towards thẽ.

PSAL. LXVIII.

Morning

1 In this pſalme Dauid ſetteth forthe as in a glaſſe the wonderful mercies of God toward his people: 5 Who by all meanes & moſte ſtrange ſortes declared him ſelf to them. 15 And therefore Gods Church by reaſon of his promiſes, graces and victories doeth excel without compariſon all worldie things. 34 He exhorteth therefore all mẽ to praiſe God for euer.

¶ *To him that excelleth. A pſalme or ſong of Dauid.*

1 GOd [a] wil ariſe, & his enemies ſhalbe ſcattered: thei alſo that hate him, ſhal flee before him.
2 As the ſmoke vaniſheth, ſo ſhalt ỹ driue *them* awaie: & as waxe melteth before ỹ fyre, ſo ſhal ỹ wicked periſh at the preſence of God. *Pſal. 97. 5*
3 [b] But the righteous ſhalbe glad, & reioyce before God: yea, thei ſhal leape for ioye.
4 Sing vnto God, & ſing praiſes vnto his Name: exalt him, that rideth vpon the heauens, in his Name [c] Iah, & reioyce before him.
5 *He is* a Father of the fatherles, and a Iudge of the widowes, *euen* God in his holie habitation.
6 God [d] maketh the ſolitarie to dwell in families, & deliuereth them that were priſoners in ſtockes: but the rebellious ſhal dwell in a [e] drye land.
7 [f]O God, when thou wenteſt forthe before thy people: when ỹ weteſt through the wildernes, (Selah)
8 The earth ſhoke, & the heauẽs dropped at the preſence of this God: *euen* Sinai *was moued* at the preſence of God, *euen* the God of Iſrael.
9 Thou, ô God, ſendeſt a gracious raine *vpon* thine inheritance, & thou dideſt refreſh it when it was wearie.
10 Thy Congregation dwelled there in: *for* thou, ô God, haſt of thy [g] goodnes prepared it for the poore.
11 The Lord gaue matter to the [h] women

a The Prophet ſheweth that albeit God ſuffreth ỹ wicked tyrannes to oppreſſe his Church for a time, yet at length he wil be reuenged of them.
b He ſheweth that when God declareth his power againſt ỹ wicked, that it is for the cõmoditie & ſaluation of his Church, wherin prai ſe him therefore.
c Iah & Iehouah are the names of God, wherin do ſignifie his eſſence & maieſtie incomprehenſible, ſo that herby is declared ỹ all idols are but vanitie, & that the God of Iſrael is ỹ onely true God.
d He giueth children to thẽ, ỹ be childeleſs, and increaſeth their families.
e Which is baren of Gods bleſſings, wherof thei had abuſed.
f He teacheth ỹ Gods fauour peculiarly belongeth to his Church, as appeareth by their wonderful deliuerance out of Egypt. g God bleſſed the land of Canaan becauſe he had choſen that place for his Church.
h The faction then was that women ſang ſongs after the victorie, as Miriam, Deborah, Iudith and others.

to tel

to tel of the great armie.

12 Kings of the armies did flee: they did flee, and she that remained in the house, deuided the spoile.

13 Though ye haue lien among [k] pots, *yet shal ye be as* ý wings of a doue that is couered with siluer, and whose fethers *are like* yelowe golde.

14 When the Almightie scatered Kings [l] in it, it was white as the snow in Zalmon.

15 [m] The mountaine of God *is like* the mountaine of Bashan: *it is* an high Mountaine, *as* mount Bashan.

16 [n] Why leape ye, ye high mountaines? as for this Mountaine, God deliteth to dwell in it: yea, the Lord wil dwell in it for euer.

17 The charets of God *are* twentie thousand thousande Angels, & ý Lord is among them as in the Sanctuarie of Sinai.

18 Thou art gone vp on high: thou hast [o] led captiuitie captiue, & receiued giftes for men: yea, euen the rebellious *hast thou led*, that the Lord God might dwell *there*.

19 Praised *be* the Lord, *euen* the God of our saluacion, *which* ladeth vs daiely *with benefites*. Selah.

20 This *is* our God, *euen* the God that saueth *vs*: and to the Lord God *belong* ý Issues of death.

21 Surely God wil wound the head of his enemies, & the heerie pate of him that walketh in his sinnes.

22 The Lord hathe said, I wil bring *my people* againe from [q] Bashan: I wil bring thē againe frō ý depths of ý Sea:

23 That thy foote maie be dipped in blood, & the tongue of thy dogges *in the blood* of the enemies, *euen* in [r] it.

24 They haue sene ô God, thy [s] goings, ý goings of my God, & my King, *which art* in the Sanctuarie.

25 The [t] singers went before, the plaiers of instruments after: in the middes *were* the maides playing with timbrels.

26 Praise ye God in the assemblies, & the Lord *ye that are* of the fountaine [v] of Israel.

27 There *was* [x] litle Beniamin *with* their [y] ruler, & the princes of Iudah *with* their assemblie, the princes of Zebulun, & the princes of Naphtali.

28 Thy God hathe appointed thy strēgth stablish, ô God, that *which* thou hast wroght in vs,

29 [z] Out of thy Temple vpon Ierusalem: *and* Kings shal bring presents vnto thee.

30 Destroye the companie of the spearemen, & multitude of the mightie bulles with the calues of the people, ý [a] tread vnder fete pieces of siluer: scater the people that delite in warre.

31 *Then* shal the princes come out [b] of Egypt: Ethiopia shal haste to stretch her hands vnto God.

32 Sing vnto God, ô ye kingdomes of the earth: sing praise vnto the Lord, (Selah)

33 To him that rideth vpon the moste high heauens, *which were from* the beginning: beholde he wil send out by his [c] voyce a mightie sounde.

34 Ascribe the power to God: for his maiestie *is* vpon Israel, and his strength *is* in the cloudes.

35 O God, ý art [d] terrible out of thine holie [e] places: the God of Israel is he ý giueth strength and power vnto the people: praised *be* God.

PSAL. LXIX.

Vsing

1 *The complaints, prayers, feruent zeale and great anguish of Dauid is set forthe as a figure of Christ and all his members:*
22 *The malicious crueltie of the enemies,*
22 *And their punishment also,* 26 *Where Iudas and suche traitors are accursed.*
30 *He gathereth courage in his affliction and offereth praises vnto God,* 32 *Which are more acceptable thē all sacrifices: whereof all the afflicted maie take comfort.*
35 *Finally he doeth prouoke all creatures to praises, prophecying of the kingdome of Christ, and ý preseruacion of the Church, where all the faithful,* 37 *And their sede shal dwel for euer.*

¶ *To him that excelleth vpon* [a] *Shoshannim.* A Psalme *of Dauid.*

1 SAue me, ô God: for the [b] waters are entred euen to *my* soule.

2 I sticke fast in the depe myre, where no [c] staie *is*: I am come into depe waters and the streames runne ouer me.

3 I am wearie of crying: my throte is drye: mine [d] eyes faile, whiles I waite for my God.

4 They that hate me without a cause, are mo then the heeres of mine head: they that wolde destroye me, *and* are mine enemies [e] falsely, are mightie, so ý I restored that which I [f] toke not.

5 O God, thou knowest my [g] foolishnes, and my fautes are not hid frō thee.

6 Let not them ý trust in thee, ô Lord God of hostes, be ashamed for [h] me: let not those ý seke thee, be confounded

i The pray was so great ý not onely ý soldiers but women also had parte thereof.
k Though God suffer his Church for a time to lie in blacke darkenes, yet he wil restore it & make it moste shining & white.
l In the land of Canaan, where his Church was.
m Zion, Church of God doeth excell all worldelie things, not in pompe & outwarde shewe, but by the inwarde grace of God, where remaineth because of his dwelling there.
n Why boast ye of your strēgth & beautie against this Mountaine of God?
o As God ouercame ý enemies of his Church, so he thē prisoners, & made thē tributaries: so Christ, who is God manifested in flesh, subduced Satan & sinne vnder vs, & gaue vnto his Church moste liberal giftes of his Spirit. Eph. 4, 8.
p In moste extreme dangers God hathe infinite waies to deliuer his.
q As he deliuered his Church once from Og of Bashan, & other tyrants, & from the dangers of ý red Sea so wil he stil do as oft as necessitie requireth.
r That is, in the blood of ý great slaughter, where dogges shal lap blood.
s That is, how ý, ŵ art chief King, goest out with thy people to warre & giuest them the victorie.
t He describeth the ordre of the people, when they went to the Temple to giue thankes for the victorie.
v Which come of the patriarke Iaakob.
x Beniamin is called litle, because he was the iongest sonne of Iaakob.
y Who was some chief ruler of the tribe.
z Declare out of thine holie palace thy power for the defence of thy Church Ierusalem.

a He desireth ý pride of the mightie ma, be destroyed, w accustomed to gat nish their shoes w siluer: & therfore for their glittering pompe thoght them selues aboue all men.
b He prophecieth ý Gentiles shal come to the true knowledge & worship of God.
c By his terrible thunders he wil make him self to be knowen ý God of all the worlde.
d In shewing seareful iudgements against thine enemies for ý saluation of thy people.
e He alludeth to ý Tabernacle w was deuided into thre partes

a Of Shoshannim read Psal. 45.
b Dauid signifieth by the waters, in what great dangers he was, out of ý w God did deliuer him.
c None firmitie or stablenes to settle my fete.
d Though his sences failed him, yet his faith was constant & incouraged him stil to praie.
e Condemning me giltles.
f Thei iudged me poore innocent as a thief & gaue my goods to others as though I had stolen them.

g Thogh I be giltie to thee warde, yet am I innocent towarde thē
h Let not mine euil intreatie of the enemies be an occasion, ý the faithful fall from thee.

through me, ô God of Israel.
7 For thy sake haue I suffred reprofe: shame hathe couered my face.
8 I am become a stranger vnto my brethren, euen an aliant vnto my mothers sonnes.
9 [i] For the zeale of thine house hathe eten me, and the rebukes of them that rebuked thee, are fallen vpon me.
10 I [k] wept and my soule fasted, but that was to my reprofe.
11 I put on sacke also: and I became a prouerbe vnto them.
12 They that [l] sate in the gate, spake of me, and the drunkards sang *of me.*
13 But Lord, *I make* my praier vnto thee in an [m] acceptable time, *euen* in the multitude of thy mercie: ô God, heare me in the trueth of thy saluacion.
14 Deliuer me out of the myre, that I sinke not: let me be deliuered from them that hate me, and out of the [n] depe waters.
15 Let not the waterflood drowne me, neither let the deepe swallowe me vp: and let not the pit shut her mouth vpō me.
16 Heare me, ô Lord, for thy louing kindenes is good: turne vnto me according to the multitude of thy tendre mercies.
17 And [o] hide not thy face from thy seruant, for I am in trouble make hast, & heare me.
18 Drawe nere vnto my soule & redeme it: deliuer me becaufe of mine enemies.
19 Thou haft knowen my reprofe & my shame, & my dishonour: all mine [p] aduersaries *are* before thee.
20 Rebuke hath broken mine heart, and I am ful of heauines, and [q] I loked *for some* to haue pitie *on me*, but there was none: and for comforters, but I founde none.
21 For they gaue me gall in my meat, & and in my thirst thei gaue me vinegre to drinke.
22 Let their [r] table be a snare before thē, and their prosperitie *their* ruine.
23 Let their eyes be blinded that they se not: and make their [s] loynes alwaie to tremble.
24 Powre out thine angre vpon them, and let thy wrathful displeasure take them,
25 ✱ Let their [t] habitacion be voide, & let none dwell in their tentes.
26 For thei persecute him, whome thou haft smiten: and thei adde vnto the sorowe of them, whome thou haft wounded.
27 Lay [v] iniquitie vpon their iniquitie, and let them not come into thy righteousnes.
28 Let them be put out of the [x] boke of life, nether let them be writen with ỳ righteous.
29 When I am poore & in heauines, thine helpe, ô God, shal exalt me.
30 I wil praise the Name of God with a song, and magnifie him with thankesgiuing.
31 *This* also shal please the Lord better then a [y] yong bullocke, ỳ hathe hornes and hoofes.
32 The humble shal se *this*, & thei ỳ seke God, shalbe glad, and your heart shal liue.
33 For the Lord heareth the poore, and despiseth not his [z] prisoners.
34 Let heauen and earth praise him: the seas and all that moueth in them.
35 For God wil saue Zion, and buylde ỳ cities of Iudah, that men maie dwell there and haue it in possession.
36 The [a] sede also of his seruants shal inherit it: and they that loue his Name, shal dwell therein.

i When I sawe thine enemies pretend thy Name onely in mouth, & in their life denie ỳ same thine holie Spirit thrust me forwarde, to reproue them & defend thy glorie.
k My zeale moued to lament & praie for my saluacion.
l The more he soght to winne them to God ỳ more they were againſt him both poore & riche.
m Knowing ỳ albeit I suffer now trouble, yet ỳ hast a time, wherein ỳ hast appointed my deliuerance.
n He sheweth a liuelie faith, in ỳ ỳ he assureth him self, ỳ God is fauorable to him, when he semeth to be angrie: & at hand, when he semeth to be farre of.
o Not ỳ he feared ỳ God wold not heare him, but ỳ care made him to thinke ỳ God differred long.
p Thou seest ỳ I am beset as a shepe among manie wolues.
q He sheweth ỳ it is vaine to put our trust in men in our great necessities, but ỳ our comfort onely dependeth of God: for man rather increasetn our sorowes, then dimiſheth them, Iohn. 19. 29 *Act.* 1; 20
r He desireth God to execute his iudgement againſt ỳ reprobate, w can not by anie meanes be turned, Rom. 11, 9.
s Take bothe iudgement and power from them.
t Punish not onely them, but their posteritie, w shalbe like vnto them.
v By their continuance and increasing in their sinnes let it be knowen ỳ they be of the reprobate.
x They w semed by their profession to haue bene writen in thy boke, yet by their frutes proue the contrarie let thē be knowen as reprobate.
y There is no sacrifice, w God more esteemeth, then thankesgiuing for his benefites:
z For as he deliuered his seruāt Dauid, so wil he do all ỳ are in destres, & call vpon him.
a Vnder ỳ tēporal promes of ỳ land of Canaan he cōprehendeth ỳ promes of life euerlasting to the faithful and their posteritie.

PSAL. LXX.

1 He prayeth to be right spedely deliuered. 2 He desireth the shame of his enemies, 4 And the ioyful comfort of all those ỳ seke the Lord.

¶ *To him that excelleth.* A Psalme *of* Dauid *to put in* [a] *remembrance.*

1 O [b] God, *haste thee* to deliuer me: make haste to helpe me, ô Lord.
2 Let them be [c] cōfounded and put to shame, that seke my soule: let them be turned backewarde and put to rebuke, ỳ desire mine hurt.
3 Let them be turned backe for a rewarde of their [d] shame, which said, Aha, aha.
4 *But* let all those that seke thee, be ioyful and glad in thee, & let all that loue thy saluacion, saie alwaies, God be praised.
5 Now I am [e] poore & nedie: ô God, make haste to me: thou art mine helper and my deliuerer: ô Lord, make no tarying.

a Which might put him in remembrance of his deliuerāce. *Psal.* 40, 14
b He teacheth vs to be earnest in praier thogh God seme to slay: for at his time he wil heare vs.
c He was assured ỳ ỳ more thei raged, ỳ nerer thei were to destruction and he the nerer to his deliuerance.
d Hereby we are taught not to mocke at others in their miserie, he had felt Gods ỳ seketh vnto

left ỳ same fall on our owne necks.
e Because helpe before, he groundeth on experiēce & boldely him for succour.

PSAL. LXXI.

Morning

1 He praieth in faith, ỳ stablished by the worde of ỳ promes, 5 And cōfirmed by the worke of God from his youth. 10 He complaineth of the crueltie of his enemies, 17 And desireth God to continue his graces towarde him, 22 Promising to be mindeful and thankful for the same.

IN

Psal.31

a He praieth to God w̄ ful assurance of faith, ỳ he wil deliuer him from his aduersaries.

b By declaring thy self true of promes.

c Thou hast in finite meanes, & all creatures are at thy commandement: therefore thē we some signe, wherby I shalbe deliuered.

d That is, from Absolom, Ahithophel & ỳ cōspiracie.

e He strengtheneth his faith by ỳ experience of Gods benefites, who did not onely preserue hi in his mothers belly, but toke him thence, and euer since hathe preserued him.

f All ỳ worlde wondereth at me because of my miseries, alwel they in autoritie, as ỳ common people, yet being assured of thy fauour I remained stedfast.

g Thou ỳ didst helpe me in my youth when I had more strēgth, helpe me now so muche the more in mine olde age & weakenes.

h Thus ỳ wicked bothe blaspheme God and triumph against his Saints, as though he had forsaken them, if he suffer them to fall into their hands.

i In calling him his God, he putteth backe the false reportes of ỳ aduersaries, ỳ said, God had forsaken him.

k Because thy benefites toward me are innumerable, I can not but continually meditate & rehearse them.

l I wil remaine stedfast, being vpholden with ỳ power of God.

m He desireth that as he hathe begonne, he wolde so continue his benefites, that his liberalitie maie haue perfite praise.

n Thy iust performance of thy promes.

o His faith breaketh through all tentations, & by this exclamation he praiseth the power of God.

p As he confesseth that God is the onelie autor of his deliuerance: so he acknowledgeth ỳ these euils were sent vnto him by Gods prouidence.

IN * [a] thee, ô Lord, I trust: let me neuer be ashamed,
2 Rescue me and deliuer me in thy [b] righteousnes: incline thine eare vnto me & saue me.
3 Be thou my strong rocke, whereunto I maie alwaie resorte: thou [c] hast giuen commandement to saue me: for thou art my rocke, and my fortresse.
4 Deliuer me, ô my God, out of ỳ hand [d] of the wicked: out of the hand of the euil and cruel man.
5 For thou art mine hope, ô Lord God, *euen* my [e] trust from my youth.
6 Vpon thee haue I bene staied from the wombe: thou art he that toke me out of my mothers bowels: my praise shal be alwaies of thee.
7 I am become as it were a [f] monstre vnto manie: but thou art my sure trust.
8 Let my mouth be filled with thy praise, & with thy glorie euerie daie.
9 Cast me not of in the time of [g] age: forsake me not when my strength faileth.
10 For mine enemies speake of me, and they that laie waite for my soule, take their counsel together,
11 Saying, [h] God hathe forsaken him: pursue and take him, for their is none to deliuer *him*.
12 Go not farre from me, ô God: my God, haste thee to helpe me.
13 Let them be confounded *and* cōsumed that are against my soule: let them be couered with reprofe and confusiō, that seke mine hurt.
14 But I wil waite continually, and wil praise thee more and more.
15 My mouth shal daily rehearse thy righteousnes, & thy saluacion: [k] for I knowe not the nomber.
16 I wil [l] go forwarde in the strength of the Lord God, *and* wil make mention of thy righteousnes, *euen* of thine onely.
17 O God, thou hast taught me from my youth euen vntil now: *therefore* wil I tel of thy wonderous workes,
18 [m] Yea, euen vnto *mine* olde age and graie head, ô God: forsake me not, vntil I haue declared thine arme vnto *this* generation, & thy power to all thē, that shal come.
19 And thy [n] righteousnes, ô God *I wil exalt* on high: for thou hast done great things: [o] o God, who is like vnto thee?
20 Which hast shewed me great troubles and [p] aduersities, *but* thou wilt returne & reuiue me, & wilt come againe, & take me vp from the depth of the earth.
21 Thou wilt increase mine honour, and returne & comfort me.
22 Therefore wil I praise thee *for* thy [q] faithfulnes, ô God, vpon instrument & viole: vnto thee wil I sing vpon the harpe, ô Holie one of Israel.
23 My lippes wil reioyce when I sing vnto thee, and my [r] soule, which thou hast deliuered.
24 My tongue also shal talke of thy righteousnes daily: for they are confounded and broght vnto shame, that seke mine hurt.

q He confesseth ỳ his lōg tarriance was wel recompensed, whē God performed his promes.

r For there is no true praising of God, except it come from ỳ heart: and therefore he promiseth to delite in nothing, but wherein God maie be glorified.

PSAL. LXXII.

1 He praieth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ. 4 Under whome shal be righteousnes, peace and felicitie, 11 Vnto whome all Kings & all nations shal do homage, 17 Whose name and power shal indure for euer, & in whome all nations shal be blessed.

¶ A Psalme [a] *of Salomon.*

GIue thy [b] iudgements to the King, ô God, and thy righteousnes to the Kings [c] sonne.
2 Then shal he iudge thy people in righteousnes, & thy poore w̄ equitie.
3 The [d] mountaines and the hils shal brīg peace to the people by iustice.
4 He shal [e] iudge the poore of the people: he shal saue the children of the nedie, and shal subdue the oppressor.
5 They shal [f] feare thee as long as ỳ sunne and moone endureth, from generation to generation.
6 He shal come [g] downe like the raine vpon the mowen grasse, & as the showres that water the earth.
7 In his daies shal the righteous florish, and abundance of peace *shalbe* so long as the moone endureth.
8 His dominion shalbe also from [h] sea to sea, and from the Riuer vnto ỳ ends of the land.
9 They that dwell in the wildernes, shal knele before him, and his enemies shal licke the dust.
10 The Kings of [i] Tarshish & of the yles shal bring presentes: the Kings [k] of Sheba and Seba shal bring giftes.
11 Yea, all Kings shal worship him: all nations shal serue him.
12 For he shal deliuer thee poore when he cryeth: the nedie also, and him that hathe no helper.
13 He shalbe merciful to the poore and nedie, and shal preserue the soules of the poore,

a Composed by Dauid as touching ỳ reigne of his sonne Salomon.

b Endue the King with the Spirit of wisdome & iustice ỳ he reigne not as do the worldelye tyrants.

c To wit, to his posteritie.

d When iustice reigneth, euen ỳ places moste barren shal be enriched w̄ thy blessings.

e He sheweth wherefore the swōrde is committed to Kings: to defend the innocent & suppresse the wicked.

f The people shal imbrace thy true religion when ỳ giueth a King, ỳ ruleth according to thy worde.

g As this is true in all godlie Kings: so is it chiefly verified in Christ, who w̄ his heauenlie dewe maketh his Church euer to florish

h That is, from ỳ red Sea to the sea called Syriacum, and from Euphrates forwarde: meaning, ỳ Christs kingdome shulde be large & vniuersal.

i Of Cilicia & of all other countreis beyond ỳ sea, w̄ he meaneth by the yles:

k That is, of Arabia ỳ riche countrey, wher of Sheba was a parte bordering vpon Ethiopia.

14 He shal redeme their soules from deceit and violence, and deare shal their blood be in his sight.
15 Yea, he shal liue, and vnto him shal they giue of the[m] golde of Sheba: they shal also praye from him continually, & daily blesse him.
16 An handful of corne shalbe *sowen* in the earth, *euen* in the top of the mountaines & the[n] frute thereof shal shake like *the trees* of Lebanon: and the *children* shal florish out of the citie like ỹ grasse of the earth.
17 His name shalbe for euer: his name shal indure as long as the sunne: all nations shal blesse[o] him, and be blessed in him.
18 Blessed *be* the Lord God, *euen* the God of Israel, which onely doeth[p] wonderous things.
19 And blessed *be* his glorious Name for euer: and let all the earth be filled with his glorie. So be it, euen so be it.
HERE END THE[q] praiers of Dauid, the sonne of Ishai.

PSAL. LXXIII.

Vsing

The Prophet teacheth by his example that neither the worldelie prosperitie of the vngodlie, 14 Nor yet the affliction of the good ought to discourage Gods children: but rather ought to moue vs to cõsider our Fathers prouidence, and to cause vs to reuerence Gods iudgements, 19 For asmuche as the wicked vanish away, 24 And the godlie enter into life euerlasting.. 28 In hope whereof he resigneth him self into Gods hands.

¶ *A Psalme* committed *to Asaph.*

1 YEt[a] God is good to Israel *euen*, to the pure in heart.
2 As for me, my fete were almost gone: my steps had wel nere slipt.
3 For I freated at the foolish, *when* I sawe the prosperitie of the wicked.
4 For there are[b] no bands in their death, but they are lustie & strong.
5 They are not in trouble *as other* men, nether are they plagued with *other* men.
6 [c]Therefore pride *is* as a chaine vnto them, & crueltie coureth thẽ as a garment.
7 Their eyes stand out for fatnes: [*] thei haue more then heart can wish.
8 Thei are licencious, and speake wickedly of *their* oppression: thei talke presumpteously.
9 They[d] set their mouth against heauẽ, and their tongue walketh through the earth.
10 Therefore his[e] people turne hither: for waters of a ful *cup* are wrong out to them.
11 And they[f] say, How doeth God know it? or is there knowledge in the moste High?
12 Lo, these are the wicked, yet prosper they alway, & increase in riches.
13 Certeinly I haue clensed mine heart in vaine, and washed mine hands in innocencie.
14 For daily haue I bene punished, & chastened *euerie* morning.
15 If I say, [g] I wil iudge thus, beholde ỹ generacion of thy children: I haue trespaced.
16 Then thoght I to knowe this, *but* it was to peinful for me,
17 Vntil I went into the[h] Sanctuarie of God: *then* vnderstode I their end.
18 Surely thou hast set them in slipperie places, & casteſt them downe into desolation.
19 How suddenly are they destroyed, perished & [i] horribly consumed,
20 As a dreame when one awaketh? ô Lord, when[k] thou raisest vs vp, ỹ shalt make their image despised.
21 Certeinly mine heart was vexed, and I was pricked in my reines:
22 So foolish was I and ignorant: I was a [l] beast before thee.
23 Yet I was alway[m] with thee: thou hast holden *me* by my right hand.
24 Thou wilt guide me by thy counsel, and afterwarde receiue me to glorie.
25 Whome haue I in [n] heauen *but thee?* & I haue desired none in ỹ earth ẅ thee.
26 My flesh faileth and mine heart also: but God is the strength of mine heart, and my [o] porcion for euer.
27 For lo, they that withdrawe them selues from thee, shal perish: thou destroyest all them that [p] go a whoring from thee.
28 As for me, it is good for me [q] to drawe nere to God: *therefore* I haue put my trust in the Lord God, that I may declare all thy workes.

1 Thogh tyrãts passe not to shed blood yet this godlie King shal preserue his subiects from all kinde of wrong m God wil bothe prosper his life, & also make ỹ people more willing to obeie him.
n Vnder such a King shalbe moste great plentie, bote of frut and also of ỹ increase of mankinde.
o They shal praie to God for his continuance & know ỹ God doeth prosper thẽ for his sake.
p Confesseth ỹ excepte God miraculously preserue his people ỹ nether ỹ King nor ỹ kingdome can continue.
q Cocerning his sonne Salomon.

2 As it were betwene hope & despaire he bursteth forthe into this affection, being assured ỹ God wolde continue his fauour toward suche as were godlie in dede, & not hypocrites.
3 b The wicked in this life liue at pleasure, & are not drawen to death like prisoners: ỹ is by sickences, ẅ is deathes messenger.
6 c Thei glorie in their pride as some do in their chaines: & in crueltie as some do in apparel.
7 [*] *Ebr. They passe the desires of the heart*
9 d They blaspheme God and feare not his power, & raile vpon men, because they esteme them selues aboue all others.
10 e Not onely the reprobate, but also ỹ people of God oftẽ times fall backe, seing ỹ prosperous estate of ỹ wicked, & are ouerwhelmed ẅ sorowes, thinking ỹ God cõsidereth not aright ỹ state of ỹ godlie.
11 f Thus ỹ flesh moueth euen ỹ godlie to dispute ẅ God touching their poore estate & the prosperitie of ỹ wicked.
15 g If I giue place to this wicked thoght, I offend against thy prouidence, seing ỹ disposeſt all things moste wisely, and preserueſt thy childrẽ in their greateſt dangers.
16 h Vntil I entred into thy schole & learned by thy worde and holie Spirit, ỹ ỹ ordereſt all things moste wisely & iustely.
19 i Thy fereful iudgement.
20 k Whẽ ỹ openeſt our eies to consider thy heauenlie felicitie, we contemne all the vaine põpe I for the moste ỹ mã goeth about by his owne reason to seke out Gods iudgements, ỹ more doeth he declare him self a beast.
22 l By faith I was assured ỹ thy prouidence did watche alwayes ouer me to preserue me.
23 m He sought neither helpe nor comfort of anie saue of God onely.
26 n He sought onely contentement.
27 o He teacheth vs to denie our selues, to haue God our whole sufficiencie, & onely contentement.
28 p That is, forsake thee to seke others.
q Thogh all ỹ worlde shrinke frõ God, yet he promiseth to trust in him and to magnifie his workes.

PSAL. LXXIIII.

1 *The faithful complaine of the destruction of the Church and the religion, 2 Vnder the name of Zion, and ỹ Temple destroyed: 11 And trusting in the might & frenarcies of God, 20 By his couenant, 21 Thei require helpe & succour for the glorie of Gods holie Name, for ỹ saluacion of his poore afflicted seruants, And the confusion of his enemies.*

¶ A Psalme, *to giue instruction*, committed *to Asaph.*

1 O God

1 O God, [a] why hast thou put vs away for euer? *why* is thy wrath kindled against the sheepe of thy pasture?
2 Thinke vpon thy Congregacion, *which* thou hast possessed of olde, & on the [b] rod of thine inheritance, *which* ỹ hast redemed, & on this mount Zion, wherein thou hast dwelt.
3 Lift vp the [c] strokes, that thou maiest for euer destroye euerie enemie that doeth euil to the Sanctuarie.
4 Thine aduersaries roare in the middes of thy Congregacion, & [d] set vp their banners for signes.
5 *He that* [d] *lifted* the axes vpon the thicke trees, was renoumed, as one, ỹ broght a thing to perfection:
6 But now they breake downe the carued worke thereof with axes & hammers.
7 They haue cast thy Sanctuarie into the fyre, & *rased it* to the ground, & haue defiled the dwelling place of thy Name.
8 They said in their [e] hearts, Let vs destroye thẽ altogether: they haue burnt all the Synagogues of God in the land.
9 We se not our signes: there is not one Prophet more, nor anie with vs that knoweth [f] how long.
10 O God, how long shal the aduersarie reproche thee? shal the enemie blaspheme thy Name for euer?
11 Why withdraweſt thou thine hand, euen thy right hand? *drawe it* out of thy bosome, & [g] consume them.
12 Euen God *is* my King of olde, working saluacion [h] in the middes of the earth.
13 Thou dideſt diuide the Sea by thy power: thou brakeſt the heades of the [i] dragons in the waters.
14 Thou brakeſt the head of [k] Liuiathan in pieces, & gaueſt him to be meat for the people in wildernes.
15 Thou brakeſt vp the fountaine & riuer: thou driedſt vp mightie riuers.
16 The [m] daie *is* thine, and the night is thine: thou hast prepared the light & the sunne.
17 Thou hast set all the borders of the earth: thou hast made somer & winter.
18 Remember this, *that* the enemie hathe reproched the Lord, & the foolish people hathe blasphemed thy Name.
19 Giue not the soule of thy [n] turtle doue vnto the beast, & forget not ỹ Congregacion of thy poore for euer.
20 Consider thy couenant: for [o] the darke places of the earth are ful of the habitations of the cruel.
21 Oh let not the oppressed returne asha-

a The Church of God being oppressed by ỹ tyrannie either of ỹ Babyloniãs, or of Antiochus prayeth to God by whose hand this yoke was laied vpon them for their sinnes
b Which inheritance ỹ hast measured out for thy self as ẅ a line or rod.
[c] *Or, fete.*
c They haue destroyed thy true religion & spread their baners in signe of defiance.
d He commendeth ỹ Temple for ỹ costlie matter, ỹ excellent workemanship & beautie thereof ẅ notwithstanding ỹ enemies did destroye.
e They incouraged one an other to crueltie, ỹ not onely Gods people might be destroyed, but also his religion vterly in all places suppressed.
f They lament ỹ they haue not a Prophet among thẽ to shewe thẽ how long their miseries shulde endure.
g Thei ioyne their deliuerance ẅ Gods glorie & power, knowing that ỹ punishement of ỹ enemie shulde be their deliuerance.
h Meaning in ỹ sight of all the worlde.
i To wit, pharaohs armie.
k Which was a great monstre of the sea, or whale, meaning Pharaoh.
l His destruction did reioyce them as meat refresheth ỹ bodie.
m Seing that God by his prouidence gouerneth & disposeth all things, he gathereth ỹ he wil take care chiefly for his children.
n He meaneth the wicked.
o That is all places where thy worde shineth the Church of God, which is exposed as a pray to not, there reigneth tyrannie and ambition.

med, *but* let the poore & nedie praise thy Name.
22 Arise, ô God: mainteine thine [p] owne cause: remember thy daihe reproche by the foolish man.
23 Forget not the voyce of thine enemies: *for* the tumulte of them, that rise against thee, [q] ascendeth continually.

p He sheweth ỹ God can not suffer his Church to be oppressed, except he lose his owne right.
[q] *Or, increaseth more & more.*

PSAL. LXXV.

Morning

1 The faithful do praise the Name of the Lord. 2 Which shal come to iudge at ỹ time appointed. 8 When the wicked shalbe put to confusion, and drinke of the cup of his wrath. 10 Their pride shalbe abated, and the righteous shalbe exalted to honour.

¶ To him that excelleth. [a] *Destroye not. A Psalme or song committed to Asaph.*

1 WE wil praise thee, ô God, we wil praise *thee*, for thy Name *is* nere: *therefore* [b] they wil declare thy wonderous workes.
2 [c] When I shal take a conuenient time, I wil iudge righteously.
3 The earth and all the inhabitants thereof are dissolued: *but* I wil establish the pillers [d] of it. Selah:
4 I said vnto the foolish, Be not so foolish, and to the wicked, Lift not vp ỹ horne.
5 Lift not vp your [e] horne on high, neither speake with a stiffe necke.
6 For to come to preferment *is* nether from the East, nor from the West, nor from the South,
7 But God *is* the iudge: he maketh low and he maketh hie.
8 For in the hand of the Lord *is* a [f] cup, and the wine is red: it is ful mixt, & he powreth out of the same: surely all the wicked of the earth shal wring out & drinke the dregs thereof.
9 But I wil declare for euer, and sing praises vnto the God of Iaakob.
10 All the hornes of the wicked also wil I breake: *but* the hornes of the [g] righteous shalbe exalted.

a Read Psal. 57. 1.
b He declareth how ỹ faithful shal euer haue iust occasion to praise God, for asmuche as in their nede they shal sele his power at hand to helpe them.
c When I se my time (saith God) to helpe your miseries, I wil come and set all things in good ordre.
d Though all thigs be broght to ruine, yet I can restore & preserue them.
e The prophet warneth ỹ wicked ỹ they wolde not set them selues against Gods people, seing ỹ God at his time destroyeth them ỹ rule wickedly.
f Gods wrath is compared to a cup of strog & delicate wine, wherewith the wicked are made, so dronke, that by drinking til they come to ỹ verie dregs, they are vtterly destroyed.
g The godlie shal better prosper by their innocẽt simplicitie, then ỹ wicked shal by all their craft and subteltie.

PSAL. LXXVI.

1 This Psalme setteth forthe the power of God & care for the defence of his people in Ierusalem in the destruction of the armie of Sancherib: 11 And exhorteth the faithful to be thankeful for the same.

¶ To him that excelleth on Neginoth. A Psalme or song committed to Asaph.

a He declareth ỹ Gods power is euidently sene in preseruing his people and destroying his enemies.
b Which afterward was called Ierusalem.
c He compareth the kingdomes ful of extortiõ & rapine to the mountaines ỹ are ful of rauening beasts.
d God hathe taken their spirits & strength from them as though their hands were cut of.
e God wt a looke is able to destroy all the power and actiuitie of the enemies, were they neuer so manie or mightie.
f To reuenge ỹ wrongs done to thy Church.
g For the end shal shewe ỹ the enemie was able to bring nothing to passe also thou shalt bridle their rage, ỹ they shal not compasse their purpose.
h To wit, the Leuites ỹ dwell about ỹ Tabernacle, or the people among whome he dotth dwell.
i The vintage, or gather grapes: meaning ỹ he shal make the counsels & entreprises of wicked tyrants foolish & vaine.

1 GOd is[a] knowen in Iudah: his Name is great in Israel.
2 For in [b]Shalem is his Tabernacle, and his dwelling in Zion.
3 There brake he the arowes of the bowe, the shield and the sworde and the battel. Selah.
4 Thou art more bright and puissant then the mountaines of pray.
5 The stoute harted are spoiled: they haue slept their slepe, & all the men of strength haue not[d] founde their hands.
6 At thy rebuke, ô God of Iaakob, bothe the chariot and horse are cast a slepe.
7 Thou, *euen* thou art to be feared: and who shal stand in thy[e] sight, when thou art angrie?
8 Thou dideſt cause *thy* iudgement to be heard from heauen: *therefore* ỹ earth feared and was stil,
9 When thou, ô God, aroſe to iudgemẽt, to [f] helpe all the meke of the earth. Selah.
10 Surely the[g] rage of man shal turne to thy praise: the remnãt of the rage shalt thou restraine.
11 Vowe and performe vnto the Lord your God, all ye that be [h] rounde about him: let them bring presents vnto him that ought to be feared.
12 He shal[i] cut of the spirit of princes: he is terrible to the Kings of the earth.

PSAL. LXXVII.

1 The Prophet in the Name of the Church rehearseth the greatnes of his affliction, & his grieuous tentations, 6 Wherby he was driuen to this end to consider his former conuersation, 11 And the continual course of Gods workes in the preseruation of his seruants, & so he confirmeth his faith against these tentations.

¶ For the excellent musician[a] *Ieduthun. A Psalme* committed *to Asaph.*

1 MY[a] voyce *came* to God, when I cryed: my voyce *came* to God: & he heard me.
2 In the day of my trouble I sought the Lord: [b]my sore ranne & ceased not in ỹ night: my soule refused comfort.
3 I did thinke vpon God, & was [b] troubled: I prayed, and my spirit was ful of anguish. Selah.
4 Thou kepest mine eies [c] waking: I was astonied and colde not speake.
5 *Then* I considered the daies of olde, & the yeres of ancient time.
6 I called to remembrance my [d] song in ỹ night: I communed with mine owne heart, and my spirit searched [e] diligently.
7 Wil the Lord absent him self for euer? & wil he shewe no more fauour?
8 Is his [f] mercie cleane gone for euer? doeth his promes faile for euer more?
9 Hathe God forgotten to be merciful? hathe he shut vp his tender mercies in displeasure? Selah.
10 And I said, This is my[g] death: *yet I remembred* the yeres of the right hand of the most High.
11 I remembred the workes of the Lord: certeinly I remembred thy wonders of olde.
12 I did also meditate all thy workes, & did deuise of thine actes, *saying*,
13 Thy waie, ô God, *is* [h] in the Sanctuarie: who is so great a [i] God as *our* God?
14 Thou art the God that doest wonders: thou hast declared thy power among the people.
15 Thou hast redemed thy people with *thine* arme, *euen* the sonnes of Iaakob & Ioseph Selah.
16 The waters sawe thee, ô God: the waters sawe thee, & were afraied: yea, the depths trembled.
17 The cloudes powred out water: ỹ heauens gaue a[l] sounde: yea, thine arowes went abroad.
18 The voyce of thy thundre was round about: the lightenings lightened the worlde: the earth trembled & shoke.
19 Thy waie *is* in the Sea, & thy paths in the great waters, & thy fotesteps are not[m] knowen.
20 Thou dideſt leade thy people like shepe by the hand of Moses & Aaron.

PSAL. LXXVIII.

Euening

1 He sheweth how God of his mercie chose his Church of the posteritie of Abraham, 8 Reproching the stubborne rebellion of their fathers that the children might not onely vnderstand, 11 That God of his fre mercie made his couenant with their ancetours, 17 But also seing them so malicious and peruerse, might be ashamed and so turne wholly to God. In this Psalme the holie Goſt hathe comprehended, as it were, the summe of all Gods benefites, to the intent the ignorant and grosse people might se in fewe wordes the effect of the whole histories of the Bible.

¶ A Psalme to giue [a] *instruction* committed *to Asaph.*

1 HEare my [b] doctrine, ô my people: incline your eares vnto the wordes

c Bothe the causes why I was chastened, & whe my sorowes shulde haue an end.
f As if he shulde saie, It is impossible: whereby he exhorteth hi selfe to patience.
g Though I first douted of my life, yet cõsidering ỹ God had his yeres, ỹ is, change of times, and was accustomed also to lift vp them, whome he hathe beaten, I toke heart againe.
h That is, in heauen, whereunto we must asced by faith, if we wil knowe the wales of God.
i He condemneth all ỹ worshipanie thing sane ỹ one ly true God, who so glorie appereth through the worlde.
k He declareth wherin ỹ power of God was declared, when he deliuered ỹ Israelites through the red Sea.
l That is, thundered & lightened.
m For when ỹ hadest broght ouer thy people ỹ water returned to her course & ỹ enemies ỹ thoght to haue followed them, colde not passe through, Exod. 14, 19.

a The Prophet teacheth vs by his example to flee vnto God for helpe in our necessities.
b He sheweth ỹ we must patient ỹ abide, although God deliuer vs not out of troubles at ỹ first sery.
c Meaning ỹ his sorowes were as watchmẽ ỹ kept his eies from sleping.
d Of thanksgiuing, wt was accustomed to sig in my prosperitie.

a Read psal. 32.
b The prophet vnder ỹ name of a teacher calleth ỹ people his, and ỹ doctrine his, as paul calleth ỹ Gospel his, whe

e.Chro. 16, 41 Psal 39 & 62

of my mouth.
2 I wil open my mouth in a parable: I wil declare high sentences of olde.
3 Which we haue heard and knowen, & our fathers haue tolde vs.
4 We wil not hide them from their children, *but* to the generacion to come we wil shewe the praises of the Lord, his power also, and his wonderful workes that he hathe done:
5 How he established a [d] testimonie in Iaakob, & ordeined a Law in Israel, which he commanded our fathers, that they shulde teache their children:
6 That the [e] posteritie might knowe it, & the children, which shulde be borne, shulde stand vp, & declare it to their children:
7 That they might [f] set their hope on God, and not forget the workes of God, but kepe his commandements:
8 And not to be as their [g] fathers, a disobedient and rebellious generation: a generation that set not their heart aright, & whose spirit was not faithful vnto God.
9 The children of [h] Ephraim being armed & shooting with the bowe, turned backe in the day of battel.
10 They kept not the couenant of God, but refused to walke in his Law,
11 And forgate his Actes, and his wonderful workes that he had shewed them.
12 He did maruelous things in the sight of their [i] fathers in the land of Egypt: *euen* in the field of Zoan.
13 * He deuided the Sea, and led them through: he made also the waters to stand as an heape.
14 [a] In the daie time also he led them with a cloude, and all the night with a light of fyer.
15 * He claue the rockes in the wildernes, & gaue them drinke as of the great depths.
16 * He broght floods also out of the stonie rocke, so that he made the waters to descend like the riuers.
17 Yet they [k] sinned stil against him, and prouoked the Highest in the wildernes,
18 And tempted God in their heartes in [l] requiring meat for their lust.
19 * They spake against God also, saying, Can God [m] prepare a table in the wildernes?
20 * Beholde, he smote the rocke, that the water gushed out, and the streames ouerflowed: can he giue bread also? or prepare flesh for his people?
21 Therefore the Lord heard and was angrie, and the * fyer was kindled in Iaakob, and also wrath came vpon Israel,
22 Because they beleued not in God, & [n] trusted not in his helpe.
23 Yet he had commanded the [o] cloudes aboue, and had opened the dores of heauen,
24 And had rained downe MAN vpon them for to eat, and had giuen them of the wheat of heauen.
25 * Man did eat the bread of Angels: he sent them meat ynough.
26 He caused the [p] Eastewinde to passe in the heauen, and through his power he broght in the Southwinde.
27 He rained flesh also vpon them as dust, and feathered foule as the sand of the sea.
28 And he made it fall in the middes of their campe, *euen* round about their habitation.
29 So thei did eat and were wel filled: for he gaue them their desire.
30 They were not turned from their [q] lust, *but* the meat *was* yet in their mouthes,
31 When the wrath of God came euen vpon them, and slew [r] the strongest of them, and smote downe the chosen men in Israel.
32 For all this, they [s] sinned stil, & beleued not his wonderous workes.
33 Therefore their daies did he consume in vanitie, and their yeres hastely.
34 And when he [t] slewe them, thei sought him and thei returned, and sought God early.
35 And they remembred that God *was* their strength, and the moste high God their redemer.
36 But thei flattered him with their mouth and dissembled with him with their tongue.
37 For their [v] heart was not vpright with him: nether were they faithful in his couenant.
38 Yet he being merciful [x] for gaue *their* iniquitie, and destroyed *them* not, but oft times called backe his angre, & did not stirre vp all his wrath.
39 For he remembred that thei were flesh: *yea*, a winde that passeth and cometh not againe.
40 How oft did they prouoke him in the wildernes? & grieue him in the desert?
41 Yea, they [y] returned, and tempted God, and [z] limited the Holie one of Israel.

the power of God by

Nom. 11, 1

e Which were ý people of God.

d By ý testimonie & Law he meaneth ýLaw written, & they were commanded to teache their children, Deu. 6, 7.

e He sheweth wherein ý children shulde be like their fathers, ý is, in maintening Gods pure religion.

f He sheweth wherein ý vse of this doctrine stádeth in faith, in the meditation of Gods benefites & in obedience.

g Thogh these fathers were ý sede of Abraham & ý chosen people, yet he sheweth by their rebellion, prouocation, false hode & hypocrisie, ýý childre oght not to followe their examples.

h By Ephraim he meaneth also ý rest of ý tribes, because thei were moste in nomber: whose punishment declareth ý they were vnfaithful to God, & by their multitude & autoritie had corrupt all others.

Exod. 14, 21
Exod. 14, 24
Exod. 17, 6
num. 20, 11
psal. 105, 41
1. Cor. 10, 4
Wis. 11, 4
Nomb. 11, 1

i He prouth ý not onely ý posteritie, but also their forefathers were wicked & rebellious to God.

k Their wicked malice colde be ouercome by no benefites, which were great and manie.

l Then to require more then is necessarie, and to separate Gods power from his wil, is to tempt God.

m Thus when we giue place to sinne, we are moued to doute of Gods power, except he wil alwayes be ready to serue our lust.

* *Exod. 17, 6. nomb. 20, 11. psal 105, 41. 1. cor. 10, 4.*

n That is, in his fatherlie prouidence, where by he careth for his & prouideth sufficiently. 2. Also ý thei had ýw necessarie was & sufficient: but their lust made them to couet ý ẅ thei knewe God had denied them.

Ioh. 6, 31
1. Cor. 10, 5

p God vsed ý meanes of the winde to teach them, ý all elements were at his commandement, & ý no distance of place colde let his working.

q Suche is ý nature of concupiscence, ýý ý more it hathe, ý more it lusteth.

r Though other were not spared, yet chiefly thei suffred, ẅ trusted in their strength against God.

s Thus sinne by continuance maketh men insensible, so ý by no plagues thei can be amended.

t Suche was their hypocrisie, ý thei soght vnto God for feare of punishment, thogh in their heart they loued him not.

v Whatsoeuer commeth not frov pure fountaine of the heart, is hypocrisie.

x Because he wolde euer haue some remnant of a Church to praise his Name in earth, he suffred not their sinnes to ouercome his mercie.

y That is, they tempted him oft times.

z As thei all do that measure their capacitie

42 Thei[a] remembred not his hand, *nor* the daie when he deliuered them from the enemie,
43 *Nor* him that set his signes in Egypt, & his wonders in the field of Zoan,
44 And turned their riuers into blood, and their floods, that thei colde not drinke.
45 He sent[b] a swarme of flies among thē, which deuoured them, & frogs, which destroyed them.
46 He[c] gaue also their frutes vnto the caterpiller, and their labour vnto the grashopper.
47 He destroied their vines with haile, and their wilde siggetrees with ỹ haileſtone.
48 He gaue their cattel also to the haile, and their flockes to the thunderbolts.
49 He cast vpō them ỹ fiercenes of his angre, indignation & wrath, and vexation, by the sending out of[d] euil Angels.
50 He made awaie to his angre: he spared not their soule from death, *but* gaue their life to the pestilence,
51 And smote all the firstborne in Egypt, *euen* ỹ[e] beginning of *their* strēgth in the tabernacles of[f] Ham.
52 But he made his people to go out like shepe, and led them in the wildernes like a flocke.
53 Yea, he caried them out safely, and they[g] feared not, & the Sea couered their enemies.
54 And he broght them vnto the borders of his[h] Sanctuarie: *euen* to this Mountaine, *which* his right hand purchased.
55 * He cast out the heathen also before them, and caused them to fall to the lot *of his* inheritance, and made the tribes of Israel to dwell in their tabernacles.
56 Yet they tempted, and prouoked ỹ moste high God, & kept not his testimonies,
57 But turned backe and delt[i] falsely like their fathers: thei turned like a deceitful bowe.
58 And they[k] prouoked him to angre ẅ their high places, & moued him to wrath with their grauen images.
59 God heard *this* & was wrath, & greatly abhorred Israel,
60 So that he[l] forsoke the habitation of Shilo, *euen* the Tabernacle where he dwelt among men,
61 And deliuered his[m] power into captiuitie, and his beautie into the enemies hand.
62 And he gaue vp his people to the sworde, and was angrie with his inheritance.
63 The fyer[n] deuoured their chosen men, and their maides were not[o] praised.
64 Thir Priests fell by the sworde, and their[p] widowes lamented not.
65 But the Lord awaked as one out of slepe, & as a strong man that after *his* [q] wine cryeth out,
66 And smote his enemies in the hinder *partes*, & put them to a perpetual shame.
67 Yet he refused the tabernacle of [r] Ioseph, and chose not the tribe of Ephraim:
68 But chose the tribe of Iudah, & mount Zion which he loued.
68 And he[s] buylt his Sanctuarie as an high *palace*, like the earth, which he stablished for euer.
70 He chose Dauid also his seruant, and toke him from the shepefoldes.
71 Euen from behinde ỹ ewes with yōg broght he him to fede his people in Iaakob, and his inheritance in Israel.
72 So, he fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

a The forgetfulnes of Gods benefits is ỹ rote of rebellion & all vice.

b This worde signifieth a confused mixture of flies & venemous wormes. Some take it for all sortes of serpents: some for all wilde beastes

c He repeteth not here all the miracles ỹ God did in Egypt, but certeine ẅ might be sufficient to cōuince ỹ people of malice & ingratitude.

d So called, either of ỹ effect: ỹt is of punishing ỹ wicked, or els because thei were wicked, spirits, whome God permitted to vexe men.

e The first borne are so called, as Gen. 49.3

f That is, Egypt: for it was called Mizraim or Egypt of Mizraim, ỹ was the sonne of Ham.

g That is, thei had none occasion to feare, for asmuche as God destroied their enemies & deliuered them safely.

h Meaning Canaan, ẅ God had consecrate to him selfe, & appointed to his people.

Ioſh. 11.1 & 13.7

i Nothing more displeaseth God in the children, then when they continue in ỹ wickednes, ẅ their fathers had begonne.

k By serving God otherwise then he had appointed.

l For their ingratitude he suffred ỹ philistis to take the arke, ẅ was ỹ signe of his presence, from among them.

m The Arke is called his power & beautie, because ther by he defended his people, & beautifully appeared vnto them.

n They were suddenly destroyed, 1. Sam. 4, 10.

o Thei had no marriage songs: ỹ is, thei were not maried.

p Ether thei were slaine before or taken prisoners of their enemies, and so were forbidde.

q Because they were drunken in their sinnes, thei iudged Gods pacience to be a slumbring, as though he were drunken: therefore he answering their beastlie iudgement, saith, he wil awake & take sudden vengeance.

r Shewing ỹ he spared not altogether ỹ Israelites, though he punished their enemies.

s By buylding ỹ Temple & establishing ỹ kingdome, he declareth ỹ ỹ signes of his fauour were among them. t He sheweth wherein a Kings charge stādeth: to wit, to prouide faithfully for his people, to guide them by counsel, & defend them by power.

PSAL. LXXIX.

MORNING.

1 The Israelites complaint to God for the great calamitie and oppression that they suffred by Gods enemies, 8 And confessing their sinnes, flee to Gods mercies with full hope of deliuerance, 10 Because their calamities were ioyned with the contempt of his Name, 13 For the which thei promes to be thankeful.

¶ *A Psalme committed to Asaph.*

1 O God, [a] the heathen are come into thine inheritance: thine holie Temple haue they defiled, & made Ierusalem heapes *of stones*.
2 The [b] dead bodies of thy seruants haue they giuen to be meat vnto foules of the heauen: & the flesh of thy Sainctes vnto the beastes of the earth.
3 Their blood haue thei shed like waters round about Ierusalem, & there was none to [c] burye them.
4 We are a reproche to our [d] neighbours *euen* a scorne and derision vnto them that are round about vs.
5 Lord, how long wilt thou be angrie

a The people crye vnto God against ỹ barbarous tyrannie of ỹ Babylonians, who spoiled Gods inheritance, polluted his Temple destroyed his religion & murthered his people.

b The prophet sheweth to what extremities God suffreth some time his church to fall, to exercise their faith

before he set to his hand to deliuer them. c Their seruants & kinsfolkes durst not burie the for feare of ỹ enemies d Whereof some came of Abraham, but were degenerate: & others were open enemies to thy religion, but thei bothe laughed at our miseries.

for

e Wilt ỹ vtterconsume vs for our sinnes, before ỹ take ỹ vs to mercie?
Ier. 10, 25
f Which we & our fathers haue committed.
g And staie not til we haue recompenced for our sinnes.
h Seing we haue noe other Sauiour, nether can we helpe our selues, and also by our saluacion thy Name shalbe praised, therefore, o Lord, helpe vs.
i Who though in respect of God thei were iustly punished for their sinnes, yet in consideration of their cause, were vniustly murthered.
k Which were captiues among their enemies, & colde loke for nothing but death.
l We ought to desire no benefite of God, but on this condition to praise his Name, *Isa. 43, 21*

for euer? shal thy ielousie [c] burne like fyer?
6 *Powre out thy wrath vpon the heathē that haue not knowne thee, and vpon the kingdomes that haue not called vpon thy Name.
7 For thei haue deuoured Iaakob & made his dwelling place desolate.
8 Remember not against vs the [f] former iniquities, *but* [g] make haste & let thy tēdre mercies preuent vs: for we are in great miserie.
9 Helpe vs, ô God of our [h] saluation, for the glorie of thy Name, and deliuer vs, and be merciful vnto our sinnes for thy names sake.
10 Wherefore shulde the heathen saie, Where is their God? let him be knowē among the heathen in our sight by the vengeance of the blood of thy seruants that is shed.
11 Let the sighing of the [i] prisoners come before thee: according to thy mightie arme preserue [k] the children of death,
12 And render to our neighbours seuen folde into their bosome their reproche, wherewith they haue reproched thee, ô Lord.
13 So we thy people, and shepe of thy pasture shal praise thee for euer: and from generation to generation [l] we wil set forthe thy praise.

PSAL. LXXX.

1 A lamentable prayer to God to helpe the miseries of his Church, 8 Desiring him to consider their first estate, when his fauour shined towards them, to the intent that he might finish that worke which he had begonne.

¶ To him that excelleth on Shoshannim Eduth. A Psalme committed to Asaph.

1 HEare, [a] ô thou Shepherd of Israel, thou that leadest Ioseph like shepe: shew *thy* brightnes, thou that sittest betwene the [b] Cherubims.
2 Before Ephraim and Beniamin and Manasseh stirre vp thy strength, and come to helpe vs.
3 [c] Turne vs againe, ô God, and cause thy face to shine that we maie be saued.
4 O Lord God of hostes, how long wilt thou be [d] angrie against the praier of thy people?
5 Thou hast fed them with the bread of teares: and giuen them teares to drinke with greate measure.
6 Thou hast made vs a [e] strife vnto our neighbours, and our enemies laugh *at vs* among them selues.
7 [f] Turne vs againe, ô God of hostes: cause thy face to shine, and we shalbe saued.
8 Thou hast broght a [g] vine out of Egypt thou hast cast out the heathen, and planted it.
9 Thou madest roume for it, and didest cause it to take roote, and filled the land.
10 The mountaines were couered with the shadow of it, & ỹ boughs thereof *were like* the [h] goodlie cedres.
11 She stretched out her branches vnto ỹ Sea, & her boughs the [i] Riuer.
12 Why hast thou *then* broken downe her hedges, so that all thei, which passe by the waie, haue plucked her?
13 The wilde [k] bore out of the wood hathe destroyed it, and the wilde beastes of the field haue eaten it vp.
14 Returne we beseche thee, ô God of hostes: loke downe [l] from heauen and beholde and visit this vine,
15 And the vineyarde, ỹ thy right hād hathe planted, and yong ỹ vine, *which* thou madest [m] strong for thy ỹ self.
16 It is burnt with fyer & cut downe: & they perish at the [n] rebuke of thy countenance.
17 Let thine hand be vppō the [o] man of thy right hand, and vpon the sonne of man, *whome* thou madest strong for thine owne self.
18 So wil not we go backe from thee: [p] reuiue thou vs, and we shal call vpon thy Name.
19 Turne vs againe, ô Lord God of hostes: cause thy face to shine and we shalbe saued.

a This psalme was made as a praier for to desire God to be merciful to ỹ ten tribes.
b Moue their hearts ỹ they may returne to worship God aright: ỹ is in ỹ place where ỹ hast appointed.
c Ioyne thy whole people & all thy tribes together againe.
d The faithful feare Gods angre, when they perceiue that their praiers are not forthwith heard.
e Our neighbours haue cōtinual strife & warre against vs.
f Because ỹ repentance onely commeth of God, they moste instantly & oftetimes call to God for it as a meane whereby thei shalbe saued.
g Seing ỹ of thy mercie ỹ hast made vs a moste deare possessiō to thee, and we through our sinnes are made open for wilde beastes to deuour vs, declare againe thy loue & finish ỹ worke ỹ ỹ hast begonne.
[h] *Ebr. cedres of God.*
h To wit, Euphrates.
i That is, aswel thei ỹ hate our religion as they ỹ hate our persones.
k Thei gaue not place to tentation, knowing that albeit there were no helpe in earth, yet God was able to succour thē from heauē
l So that no power can preuaile against it, and which as a yong bud thou raisest vp againe as out of the burnt ashes.
m Onely whom That is, vpon right hand, ỹ thei thou art angrie, & not with ỹ sworde of ỹ enemie
this vine, or people, whome ỹ hast planted w thy
shulde be as one mā or other body. o For none can call vpō God, but
suche as are raised vp, as it were, from death to life & regeneracio
by the holie spirit.

PSAL. LXXXI.

1 An exhortation to praise God bothe in heart and voice for his benefites, 8 And to worship him onely. 11 God condemneth their ingratitude, 13 And sheweth what great benefites thei haue lost through their owne malice.

¶ To him that excelleth vpon [a] Gittith. A psalme committed to Asaph

1 SIng [b] ioyfully vnto God our strēgth: sing loude vnto to the God of Iaak. b.
2 Take the song and bring forthe the timbrel, the pleasant harpe with the viole.
3 Blowe the trumpet in the [c] new mo-

a An instrumēt of musicke broght frō Geth
b It semeth ỹ this psal. was appointed for solemne feastes & assemblies of the people, to whome for a time these ceremonies were ordined, but now vnder ỹ Gospel are abolished.
c Vnder this feast he comprehendeth all other solemne daies.

one, *euen* in the time appointed, at our feast daie.

4 For this is a statute for Israel, & a Law of the God of Iaakob.

5 He set this [m] Ioseph for a testimonie, when he came out of the land of Egypt, *where* I heard a language, that [e] I vnderstode not.

6 I haue withdrawen his shulder frō the burden, & his hāds haue left ý [f] pottes.

7 Thou calledst in affliction and I deliuered thee, & [g] answered thee in the secret of the thunder: I proued thee at ý waters of [n] Meribah. Selah.

8 [h] Heare, ō my people, & I wil protest vnto thee: ō Israel, if ý wilt hearken vnto me,

9 Let there be no strange god in thee, nether worship thou anie strange god.

10 *For* I am the Lord thy God, which brogbt thee out of the land of Egypt: [i] open thy mouth wide and I wil fil it.

11 But my people wolde not heare my voyce, and Israel wolde none of me.

12 So I gaue them vp vnto the hardenes of their heart, & thei haue walked in their owne counsels.

13 [k] Oh that my people had hearkened vnto me, & Israel had walked in my waies.

14 I wolde sone haue humbled their enemies, & turned mine hand [l] against their aduersaries.

15 The haters of the Lord shulde haue bene subiect vnto him, and their time [m] shulde haue endured for euer.

16 And *God* wolde haue fed them ẅ the [n] fat of wheat, and with honie out of ý rocke wold I haue sufficed thee.

d That is, in Israel: for Ioseph's familie was counted ý chief before y Iudah was preferred.

e God speaketh in ý persone of ý people, becaus he was their leader.

f If they were neuer able to giue sufficient thankes to God for this deliuerance from corporal bondage, muche more are we indetted to him for our spiritual deliuerance from ý tyrannie of Satan & sinne?

g By a strange & wonderful facion.

n *Or, contention.*

Exo. 17, 16

h He condemneth all assemblies, where the people are not attentiue to heare Gods voice, & to giue obedience to ý same.

i God accuseth their incredulitie, because thei opened not their mouthes to receiue Gods benefites in suche abundance as he powreth them out.

k God by his worde calleth all, but his secret election appointeth, who shall heare with frute.

l If their sinnes had not letted.

m If the Israelites had not broken couenant ẅ God, he wolde haue giuen them victorie against their enemies.

n That is, with moste fine wheat and abundance of honie.

PSAL. LXXXII.

Euening.

1 The Prophet declaring God to be present among the Iudges and Magistrates, 2 Reproueth their partialitie. 3 And exhorteth them to do iustice. 5 But seing none amendement, 8 He desireth God to vndertake the matter and execute iustice him self.

¶ *A Psalme* committed *to Asaph.*

1 GOd [a] standeth in the assemblie of gods: he iudgeth among gods.

2 How long wil ye iudge vniustly, and accept the persones of the [b] wicked? Selah.

3 Do right to the poore and fatherles: do iustice to the poore and nedie.

4 Deliuer the poore and [c] nedie: saue *them* from the hand of the wicked.

5 They knowe not and vnderstand nothing: they walke in darknes, *albeit* all the [d] fundacions of the earth be moued.

6 I haue said, Ye are gods, and ye all are children of the moste High.

7 [e] But ye shal dye as a man, and ye princes, shal fall like others.

8 O God, arise, *therefore* iudge thou the earth: for thou shalt inherite [f] all nations.

a The prophet sheweth ý if princes & iudges do not their duetie to God, whose authoritie is aboue them, wil take vengeance on them.

b For theues and murderers finde fauour in iudgement, when the cause of the godlie can not be heard.

c Not onely whē thei crye for helpe, but when their cause requireth aide & support.

d That is, all things are out of ordre, either by their tyrannie or careles negligence.

e No title of honour shal excuse you, but you shalbe subiect to Gods iudgemēt, & rēder a cōpt as wel as other men.

f Therefore no tyrāt shal plucke thy right & autoritie from thee.

PSAL. LXXXIII.

1 The people of Israel praie vnto ý lorde to deliuer thē frō their enemies bothe at home & farre of, which imagined nothing but their destruction. 9 And thei desire that all suche wicked people maie, according as God was accustomed, be stricken with the stormie tempest of Gods wrath, 18 That they maie knowe that the Lord is moste high vpon the earth.

¶ *A song* or *Psalme* committed *to Asaph.*

1 KEpe [a] not thou silence ô God: be not stil and cease not, ô God.

2 For lo, thine [b] enemies make a tumulte: & thei that hate thee, haue lifted vp the head.

3 Thei haue takē craftie counsel against thy people, & haue consulted against thy [c] secret ones.

4 They haue said, Come and let vs [d] cut them of from being a nation: & let the name of Israel be no more in remembrance.

5 For thei haue consulted together [e] in heart, & haue made a league [f] against thee:

6 The tabernacles of Edom, and the Ishmaelites, Moab, and the Agarims:

7 Gebal and Ammon, and Amalech, the Philistims with the inhabitants of [n] Tyrus:

8 Asshur also is ioyned with them: they haue bene an arme to the children [g] of Lot. Selah.

9 Do thou to them as vnto the [h] Midianites: as to Sisera & as to Iabin at the riuer of Kishon.

10 They perished at En-dor, & were [i] dōgue for the earth.

11 Make them, *euen* their princes like * Oreb and like Zeeb: yea, all their princes leke Zebah and like Zalmuna.

a This Psalme semeth to haue bene composed, as a forme of praie against ý dangers that ý Church was in in the daies of Iosaphat.

b He calleth them Gods enemies ẅ are enemies to his Church.

c The elect of God are his secret, ones for he hideth them in ý secret of his tabernacle, & preserueth thē frō all dangers.

d Thei were not content to take ý Church as prisoner, but soght vtterly to destroy it.

e By all secret meanes

f Thei thoght to haue subuerted thy cōsel, wherein the perpetuitie of the Church was established.

n *Or* Tor.

Iud. 7, 25. 8, 21

g The wickednes of ý Ammonites & Moabites is described against the Israelites their brethren.

h By these examples, they were confirmed that God wolde not suffer his people to be vtterly destroyed, Iudg. 7, 21 and 4, 15.

i Troden vnder fete as myre.

12 Which haue said, Let vs take for our possession the k habitacions of God.
13 O my God, make them like vnto a l whele, & as the stubble before the winde.
14 As the fyer burneth the forest, and as the flame setteth the mountaines on fyre:
15 So persecute them with thy tempest, and make them afraied with thy storme.
16 Fil their faces with shame, that thei maie m seke thy Name, ô Lord.
17 Let them be confounded and troubled for euer: yea, let them be put to shame and perish,
18 That they maie n knowe that thou, w art called Iehouah, art alone, euen the moste High ouer all the earth.

k That is, Iudea: for where his Church is, there dwelleth he among them.
l Because ỹ reprobat colde by no meanes be amended, he praieth ỹ thei maie vtterly be destroied, be vnstable & led w all windes.
m That is, be compelled by thy plages to confesse thy power.
n Thogh they beleue not, yet thei maie proue by experience, that it is in vaine to resist against thy counsel in establishing thy Church.

PSAL. LXXXIIII.

1 Dauid driuen forthe of his countrey, 2 Desireth moste ardently to come againe to the Tabernacle of the Lord, & the assemblie of the Saints to praise God, 4 Pronouncing thē blessed that maie so do. 6 Then he praiseth the courage of the people, that passe through the wildernes to assemble themselues in Zio. 10 Finally with praise of this matter & confidence of Gods goodnes he endeth the Psalme.

¶To him that excelleth vpon Gittith. A Psalme committed to the sonnes of Korah.

O Lord of hostes, how amiable *are* thy Tabernacles?
2 My soule longeth, yea, & fainteth for the b courtes of the Lord: *for* mine heart and my flesh reioyce in the liuing God.
3 Yea, the sparowe hathe founde *her* an house, and the swallowe a nest for her, where she maie lay her yong: *euen* by thine c altars, ô Lord of hostes, my King *and* my God.
4 Blessed *are* thei that dwell in thine house: they wil euer praise thee. Selah.
5 Blessed *is* the man, whose d strength *is* in thee, & in whose heart *are thy* waies.
6 They going through the vale of e Baca, make welles therein: the raine also couereth the pooles.
7 They go from f strength to strength, *til euerie one* appeare before God in Zion.
8 O Lord God of hostes, heare my praier: hearken, ô God of Iaakob. Selah.
9 Beholde, ô God, our shield, & loke vpon the face of thine g Anointed.
10 For h a daie in thy courtes is better then a thousand *other where*: I had rather be a dore keper in ỹ House of my God, then to dwell in the tabernacles of wickednes.
11 For the Lord God is the sunne & shield *vnto vs*: ỹ Lord wil giue grace & glorie, & no, i good thing wil he withholde from them that walke vprightly.
12 O Lord of hostes, blessed *is* the man that trusteth in thee.

a Dauid complaineth that he can not haue accesse to ỹ Church of God to make profession of his faith & profit in religion.
b For none but the priests colde enter in to ỹ Sanctuarie, & ỹ rest of the people into ỹ courtes.
c So that ỹ poore birdes haue more libertie then I.
d Who trusteth nothing in him self, but in thee onely, & learneth of thee to rule his life
e That is, of mulberietrees w was a bare place: so that they w passed through must dig pits for water: signifying ỹ no lets can hinder them that are fully bent to come to Christs Church, neither yet that God wil euer faile them.
f Thei are neuer wearie, but increase in strength & courage til thei come to Gods House.
g That is, for Christs sake, whose figure I represent.
h He wolde wish to liue but one daie rather in Gods Church, then a thousand among the worldelings.
i But wil from time to time increase his blessings towards his more and more.

PSAL. LXXXV.

1 Because God withdrewe not his rods from his Church after their returne from Babylon, first they put him in minde of their deliuerance, to the intent that he shulde not leaue the worke of his grace vnperfite. 5 Next thei complaine of their long afflictiō: 8 And thirdly they reioyce in hope of felicitie promised. 9 For their deliuerance was a figure of Christs kingdome, vnder the which shulde be perfite felicitie.

¶To him that excelleth. A Psalme committed to the sonnes of Korah.

1 LOrd, thou hast bene a fauourable vnto thy land: thou hast broght againe the captiuitie of Iaakob.
2 Thou hast forgiuen the iniquitie of thy people, *and* b couered all their sinnes. Selah.
3 Thou hast withdrawen all thine angre, & hast turned backe from the c fiercenes of thy wrath.
4 Turne vs, ô God of our saluacion, & release thine angre towards vs.
5 Wilt thou be angrie with vs d for euer? & wilt thou prolong thy wrath from one generacion to another?
6 Wilt thou not turne againe *and* quicken vs, that thy people maie reioyce in thee?
7 Shew vs thy mercie, ô Lord, and grante vs thy e saluacion.
8 I wil hearken what the Lord God wil saie: for he wil speake f peace vnto his people, & to his Saints, that they turne not againe to folie.
9 Surely his saluacion is nere to thē that feare him, that glorie maie dwell in our land.
10 Mercie and trueth shal mete: righteousnes and peace shal kisse *one another*.
11 g Trueth shal bud out of the earth, and righteousnes shal loke downe from heauen.
12 Yea, the Lord shal giue good things, and our land shal giue her increase.
13 h Righteousnes shal go before him,

a Thei confesse that Gods fre mercie was the cause of their deliuerance, because he loued ỹ land, which he had chosen,
b Thou hast buryed them that thei shal not come into iudgement.
c Not onely in withdrawing thy rod, but in forgiuing our sinnes, & in touching our hearts to confesse thē.
d As in times past thei had felt Gods mercies: so now being oppressed by the long continuance of enils, they pray vnto God, that according to his nature he wolde be merciful vnto them.
e He confesseth ỹ our saluacion commeth onely of Gods mercie:
f He wil send all prosperitie to his Church, whē he hathe sufficiētly corrected them, also by his punishments the faithful shal learne to beware that thei returne not to like offences.
g Thogh for a time God thus exerciseth them with his rods, yet vnder ỹ kingdome of Christ thei shulde haue peace & ioye.
h Iustice shal then florish & haue fre course & passage in euerie place.

and shal set her steps in the waie.

PSAL. LXXXVI.

Mourning

Dauid sore afflicted & forsaken of all, prayeth feruently for deliuerance: sometimes rehearsing his miseries, 5 Sometimes the mercies receiued, 11 Desiring also to be instructed of the Lord, that he maie feare him and glorifie his Name, 14 He complaineth also of his aduersaries, & requireth to be deliuered from them.

¶ *A praier of Dauid.*

a Dauid persecuted of Saul, thus praied, leauing the same to the Church as a monument, how to seke redresse against their miseries.

b I am not enemie to them, but pitie thē, though thei be cruel toward me.

c Which was a sure token that he beleued that God wolde deliuer him.

d He doeth confesse that God is good to all, but onely merciful to poore sinners.

e By crying and calling continually, he sheweth how we maie not be wearie, though God graunte not forthewith our request, but ye we must earnestly, and often call vpon him.

f He condemneth all idoles, forasmuche as thei can do no workes to declare that thei are gods.

g This proueth ỹ Dauid praied in the name of Christ the Messias, of whose kingdome he doeth here prophecie.

h He confesseth him self ignorāt til God hathe taught him, and his heart variable & seperate from God, til God ioyne it to him & confirme it in his obedience.

i That is, from moste great danger of death: out of the w mone, but onely the mightie hand of God, colde deliuer him.

k He sheweth that there can be no moderation nor equitie, where proude tyrants reigne & that the lacke of Gods feare is as a priuiledge to all vice and cruelitie.

l He boasteth not of his owne vertues, but confesseth that God of his fre goodnes hathe euer bene merciful vnto him & giuen him power against his enemies, as to one of his owne household.

1 INcline[a] thine eare, ô Lord, *and* heare me, for I am poore and nedie.

2 Preserue thou my soule, for I am[b] merciful: my God, saue thou thy seruant, ỹ trusteth in thee.

3 Be merciful vnto me, ô Lord: for I[c] crye vpon thee continually.

4 Reioyce the soule of thy seruant: for vnto thee, ô Lord, do I lift vp my soule.

5 For thou, Lord, art good and[d] merciful, & of great kindenes vnto all them, that call vpon thee.

6 Giue eare, Lord, vnto my praier, & [e]hearkē to the voice of my supplicatiō.

7 In the daye of my trouble I wil call vpon thee: for thou heares me.

8 Among ỹ gods there is none like thee, ô Lord, and there [f] is none *that can do* like thy workes.

9 All nations, whome thou hast made, shal come and [g] worship before thee, ô Lord, and shal glorifie thy Name.

10 For thou art great and doest wonderous things: thou art God alone.

11 [h] Teache me thy waie, ô Lord, *and* I wil walke in thy trueth: knit mine heart vnto thee, that I maie feare thy Name.

12 I wil praise thee, ô Lord my God, w all mine heart: yea, I wil glorifie thy Name for euer.

13 For great is thy mercie towarde me, and thou hast deliuered my soule from [i] the lowest graue.

14 O God, the proude are risen against me, and the assemblies of violent men haue [k] soght my soule, and haue not set thee before them.

15 But thou, ô Lord, art a pitiful God and merciful, slowe to angre and great in kindenes and trueth.

16 Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, & saue the [l] sonne of thine handmaid.

17 Shewe a token of *thy* goodnes towarde me, that they which hate me, maie se it, & be ashamed, because thou, o Lord, hast holpen me and comforted me.

PSAL. LXXXVII.

The holie Gest promiseth that the condition of the Church, which was in miserie after the captiuitie of Babylon, shulde be restored to great excellencie, 4 So that there shulde be nothing more comfortable thē to be nombred among the members thereof.

¶ *A Psalme or song committed to the sonnes of Korah.*

1 GOd *laied* his[a] fundacions among ỹ holie mountaines.

2 The Lord loueth the gates of Zion aboue all the habitacions of Iaakob.

3 [b]Glorious things are spoken of thee, o Citie of God. Selah.

4 I wil make mention of[c] Rahab and Babel among them that knowe me: beholde Palestina & Tyrus with Ethiopia, [d]There is he borne.

5 And of Zion it shalbe said, [e] Manie are borne in her: and he, *euen* the most High shal stablish her.

6 The Lord shal count, when he [f] writeth the people, He was borne there. Selah.

7 Aswel the singers as the plaiers on instruments *shal praise thee:* all my [g]springs *are* in thee.

psal. LXXXVII.

a God did chose that place amōg the hil to establish Ierusalem & his Temple.

b Though thy glorious estate do not yet appeare, yet waite with pacience & God wil accomplish his promes.

c That is, Egypt & these other contreis shal come to ỹ knowledge of God.

d It shalbe said of him, that is regenerat & come to ỹ Church, that he is as one that was borne in the Church.

e Out of all quatters they shal come into the Church and be counted as citizens.

f When he calleth by his worde them into the Church, whome he had elected and writen in his boke.

g The prophet setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

A grieuous complaint of the faithful, sore afflicted by sicknes, persecutions & aduersitie: 7 Being as it were left of God without anie consolation. 13 Yet he calleth on God by faith & striueth against desparacion, 18 Complaining him self to be forsaken of all earthlie helpe.

¶ *A song or Psalme of* * *Heman the* Ezrahite *to giue instruction, committed to the sonnes of Korah for him that excelleth vpon* Malath[a] Leannoth.

1. King. 4. 31. psal. 53.

a That is, to humble It was ỹ beginning of a song, by ỹ tune whereof this psalme was sūg.

b Though many crye in their sorowes, yet they crye not earnestly to God for remedie as he did: whome he confessed to be the autor of his saluacion.

O Lord God of my saluacion, I crye day *and* night[b] before thee.

2 Let my prayer enter into thy presence: incline thine eare vnto my crye.

3 For my soule is filled with euils, and my life draweth nere to the graue.

4 I am counted among them ỹ go dow-

ne

ne vnto ỹ pit, *and* am as a man without strength:

c For he that is dead, is fre from all cares & busines of this life: & thus he saieth because he was vnprofitable for all matters cõcerning mans life, and as it were cut of from this worlde.

6 Thou hast laied me in the lowest pit, in darkenes, & in the depe.

7 Thine indignation lieth vpon me, and thou hast vexed me with all thy c waues. Selah.

d That, is from thy prouidence & care, which is ment according to the iudgemẽt of the flesh.

8 Thou hast put away mine d acquaitãce farre from me, & made me to be abhorred of them: e I am shut vp, and can not get forthe.

e The stormes of thy wrath haue ouerwhelmed me.

9 f Mine eye is sorowful through mine affliction: Lord, I call daiely vpon thee: I stretche out mine hands vnto thee.

f He attributeth the losse & displeasure of his friends to Gods prouidẽce, whereby he partely punisheth and partely trieth his.

10 Wilt thou shewe g a miracle to the dead? or shal ỹ dead rise & praise thee? Selah.

11 Shal thy louing kindenes be declared in ỹ graue? *or* thy faithfulnes in destruction?

g I se none end of my sorowes.

12 Shal thy wonderous workes be knowẽ in the darke? and thy righteousnes in ỹ land h of obliuion?

h Mine eies & face declare my sorowes.

13 But vnto thee haue I cryed, ô Lord, and early shal my praier come before thee.

i He sheweth ỹ the time is more conuenient for God to helpe, when men cal vnto him in their dangers then to tary til they be dead & then raise them vp againe.

14 Lord, why doest thou reiect my soule, & hidest thy face from me?

15 I am afflicted and at the point of death: i from *my* youth I suffer thy terrours, douting *of my life.*

k That is, in the graue, where onely the bodie lieth without all sense and remembrance.

16 Thine indignations go ouer me, & thy feare hathe cut me of.

17 They came round about me daiely like water, & compassed me together.

l I am euer in great dangers & sorowes, as though my life shulde vtterly be cut of euerie moment.

18 My louers and friends hast thou put away from me, *and* mine acquaintance *are* hid them selues.

Ebr. were in darkenes.

PSAL. LXXXIX.

Euening p

With manie wordes doeth the Prophet praise the goodnes of God. 23 For his testament & couenant, that he had made betweene him and his elect by Iesus Christ the sonne of Dauid: 38 Then doeth he complaine of the great ruine, and desolation of the kingdome of Dauid, so that to the outwarde appearãce the promes was broken 46 Finally he praieth to be deliuered from his afflictions, making mention of the shortnes of mans life, & confirming him self by Gods promises.

¶ A Psalme *to giue instruction, of Ethan the Ezrahite.*

a Thogh ỹ horrible confusion of things might cause the to despaire of Gods fauour: yet the manifolde examples of his mercies cause them to trust in God, thogh to mans iudgement thei sawe none occasion

b As he ỹ surely beleued i heart.

I Wil a sing the mercies of the Lord for euer: with my mouth wil I declare thy trueth from generacion to generacion.

2 For I b said, Mercie shalbe set vp for euer: thy trueth shalt thou c stablish in ỹ verie heauens.

c As thine inuisible heauen is not subiect to anie alteracion & change: so shal the trueth of thy promes be vnchangeable.

3 d I haue made a couenant with my chosen: I haue sworne to Dauid my seruant,

d The Prophet sheweth what was the promes of God, whereõ he grounded his faith.

4 Thy sede wil I stablish for euer, and set vp thy throne from generacion to generacion. Selah.

5 O Lord, euen the e heauens shal praise thy wonderous worke: yea, thy trueth in the f Congregacion of the Saints.

e The Angels shal praise thy power & faithfulnes in deliuering thy Church.

6 For who is equal to the Lord in the heauen? & *who* is like the Lord among the g sonnes of the gods?

f That is, in the heauens.

7 God is verie terrible in the assemblie of the h Saints, and to be reuerenced aboue all *that are* about him.

g Meaning, the Angels.

8 O Lord God of hostes, who is like vnto thee, *which art* a mightie Lord, and thy trueth *is* about thee?

h If the Angels tremble before Gods maiestie & infinite iustice, what earthlie creature by oppressing the Church, dare set him selfe against God:

9 i Thou ruleste the raging of the sea: when the waues thereof arise, thou stillest them.

i For as he deliuered ỹ Church by ỹ red Sea, & by destroying Rahab, that is, ỹ Egyptiãs: so wil he eft sone deliuer it, when the dãgers be great.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scatered thine enemies with thy mightie arme.

11 The heauens are thine, the earth also is thine: thou hast laied the fundacion of the worlde, and all that therein is.

12 Thou hast created the North and the South: k Tabor and Hermon shal reioice in thy Name.

k Tabor is a mountaine West warde from Ierusalem, & Hermon East warde, so the Prophet signifieth ỹ all partes & places of the worlde shal obey Gods power for ỹ deliuerance of his Church.

13 Thou hast a mightie arme: strong is thine hand, & high is thy right hand.

14 l Righteousnes & equitie *are* the stablishment of thy throne: mercie and trueth go before thy face.

l For hereby he iudgeth ỹ world & sheweth him self a merciful Father & faithful protector vnto his.

15 Blessed *is* the people, that can m reioyce *in thee*: they shal walke in the light of thy n countenance, ô Lord.

m Feling in their conscience that God is their father.

16 They shal reioyce continually in thy Name, and in thy righteousnes shal they exalt them selues.

n They shalbe preserued by thy Fatherlie prouidence.

17 For ỹ art the o glorie of their strẽgth, and by thy fauour our hornes shalbe exalted.

o In that they are preserued and continue, they ought to giue the praise and glorie onely to thee.

18 For our p shield *appertaineth* to the Lord, and our King to the Holie one of Israel.

p In that that our King hathe power to defend others, to assure vs, it is the gift of God.

19 Thou spakest then in a vision vnto q thine Holie one, and saidest, I haue laied helpe vpon one that is r mightie: I haue exalted one chosen out of ỹ people.

q To Samuel and to that Dauid was thy chosen one.

20 I haue founde Dauid my seruant: with mine holie oyle haue I anointed him.

r Whome I haue bothe chosen and giuen him strength to execute his office, as vers. 21.

21 Therefore mine hand shalbe established with him, and mine arme shal strengthen him.

22 The enemie shal not oppresse him, nether shal the wicked hurt him.

f Though there shalbe euermore enemies against Gods kingdome, yet he promiseth to ouercome them.
t I wil mercifully performe my promises to him, notwithstanding his infirmities & offences.
u His power, glorie & estate.
x He shal enioye the land round about.
y His excellent dignitie shal appeare herein ỹ he shalbe named the sonne of God, & ỹ first borne, wherein he is a figure of Christ.
z Thogh for the sinnes of ỹ people the state of this kingdome decayed: yet God reserued stil a rote, til he had accõplished this promes in Christ.
2. Sam. 7. 14.
a Thogh ỹ faithful answer not in all points to their professiõ, yet God wil not breake his couenant w̃ them.
b For God in promising hathe respect to his mercie and not to mans power in performing.
) Ebr. if I lie vnto Dauid: Which is maner of othe.
c As long as the sunne & moone endure, they shal be witnesses to me of this promes.
d Because of the horrible confusion of things, ỹ prophet cõplaineth to God as thogh he sawe not the performance of his promes. And thus discharging his cares on God, he resisteth doute & impaciencie.
e By this he meaneth ỹ horrible dissipation and renting of the kingdome, which was vnder Ieroboam: or els by the Spirit of prophecie Ethan speaketh of those great miseries, which came sone afterwarde to passe at the captiuitie of Babylon. f He sheweth that the kingdome failed before it came to perfection or was ripe.

23 But I wil destroye his foes before his face, and plague them that hate him.
24 My trueth also and my t mercie shalbe with him, and in my Name shal his u horne be exalted.
25 I wil set his hand also in the sea, and his right hand in the x floods.
26 He shal crye vnto me, Thou art my y Father, my God and the rocke of my saluacion.
27 Also I wil make him my first borne, higher then the Kings of the earth.
28 My mercie wil I kepe for him for euermore, and my couenant shal stãd fast with him.
29 His sede also wil I make to endure z for euer, and his throne as the daies of heauen.
30 But if his children forsake my Lawe, and walke not in my iudgements:
31 *) If they breake my statutes, and kepe not my commandements:
32 Then wil I visit their transgression with the rod, and their iniquitie with strokes.
33 a Yet my louing kindenes wil I not take from him, nether wil I falsifie my trueth.
34 My couenant wil I not breake, nor b alter the thing that is gone out of my lippes.
35 I haue sworne once by mine holines, "that I wil not faile Dauid, saying,
36 His sede shal endure for euer, and his throne *shalbe* as the sunne before me.
37 He shalbe established for euermore as the moone, & as a faithful c witnes in the heauen. Selah.
38 But thou hast reiected and abhorred, thou hast bene angrie with thine Anointed.
39 Thou hast d broken the couenant of thy seruant, & profaned his e crowne *casting it* on the grounde.
40 Thou hast broken downe all his walles: thou hast layed his fortresses in ruine.
41 All that go by the way, spoile him: he is a rebuke vnto his neighbours.
42 Thou hast set vp the right hand of his enemies, *and* made all his aduersaries to reioyce.
43 Thou hast also turned the edge of his sworde, and hast not made him to stand in the battel.
44 Thou hast caused his dignitie to decay, and cast his throne to the grounde.
45 The dayes of his f youth hast thou shortened, *and* couered him with shame. Selah.
46 g Lord, how long wilt thou hide thy self, for euer? shal thy wrath burne like fyre?
47 Remember h of what time I am: wherefore shuldest thou create in vaine all the children of men?
48 What man liueth, & shal not se death? shal he deliuer his soule from the hand of the graue? Selah.
49 Lord, where are thy former mercies, *which* thou swarest vnto Dauid in thy trueth?
50 Remember, ô Lord, the rebuke of thy seruants, which I beare in my i bosome of all the mightie people.
51 For k thine enemies haue reproched *thee*, ô Lord, because they haue reproched the l foteſteppes of thine Anointed.
52 Praised *be* the Lord for euermore. So be it, euen so be it.

PSAL. XC.

MORNING

1 Moses in his praier setteth before vs the eternal fauour of God toward his, 3 Who are nether admonished by the breuitie of their life, 7 Nor by his plagues to be thankeful, 12 Therefore Moses prayeth God to turne their hearts & continue his mercies toward them, & their posteritie for euer.

¶ A praier of Moses, the a man of God.

1 LOrd, thou hast bene our b habitacion from generacion to generacion.
2 Before the c mountaines were made, and *before* thou hadest formed the earth, & the worlde, euen from euerlasting to euerlasting thou art *our* God.
3 Thou d turnest man to destruction: againe thou saiest, Returne, ye sonnes of Adam.
4 e For a thousand yeres in thy sight *are* as yesterdaie when it is past, and *as* a watche in the night.
5 Thou hast f ouerflowed them: they are *as* a slepe: in the morning he groweth like the grasse:
6 In the morning it florisheth and groweth, *but* in the euening it is cut downe and withereth.
7 For we g are consumed by thine angre, and by thy wrath are we troubled.
8 Thou hast set our iniquities before thee, *and* our secret sinnes in the light of thy countenance.
9 For all our dayes are past in thine angre: we haue h spet our yeres as a thoght.
10 The time of our life is threscore yeres & ten, and if they be of strength, i foure score

g The Prophet in ioyning praier with his complaint, sheweth ỹ his faith neuer failed.
h Seing mans life is short, & ỹ hast created ma to bestowe thy benefites vpon him, except thou haste to helpe, death wil preuent thee.
i He meaneth ỹ Gods enemies did not onely slander him behinde his backe: but also mocked him to his face, & as it were cast their iniuries in his bosome.
k So he calleth them that persecute ỹ Church.
l They laugh at vs, w̃ patiently waite for the comming of thy Christ.

a Thus ỹ Scripture vseth to call the prophetes.
b Thou hast bene as an house and defence vnto vs in all our troubles & trauailes now this foure hundreth yeres.
c Thou hast chosen vs to be thy people before ỹ fundacions of ỹ worlde were laied.
d Moses by lamenting ỹ frailtie & shortnes of mãs life moueth God to pitie.
e Thogh man thinke his life long, which is in dede moste short, yea thogh it were a thousand yeres: yet in Gods sight it is as nothing, and as ỹ watche that lasteth but thre houres.
f Thou takest them away suddenly as with a flood.

g Thou calleſt vs by thy rods to consider the shortnes of our life, & for our sinnes thou abbridgeſt our daies. h Our daies are not onely short, but miserable, forasmuch as our sinnes daily prouoke thy wrath. i Meaning, according to the commune state of life.

ſcore yeres: yet their ſtrength *is* but labour and ſorowe: for it is cut of quickely, and we fle away.

k If mās life for the breuitie be miſerable, muche more, if thy wrath lie vpon it, as they, w feare thee, onely knowe.

11 Who knoweth the power of thy wrath? for according to thy feare *is* thine angre.

l Meaning, wilt thou be angrie?

12 Teache vs ſo to nomber our dayes, that we maie applie *our* hearts vnto [l] wiſdome.

13 Returne (ô Lord, [m] how long?) and be [n] pacified toward thy ſeruants.

m Or, take comfort in thy ſeruants.

14 Fil vs with thy mercie in ỹ morning: ſo ſhal we reioyce and be glad all our dayes.

15 Comfort vs according to the dayes ỹ thou haſt afflicted vs, & *according* to ỹ yeres that we haue ſene euil.

n Euen thy mercie, which is thy chiefeſt worke.

16 [n] Let thy worke be ſene toward thy ſeruants, & thy glorie vpon their [o] children.

o As Gods promiſes apperteined alwel to their poſteritie, as to them, ſo Moſes prieth for the poſteritie.

17 And let the [p] beautie of the Lord our God be vpon vs, and [q] direct thou the worke of our hands vpon vs, euen direct the worke of our hands.

p Meaning that it was obſcured, when he ceaſed to do good to his Church. q For except thou guide vs with thine holie Spirit, our entrepriſes can haue no good ſucces.

PSAL. XCI.

1 Here is deſcribed in what aſſurance he liueth that putteth his whole truſt in God, & committeth him ſelf wholly to his protection in all tentations. 14 A promes of God to thoſe that loue him, know him and truſt in him, to deliuer them, & giue them immortal glorie.

1 WHoſo dwelleth in the [a] ſecret of the moſte High, ſhal abide in ỹ ſhadowe of the Almightie.

2 [b] I wil ſay vnto the Lord, O mine hope, and my fortres: *he is* my God, in him wil I truſt.

3 Surely he wil deliuer thee from ỹ [c] ſnare of the hunter, *and* from the noiſome peſtilence.

4 He wil couer thee vnder his wings, and thou ſhalt be ſure vnder his feathers: his [d] trueth ſhalbe thy ſhield and buckler.

5 [e] Thou ſhalt not be afraid of the feare of the night, *nor* of the arowe that flieth by daye:

6 *Nor* of ỹ peſtilence that walketh in ỹ darkneſs: *nor* of the plague that deſtroyeth at noone daye.

7 A thouſand ſhal fall at thy ſide, and ten thouſand at thy right hand, *but* it ſhal not come nere thee.

8 Douteles with thine [f] eyes ſhalt thou beholde, and ſe the rewarde of the wicked.

9 For thou *haſt ſaid*, The Lord *is* mine hope: thou haſt ſet the moſte high for thy refuge.

a He that maketh God his defence & truſt, ſhal perceiue his protectiō to be a moſte ſure ſafegarde.

b Being aſſured of this protectiō he praieth vnto the Lord.

c That is, Gods helpe is moſte readie for vs, whether Satan aſſaile vs ſecretly, which he calleth a ſnare: or openly, which is here ment by the peſtilence.

d That is, his faithful keping of promes to helpe thee in thy neceſsitie.

e The care that God hathe ouer his, is moſte ſufficient to defende them from all dangers.

f The godlie ſhal haue ſome experiēce of Gods iudgements againſt the wicked euē in this life, but fully thei ſhal ſe it at that day, when all things ſhalbe reuealed.

10 There ſhal none euil come vnto thee, nether ſhal anie plague come nere thy tabernacle.

11 [g] For he ſhal giue his Angels charge ouer thee to kepe thee in all thy waies.

12 They ſhal beare thee in their hands, that thou hurt not thy fote againſt a ſtone.

13 Thou ſhalt walke vpon the lion and aſpe: the [h] yong lion and the dragō ſhalt thou tread vnder fete.

14 [i] Becauſe he hathe loued me, therefore wil I deliuer him: I wil exalt him becauſe he hathe knowen my Name.

15 He ſhal call vpon me, & I wil heare him: I wil be with him in trouble: I wil deliuer him, and glorifie him.

16 With [k] long life wil I ſatiſfie him, and ſhewe him my ſaluacion.

g God hathe not appointed euerie man one Angel, but manie to be miniſters of his prouidence to kepe his & defend them in their vocation, which is ỹ waye to walke in without tempting God.

h Thou ſhalt not onlie be preſerued from all euil, but ouercome it whether it be ſecret or open.

i To aſſure the faithful of Gods protectiō, he bringeth in God to confirme the ſame.

k For he is contented with that life, that God giueth: for by death the ſhortnes of this life is recompenſed with immortalitie.

PSAL. XCII.

1 This pſalme was made to be ſung on the Sabbath, to ſtirre vp the people to acknowledge God and to praiſe him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to conſider that the vngodlie, when he is moſte floriſhing ſhal moſte ſpedely periſh. 12 In the end is deſcribed the felicitie of the iuſt, planted in the houſe of God to praiſe the Lord.

¶ *A Pſalme or ſong for the* [a] *Sabbath daie.*

1 IT is a good thing to praiſe the Lord, and to ſing vnto thy Name, ô moſte High,

2 To declare thy louing kindenes in the [b] morning, and thy trueth in the night,

3 Vpon an [c] inſtrument of ten ſtrings, and vpon the viole with the ſong vpon the harpe.

4 For thou, Lord, haſt made me glad by thy [d] workes, & I wil reioyce in ỹ workes of thine hands.

5 O Lord, how glorious are thy workes? & thy thoghts are verie depe.

6 An [e] vnwiſe man knoweth it not, and a foole doeth not vnderſtand this,

7 (When the wicked growe as the graſſe, and all the workers of wickednes do floriſh) that thei ſhal be deſtroied for euer.

8 But thou ô Lord, art [f] moſte high for euermore.

9 For lo, thine enemies, ô Lord: for lo, thine enemies ſhal periſh: all the workers of iniquitie ſhalbe deſtroied.

10 [g] But thou ſhalt exalt mine horne: like the vnicornes, & I ſhalbe anointed with freſh oile.

11 Mine eie alſo ſhal ſe *my deſire* againſt

Pſal. XCII.

a Which teacheth that the vſe of ỹ Sabbath ſtādeth in praiſing God, and not onely in ceaſing frō worke.

b For Gods mercie & fidelitie in his promiſes toward his, binde them to praiſe him cōtinually bothe daie & night.

c Theſe inſtruments were thē permitted, but at Chriſts comming aboliſh d.

d He ſheweth what is the vſe of the Sabbath daie: to wit, to meditate Gods workes.

e That is, the wicked conſider not Gods workes, nor his iudgements againſt them, & therfore moſte iuſtly periſh.

f Thy iudgements are moſte conſtant againſt the wicked and paſſe our reache.

g Thou wilt ſtrengthen them with all power, & bleſſe them w all felicitie.

mine enemies: and mine eares shal heare my wish against the wicked, that rise vp against me.

12 The righteous shal [h] florish like a palme tre, & shal growe like a cedre in Lebanon.

13 Suche as be planted in the House of the Lord, shal florish in the courts of our God.

14 Thei shal stil bring forthe frute in their [i] age: thei shalbe fat and florishing,

15 To declare, that the Lord my rocke is righteous, and that none iniquitie is in him.

h Though the faithful seme to wither and be cut downe by ỹ wicked: yet thei shal growe again and florish in the Church of God, as the cedres do in moũt Lebanon.

i The children of God shalhaue a power aboue nature, & their age shal bring forthe moste fresh frutes.

PSAL. XCIII.

Eyrenng

1 He praiseth the power of God in the creation of the worlde, & beateth downe all people which lift them vp against his maiestie, 5 And prouoketh to consider his promises.

THe Lord [a] reigneth, & is clothed with maiestie: the Lord is clothed, & girded with power: the worlde also shalbe established, that it can not be moued.

2 Thy [b] throne is established of olde: ỹ art from euerlasting.

3 [c] The floods haue lifted vp, ô Lord: the floods haue lifted vp their voice: ỹ floods lift vp their waues.

4 The waues of the sea are maruelous through the noise of manie waters, yet the Lord on high is more mightie.

5 Thy [d] testimonies are verie sure: holines becommeth thine House, ô Lord, for euer.

Psal. XCIII.
a As God by his power and wisdome hath made and gouerneth the worlde: so muste the same be our defence against all enemies & dangers.
b Where thou sittest & gouernest the worlde.
c Gods power appeareth in ruling the furious waters.
d Besides Gods power & wisdome in creating, and gouerning, his great mercie also appeareth in that he hathe giuen his people his worde and couenant.

PSAL. XCIIII.

1 He praieth vnto God against the Violence and arrogancie of tyrants, 10 Warning thẽ of Gods iudgements. 12 Then doeth he comfort the afflicted by the good issue of their afflictions, as he felt in himself, & did se in others, & by the raine of the wicked, 23 Whome the Lord wil destroye.

O Lord God [a] the aduenger, ô God the aduenger, shewe thy self [b] clearely.

2 Exalt thy self, ô Iudge of the worlde, & render a reward to the proude.

3 Lord, how long shal the wicked, how long shal the wicked [c] triumph?

4 They prate & speake fiercely: all the workers of iniquitie vante them selues.

5 They [d] smite downe thy people, ô Lord, and trouble thine heritage.

6 They slaie the widow and the stranger, and murther the fatherles.

7 [e] Yet they saye, The Lord shal not se: nether wil the God of Iaakob regarde it.

8 Vnderstand ye vnwise among the people: and ye fooles, when wil ye be wise?

9 He that [f] planted the eare, shal he not heare? or he that formed the eye, shal he not se?

10 Or he that chasticeth the [g] nations, shal he not correct? he that teacheth man knowledge, *shal he not knowe?*

11 The Lord knoweth the thoughts of mã, that they are vanitie.

12 Blessed *is* the man, whome thou [h] chasticest, ô Lord, and teachest him in thy Law,

13 That thou maiest giue him rest from the dayes of euil, whiles the pit is digged for the wicked.

14 Surely the Lord wil not faile his people, nether wil he forsake his inheritance.

15 For [i] iudgement shal returne to iustice, and all the vpright in heart *shal follow* after it.

16 Who wil rise vp with me against the wicked? or who wil take my parte against the workers of iniquitie?

17 If the Lord had not [k] holpen me, my soule had almoste dwelt in silence.

18 When I said, [l] My fote slideth, thy mercie, ô Lord, staied me.

19 In the multitude of my [m] thoghts in mine heart, thy comfortes haue reioyced my soule.

20 Hathe the throne of iniquitie [n] felowship with thee, which forgeth wrong for a law?

21 Thei gather them together against ỹ soule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God *is* the rocke of mine hope.

23 And he wil recompense them their wickednes, and [o] destroie them in their owne malice: *yea*, the Lord our God shal destroie them.

e He sheweth ỹ they are desperat in malice, forasmuch as they feared not God, but gaue them selues wholly to do wickedly.
f He sheweth ỹ it is impossible, but God shulde heare, se & vnderstand their wickednes.
g If God punish whole nations for their sins, it is mere folie for anie one mã, or elsa fewe to thinke ỹ God wil spare them.
h God hathe care ouer his and chasticeth them for their welth, that they shulde not perish for euer with the wicked.
i God wil restore the state & gouernement of things to their right vse, & thẽ the godlie shal follow him chefully.
k He complaineth of them, ẅ wolde no: helpe him to resiste ỹ enemies: yet was assured that Gods helpe wolde not faile.
l When I thoght there was no way but death.
m In my trouble & destresse I euer founde thy present helpe.
n Though ỹ wicked iudges pretend iustice in oppressing the Church, yet they haue not ỹ autoritie of God.
o It is a great token of Gods iudgement, whe when thei are destroied in their owne malice.

the purpose of the wicked is broken, but moste,

PSAL. XCV.

MORning

1 An earneste exhortation to praise God. 4 For the gouernement of the worlde, and the election of his Church. 8 An admonition not to followe the rebellion of the olde fathers, that tempted God in the wildernes: 11 For the which thei might not enter into the land of promes.

COme, let vs reioice vnto the Lord: let vs sing [a] aloude vnto the rocke of our saluacion.

2 Let vs come before his face ẅ praise: let vs sing loude vnto him with psalmes.

Psal. XCV.
a He sheweth ỹ Gods seruice standeth not in dead ceremonies, but chiefly in the sacrifice of praise & thanksgiuing.

3 For

b Euen the Angels (who in respect of men are thoght as gods) are nothing in his sight: much lesse the idols, 5 w mans braine inuenteth.
c All things are gouerned by his prouidence.
d By these thre wordes he signifieth one thing: meaning ỹ thei muste wholly giue them selues to serue God. 8
e That is, ỹ flocke whome he gouerneth with his owne hand. 9 He sheweth wherein thei are Gods flocke: ỹ is, if thei heare his voice.
f By the contemning of Gods worde.
* Or, in strife, wherevnto the place was so called. Num.13,22.
* Or, tentation, read Exod.17,7. g Thei were without iudgement & reason. h That is, into the land of Canaan, where he promised them rest.

For ỹ Lord *is* a great God, and a great King aboue all b gods.
In whose hand *are* the depe places of the earth, & the c heights of the mountaines *are* his.
To whome the sea *belongeth:* for he made it, and his hands formed the drye land.
Come, let vs d worship and fall downe, & knele before the Lord our maker.
For he *is* our God, and we are the people of his pasture, & the shepe of his e hand: to daie, if ye wil heare his voice,
f Harden not your heart, as *in Meribah, & as in the daie of* Massah in the wildernes.
Where your fathers tempted me, proued me, though thei had sene my worke.
Fortie yeres haue I contended with *this* generacion, & said, Thei are a people that g erre in heart, for thei haue not knowen my waies.
Wherefore I sware in my wrath, *saying*, Surely they shal not enter into my h rest.

PSAL. XCVI.

1 An exhortation bothe to the Iewes and Gentiles to praise God for his mercie. And this specially ought to be referred to the kingdome of Christ.

psal.xcvi.
a The prophet sheweth that the time shal come, that all nations shal haue occasion to praise ỹ Lord for the reuealing of his Gospel.
b Seing he wil reueile him self se to all nations contrary to their owne expectation, they ought all to worship him contrary to their owne imaginations, & onely as he hath appointed.
* Or, vanities,
c Then the idoles, or whatsoeuer made not ỹ heauens, are not God.
d God can not be knowen, but by his strength and glorie: the signes whereof appeare in his sanctuarie. e As by experience ye se that it is onely due vnto him. f By offring vp your selues wholly vnto God, declare that you worship him onely.

SIng[a] vnto the Lord a newe song: sing vnto the Lord, all the earth.
Sing vnto the Lord, & praise his Name: declare his saluacion from daie to daie.
Declare his glorie among all nations, *and* his wonders among all people.
For the Lord *is* b great and muche to be praised: he is to be feared aboue all gods.
For all the gods of the people *are* *idoles: but the Lord c made the heauens
d Strength & glorie *are* before him: power and beautie *are* in his Sanctuarie.
Giue vnto the Lord, ye families of ỹ people: giue vnto the Lord glorie & e power.
Giue vnto the Lord the glorie of his Name: bring f an offring, and entre into his courtes.
Worship the Lord in ỹ glorious Sanctuarie: tremble before him all the earth.
10 Saie among the g nations, The Lord reigneth: surely the worlde shalbe stable, *and* not moue, & he shal iudge the people h in righteousnes.
11 Let the heauens reioyce & let ỹ earth be glad: let the sea roare, and all ỹ therein is.
12 Let the field be ioyful, and all that is in it: let all the i trees of the wood then reioyce
13 Before the Lord: for he commeth, for he commeth to iudge the earth: he wil iudge the worlde with righteousnes, & the people in his trueth.

PSAL. XCVII.

1 The Prophet exhorteth all to reioyce for the coming of the kingdome of Christ, 7 Dreadful to the rebels & idolaters, 8 And ioyful to the iust, whome he exhorteth to innocencie, 12 To reioycing and thankesgiuing.

1 THe[a] Lord reigneth: let the earth reioyce: let the b multitude of the yles be glad.
2 c Cloudes and darkenes *are* round about him: righteousnes and iudgement *are* ỹ fundation of his throne.
3 There shal go a fyer before him, and burne vp his enemies round about.
4 His lightnings gaue light vnto the worlde: the earth sawe it and was d afraid.
5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.
6 The heauens declare his righteousnes, and all the people se his glorie.
7 e Confounded be all they that serue grauen images, & that glorie in idoles: worship him f all ye gods.
8 Zion heard of it, and was glad: and the g daughters of Iudah reioyced, because of thy iudgements, ô Lord.
9 For thou, Lord, art moste high aboue all the earth: thou art muche exalted aboue all gods.
10 Ye that b loue the Lord, hate euil: he preserueth the soules of his Saints: he wil deliuer them from the hand of the wicked.
11 i Light is sowen for the righteous, and ioye for the vpright in heart.
12 Reioyce ye righteous in the Lord, and giue thakes for his holie k remembrance.

detest vice, the other that thei put their trust in God
i Though Gods deliuerance appeare not suddenly, yet it is sowen and laied vp in store for them. k Be mindeful of his benefites and onely truest in his defence.

g He prophecieth that ỹ Gentils, shalbe partakers with the Iewes of Gods promes.
h He shal regenerate the newe with his Spirit, and restore them to ỹ image of God.
i If the insensible creatures shal haue cause to reioyce, whe God appeareth, much more we, from whome he hathe taken malediction & sinne.

a He sheweth ỹ where God reigneth, there is all felicitie and spiritual ioye.
b For the Gospel shal not be onely preached in Iudea, but through all yles & countreis.
c He is thus described to kepe his enemies in feare, which commonly contemne Gods power.
d This feare bringeth not ỹ wicked to true obedience, but maketh them to runne awaie frō God.
e He signifieth ỹ Gods iudgemēts are in readines to destroy the idolaters.
f Let all that w is esteemed in ỹ worlde, falowne before him.
g The Iewes shal haue occasion to reioyce ỹ the Gentiles are made partakers w them of Gods fauour.
h He requireth two things of his children: the one that thei for their deliuerance

PSAL. XCVIII.

1 An earnest exhortation to all creatures to praise the Lord for his power, mercie and fidelitie in his promes by Christ, 10 By who-

me he hathe communicated his saluacion to all nations.

¶ *A Psalme.*

Evening

1 a That is, some song newly made in token of their wonderful deliuerance by Christ. *Isai. 59. 16.*

SIng a vnto the Lord a new song: for he hathe done marueious things: *his right hand, and his holie b arme haue gotten him the victorie.

2 b He preserueth his Church miraculously.

The Lord declared his c saluation: his righteousnes hathe he reueiled in the sight of the nations.

3 c For the deliuerance of his Church.

He hathe d remembred his mercie and his trueth toward the house of Israel: all the ends of the earth haue sene the saluation of our God.

4 d God was moued by none other meanes to garher his Church of the Iewes and Gentiles, but because he wolde performe his promes.

All the earth, sing ye loude vnto the Lord: crye out and reioyce, and sing praises.

5 Sing praise to the Lord vpon the harpe, *euen* vpon the harpe with a singing voyce.

6 With e shalmes and sounde of trumpets sing loude before the Lord the King.

7 e By this repetition & earnest exhortation to giue praises w instruments, & also of the dumme creatures, he signifieth that ỹ worlde is neuer able to praise God sufficiently for their deliuerance.

Let the sea roare, and all that therein is, the worlde, and thei that dwel therein.

8 Let the floods clap their hands, & let the mountaines reioyce together.

9 Before ỹ Lord: for he is come to iudge the earth: with righteousnes shal he iudge the worlde, and the people with equitie.

PSAL. XCIX.

1 He commendeth the power, equitie and excellẽcie of the kingdome of God by Christ ouer the Iewes and Gentiles, 5 And prouoketh thẽ to magnifie thesame & to serue the Lord, 6 Following the example of the ancient Fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their praiers.

a When God deliuereth his Church, all the enemies shal haue cause to trẽble. *Exod 25. 22.*

1 THe Lord reigneth, let the a people tremble: he sitteth *betwene* the* Cherubims, let the earth be moued.

2 The Lord *is* great in Zion, & he his high aboue all the people.

3 Thei shal b praise thy great and feareful Name (*for* it is holie)

4 And the Kings power, that loueth iudgement: *for* thou hast prepared equitie: thou hast execute iudgement & iustice in Iaakob.

5 Exalt the Lord our God, and fall downe before his c fotestole: *for* he is holie.

6 Moses & Aaron *were* amõg his Priests, d and Samuel among suche as call vpon his Name: these called vpon the Lord, & he heard them.

7 He spake vnto them in the cloudie piller: thei kept his testimonies, & the lawe *that* he gaue them.

8 Thou heardest them, ô Lord our God: thou wast a fauourable God vnto them, thogh thou dideſt take vengeance for e their inuentions.

9 Exalt the Lord our God, and fall downe before his holie Mountaine: for the Lord our God is holie.

PSAL. C.

1 He exhorteth all to serue the Lord, 3 Who hathe chosen vs & preserued vs, 4 And to entre into his assemblies to praise his Name.

A Psalme of praise.

1 SIng a ye loude vnto the Lord, all the earth.

2 Serue the Lord with gladnes: come before him with ioyfulnes.

3 Knowe ye that euẽ the Lord is God: he hathe b made vs, & not we our selues: *we are* his people, and the shepe of his pasture.

4 c Enter into his gates with praise, & into his courtes with reioycing: praise him *and* bleſſe his Name.

5 For the Lord is good: his mercie *is* d euerlasting, and his trueth *is* from generacion to generacion.

PSAL. CI.

1 Dauid describeth what gouernement he wil obserue in his house and kingdome. 5 He wil punish and correct, by rooting forthe the wicked, 6 And cherishing the godlie persones.

A Psalme of Dauid.

1 I Wil a sing mercie and iudgement: vnto thee, ô Lord, wil I sing.

2 I wil do wisely in the perfite waie b til thou comest to me: I wil walke in ỹ vprightnes of mine heart in the middes of mine house.

3 I wil set no wicked thing before mine eies: I hate c the worke of them that fall awaie: it shalt not cleaue vnto me.

4 A froward heart shal depart from me: I wil knowe none euil.

5 Him, that priuely d slandereth his neighbour, wil I destroie: him that hathe a proude loke and high heart, I can not *suffer*.

6 Mine eies *shalbe* vnto the e faithful of the land, that they maie dwell with me: he that walketh in a perfite waie, he shal serue me.

7 There shal no deceitful persone dwel within mine house: he that telleth lies, shal not remaine in my sight.

c For the more liberally that God dealeth w his people, the more doeth he punish them that abuse his benefites.

a He prophecieth that Gods benefite in calling the Gentiles, shalbe so great that thei shal haue wonderful occasion to praise his mercie & reioyce.

b He chiefly meaneth, touching the spirituall regeneration, where by we are his shepe and people.

c He sheweth ỹ God wil not be worshiped, but by that meanes, w he hathe appointed.

d He declareth ỹ we ought neuer to be wearie in praising him, seing his mercies toward vs last for euer.

a Dauid considereth what maner of King he wolde be, when God shulde place him in the throne, promising openly, that he wolde be merciful and iust.

b Though as yet thou differreſt to place me in the kinglie dignitie, yet wil I giue my self to wisdome & vprightnes being a priuate man.

c He sheweth that magistrates do not their duties, except thei be enemies to all vice.

d In promising to punish these vices, which he declareth that are moste pernicious in them that are about Kings, he wil punish all. e He sheweth what is the true vse of the sworde: to punish the wicked and to maintein the good.

f Magistrates must immediatly punish vice, lest it growe to farther incõuenience and if heathen Magistrates are bounde to do this, how muche more then that haue the charge of the Church of God.

8 f Betimes wil I destroy all the wicked of the land, that I maie cut of all ỳ workers of iniquitie from the Citie of the Lord.

PSAL. CII.

Morning

It semeth that this praier was appointed to the faithful to praie in the captiuitie of Babylon. 16 A consolatiõ for the buylding of the Church: 18 Whereof foloweth the praise of God to be published vnto all posteritie. 22 The conuersion of the Gẽtiles, 23 And the stabilitie of the Church.

¶ A praier a of the afflicted, when he shalbe in distres, and poure forthe his meditation before the Lord.

a Whereby is signified, that albeit we be in neuer so great miseries, yet there is euer place left for praier.

O Lord, heare my praier, and let my b crye come vnto thee.

b He declareth ỳ in our praier we must liuely fele that, which we dere and stedfastly beleue to obteine.

Hide not thy face from me in the time of my trouble: incline thine eares vnto me: when I call, make haste to heare me.

c These excessiue kindes of speache shew how muche the affliction of the Church ought to wounde y heartes of y godlie.

For my daies are c consumed like smoke, and my bones are burnt like an herth.

d My sorowes were so great, that I passed not for mine ordinarie fode.

Mine heart is smitten and withereth like grasse, because I forgate d to eat my bread.

e Euer mourning, and solitarie, casting out feareful cryes.

For the voice of my groning my bones do cleaue to my skin.

f Haue conspired my death

I am like a e pelicane of the wildernes: I am like an owle of the deserts.

g I haue not risen out of my mourning to take my refectiõ,

I watche and am as a sparowe alone vpon the house toppe.

h He sheweth that the affections did not onely thus moue him, but chiefly the feling of Gods displasure.

Mine enemies reuile me daiely, & they that rage against me, haue f sworne against me.

Surely I haue g eaten ashes as bread, and mingled my drinke with weping,

Because of thine h indignation and thy wrath: for thou hast heaued me vp, and cast me downe.

i How soeuer we be frailes, yet thy promes it sure & the remembrance therof shal confirme vs for euer.

My daies are like a shadowe that fadeth, and I am withered like grasse.

k That is, the seuentie yeres, which by the prophet Jeremie thou diddest appoint, Jer. 29, 32.

But thou, ô Lord, doest i remaine for euer, and thy remembrance from generacion to generacion.

l The more that the Church is in miserie and desolation, the more ought the faithful to loue and pitie it.

Thou wilt arise & haue mercie vpon Zion: for the time to haue mercie thereon, for the k appointed time is come.

For thy seruants delite in the l stones thereof, and haue pitie on the dust thereof.

m That is, when he shal haue drawen his Church out of the darkenes of death.

The heathen shal feare the Name of the Lord, & all the kings of the earth thy glorie,

When the Lord shal builde vp Zion, & shal appeare m in his glorie,

And shal turne vnto the praier of the desolate, and not despise their praier.

This shalbe writen for the generacion to come: & the people, w shalbe n created, shal praise the Lord.

For he hathe loked downe from the height of his Sanctuarie: out of the heauen did the Lord beholde the earth,

That he might heare the mourning of the prisoner, and deliuer the o children of death:

That thei maie declare the Name of the Lord in Zion, and his praise in Ierusalem,

Whẽ the people shalbe gathered p together, and the kingdomes to serue the Lord.

He q abated my strength in the waie, & shortened my daies.

And I said, O my God, take me not away in the middes of my daies: thy yeres *endure* from generacion to generacion.

Thou hast afore time laied the fundation of the earth, and the heauens *are* r worke of thine hands.

They shal perish, but thou shalt endure: euen thei all shal waxe olde as doeth a garment: as a vesture shalt thou change them, and thei shalbe changed.

But thou art the same, and thy yeres shal not faile.

The children of thy seruants shal continue, and their sede shal stand s fast in thy sight.

n The deliuerance of y Church is a moste excellent benefite & therefore he cõpareth it to a newe creation: for in their banishment ỳ bodie of ỳ Church semed to haue bene dead, w by deliuerance was as it were created anewe.

o Who now in their banishment colde loke for nothing but death.

p He sheweth ỳ Gods Name is neuer more praised, then when religion flourisheth, and the Church increaseth: which thing is chiefly accõplished vnder ỳ kingdome of Christ.

q The Church lamẽt that these not the time of Christ, which was promised, but haue but fewe yeres and short daies.

r If heauen & earth perish, much more man shal perish: but the Church by reason of Gods promes endureth for euer.

s Seing thou hast chosen thy Church out of the worlde, & ioyned it to thee, it can not but continue for euer, for thou art euerlasting.

PSAL. CIII.

1 He prouoketh all to praise the Lord, w hich hathe pardoned his sinnes, deliuered him frõ destruction, and giuen him sufficient of all good things. 10 Then he addeth the tender mercies of God, which he sheweth like a moste tender Father towards his children, 14 The frailtie of mans life. 20 An exhortation to man and Angels to praise the Lord.

¶ A Psalme *of Dauid.*

1 MY soule, a praise thou the Lord, & all that is within me, *praise* his holie Name.

2 My soule, praise thou the Lord, and forget not all his benefites.

3 Which b forgiueth al thine iniquities, & healeth all thine infirmities.

4 Which redemeth thy life from the c graue, and crowneth thee with mercie and compasions.

5 Which satisfieth thy mouth with good

o He waketh his dulnes to praise God, shewing that both vnderstandings & affections, minde & heart are to little to set forthe his praise.

b This is ỳ beginning and chiefest of all benefites: remissiõ of sinne

c For before ỳ we haue remission of our sinnes, we are as dead men in the graue.

d As the egle, when her beake ouergroweth, sucketh blood, and so is renued in strength, euen so God miraculously giueth strength to his Church aboue all mans expectation.

e As to his chief minister & next to his people.

f He sheweth first his seuere iudgement, but so soone as ỹ sinner is humbled, he receiueth him to mercie.

g We haue proued by cõtinual experience, that his mercie hath euer preuailed against our offences.

h As great as ỹ worlde is, so full is it of signes of Gods mercies toward, his faithful when he hathe remoued their sinnes.

i He declareth ỹ man hathe nothing in him self to moue God to mercie, but onely the confession of his infirmitie & miserie.

k His iuste & faithful keping of his promes.

l To whome he giueth grace to feare him, & to obey his worde.

m In that that we, which naturally are slowe to praise God, exhort the Angels, willingly do it. we stirre vp our selues to consider our duetie, & awake out of our sluggishnes.

things: and thy d youth is renued like the egles.

6 The Lord executeth righteousnes and iudgement to all that are oppressed.

7 He made his waies knowen vnto e Moses, & his workes vnto the children of Israel.

8 The Lord is ful of compassion and mercie, slowe to angre and of great kindenes.

9 He wil not alwaie f chide, nether kepe *his angre* for euer.

10 He hathe not g dealt with vs after our sinnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is aboue the earth, so great is his mercie toward them that feare him.

12 As farre as h the East is from ỹ West: so farre hathe he remoued our sinnes from vs.

13 As a father hathe compassion on his children, so hathe the Lord compassion on them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The daies of i man are as grasse: as a flower of the field, so floriseth he.

16 For the winde goeth ouer it, and it is gone, and the place thereof shal knowe it no more. *Iob 7. 10.*

17 But the louing kindenes of the Lord *endureth* for euer & euer vpon them ỹ feare him, and his k righteousnes vpon childrens children,

18 Vnto them that kepe his l couenant, and thinke vpon his commandements to do them.

19 The Lord hathe prepared his throne in heauen, and his kingdome ruleth ouer all.

20 Praise the Lord, ye m his Angels, that excel in strength, that do his commandement in obeying the voice of his worde.

21 Praise the Lord, all ye his hostes, ye his seruants that do his pleasure.

22 Praise the Lord all ye his workes, in all places of his dominiõ: my soule, praise thou the Lord.

PSAL. CIIII.

Verse

1 *An excellent Psalme to praise God for the creation of the worlde & the gouernance of the same by his maruelous prouidence,*

35 *Wherein the Prophet praieth against the wicked, who are occasions that God diminished his blessings.*

MY soule, praise thou the Lord: ô Lord my God, thou art exceding great, thou art a clothed with glorie & honour.

2 Which couereth him self with light as with a garment, & spreadeth the heauens like a curtaine.

3 Which laieth the beames of his chambers in ỹ waters, and maketh ỹ cloudes his chariot, and walketh vpõ the wings of the winde.

4 Which b maketh the spirits his messengers, & a flaming fyre his ministers.

5 He set the earth vpon her fundacions, so that it shal neuer moue.

6 Thou couerdst it with the c deepe as with a garment: the d waters wolde stand aboue the mountaines.

7 *But* at thy rebuke thei flee: at the voice of thy thunder thei haste awaie.

8 *And* the mountaines ascend, & ỹ valleis descend to the place which thou hast established for them.

9 *But* thou hast set them a bonde, which thei shal not passe: thei shal not returne to couer the earth.

10 He sendeth the springs into the valleis, which runne betwene the mountaines.

11 Thei shal giue drinke to all the e beastes of the field, and the wilde asses shal quenche their thirst.

12 By these f springs shal the foules of the heauen dwell, and sing among the branches.

13 He watereth the mountaines from his g chambers, & the earth is filled with the frute of thy workes.

14 He causeth grasse to growe for ỹ cattel, and herbe for the vse of h man, that he maie bring forthe bread out of the earth,

15 And wine *that* maketh glad the heart of man, & oyle to make the face to shine, & bread *that* strengtheneth mans heart.

16 The high trees are satisfied, *euen* the cedres of Lebanõ, which he hathe planted,

17 That the birdes maie make their nestes there: the storke dwelleth in the firre trees.

18 The high mountaines *are* for the n goates: the rockes *are* a refuge for ỹ conies.

19 He appointed the i moone for certeine seasons: k the sunne knoweth his going downe.

20 Thou makest darkenes, & it is night, wherein all the beastes of the forest crepe forthe.

21 The lions roare after their praie, and seke their meate l at God.

22 *When* the sunne riseth, they retire, and couche in their dennes.

23 m *Then* goeth man forthe to his worke and to his labour vntil the euening,

24 O Lord, how n manifolde are thy workes? in wisdome hast thou made them all: the earth is ful of thy riches.

25 *So is* the sea great & wide: *for* there in

a The prophet sheweth that we nede not to enter into ỹ heauens to seke God, for asmuch as all the order of nature, with the proprietie and placing of ỹ elements, are moste liuely mirrours to se his maiestie in.

b As the prophet here sheweth that all visible powers are readie to serue God: so the Apostle to the Ebr. 1. 7 beholdeth in this glasse, how the verie Angels also are obedient to his commandement.

c Thou makest the sea to be an ornament vnto the earth.

d If by thy power thou dideste not bridle ỹ rage of ỹ waters, it were not possible, but ỹ whole worlde shulde be destroied.

e If God prouide for the verie beastes, much more wil he extend his prouident care to mã.

f There is no part of the worlde (so bare, where moste euident signes of Gods blessings appeare not.

g From ỹ cloudes.

h He describeth Gods prouident care ouer man, who doeth not onely prouide necessaries for him, as herbes & other meat: but also thigs to reioyce and conforte him, as wine & oyle or ointments.

Or, doues, roes, & suche like.

i As to separat ỹ night from the daie, & to note daies, moneths & yeres.

k That is, by his course, either farre or nere, it noteth sommer, winter and other seasons.

l That is, they onely findemeat according to Gods prouidence, who careth euen for ỹ brute beastes.

m To wit, when the daie springeth: for ỹ light is as it were at shield to defend man against the tyrãnie and fiercenes of beastes.

n He confesseth ỹ no tongue is able to expresse

*Or, whale.

o God is a moste nourrishing Father, who prouideth for all creatures their dailie fode.

p As by thy presence all things haue life: so, if thou withdrawe thy blessings, thei all perish.

q As the death of creatures sheweth ỹ we are nothing of our selues: so their generacion declareth that we receiue all things of our Creator.

r Gods merciful face giueth strength to the earth, but his seuere countenance burneth the mountaines.

s Who inferre ỹ worlde, & so cause God ỹ he can not reioyce in his workes.

are things creping innumerable, bothe smale beastes and great.

26 There go the shippes, *yea*, that [n] Liuiathan, whome thou hast made to plaie therein.

27 [o] All these waite vpon thee, that thou maiest giue them fode in due season.

28 Thou giuest it to them, & thei gather it: thou openest thine hand, & thei are filled with good things.

29 *But if* thou [p] hide thy face, thei are troubled: *if* ỹ take awaie their breath, they dye and returne to their dust.

30 *Againe if* thou [q] send forthe thy spirit, thei are created, and thou renuest ỹ face of the earth.

31 Glorie be to the Lord for euer: let the Lord reioyce in his workes.

32 He loketh on the earth and it trembleth: he toucheth the mountaines, & thei [r] smoke.

33 I wil sing vnto the Lord *all* my life: I wil praise my God while I liue.

34 Let my wordes be acceptable vnto him: I wil reioyce in the Lord.

35 Let the sinners be [s] consumed out of the earth, & the wicked til there be no more, ô my soule, praise thou the Lord. Praise ye the Lord.

PSAL. CV.

Mourning

1 *He praiseth the singular grace of God, who hathe of all the people of the worlde chosen a peculiar people to himself, and hauing chosen them, neuer ceaseth to do them good, euen for his promes sake.*

psal. cv.

a For as muchas ỹ Israelites were exempted from the commune condemnatiõ of the worlde, and were elected to be Gods people, ỹ prophet willeth them to shewe thẽselues mindeful by thankesgiuing.

b By ỹ strength & face, he meaneth the Arke where God declared his power ād his presence.

c Which he hathe wroght in ỹ deliuerance of his people.

d Because his power was thereby as liuely declared, as if he shulde haue declared it by mouth.

e The promes ỹ God made to Abrahā to be his God, and the God of his sede after him, he renued and repeted it againe to his sede after him.

1 PRaise the Lord, & call vpon his Name: [a] declare his workes among the people.

2 Sing vnto him, sing praise vnto him, & talke of all his wonderous workes.

3 Reioyce in his holie Name: let the heart of them that seke the Lord, reioyce.

4 Seke the Lord & his [b] strength: seke his face continually.

5 Remembre his [c] maruelous workes, ỹ he hathe done, his wonders and the [d] iudgements of his mouth,

6 Ye sede of Abraham his seruant, ye children of Iaakob, which are his elect.

7 He is the Lord our God: his iudgements *are* through all the earth.

8 He hathe alwaie remembred his couenant & promes, that he made to a thousand generacions,

9 *Euen* that which he [e] made with Abraham and his othe vnto Izhak:

10 And *since* hathe confirmed it to Iaakob for a law, & to Israel for an euerlasting couenant,

11 Saying, [f] Vnto thee wil I giue the land of Canaan, the lot of your inheritance.

12 Albeit thei were fewe in nomber, *yea*, verie fewe & strangers in the land,

13 And walked about from nacion to nacion, from *one* kingdome to another people,

14 *Yet* suffred he no man to do them wrong, but reproued [g] Kings for their sakes, *saying*,

15 Touche not mine [h] anointed, and do my [i] Prophetes no harme.

16 Moreouer he called a famine vpon the land, & vtterly brake the [k] staf of bread.

17 *But* he sent a man before them: Ioseph was solde for a slaue.

18 Thei helde his fete in the stockes, & he was laied in yrons,

19 Vntil [l] his appointed time came, & the counsel of the Lord had tryed him.

20 The King sent and losed him: *euen* the Ruler of the people deliuered him.

21 He made him Lord of his house, and ruler of all his substance,

22 That he shulde binde his [m] princes vnto his wil, & teache his Ancients wisdome.

23 Then Israel came to Egypt, and Iaakob was a stranger in the land of Ham.

24 And he increased his people excedingly, and made them stronger then their oppressers.

25 [n] He turned their heart to hate his people, and to deale craftely with his seruants.

26 *Then* sent he Moses his seruant, & Aaron whome he had chosen.

27 Thei shewed among them the message of his signes, and wonders in ỹ land of Ham.

28 He sent darkenes, and made it darke: and thei were not [o] disobedient vnto his commission.

29 *He turned their waters into blood, and slewe their fish.

30 *Their land broght forthe frogs, *euen* in their Kings chambers.

31 He [p] spake, & there came swarmes of flies & lice in all their quarters.

32 He gaue them [q] haile for raine, & flames of fyre in their land.

33 He smote their vines also and their fig trees, and brake downe the trees in their coastes.

34 [r] He spake, and the grashoppers came, & caterpillers innumerable,

35 And did eat vp all the grasse in their land, and deuoured the frute of their grounde.

36 *He smote also all the first borne in their lād, *euen* the beginning of all their strength.

37 He broght them forthe also with siluer and golde, and there was [s] none feble

f He sheweth ỹ thei shulde not enioye the land of Canaan by anie other meanes, but by reason of his coue, nant made with their fathers.

g That is, the King of Egypt and the King of Gerar, Gen. 12. 17, & 20. 3.

h Those whome I haue sanctified to be my people.

i Meaning ỹ olde fathers, to whome God sheweth him self plainely, and who were seeters forthe of his worde.

k Ether by sending scarcetie, or by taking awaie the strength & nourishment thereof.

l So long he suffred aduersitie, as God had appointed, and til he had tryed sufficiently his patience.

m That the verie princes of ỹ countrey shulde be at Iosephs commandement & learne wisdome at him.

n So it is in God ether to moue ỹ hearts of ỹ wicked to loue or to hate Gods children.

o Meaning, Moses and Aaron.

Exod. 7. 20.

Exod. 8, 6.

p So that this vermine came not by fortune, but as God had appointed, & his prophet Moses spake.

q It was strange to se raine in Egypt, muche more it was feareful to se haile.

r He sheweth ỹ all creatures are armed against man, when God is his enemie: as at his commandement ỹ grashoppers destroyed the land.

Exod. 12. 29.

s When their enemies sele Gods plagues, his children by his prouidence were exempted.

among their tribes.

38 Egypt was [r] glad at their departing: for the feare of them had fallen vpon them.

39 He ſpred a cloude to be a couering, and fyre to giue light in the night.

40 They [v] aſked, and he brought quailes, & he filled them with the bread of heauen.

41 He opened the rocke, and the waters flowed out, *and* ran in the drye places *like* a riuer.

42 For he remembred his holie [x] promes to Abraham his ſeruant,

43 And he brought forthe his people with [y] ioye, & his choſen with gladnes,

44 And gaue them the lands of the heathen, and they tooke the labours of the people in poſſeſsion,

45 That they might [z] kepe his ſtatutes, and obſerue his Lawes. Praiſe ye [ſ] Lord.

PSAL. CVI.

Euenus

The people diſperſed vnder Antiochus do magnifie the goodnes of God among the iuſte and repentant: 4 Deſiring to be brought againe into the land by Gods merciful viſitation. 8 And after the manifolde marueils of God wrought in their deliuerance forthe of Egypt, and the great ingratitude of the people rehearſed. 47 They do pray & deſire to be gathered from among the heathen to the intent they may praiſe the Name of the God of Iſrael.

¶ *Praiſe ye the Lord.*

1 PRaiſe [a] ye the Lord becauſe he is good, for his mercie *endureth* for euer.

2 Who can expreſſe the noble actes of the Lord, *or* ſhewe forthe all his praiſe?

3 Bleſſed *are* they that [b] kepe iudgemẽt, and do righteouſnes at all times.

4 Remember me, ô Lord, with the [c] fauour of thy people: viſit me with thy ſaluacion,

5 That I may ſe the felicitie of thy choſen, and reioyce in the ioye of thy people, and glorie with thine inheritance.

6 We haue [d] ſinned with our fathers: we haue committed iniquitie, *and* done wickedly.

7 Our fathers vnderſtode not thy wonders in Egypt, nether remembred they the multitude of thy mercies, but rebelled at the Sea, *euen* at the red Sea.

8 Neuertheles he [e] ſaued them for his Names ſake, that he might make his power to be knowen.

9 And he rebuked the red Sea, and it was dryed vp, and he led them in ſ deepe, as in the wildernes.

10 And he ſaued them from the aduerſaries hand, and deliuered them from the hand of the enemie.

11 * And the waters couered their oppreſſers: not one of them was lift.

12 Then [f] beleued they his wordes, & ſang praiſe vnto him.

13 But incontinently they forgate his workes: they waited not for his [g] counſel,

14 But luſted with concupiſcence in the wildernes, & tempted God in the deſert.

15 Then he gaue them their deſire: but he ſent [h] leannes into their ſoule.

16 They enuied Moſes alſo in the tentes, & Aaron the holie one of ſ Lord.

17 *Therefore* the earth opened and [i] ſwallowed vp Dathan, and couered the cõpanie of Abiram.

18 And the fyre was kindled in their aſſemble: the flame burnt vp the wicked.

19 They made a calfe in Horeb, & worſhiped the molten image.

20 Thus they turned their [k] glorie into the ſimilitude of a bullocke, that eateth graſſe.

21 They forgate God their Sauiour, ẅ had done great things in Egypt,

22 Wonderous workes in the land of Ham, and fearful things by the red Sea.

23 Therefore he minded to deſtroye them, had [l] not Moſes his choſen ſtand in ſ breache before him to turne away his wrath, leſt he ſhulde deſtroye *them*.

24 Alſo they contemned that [m] pleaſant land, & beleued not his worde,

25 But murmured in their tentes, & hearkened not vnto the voyce of the Lord.

26 Therefore [n] he lifted vp his hand againſt them, to deſtroye them in the wildernes,

27 And to deſtroye their ſede among ſ nacions, and to ſcater them throughout the countreis.

28 They ioyned them ſelues alſo vnto [o] Baalpeor, & did eat the offrings of ſ [p] dead.

29 Thus they [q] prouoked *him* vnto angre with their owne inuentions, and the plague brake in vpon them.

30 But [r] Phinehas ſtode vp, and executed iudgement, and ſ plague was ſtaied.

31 *And it was [ſ] imputed vnto him for righteouſnes from generacion to generacion for euer.

32 They angred him alſo at the waters of *Meribah,

t For Gods plagues cauſed the rather to departe ẅ the Iſraelites then with their liues.

u Not for neceſſitie, but for ſatiſfying of their luſt.

x Which he cõfirmeth to the poſteritie, in whome after a ſorte the dead liue and enioye the promiſes.

y When the Egyptians lamented & were deſtroyed.

z This is ſ end, why God preſerueth his Church, becauſe they ſhulde worſhip, and call vpon him in this worlde.

a The prophet exhorteth the people to praiſe God for his benefites paſt, ſ thereby their mindes maie be ſtrengthened againſt all preſent troubles & deſpaire.

b He ſheweth ẅ it is not ynough to praiſe God ẅ mouth, except ſ whole heart agree therũto, and all our life be thereunto framed.

c Let the good wil that thou beareſt to they people, extend vnto me, that thereby I maie be receiued in to the nomber of thine.

d By earneſt cõfeſsion aſwel, of their owne as of their fathers ſinnes, they ſhew that they had hope that God according to his promes wolde pitie them. e The inestimable goodnes of God appeareth in this, that he wolde change the ordre of nature, rather then his people ſhulde not be deliuered, although they were wicked.

Exod. 14, 27.

f The wonderful workes of God cauſed thẽ to beleue for a time and to prai ſe him.

g They wolde preuẽt his wiſdome and prouidence.

h The abundance that God gaue them, profited not, but made them pine away, becauſe God curſed it.

i By the greatnes of the puniſhment ſ hainous offẽce maie be conſidered: for they ſ riſe againſt Gods miniſters, rebel againſt him.

k He ſheweth ſ all idolaters renounce God to be their glorie, when in ſtead of him they worſhip anie creature, muche more wood, ſtone, metal or calues.

l If Moſes by his intercceſsiõ had not obteined Gods fauour againſt their rebellions.

m That is, Canaan ẅ was as it were an earneſt penie of the heauenlie inheritance.

n That is, he ſware. Somtime alſo it meaneth to puniſh.

o Which was ſ idole of ſ Moabiter.

p Sacrifices offred to the dead idoles.

q Signifying, ſ whatſoeuer mã inuenteth of him ſelf to ſerue God by, is deteſtable & prouoketh his angre.

r Whe all other neglected Gods glorie, he in his zeale killed ſ adulterers & preuented Gods wrath.

Nomb. 25, 12.

ſ This acte declared his liuelie faith, & for his faiths ſake was accepted.

Num. 20,2. psal. 95 8

t If so notable a prophet of God escape not punishment though others prouoked him to sinne, how muche more shal they be subiect to Gods iudgement, w̄ cause Gods children to sin?

v He sheweth how mōstruous a thig idolatrie is, w̄ can wiane vs to things abhorring to nature. where as Gods worde can not obteine moste smal things.

x Then true chastitie is to cleaue wholly & onely vnto God.

*Meribah, so that t Moses was punished for their sakes,
33 Because they vexed his spirit, so that he spake vnaduisedly with his lippes.
34 Nether destroyed they the people, as the Lord had commanded them,
35 But were mingled among the heathē, & learned their workes,
36 And serued their idoles, which were their ruine.
37 Yea, they offred their v sonnes, and their daughters vnto diuels,
38 And shed innocent blood, euen ẏ blood of their sonnes, and of their daughters, whome they offred vnto the idols of Canaan, and the land was defiled with blood.
39 Thus were they steined w̄ their owne workes, and went x a whoring with their owne inuentions.
40 Therefore was the wrath of the Lord kindled against his people, & he abhorred his owne inheritance.
41 And he gaue them into the hand of the heathē: and they that hated them, were lords ouer them.
42 Their enemies also oppressed them, and they were hūbled vnder their hād.
43 Manie y a time did he deliuer them, but they prouoked hī by their cousels: therefore they were broght downe by their iniquitie.
44 Yet he sawe when they were in affliction, and he heard their crye.
45 And he remembred his couenant toward them, and z repented according to the multitude of his mercies,
46 And gaue them fauour in the sight of all them, that led them captiues.
47 Saue vs, ô Lord our God, and a gather vs from among the heathen, ẏ we maie praise thine holie Name, and glorie in thy praise.
48 Blessed be the Lord God of Israel for euer & euer, and let all the people say, So be it. Praise ye the Lord.

y The prophet sheweth that nether by menaces, nor promises we can come to God, except we be all together newly reformed, & ẏ his mercie ouercome and hide our malice.

z Not ẏ God is changeable in him self, but ẏ then he semeth to vs to repent, when he altereth his punishment, & forgiueth vs.

a Gather thy Church, which is dispersed, and giue vs constancie vnder ẏ crosse, that w̄ one consent we may all praise thee.

a This notable sentence was in ẏ beginning vsed, as ẏ fote or tenour of the song, w̄ was often̄ times repeted.

b As this was true in ẏ Iewes, so is there none of Gods elect, ẏ fele not his helpe in their necessitie.

PSAL. CVII.

Morning

The Prophet exhorteth all those that are redemed by the Lord, & gathered vnto him to giue thākes, 9 For this merciful prouidence of God, gouerning all things at his good pleasure, 20 Sending good & euil, prosperitie and aduersitie to bring men vnto him. 42 Therefore as the righteous thereat reioyce, so shal the wicked haue their mouthes stopped.

1 PRaise a the Lord, because he is good: for his mercie *endureth* for euer.
2 Let them, b which haue bene redemed of the Lord, shewe how he hathe deliuered them from the hand of the oppresser,
3 And gathered them out of the lands, from the East and from the West, from the North and from the c South.
4 When they wandered in the desert & wildernes out of the way, *and* founde no citie to dwell in,
5 c Bothe hungrie & thirstie, their soule fainted in them.
6 Then they cryed vnto ẏ Lord in their trouble, *and* he deliuered them from their distres,
7 And led them forthe by the right way, that they might go to a citie of habitacion.
8 Let them *therefore* confesse before the Lord his louing kindenes, & his wonderful workes before the sonnes of men.
9 For he satisfied the thirstie soule, and filled the hungrie soule with goodnes.
10 They, that dwell in darkenes and in ẏ shadowe of death, being bounde in miserie and yron,
11 Because they d rebelled against the wordes of the Lord, and despised ẏ counsel of the moste High,
12 When he humbled their heart with heauines, *then* they fell downe and there was no helper.
13 Then they e cryed vnto the Lord in their trouble, *and* he deliuered them from their distres.
14 He broght them out of darkenes, and *out of* the shadowe of death, and brake their bands a sunder.
15 Let them *therefore* confesse before the Lord his louing kindenes, & his wonderful workes before the sonnes of men.
16 For he hathe broken the f gates of brasse, and brast the barres of yron a sundre.
17 g Fooles by reason of their transgression & because of their iniquities are afflicted.
18 Their soule abhorreth all meat, & they are broght to deaths dore.
19 Then they crye vnto the Lord in their trouble, & he deliuereth them frō their distres.
20 h He sendeth his worde and healeth them, and deliuereth them from their i graues.
21 Let them *therefore* confesse before the Lord his louing kindenes, & his wonderful workes before the sonnes of men,
22 And let them offer sacrifices of k praise, and declare his workes with reioycing.
23 They that go downe to the l sea in shippes, & occupie by the great waters,
24 They se the workes of the Lord, & his wonders in the depe.
25 For he commandeth and raiseth the stormie winde, and it lifteth vp ẏ waues

c Or, from the Sea: meaning the red Sea, which is on the South parte of the land.

c He sheweth ẏ there is none affliction so grieuous, out of the which God will not deliuer his: and also exhorteth them, ẏ are deliuered, to be mindeful of so great a benefite.

d Then the true way to obeie God, is to followe his expresse commandement: also hereby all are exhorted to descende into thē, selues, forasmuch as none are punished, but for their sinnes.

e He sheweth ẏ the cause why God doeth punish vs extremely, is because we can be broght vnto him by none other meanes.

f When there seemeth to mans iudgement no recouerie, but all things are broght to dspaire, then God chiefly sheweth his mightie power.

g Thei that haue no feare of God, by his sharp rods are broght to call vpon him and so finde mercie.

h By healing thē he declareth his good will toward them.

i Meaning, their diseases, w̄ had almost broght them to the graue & corruptiō.

k Praise and cōfession of Gods benefits are the true sacrifices of the godlie.

l He sheweth by the sea what care God hathe ouer man, for in that that he deliuereth them from the great dangers of the sea, he deliuereth them, as it were, from a thousand deaths.

thereof.
26 They mounte vp to the heauen, & descend to the depe, so that their soule [m] melteth for trouble.
27 They are tossed to and fro, and stagger like a drunken man, and all their [n] cunning is gone.
28 Then they crye vnto the Lord in their trouble, *and* he bringeth them out of their distres.
29 He turneth the storme to calme, so that the waues thereof are still.
30 When they are [o] quicted, they are glad, & he bringeth them vnto the heauen, where they wolde be.
31 Let them *therefore* confesse before the Lord his louing kindenes, and his wonderful workes before the sonnes of men.
32 And let them exalt *him* in the [p] Congregacion of the people, and praise him in the assemblie of the Elders.
33 He turneth the floods into a wildernes, and the springs of waters into drienes,
34 *And* a fruteful land into [q] barrennes for the wickednes of them that dwell therein.
35 *Againe* he [q] turneth the wildernes into pooles of water, & the drye land into water springs.
36 And there he placeth [r] hungrie, and they buyld a citie to dwell in,
37 And sowe the fields, & plant vineyardes, which bring forthe fruteful [r] increase.
38 For he blesseth them, and they multiplie exceedingly, and he diminisheth not their cattel.
39 [s] Againe *men* are diminished, and broght lowe by oppression, euil and sorowe.
40 He powreth [t] contempt vpon princes, and causeth them to erre in desert places out of the way.
41 Yet he raiseth vp the poore out of miserie, and maketh him families like a flocke of shepe.
42 The [v] righteous shal see it, and reioyce, and all iniquitie shal stop her mouth.
43 Who is wise that he maie obserue these things? for they shal vnderstand [x] louing kindenes of the Lord.

m Their feare & danger is so great.
n Whē their arte & meanes faile thē, [y] they are compelled to confesse that onely Gods prouidence doeth preserue them.
o Though before enemie drop seemed to fight one against another, yet at his commandement they are as still, as though they were frosen.
p This great benefite ought not onely to be considered particularly, but magnified in all places & assemblies.
q Or, saltenes.
q For the loue [y] he beareth to his Church he changeth [y] ordre of nature for their commoditie.
r Continual increase & yearlie.
s As God by his prouidece doeth exalte men, so doeth he also humble them by afflictions to knowe themselues.
t For their wickednes and tyrannie he causeth the people & subiects to contemne them.
u They, whose faith is lightened by Gods Spirit, shal reioyce to se Gods iudgements against [y] wicked & vngodlie.

PSAL. CVIII.

EVenus

This Psalme is composed of two other Psalmes before, the seuen and fiftieth & the sixtieth. The matter here conteined is, 1 That Dauid giueth him self with heart and voyce to prai se the Lord, 7 And assureth him self of the promes of God concerning his kingdome ouer Israel, and his power against other nacions: 11 Who though he seme to forsake vs for a time, yet he alone wil in the end cast downe our enemies.

¶ *A song or Psalme of Dauid.*

1 O God, mine heart *is* [a] prepared, so *is* [b] my tongue: I wil sing & giue praise.
2 Awake viole & harpe: I wil awake early.
3 I wil praise thee, ô Lord, among the [b] people, and I wil sing vnto thee among the nacions.
4 For thy mercie is great aboue the heauens, and thy trueth vnto the cloudes.
5 [c] Exalt thy self, ô God, aboue the heauens, and *let* thy glorie *be* vpon all the earth,
6 That thy beloued maie be deliuered: [d] helpe with thy right hand and heare me.
7 God hathe spoken in his [e] holines: *therefore* I wil reioyce, I shal diuide Shechem and measure the valley of Succoth.
8 Gilead *shalbe* mine, *and* Manasseh *shal be* mine: Ephraim also *shalbe* the strength of mine head: Iuda *is* my Lawgiuer.
9 *Moab *shalbe* my wash pot: ouer Edom wil I cast out my shoe: vpon Palestina wil I triumph.
10 Who wil leade me into the strong citie? who wil bring me vnto Edom?
11 [f] Wilt not thou, ô God, *which* hadst forsaken vs, & didest not go forthe, ô God, with our armies?
12 Giue vs helpe against trouble: for vaine is the helpe of man.
13 Through God we shal do valiantly: for he shal tread downe our enemies.

a This earnest affection declareth that he is fre from hypocrisie, and that sluggishnes staieth him not.
b Or, *my glorie because it chiefly setteth forthe the glorie of God.*
c He propheciethe of the calling of [y] Gentiles: for except thei were called, they colde not heare the goodnes of God.
d Let al [y] worlde se thy iudgements, in [y] that thou art God ouer all, & confesse that thou art glorious.
d When God by his benefites maketh vs partakers of his mercies, he admoniseth vs to be earnest in praier to desire him to continue and finish his graces. *Psal. 60. 8.*
e As he hathe spoken to Samuel concerning me, so wil he shewe him self constant, and holie in his promes, so [y] these nacions following shalbe subiect vnto me. f From [y] sixt verse of this psalme vnto the last read the exposicion in the threscore psalme, and fifte verse.

PSAL. CIX.

1 Dauid being falsely accused by flatterers vnto Saul, praieth God to helpe him and to destroy his enemies. 8 And vnder them he speaketh of Iuda the traitour vnto Iesus Christ, and of all the like enemies of the children of God: 27 And desireth so to be deliuered, that his enemies maie knowe the worke to be of God: 30 Then doeth he promise to giue praises vnto God.

¶ *To him that excelleth. A Psalme of Dauid.*

1 HOlde not thy tongue, ô God of my [a] praise.
2 For the mouth of the wicked, and [y] mouth *ful* of deceit are opened vpon me: thei haue spoken to me with a lying tongue.
3 Thei compassed me about also with wor-

a Though al the worlde condemne me, yet thou wilt approue mine innocencie, & [y] is sufficient praise to me.

wordes of hatred, and foght against me without a cause.

4 For my friendship they were mine aduersaries, [b] but I gaue my self to prayer.

5 And they haue rewarded me euil for good, and hatred for my friendship.

6 [c] Set thou the wicked ouer him, and let the aduersarie stand at his right hand.

7 When he shalbe iudged, let him be condemned, and let his [d] praier he turned into sinne.

8 Let his daies be fewe, and let another take his [e] charge.

9 Let his childrē be fatherles, & his wife a widowe.

10 Let his children be vagabunds & begge and seke *bread, comming out* of their places destroied.

11 Let [f] the extorcioner catche all that he hathe, and let the strangers spoile his labour.

12 Let there be none to extend mercie vnto him: nether let there be anie to shewe mercie vpon his fatherles children.

13 Let his posteritie he destroied, & in ỹ generacion following let their name be put out.

14 [g] Let the iniquitie of his fathers be had in remembrance with the Lord: and let not the sinne of his mother be done awaie.

15 *But* let them alway be before ỹ Lord, that he maie cut of their memorial frō the earth.

16 Because [h] he remembred not to shewe mercie, but persecuted the afflicted and poore man, and the sorowful hearted to slaye him.

17 As he loued cursing, [i] so shal it come vnto him, & as he loued not blessing, so shal it be farre from him.

18 As he clothed him self with cursing like a raiment, so shal it come into his bowels like water, and like oyle into his bones.

19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith he shalbe alwaie girded.

20 Let this be the rewarde of mine aduersarie [k] from the Lord, and of them, that speake euil against my soule.

21 But thou, ô Lord my God, deale with me according vnto thy [l] Name: deliuer me (for thy mercie is good)

22 Because I am poore and nedie, and mine heart is wounded within me.

23 I departe like the shadowe that declineth, and am shaken of as the [m] grashopper.

24 My knees are weake through fasting, & my flesh [n] hathe lost *all* fatnes.

25 I became also a rebuke vnto them: they that loked vpon me, shaked their heads.

26 Helpe me, ô Lord my God: [o] saue me according to thy mercie.

27 And they shal knowe, that this is thine hand *& that* thou, Lord, hast done it.

28 *Though* they [p] curse, yet thou wilt blesse: they shal arise and be confounded, but thy seruant shal reioyce.

29 Let mine aduersaries be clothed with shame, and let them couer them selues with their confusion, as with a cloke.

30 I wil giue thankes vnto the Lord greatly with my [q] mouthe, and praise him among the multitude.

31 For he wil stand at the right hand of ỹ poore, to saue him from them that wolde [r] condemne his soule.

b To declare ỹ I had none other refuge, but thee, in whome my conscience was at rest.

c Whether it were Doeg or Saul, or some familiar friend ỹ had betraied hī, he praieth not of priuate affection, but moued by Gods Spirit, that God wolde take vēgeance vpon him.

d As to the elect all things turne to their profite: so to the reprobat euen those things, that are good, turne to their damnatiō.

e This was chiefly accomplished in Iudas, Act. 1. 20.

f He declareth ỹ the curse of God lieth vpon the extorcioners: who thinking to enriche their children by their vnlawful gotten gods, are by Gods iust iudgement depriued of all.

g Thus punisheth the Lord to the third, and fourth generacion the wickednes of ỹ parents in their wicked childrē.

h He sheweth that God accustometh to plague them after a strange sort, ỹ shewe them selues cruel toward other.

i Thus giueth ỹ Lord to euerie man the thing, wherein he delighteth, that ỹ reprobate can not accuse God of wrong, when thei are giuen vp to their lusts and reprobat mindes.

k For being destitute of mans helpe, he fully trusted in the Lord, that he wolde deliuer him.

l As thou art named merciful, gracious and long suffring, so shewe thy self in effect.

m Meaning that he hathe no staie nor assurance in this worlde.

n For hungre, ỹ came of sorow, he was leane, and his natural moysture failed him.

o The more grieuous ỹ Satā assailed him, ỹ more earnest & instant was he in praier.

p They shal gaine nothing by cursing me.

q Not onely in confessing it secretly in my self, but also in declaring it before all ỹ Congregacion.

r Hereby he sheweth that he had not to do w̄ them, ỹ were of litle power, but w̄ ỹ iudges and princes of the worlde.

PSAL. CX.

Mourning

1 Dauid prophecieth of the power and euerlasting kingdome giuen to Christ, 4 And of his Priesthode, which shulde put an end to the Priesthode of Leui.

¶ *A Psalme of Dauid.*

1 THe [a] Lord said vnto my Lord, Sit thou at my right hand, vntil I make thine enemies thy fotestole.

2 The Lord shal send ỹ rod of thy power out of [b] Zion: be thou ruler in ỹ middes of thine enemies.

3 Thy people *shal come* willingly at the time *of assembling*: [c] thine armie in holie beautie: the youth of thy wombe *shalbe* as the morning dewe.

4 The Lord sware and wil not repent, Thou art a Priest for euer after the ordre of [d] Melchizedek.

5 The Lord, *that is* at thy right hand, shal wounde Kings in the daie of his wrath.

6 He shalbe Iudge among the heathen: he shal fil *all* with dead bodies, *and* smite the [e] head ouer great countreis.

7 He shal [f] drinke of the brooke in the waie: therefore shal he lift vp *his* head.

a Iesus Christ in the two & twētie of Matth. giueth ỹ interpretacion hereof, & sheweth that this can not properly be applied vnto Dauid, but to him self.

b And thence it shal stretch through all the worlde: & this power chiefly standeth in the preaching of his worde.

c By thy worde thy people shalbe assembled into thy Church, whose increase shalbe so abundant & wonderful, as the drops of the dewe.

d As Melchizedek the figure of Christ was bothe King & priest: so the effect can not be accomplished in anie King, saue onely in Christ, 2 Chro 26. 21.

e No power shalbe able to resist him.

f Vnder this similitude of a capitaine, that is so gredie to destroie his enemies, that he wil not scarse drinke by the waie, he sheweth how God wil destroy his enemies.

PSAL. CXI.

2 He giueth thankes to the Lord for his merciful workes toward his Church, 10 And declareth wherein true wisdome and right knowledge consisteth.

¶ *Praise ye the Lord.*

1 I Wil [a] praise the Lord with my whole heart in the assemblie and Congregacion of the iust.
2 The workes of the Lord *are* [b] great, and ought to be soght out of all them ỹ loue them.
3 His worke *is* beautiful and glorious, and his righteousnes endureth for euer.
4 He hathe made his wonderful workes to be had in remembrance: the Lord *is* merciful and ful of compassion.
5 He hathe giuen [c] a portion vnto them that feare him: he wil euer be mindeful of his couenant.
6 He hathe shewed to his people ỹ power of his workes in giuing vnto them ỹ heritage of the heathen.
7 The [d] workes of his hands *are* trueth and iudgement: all his statutes are true.
8 They are stablished for euer & euer, and are done in trueth and equitie.
9 He sent redemption vnto his people: he hathe commanded his couenant for euer: holie and feareful *is* his Name.
10 [e] The beginning of wisdome *is* ỹ feare of the Lord: all they that obserue [f] them, haue good vnderstanding: his praise endureth for euer.

a The prophet declareth ỹ he wil praise God bothhe priuatly & openly, & that from ỹ heart, as he ỹ consecrateth him selfe wholly & onely vnto God.
b He sheweth ỹ Gods workes are a sufficient cause, wherefore we shulde praise him, but chiefly his benefites toward his Church.
c God hathe giuen to his people all that was necessarie for them, & wil do stil euen for his couenants sake, and in this sense ỹ Ebrewe worde is take, Prou. 30,8. & 31,15.
Or, praie, & fode.
d As God promised to take the care of his Church: so in effect doeth he declare him selfe iust and true in are wise, that feare obey his worde.

the gouernement of the same. e Thei onely God, and none haue vnderstanding, but thei that f To wit, his commandements, as vers. 7.

PSAL. CXII.

1 He praiseth the felicitie of them, that feare God. 10 And condemneth the cursed state of the contemners of God.

¶ *Praise ye the Lord.*

BLesſed *is* the man, that [a] feareth the Lord, & deliteth greatly in his commandements.
2 His sede shalbe mightie vpon earth: the generacion of the righteous shalbe blessed.
[b] Riches and treasures *shalbe* in his house, and his righteousnes endureth for euer.
4 Vnto the [c] righteous ariseth light in darkenes: *he is* merciful and ful of compassion and righteous.
5 A good man *is* merciful and [d] lendeth, *and* wil measure his affaires by iudgement.
6 Surely he shal neuer be moued: *but* the righteous shalbe had in euerlasting remembrance.
7 He wil not be afraid of euil tidings: *for* his heart is fixed, & beleueth in the Lord.
8 His heart is stablished: *therefore* he wil not feare, vntil he se *his desire* vpon his enemies.
9 He hathe [e] destributed *and* giuen to ỹ poore: his righteousnes remaineth for euer: his [f] horne shalbe exalted w glorie.
10 The wicked shal se it and be angrie: he shal gnash with his teeth, and [g] consume awaie: the desire of the wicked shal perish.

a He meaneth ỹ reuerent feare, which is in the children of God, which causeth them to delite onely in ỹ worde of God.
b The godlie shal haue abundance & contentement, because their heart is satisfied in God onely.
c The faithful in all their aduersities knowe that all shal go wel with them: for God wilbe merciful and iuste.
d He sheweth what is the frute of mercie: to lend frely & not for gaine, & so to measure his doings, that he maie be able to helpe where nede requireth, and not to bestowe all on him selfe.
e The godlie pinche not niggardely, but distribute liberally, as the necessitie of the poore requireth, & as his power is able.
f His power & prosperous estate.
g The blessings of God vpō his childrē shal cause ỹ wicked to dye for enuie.

PSAL. CXIII.

1 An exhortacion to praise the Lord for his prouidence, 7 In that that contrarie to the course of nature he worketh in his Church.

¶ *Praise ye the Lord.*

1 PRaise, ô ye seruants of the Lord, [a] praise the Name of the Lord.
2 Blessed be the Name of the Lord from hence forthe and for euer.
3 The Lords Name is praised from the rising of the sunne vnto the going downe of the same.
4 The Lord is high aboue all [b] nacions, & his glorie aboue the heauens.
5 Who is like vnto the Lord our God, that hathe his dwelling on high?
6 Who abaseth him self to beholde *things* in the heauen and in the earth.
7 He raiseth the nedie out of ỹ dust, & lifteth vp the [c] poore out of the dung,
8 That he maie set him with the princes, *euen* with the princes of his people.
9 He maketh the baren woman to dwell with a familie, & a ioyful mother of children. Praise ye the Lord.

a By this often repetition he stirreth vp our colde dulnes to praise God, seing his workes are so wonderful, & ỹ we are created for the same cause.
b If Gods glorie shine through all the world, & therfore of all ought to be praised, what great condemnation were it to his people, among whome chiefly it shineth, if they shulde not earnestly extoll his Name.
c By preferring ỹ poore to high honour, and giuing the barren children, he sheweth that God worketh not onely in his Church by ordinarie meanes, but also by miracles.

PSAL. CXIIII.

Ex. 14,21.

1 How the Israelites were deliuered forthe of Egypt, & of the wonderful miracles, that God wroght at that time. Which put vs in remēbrance of Gods great mercie toward his Church, who, when the course of nature faileth, preserueth his miraculously.

1 WHen* Israel went out of Egypt, & the house of Iaakob from ỹ [a] barbarous people,
2 Iudah was [b] his sanctification, & Israel his dominion.
3 The Sea sawe it and fled: Iorden was turned backe.
4 The [c] mountaines leaped like rams, & the hilles as lambs.
5 What ailed thee, ô Sea, that thou fledest? ô Iorden, *why* wast thou turned backe?
6 Ye mountaines, *why* leaped ye like rams, *and ye* hilles as lambs?

a That it, from them that were of a strange language.
b The whole people were witnesses of his holie maiestie, in adopting thē, and of his mightie power in deliuering thē.
c Seing ỹ these deade creatures felt Gods power, & after a sorte saw it, muche more his people ogh̄t to consider it & glorifie hī for the same.

7 The

d Ogbt then his people to be insensible, when thei se his power & maiestie?
e That is, caused miraculously water to come out of ý rocke in moste aboundance, Exo.17,6.

7 The [d]earth trembled at the presence of the Lord, at the presence of ý God of Iaakob.
8 Which [e]turneth the rocke into waterpooles, & the flint into a fountaine of water.

PSAL. CXV.

1 A prayer of the faithful oppressed by idolatrous tyrants against whome they desire that God wolde succour them, 9 Trusting moste constantly that God wil preserue them in this their nede, seing that he hathe adopted and receiued them to his fauour, 18 Promising finally that they wil not be vnmindeful of so great a benefite, if it wolde please God to heare their prayer, & deliuer them by his omnipotent power.

1 NOt [a]vnto vs, ô Lord, not vnto vs, but vnto thy Name giue the glorie, for thy louing mercie & for thy truethes sake.
2 Wherefore shal ý heathen saie, [b]Where is now their God?
3 But our God *is* in heauen: he doeth whatsoeuer he [c]wil.
4 Their idoles *are* [d] siluer and golde, *euen* the worke of mens hands.
5 Thei haue a mouth and speake not: thei haue eyes and se not.
6 Thei haue eares and heare not: they haue noses and smell not.
7 Thei haue [e]hands and touche not: thei haue fete and walke not: nether make thei a sounde with their throte.
8 Thei that make them are [f] like vnto them: *so are* all that trust in them.
9 O Israel, trust thou in the Lord: *for* he is their helpe and their shield.
10 [g] O house of Aaron, trust ye in the Lord: *for* he is their helpe and their shield.
11 Ye that feare the Lord, trust in the Lord: *for* he is their helper and their shield.
12 The Lord hathe bene mindeful of vs: he wil blesse, he wil blesse the house of Israel, he wil blesse ý house of Aarō.
13 He wil blesse them that feare ý Lord, bothe smal and great.
14 The Lord wil increase *his graces* toward your, euen toward you & your children.
15 Ye are blessed of the Lord, [i] which made the heauen and the earth:
16 The [k]heauens, *euen* the heauens *are* ý Lords: but he hathe giuen the earth to ý sonnes of men.
17 The dead praise not the Lord, nether anie that [l] go downe into the *place of* silence.
18 But we wil praise the Lord from hēceforthe and for euer. Praise ye the Lord.

a Because God promised to deliuer them, not for their sakes, but for his Name, Isa.48,11, therfore they grounde their prayer vpon this promes.
b When the wicked se ý God accomplisheth not his promes as thei imagine, thei thinke there is no God.
c No impediments can let his worke, but he vseth euen ý impediments to serue his wil.
d Seing that nether, ý matter nor the forme can commēd ý idoles, it followeth ý there is nothing, why thei shuld be estemed.
e He sheweth what great vanitie it is to aske helpe of them, & not onely haue no helpe in them, but lacke sense & reason.
f As muche without sense, as blockes & stones.
g For thei were appointed by God as instructers & teachers of faith and religion for others to followe.
h That is, he wil continue his graces toward his people.
i And therfore doeth stil gouerne & continue all things therin.
k And thei declare ynough his sufficiencie, so that the worlde serueth him nothing, but to shewe his fatherlie care toward men,
l I Though ý dead set forthe Gods glorie, yet the meaneth not, that thei praise him not in his Church and Cōgregacion.

PSAL. CXVI.

Morning

1 Dauid being in great danger of Saul in the desert of Maon, perceiuing the great and inestimable loue of God toward him, magnifieth h suche great mercies, 13 And protesteth that he wil be thankeful for the same.

1 I [a] Loue the Lord, becaufe he hathe heard my voyce & my praiers.
2 For he hathe inclined his eare vnto me, when I did call *vpon him* [b] in my daies.
3 When the snares of death compassed me, and the griefs of the graue caught me: *when* I founde trouble and sorowe,
4 Then I called vpon the Name of the Lord, *saying*, I beseche thee, ô Lord, deliuer my soule.
5 The Lord *is* [c] merciful and righteous, and our God *is* ful of compassion.
6 The Lord preserueth the simple: I was in miserie and he saued me.
7 Returne vnto thy rest, ô my soule: for the Lord hathe bene beneficial vnto thee,
8 Because thou hast deliuered my soule from death, mine eies from teares, & my fete from falling.
9 I shal [e] walke before the Lord in the land of the liuing.
10 I beleued therefore did I speake: *for* I was sore troubled.
11 I said in my [g] feare, All men are lyers.
12 What shal I rendre vnto the Lord for all his benefites tow'rd me?
13 I wil [h] take the cup of saluacion, and call vpon the Name of the Lord.
14 I wil paie my vowes vnto the Lord, *euen* now in the presence of all his people.
15 Precious in the sight of the Lord *is* the [i] death of his Saints.
16 Beholde, Lord: for I am thy seruant, I am thy seruant, & the sonne of thine handmaied: thou hast broken my bones.
17 I wil offer to the a sacrifice of praise, and wil call vpon the Name of the Lord.
18 I wil paie my [k] vowes vnto the Lord, *euen* now in the presence of all his people,

a He granteth ý no pleasure is so great, as to fele Gods helpe in our necessitie, nether that anie thing more stirreth vp our loue toward him.
b That is, in conuenient time to seke helpe, w was when he was in distres.
c He sheweth forthe ý frute of his loue in calling vpon him, confessing him to be iust & merciful, and to helpe them ý are destitute of aide & counsel.
d Which was vnquieted before now rest vpon ý Lord: for he hathe bene beneficial towards thee.
e The Lord wil preserue me, & saue my life.
f I felt all these things, and therefore was moued by faith to confesse them 2.Cor.4,13.
g In my great distresse I thoght God wolde not regarde man, w is but lies and vanitie, yet I ouercame this tentation, and felt ý contrarie.
h In the Law thei vsed to make a banker, when thei gaue solempne thankes to God, and to take ý cup & drinke in signe of thankesgiuing.
i I perceiue that God hathe a care ouer his, so that he bothe dispoſeth their death & taketh an account.
k I wil thāke him for his benefites: for that is a iuste paiement, to confesse that we owe al to God.

19 In the courtes of the Lords house, *euen* in the middes of thee, ô Ierusalem. Praise ye the Lord.

PSAL. CXVII.

1 He exhorteth the Gentiles to praise God, because he hathe accomplished aswel to thē as to ỳ Iewes, the promes of life euerlasting by Iesus Christ.

1 ALl*nacions, praise ye the Lord: all ye people, praise him.

Rom. 15. 11

2 For his louing kindenes is great toward vs, and the [a] trueth of the Lord *endureth* for euer. Praise ye the Lord.

a That is ỳ moste certeine and continual testimonies of his Fatherlie grace.

PSAL. CXVIII.

1 Dauid reiected of Saul and of the people, at the time appointed obteined the kingdome. 4 For the which he biddeth all them, that feare the Lord, to be thankeful. And vnder his persone in all this was Christ liuely set forthe, who shuldebe of his people reiected.

1 PRaise [a] ye the Lord, because he is good: for his mercie *endureth* for euer.

a Because God by creating Dauid King, shewed his mercie toward his afflicted Church, ỳ Prophet doeth not onely him selfe thanke God, but exhorteth all the people to do ỳ same.

2 Let Israel now saie, That his mercie *endureth* for euer.

3 Let the house of Aaron now saie, That his mercie *endureth* for euer.

4 Let them, that feare the Lord, now saie, That his mercie *endureth* for euer.

b We are here taught, that the more ỳ troubles oppresse vs, the more ought we to be instant in prayer.

5 I called vpon the Lord in trouble, & the Lord heard me, & *set* me at large.

c Being exalted to this estate, he assured him selfe to haue man euer to be his enemie.

6 The Lord *is* with me: *therefore* I wil not feare what [c] man can do vnto me.

7 The Lord *is* with me among them ỳ helpe me: therefore shal I se *my desire* vpon mine enemies.

Yet he douted not, but God wolde maintein him because he had placed him.

8 It is better to trust in the Lord, then to haue confidence [d] in man.

d He sheweth ỳ he had trusted in vaine, if he had put his confidence in man,

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nacions haue compassed me: but in the Name of the Lord shal I destroie them.

11 Thei haue cõpassed me, yea they haue cõpassed me: but in the Name of the Lord I shal destroy ethem.

so he preferred to the kingdome, & therefore he put his trust in God & obteined.

12 Thei come about me like bees, *but* they were quenched as a fyre of thornes: for in the Name of the Lord I shal destroy e them.

e He noteth Saul his chief enemie.

13 [e] Thou hast thrust sore at me, that I might fall: but the Lord hathe holpen me.

f In ỳ he was deliuered, it came not of him selfe, nor of the power of man, but onely of Gods fauour: therefore he wil praise him.

14 The Lord *is* my strength and f song: for he hathe bene my deliuerance.

15 The [g] voice of ioye and deliuerance *shalbe* in the tabernacles of the righteous, *saying*, The right hand of the Lord hathe done valiantly.

16 The right hand of the Lord is exalted: [h] the right hand of the Lord hathe done valiantly.

17 I shal not dye, but liue, and declare the workes of the Lord.

18 The Lord hathe chastened me sore, but he hathe not deliuered me to death.

19 Open ye vnto me the [i] gates of righteousnes, *that* I maie go in to them, & praise the Lord.

20 This is the gate of the Lord: the righteous shal entre into it.

21 I wil praise thee: for thou hast heard me and hast bene my deliuerance.

22 *The stone, *which* the buylders [k] refused, is the head of the corner.

23 This was the Lords doing, & it is marueilous in our eyes.

24 This is the [l] daie, *which* the Lord hathe made: let vs reioyce and be glad in it.

25 [m] O Lord, I praie thee, saue now: ô Lord, I praie thee now giue prosperitie.

26 Blessed *be he*, that cometh in the Name of the Lord: [n] we haue blessed you out of the house of the Lord.

27 The Lord *is* mightie, and hathe giuen vs [o] light: binde the sacrifice with cordes vnto the hornes of the altar.

28 Thou art my God, and I wil praise thee, *euen* my God: therefore I wil exalt thee.

29 Praise ye the Lord, because he is good: for his mercie *endureth* for euer.

g He promiseth bothe to rendre graces him self, & to cause others to do the same, because ỳ in his persone ỳ Church was restored.

h So ỳ all, ỳ are bothe farre & nere, maie se his mightie power.

i He willeth ỳ dores of the Tabernacle to be opened, ỳ he maie declare his thankeful minde.

Isa. 28. 16
mat. 21. 42
act. 4. 11
rom. 9. 33
1. pet. 2. 6

k Though Saul and the chief powers refused me to be King, yet God hathe preferred me aboue them all.

l Wherein God hathe shewed chiefly his mercie by appoinring me King, & deliuering his Church.

m The people praie for the prosperitie of Dauids kingdome, who was ỳ figure of Christ.

n Which are the priests & haue ỳ charge thereof, as Nomb. 6. 23.

o Because he ha the restored vs from darkenes to light, we wil offer sacrifices & praises vnto him.

PSAL. CXIX.

1 The Prophet exhorteth the children of God to frame their liues according to his holie worde. 125 Also he sheweth wherein the true seruice of God standeth: that is, when we serue him according to his worde, & not after our owne fantasies.

ALEPH.

1 BLessed *are* [a] those that are vpright in *their* waie, & walke in the Lawe of the Lord.

a Here thei are not called blessed, w thinke them selues wise in their owne iudgement, nor w imagine to them selues a certeine holines, but thei whose conuersation is without hypocrisie.

2 Blessed *are* thei that kepe his testimonies, & seke him with their whole heart.

3 Surely they worke [b] none iniquitie, *that* walke in his waies.

b For thei are ruled by Gods Spirit and imbrace no doctrine but his.

4 Thou hast commanded to kepe thy precepts diligently.

5 [c] Oh that my waies were directed to kepe thy statutes.

c Dauid acknowledgeth his imperfection, desiring God to reforme it that is lise maie be conformable to Gods worde.

6 Then shulde I not be confounded, whē I haue respect vnto all thy comandements.
7 I wil praise thee with an vpright[d] heart, when I shal learne the[e] iudgements of thy righteousnes.
8 I wil kepe thy statutes: forsake me not[f] ouerlong.

d For true religion standeth in seruing God without hypocrisie.
e That is, thy precepts, wherein consisteth perfite righteousnes.
f He refuseth not to be tryed by tentations, but he feareth to faint, if God succor not his infirmitie in time.

BETH.

9 Wherewith shal a[a] yong man redresse his waie? in taking heede *thereto* according to thy worde.
10 With my whole heart haue I soght thee: let me not wander from thy commandements.
11 I haue[b] hid thy promes in mine heart, that I might not sinne against thee.
12 Blessed art thou, O Lord: teache me thy statutes.
13 With my lippes haue I declared al ỹ iudgements of thy mouth.
14 I haue had as great[c] delite in the waie of thy testimonies, as in all riches.
15 I wil meditate in thy precepts, and consider thy waies.
16 I wil delite in thy statutes, & I wil not forget thy worde.

a Because youth is most giuen to licentiousnes, he chiefly warneth them to frame their liues betime to Gods worde.
b If Gods worde be grauen in our heartes, we shalbe more able to resist the assaltes of Satan: & therefore ỹ prophet desireth God to instruct him daiely more & more therein.
c The prophet doeth not boast of his vertues, but setteth forthe an example for others to followe Gods worde & leaue worldelie vanities.

GIMEL.

17 Be beneficial vnto thy seruant, *that* I maie[a] liue and kepe thy worde.
18 Open mine eyes, that I maie se the wonders of thy Law.
19 I am a[b] stranger vpon earth: hide not thy commandements from me.
20 Mine heart breaketh for the desire to thy iudgements alwaie.
21 Thou[c] hast destroyed the proude: cursed are they that do erre from thy commandements.
22 Remoue from me shame and contempt, for I haue kept thy testimonies.
23 [d] Princes also did sit, & speake against me: *but* thy seruant did meditate in thy statutes.
24 Also thy testimonies *are* my delite, & my counseilers,

a He sheweth ỹ we ought not to desire to liue but to serue God, & that we can not serue him aright, except he open our eyes and mindes,
b Seing mans life in this worlde is but a passage, what shulde become of him, if thy worde were not his guide?
c In all ages thou hast plagued all suche, which maliciously and contemptuously depart from thy trueth.
d When the powers of the worlde gaue false sentence against me, thy worde was a guide & counseler to teache me what to do, & to comfort me.

DALETH.

25 My soule cleaueth to the[a] dust: quicken me according to thy worde
26 I haue[b] declared my waies, and thou heardest me: teache me thy statutes.
27 Make me to vnderstand the waie of thy precepts, and I wil meditate in thy wonderous workes.
28 My soule melteth for heauines: raise me vp according vnto thy[c] worde.
29 Take from me the[d] waie of lying, & graunt me graciously thy Law.
30 I haue chosen the waie of trueth, & thy iudgements haue I laied *before me*.
31 I haue cleaued to thy testimonies, O Lord: confounde me not
32 I wil runne the waie of thy commandements, when thou[e] shalt enlarge mine heart.

a That is, it is almost brought to the graue, and without thy worde I can not liue. b I haue confessed mine offences, and now depend wholly on thee.

c If God did not maintein vs by his worde, our life wold de drop a waie like water.
d Instruct me in thy worde, wherby my minde maie be purged from vanitie & taught to obey thy wil.
e By this he sheweth ỹ we can neither chose good, cleaue to Gods word, nor runne forwarde in his waie, except he make our heartes large to receiue his grace, & willing to obey.

HE.

MORNIng

33 Teache[a] me, O Lord, the waie of thy statutes, and I wil kepe it vnto the end.
34 Giue me vnderstāding, and I wil kepe thy Law: yea, I wil kepe it with *my* whole[b] heart.
35 Direct me in the path of thy commandements: for therein is my delite.
36 Incline mine heart vnto thy testimonies, and not to[c] couetousnes.
37 Turne awaie mine[d] eyes from regarding vanitie, & quicken me in thy waie.
38 Stablish thy promes to thy seruant, becausse he feareth thee.
39 Take awaie[e] my rebuke that I feare: for thy iudgements *are* good.
40 Beholde, I desire thy commandements. [f] quicken me in thy righteousnes,

a He sheweth ỹ Gods mercie & loue is the first cause of our salnation.
b By trusting in Gods worde he assureth himself to be able to confute the slanders of his aduersaries.
c Thei, ỹ simply walke after Gods worde, haue no lees so intangle them, where as thei, ỹ do contrary, are euer in nets and snares.
d He sheweth ỹ glorie to be obscured by the vaine pompe of princes. a Though he fele Gods hand ful to lie vpon him, yet he resteth on his promes & comforteth himself therein.

VAV

41 And let thy[a] louing kindenes come vnto me, O Lord, & thy saluacion according to thy promes.
42 So shal I[b] make answer vnto my blasphemers, for I trust in thy worde.
43 And take not the worde of trueth vtterly out of my mouth: for I wait for thy iudgements.
44 So shal I alwaie kepe thy Lawe for euer and euer.
45 And I wil[c] walke at libertie: for I seke thy precepts.
46 I wil speake also of thy testimonies before [d] Kings, and wil not be ashamed.
47 And my delite shalbe in thy commandements, which I haue loued.
48 Mine hands also wil I lift vp vnto thy commandements, which I haue loued, and I wil meditate in thy statutes.

a Though he fele Gods hand ful to lie vpon him, yet he resteth on his promes & comforteth himself therein.

ZAIN.

49 Remembre[a] the promes *made* to thy

ỹ children of God ought not to suffer their Fathers

seruant, wherein thou hast caused me to trust.

50 It is my comfort in my trouble: for thy promes hathe quickened me.

51 The [b] proude haue had me exceedingly in derision *yet* haue I not declined from thy Law.

52 I remembred thy [c] iudgements of olde, ô Lord, and haue bene comforted.

53 [d] Feare is come vpon me for the wicked: that forsake thy Law.

54 Thy statutes haue bene my songs in the house of my [e] pilgrimage.

55 I haue remembred thy Name, ô Lord, in the [f] night, and haue kept thy Law.

56 [g] This I had because I kept thy precepts.

CHETH

57 O Lord, *that art* my [a] porcion, I haue determined to kepe thy wordes.

58 I made my supplication in thy presence with *my* whole heart: be merciful vnto me according to thy promes.

59 I haue considered my [b] waies, & turned my fete into thy testimonies.

60 I made haste and delayed not to kepe thy commandements.

61 The bands of the wicked haue [c] robbed me: *but* I haue not forgotten thy Law.

62 At midnight wil I rise to giue thankes vnto thee, because of thy righteous iudgements.

63 I am [d] companion of all them that feare thee, and kepe thy precepts.

64 The earth, ô Lord, is ful of thy mercie: [e] teache me thy statutes.

TETH

65 O Lord, thou hast delt [a] graciously with thy seruant according vnto thy worde.

66 Teache me good iudgement and knowledge: for I haue beleued thy commandements.

67 Before I was [b] afflicted, I went astraie: but now I kepe thy worde.

68 Thou art good and gracious: teache me thy statutes.

69 The proude haue imagined a lie against me: *but* I wil kepe thy precepts with *my* whole heart.

70 [c] Their heart is fat as grease: *but* my delite is in thy Law.

71 It is [d] good for me that I haue bene afflicted, that I maie learne thy statutes.

72 The Law of thy mouth is better vnto me, then thousands of golde and siluer.

IOD.

EVEN my

73 Thine hands haue [a] made me and facioned me: giue me vnderstanding *therefore*, that I maie learne thy commandements.

74 So thei that [b] feare thee, seing me shal reioyce, because I haue trusted in thy worde.

75 I knowe, ô Lord, that thy iudgemẽts *are* right, & that thou hast afflicted me [*] iustly.

76 I praie thee that thy mercie maie comfort me, according to thy promes vnto thy seruant.

77 Let thy tender mercies come vnto me, that I maie [c] liue: for thy Law *is* my delite.

78 Let the proude be ashamed: for they haue dealt wickedly & falsely [*] with me: *but* I meditate in thy precepts.

79 Let suche as feare thee [d] turne vnto me, and thei that [e] knowe thy testimonies.

80 Let mine heart be vpright in thy statutes, that I be not ashamed.

CAPH.

81 My soule [a] fainteth for thy saluacion: *yet* I waite for thy worde.

82 Mine eyes faile for thy promes, saying, [*] When wilt thou comfort me?

83 For I am like a [b] bottel in the smoke: *yet* do I not forget thy statutes.

84 How manie are the [c] daies of thy seruant? when wilt thou execute iudgement on them that persecute me?

85 The proude haue [d] digged pittes for me, which is not after thy Law.

86 All thy commandements *are* true: they persecute me falsely: [e] helpe me.

87 They had almost consumed [f] me vpon the earth: but I forsoke not thy precepts.

88 Quicken me according to thy louing kindenes: so shal I kepe the testimonie of thy mouth.

LAMED.

89 O Lord, thy worde endureth for euer in [a] heauen.

90 Thy trueth *is* from generacion to generation: thou hast laied the fundacion of the earth, and it abideth.

91 Thei [b] continue *euen* to this daie by thine ordinances: for all *are* thy seruants.

92 Except thy Law had bene my delite, I shulde now haue perished in mine affliction.

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b Meaning the wicked, w contemne Gods worde, & tread his religion vnder fote.

c That is, the examples, whereby ỹ declarest thy self to be iudge of the worlde.

d That is, a vehement zeale to thy glorie and indignacion against ỹ wicked.

e In the course of this life and sorowful exile.

f Euen when other slepe.

g That is, all these benefits.

a I am persuaded ỹ to kepe thy Law is an heritage and great gaine for me.

b He sheweth ỹ none can imbrace ỹ worde of God, except he consider his owne imperfections & waies.

c Thei haue gone about to drawe we into their companie.

d Not onely in mutual consent but also with aide and succour.

e For ỹ knowledge of Gods worde is a singular token of his fauour.

a Hauing proued by experience ỹ God was true in his promes, he desireth ỹ he wolde increase in him knowledge and iudgement.

b So Ieremie saith, that before the Lord touched him, he was like a calfe vntamed: so that the vse of Gods rods is to call vs home to God.

c Their heart is indurate and hardened, puffed vp with prosperitie & vaine estimacion of them selues.

k He confesseth that before that he was chastened he was rebellious, as man by nature is.

a Because God leaueth not his worke, that he hathe begon, he desireth a newe grace: that is, ỹ he wolde continue his mercies.

b When God sheweth his grace towarde anie he testifieth to others that he faileth not the that trust in him.

* *Ebr. In trueth*

c He declareth, ỹ when he felt not Gods mercies, he was as dead.

d That is be comforted by mine example.

e He sheweth ỹ there can be no true feare of God without ỹ knowledge of his worde.

a Thogh my strength faile me, yet my soule groneth and sigheth, resting stil in thy worde.

b Like a skyn. bottel or bladder ỹ is parched in ỹ smoke.

c How long wilt ỹ afflict thy seruant?

d They haue not onely oppressed me violently, but also craftely conspired against me.

e He assureth hi self, ỹ God wil deliuer his and destroy suche as vniustly persecute them.

f Finding no helpe in earth, he lifteth vp his eyes to heauen.

a Because none shulde esteme Gods worde according to the changes of things in this worlde, he sheweth ỹ it abideth in heauen & therefore is immutable.

b Seing ỹ earth & all creatures remaine in ỹ estate, wherein ỹ hast created thẽ vnchangeable.

muche more thy trueth remaineth constant and

XXVj Paye

93 I wil neuer forget thy precepts: for by them thou hast quickened me.
94 I am[c] thine saue me: for I haue sought thy precepts.
95 The wicked haue waited for me to destroye me: *but* I wil consider thy testimonies.
96 I[d] haue sene an end of all perfection: *but* thy cōmandement *is* exceding large.

MEM

97 Oh how loue I thy Law![a] it is my meditacion continually.
98 By thy commandements thou hast made me wiser then mine enemies: for they are euer with me.
99 I haue had more[b] vnderstanding thē all my teachers: for thy testimonies *are* my meditation.
100 I vnderstode more then the ancient, because I kept thy precepts.
101 I haue refrained my fete from euerie euil way, ẏ I might kepe thy worde.
102 I haue not declined frō thy iudgements: for[c] thou dideſt teache me.
103 How swete are thy promises vnto my mouth? *yea*, more then honie vnto my mouth.
104 By thy precepts I haue gotten vnderstāding: therefore I hate all ẏ waies of falsehode.

NVN.

MORNing

105 Thy worde *is* a[a] lanterne vnto my fete, and a light vnto my path.
106 I haue[b] sworne and wil performe it, that I wil kepe thy righteous iudgements.
107 I am verie sore afflicted: ô Lord, quicken me according to thy worde.
108 O Lord, I beseche thee accept the[c] fre offrings of my mouth, and teache me thy iudgements.
109 My[d] soule is continually in mine hand: yet do I not forget thy Law.
110 The wicked haue layed a snare for me: but I swarued not from thy precepts.
111 Thy testimonies haue I taken *as* an[e] heritage for euer: for they are the ioye of mine heart.
112 I haue applied mine heart to fulfil thy statutes alwaie, *euen* vnto the end.

SAMECH.

113 I hate[a] vaine inuentions: but thy Law do I loue.
114 Thou art my refuge and shield, *and* I trust in thy worde.
115 [b] Awaie from me, ye wicked: for I wil kepe the commandements of my God.
116 Stablish me according to thy promes, that I maie liue, and dispoint me not of mine hope.
117 [c] Staie thou me, and I shalbe safe, & I wil delite continually in thy statutes.
118 Thou hast troden downe all them ẏ departe from thy statutes: for their[d] deceit *is* vaine.
119 Thou hast taken away all the wicked of the earth *like*[e] drosse: therefore I loue thy testimonies.
120 My flesh [f] trembleth for feare of thee, and I am afraied of thy iudgements.

AIN.

121 I haue executed iudgement and iustice: leaue me not to mine oppressours.
122 [a] Answer for thy seruant in that, ẅ is good, *and* let not the proude oppresse me.
123 Mine eyes haue failed *in waiting* for thy saluacio, and for thy iuste promes.
124 Deale with thy[b] seruant according to thy mercie, and teache me thy statutes.
125 I am thy seruant: grante me *therefore* vnderstanding, that I maie knowe thy testimonies.
126 It is[c] time for the Lord to worke: *for* they haue destroyed thy Law.
127 Therefore loue I thy commandements aboue golde, yea, aboue moste fine golde.
128 Therefore I estemed all thy precepts moste iuste, and hate all false[d] waies.

PE.

129 Thy testimonies *are*[a] wonderful: therefore doeth my soule kepe them.
130 The entrance into thy[b] wordes sheweth light, *and* giueth vnderstanding to the simple.
131 I opened my mouth & [c] panted because I loued thy commandements.
132 Loke vpon me and me merciful vn to me, as thou vsest to do vnto those ẏ loue thy Name.
133 Direct my steppes in thy worde, and let none iniquitie haue dominion ouer me.
134 Deliuer me from the oppression of men, and I wil kepe thy precepts.
135 Shewe the light of thy countenance vpon thy seruant, and teache me thy statutes.
136 Mine eyes gush [d] out with riuers of water, because they kepe not thy Law.

c He proueth by effect, ẏ he is Gods childe, because he seketh to vnderstād his worde. d There is nothing so perfite in earth, but it hathe an end: onely Gods worde lasteth for euer.

a He sheweth ẏ we can not loue Gods worde except we exercise our selues therein & practise it. b Whosoeuer doeth submit him self onely to Gods worde, shal not onely be safe agianst ẏ practises of his enemies, but also learne more wisdo me, then thei ẏ professe it, & are men of experience. c So then of our selues we can do nothing, but when God doeth inwardely instruct vs ẅ his Spirit, we fele his graces sweter then honie.

a Of our selues we are but darkenes, and can not se except we be lightened ẅ Gods worde. b So all ẏ faithful ought to binde them selues to God by a solemne othe and promes, to stir vp their zeale to imbrace Gods worde. c That is, my praiers and thākesgiuing, ẅ sacrifice Hosea calleth ẏ calues of ẏ lippes, Cha. 14. ver 3. d That is, I am in continual danger of my life. e I estemed no wordlie things, but made thy worde mine inheritance.

a Whosoeuer wil imbrace Gods worde aright, must abhorre all fantasies & imaginacions bothe of him self & of others.

d And hinder me not to kepe the Law of the Lord. c He desireth Gods continual assistance lest he shulde faint in this race, whe had ẏ begon. d The craftie practises of thē ẏ contemne thy Law, shal be brought to noght e Which intended thy people, as drosse doeth the metal. f Thy iudgemēts do not onely teache me obedience, but cause me to feare, considering mine owne weakenes, ẅ feare causeth repentance.

a put thy self betwene mine enemies & me, as if ẏ were my pledge. b He boasteth not ẏ he is Gods seruant, but her by putteth God in minde, ẏ as he made him his by his grace, so he wolde continue his fauour toward him. c The Prophet sheweth ẏ when the wicked haue broght all things to cōfusion, & Gods worde to vtter contempt, then is Gods time to helpe and send remedie. d That is, whatsoeuer dissenteth from the puritie of thy worde.

a Conteining high & secret mysteries, so ẏ I am moued ẅ admiration and reuerance. b The simple idiotes, ẏ submit them selues to God, haue their eyes opened, & their mindes illuminated so soone as thei begin to read Gods worde. c My zeale toward thy worde was so great. d He sheweth what ought to worde contemned.

be the zeale of Gods children, when se his ned.

TSADDI.

137 Righteous art thou: ô Lord, and iuſte *are* thy iudgements.

a We can not cõfeſſe God to be righteous except we liue vprightly and truely as he hathe comanded. *Pſal. 6 9, 10 2. pet. 2, 1*

138 Thou haſt commanded [a] iuſtice by thy teſtimonies and trueth eſpecially.

b Golde hathe nede to be fined but thy worde is perfection, it ſelf.

139 *My zeale hathe euen conſumed me becauſe mine enemies haue forgotten thy wordes.

140 Thy worde is proued [b] moſte pure, and thy ſeruant loueth it.

c This is the true trial, to praiſe God in aduerſitie.

141 I am [c] ſmale and deſpiſed: *yet* do I not forget thy precepts.

142 Thy righteouſnes *is* an euerlaſting righteouſnes, and thy Law *is* trueth.

143 I trouble and anguiſh are come vpõ me: *yet are* thy commandements my delite.

d So ỹ life of man without ỹ knowledge of God. is death.

144 The righteouſnes of thy teſtimonies *is* euerlaſting: grante me vnderſtanding, and I ſhal [d] liue.

COPH. *Euening*

a He ſheweth ỹ all his affections & whole heart were bent to God ward for to haue helpe in his dangers.

145 I haue [a] cryed with *my* whole heart: heare me, ô Lord, & I wil kepe thy ſtatutes.

146 I called vpon thee: ſaue me, and I wil kepe thy teſtimonies.

b He was more earneſt in ỹ ſtudie of Gods worde, then they, ỹ kept ỹ watche were in their charge.

147 I preuented the morning light, and cryed: *for* I waited on thy worde.

148 Mine eyes [b] preuent the *night* watches to mediate in thy worde.

*Or, cuſtome.

149 Heare my voyce according to thy louing kindenes: ô Lord, quicken me according to thy [a] iudgement.

c He ſheweth ỹ nature of the wicked to be to perſecute againſt their cõſcience

150 Thei drawe nere, that follow after [c] malice, & are farre from thy Law.

d His faith is grounded vpon Gods worde, ỹ he wolde euer be at hand when his children be oppreſſed.

151 Thou art nere, ô Lord: for all thy commandements are true.

152 I haue knowẽ long ſince [d] by thy teſtimonies, that thou haſt eſtabliſhed them for euer.

RESH.

153 Beholde mine affliction, and deliuer me: for I haue not forgotten thy Law.

154 Pleade my cauſe, and deliuer me: quicken me according vnto thy [a] worde.

a For without Gods promes there is no hope of deliuerãce

155 Saluacion *is* farre from the wicked, becauſe they ſeke not thy ſtatutes.

156 Great are thy tẽder mercies, ô Lord: quicken me according to thy [b] iudgements.

b According to thy promes made in the Law, w becauſe ỹ wicked lacke, they can haue no hope of ſaluacion.

157 My perſecutours and mine oppreſſours *are* manie: *yet* do I not ſwarue frõ thy teſtimonies.

c My zeale cõſumed me, when I ſawe their malice & contempt of thy glorie.

158 I ſawe the tranſgreſſours and was [c] grieued, becauſe they kept not thy worde.

d It is a ſure ſigne of our adoption, when we loue the Law of God.

159 Conſider, ô Lord, how I [d] loue thy precepts: quicken me according to thy louing kindenes.

160 The [e] beginning of thy worde is trueth, and all the iudgements of thy righteouſnes *endure* for euer.

e Since ỹ firſt promiſed, euen to ỹ end all thy sayigs are tru.

SCHIN.

161 Princes haue [a] perſecuted me without cauſe, but mine heart ſtode in awe of thy wordes.

a The threatenings & perſecutions of princes colde not cauſe me to ſhrinke to confeſſe thee whome I more feare then men.

162 I reioyce at thy worde, as one that findeth a great ſpoile.

163 I hate falſehode and abhorre it, *but* thy Law do I loue.

b That is, often & ſondrie times.

164 [b] Seuen times a daie do I praiſe thee, becauſe of thy righteous iudgements.

c For their conſcience aſſureth the ỹ they pleaſe thee, whereas they ỹ loue not thee, haue ỹ contrarie.

165 They, [c] that loue thy Law, ſhal haue great proſperitie, and they ſhal haue none hurt.

d He ſheweth ỹ we muſt firſt haue faith, before we can worke & pleaſe God.

166 Lord, I haue [d] truſted in thy ſaluacion, and haue done thy commandements.

e I had no reſpect of men, but ſet thee alwaies before mine eies, as ỹ iudge of my doings.

167 My ſoule hathe kept thy teſtimonies: for I loue them exceedingly.

168 I haue kept thy precepts and thy teſtimonies: [e] for all my waies *are* before thee.

TAV.

169 Let my cõplaint come before thee, ô Lord, & giue vnderſtanding, [a] according vnto thy worde.

a As ỹ haſt promiſed to be the ſcholemaſter vnto all them, ỹ depẽd vpõ thee.

170 Let my ſupplication come before thee, & deliuer me accordig to thy promes.

171 My lippes ſhal [b] ſpeake praiſe, when thou haſt [c] taught me thy ſtatutes.

b The worde ſignifieth to powre forthe continually.

c All his praier, & deſire is, to profit in ỹ worde of God.

172 My tongue ſhal intreate of thy worde: for all thy commandemẽts *are* righteous.

173 Let thine hand helpe me: for I haue choſen thy precepts.

174 I haue longed for thy ſaluacion, ô Lord, and thy Law *is* my delite.

175 Let my ſoule liue, and it ſhal praiſe thee, and thy [d] iudgements ſhal helpe me.

d That is, thy prouident care ouer me, and wherewith ỹ wilt iudge mine enemies.

176 I haue [e] gone aſtraye like a loſt ſheepe: ſeke thy ſeruant, For I do not forget thy commandements.

e Being chaſed to and fro by mine enemies, and hauing no place to reſt in.

PSAL. CXX.

MORNING

1 The prayer of Dauid being vexed by the falſe reportes of Sauls flatterers. 5 And therefore he lamenteth his long abode amõg thoſe infideles, 7 Who were giuen to all kinde of wickednes and contention.

¶ *A ſong of* [a] *degrees.*

a That is, of lifting vp ỹ tune & riſing in ſingig.

1 I Called vnto the Lord in my [b] trouble, and he heard me.

2 Deliuer

2 Deliuer my soule, ô Lord, from lying lippes, & from a deceitful tongue.
3 What doeth *thy* [c] deceitful tongue bring vnto thee? or what doeth it auaile thee?
4 *It is as* the [d] harpe arrowes of a mightie man, & *as* the coles of iuniper.
5 Wo is to me that I remaine in [e] Meshech, & dwell in the tentes of [f] Kedar.
6 My soule hathe to long dwelt w him that hateth peace.
7 *I seke* [g] peace, and when I speake *thereof*, they are *bent* to warre.

c He assured him self ỹ God wolde turne their craft to their owne destructiõ d He sheweth ỹ there is nothing so sharpe to perce nor so hote to set on fyre as a sclanderous tongue. e These were people of Arabia, w came of Iaphet, Gen to. 2.
f That is, of the by Meshech, and Kedar: to wit, the Israelites, w hich had degenerate from their godlie fathers and hated and contended against the faithful.
Ismaelites. g He declareth what he meaneth

PSAL. CXXI.

1 This Psalme teacheth that the faithful oght only to loke for helpe at God, 7 W ho only doeth maintein, preserue and prosper his Church.

¶ *A song of degrees.*

1 I Wil lift mine eyes [a] vnto the mountaines, from whence mine helpe shal come.
2 Mine helpe *commeth* from the Lord, which hathe made the [a] heauen and the earth.
3 He wil not suffer thy fote to slippe: *for* he that kepeth thee, wil not [b] sluber.
4 Beholde, he that kepeth Israel, wil neither slomber nor slepe.
5 The Lord *is* thy keper: the Lord *is* thy shadowe at thy right hand.
6 The sunne shal not [c] smite thee by daie, nor the moone by night.
7 The Lord shal preserue thee from all euil: he shal kepe thy soule.
8 The Lord shall preserue thy [d] goig out, thy comming in from hence forthe & for euer.

a *Or, aboue the mountaines: meaning that there is nothig so high in this worlde, wherein he cã trust but onely God.* a He accuseth mans ingratitude, w can not depend on Gods power. b He sheweth ỹ Gods prouidence not onely watcheth ouer his Church in general, but also ouer euerie member thereof. c Nether heate nor colde, nor anie incommoditie shal be able maie molest it, succesfe.
to destroye Gods Church: albeit for a time they d Whatsoeuer ỹ doeth enterprise, shal haue good.

PSAL. CXXII.

1 Dauid reioyceth in the name of the faithful, that God hathe accomplished his promes and placed his Arke in Zion. 5 For the which he giueth thankes. 8 And praieth for the prosperitie of the Church.

¶ *A song of degrees, or Psalme of Dauid.*

1 [a] I Reioyced, when they said to me, We wil go into the house of the Lord.

a He reioyceth that God had appointed a place, where the Arke shulde stil remaine.

2 Our [b] fete shal stand in thy gates, ô Ierusalem.
3 Ierusalem *is* buylded as a citie, that is [c] compact together in it self:
4 Whereunto [d] the tribes, *euen* the tribes of the Lord go vp *according* to the testimonie to Israel, to praise the Name of the Lord.
5 For there are thrones set for iudgement, *euen* the thrones of the house of [e] Dauid.
6 Praie for the peace of Ierusalem: let them prosper that loue thee.
7 Peace be within thy [f] walles, & prosperitie within thy palaces.
8 For my [g] brethren and neighbours sakes I wil wish thee now prosperitie.
9 Because of the House of the Lord our God, I wil procure thy welth.

b Which were wonte to wander to and fro, as the arke remoued.
c By the artificial ioyning & beautie of the houses he meaneth the cõcord, & loue ỹ was betwene the citizens.
d All the tribes according to Gods couenant shal come and praye there e In whose house God placed ỹ throne of iustice, and made it a figure of Christs kingdome.
f The fauour of God prosper thee bothe within & without.
g Not onely for mine owne sake, but for all the faithfull.

PSAL. CXXIII.

1 A praier of the faithful, which were afflicted either in Babylon or vnder Antiochus by the wicked worldelings and contemners of God.

¶ *A song of degrees.*

1 I Lift vp mine eyes to thee, ỹ dwellest in the heauens.
2 Beholde, as the eyes of [a] seruants *loke* vnto the hand of their masters, & as ỹ eyes of a maiden vnto the hand of her mastres: so our eyes *waite* vpon the Lord our God vntil he haue mercie vpon vs.
3 Haue mercie vpon vs, ô Lord, haue mercie vpon vs: for we haue [b] suffred to muche contempt.
4 Our soule is filled to ful of the mocking of the welthie, & of the despitefulnes of the proude.

a He compareth ỹ condition of ỹ godlie to seruants ỹ are destitute of all helpe, assuring ỹ when all other helpes faile, God is euer at hand and like him self. b He declareth ỹ whē ỹ faithful are so ful, ỹ they can no more endure ỹ oppressions, and scornings of ỹ wicked, there is alwaie helpe aboue, if w hungrie desires thei call for it.

PSAL. CXXIIII.

1 The people of God, escaping a great peril, do acknowledge them selues to be deliuered, not by their owne force, but by the power of God. 4 Thei declare the greatnes of the peril, 6 And praise the Name of God.

¶ *A song of degrees* or Psalme *of Dauid.*

1 IF the Lord had not [a] bene on our side, (maie Israel now say)
2 If the Lord had not bene on our side, when men rose vp against vs.

a He sheweth ỹ God was readie to helpe at nede, & ỹ there was none other waie to be saued, but by his onely meanes.

b So vnable were we to resist.

3 They had thē swallowed vs vp b quicke when their wrath was kindled against vs.

c He vseth moste propre similitudes to expresse ỹ great danger that ỹ Church was in, and out of ỹ ẅ God miraculously deliuered them.

4 Then the c waters had drowned vs, *and* the streame had gone ouer our soule:

5 Then had the swelling waters gone ouer our soule.

6 Praised *be* the Lord, which hathe not giuen vs *as* a praye vnto their teeth.

d For the wicked did not onely furiously rage against the faithful, but craftely imagined to destroye them.

7 Our soule is escaped: euē as a birde out of the d snare of the foulers: the snare is broken and we are deliuered.

8 Our helpe *is* in the Name of the Lord, which hathe made heauen and earth.

PSAL. CXXV.

1 He describeth the assurance of the faithful in their afflictions, 4 And desireth their welth, 5 And the destruction of the wicked.

¶ *A song of degrees.*

1 THey that trust in the Lord, *shalbe* as mount Zion, *which* can not be a remoued, *but* remaineth for euer.

a Thogh ỹ worlde be subiect, to mutations, yet ỹ people of God shal stand sure & be defended be Gods prouidece

2 *As* the mountaines *are* about Ierusalem: so *is* the Lord about his people frō hence forthe and for euer.

3 For the b rod of the wicked shal not rest on the lot of the righteous, lest the righteous put forthe their hand vnto wickednes.

b Thogh God suffer his to be vnder ỹ crosse, lest thei shulde imbrace wickednes, yet this crosse shal not so rest vpon thē, ỹ it shulde driue thē frō hope

4 Do wel, ō Lord, vnto those that be good and true in their hearts.

5 c But these that turne aside by their croked *waies* them shal the Lord leade with the workers of iniquite: *but* peace *shalbe* vpon Israel.

c He desireth God to purge his Church frō hypocrites and suche as haue no zeale of the trueth.

PSAL. CXXVI.

Euuing

1 *This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderful after the seuentie yeres of captiuitie foresposen by Ieremie chap. 25,12. & 29,10.*

¶ *A song of degrees* or Psalme *of Dauid.*

1 WHen the Lord broght againe ỹ captiuitie of Zion, we were like them that a dreame.

a Their deliuerance was as a thing incredible, and therefo ye take awaie all excuse of ingratitude.

2 Then was our mouth b filled with laughter, and our tongue with ioye: thē said thei among the c heathen, The Lord hathe done great things for them.

b He sheweth how ỹ gedlie ought to reioyce, when God gathereth his Church or deliuereth it. c If ỹ infideles confesse Gods wonderworke, ỹ faithful can neuer shewe thē selues sufficiently thākeful.

3 The Lord hathe done great things for vs, *whereof* we reioyce.

4 O Lord, bring againe our captiuitie, as the d riuers in the South.

d It is no more impossible to God to deliuer his people, then to cause the riuers to runne in ỹ wildernes and barren places.

5 Thei that sowe in teares, shal reape in ioye.

6 Thei went weping and caried e precious sede: *but* thei shal returne with ioye and bring their sheaues.

e That is, sede ẅ was scarse & dere: meaning, ỹ thei ẅ trusted in Gods promes to returne, had their desire.

PSAL. CXXVII.

1 He sheweth that the whole estate of the worlde, bothe domestical & politicall standeth by Gods mere prouidence & blessinge, 3 And that to haue children wel nurtred is an especial grace and gift of God.

¶ *A song of degrees* or Psalme *of Salomon.*

1 EXcept the Lord buylde the house, thei labour in vaine that buylde it: except the Lord kepe the b citie, ỹ keper watcheth in vaine.

a That is, gouerne & dispose all things perteining to ỹ familie.

b The publike estate of ỹ commune welth.

c Which watche & warde, & are also magistrates & rulers of ỹ citie.

2 It is in vaine for c you to rise early, *and* to lye downe late, & eat the bread d of sorow: *but* he wil surely giue e rest to his beloued.

d Ether ỹ, ẅ is gotten by hard labour, or eaten ẅ griefe of minde.

e Not Exempting them from labour, but making their labours confortable, & as it were a rest.

3 Beholde, children are the inheritance of the Lord, & the frute of the wombe *his* rewarde.

4 As *are* the arowes in the hand of the strong man: so *are* the f children of youth.

f That is induẅ strength and vertues from God: for these are signes of Gods blessings, & not ỹ nomber

5 Blessed *is* the man, that hathe his quiuer ful of thē: *for* thei g shal not be ashamed, when they speake with *their* enemies in the gate.

g Suche childrē shalbe able to stop their aduersaries mouthes, whē their godlie life is maliously accused before iudges.

PSAL. CXXVIII.

1 He sheweth that blessednes apperteineth not to all vniuersally, but to them onely that feare the Lord, and walke in his wayes.

¶ *A song of degrees.*

1 BLessed *is* euerie one that feareth ỹ Lord and walketh in his a wayes.

a God approueth not our life, except it be reformed according to his worde.

2 When thou eatest the labours of thine b hands, thou shalt be blessed, and it shalbe wel with thee.

b The worlde estemeth them happie, ẅ liue in welth, and ydlenes: but ỹ holie Gost approueth them best, ỹ liue of ỹ meane profit of their labours.

3 Thy wife *shalbe* as the fruteful vine on the sides of thine house, & thy c children like the oliue plants round about thy table.

c Because Gods fauour appeareth in none outward thing more then increase of children, he promiseth to enriche the faithful with this gift.

4 Lo, surely thus shal the man be blessed that feareth the Lord.
5 The Lord out of Zion shal [d] blesse thee and thou shalt se the welth of [e] Ierusalem all the dayes of thy life.
6 Yea, thou shalt se thy childrens children, *and* peace vpon Israel.

d Because of the spiritual blessing, which God hathe made to his Church, these temporal things shalbe granted.
e For except God blessed his Church publikely, this priuate blessing were nothing.

PSAL. CXXIX.

1 *He admoniseth ỹ Church to reioyce thogh it be afflicted. 4 For by the righteous Lord it shalbe deliuered, 6 And the enemies for all their glorious shewe, shal suddenly be destroyed.*

¶ *A song of degrees.*

1 THey haue often times afflicted me from my youth (may [a] Israel now say)
2 They haue oftē times afflicted me frō my youth: but they colde not preuaile against me.
3 The plowers plowed vpon my backe, & made long forrowes.
4 *But* the [b] righteous Lord hathe cut ỹ cordes of the wicked.
5 They that hate Zion, shalbe all ashamed and turned backwarde.
6 [c] They *shalbe* as the grasse on the house toppes, ẅ withereth afore it cōmeth forthe.
7 Whereof the mower filleth not his hād, nether the glainer his lap:
8 [d] Nether they, ẅ go by, say, The blessing of ỹ Lord *be* vpon you, *or* We blesse you in the Name of the Lord.

a The Church now afflicted ought to remember, how her cōdition hathe euer bene such from the beginning: to be molested most grieuously by ỹ wicked: yet in time it hath euer bene deliuered.
b Becaufe God is righteous, he can not but plague his aduersaries, and deliuer his as oxen out of ỹ plowe.
c The enemies ỹ lift the selues most high, & as it were, approche nere to the fumme, are cōsumed with the heate of Gods wrath, because they are not grounded in godlie humilitie.
d That is, ỹ wicked shal perish and none shal passe for the.

PSAL. CXXX.

1 *The people of God from their bottomles miseries do crye vnto God, and are heard. 3 They confesse their sinnes and flee vnto Gods mercie.*

¶ *A song of degrees.*

1 OVt of the [a] depe places haue I called vnto thee, ô Lord.
2 Lord, heare my voyce: let thine eares attend to the voice of my praiers.
3 If thou, ô Lord, straitly markest iniquities, ô Lord, [b] who shal stand?
4 But mercie *is* with thee, ỹ thou [c] maiest be feared.
5 I haue waited on ỹ Lord: my soule hathe waited, & I haue trusted in his worde.
6 My soule *waiteth* on the Lord more then the morning watche watcheth for the morning.
7 Let Israel waite on ỹ Lord: for with the Lord *is* [d] mercie, and with him *is* great redemption.
8 And he shal redeme Israel from all his iniquities.

a Being in great distresse and sorowe.
b He declareth ỹ we cā not be iust before God, but by forgiuenes of sinnes.
c Because of nature ỹ art merciful: therfore ỹ faithful reuerence thee.
d He sheweth to whome ỹ mercie of God doeth appertein: to Israel, that is to the Church, & not to the reprobate.

PSAL. CXXXI.

1 *Dauid charged with ambition and gredie desire to reigne, protesteth his humilitie & modestie before God, & teacheth all men what thei shulde do.*

¶ *A song of degrees* or Psalme *of Dauid.*

1 LOrd, [a] mine heart is not hawtie, nether are mine eies loftie, nether haue I walked in great [b] matters and hid from me.
2 Surely I haue behaued my self, like one wained frō his mother, and kept silence: [c] I am in my self as one that is wained.
3 Let Israel waite on the Lord from hence forthe and for euer.

a He setteth forthe his great humilitie, as an example to all rulers and gouerners.
b Which passe the measure & limites of his vocation.
c He was voide of ambition & wicked desires.

PSAL. CXXXII.

Mourning

1 *The faithful grounding on Gods promes made vnto Dauid, desire that he wolde establish the same, bothe as touching his posteritie & the buylding of the Temple, to praie there as was forespoken. Deut. 12, 5.*

¶ *A song of degrees.*

1 LOrd, remēber Dauid with all his [a] affliction.
2 Who sware vnto the Lord, *and* vowed vnto the mightie *God* of Iaakob, *saying*,
3 I [b] wil not enter into the tabernacle of mine house, nor come vpon my paiet of bed,
4 Nor suffer mine eyes to slepe, nor mine eyelids to slumber,
5 Vntil I finde out a place for the [c] Lord an habitation for the mightie *God* of Iaakob.
6 Lo, we heard of it in [d] Ephrathah, & founde it in the fields of the forest.
7 We wil entre into his Tabernacles, & worship before his footestole.
8 Arise, ô Lord, *to come* into thy [e] rest, ỹ and the Arke of thy strength.
9 Let thy Priests be clothed with [f] righteousnes, and let thy Saintes reioyce.
10 For thy [g] seruant Dauids sake refuse not the face of thine Anointed.
11 The Lord hathe sworne in trueth vnto Dauid, and he wil not shrinke from it, *saying*, Of the frute of thy bodie wil I set vpon thy throne.
12 If thy sonnes kepe my couenant, & my testimonies, that I shal teache thē, their

a That is, with how great difficultie he came to ỹ kingdome & ỹ how great zeale & care he went about to build thy Temple.
b Because the chief charge of the King was to set forthe Gods glorie, he sheweth ỹ he colde take no rest, nether wolde go about anie worldelie thing, were it neuer so necessarie, before he had executed his office.
c That is, the Arke, ẅ was a signe of Gods presence.
d The commune brute was that ỹ Arke shulde remaine in Ephrathah: that is, in Beth-lehem a plentiful place: but after we perceiued that ỹ woldest place it in Ierusalem, ẅ was barren as a
e That is, Ierusalem, because that afterward his Arke shulde remoue to none other place. f Let the effect of thy grace bothe appeare in the Priests & in the people. g As thou first madest promes to Dauid, so continue it to his posteritie, that whatsoeuer thei shal aske for their people, it male be granted.

foreſt & compaſſed about onely with hilles.

sonnes also shal sit vpon thy throne for
h euer.
13 For the Lord hathe chosen Zion, &
loued to dwell in it *saying*,
14 This is my rest for euer: here wil I
dwell, for I haue [a]delite there in.
15 I wil surely blesse her vitailes, & wil
satisfie her poore with bread,
16 And wil clothe her Priests with [k] salu-
acion, and her Saintes shal showte for
ioye.
17 There wil I make the [l] horne of Da-
uid to bud: *for* I haue ordeined a light
for mine Anointed.
18 His enemies wil I clothe with shame,
but on him his crowne shal florish.

h Because this can not be accomplished but in Christ, it followeth ý ý promes was spiritual.
i Meaning, for his owne sake, & not for the plentifulnes of ý place: for he promiseth to blesse it, declaring before, ý it was barren.
k That is, ŵ my protectiō, whereby thei shalbe safe.
l Thogh his force for a time semed to be broken, yet he promiseth to restore it.

PSAL. CXXXIII.

1 This Psalme conteineth the commendacion of brotherlie amitie among the seruants of God.

¶ *A song of degrees*, or Psalme *of Dauid.*

1 BEholde, how good and how comelie a thing it is, brethren to dwell
a euen [a] together.
2 *It is* like to the precious [b] ointement vpon the head, that runneth downe vpon
the beard, *euen* vnto Aarons beard, ŵ
went downe on the border of his garments.
3 *And* as the dewe of [c] Hermon, ŵ falleth
vpon the moūtaines of Zion: for [d] there the Lord appointed the blesing & life for euer.

a Because the greatest parte were agninst, Dauid, thogh some fauored him yet whē he was established King, at length they ioyned all together like brethren: & therefore he sheweth by these similitudes ý commoditie of brotherlie loue. b The ointment was a figure of the graces, ŵ come from Christ the head vnto his Church. c By Hermon & Zion he meaneth the plentiful countrei about Ierusalem.
d Where there is suche concorde.

PSAL. CXXXIIII.

1 He exhorteth the Leuites, watching in the Temple, to praise the Lord.

¶ *A song of degrees.*

1 BEholde, praise ye the Lord, all ye
a seruants of the Lord, ye that by night stand in the house of the Lord.
2 Lift vp your [b] hands to the Sanctuarie,
and praise the Lord.
3 The Lord that hathe [c] made heauen &
earth, blesse thee out of Zion.

a Ye ý are Leuites & chiefly appointed to this office.
b For their charge was not onely to kepe the Temple, but to praie there and to giue God thankes. c And therefore hathe all power, blesse thee ŵ his father dwelleth in Ierusalem. Praise ye the Lord, and blesse the people.

PSAL. CXXXV.

1 He exhorteth all the faithful of what estate so euer thei be, to praise God for his maruelous workes, 12 And specially for his graces toward his people, wherein he hathe declared his maiestie, 15 To the confusion of all idolaters and their idoles.

¶ *Praise ye the Lord.*

1 PRaise the Name of the Lord: ye
seruants of the Lord, praise *him.*
2 Ye that stand in the [a] House of the
Lord, & in the [b] courtes of the House of our God,
3 Praise ye the Lord: for the Lord is good: sing praises vnto his Name: for it is a comelie thing.
4 For the [c] Lord hathe [c] chosen Iaakob to him selfe, & Israel for his chief treasure.
5 For I knowe that the Lord *is* great, & that our Lord *is* aboue all gods.
6 Whatsoeuer pleased the Lord, ý [d] did
he in heauen and in earth, in the sea, & in all the depths.
7 He bringeth vp the cloudes from the ends of the earth, and maketh the *lightnings with the raine: he draweth forthe the winde out of his treasures.
8 *He smote the first borne of Egypt both of man and beast.
9 He hathe sent tokens and wonders in to the middes of thee, ô Egypt, vpon Pharaoh, and vpon all his seruants.
10 * He smote manie nations, & slewe mightie Kings:
11 *As* Sihon King of the Amorites, & Og King of Bashan, & all the kingdomes of Canaan:
12 And [e] gaue their lād for an inheritāce, *euen* an inheritance vnto Israel his people.
13 Thy Name, ô Lord, *endureth* for euer: ô Lord, thy remembrance *is* from generation to generation.
14 For the Lord wil [f] iudge his people, and be pacified towards his seruants.
15 The [g] idoles of the heathen *are* siluer & golde, *euen* the worke of mens hāds.
16 Thei haue a mouth, & speake not: they haue eyes and se not.
17 Thei haue eares & heare not, nether is there anie breath in their mouth.
18 Thei that make them, are like vnto them: *so are* all that trust in them.
19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.
20 Praise the Lord, ye house of Leui: ye that feare the Lord, praise the Lord.
21 Praised *be* the Lord out of Zion, ŵ dwelleth in Ierusalem. Praise ye the Lord:

a Ye Leuites ý are in his Sanctuarie.
b Meaning the people: for the people & Leuites had their courtes, ŵ were places of ý Temple separate.
c That is, hath freely loued the poseritie of Abraham.
d He ioyneth Gods power ŵ his wil, to ý intent ý we shulde not separate them: & here by he willeth Gods people to depend on his power, ŵ he confirmeth by examples. *Ier. 10, 12 exod. 12, 29*

Nom. 21 1 & 24, 33

e He sheweth what frute the godlie conceiue of Gods power whereby thei se how he destroyeth his enemies, & deliuereth his people.
f That is, gouerne & defend his people.
g By shewing what punishmēt God appointeth for ý heathen idolaters, he warneth his people to beware ý like offence, seing ý idoles haue nether power nor life, & that their deliuerance came not by idoles but by ý mightie power of God. read psal. 115. ver. 4.

PSAL. CXXXVI.

Euening

1 A moste earnest exhortation to giue thankes vnto God for the creation and gouernance of all things which standeth in confessing

feſsing that he giueth vs all of his mere liberalitie.

1 PRaiſe ye the Lord, becauſe he is good: for his [a] mercie *endureth* for euer.
2 Praiſe ye the God of gods: for his mercie *endureth* for euer.
3 Praiſe ye the Lord of lords: for his mercie *endureth* for euer:
4 Which onelie doeth great wonders: for his mercie *endureth* for euer:
5 Which by *his* wiſdome made the heauens: for his mercie *endureth* for euer:
6 Which hathe ſtretched out the earth vpon the waters: for his [b] mercie *endureth* for euer:
7 Which made great lights: for his mercie *endureth* for euer:
8 *As* the ſunne to rule the daie: for his mercie *endureth* for euer:
9 The moone and the ſtarres to gouerne the night: for his mercie *endureth* for euer:
10 Which ſmote Egypt with their firſt borne: for his mercie *endureth* for euer:
11 And [c] broght out Iſrael from among them: for his mercie *endureth* for euer.
12 With a mightie hand and [d] ſtretched out arme: for his mercie *endureth* for euer:
13 Which deuided the red Sea in two partes: for his mercie *endureth* for euer:
14 And made Iſrael to paſſe through ỹ middes of it: for his mercie *endureth* for euer:
15 And ouerthrewe Pharaoh and his hoſte in the red Sea: for his mercie *endureth* for euer:
16 Which led his people through the [e] wildernes: for his mercie *endureth* for euer:
17 Which ſmote great Kings: for his mercie *endureth* for euer:
18 And ſlewe [f] mightie Kings: for his mercie *endureth* for euer:
19 *As* Sihon King of the Amorites: for his mercie *endureth* for euer:
20 And Og the King of Baſhan: for his mercie *endureth* for euer:
21 And gaue their land for an heritage: for his mercie *endureth* for euer:
22 *Euen* an heritage vnto Iſrael his ſeruant: for his mercie *endureth* for euer:
23 Which remembreth vs in our [g] baſe eſtate: for his mercie *endureth* for euer:
24 And hathe reſcued vs from our oppreſſours: for his mercie *endureth* for euer:
25 Which giueth foode to all [h] fleſh: for his mercie *endureth* for euer:
26 [i] Praiſe ye the God of heauen: for his mercie *endureth* for euer.

a By this repetition he ſheweth ỹ ỹ leaſt of Gods benefites binde vs to thankeſgiuing: but chiefly his mercie, w̄ is principally declared towards his Church.

b This was a cõmune kinde of thankeſgiuing, w̄ ỹ whole people vſed, when thei had receiued anie benefite of God, as 2. Chro. 7, 6. & 20, 21: meaning ỹ God was not onely merciful to their fathers, but alſo continued ỹ ſame to their poſteritie.
c Gods merciful prouidence toward man appeareth in all his creatures, but chiefly in ỹ ỹ he deliuered his Church from ỹ thraldome of their enemies.
d In doing ſuch a worke as was neuer done before, nor ỹ anie other colde do.
e Where for ỹ ſpace of fortie yeres he ſheweth infinite & moſte ſtrãge wonders.
f Declaring thereby ỹ no power nor autoritie was ſodenly vnto him, as ỹ loue of his Church.
g In our greateſt affliction & ſclaucrie, when we loked for no thing leſſe then to haue had anie ſuccour.
h Seing ỹ God prouideth, euen for ỹ beaſtes: muche more ha the he care ouer his.
i Seing ỹ all ages haue had moſt plaine teſtimonies of Gods benefites.

PSAL. CXXXVII.

1 The people of God in their baniſsment seing Gods true religion decaie, liued in great anguiſh and ſorowe of heart: the w̄ grief ỹ Chaldeans did ſo litle pitie, 3 That they rather increaſed the ſame daiely with tauntes, reproches and blaſphemies againſt God. 7 Wherefore the Iſraelites deſire God firſt to puniſh ỹ Edomites, who prouoked the Babylonians againſt them, 8 And moued by the Spirit of God, prophecie the deſtruction of Babylon, where thei were handled ſo tyrannouſly.

1 BY the riuers of Babel we [a] ſate, and there we wept, when we remẽbred Zion.
2 We hanged our harpes vpon the willowes in the middes [b] thereof.
3 Then they that led vs captiues, [c] required of vs ſongs and mirth, when we had hanged vp *our harpes, ſaying*, Sing vs *one* of the ſongs of Zion.
4 How ſhal we ſing *ſaid we*, a ſong of ỹ Lord in a ſtrange land?
5 [d] If I forget thee, ô Ieruſalem, let my right hand forget *to play*.
6 If I do not remembre thee, let my tongue cleaue to ỹ roſe of my mouth: *yea*, If I preferre not Ieruſalem to my [e] chief ioye.
7 Remember the children of [f] Edom, ô Lord, in the [g] daie of Ieruſalem, w̄ ſaid, Raſe it, raſe it to the fundacion thereof.
8 O daughter of Babel, worthie to be deſtroyed, bleſſed *ſhal he be* that reward thee, as thou haſt ſerued vs.
9 [h] Bleſſed *ſhal he be* that taketh & daſheth thy children againſt the ſtones.

Eſa. 13. 16. 18.

a That is, we abode a long time: & albeit ỹ ỹ countrei was pleaſant yet colde it not ſtaie our teares nor turne vs from ỹ true ſeruice of our God.
b To wit, of ỹ countrei.
c The Babylonians ſpake thus in mocking vs, asthogh by our ſilence we ſhulde ſignifie ỹ we hoped no more in God.
d Albeit ỹ faithful are touched w̄ their particular griefs, yet ỹ commune ſorowe of ỹ Church is moſte grieuous vnto thẽ, & are ſuche as thei can not but remember & lament.
e The decaie of Gods religion in their countrei was ſo grieuous, ỹ no ioye colde make thẽ
f Ezekiel 25, 12. & Ieremie. 49. 7. ver. propheciedsheweth ỹ ỹ Edomites, w̄ came of Eſau, conſpired w̄ ỹ Babylonians againſt their brethren & kinſfolke.
g When thou dideſt viſit Ieruſalem.
h He alludeth to Iſaies prophecie chap 13, & 16. ver. promiſing good ſucces to Cyrus & Darius, whome ambition moued to fight againſt Babylon: but God vſed them as his rods to puniſh his enemies.

glad, except it were reſtored.

PSAL. CXXXVIII.

1 Dauid with great courage praiſeth the goodnes of God toward him, ỹ which is ſo great, 4 That it is knowen to forren princes who ſhal praiſe the Lord together with him. 6 And he is aſſured to haue like comfort of God in the time following, as he hathe had heretofore.

¶ A Pſalme *of Dauid*.

1 I Wil praiſe thee with my whole heart: *euen* before the [a] gods wil I praiſe thee.
2 I wil worſhip toward thine holie [b] Temple and praiſe thy Name, becauſe of thy louing kindenes & for thy trueth: for thou haſt magnified thy Name aboue all things by thy worde.
3 When I called, then thou heardeſt me,

a Euen in ỹ preſence of Angels & of them, ỹ haue autoritie amongmen.
b Bothe ỹ Temple & ceremonial ſeruice at Chriſts cõming were aboliſhed: ſo ỹ now God wil be worſhiped onely in ſpirit and trueth.

c Thou hast strengthened me against mine outward & inward enemies.
d All ỹ worlde shal confesse ỹ thou hast wonderfully preserued me, & performed thy promes.
e Distance of place cā not hinder God to shewe mercie to his, & to iudge ỹ wicked, though thei thinke that he is farre of.
f Though mine enemies rage neuerso much, yet the Lord, ẅ hathe begon his worke in me, wil cōtinue his grace to ỹ end.

and hast c increased strength in my soule.
4 All the d Kings of the earth shal praise thee, ô Lord: for they haue heard the wordes of thy mouth.
5 And thei shal sing of the wayes of the Lord, because the glorie of the Lord *is* great.
6 For the Lord is high: yet he beholdeth the lowely, but ỹ proude he knoweth e a farre of.
7 Though I walke in ỹ middes of trouble, *yet* wilt thou reuiue me: thou wilt stretch forthe thine hand vpō the wrath of mine enemies, and thy right hand shal saue me.
8 The Lord wil f performe *his worke* toward me: ô Lord, thy mercie *endureth* for euer: forsake not ỹ workes of thine hands.

PSAL. CXXXIX.

Mornyng

1 Dauid to clense his heart from all hypocrisie sheweth that there is nothing so hid, which God seeth not, 13 Which he confirmeth by the creation of man. 14 After declaring his zeale and feare of God, he protesteth to be enemie to all them that contemne God.

¶ To him that excelleth. A Psalme of Dauid.

a He confesseth that nether our actions, thoghts or anie parte of our life can be hid to God, though he seme to be farre of.
b So that thei are euidently knowē to thee.
c Thou knowest my meaning before I speake.
d Thou so guidest me with thine hand, that I can turne no waie, but where thou appointest me.
e From thy power and knowledge?

Thy power dieth so fast holde me, that I can escape by no meanes from thee.
g Though darknes be an hinderance to mans sight, yet it serueth thine eyes ẅel as the light.

1 O Lord, thou hast tryed me & knowē *me.*
2 Thou knowest my a sitting & my rising: thou vnderstandest my thoght a farreof.
3 Thou b compassest my paths, & my lying downe, and art accustomed to all my waies.
4 For there is not a worde in my c tongue, *but* lo, thou knowest it wholly, ô Lord.
5 Thou holdest me strait behinde and before, and laiest thine d hand vpon me.
6 *Thy* knowledge is to wonderful for me: it is so high that I can not *atteine* vnto it.
7 Whether shal I go from thy e Spirit? or whether shal I flee from thy presence?
8 If I ascend into heauē, thou art there: if I lie downe in hel, thou art there.
9 Let me take the wings of the morning, & dwell in the vttermost partes of the sea:
10 Yet thether shal thine f hand lead me, & thy right hand holde me.
11 If I saie, Yet the darkenes shal hide me, euen the night *shalbe* g light about me.
12 Yea: ỹ darkenes hideth not from thee: but the night shineth as the daie: the darknes and light are bothe alike.
13 For thou hast h possessed my reines: thou hast couered me in my mothers wombe.
14 I wil praise thee, for I am i fearfully & wonderously made: marueious *are* thy workes, and my soule knoweth it wel.
15 My bones are not hid frō thee, though I was made in a secret *place*, & facioned k beneth in the earth.
16 Thine eyes did se me, whē I was without forme: l for in thy boke were all things writen, *which* in continuance were facioned, when there was none of thē *before.*
17 How m dere therefore are thy thoghts vnto me, ô God? how great is the summe of them?
18 If I shulde counte them, thei are mo then the sand: when I wake, n I am stil with thee.
19 Oh that thou woldest slay, ô God, the wicked & bloodie men, *to whome I saie,* Departe ye from me:
20 Which speake wickedly of thee, & being thine enemies are lifted vp in vaine.
21 Do not I o hate them, ô Lord, that hate thee? & do not I earnestly cōtend with those that rise vp against thee?
22 I hate thē with an vnfained hatred, as they were mine *vtter* enemies.
23 Try e me, ô God, & knowe mine heart: proue me & knowe my thoghts,
24 And consider if there be anie p waie of wickednes in me, & lead me in ỹ q waie for euer.

h Thou hast made me in all partes & therfore must nedes knowe me.
i Considering thy wonderful worke in forming me, I can not but praise thee & feare thy mightie power.
k That is, in my mothers wōbe: ẅ he compareth to te inward partes of the earth.
l Seing ỹ thou dideste knowe me before I was composed of ether flesh or bone, much more now must ỹ knowe me when ỹ hast facioned me.
m How ought we to esteme the excellent declaration of thy wisdome in the creacion of man I continually se newe occasions to meditate in thy wisdome and to praise thee.
o Heteacheth vs boldely to contemne all the hatred of ỹ wicked & friendship of ỹ worlde, when thei wolde let vs to serue God syncerely.

p Or anie hinous waie or rebellious: meaning, that though he were subiect to sinne: yet was he not giuen to wickednes and to prouoke God by rebellion. q That is, continue thy fauour towards me to the end.

PSAL. CXL.

1 Dauid complaineth of the crueltie falsehode & iniuries of his enemies. 8 Against the which he praieth vnto the Lord and assureth him self of his helpe and succour. 12 Wherefore he prouoketh the iust to praise the Lord, & to assure them selues of his tuition.

¶ To him that excelleth. A psalme of Dauid.

a Which persecuteth me of malice & without cause.
b That is, by their false calumniations and lies thei kindle ỹ hatred of the wicked against me.
c He sheweth what weapons the wicked vse, when power & force faile them.

1 Deliuer me, ô Lord, from the euil man: preserue me from the a cruel man:
2 Which imagine euil things in *their* b heart, & make warre continually.
3 Thei haue sharpened their tongues like a serpent: c adders poyson *is* vnder their lippes. Selah.

4 Kepe[d] me, ô Lord, from the hands of ỹ wicked: preſerue me from the cruel mã, which purpoſeth to cauſe my ſteppes to ſlide.

5 The proude haue laied a ſnare for me & ſpred a net with cordes in my pathwaie, and ſet grennes for me. Selah.

6 *Therefore* I ſaid vnto the Lord, Thou art my God: heare, ô Lord, the voyce of my praiers.

7 O Lord God the ſtrength of my ſaluacion, thou[e] haſt couered mine head in the daie of battel.

8 Let not the wicked haue his deſire, ô Lord[f] performe not his wicked thoght *leſt* thei be proude. Selah.

9 *As for*[g] the chief of them, that cõpaſſe me about, let the miſchief of their owne lippes come vpon them.

10 Let coles fall vpon them: let [h] him caſt them into the fyre, & into the depe pittes that thei riſe not.

11 *For* the backebiters ſhal not be eſtabliſhed vpon the earth: euil ſhal[i] hunt ỹ cruel man to deſtruction.

12 I knowe that the Lord wil auenge the afflicted, & iudge the poore.

13 Surely the righteous ſhal praiſe thy Name, & the iuſt ſhal [k] dwell in thy preſence.

PSAL. CXLI.

1 Dauid being grieuously perſecuted Vnder Saul, only fleeth vnto God to haue ſuccour 3 Deſiring him to bridle his affections, ỹ he maie patiently abide til God take vengeance of his enemies.

¶ *A Pſalme of Dauid.*

1 O Lord, I [a] call vpon thee: haſte thee vnto me: heare my voyce, when I crye vnto thee.

2 Let my praier be directed in thy ſight *as* incenſe & the [b] lifting vp of mine hands *as* an euening ſacrifice.

3 Set a watche, ô Lord, before my mouth, & kepe the [c] dore of my lippes.

4 Incline not mine heart to euil, that I ſhulde commit wicked workes wt men that worke iniquitie: and let me not eat of their [d] delicates.

5 Let the righteous ſmite: me *for* ỹ *is* a benefite: & let [e] him reproue me: & *it ſhalbe* a precious oyle, ỹ ſhal not breake mine head: for within a while I ſhal euẽ [f] praie in their miſeries.

6 When their iudges ſhalbe caſt downe in ſtonie places, thei ſhal[g] heare my wordes, for thei are ſwete.

7 Our bones lie ſcattered at the [h] graues mouth, as he that heweth *wood* or diggeth in the earth.

8 But mine eyes *loke* vnto thee, ô Lord God: in thee *is* my truſt: leaue not my ſoule deſtitute.

9 Kepe me from the ſnare *which* thei haue laied for me, and from the grennes of the workers of iniquitie.

10 Let the wicked fall into [i] his nettes [k] together while I eſcape.

d He declareth what is ỹ remedie of the godlie when thei are oppreſſed by the wordlings.
e He calleth to God wt liuelie faith, being ſure of his mercies, becauſe he had before time pued ỹ God helped him euer in his dangers.
f For it is in Gods hand to ouerthrowe the counſels & entrepriſes of the wicked.
g It ſemeth ỹ he alludeth to Saul.
h To wit, God: for Dauid ſawe ỹ thei were reprobat & ỹ there was no hope of repentance in them.
i Gods plagues ſhal light vpon him in ſuche ſort, ỹ he ſhal not eſcape.
k That is, ſhalbe defended & preſerued by thy Fatherlie prouidence and care.

a He ſheweth ỹ there is none other refuge in our neceſsities, but onely to flee vnto God for comfort of ſoule.
b He meaneth his earneſt zeale & ieſture, wt he vſed in praier: alluding to ỹ ſacrifices, wt were by Gods commandement offred in the olde Law.
c He deſireth God to kepe his thoghts and waies ether frõ thinking or executing vengeãce.
d Let not their proſperitie allure me to be wicked as they are.
e He coldeth by patience & pitie praie for them.
g The people which followed their wicked rulers in perſecuting ỹ Prophet, ſhal repent & turne to God, when thei ſe their wicked rulers puniſhed.
h Here appeareth ỹ auid was miraculouſly deliuered out of manie deaths, as 2. Co. 1, 9

i Into Gods nettes, whereby he catcheth the wicked in their owne malice.
k So that none of them eſcape.

PSAL. CXLII.

Euening

1 The prophet nether aſtonied with feare, or caried awaie with angre, nor forced by deſperation, wolde kil Saul, but with a quiet minde directed his earneſt praier to God, who did preſerue him.

¶ *A Pſalme of Dauid, to giue inſtruction, & a praier, when he was in the caue.*

1 I Cryed vnto the Lord with my voyce: with my voyce I [a] praied vnto the Lord.

2 I powred out my meditation before him, & declared mine affliction in his preſence.

3 Thogh my ſpirit [b] was in perplexitie in me, yet thou knoweſt my path: in ỹ waie, wherein I walked, haue thei priuely laied a ſnare for me.

4 I loked vpon my right hand, and beholde, but there was none that wolde knowe me: all refuge failed me, & none [c] cared for my ſoule.

5 *Then* cryed I vnto thee, ô Lord, & ſaid, Thou art mine [d] hope, & my porcion in the land of the liuing.

6 Hearke vnto my crie for I am broght verie lowe: deliuer me from my perſecuters, for thei are to ſtrong for me.

7 Bring my ſoule out of [e] priſon, that I maie praiſe thy Name: *then* ſhal ỹ righteous [f] come about me, whe thou art beneficiall vnto me.

a Dauids patience & inſtant praier to God condemneth their wicked rage, wt their troubles ether deſpaire & murmur againſt God, or els ſeke to others, then to God, to haue redres in their miſeries.
b *Ebr. was folden or wrapped in me: meaning, as a thing that colde haue none iſſue.*
c *Or, ſoght for my ſoule.*
d Though all meanes failed him, yet he knewe ỹ God wolde neuer forſake him.
e For he was on all ſides beſet wt his enemies, as though he had bene in a moſt ſtraite priſon.
f Ether to reioyce at my wonderful deliuerance, or to ſet a crowne vpon mine head.

PSAL. CXLIII.

1 An earneſt praier for remiſsion of ſinnes, acknowledging that the enemies did thus cruelly perſecute him by Gods iuſt iudgemẽt. 8 He deſireth to be reſtored to grace, 10 to be gouerned by his holie Spirit, that he maie ſpende the remnant of his life in ỹ true feare & ſeruice of God.

¶ *A Pſalme of Dauid.*

HEare my praier, ô Lord, & hearken vnto my supplication: answer me in thy a trueth & in thy b righteousnes.

2 (And entre not into iudgement with thy seruant: for in thy c sight shal none that liueth be iustified.)

3 For the enemie hathe persecuted my soule: he hathe smiten my life downe to the earth: he hathe laied me in y darkenes, as thei that haue bene dead d log ago:

4 And my spirit was in perplexitie in me, & mine e heart within me was amased.

5 Yet do I remember the time f past: I meditate in all thy workes, yea, I do meditate in the workes of thine hands.

6 I stretche forthe mine hands vnto thee: my soule desireth after thee, as the thirstie land, Selah.

7 Heare me spedely, ô Lord for my spirit fayleth: hide not thy face from me, els I shalbe like vnto them that go downe into the pit.

8 Let me heare thy louing kindenes in the g morning, for in thee is my trust: shewe me the waie, that I shulde walke in, for I lift vp my soule vnto thee.

9 Deliuer me, ô Lord, from mine enemies: for h I hid me with thee.

10 Teache me to k do thy wil, for thou art my God: let thy good spirit lead me vnto the land of l righteousnes.

11 Quicken me, ô Lord, for thy Names sake, & for thy righteousnes bring my soule out of trouble.

12 And for thy mercie m slay mine enemies, and destroye all them that oppresse my soule: for I am thy n seruant.

a That is, as y I haue promised to be faithful in thy promes to all y trust in thee.

b That is according to thy free goodnes, whereby y del. undest thinge.

c He knewe y his afflictions were Gods messengers to call him to repentance for his sinnes, though toward his enemies he was innocent, & y in Gods sight all men are sinners.

d He acknowledgeth y God is y onelie and true physicion to heal him: & y he is able to raise him to life, though he were dead long ago, & turned to ashes.

e So that onely by faith, & by y grace of Gods Spirit he was vpholden.

f So wil, thy great benefites of olde, & the manifolde examples of thy fauour toward thine.

g That is spedely & in due season.

h Let thine holie spirit counsel me how to come forthe of these great cares and troubles i I hid my self vnder y shadow of thy wings, y I might be defende by thy power. k He confesseth y bothe the knowledge & obedience of Gods wil is wrought by the Spirit of God, who teacheth vs by his worde, giueth vnderstanding by his sprite, & frameth our hartes by his grace to obey. l That is truly & aright for so soone as we decline fro Gods wil, we fall into errour. m Which shal be a signe of thy Fatherlie kindnes toward me. n Resigning my selfe wholly vnto thee, and trusting in thy protection.

PSAL. CXLIIII.

Morning

1 He praiseth the Lord with great affection and humilitie for his kingdome restored & for his victories obteined, 5 Demanding helpe, and the destruction of the wicked. 9 Promising to acknowledge the same w songs of praises. 15 And declareth wherein the felicitie of ane people consisteth.

¶ A Psalme *of Dauid.*

BLessed be the Lord my strength, a which teacheth mine hands to fight, *and* my fingers to battel.

2 *He is* my goodnes & my fortres, my tower & " my deliuerer, my shield, & in him I trust, which subdueth my people vnder me.

3 Lord, what is man that thou c regardest him? or the sonne of man that thou thinkest vpon him?

4 Man is like to vanitie: his daies *are* like a shadowe, that vanisheth.

5 d Bowe thine heauens, ô Lord, & come downe: touche the mountaines & they shal smoke.

6 e Cast forthe the lightening and scatter them: shote out thine arrowes, and consume them.

7 Send thine hand from aboue: deliuer me, and take me out of the great f waters, & from the hand of strangers,

8 Whose mouth talketh vanitie, & their right hand *is* a right hand g of falsehode.

9 I wil sing a h newe song vnto thee, ô God, & sing vnto thee vpon a viole, & an instrument of ten strings.

10 *It is he* that giueth deliuerance vnto Kings, and rescueth Dauid his i seruant from the hurtful sworde.

11 Rescue me, and deliuer me from the hand of strangers, whose mouth talketh vanitie, and their right hand *is* a right hande of falsehode.

12 That our k sonnes *may be* as the plantes growing vp in their youth, & our daughters as the corner *stones*, grauen after the similitude of a palace:

13 That our l corners *may be* ful, & abunding with diuers sortes, & that our shepe may bring forthe thousands & ten thousand in our stretes.

14 That our m oxen may be strong to labour: that their be none inuasion, nor going out, nor no crying in our stretes:

15 Blessed *are* the people, that be n so, *yea*, blessed *are* the people, whose God is the Lord.

a Who of a poore shepherd hathe made me a valiant warriour and mightie conquerour.

" Ebr. my deliuerer vnto me: for the Prophet can not satisfie him self with any wordes.

b He confesseth y neither by his owne autoritie, power nor policie his kingdome was quiet but by y secret grace of God.

c To giue vnto God iust praise is to confesse our selues to be vnworthie of so excellent benefites, & y he hasteneth them vpon vs of his free mercie.

d He desireth God to continue his graces & to send helpe for y present necessitie.

e By these maner of speaches he sheweth y all y lett s in the worlde can not hinder Gods power, & he appendeth by faith

f That is, deliuer me from y tumultes of the y shulde be my people, but are corrupt in their iudgement and entreprises as though thei were strangers.

g For though thei shake hands, yet thei kepe not promes.

h That is a rare & excellent song as thy great benefites deserue.

i Though wicked Kings be called Gods seruants, as Cyrus, Isa. 45, 1, forasmuche as he vseth them to execute his iudgemets yet Dauid because of Gods promes, & they y rule godly, are properly so called, because thei serue not their owne affections, but set forthe Gods glorie.

k He desireth God to continue his benefites toward his people, counting y procreation of children & their good education among y chiefest of Gods benefites.

l That y verie corners of our houses may be ful of store for y great abundance of thy blessings.

m He attributeth not onely y great commodities, but euen y least also to Gods fauour.

n And if God giue not to all his children better things.

PSAL. CXLV.

This Psalme was composed, when the kingdome of Dauid florished. 1 Wherein he describeth the wonderful prouidēce of God, as wel in gouerning man, as in preserue all the rest of his creatures. 17 He praiseth God for his iustice and mercie, 18 But specially for his louing kindenes toward those that call vpon him that feare him, & loue him, 21 For the which he promiseth to praise him for euer.

¶ A Psalme *of Dauid of praise.*

O my

1 O My God & King, [a] I wil extoll thee, and wil blesse thy Name for euer and euer.
2 I wil blesse thee daily, & praise thy Name for euer and euer.
3 [b] Great *is* the Lord, & moste worthie to be praised, & his greatnes *is* incōprehensible.
4 Generacion shal praise thy workes vnto [c] generacion, and declare thy power.
5 I wil meditate of the beautie of thy glorious maiestie, & thy wonderful workes.
6 And they shal speake of the power of thy [d] feareful Actes, and I wil declare thy greatnes.
7 They shal breake out into the mencion of thy great goodnes, & shal sing a loude of thy righteousnes.
8 *The Lord is gracious and [e] merciful, slowe to angre, and of great mercie.
9 The Lord is good to all, & his mercies *are* ouer all his workes.
10 All thy workes praise thee, ô Lord, & thy Saints blesse thee.
11 [f] They shewe the glorie of thy kingdome, and speake of thy power,
12 To cause his [g] power to be knowen to the sonnes of men, and the glorious renome of his kingdome.
13 Thy * kingdome *is* an euerlasting kingdome, & thy dominion *endureth* throughout all ages.
14 The Lord vpholdeth all [h] that fall, and lifteth vp all that are readie to fall.
15 The eyes of [i] all waite vpon thee, & thou giuest them their meat in due season.
16 Thou openest thine hand, and fillest all things liuing of *thy* good pleasure.
17 The Lord *is* [k] righteous in all his wayes, and holie in all his workes.
18 The Lord *is* nere vnto all that call vpon him: yea, to all that call vpon him in truth.
19 He wil fulfil the [m] desire of them that feare him: he also wil heare their crye, & wil saue them.
20 The Lord preserueth all them that loue him: but he wil destroye all the wicked.
21 My mouth shal speake the praise of the Lord, and all [n] flesh shal blesse his holie Name for euer.

a He sheweth what sacrifices are pleasant and acceptable vnto God. cuen praise & thanksgiuing, and seing that God stil continueth his benefites towards vs, we ought neuer to be wearie in praising him for the same.
b Herby he declareth ỹ all power is subiect vnto God, & ỹ no worldlie promotion ought to obscure Gods glorie.
c Forasmuche as ỹ end of mās creation, & of his preseruatiō in this life is to praise God, therefore he requireth, ỹ not onely we our selues do this, but cause all other to do the same.
d Of thy terrible iudgements against ỹ wicked. *Exod. 34. 6*
e He describeth after what sorte God sheweth him self to all his creatures, though our sinnes haue prouoked his vengeance against all: to wit, merciful not onely in pardoning the sinnes of his elect, but in doīg good euen to ỹ reprobate, albeit they can not fele ỹ swete comfort of ỹ same.
f The praise of thy glorie appeareth in all thy creatures: and though ỹ wicked wolde obscure ỹ same by their silence, yet the faithful are euer mindeful of the same. *Luk. 1, 33 dan. 7, 14*
n That is, all men shalbe bounde to praise him.

PSAL. CXLVI.

1 Dauid declareth his great zeale that he hathe to praise God, 3 And teacheth, not to trust in man, but onely in God almightie, 7 Which deliuereth the afflicted, 9 Defendeth the strangers, comforteth ỹ fatherles, and the widowes, 10 And reigneth for euer.

¶ *Praise ye the Lord.*

1 PRaise thou the Lord, ô my [a] soule.
2 I wil praise the Lord during my life: as long as I haue anie being, I wil sing vnto my God.
3 Put not your trust in [b] princes, *nor* in the sonne of man, for there is none helpe in him.
4 His breath departeth, & he returneth to his earth: then his [c] thoghts perish.
5 Blessed *is* he, that hathe the God of Iaakob for his helpe, whose hope *is* in y Lord his God.
6 Which made [d] heauen & earth, ỹ sea, and all that therein is: which kepeth *his* fidelitie for euer:
7 Which executeth iustice [e] for the oppressed: which giueth breed to the hungrie: the Lord looseth the prisoners.
8 The Lord giueth sight to the blinde: ỹ Lord raiseth vp the croked: ỹ Lord [f] loueth the righteous.
9 The Lord kepeth the strāgers: he relieueth the fatherles and widowe: but he ouerthroweth the way of the wicked.
10 The Lord shal [h] reigne for euer: ô Zion, thy God *endureth* from generacio to generacion. Praise ye the Lord.

a He stirreth vp him self, and all his affections to praise God.
b That God may haue the whole praise: wherein he forbiddeth all vaine confidence, shewing ỹ of nature we are more enclined to put our trust in creatures, then in God ỹ Creator.
c As their vaine opinions, whereby they flattered them selues, and so imagined wicked entreprises.
d He encourageth ỹ godlie to trust onely in ỹ Lord, bothe for ỹ is power is able to deliuer them from all danger, & for his promes sake his wil is moste readie to do it.
e Whose faith & pacience for a while he tryeth, but at length he punisheth ỹ aduersaries, ỹ he may be knowen to be iudge of ỹ worlde. f Though he visit them by affliction, hungre, imprisonment and suche like, yet his fatherlie loue and pitie neuer faileth them, yea, rather to his these are signes of loue. g Meaning all them, ỹ are destitute of worldelie meanes and succour. h He assureth ỹ Church ỹ God reigneth for euer for ỹ preseruation of ỹ same.

PSAL. CXLVII. Euening

1 The Prophet praiseth the bountie, wisdome, power, iustice & prouidence of God vpō all his creatures, 2 But specially vpon his Church, which he gathereth together after their dispersion, 19 Declaring his worde & iudgements so vnto them, as he hathe done to none other people.

1 PRaise ye ỹ Lord, for it is good to sing vnto our God: for it is [a] a pleasat thing, & praise is comelie.

a He sheweth wherein we ought to exercise our selues praising God.

g He sheweth that all things are out of ordre, but onely where God reigneth. h Who being in miserie and affliction wolde fainte and fall away, if God did not vpholde them, & therefore thei ought to reuerence him, ỹ reigneth in heauen, and suffer them selues to be gouerned by him. i To wit, aswel of man, as of beast. k He praiseth God, not onely for ỹ he is beneficial to all his creatures, but also in ỹ that he iustly punisheth ỹ wicked, & mercifully examineth his by the crosse, giuing them strength & deliuering them. l Which onely appertaineth to the faithful: & this vertue is contrarie to infidelitie, douting, impacience and murmuring. m For they wil aske or wish for nothing, but according to his wil, 1. Ioh. 5, 14.

2 The Lord doeth buyld vp [b]Ierusalem & gather together the dispersed of Israel.
3 He healeth those that are [c]broken in heart, and bindeth vp their sores.
4 He [d]counteth the nomber of the starres, & calleth them all by their names.
5 Great *is* our Lord, & great *is his* power: his wisdome is infinite,
6 The Lord releueth the meke, & abaseth the wicked to the [e]grounde.
7 Sing vnto the Lord with praise: sing vpon the harpe vnto our God,
8 Which [f]coereth the heauen ẅ cloudes and prepareth raine for the earth, & maketh the grasse to growe vpon ẏ mountaines:
9 Which giueth to beastes their fode, & to the yong rauens that [g]crye.
10 He hath not pleasure in ẏ [h]strength of an horse, nether deliteth he in the legges of man.
11 But the Lord deliteth in them ẏ feare him, and attend vpon his mercie.
12 Praise the Lord, ô Ierusalem: praise thy God, ô Zion.
13 For he hathe made the barres of thy gates [i]strong, & hathe blessed thy children within thee.
14 He setteth peace in thy borders, & satisfieth thee with the [n] flowre of wheat,
15 He sendeth forthe his [k]commandemẽt vpon earth, and his worde runneth verie [l]swiftly.
16 He giueth snow like wool, & scattereth the hoare frost like asshes.
17 He casteth forthe his yse like morsels: who can abide the colde thereof?
18 He sendeth his worde and meketh them: he causeth his winde to blowe, & the waters flowe.
19 He sheweth his [m] worde vnto Iaakob, his statutes and his iudgements vnto Israel.
20 He hathe not dealt so with euerie nacion, nether haue they [n] knowẽ *his* iudgements. Praise ye the Lord.

b Because the Lord is the founder of the Church, it can not be destroyed, though ẏ mẽbers thereof be dispersed, & seme, as it were for a time to be cut of.
c With affliction or sorow for sinne.
d Though it seme to man incredible, that God shulde assemble his church, beig so dispersed, yet nothing can be to hard to him, ẏ can nomber & name all ẏ starres.
e For ẏ more high ẏ ẏ wicked clime, the greater is their fall in the end.
f He sheweth by ẏ examples of Gods mightie power, goodnes and wisdome, ẏ we can neuer want moste iuste occasion to praise God.
g For their crying is as it were a confession of their nede, ẅ can not be relieued but by God onely: then if God shew him self mindeful of ẏ moste contemptible foules, can he suffer them to dye ẅ famine, whome he hathe assured of life euerlasting?
h Though to vse lawful meanes is bothe profitable & pleaseth God, yet to put our trust in the, is to defraude God of his honour.
i He doeth not onely furnish his Church ẅ all things necessarie, but preserueth also the same, & maketh it strong against all outward force. n *Heb. fat.* k His secret working in all creatures is as a commandement to kepe them in ordre, & to giue them moueing & force. l For immediatly & without resisting all thigs obei him.
m As before he called Gods secret working in all his creatures his word: so he meaneth here, by his worde, ẏ doctrine of life euerlasting, ẅ he hathe left to his Church, as a moste precious treasure.
n The cause of this difference is Gods free mercie, ẅ hathe elected him in his Sonne Christ Iesus to saluacion: & his iuste iudgement, whereby he hathe appointed the reprobate to eternal damnation.

PSAL. CXLVIII.

1 He prouoketh all creatures to praise the Lord in heauen and earth and all places,
14 Specially his Church for the power ẏ he hathe giuen to the same after that he had chosen them & ioyned them vnto him.

¶ Praise ye the Lord.

1 PRaise ye the Lord from the heauẽ: praise ye him in the high places.
2 Praise ye him, all ye [a] his Angels: praise him, all his armie.
3 Praise ye him, [b]sunne and moone: praise ye him all bright starres.
4 Praise ye him, [c] heauens of heauens, & [d] waters, that be aboue the heauens.
5 Let them praise the Name of the Lord: for he commanded, and they were created.
6 And he hathe established them for euer and euer: he hathe made an ordinãce, which shal not passe.
7 Praise ye the Lord from the earth, *ye* [e] dragons and all depth:
8 [f] Fyre and haile, snowe and vapors, stormie winde, which execute his worde:
9 Mountaines and all hilles, fruteful trees and all cedres:
10 Beastes and all cattel, creaping thigs and fethered foules:
11 [g] Kings of the earth and all people, princes and all iudges of the worlde:
12 Yong men and maidens, olde men & children:
13 Let them praise the Name of the Lord: for his Name onely is to be exalted, & his praise aboue the earth and ẏ heauens.
14 For he hathe exalted the [h] horne of his people, *which is* a praise for all his Saincts, *euen* for the [i] children of Israel, a people *that is* nere vnto him. Praise ye the Lord.

a Because thei are mẽbers of ẏ same bodie, he setteth them before our eyes, ẅ are moste willing herunto, & by their prompt obedience teache vs to do our duetie.
b In ẏ Gods glorie shineth in these insensible creatures, this their beautie is a continual praising of God.
c Not ẏ there are diuers heauens, but because of ẏ spheres & of ẏ situation of the fixed starres & planets, he comprehendeth by this worde the whole heauen.
d That is, ẏ raine, ẅ is in the midle region of ẏ aire which he here comprehẽdeth vnder the name of ẏ heauens.
e Meaning, the great & monstruous fishes, as whales and suche like.
f Which come not by chance or fortune, but by Gods appointed ordinance. g For the greater giftes ẏ anie hathe receiued, and ẏ more high ẏ one his preferred, the more bound is he to praise God for the same, but nether high nor lowe condition or degre cã be exempted from this duetie. h That is, the dignitie, power and glorie of his Church. i By reason of his couenant made with Abraham.

PSAL. CXLIX.

1 An exhortation to ẏ Church to praise the Lord for his victorie and conquest that he giueth his Saints against all mans power.

¶ Praise ye the Lord.

1 SIng ye vnto the Lord [a] a new song: let his praise *be heard* in the Congregacion of Saints.
2 Let Israel reioyce in him that [b] made him, and let the children of Zion reioyce in their [c] King.
3 Let them praise his Name with the flute: let them sing praises vnto him ẅ the timbrel and harpe.
4 For the Lord hathe pleasure in his people: he wil make the meke glorious by deliuerance.

a For his care & manifolde benefites bestowed on his Church.
b In that that they were preferred before all other naciõs, it was as a newe creacion, & therefore psal. 95. 9. thei were called ẏ worke of Gods hands.
c For God as he is the creator of ẏ soule & bodie so wil he that both two serue him, & ẏ his people be continual y subiect vnto him as to their most lawful king.

5 Let

5 Let the Saints be ioyful with glorie: let them ſing loude vpon their [d] beddes.

6 Let the high Actes of God be in their mouth, and a two edged ſworde in their hands,

7 [e] To execute vengeance vpon ſ heathen, & corrections among the people:

8 To binde [f] their Kings in chaines, and their nobles with fetters of yron,

9 That they maye execute vpon them the iudgement that is [g] writen: this honour ſhalbe to all his Saints. Praiſe ye the Lord.

d He alludeth to that continual reſt, and quietnes, which they ſhulde haue, if they wolde ſuffre God to rule them.

e This is chiefly accompliſhed in the kingdome of Chriſt, when Gods people for iuſte cauſes execute Gods iudgements againſt his enemies: & it giueth no libertie to anie to reuenge their priuate iniuries.

f Not onely the people, but the Kings, that were their enemies, ſhulde be deſtroyed.

g Hereby God bindeth the hands and mindes of all his to entrepriſe no farther then he appointeth.

PSAL. CL.

An exhortacion to praiſe the Lord without ceaſe by all maner of wayes for all his mightie, and wonderful workes.

¶ *Praiſe ye the Lord.*

1 PRaiſe ye God in his [a] Sanctuarie: praiſe ye him in the [b] firmament of his power.

2 Praiſe ye him in his mightie Actes: praiſe ye him according to his excellent greatnes.

3 Praiſe ye him in the ſounde of the [c] trūpet: praiſe ye him vpon the viole and ſ harpe.

4 Praiſe ye him with timbrel and flute: praiſe ye him with virginales and organs.

5 Praiſe ye him with ſounding cymbals: praiſe ye him with high ſounding cymbals.

6 Let euerie thing that hathe [d] breath praiſe the Lord. Praiſe ye the Lord.

a That is, in the heauen.

b For his wonderful power appeareth in the firmament, w in Ebr. is called a ſtretching out or ſpreading abroad, wherein ſ mightie worke of God ſhineth.

c Exhorting the people onely to reioyce in praiſing God he maketh mencion of thoſe inſtruments, which by Gods commandement were appointed in ſ olde Law, but vnder Chriſt ſ vſe thereof is aboliſhed in the Church, to this ductie.

d He ſheweth that all the ordre of nature is bound and muche more Gods children, who ought neuer to ceaſe to praiſe him, til they be gathered into that kingdome, which he hathe prepared for his, where they ſhal ſing euerlaſting praiſe.

THE *PROVERBES of Salomon.

* This worde Prouerbe, or Parable ſignifieth a graue & notable ſentence, worthie to be kept in memorie: and is ſome time taken in ſ euil parte for a mocke, or ſcoffe.

THE ARGVMENT.

THe wonderful loue of God toward his Church is declared in this boke: foraſmuche as the ſumme and effect of the whole Scriptures is hereſet forthe in theſe briefe ſentences, which partely conteine doctrine, and partely maners, and alſo exhortacions to bothe. Whereof the nine firſt chapters are as a preface ful of graue ſentences, and depe myſteries, to allure the hearts of men to the diligent reading of the parables that follow: which are left as a moſte precious iewel to the Churche, of thoſe thre thouſand parables mencioned. 1. King. 4. 32. and were gathered and committed to writing by Salomons ſeruants and indited by him.

CHAP. I.

The power and vſe of the worde of God. 7 Of the feare of God and knowledge of his worde. 10 We may not conſent to the intiſings of ſinners. 20 Wiſdome coplaineth that ſhe is contemned. 24 The puniſhment of the that contemne her.

1 THe Parables of Salomō the ſonne of Dauid King of Iſrael,

2 To knowe wiſdome, [a] & inſtructiō, to vnderſtād ſ wordes [b] of knowledge,

3 To receiue [c] inſtruction to do wiſely, *by* [d] iuſtice and iudgement and equitie,

4 To giue vnto the [e] ſimple ſharpenes of wit, & to the childe knowledge and diſcretion.

5 A wiſe man ſhal heare and increaſe in learning, and a man of [f] vnderſtāding, ſhal atteine vnto wiſe counſels,

6 To vnderſtand a parable, and the interpretation, the wordes of the wiſe, & their darke ſayings.

7 ¶ * The feare of the Lord is the beginning of knowledge: *but* fooles deſpiſe wiſdome & inſtruction.

8 My ſonne, heare thy [g] fathers inſtruction, and forſake not thy [h] mothers teaching.

9 For thei ſhalbe " a comelie ornament vnto thine head, and *as* chaines for thy necke.

10 ¶ My ſonne, [i] if ſinners do intiſe thee, conſent thou not.

11 If they ſay, Come with vs, we wil lay wait for [k] blood, & lie priuelie for the innocent without a cauſe.

a That is, what we ought to knowe and follow, & what we ought to refuſe.

b Meaning the worde of God wherein is ſ onelie true knowledge.

c To learne to ſubmit our ſelues to the correction of thoſe that are wiſe.

d By liuing iuſtely and rendring to euery man that which appertaineth vnto him.

e To ſuche as haue not diſcrecion to rule them ſelues.

f As he ſheweth that theſe parables conteining the effect of religion as touching maners & doctrine do apperteine to the ſimple people: ſo doeth he declare that the ſame is alſo neceſſarie for them that are wiſe and learned.

* *Pſal. 111. 10. eccle. 1. 16.*

g He ſpeaketh this in the Name of God, & is the vniuerſal Father of all creatures, or in the Name of the paſtor of the Churche, who is as a father.

h That is, of the Church, wherein the faithful are begotten by the incorruptible ſede of Gods worde.

" *Ebr. increaſe of grace.*

i To wit, the wicked, which haue not the feare of God.

k He ſpeaketh not onely of the ſheding of blood with hand, but of all craftie practiſes which tende to the detriment of our neighbour.

l As the graue is neuer satiat so y auarice of the wicked and their cruelrie hathe none end.

m He sheweth whereby y wicked are allured to ioyne together, because they haue euerie one parte of the spoile of y innocent.

n That is, haue nothing at all to do with them.

o He sheweth y there is no cause to moue these wicked to spoile the innocent, but their auarice and cruelrie.

p Whereby he concludeth that the couetous mā is a murtherer.

q This wisdome is the eternal worde of God.

r So that none can pretēd ignorance.

s Wisdome reproueth three kindes of men: y foolish or simple, which erre of ignorance, and y mockers, y can not suffer to be taught, & y fooles which are drowned in worldelie lustes, & hate the knowledge of godlines.

t This is spoken according to our capacitie, signifying y the wicked, w mocke & iest at Gods worde, shal haue the iuste rewarde of their mocking.

u That is, your destruction, w thing you feared.

x Because they ought not with an affection to God, but for ease of their owne grief.

y Shewing that without faith and obedience we can not call vp to God aright.

z They shal fele what commoditie their wicked life shal giue them.

a That is, the prosperitie, & sensualitie, wherin they delite.

12 We wil swallowe them vp aliue like a l graue euen whole, as those that go downe into the pit:
13 We shal finde all precious riches, & fil our houses with spoile:
14 Cast in thy lot among vs: we wil all haue one m purse:
15 My sonne, walke not thou in the way with them: refraine thy fote from their n path.
16 For their fete runne to euil, & make hast to shed blood.
17 Certeinly as without cause the net is spred before the eyes of all that hathe wing:
18 So they laye wait for blood & lie prielie for o their liues.
19 Suche are the wayes of euerie one y is gredie of gaine: he wolde take away the p life of the owners thereof.
20 ¶ q Wisdome cryeth without: she vttereth her voyce in the r stretes.
21 She calleth in the hye *strete among* the prease in the entrings of the gates, & vttereth her wordes in the citie, *saying*,
22 O ye s fooliſh, how long wil ye loue fooliſhnes? & the ſkorneful take their pleasure in ſkorning, & the fooles hate knowledge?
23 (Turne you at my correction: lo, I wil poure out my minde vnto you, & make you vnderstand my wordes)
24 Because I haue called, and ye refuſed: I haue ſtretched out mine hand, and none wolde regarde.
25 But ye haue deſpiſed all my counsel, & wolde none of my correction.
26 I wil alſo t laugh at your deſtruction, *and* mocke, when your feare cometh.
27 When u your feare cometh like *ſuddē* deſolation: and your deſtruction ſhal come, like a whirlewinde: when affliction & anguiſh ſhal come vpon you,
28 Then ſhal they call vpon me, but I wil not anſwer: thy ſhal ſeke me early, but they ſhal not x finde me,
29 Becauſe they hated knowledge, and did not chuſe the feare of the Lord.
30 Thei wolde none of my counsel, *but* y deſpiſed all my correction.
31 Therefore z they eat of the z frute of their owne way, and be filled w their owne deuiſes,
32 For a eaſe ſlayeth the fooliſh, and the proſperitie of fooles deſtroyeth them.
33 But he that obeieth me, ſhal dwell ſafely, & be quiet from feare of euil.

CHAP. II.

1 Wisdome, exhorteth to obey her. 5 She teacheth the feare of God. 6 She is giuen of God. 10 She preſerueth from wickednes.

1 My ſonne, if thou wilt receiue my wordes, and a hide my commandements within thee,
2 And cauſe thine eares to hearken vnto wiſdome, & encline b thine heart to vnderſtanding.
3 (For if thou calleſt after knowledge, c & cryeſt for vnderſtanding:
4 If thou ſekeſt her as ſiluer, and ſearcheſt for her as for d treaſures,
5 Then ſhalt thou vnderſtand the feare of the Lord, and finde the e knowledge of God.
6 For the Lord giueth wiſdome, out of his mouth *commeth* knowledge and vnderſtanding.
7 He f preſerueth the ſtate of the righteous: *he is* a ſhield to them that walke vprightly,
8 That they may kepe y wayes of iudgement: and he preſerueth the way of his Saincts)
9 Then ſhalt thou vnderſtād righteouſnes, and iudgement, and equitie, & euerie good path.
10 ¶ When wiſdome entreth into thine heart, and knowledge deliteth thy ſoule,
11 *Then* ſhal f counſel preſerue thee, & vnderſtanding ſhal kepe thee,
12 And deliuer thee from the euil way, *and* from the mā that ſpeaketh froward things,
13 *And from* them that leaue the g waies of righteouſnes to walke in the waies of darkenes:
14 Which reioyce in doing euil, & delite h in the frowardnes of the wicked,
15 Whoſe waies are croked and they are lewde in their paths.
16 And it ſhal deliuer thee from y ſtrange i women, *euen* from the ſtranger, w flattereth with her wordes.
17 Which forſaketh the k guide of her youth, and forgetteth the l couenant of her God.
18 Surely her m houſe tendeth to death, & her paths vnto n the dead.
19 All thei that go vnto her, returne not againe, nether take they holde of the waies of life.
20 Therefore walke thou in the waie of good mē, & kepe the waies of the righteous.
21 For the iuſt ſhal dwell in the o land, and the vpright men ſhal remaine in it.
22 But the wicked ſhalbe cut of from y earth: and the tranſgreſſers ſhalbe rooted out of it.

CHAP. III.

2 The worde of God giueth life. 5 Truſt in God. 7 Feare him. 9 Honour him. 11 Suffre his correction. 22 To them that follow the worde of God, all things ſhal ſuccede wel.

1 My

a That is, kepe them in thine heart.

b If thou giue thy ſelf to the true knowledge of God without hypocriſie.

c Meaning, that we muſt ſeke y knowledge of God with care and diligence.

d Shewing that no labour muſte be ſpared.

e This (ſayth he) is the true wiſdome to knowe, & feare God.

f Or, *hideth the ſaluacion.*

f The worde of God ſhal teache thee & counſel thee how to gouerne thy ſelf.

g That is, the worde of God, w is y enclie light, to followe their owne fantaſies w are darkenes.

h When thei ſe anie giuen to euil as thei are.

i Meaning, that wiſdome, which is the worde of God, ſhal preſerue vs frō all vices: naming this vice of who re whereunto man is moſte prone.

k That is, her houſband, w is her head & guide to gouerne her, from whome ſhe ought not to depart, but remaine in his ſubiection.

l Which is, the promes made in mariage.

m Her acquaintance w her familiars & the y haunte her.

n To them y are dead in bodie and ſoule.

o They ſhal enioye y temporal & ſpiritual promiſes of God, as y wicked ſhalbe voyde of them. *Deut. 8, 1. & 30, 16.*

MY sonne, forget not thou my Law, but let thine heart kepe my commandements.
2 For thei shal increase the length of thy [a] daies & the yeres of life, and *thy* prosperitie.
3 Let not [b] mercie and trueth forsake thee: binde them on thy [c] necke, & write them vpon the table of thine [d] heart.
4 So shalt thou finde fauour and good vnderstanding in the sight of God and man.
5 ¶ Trust in the Lord with all thine heart, and leane not vnto thine owne wisdome.
6 In all thy waies acknowledge him, and he shal direct thy waies.
7 ¶ Be not wise in thine owne eyes: *but* feare the Lord, and departe from euil.
8 So health shalbe vnto thy [e] nauel, and marow vnto thy bones.
9 [f] Honour ỳ Lord with thy riches, and with the first *frutes* of all thine increase.
10 So shal th barnes be filled with abundance, and thy presses shal [g] burst with new wine.
11 ¶ My sonne, refuse not the chastening of the Lord, nether be grieued with his correction.
12 For the Lord correcteth him, whome he loueth, euen as the father *doeth* ỳ childe in *whome* he deliteth.
13 Blessed *is* the man that findeth wisdome, and the man that getteth vnderstanding.
14 For the marchandise thereof is better then the marchandise of siluer, and the gaine thereof *is better* then golde.
15 It is more precious then pearls: and all things that thou canst desire, are not to be compared vnto her.
16 Length of daies *is* in her right hand, [h] & in her left hand riches and glorie.
17 Her waies *are* waies of pleasure, and all her paths prosperitie.
18 She is a tree [i] of life to them that laie holde on her, and blessed *is* he that reteineth her.
19 The Lord by wisdome hathe laied ỳ [k] foundacion of the earth, and hathe stablished the heauens through vnderstanding.
20 By his knowledge the depths are broken vp, and ỳ cloudes droppe downe the dewe.
21 My sonne, let not *these things* departe frō thine eies, *but* obserue wisdome, and counsel.
22 So thei shalbe life to thy soule, and grace vnto thy [l] necke.
23 Then shalt thou walke safely by thy waie: and thy fote shal not stumble.
24 If thou sleapest, thou shalt not be afraied, and when thou slepest, thy slepe shalbe swete.
25 Thou shalt not feare for *anie* sudden feare nether for the [l] destruction of the wicked, when it cometh.
26 For ỳ Lord shalbe for thine assurance, & shal preserue thy fote frō taking.
27 ¶ Withholde not the good from [m] the owners thereof, though there be power in thine hand to do it.
28 Saie not vnto thy neighbour, Go & come againe, and to morowe wil I giue *thee*, if thou now haue it.
29 ¶ Intende none hurt against thy neighbour, seing he doeth dwell [n] without feare by thee.
30 ¶ Striue not with a man causeles, whē he hathe done thee no harme.
31 ¶ Be not [o] enuious for the wicked man, nether chuse anie of his waies.
32 For the froward *is* abominacion vnto ỳ Lord: but his [p] secret *is* with the righteous.
33 The curse of the Lord *is* in the house of the wicked: but he blesseth the habitacion of the righteous.
34 With the skorneful [q] he skorneth, but he giueth grace vnto the humble.
35 The wise shal inherite glorie: but fooles dishonour, *though* they be exalted.

a Long life is ỳ blessing of God wh he giueth to his, so farre forth as it is expedient for them.
b By mercie & trueth, he meaneth the commandements of the first & second table: or els the mercie & faithfulnes that we ought to vse towarde our neighbours.
c Kepe them as a moste precious iewel.
d Haue them euer in remembrance.
e By this part he comprehendeth the whole bodie, as by health he meaneth all the benefites promised in the law both corporal and spiritual.
f As was commanded in the lawe, Exod.23, 19. deut.26,2. & by this thei acknowledged that God was ỳ giuer of all things, and that thei were ready to bestowe all at his commandement.
g For to ỳ faithful distributer God giueth in greater abundāce. *Ebr.12,5. reuel.3.17.*
h Meaning that he that seketh wisdome: that is, suffreth him self to be gouerned by ỳ worde of God, shal haue all prosperitie both corporal & spiritual.
i Which bringeth forthe suche frute ỳ thei that eat thereof, haue life: and he alludeth to ỳ tree of life in Paradise.
k Hereby he sheweth ỳ this wisdome, whereof he speaketh, is euerlasting, because it was before all creatures & that all things, euen ỳ whole worlde were made by it.
l Or, throte, *read chap.1.9.*

CHAP. IIII.

1 Wisdome and her frutes ought to be searched. 14 The way of the wicked must be refused. 20 By the worde of God the heart, eyes, and course of life must be guided.

HEare, ô ye children, the instructiō of a [a] father, and giue eare to learne vnderstanding.
2 For I do giue you a good doctrine: *therefore* forsake ye not my law.
3 For I was my fathers sonne, tender and [b] dere in the sight of my mother,
4 When he taught me, and said vnto me, Let thine heart holde fast my wordes: kepe my comandements, and thou shalt liue.
5 Get wisdome: get vnderstāding: forget not, nether decline from the wordes of my mouth.
6 Forsake her not, and she shal kepe thee: loue her and she shal preserue thee.
7 [d] Wisdome *is* the beginning: get wisdome *therefore*: and aboue all thy possession get vnderstanding.
8 Exalt her, and she shal exalt thee: she shal bring thee to honour, if thou embrace her.
9 She shal giue a comelie ornament vnto thine head, *yea*, she shal giue thee a crowne of glorie.
10 ¶ Heare my sonne, & receiue my wordes, and the yeres of thy life shalbe manie.
11 I haue [e] taught thee in the waie of wisdome, *and* led thee in the paths of righ-

1 For when God destroieth the wicked, he wil saue his, as he did Lot in Sodom
m Not onely frō them to whome the possession belongeth, but also thou shalt not kepe it frō them, whē nede of the vse thereof.
n That is, putteth his trust in thee.
o Desire not to be like vnto hi.
p That is, his couenant & fatherlie affection ẅ is hid & secret from the worlde.
q He wil shewe by his plagues ỳ their skornes shal turne to their owne destruction, as Chap.1,26.
a He speaketh this in the persone of a preacher & minister, ẅ is as a father vnto ỳ people, read Chap.1,8.
b In Ebrewe it is Onely: for though she had thre others by Vriiah, yet Salomon was onely her sonne by Dauid.
c Meaning Dauid his father.
d He sheweth ỳ we must first begin at Gods worde, if so be we will that other things prosper ẅ vs contrarie to the iudgement of the worlde, ẅ make it their last studie & els, care not for it at all.
e Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.

teousnes.
12 When thou goest, thy gate shal not be f strait, and when thou runnest, ỹ shalt not fall.
13 Take holde of instruction, & leaue not: kepe her, for she is thy life.
14 ¶ Entre not into the way of the wicked, & walke not in ỹ waie of euil mẽ.
15 Auoide it & go not by it: turne from it, & passe by.
16 For thei can not g slepe, except thei haue done euil, and their slepe departeth, except thei cause *some* to fall.
17 For they eat the bread of h wickednes, and drinke the wine of violence.
18 But the way of the righteous shineth as the light, that i shineth more and more vnto the perfite daie.
19 The waie of ỹ wicked *is* as ỹ darkenes: they knowe not wherein thei shal fall.
20 ¶ My sonne, hearken vnto my wordes, encline thine eare vnto my sayings.
21 Let them not departe frõ thine eyes, *but* kepe them in the middes of thine heart.
22 For thei are life vnto those that finde them, and helthe vnto all their k flesh.
23 Kepe thine hart with all diligence: for thereout cometh l life.
24 Put awaie from thee a frowarde mouth, and put wicked lippes farre from thee.
25 Let thine eyes beholde the right, and let thine eyeliddes direct thy way before thee.
26 m Pondre the path of thy fete, & let all thy waies be ordred aright.
27 Turne not to the right hand, nor to the left, *but* remoue thy fote from euil.

f Thou shalt walke at libertie without offence.

cap. 1. 25.

g Meaning, that to do euil is more propre & natural to ỹ wicked, then to slepe, eat or drinke.

h Gotte by wicked meanes and cruel oppressiõ.

i Signifying that the godlie increase dayly in knowledge & perfection, til thei come to full perfection, which is when thei shalbe ioyned to their head in the heauens.

k That is, thei shal haue health of body vnder ỹ wich all other blessings promised in the lawe are conteined.

l For as ỹ heart is either pure or corrupt, so is the whole course of mans life.

m Kepe a measure in all thy doings.

CHAP. V.

1 Whoredome forbidden, 9 And prodigalitie. 15 He willeth a man to liue on his labours & to helpe others, 18 To loue his wife. 22 The wicked taken in their owne wickednes.

1 MY sonne, hearken vnto my wisdome, *and* encline thine eare vnto my n knowledge,
2 That thou maiest regarde counsel, and thy lippes obserue knowledge.
3 For the lippes a of a strange woman drop *as* an honie combe, and her mouth is more soft then b oyle.
4 But the end of her is bitter as wormewood, & sharpe as a two edged sworde.
5 Her c fete go downe to death, and her steppes take holde on hel.
6 She weigheth not the way of life: her paths are d moueable: thou canst not knowe *them*.
7 Heare ye me now therefore, ô childrẽ, & departe not from the wordes of my mouthe.
8 Kepe thy waie farre from her, and come not nere the dore of her house,
9 Lest thou giue thine e honour vnto others, and thy yeres to the cruel:
10 Lest the stranger shulde be filled ẅ thy strength, and thy f labours be in the house of a stranger,
11 And thou mourne at thine end, (when thou hast consumed thy flesh and thy bodie)
12 And saie, How haue I hated instruction, and mine hart despised correction?
13 And haue not obeied the voice of thẽ that taught me, nor inclined mine eare to them that instructed me?
14 I was almost *brought* into all euil in the middes of the Congregacion & g assemblie.
15 ¶ Drinke the water of h thy cisterne, and of the riuers out of the middes of thine owne well.
16 Let thy fountaines flowe forthe, and the riuers of waters in the stretes.
17 But let them be thine, *euen* i thine onely, and not the strangers with thee.
18 Let thy k fountaine be blessed, and ỹ reioyce with the wife of thy l youth.
19 *Let her be as* ỹ louing hinde and pleasant roe: let her breasts satisfie thee at all times, & delite in her loue continually.
20 For why shuldest thou ẅ delite, my sonne, in a strange woman, or embrace the bosome of a stranger?
21 For the waies of man *are* before the m eyes of ỹ Lord, and he pondereth all his pathes.
22 His owne iniquities shal take the wicked him self, and he shalbe holden with the cordes of his owne sinne.
23 He shal n dye for faute of instruction, & shal go astray through his great folie.

n Or, vnderstãding.

a That is, an harlot which giueth her self to another then to her housband.

b By oyle and honie he meaneth flattering and craftie intisements.

c All her doings lead to destruction.

d She hath euer newe meanes to allure to wickednes.

e That is, thy strength and goods to her that wil haue no pitie vpon thee: as is red of Sãson, & the prodigal sonne.

f The goods gotten by thy trauail.

g Although I was faithfully instructed in ỹ trueth, yet had I almoste fallen to vtter shame ad destruction, not with standing my good bringing vp in ỹ assemblie of the godlie.

h He teacheth vs vs sobrietie, exhorting vs to liue of our owne labours & to be beneficial to the godlie ỹ want.

i Distribute thẽ not to the wicked & infidelles, but reserue thẽ for thy self, thy familie & them that are of the houshold of faith.

k Thy children which shal come of thee in great abundãce. shewing ỹ God blesseth mariage and curseth whoredome.

l Which thoudideste marie in thy youth.

m He declareth that except his wife bothe in heart and in outward conuersation, not escape the iudgements of God.

n Because eare to Gods worde and be admonished.

1 Which thou dideste marie in thy youth. 'Or, go *astray with a stranger?* m He declareth that except man do ioyne to his wife bothe in heart and in outward conuersation, that he shal not escape the iudgements of God. n Because we will not giue eare to Gods worde and be admonished.

CHAP. VI.

1 Instruction for suerties. 6 The slouthful and sluggish is stirred to worke. 12 He describeth the nature of the wicked. 16 The things that God hateth. 20 To obserue the worde of God. 24 To flee adulterie.

1 MY sonne, if thou be suertie for thy neighbour, & hast striken handes with the stranger,
2 Thou art a snared with the wordes of thy mouth: thou art *euen* taken with the wordes of thine owne mouth.
3 Do this now, my sonne, and deliuer thy self: seing thou art come into the hand of thy neighbour, go, and humble thy self, & solicit thy friends.

a He forbiddeth vs not to become suretie one for another, according to ỹ rule of charitie, but that we consider for whome and after what sort, so that the creditour may not be defrauded.

4 Giue no ſlepe to thine eyes, nor ſlumber
to thine eyelidde.
5 Deliuer th ſelf as a doe from the hād
of the hunter, and as a birde from ý hand
of the fouler.
6 ¶Go to[b] ý piſmire, ô ſluggard: beholde
her waies, and be wiſe.
7 For ſhe hauing no guide, gouernour,
nor ruler,
8 Prepareth her meat in the ſommer, & [c]
gathereth her fode in harueſt.
9 * How long wilt thou ſlepe, ô ſlug-
gard? when wilt thou ariſe out of thy ſle-
pe?
10 *Yet* a litle ſlepe, a litle ſlumber, [c] a lit-
le folding of the hands to ſlepe.
11 Therefore thy pouertie cometh as o-
ne that [d] trauaileth by the waie, & thy
neceſsitie like [e] an armed man.
12 The vnthriftie man [f] & the wicked
man walketh with a frowarde mouth.
13 He maketh a ſigne with his eyes: he
ſignifieth with his fete: he [g] inſtructeth
with his fingers.
14 Lewde things *are* in his heart: he ima-
gineth euil at all times, *and* raiſeth vp
contentions.
15 Therefore ſhal his deſtruction come
ſpedely: he ſhalbe deſtroyed ſuddenly
without recouerie.
16 ¶These ſix things doeth the Lord
hate: yea, his ſoule abhorreth ſeuen:
17 The hautie eyes, a lying tongue, and
the hands that ſhede innocent blood,
18 An heart that imagineth wicked en-
terpriſes, [h] fete that be ſwift in running
to miſchief,
19 A falſe witnes that ſpeaketh lyes, &
him that raiſeth vp contentions among
[i] brethren.
20 ¶My ſonne, kepe thy fathers com-
mandement, and forſake not thy mo-
thers inſtruction.
21 Binde them alway vpon thine [i] hart,
and tye them about thy necke.
22 It ſhal leade thee, when thou walkeſt:
it ſhal watch for thee, whē thou ſlepeſt,
and when thou wakeſt, it ſhal talke with
thee.
23 For the [k] commandement *is* a lanterne, *Pſal. 119.*
and inſtruction a light: and [l] corrections
for inſtruction *are* the waie of life,
24 To kepe thee from the wicked wo-
man & from the flatterie of the tongue
of a ſtrange woman.
25 Deſire not her beautie in thine heart,
nether let her take thee with her [m] eye-
liddes.
26 For becauſe of the whoorish woman
a man is broght to a morſel of bread, & a
woman wil hunte for the precious life of
man.
27 [n] Can a man take fyre in his boſome,
& his clothes not be burnt?
28 Or can a man go vpon coles, and his
fete not be burnt?
29 So he that goeth in to his neighbours
wife, ſhal not be innocent, whoſoeuer
toucheth her.
30 Men do not [o] deſpiſe a thief, when he
ſtealeth, to ſatiffie his [p] ſoule, becauſe he
is hungrie.
31 But if he be founde, he ſhal reſtore
ſeuen folde, *or* he ſhal giue all the ſub-
ſtance of his houſe.
32 But he that committeth adulterie [q] w
a woman, he [r] is deſtitute of vnderſtan-
ding: he that doeth it, deſtroyeth his ow-
ne ſoule.
33 He ſhal finde [q] a wounde and diſho-
nour, & his reproche ſhal neuer be put
away.
34 For ielouſie *is* the rage of a man: the-
refore he wil not [r] ſpare in the day of
vengeance.
35 He can not beare the ſight of anie
raunſome: nether wil he conſent, though
thou augment the giftes.

CHAP. VII.

1 *An exhortacion to wiſdome and to the wor-
de of God.* 5 *Which wil preſerue vs from
the harlot,* 6 *Whoſe maners are deſcribed.*

1 MY ſonne, kepe my wordes, and hi-
de my commandements with thee.
2 Kepe my commandements, & thou
ſhalt liue, and mine inſtructiō as ý [a] ap-
ple of thine eyes.
3 Binde them vpon thy fingers, *and* wri-
te them vpon the table of thine heart.
4 Saie vnto wiſdome, Thou art my ſi-
ſter: and call vnderſtanding *thy* kinſwo-
man,
5 That they maie kepe thee from the
ſtrange woman, *euen* from the ſtranger ý
is ſmothe in her wordes.
6 ¶[b] As *I was* in the windowe of mine
houſe, I loked through my windowe,
7 And I ſawe among the fooles, *and* con-
ſidered among the children a yong man
deſtitute of vnderſtanding,
8 Who paſſed through the ſtrete by her
corner, and went toward her houſe,
9 In the twilight in the euening, when ý
night began to be [c] blacke and darke.
10 And beholde, there met him a woman
with an harlots [n] behauiour, and [s] ſubtil in
hart.
11 (She [d] is babling and lowde: whoſe fete
can not abide in her houſe.
12 Now *ſhe is* without, now in the ſtretes,
& lieth in waite at euerie corner)
13 So ſhe caught him & kiſſed him, [w] w
an impudent face ſaid vnto him,
14 I haue [e] peace offrings: this [f] day haue
I paied my vowes.
15 Therefore came I forthe to mete thee,
ý I might ſeke thy face: & I haue fo-
unde thee.
16 I haue deckt my bed with ornaments,

adultery.

o He approueth not theft, but ſheweth that it is not ſo abomi-nable as whore-dome, forasmu-che as theft might be rede-med: but adulte-rie was a perpe-tual infamie, and death by ý Law of God.
p Meaning, for very neceſsitie.
q *Ebr. faileth in heart.*
q That is, death appointed by ý Law.
r He ſheweth ý man by nature ſeketh his death ý hathe abuſed his wife, and ſo concludeth that nether Gods Law nor ý law of nature admit-teth anye raūſo-me for ý adul-terie.
a By this diuer-ſitie of wordes he meaneth that nothing ought to be ſo dere vnto vs, as the worde of God, nor that we loke on any thing more, nor minde anything ſo muche.
b Salomon vſeth this parable to declare their fo-lie, ý ſuffer thē ſelues to be abu-ſed by harlottes.
c He ſheweth ý there was almoſt none ſo impu-dent, but they were afraid to be ſene, and alſo their owne conſciences did ac-cuſe thē, w̄ cau-ſed thē to ſeke ý night to couer their filthines.
o *Or, garment.*
n *Or, hid.*
d He deſcribeth certeine condi-tiōs, w̄ are pecu-liarro harlottes.
s *Ebr. ſhe ſtrē-thened her face.*
e Becauſe that in peace offrings a portiō returned to thē, ý offred, ſhe ſheweth him ý ſhe hath meat at home to make good chere w̄: or els ſhe wolde v-ſe ſome cloke of holines, til ſhe had goten him in her ſnares.

b If the word of God can not inſtruct thee, yet learne at ý lit-tel piſmire to labour for thy ſelf and not to burdem others.
Chap 24, 32.
c He expreſſeth liuely ý nature of ý ſluggards, w̄ though they ſle-pe neuer ſo lōg yet haue neuer ynough, but euer ſeke occaſions thereunto.
d That is ſud-denly, & when ý loke ſt not for it.
e It ſhal come in ſuch ſort as thou art not able to reſiſt it.
f He ſheweth to what inconue-nience ý idle per-ſones & ſluggar-des come, by calling them vn-thriftie or ý mē of Belial & ſelā-derous.
) Ebr ſpeaketh
g Thus all his geſture tendeth to wickednes.
h Meaning, the raging affectiōs, w̄ carie a man away in ſuche ſort ý he cā not eel what he do-eth.
) Or, neigh-bours.
i Read Chap. 3, 3.
k By the com-maundement he meaneth ý wor-de of God: & by the inſtruction, the preaching and declaration of the ſame, w̄ is committed to the Church.
l And reprehē-ſions when the worde is prea-ched bring vs to life.
m With her wā-ton lokes and geſture.
n Meaning, that ſhe wil neuer ceaſe, til ſhe ha-ue broght thee to beggerie, & then ſeke thy deſtruction.

f Which declareth ý harlotters outwardly wil seme holie & religious bothe becausé they may the better deceiue others, and also thinking by obseruing of ceremonies & offrings to make satisfaction for their sinnes.

d *Or, karued worke.*

e *Ebr. in his hand.*

g Which thinking he goeth to ý pasture, goeth willingly to his owne destructi.

h Which goeth cheresully, not knowing that he shalbe chastised.

i *Ebr. it is for his life.*

i Neither wit nor strength can deliuer them that fall into ý hands of the harlot.

Chap. 2, 18.

Chap. 1, 20.

a Salomon declareth that man is cause of his owne perdition, and that he can pretēd no ignorance, for as much as God calleth to all men by his worde, and by his workes to followe vertue and to flee from vice.

b Where ý people did moste resort, and ẅ was ý place of iustice.

c Meaning, that the worde of God is easie vnto all, that haue a desire vnto it, & which are not blinded by the prince of this worlde.

d That is, except a man haue wisdome, which is the true knowledge of God, he cā nether be prudent nor good counseler.

e So that he that doeth not hate euil feareth not God.

f Whereby he declareth that honors, dignitie or riches come not of mās wisdome or industrie, but by the prouidence of God.

g That is, studie the worde of God diligently, and with a desire to profite.

h Signifiing ý he chiefly meaneth the spirituall treasures and heauenlie riches.

i For there can be no true iustice or iudgemēt, which is not directed by this wisdome.

k He declareth hereby the diuinitie & eternitie of this wisdome, which he magnifieth and praiseth through this boke: meaning thereby ý eternal Sonne of God Iesus Christ our Sauiour, whome S. Iohn calleth the worde that was in the beginnig, Iohn. 1, 1.

l He declareth ý eternitie of the Sonne of God, ẅ is ment by this worde wisdome, who was before all time and euer present ẅ the Father.

m Some read a chief worker: signifying ý this wisdome, euen Christ Iesus, was equal ẅ God his Father, and created, preserued and stil worketh ẅ him, as Ioh. 5, 17.

n Whereby is declared that the worke of the creation was no

o By earth, he meaneth mans; which is the worke of God in whome wisdome toke pleasure: in somuche as for mans sake the Diuine wisdome toke mans nature, and dwelt among vs, & filled vs with vnspeakeable treasures: and this is ý solace & paise time whereof is here spoken.

& giuing

carpets and laces of Egypt.

17 I haue perfumed my bed ẅ myrrhe, aloes, and cynamom.

18 Come, let vs take our fil of loue vntil the morning: let vs take our pleasure in daliance.

19 For *mine* housband is not at home: he is gone a iourney farre of.

20 He hathe taken " with him a bagge of siluer, *and* wil come home at the day appointed.

21 Thus with her great craft she caused him to yelde, & with her flattering lippes she entised him.

22 And he followed her straightwaies, as an g oxe that goeth to the slaughter, & h as a foole to the stockes for correction,

23 Til a darte strike through his liuer, as a birde hasteth to ý snare, not knowing that " he is in danger,

24 ¶ Heare me now therefore, ô children, and hearken to the wordes of my mouth.

25 Let not thine heart decline to her waies: wander thou not in her paths.

26 For she hathe caused manie to fall downe wounded, *and* the i strong men *are* all slayne by her.

27 Her house is the waie *vnto ý graue, which goeth downe to the chambers of death.

CHAP. VIII.

1 *Wisdome declareth her excellēcie. 11 Riches. 15 Power 22 Eternitie. 32 She exhorteth al to loue and followe her.*

1 DOeth *not a wisdome crye? and vnderstanding vtter her voyce?

2 She standeth in the top of the high places by the way in the place of the paths.

3 She cryeth besides b the gates, before ý citie at the entrie of the dores,

4 O men, I call vnto you, and *vtter* my voice to the children of men.

5 O *ye* foolish men, vnderstand wisdome, and *ye*, ô fooles, be wise in heart.

6 Giue eare, for I wil speake of excellent things, and the opening of my lippes, *shal teache* things that be right.

7 For my mouth shal speake the trueth, and my lippes abhorre wickednes.

8 All the wordes of my mouth *are* righteous: there is no lewdenes, nor frowardenes in them.

9 Thei are all c plaine to him ý wil vnderstand, and straight to them that wolde finde knowledge.

10 Receiue mine instruction, and not siluer, and knowledge rather then fine golde.

11 For wisdome is better then precious stones: and all pleasures are not to be compared vnto her.

12 I wisdo ne dwell with d prudence, and I finde forthe knowledge *and* counsels.

13 The feare of the Lord *is* to hate e euil *as* pride, and arrogancie, and the euil waie: and a mouth *that speaketh* lewde things, I do hate.

14 I haue counsel and wisdome: I am vnderstanding, & I haue strength.

15 By me, Kings f reigne, and princes decree iustice.

16 By me princes rule and the nobles, *and* all the iudges of the earth.

17 I loue them that loue me: & thei that seke me g early, shal finde me.

18 Riches and honour *are* with me: h *euen* durable riches and righteousnes.

19 My frute is better then golde, *euen* the fine golde, and my reuenues *better* then fine siluer.

20 I cause to walke in the waie of righteousnes, & in the middes of the paths of i iudgement,

21 That I maie cause them that loue me, to inherite substance, and I wil fil their treasures.

22 The Lord hathe possessed me in the beginning of his waie: *I was* k before his workes of olde.

23 I was set vp from euerlasting, from ý beginning & before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abunding with water.

25 Before the mountaines were setled: & before the hilles, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the dust in the worlde.

27 When he prepared the heauens, I was l there, when he set the compas vpon ý depe.

28 When he established ý cloudes aboue, when he confirmed the fountaines of the depe,

29 When he gaue his decree to ý sea, that the waters shulde not passe his commandement: when he appointed the fundacions of the earth,

30 Then m was I with him *as* a nourisher, and I was daily *his* delite reioycing alwaie before him,

31 And toke my n solace in ý compasse of o his earth: & my delite *is* with the children of men.

32 Therefore now hearken, ô childrē, vnto me: for blessed *are thei that* kepe my waies.

33 Heare instruction, and be ye wise, & refuse it not: blessed *is* the man that heareth me, watching daily at my gates,

paine, but a solace vnto ý wisdome of God.

& giuing attendance at ſ postes of my dores.
34 For he ſ findeth me, findeth life, and ſhal obteine fauour of the Lord.
35 But he that ſinneth againſt me, hurteth his owne ſoule: & all that hate me, loue death.

CHAP. IX.

2 Wiſdome calleth all to her feaſt. 7 The ſcorner wil not be corrected. 10 The feare of God. 13 The conditions of the harlot.

WIſdome hathe buylt her [a]houſe, & hewen out her [b] ſeuen pillers.
She hathe killed her vitailes, drawen her wine, and [c] prepared her table.
She hathe ſet forthe her [d] maidens *and* cryeth vpon the higheſt places of the citie, *ſaying*,
Whoſo is [e] ſimple, let him come hether, & to him that is deſtitute of wiſdome, ſhe ſaith,
Come, & eat of my [f] meat, and drinke of the wine *that* I haue drawen.
Forſake *your way*, ye fooliſh, and ye ſhal liue: & walke in the waie of vnderſtanding.
He that reproueth a ſcorner, purchaſeth to him ſelf ſhame: and he that rebuketh the wicked, *getteth* him ſelf [g] a blot.
Rebuke not a [h] ſcorner, leſt he hate thee: *but* rebuke a wiſe man, & he wil loue thee.
Giue *admonition* to the wiſe, and he wil be the wiſer: teache a righteous man, & he wil increaſe in learning.
The beginning of wiſdome *is* the feare of the Lord, & the knowledge of holy things *is* [i] vnderſtanding.
For thy dayes ſhalbe multiplied by me, and the yeres of thy life ſhalbe augmented.
If thou be wiſe, thou ſhalt be wiſe for [k] thy ſelf, *and if* thou be a ſcorner, thou alone ſhalt ſuffre.
¶ A [l] fooliſh woman *is* trouble ſome: ſhe *is* ignorant, and knoweth nothing.
But ſhe ſitteth at the dore of her houſe on a ſeat in the hye places of the citie,
To call them that paſſe by the way, that go right on their way, *ſaying*,
Who ſo is ſimple, let him come hether, and to him that is deſtitute of wiſdome, ſhe ſaith alſo,
Stolē waters are ſwete, and hid bread is pleaſant.
But he knoweth not, that the dead *are* there, *and that* her gheſtes *are* in the depth of hel.

CHAP. X.

In this chapter and all that followe vnto the thirtieth, the wiſe man exhorteth by diuers ſentences, which he calleth parables to followe vertue, and flee vice: and ſheweth alſo what profite cōmeth of wiſdome, & what hinderance proceadeth of fooliſhnes.

THE PARABLES OF SALOMON.

1 A Wiſe* ſonne maketh a glad father: but a fooliſh ſonne *is* an heauines to his mother. *Chap. 15. 20.*
2 The treaſures of wickednes [a] profite nothing: but righteouſnes deliuereth frō death.
3 The Lord wil [b] not famiſh the ſoule of ſ righteous: but he caſteth away the ſubſtance of the wicked.
4 A[m] ſlouthful hand maketh poore: but the hand of the diligent maketh riche.
5 He that gathereth in ſommer, *is* the ſonne of wiſdome: *but* he that ſlepeth in harueſt, *is* the ſonne of confuſion.
6 Bleſsings *are* vpon the head of the righteous: but iniquitie ſhal couer the mouth of [c] the wicked.
7 The memorial of the iuſte *ſhalbe* bleſſed: but the name of the wicked ſhal [d] rotte.
8 The wiſe in heart wil receiue commādemēts: but the fooliſh in [n] talke ſhalbe beaten.
9 He that walketh vprightly, walketh [o] boldely: but hē ſ peruerteth his waies, ſhalbe knowen.
10 He that [e] winketh with the eye, worketh ſorowe, and he that is [f] fooliſh in talke, ſhalbe beaten.
11 The mouth of a righteous man is a well ſpring of life: but iniquitie couereth the mouth of the wicked.
12 Hatred ſtirreth vp contentions: * but loue coūereth all treſpaſſes.
13 In the lippes of him that hathe vnderſtanding wiſdome is foūde, and [g] a rod ſhalbe for the backe of him that is deſtiture of wiſdome.
14 Wiſe men laye vp knowledge: but the mouth of ſ fooles *is* a preſent deſtruction.
15 The riche mans goods are his [h] ſtrōg citie: *but* the feare of the nedie *is* their pouertie.
16 The labour of the righteous *tendeth* to life: *but* the reuenues of the wicked to ſinne.
17 He that regardeth inſtruction *is in* the way of life: but he that refuſeth correction, goeth out of the way.
18 He that diſſembleth hatred with lying

a Christ hathe prepared him a Church.
b That is, many chief ſtaies and principal partes of his Church, as were the parriarkes, Prophetes, Apoſtles, paſtors & Doctors.
c He compareth wiſdome with great princes, ſ kepe open houſe for all ſ come.
d Meaning true preachers, whare not infected w mans wiſdome.
e He that knoweth his owne ignorance and is voide of malice.
f By ſ meat and drinke, is ment ſ worde of God and ſ miniſtration of the ſacraments, whereby God nourriſheth his ſeruāts in his houſe, which is the Church.
g For the wicked wil cōtemne him & labour to diffame him.
h Meaning, thē that are incorrigible w Christ calleth dogs & ſwine: or he ſpeaketh this in cōpariſon, not that ſ wicked ſhuld not be rebuked, but he ſheweth their malice, and the ſmale hope of profite.
i He ſheweth what true vnderſtanding is, to know the wil of God in his worde, which is ment by holie things.
k Thou ſhalt haue the chief profite, and comoditie thereof.
l By the fooliſh woman, ſome vnderſtand, the wicked preachers, who conterfait the worde of God, as appeareth verſ. 16, which were the wordes of the true preachers, as verſ. 4: but their doctrine is but as ſtolle waters: meaning ſ they are but mens traditions, w are more pleaſant to the fleſh thē ſ worde of God: and therefore they thē ſelues boaſt thereof.

a That is, wickedly gotten.
b Thogh he ſuffer the iuſte to want for a time, yet he wil ſend him comforte in due ſeaſon.
m Or, deceitful.
c When their wickednes ſhalbe diſcouered, thei ſhalbe as dumme, & not knowe what to ſay.
d Shal be vile and abhorred bo the of God and man, contrarie to their owne expectation, w thinke to make their name immortal.
n Ebr. lippes.
o Or, ſurely.
e He that beareth a faire countenance, & imagineth miſchief in his heart, as Chap. 6. 13
f For the corruptiō of his heart is knowen by his talke.
1. Cor. 13. 4.
1. pet. 4. 8.
g That is, God wil finde him out to puniſh him.
h And ſo maketh him bolde to do euil, where as pouertie brideleth ſ poore from manie euil things.

lippes, and he that inuenteth sclandre, is a foole.

19 In manie wordes there can not want iniquitie: but he that refraineth his lippes, is wise.

20 The tongue of the iuste man *is as* fined siluer: *but* the hart of the wicked *is* litle worthe.

21 The lippes of the righteous do [i] fede manie: but fooles shal dye for want of wisdome.

22 The blessing of the Lord, it maketh riche, and he doeth adde [k] no sorowes with it.

23 *It is* as a passe time to a foole to do wickedly: but wisdome *is* vnderstanding to a man.

24 That which the wicked feareth, shal come vpon him: but *God* wil grante the desire of the righteous.

25 As the whirle winde passeth, so *is* the wicked no more: but the righteous *is as* an euerlasting foundacion.

26 As vinegre *is* to the teeth, and as smoke to the eyes, so *is* the slouthful to the that [l] send him.

27 The feare of the Lord increaseth ỹ dayes: but the yeres of ỹ wicked [m] shalbe diminished.

28 The pacient abiding of the righteous *shalbe* gladnes: but the hope of the wicked shal perish.

29 The way of the Lord *is* strength to ỹ vpright man: but feare shalbe for the workers of iniquitie.

30 The righteous shal [n] neuer be remoued: but the wicked shal not dwell in ỹ land.

31 The mouth of the iuste shalbe fruteful in wisdome: but ỹ tongue of ỹ frowarde shalbe cut out.

32 The lippes of the righteous knowe what is acceptable: but the mouth of ỹ wicked *speaketh* frowarde things.

k For they speake trueth and edifie manie by exhortatios, admonition and counsel.
k Meaning that all worldelie things bring care, & sorow, where as they ỹ feele the blessings of God, haue none.

l He is but a trouble, ād grief to him ỹ setteth him about anie busines.
m The time of their prosperitie shalbe short, because of their great fall, though thei seme to liue long.
n They enioye in this life by faith, and hope their euerlasting life.

CHAP. XI.

a Vnder this I worde he condemneth all false weights, measures and deceit.
Ebr. stone.
b When mā forgetteth hī self, and thinketh to be exalted aboue his vocatiō, then God bringeth him to cōfusion.
Ezek. 7. 19. eccles. 5. 10.

FAlse [a] balances *are* an abominacion vnto ỹ Lord: but a perfite weight pleaseth him.

2 When pride cometh, thē cometh [b] shame: but with the lowlie *is* wisdome.

3 The vprightenes of the iuste shal guide them: but the frowardnes of ỹ transgressers shal destroye them.

4 * Riches auaile not in ỹ day of wrath: but righteousnes deliuereth from death.

5 The righteousnes of the vpright shal direct his way: but the wicked shal fall in his owne wickednes.

6 The righteousnes of the iuste shal deliuer them: but the transgressers shalbe taken in *their* owne wickednes.

Wisd. 5. 15.

7 * When a wicked man dyeth, *his* hope perisheth, and the hope of the vniust shal perish.

8 The righteous escapeth out of trouble, & ỹ wicked shal come in his [c] stead.

9 An [d] hypocrite with *his* mouth hurteth his neighbour: but the righteous shalbe deliuered by knowledge.

10 In the prosperitie of the righteous ỹ citie [e] reioyceth, and when the wicked perish, *there is* ioye.

11 By the [e] blessing of the righteous, the citie is exalred: but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisdome: but a man of vnderstanding wil [f] kepe silence.

13 He that goeth about *as* a sclanderer, discouereth a secret: but he that is of a faithful heart, conceileth a matter.

14 Where no counsel is, the people fall: but where manie [g] counselers are, *there is* health.

15 He shal be sore vexed, that is suretie for a [h] stranger, and he [i] that hateth suretieship, is sure.

16 A [j] gracious woman atteineth honour, & the strong men atteine riches.

17 He that is merciful, [k] rewardeth his owne soule: but he that troubleth his owne flesh, *is* cruel.

18 The wicked worketh a disceitful worke: but he that soweth righteousnes, *shal receiue* a sure rewarde.

19 As righteousnes *leadeth* to life: so he that followeth euil, *seketh* his owne death.

20 They that are of a froward heart, *are* abomniation to the Lord: but they that are vpright in *their* way, *are* his delite.

21 [l] *Though* hand *ioyne* in hand, the wicked shal not be vnpunished: but the sede of the righteous shal escape.

22 *As* a iewel of goldein a swines snoute: *so is* a faire woman, which [m] lacketh discretion.

23 The desire of the righteous *is* onely good: *but* the hope of the wicked [m] *is* indignacion.

24 There is that scatereth, [n] and is more increased: but he that spareth more [o] thē is right, surely *cometh* to pouertie.

25 The [n] liberal persone shal haue plentie: and he that watereth, shal also haue raine.

26 He that withdraweth the corne, the people wil curse him: but blessing *shalbe* vpon the head of him that [p] selleth corne.

27 He that seketh good things, getteth fauour: but he that seketh euil, it shal come to him.

28 He that trusteth in his riches, shal fall: but the righteous shal florish as a leafe.

29 He that troubleth his owne [q] house, shal inherite the winde, and the foole *shalbe*

c That *is*, shal enter into trouble.
d A dissembler that pretendeth friendship, but is a priuie enemie.
e The countrey is blessed, where there is godlie men, & they ought to reioyce, when the wicked are taken away.
Or, prosperitie.
f Wil not make light report of others.

g Where God giueth store of men of wisdome, and counsel.
h Whose censure sātio he knoweth not.
i He that doeth not without iudgement, and cōsideration of the circumstances put him self in danger, as Chap. 6, 1.
Or, modest.
k Is bothe good to him self, and to others.
Or, neighbour.

l Thogh they make neuer so manie friends, or thinke them selues neuer so sure, yet they shal not escape.
Or, is of vncomely behauiour
m They can looke for nothing but Gods vengeance.
n Meaning thē, that giue liberally, whome God blesseth.
o That is, ỹ niggard.
Ebr. the soule of blessing shal be made fat.
p That prouideth for the vse of them ỹ are in necessitie.
q The couetous men that spare their riches to the hinderance of their families, shalbe depriued thereof miserably.

r For though the wicked be riche, yet are thei but sclaues to the godlie, wⁿ are ỹ true possessers of the giftes of God.
s That is, bringeth them to the knowledge of God.
t Shal be punished as he deserueth, as 2. Pet. 4.18.

shalbe r seruant to the wise in heart.
30 The frute of the righteous *is as* a tree of life, and he that s winneth soules, *is* wise.
31 Beholde, the righteous shalbe t recõpensed in the earth: how muche more ỹ wicked and the sinner?

CHAP. XII.

1 HE that loueth instruction, loueth knowledge: but he that hateth correction, *is* a foole.
2 A good man getteth fauoure of the Lord: but the man of wicked imaginacions wil he condemne.
3 A man can not be established by wickednes: but the a roote of the righteous shal not be moued.
4 A" verteous woman *is* the crowne of her housband: but she that maketh *him* ashamed, *is* as corruption in his bones.
5 The thoghts of the iuste *are* right: but the counsels of the wicked are disceitful.
6 The talking of the wicked *is* to lie in wait for blood: but the mouth of ỹ righteous wil b deliuer them.
7 *God* ouerthroweth ỹ wicked, and they are not: but the house of the righteous shal stand.
8 A man shalbe commended for his wisdome: but the froward of heart shalbe despised.
9 He that *is* despised, c and *is* his owne seruant, is better then he that boasteth him self and lacketh bread.
10 A righteous man d regardeth the life of his beast: but the mercies of the wicked *are* cruel.
11 *He that tilleth his land, shal be satisfied with bread: but he that followeth the idle, *is* destitute of n vnderstanding.
12 The wicked desireth the e net of euils: but the f roote of the righteous giueth *frute*.
13 The euil man is snared by the wickednes of *his* lippes, but ỹ iust shal come out of aduersitie.
14 A man shalbe satiate with good things by the frute of *his* mouth, and the recompense of a mans hands shal *God* giue vnto him.
15 The way of a foole *is* g right in his owne eyes: but he that heareth counsel, *is* wise.
16 A foole in a day shalbe knowen by his angre: but he h that couereth shame, *is* wise.
17 He that speaketh trueth, wil shewe righteousnes: but a false witnes *vseth* disceit.
18 *There is that speaketh *wordes* like the prickings of i a sworde: but the tongue of wise men *is* health.
19 The lippe of trueth shalbe stable for euer: but a lying tongue *varieth* incontinently.
20 Disceit *is* in the hart of them that imagine euil: but to the counsellers of peace *shalbe* ioye.
21 There shal none iniquitie come to ỹ iuste: but the wicked are ful of euil.
22 The lying lippes *are* an abomination to the Lord: but they that deale truely *are* his delite.
23 A wise man conceileth knowledge: but the hart of the fooles publisheth foolishnes.
24 * The hand of the diligent shal beare rule: but the idle *shalbe* vnder tribute. *Chap.10.4.*
25 Heauines in the hart of man doeth bring it downe: but a k good worde reioyceth it.
26 The righteous l *is* more excellent then his neighbour: but the way of the wicked wil disceiue them.
27 The disceitful man rosteth not, that he m toke in hunting: but the riches of the diligent man *are* precious.
28 Life *is* in the way of righteousnes, and *in that* pathway *there is* no death.

CHAP. XIII.

1 A wise sonne *wil obey* the instruction of his father: but a skorner wil heare no rebuke.
2 A man shal eat good things by the frute a of *his* mouth: but the soule of the trespassers *shal suffer* violence.
3 He that kepeth his mouthe, kepeth his life: *but* he that openeth his lippes, destruction *shalbe* to him.
4 The sluggarde b lusteth, but his soule hathe noght: but the soule of the diligent shal haue plentie.
5 A righteous man hateth lying wordes: but the wicked causeth sclander and shame.
6 Righteousnes preserueth the vpright of" life: but wickednes ouerthroweth ỹ sinner. *"Ebr. waye.*
7 There is that maketh him self riche, and hathe nothing, & that maketh him self poore, hauing great riches.
8 A man *wil giue* his riches for the raunsome of *his* life: but the poore c can not heare the reproche.
9 The light of the righteous reioyceth: but the candle of the wicked shalbe put out.
10 Onely by pride d doeth *man* make contention: but with the wel aduised *is* wisdome.
11 The e riches of vanitie shal diminish: but he that gathereth with f the hand, shal increase *them*.
12 The hope that is differred, *is* ỹ fain-

a They are so grounded in the fauour of God, that their rote shal prosper cõtinually.
"Ebr strong, or painful.
b As their conscience is vpright, so shal they be able to speake for them selues against their accusers.
c The poore mⁿ that is contemned, & yet liueth of his owne trauail.
d Is merciful, & euen to the very beast that doeth him seruice. *Chap.28.19. eccles.20.30.*
"Or, defence.
e Continually imagineth meanes how to do harme to others.
f Meaning, their heart within, wⁿ is vpright, and doeth good to all.
g He standeth in his owne conceit, and condemneth all others in respect of him self.
h Which brideleth his affections. *Chap.14.5.*
i Which seke nothing more then to prouoke others to angre.
k That is, wordes of comfort, or a chereful minde, which is declared by his wordes, reioyceth a man, as a couetous minde killeth him.
l That is, more liberal in giuing.
m Although he get muche by vnlawful meanes, yet wil he not spend it vpõ him self.
a Ỹ the vse his tongue to Gods glorie, and the profite of his neighbour, God shal blesse him.
b He euer desireth, but taketh no paines to get anie thing.
c For his pouertie, he is not able to escape the threatings, wⁿ ỹ cruel oppressers vse against him.
d Whe as euerie man contendeth to haue ỹ preeminence, & wil not giue place to another.
e That is, goods euil gotten.
f That is, wⁿ his owne labour.

ting of the heart: but when the desire commeth, *it is as* a tre of life.

13 He that despiseth [g] the worde, he shalbe destroied: but he that feareth the commandement, he shal be rewarded.

14 The instruction of a wise man *is as* ỹ well spring of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable: but ỹ way of the disobedient *is* hated.

16 Euerie wise man will worke by knoweledge: but a foole wil spread abrod follie.

17 *A wicked messenger falleth [h] into euil: but a faithful ambassadour *is* preseruation,

18 Pouertie and shame *is* to him that refuseth instructiõ: but he that regardeth correction, shal be honored.

19 A desire accõplished deliteth the soule: but *it is* an abomination to fooles to departe from euil.

20 He that walketh with the wise, shalbe wise: but a companion of fooles shalbe [i] afflicted.

21 Afflictiõ followeth sinners: but vnto the righteous *God* wil recompense good.

22 The good mã shal giue inheritance vnto *his* childrens children: and ỹ [k] riches of the sinner is laied vp for the iuste.

23 Muche foode *is* in ỹ field of the [l] poore: but *the field* is destroyed without discretion.

24 *He ỹ spareth his rod, hateth his sonne: but he that loueth him, chasteneth him betime.

25 The righteous eateth to the cõtentation of his minde: but the bellie of the wicked shal want.

g Meaning, the worde of God, whereby he is admonished of his duetie.

Chap. 25, 13.

h Bringeth manie inconueniẽces both to him selfe and to others.

i As he is partaker of their wickednes & beareth with their vices, so shal he be punished alike as they are.

k Read Iob, 27, 16.

l God blesseth ỹ labour of the poore & consumeth their goods, ware negligent, because they thinke they haue ynough.

Chap. 23, 13. eccle. 30, 1.

CHAP. XIIII.

A Wise woman [a] buyldeth her house: but the foolish destroieth it wher owne hands.

2 *He that walketh in his [b] righteousnes, feareth the Lord: but he that is lewde in his waies, despiseth him.

3 In the mouth of the foolish *is* the [c] rodde of pride: but the lippes of the wise preserue them.

4 Where none [d] oxen *are*, there ỹ crib *is* emptie: but muche increase *cometh* by the strength of the oxe.

5 A faithful witnes wil not lye: but a false recorde wil speake lyes.

6 A scorner [e] seketh wisdome, and *findeth* it not: but knowledge *is* easie to him ỹ wil vnderstand.

7 Departe from the foolish man, when thou perceiuest not *in him* the lippes of knowledge.

8 The wisdome of the prudent *is* to vnderstand his way: but the foolishnes of the fooles *is* deceit.

9 The foole maketh a mocke [f] of sinne: but amõg the righteous *there is* fauour.

10 The heart knoweth the [g] bitternes of his soule, and the stranger shal not medle with his ioye.

11 The house of the wicked shalbe destroyed: but the tabernacle of the righteous shal florish.

12 *There is a way which semeth right to man: but the ỹssues thereof *are* the wayes of death.

13 Euen in laughing the heart is sorowful, [h] and the end of that mirth *is* heauines.

14 The heart that declineth, [i] shalbe saciate with his owne wayes: but a good man *shal departe* from him.

15 The foolish wil beleue euerie thing: but the prudent wil consider his steppes.

16 A wise man feareth, and departeth from euil: but a foole rageth, and is careles.

17 He that is hastie to angre, committeth folie, and a [j] busie bodie is hated.

18 The foolish do inherite folie: but the prudent are crowned with knowledge

19 The euil shal bowe before the good, and the wicked [k] at the gates of ỹ righteous.

20 The poore is hated euen of his owne neighbour: but the friends of the riche *are* manie.

21 The sinner despiseth his neighbour: but he that hathe mercie on the poore, *is* blessed.

22 Do not they erre that imagine euil? But to thẽ that thinke on good things, *shalbe* mercie, and trueth.

23 In all labour there is abundance: but the talke of the lippes *bringeth* onely want.

24 The crowne of the wise *is* their riches, & the folie of fooles *is* foolishnes.

25 A faithful witnes deliuereth soules, but a deceiuer speaketh lies.

26 In the feare of the Lord *is* an assured strength, and his children shal haue hope.

27 The feare of ỹ Lord *is as* a well spring of life, to auoide the snares of death.

28 In the multitude of the [l] people is the honour of a King, and for ỹ want of people *cometh* the destructiõ of the prince.

29 He that *is* slowe to wrath, *is* of great wisdome: but he that is of an hastie minde, exalteth folie.

30 A sound heart *is* the life of the [m] flesh, but enuie *is* the rotting of the bones.

31 *He that oppresseth the poore, reproueth him that made him, but he honoreth him that hathe mercie on ỹ poore.

32 The wicked shalbe cast away for his malice:

a That is, taketh paine to profite her familie and to do that which concerneth her duetie in her house.

Iob. 12, 4.

b That is in vprightnes of heart and without hypocrisie.

c His proudetõgue shal cause him to be punished.

d By the oxe is mẽt labour, and by the cribbe ỹ baine: meaning, without labour there is no profite.

e For ỹ maintenãce of his owne ambitiõ and not for Gods glorie, as Simon magus.

f Doeth not know we ỹ grieuousnes thereof nor Gods iudgemẽts against ỹ same.

g As a mans cõscience is witnes of his owne grief: so another can not feele ỹ ioye and cõforte, which a man feeleth in him selfe.

Chap. 16. 25.

h He sheweth ỹ the allurement vnto sinne seemeth swete, but the end thereof is destruction.

i He that forsaketh God, shal be punished, and made wearie of his sinnes wherein he delited.

[j] Ebr. the man of imaginatiõs.

k If this come not dajely to passe, we muste consider ỹ it is because of our sinnes, which let Gods working.

l That is, the strẽgth of a King standeth in manie people.

[m] Or bodie.

Chap 17, 3.

malice: but the righteous hathe hope [k] in his death.

33 Wisdome resteth in the heart of him that hathe vnderstanding, and is knowen [m] in the middes of fooles.

34 Iustice axalteth nacion, [n] but sinne is a shame to the people.

35 The pleasure of a King *is* in a wise seruant: but his wrath shalbe toward him that is lewde.

m For as muche as thei are conuicted & thereby, and put to silence

n *Or, & the mercie of the people is a sacrifice for sinne.*

CHAP. XV.

Chap.25.15.

1 A * Soft answer putteth away wrath: but grieuous wordes stirre vp angre.

2 The tongue of the wise vseth knowledge aright: but the mouth of fooles * bableth out foolishnes.

Vers.28.

3 The eyes of the Lord in euerie place beholde the euil and the good.

4 A wholsome tongue *is as a* tre of life: but the frowardnes thereof *is* the breaking of the minde.

5 A foole despiseth his fathers instruction: but he that regardeth correction, is prudent.

6 The house of the righteous *hathe* muche treasure: but in the reuenues of the wicked is [a] trouble.

a For though thei haue muche, yet it is ful of trouble & care.

7 The lippes of ỹ wise do spread abrad knowledge: but the hart of the foolish *doeth* not so.

b That thing is abominable before God, wherewith the wicked thinke to be moste excellent, and whereby thei thinke moste to be accepted.

8 The [b] sacrifice of the wicked *is* abomination to the Lord: but the praier of the righteous is acceptable vnto him.

9 The way of the wicked is an abomination vnto the Lord: but he loueth him that followeth righteousnes.

c He that swarueth fro ỹ worde of God, can not abide to be admonished.

10 Instruction is euil to him that [c] forsaketh the way, & he that hateth correction, shal dye.

d There is nothing so depe, or secret that can be hid from the eyes of God, much lesse mens thoghts

Chap.17,22.

11 [d] Hel & destruction *are* before the Lord: how much more the harts of the sonnes of men?

12 A scorner loueth not him that rebuketh him, nether wil he go vnto the wise.

13 * A ioyful hart maketh a chereful countenance: but by the sorow of the hart the minde is heauie.

14 The hart of him that hathe vnderstanding, seketh knowledge: but the mouth of the foole is fed with foolishnes.

15 All the daies of the afflicted *are* euil: but a good "conscience *is* a continual feast.

"Ebr, hart.

Psal 37,16.

16 * Better *is* a litle with the feare of the Lord, then great treasure and trouble therewith.

17 Better *is* a dinner of grene herbes where loue *is*, then a stalled oxe and hatred therewith.

Chap.29,22.

18 * An angrie man stirreth vp strife: but he *that is* slowe to wrath, appeaseth strife.

19 The way of a slothful mā *is* as an hedge of [e] thornes: but the way of ỹ righteous is plaine.

20 * A wise sonne reioyceth ỹ father: but a foolish man despiseth his mother.

21 Foolishnes *is* ioye to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.

22 Without counsel thoghtes come to nought: but [f] in the multitude of counsellers there is stedfastnes.

23 A ioye *cometh* to a man by ỹ answer of his mouth: and how good *is* a worde [g] in due season?

24 The waie of life *is* on high to ỹ prudent, to auoide from hel beneth.

25 The Lord wil destroy ỹ house of the proude men: but he wil stablish the borders of the widowe.

26 The thoghts of ỹ wicked are abomination to the Lord: but the pure *haue* [h] pleasant wordes.

27 He that is gredie of gaine, troubleth his owne house: but he that hateth giftes, shal liue.

28 The heart of the righteous studieth to answer: but the wicked mans mouth bableth euil things.

29 The Lord is farre of from the wicked: but he heareth the praier of the righteous.

30 The light of the eies reioyceth the hart, & a good name maketh the bones fat.

31 The eare ỹ hearkeneth to the [i] correction of life, shal lodge among ỹ wise.

32 He that refuseth instruction, despiseth his owne soule: but he that obeieth correction, getteth vnderstanding.

33 The feare of the Lords *is* the instructiō of wisdome: & before honour *goeth* [k] humilitie.

e That is, he euer findeth some let or stay and dare not go forward.

Chap.10.1.

f Read Chap.11, 14.

g If we wil that our talke be comfortable, we must waite for time and season.

h That is, holsome and profitable to the hearers.

i That suffreth hi self to be admonished by Gods worde, wherby he bringeth life: and so amendeth.

k Meaning, that God exalteth none, but the that are truely humbled.

CHAP XVI.

1 THe [a] preparations of the heart *are* in man: but the answer of the tongue *is* of the Lord.

2 All the waies of a man *are* [b] cleane in his owne eies: but the Lord pōdereth the spirits.

3 "Cōmit thy workes vnto the Lord, & thy thoghts shalbe directed.

4 The Lord hathe made all things for his owne sake: yea, euē the wicked for the day of [c] euil.

5 All that are proude in heart, *are* an abomination to the Lord: *though* * hand *ioyne* in hand, he shal not be vnpunished.

6 By [d] mercie and trueth iniquitie shalbe forgiuē, and by the feare of ỹ Lord they departe from euil.

7 When the waies of a man please the Lord, he wil make also his enemies at

Chap.XVI.

a He derideth ỹ presumption of man, who dare attribute to himself anie thing, as to prepare his heart or suche like, seing that he is not able to speake a worde, except God giue it him.

b He sheweth hereby, ỹ man flattereth him self in his doings: calling ỹ vertue which God termeth vice.

"Ebr role.

c So that the iustice of God shal appeare to his glorie, euen in ỹ destruction of ỹ wicked.

Chap.11,21.

d Their vpright and repenting life shalbe a tokē ỹ their sinnes are forgiuen.

peace with him.

Chap. 15, 16, 8 psal. 37, 16.

c He sheweth ý folie of man ẅ thinketh that his waies are in his owne hād: & yet is not able to remoue one fote except God giue force.

Chap. 11 1.

d If they be true and iuste, thei are Gods worke & he delyteth therein, but otherwise if thei be false, thei are the worke of ý deuil, and to their condemnation ý vse them.

e They are appointed by God to rule according to equitie and iustice.

f That is, he findeth out manie meanes to execute his wrath.

g Which is moste comfortable to the drye grounde. Deu. 11, 14.

Chap. 8, 10.

pride

Psal. 125, 1.

h The swete wordes of consolation, ẅ come forthe of a godlie heart.

i Ether that ẅ the wicked teache others, or els it is folie to teache them that are malicious.

Chap. 14, 12.

"Ebr. boweth vpon him.

m For he consumeth him self and others.

Iude 16 Rom.

n With his whole indeuour he laboreth to brig his wickednes to passe.

*Better is a litle with righteousnes, thē great reuenues without equitie.

9 The heart of man c purposeth his way: but the Lord doeth direct his steppes.

10 A diuine sentence *shalbe* in the lippes of the King: his mouth shal not transgresse in iudgement.

11 *A true weight and balance are of the Lord: all the weights of the bagge *are* his f worke.

12 It is an abominatiō to Kings to commit wickednes: for the throne is stablished g by iustice.

13 Righteous lippes are the delite of Kings, and the King loueth him ý speaketh right things.

14 The wrath of a King *is as* h messengers of death: but a wise man wil pacifie it.

15 In the light of the Kings countenance *is* life: and his fauour *is* i as a cloude of the latter raine.

16 *How muche better is it to get wisdome then golde? and to get vnderstanding, is more to be desired then siluer.

17 The path of the righteous is to decline from euil, & he kepeth his soule, ý kepeth his way.

18 Pride *goeth* before destruction, and an high minde before the fall.

19 Better it is to be of humble mind ẅ the lowlie, then to deuide the spoiles ẅ the proude.

20 He that is wise in *his* busines, shal finde good: and *he that trusteth in ý Lord, he is blessed.

21 The wise in heart shalbe called prudent: & k the swetenes of the lippes shal increase doctrine.

22 Vnderstanding *is* a wel spring of life vnto them that haue it: and the l instruction of fooles *is* folie.

23 The heart of the wise guideth his mouth wisely, and addeth doctrine to his lippes.

24 Faire wordes *are as* an honie combe, swetenes to the soule, & health to ý bones.

25 There is a way that semeth right vnto man: bnt the ysſue thereof *are* the waies of death.

26 The persone that trauaileth, trauaileth for him self: for his mouth "craueth it of him.

27 A wicked man diggeth vp euil, and in his lippes *is* like m burning fyre.

28 A froward persone soweth strife: and a tale teller maketh diuision among princes.

29 A wicked man disceiueth his neighbour, and leadeth him into the way that is not good.

30 n He shutteth his eyes to deuise wickednes: he moueth his lippes, & bringeth euil to passe.

31 Age is a croẅne of glorie, *when* it is founde in the way of o righteousnes.

32 He that is slowe vnto angre, is better then the mightie man: and he that ruleth his owne minde, *is better* then he ý winneth a citie.

33 The lot is cast into the lappe: but the whole disposition thereof *is* p of ý Lord.

CHAP. XVII.

1 BEtter is a drye morsel, if peace *be* ẅ it, thē an house ful of a sacrifices *with* strife.

2 *A discrete seruāt shal haue rule ouer a lewde sonne, and he shal deuide the b heritage among the brethren.

3 *As is* the fining pot for siluer, & ý fornace for golde, so the Lord tryeth the hearts.

4 The wicked giueth hede to false lippes, & a lyer hearkeneth to the naughtie tongue.

5 *He that mocketh the poore, reproacheth him, that made him: and he that reioyceth at destruction, shal not be vnpunished.

6 Childrens children are the crowne of the elders: and the glorie of the children *are* their fathers.

7 "Hie talke becommeth not a foole, muche lesse a lying talke a prince.

8 A reward *is as* a stone pleasant in the eyes of them that haue it: it prospereth, whether soeuer it c turneth.

9 He that couereth a transgression, seketh loue: but he that repeteth a matter, separateth the d prince.

10 A reprofe entreth more into him that hathe vnderstanding, then an hundreth stripes into a foole.

11 A sedicious persone seketh onely euil, & a cruel e messenger shalbe sent against him.

12 *It is better* for a man to mete a beare robbed of her whelpes, then f a foole in his folie.

13 *He that rewardeth euil for good, euil shal not departe from is house.

14 The beginning of strife *is as* one that openeth the waters: therefore or ý contention be medled with, leaue of.

15 *He that iustifieth the wicked, and he ý condemneth the iust, euen thei bothe are abominacion to the Lord.

16 Wherefore is there a g price in ý hand of the foole to get wisdome, and *he hathe* none heart?

17 A friend loueth at all times: and h a brother is borne for aduersitie.

18 A man destitute of vnderstanding i toucheth the hand, and becometh surete for his neighbour.

19 He loueth transgression, that loueth strife: *and* he that exalteth his k gate, seeketh destruction.

o That is, when it is ioyned ẅ vertue: or els the elder that the wicked are, the more thei are to be abhorred.

p So that there is nothing that ought to be attributed to fortune: for all thigs are determined in the counsel of God which shal come to passe.

Chap. XVII.

a For where as were manie sacrifices, there were manie portions giuen to ý people, wherewith thei feasted.

Eccle. 10, 30.

b That is, sha'be made gouernour ouer the children.

Chap. 14, 35.

Ebr. the lippe of excellencie.

c The reward hathe great force to gaine the hearres of men.

d He that admonisheth the prince of his faute, maketh him his enemie.

e By the messeuger is ment suche meanes, as God vseth to punish the rebelles.

f Whereby he meaneth ý wicked in his rage, who hathe no feare of God.

Rom. 12, 17. 1. thess. 5, 15. 1. pet. 3 9. Isa. 5, 23.

chap. 24, 24,

g What auaileth it the wicked to be riche, seing he setteth not his minde to wisdome:

h So that he is more then a frend, euen a brother ý helpeth in time of aduersitie.

i Read Cha. 6, 1.

k Lifteth vp him self aboue his degre.

keth destruction.
20 The frowarde hart findeth no good: and he that hathe a naughtie tongue, shal fal into euil.
21 He that begetteth a foole, *getteth* him self sorowe, and the father of a foole cā haue no ioye.
22 *A ioyful hart causeth good health: but a sorowful minde dryeth the bones.
23 A wicked man taketh a gift out of ý [l] bosome to wrest the waies of iudgement.
24 *Wisdome *is* in the face of him that hathe vnderstanding: but the eyes of a foole *are* in the [m] corners of the worlde.
25 A foolish sonne is a grief vnto his father, and a *heauines to her that bare him.
26 Surely it is not good to condemne the iuste, nor ý the princes shulde smite *suche* [n] for equitie.
27 He that hathe knowledge, spareth his wordes and a man of vnderstanding *is* of an excellent spirit.
28 Euen a foole (when he holdeth his peace) is counted wise, and he that stoppeth his lippes, prudent.

Chap. 15, 13.

l That is, secretly & out of the bosome of the riche.

Eccle. 2, 14, & 8. 1.

m That is, wander to & fro & seke not after wisdome.

Chap. 10, 1.

n For their wel doing.

CHAP. XVIII.

1 FOr the desire *thereof* he wil [a] separate him self to seke it, & occupie him self in all wisdome.
2 A foole hathe no delite in vnderstanding: but ý his heart may be [b] discouered.
When the wicked commeth, then cōmeth [c] contempt, and with the vile man reproche.
4 The wordes of a mans mouth *are like* depe [d] waters, & the well spring of wisdome *is like* a flowing riuer.
5 It is not good to [e] accept the persone of the wicked, to cause righteous to fall in iudgement.
6 A fooles lippes come with strife, his mouth calleth for stripes.
7 A fooles mouth *is* his owne destruction, and his lippes *are* a snare for his soule.
8 The wordes of a tale bearer *are* as flatterings, and thei go downe into [f] the bowels of the bellie.
9 He also that is slouthful in his worke, is euen the brother of him that is a great waster.
10 The Name of the Lord *is* a strong towre: the righteous runneth [g] vnto it, and is exalted.
11 *The riche mans riches *are* his strong citie: and as an hie wall in his imagination.
12 *Before destruction the heart of a mā is hautie: and before gloire *goeth* lowlines,

a He that loueth wisdome, wil separate him self from all impediments, and giue him self wholly to seke it.
b That is, that he may talke licenciously of whatsoeuer cometh to minde.
c Meaning, suche one as contemneth all others.
d Which can neuer be drawne emptie, but brig euer profite.
e That is, to fauour him & support him.

f Thei are sone beleued & enter most depely.

g He sheweth what is the refuge of the godlie against all troubles.

Chap. 10, 15.
Chap. 16, 18.

13 *He that answereth a matter before he heare it, it is folie and shame vnto hī.
14 The spirit of a man wil susteine his infirmitie: but [h] a wounded spirit, who can beare it?
15 A wise hart getteth knowledge, and ý eare of the wise seketh learning.
16 A mans gift [i] enlargeth him, and leadeth him before great men.
17 [k] *He that is* first in his owne cause, *is* iust: then cometh his neighbour, and maketh inquirie of him.
18 The lot [l] causeth contentions to cease, & [m] maketh a particion among the mightie.
19 A brother offended *is harder to winne* then a strong citie, & *their* contentions *are* like the [n] barre of a palace.
20 With the frute of a mans mouthe shal his bely be satisfied, & with the increase of his lippes shal he be filled.
21 Death and life *are* in the power of the tongue, and they that [o] loue it, shal eat the frute thereof.
22 He that findeth a [p] wife, findeth a good thing, and receiueth fauour of the Lord.
23 The poore speaketh *with* prayers: but the riche answereth roughly.
24 A man *that hathe* frieds, *ought* to shewe him self friendly: for a friend is nerer [q] then a brother.

Eccle. 11, 8.

h The minde cā wel beare ý infirmitie of ý bodie, but when the spirit is wounded, it is a thing moste hard to sustiene.
i Getteth him liberte to speake, & fauour of them that are moste in estimation.
k He that speaketh first, is best heard of ý wicked iudge, but when his aduersarie inquireth out the matter, it turneth to his shame.
l If a controuersie can not otherwise be decided, it is best to cast lottes to knowe whose the thing shalbe.
m Appeaseth their controuersie, where so stoute that can not otherwise be pacified.
n Which for the strength thereof wil not bowe or euil, cometh ý ioyned with a wife, as Chap 19, 14.
o By the vsing of the tongue wel or euil, cometh ý frute thereof ether good or bad.
p He that is ioyned with a vertuous woman in mariage, is blessed of the Lord.
q That is, ofte times suche are found which are more readie to do pleasure then he that is more bounde by duetie.

CHAP. XIX.

1 BEtter * is the poore that walketh in his vprightnes, then he that abuseth his lippes, and is a foole.
2 For without knowledge the minde is not good, and he that hasteth with his fete, sinneth.
3 The foolishnes of a man peruerteth his way, & his heart freateth against the Lord.
4 Riches gather manie friends: but the poore is separated from his neighbour.
5 *A false witnes shal not be vnpunished: & he that speaketh lies, shal not escape.
6 Manie reuerence ý face of the prince, & euerie man *is* friend to him that giueth giftes.
7 All the brethren of the poore do hate him: how muche more wil his frieds departe farre from him? though he be instant [a] with wordes, *yet*, they wil not.
8 He that possesseth vnderstāding, [b] loueth his owne soule, & kepeth wisdome to findegoodnes.
9 A false witnes shal not be vnpunished: & he that speaketh lyes, shal perish.

Chap. 28, 6.

Deut. 19, 19. dan. 13, 60.

a To haue comfort of them.
b He that is vpright in iudgement, findeth fauour of God.

c The fre vse of things, are not to be permitted to him that can not vse them aright.
d That is, to couer it by charitie and to do therein as maie moste serue to Gods glorie.
Chap.20,2.
Chap.17,21.
Chap.21,9.
e As raine that droppeth and rotteth the house.
Chap.18,22.

10 c Pleasure is not comelie for a foole, muche lesse for a seruant to haue rule ouer princes.
11 The discretion of a man differreth his angre: & his glorie *is* d to passe by an offence.
12 *The Kings wrath *is* like the roaring of a lion: but his fauour *is* like the dewe vpon the grasse.
13 *A foolish sonne *is* the calamitie of his father, * and the contentions of a wife *are like* a continual e dropping.
14 House and riches *are* the inheritance of ỹ fathers: but * a prudent wife *cometh* of the Lord.
15 Slouthfulnes causeth to fall aslepe, and a disceitful persone shal be affamished.
16 He that kepeth the commandement, kepeth his owne soule: *but* he ỹ despiseth his waies, shal dye.
17 He that hathe mercie vpon the poore, lendeth vnto the Lord: and the Lord will recompense him that which he hathe giuen.
18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.
19 *A man* of muche angre shal suffer punishment: & though thou f deliuer *him*, yet wil *his angre* come againe.
20 Heare counsel, and receiue instruction, that thou maist be wise in thy latter end.
21 Manie deuices *are* in a g mans heart: but the counsel of the Lord shal stand.
22 That that is to be desired of a mā, *is* his h goodnes, and a poore man is better then a lyer.
23 The feare of the Lord *leadeth* to life: and he that is filled *there with*, shal continue, & shal not be visited with euil.
24 *The slouthful hideth his hād in *his* bosome, and wil not put it to his mouth againe.
25 *Smite a scorner, and i the foolish wil beware: and reproue the prudent, and he wil vnderstand knowledge.
26 He that destroyeth *his* father, *or* chaseth away *his* mother, *is* a lewde and shameful childe.
27 My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.
28 A wicked witnes mocketh at iudgement, and ỹ mouth of ỹ wicked k swalloeth vp iniquitie.
29 But iudgements are prepared for the scorners, & stripes for the backe of the fooles.

f Though for a time he giue place to counsel, yet sone after wil he giue place to his raging affections.
g Mans deuice shal not haue succes, except God gouerne it, whose purpose is vnchangeable.
h That is, that he be honest: for ỹ poore man that is honest, is to be estemed aboue the riche ẅ is not vertuous.
Chap.26,15.
Chap.21,11.
i That is, ỹ simple and ignorāt men learne, whē they se the wicked punished.
k Taketh a pleasure and delite therein as gluttons & drunkardes in delicate meats and drinkes.

CHAP. XX.

a By wine here is ment him ỹ is giuen to wine, and so by strong drinke.

VVIne a *is* a mocker & strong drinke is raging: & whosoeuer is deceiued thereby, is not wise.

1 *The feare of the King *is* like the roaring of a lyon: he ỹ prouoketh him vnto angre, b sinneth against his owne soule.
3 *It is* a mans honor to cease from strife: but euerie foole wil be medling.
4 The slouthful wil not plowe, because of winter: *therefore* shal he begge in sommer, but haue nothing.
5 The counsel in the hart of c man *is like* depe waters: but a man that hathe vnderstanding, wil draw it out.
6 Manie men wil boast, euerie one of his owne goodnes: but who can finde a faithful man?
7 He that walketh in his integritie, ỹ iuste: & blessed *shalbe* his children *be* after him.
8 A King that sitteth in the throne of iudgement, d chaseth away all euil with his eyes.
9 * Who can say, I haue made mine hart cleane, I am cleane from sinne?
10 Diuers "weightes, and diuers measures, bothe e these are euen abominacion vnto the Lord.
11 A childe also is knowen by his doings, whether his worke be pure and right.
12 The Lord hathe made bothe these, euen the eare to heare, and the eye to se.
13 Loue not slepe, lest thou come vnto pouertie: open thine eyes, *and* thou shalt be satisfied with bread.
14 It is naught, it is naught, saith the byer: but when he is gone a parte, he boasteth.
15 There is golde, and a multitude of precious stones: but the lippes of knowledge *are* a precious iewel.
16 * Take his f garment, ỹ is suretie for a stranger, and a pledge of him for the stranger.
17 The bread of deceit *is* swete to a mā: but afterwarde his mouth shalbe filled with grauel.
18 Establish the thoghts by counsel: and by counsel make warre.
19 He that goeth about *as* a slanderer, discouereth * secrets: therefore medle not with him that flattereth ẅ his lippes.
20 * He that curseth his father or his mother, his light shalbe put out in obscure darkenes.
21 An heritage *is* hastely gotten at the beginning, but the end thereof shal not be blessed.
22 Say not thou, * I wil recompense euil: *but* waite vpon the Lord, and he shal saue the.
23 * Diuers weightes *are* an abominacion vnto the Lord, and disceitful balances *are* not good.
24 * The steppes of man *are ruled* by the Lord: how can a man then vnderstand his owne way?

b putteth his life in danger.

c It is hard to finde out: for it is as depe waters, whose bottome can not be sounde: yet ỹ wise man wil knowe a man either by his wordes or maners.

d Where righteous iudgemēt is executed, there sinne ceaseth and vice dare not appeare.
1. King. 8 46.
2. chro 6 36.
eccles. 7 21.
1 ioh. 1, 8.

" Ebr *stone and stone, ephah & ephah.*
e Read Chap. 16, 11.

f Beache his wit, that he cast not him self rashly into danger.

Chap. 9, 12.
Chap. 27, 13.
Chap. 11, 15.
Exod. 21, 17.
leuit. 20 9.
mat. 15 4.
Deut. 32 35.
chap. 17, 13.
& 24, 29.
rom. 12, 17.
1 thess. 5, 15.
1. pet. 3, 9.
Chap 11, 1.
& vers. 10.
Ierem 10, 23.

25 It is

25 It is a destruction for a man to [g] deuoure that which is sanctified, and after the vowes to inquire.
26 A wise King scattereth the wicked, and causeth the [h] whele to turne ouer them.
27 The [i] light of the Lord *is* the breth of man, and sercheth all the bowels of the bellie.
28 *Mercie and trueth preserue ỹ King: for his throne shalbe established with mercie.
29 The beautie of yong men *is* their strength, and the glorie of the aged *is* ỹ graye head.
30 [k] The blewenes of the wounde serueth to purge the euil, and the stripes within the bowels of the bellie.

g That is, to applie it, or take it to his owne vse, which was appointed to Gods, and then inquire how thei maie be exempted frem ỹ faute.
h Which was a kinde of punishment then vsed.
i The worde of God geueth life vnto man, and causeth vs to se & trye the secrets of our darke hearts, Ebr. 4, 12. *Chap. 29, 14.*
k Sharpe punishment, that pearceth euen the inward partes, is profitable for the wicked, to bring them to amendement.

CHAP. XXI.

1 THe [a] Kings heart *is* in the hand of the Lord, *as* the riuers of waters: he turneth it whethersoeuer it pleaseth him.
2 Euerie * way of a man *is* right in his owne eyes: but the Lord pondereth the hearts.
3 * To do iustice and iudgement is more acceptable to the Lord then sacrifice.
4 A hautie loke, and a proude hart, *which is* the [b] light of the wicked, *is* sinne.
5 The thoghts of the diligent *do* surely *bring* abundance: but [c] whosoeuer is hastie, *cometh* surely to pouertie.
6 *The gathering of treasures by a disceitful tongue *is* vanitie tossed to and fro of them that seke death.
7 The [d] robberie of the wicked shal destroye them: for thei haue refused to execute iudgement.
8 The way of some *is* peruerted and strange: but of the pure man, his worke *is* right.
9 *It is better to dwell in a corner of ỹ house toppe, then with a contentious woman in a wide house.
10 The soule of the wicked wisheth euil: *and* his neighbour hathe no fauour in his eyes.
11 [e] When the scorner is punished, the foolish is wise: and when one instructeth the wise, he wil receiue knowledge.
12 The righteous [f] teacheth the house of the wicked: *but God* ouerthroweth the wicked for *their* euil.
13 He that stoppeth his eare at the crying of the poore, he shal also crye and not be heard.
14 A [g] gift in secret pacifieth angre, and a gift in the bosome great wrath.
15 It is ioye to the iust to do iudgement: but destruction *shalbe* to the workers of iniquitie.
16 A man ỹ wandereth out of the way of wisdome, shal remaine in the congregacion of the dead.
17 He that loueth pastime, *shalbe* a poore man: & he that loueth wine & oyle, shal not be riche.
18 The [h] wicked *shalbe* a rãsome for the iust, and the trãsgressour for the righteous.
19 *It is better to dwell in the wildernes, then with a contentious & angrie woman.
20 In the house of the wise is a pleasant treasure and [i] oyle: but a foolish man deuoureth it.
21 He that followeth after righteousnes & mercie, shal finde life, righteousnes, and gloire.
22 A [k] wise man goeth vp into the citie of the mightie, and casteth downe the strength of the confidence thereof.
23 He that kepeth his mouth and his tongue, kepeth his soule from afflictions.
24 Proude, hautie & scorneful *is* his name that worketh in *his* arrogancie wrath.
25 The desire of the slouthful [l] slaieth him: for his hands refuse to worke.
26 He coueteth gredely, but the righteous giueth, and spareth not.
27 The *sacrifice of the wicked *is* an abomination: howmuche more when he bringeth it with a wicked minde?
28 *A false witnes shal perish: but he that heareth, [m] speaketh continually.
29 A wicked man hardeneth his face: but the iuste, he wil direct his way.
30 There is no wisdome, nether vnderstanding, nor counsel against the Lord.
31 The horse is prepared against ỹ daie of battel: but saluacion *is* of the Lord.

Chaap. XXI.
a Though Kings seme to haue all things at commandement, yet are thei not able to bring their owne purposes to passe anie otherwise then God hathe appointed: much lesse are the inferiours able. *Chap. 16, 2. Mich. 6, 8.*
b That is, ỹ thig whereby he is guided, or which he bringeth forthe as the frute of his worke.
c He that goeth rashely about his busines and without counsel. *Chap. 13, 11.*
d He meaneth this chiefly of iudges and princes which leaue that vocation whereunto God hath called thẽ, & powle their subiects to maintein their lustes. *Chap. 19, 13. & 25, 24.*
e Read Chap. 19, 25
f Though ỹ godlie admonish thẽ bothe by wordes & example of life, yet the wicked wil not amend, til God destroie them.
g To do a pleasure to the angrie man pacifieth him.
l He thinketh to liue by wishing and desiring all things, but wil take no paine to get oght. *Chap. 15, 8. isa 1, 13. eccles 34, 21. Chap. 19, 5.*
m He maie boldely testifie the trueth that he hathe heard.

CHAP. XXII.

1 A * good name is to be chosen aboue great riches, and [a] louing fauour is aboue siluer and aboue golde.
2 *The riche and poore [b] mete together: the Lord *is* the maker of them all.
3 *A prudent man seeth the [c] plague, and hideth him self: but the foolish go on stil, and are punished.
4 The rewarde of humilitie, & the feare of God, *is* riches, and gloire, and life.
5 Thornes *and* snares *are* in the way of the frowarde: *but* he that regardeth his soule, wil departe farre from them.
6 Teache a childe [d] in the trade of his way, and when he is olde, he shal not departe from it.
7 The riche ruleth the poore, and the

Eccles. 7, 2.
a Which cometh by wel doing. *Chap. 29, 13.*
b Liue together, and haue nede ỹ one of the other. *Chap. 27, 12.*
c That is, ỹ punishment, wis prepared for the wicked, & fleeth to God for succour.
d Bring him vp vertuously, and he shal so continue.

borower *is* seruant to the man that lendeth.

8 He that soweth iniquitie, shal reape affliction, & the [e] rodde of his angre shal faile.

9 * He that hathe a good [f] eye, he shalbe blessed: for he giueth of his bread vnto the pore.

10 Cast out the scorner, and strife shal go out: so contention and reproche shal cease.

11 He that loueth purenes of heart *for* the grace of his lips, the [g] King *shalbe* his friend.

12 The eyes of ỹ Lord [h] preserue knowledge: but he ouerthroweth the wordes of the transgressour.

13 The slouthful man saith, [i] A lyon *is* without, I shal be slaine in the strete.

14 The mouth of strange women *is as* a depe pit: he with whome ỹ Lord is angrie, [k] shal fall therein.

15 Foolishnes is bounde [l] in the heart of a childe: but the rodde of correctiō shal driue it away from him.

16 He that oppresseth the poore to increase him self, & geueth vnto the riche, *shal* surely *come* to pouertie.

17 ¶ Incline thine eare, & heare ỹ wordes of the wise, and applie thine heart vnto my knowledge.

18 For *it shalbe* pleasant, if thou kepe them in thy bellie, & *if* they be directed together in thy lippes.

19 That thy confidence may be in [m] ỹ Lord, I haue shewed thee this day, thou therefore *take hede.*

20 Haue not I writē vnto the [n] thre times in counsels and knowledge,

21 That I might shewe thee the assurance of the wordes of trueth to answer the wordes of trueth to them that send to thee?

22 Robbe not ỹ poore, becaūse he is poore, nether oppresse the afflicted [o] in iudgement.

23 For the Lord * wil defende their cause, & spoile the soule of those that spoile them.

24 Make [o] no friendship with an angrie man, nether go with the furious man,

25 Lest thou learne his wayes, and receiue destruction to thy soule.

26 Be not thou of them that [p] touche the hand, *nor* among thē that are suretie for debts.

27 If thou hast nothing to paye, why *cauſeſt thou* ỹ he should take thy bed frō vnder thee,

28 Thou shalt not * remoue the ancient boundes which thy fathers haue made.

29 Thou seest that a diligent man in his businesse standeth before Kings, *and* stādeth not before the base sorte.

CHAP XXIII.

1 WHen thou sittest to eat with a ruler, [a] consider diligently what is before thee,

2 [b] And put the knife to thy throte, if thou be a man giuen to the appetite.

3 Be not desirous of his deintie meats: [c] for it is a disceiuable meat.

4 Trauail not to muche to be riche: *but* cease from thy [d] wisdome.

5 Wilt thou cast thine eyes vpō it, which is nothing? for *riches* taketh her to her winges, as an egle, and flieth into the heauen.

6 Eat thou not the bread of him ỹ hathe an euil eye, nether desire his deintie meats.

7 For as though he thoght it in his heart, so wil he say vnto thee, Eat & drinke: but his heart is not with thee.

8 Thou shalt vomit thy [f] morsels that thou hast eaten, and thou shalt lose thy swete wordes.

9 Speake not in the eares of a foole, for he wil despise the wisdome of thy wordes.

10 * Remoue not the ancient boundes, and entre not into the fields of the fatherles,

11 For he that redemeth them, is mighty: he wil * defende their cause against thee.

12 Applie thine hart to instruction, & thine eares to the wordes of knowledge.

13 * Withholde not correction frō the childe: if thou smite him with the rod, he shal not dye.

14 Thou shalt smite him with the rodde, and shalt deliuer his soule from [g] hel.

15 My sonne, if thine heart be wise, mine heart shal reioyce and I also.

16 And my reines shal reioyce, when thy lippes speake righteous things.

17 * Let not thine hart be enuious against sinners: but *let it be* in the feare of ỹ Lord continually.

18 For surely there is an end, [h] and thy hope shal not be cut of.

19 O thou my sonne, heare, and be wise, & guide thine heart in the [i] way.

20 Kepe not companie with [ɔɔ] dronkards, *nor* with [ɔɔ] gluttons,

21 For the dronkard & the glutton shal be poore, & the sleper shalbe clothed with ragges.

22 Obey thy father that hathe begoten thee, & despise not thy mother when she is olde.

23 Bye [k] the trueth, but sel it not: *likewise* wisdome, and instruction, and vnderstanding.

24 The father of righteous shal greatly reioyce, & he ỹ begetteth a wise childe, shal haue ioye of him.

25 Thy father ād thy mother shalbe glad, and

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e His autoritie, whereby he did oppresse others, shalbe taken frō him. *Eccles. 31. 28.*

f He that is merciful, and liberal.

g He sheweth ỹ princes should vse their familiaritie, whose conscience is good, and their talke wise and godlie.

h Fauour thē ỹ loue knowledge.

i He deriderh thē that inuent vaine excuses, becaūse they wolde not do their duetie.

k So God punisheth one sinne by another, whē he suffreth the wicked to fall into the acquaintance of an harlot.

l He is naturally giuen vnto it.

m He sheweth what the end of wisdome is: to wit, to direct vs to the Lord.

n That is, sundrie times.

o Ebr. *in the gate.* *Chap. 22. 11.*

o Haue not to do with him ỹ is not able to rule his affections: for he wolde hurt thee by his euil conuersation.

p Which rashely put them selues in danger for others, as Chap. 6, 1.

Deut. 27, 17. *chap. 22, 28.*

a Eat with sobrietie.

b Bridel thine appetite, as it were by force and violence.

c For oft times the riche, when they bid their inferiours to their tables, it is not for the loue they beare thē, but for their owne secret purposes.

d Bestowe not ỹ giftes that God hathe giuē thee, to get wordelie riches.

e That is, couetous, as contrarie a good eye is taken for liberal, as Chap 22, 9.

f He wil not cease, til he hathe done thee some harme, & his flattering wordes shal come to no vse. *Deut. 27, 17.* *chap. 22. 28.* *Chap. 22, 23.*

Chap. 13 24. *& 19, 18.* *eccle. 30, 1.*

g That is, from destruction.

psal. 37, 1. *cha. 24, 1.*

h The prosperitie of the wicked shal not cōtinue.

i In the obseruation of Gods commandemēts.

ɔɔ *Ebr. wine bibbers.*

ɔɔ *Ebr. deuourers of flesh.*

k Spare no cost for trueths sake, nether departe from it for auie gaine.

and she that bare thee, shal reioyce.

l Giue thy self wholly to wisdome. *Chap. 22, 14.*

26 My sonne, giue me l thine hart, and let thine eyes delite in my wayes.

27 *For a whore *is* a depe ditche, and a strange woman *is as* a narow pit.

m She seduceth manie, & causeth them to offend God.

28 *Also she lieth in waite as for a pray, m and she increaseth the transgressers among men.

29 To whome is wo? to whome is sorowe? to whome is strife? to whome is murmuring? to whome are woūdes without cause? & to whome is the rednes of the eyes?

a Which by art make wine stronger, & more pleasaut.

30 *Euen* to them that tarie long at the wine: to them that go, n and seke mixt wine.

31 Loke not thou vpon the wine, when it is red & when it sheweth his colour in the cuppe, *or* goeth downe pleasantly.

32 In the end thereof it wil bite like a serpent, and hurt like a cockatrise.

o That is, dronnennes shal bring thee to whoredome.

33 Thine o eyes shal loke vpon strange womē, and thine heart shal speake lewde things.

p In suche great danger shalt thou be.

34 / And thou shalt be *as* one that slepeth in the middes of the p sea, and as he ý slepeth in the top of the mast.

q Thogh dronkennes make them more insensible then beastes, yet can they not refraine. *Psal. 37, 1. chap. 23, 17.*

35 They haue striken me, *shalt thou say, but* I was not sicke: they haue beaten me, *but* I knewe not when I awoke: *therefore* wil I q seke it yet stil.

CHAP. XXIIII.

1 BE not thou enuious against euil mē, nether desire to be with them

2 For their hart imagineth destruction, and their lippes speake mischief.

3 Through wisdome is an house buylded, and with vnderstanding it is established.

4 And by knowledge shal the chābers be filled with all precious, & pleasant riches.

5 A wise man *is* strong: for a man of vnderstanding encreaseth *his* strength.

Chap. 20, 18.

6 *For with counsel thou shalt enterprise thy warre, and in the multitude of them that can giue counsel, *is* health.

7 Wisdome is hie to a foole: *therefore* he can not open his mouth in the a gate.

In the place where wisdome shulde be shewed.

8 He that imagineth to do euil, men shal call him an autor of wickednes.

9 The wicked thoght of a foole *is* sinne, and the scorner *is* an abomination vnto men.

b Man hathe no tryal of his strength til he be in troubles.

10 If thou be b faint in the day of aduersitie, thy strength *is* smal.

c None can be excused, if he helpe not the innocent when he is in danger.

11 Deliuer them ý are drawen c to death: and wilt thou not preserue them that are led to be slaine?

12 If thou say, Beholde, we knewe not of it: he ý pondereth the hearts, doeth not he vnderstand it? and he ý kepeth thy soule, knoweth he it not? wil not he also recompense euerie man according to his workes?

d As honie is swete & pleasant to the tast, so wisdome is to the soule.

13 My sonne, eat d honie, for it is good, & the honie combe, *for it is* swete vnto thy mouth.

14 So shal the knowledge of wisdome be vnto thy soule, if thou finde it, and there shalbe an e end, and thine hope shal not be cut of.

e Or, rewarde.

15 Lay no waite, ô wicked man, against the house of the righteous, and spoile not his resting place.

16 For a iuste man f falleth seuen times, & riseth againe: but the wicked fall into mischief.

e He is subiect to manie perils: but God deliuereth him.

17 Be thou not glad when thine enemie falleth, and let not thine heart reioyce when he stumbleth.

18 Lest the Lord se it, and it displease him, and he turne his wrath f from him.

f To be auenged on thee.

19 * Freat not thy self because of the malicious: nether be enuious at the wicked.

Psal. 37, 1. chap 23. 17.

20 For there shal be none end *of plagues* to the euil man: * the light of the wicked shal be put out.

Chap. 13. 9.

21 My sonne, feare the Lord, and the King, & medle not with them that are sedicious.

22 For their destruction shal rise suddēly, and who knoweth the ruine of them g bothe?

g Meanig, ether of ý wicked, & sedicious, as vers. 19, and 21, or of them ý feare not God nor obey their King.

23 ALSO THESE THINGS PERTEINE TO THE WISE. It is not good " to haue respect of anie persone in iudgement.

"Ebr. to know the face. *Chap. 17, 15. isa 5, 23.*

24 He that saith to the wicked, * Thou art righteous, him shal the people curse, and the multitude shal abhorre him:

25 But to them that rebuke *him*, shalbe pleasure, and vpon them shal come the blessing of goodnes.

26 They shal kisse the lippes of him ý answereth vpright wordes.

27 Prepare thy worke without, & make ready thy things in the field, h and after buylde thine house.

h Be sure of ý meanes how to compasse it before ý take anie enterprise in hand.

28 Be not a witnes against thy neighbour without cause: for wilt thou deceiue w thy lippes?

Chap. 20, 22.

29 *Say not, I wil do to him, as he hathe done to me, I wil recompense euerie man according to his worke.

i He sheweth what is the nature of the wicked, to reuenge wrong for wrong.

30 I passed by the field of the slouthful, & by the vineyarde of the man destitute of vnderstanding.

31 And lo it was all growen ouer with thornes, & nettles had couered the face thereof, & the stone wall thereof was broken downe.

k That I might learne by another mans faute.

32 Then I behelde, *and* I considered it wel I loked vpon it, *and* k receiued instruction.

l Read Chap. 6, 10.

33 Yet a litle slepe, l a litle slumber, a

little folding of the handes to slepe.
34 So thy pouertie cometh *as* one that trauaileth by the way, and thy necessitie like an armed man.

CHAP XXV.

1 THESE ARE ALSO PArables of Salomon, which the [a]men of Hezekiah King of Iudah [b] copied out.

2 THe glorie of God *is* to [c]conceile a thing secret: but the [d]Kings honour *is* to searche out a thing.
3 The heauens in height, and the earth in depenes, and the [e]Kings heart can no man searche out.
4 Take the [f] drosse from the siluer, and there shal procede a vessel for ý finer.
5 Take [g] away the wicked from the King, and his throne shalbe stablished in righteousnes.
6 Boast not thy self before the King, and stand not in the place of great me.
7 *For it is better, that it be said vnto thee, Come vp hither, then thou to be put lower in the presence of the prince whome thine eyes haue sene.
8 Go not forthe hastely to strife, lest ý know not what to do in the end thereof, when thy neighbour hathe put thee to shame.
9 Debate thy matter with thy neighbour, & discouer not the secret to another,
10 Lest he that heareth it, put thee to shame, and thine infamie do not [h]cease.
11 A worde spoken in his place, *is like* appels of golde with pictures of siluer.
12 He that reproueth the wise, & the obedient eare, *is as* a golden earing and an ornament of fine golde.
13 As the [i]colde of the snow in the time of harueste, *so is* a faithful messenger to them ý send him: for he refresheth the soule of his masters.
14 A man that boasteth of false liberalitie, *is like* [k] cloudes & winde without raine.
15 A prince is pacified by staying [l] of angre, & a softe tongue breaketh the [m]bones.
16 *If* thou haue founde honie, eat that is [n]sufficient for thee, lest thou be ouerful, and vomit it.
17 Withdrawe thy fote from thy neighbours house, lest he be weary of thee, & hate thee.
18 A man that beareth false witnes against his neighbour, *is like* an hammer & a sworde, and a sharpe arrowe.
19 Confidence in an vnfaithful man in time of trouble *is like* a broken tothe and a sliding fote.
20 He that taketh away the garment in the colde season, *is like* vineger powred vpon [o] nitre, or *like* him ý singeth songs to an heauie heart.
21 *If he that hateth thee be hungrie, giue him bread to eat, and if he be thirstie giue him water to drinke.
22 For thou shalt lay [p] coles vpon his head, & the Lord shal recompese thee.
23 *As* the Northwind driueth away the raine, so doeth an angrie countenance the slandering tongue.
24 *It is better to dwell in a corner of the house toppe, then with a contentious woman in a wide house.
25 *As are* the colde waters to a wearie soule, *so is* good newes from a farre countrey.
26 A righteous man falling downe before the wicked, *is like* a troubled well, and a corrupt spring.
27 It is not good to eat muche honie: * so to search their owne glorie *is not* glorie.
28 A mā that refraineth not his appetite, *is like* a citie which is [q] broken downe, & without walles.

CHAP. XXVI.

1 AS the snow in the summer, & as ý raine in the harueste *are not mete*, so is honour vnsemely for a foole.
2 As the sparow by flying, and the swalowe by flying *escape*, so the curse *that* is causeles, shal not come.
3 Vnto the horse *belongeth* a whip, to ý asse a bridle, and a rodde to the fooles backe.
4 Answer not a foole [a] according to his foolishnes, lest thou also be like him.
5 Answer a foole [b] according to his foolishnes, lest he be wise in his owne [”]cōceite.
6 He that sendeth a message by ý hand of a foole, *is as* he that cutteth of [c] the fete, [d] & drinketh iniquitie.
7 *As* they that lift vp the legges of the lame, so *is* a parable in a fooles mouth.
8 As the closing vp of a *precious* stone in an heape of stones, so *is* he that giueth glorie to a foole.
9 *As* a thorne standing [e] vp in the hand of a drunkard, so *is* a parable in the mouth of fooles.
10 [f] The excellent ý formed all things, bothe rewardeth the foole and rewardeth the transgressers.
11 *As a dogge turneth againe to his own vomit, so a foole turneth to his foolishnes.
12 Seest thou a man wise in his owne conceite? [g] more hope *is* of a foole then of him.
13 The slouthful man saith, [h] A lyon *is* in the waye: a lyon *is* in the streetes.

a Whome Hezekiah appointed for this purpose.
b That is, gathered out of diuers bokes of Salomon.
c God doeth not reueile the cause of his iudgements to man.
d Because the King ruleth by ý reuealed worde of God, ý cause of his doings must appeare, & therefore he must vse diligence in trying out of causes.
e He sheweth ý it is to hard for man to atteine to the reason of all ý secret doings of the King: euen whe he is vpright, & doeth his duetie.
f When vice is remoued from a King, he is a mete vessel for the Lords vse.
g It is not ynough ý he be pure him self. but ý he put away others ý be corrupted. *Luk. 14, 10*
h Lest where as ý thinkest by this meanes to haue an end of ý matter, it put thee to farther trouble.
i the time of great heat whē men desire colde.
k Which haue an outward appearance and are nothing within.
l By not ministring occasion to prouoke him farther,
m That is, ý heart ý is bent to angre, as Chap. 25, 1.
n Vse moderatly ý pleasures of this worlde.
o Which melteth it, & consumeth it.
n *Or, alume.*
Rom. 12, 19
p Thou shalt as it were by force ouercome hi, ý so muche ý his owne conscience shal moue hi to acknowledge thy benefites, & his heart shalbe inflamed.
Chap. 21, 9
Eccl. 3, 22
q And so is in extreme danger
a Consent not vnto him in his doings.
b Reproue him as the matter requireth.
”*Ebr. eyes.*
c To wit, of the messenger, whome he sendeth.
d That is, receiueth domage thereby.
e Whereby he bothe hurteth him self and others.
f Meaning, God
2. *Pet. 2. 22*
g For ý foole will rather be counseled then he: also ý foole sinneth of ignorance and the other of malice
h Read Chap. 22 13.

14 *As* the dore turneth vpon his henges so *doeth* the slouthful man vpō his bed.

Chap. 19, 24

15 *The slouthful hideth his hand in *his* bosome, & it grieueth him to put it againe to his mouth.

16 The sluggard is wiser in his owne cōceit, then seuēn *men* that can rendre a reason.

17 He that passeth by and medleth with the strife *that belongeth* not vnto him, *is as* one that taketh a dogge by ỹ eares.

18 *As he that faineth him self mad, casteth fyre brandes, arrowes and mortal things,

19 So *dealeth* the deceitful man [i] with his friend and saith, Am not I in sporte?

i Which dissembleth him self to be ỹ he is not.

20 Without wood the fyre is quenched, & without a tale bearer strife ceaseth.

Eccl. 28, 12

21 *As the cole *maketh* burning coles, & wood a fyre, so the contentious man *is apt* to kindle strife.

Chap. 18, 8

22 * The wordes of a tale bearer *are* as flatterings, and they go downe into the bowels of the bellie.

23 *As* siluer drosse ouerlayed vpon a potshard, *so are* burning lippes, and [k] an euil heart.

k They wil sone breake out and vtter the selues

24 He that hateth, wil conterfait with his lippes, but in is heart he layeth vp deceit.

25 Thogh he speake fauorably, beleue him not: for *there are* [l] seuen abominacions in his heart.

l Meaning manie: he vseth ỹ nomber certaine for the vncerteine.

26 Hatred may be couered by deceit: *but* the malice thereof shalbe discouered in the [m] Congregacion.

m In ỹ assemblie of ỹ godlie.

27 *He that diggeth a pit, shal fall therein, and he that rolleth a stone, it shal returne vnto him.

Eccle. 10, 8 eccl. 27, 30

28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

CHAP. XXVII.

a Delaye not the time, but take occasion when it is offred.

1 BOast not thy self of to [a] morowe: for thou knowest not what a day may bring forthe.

2 Let another man praise thee, & not thine own mouth: a stranger, & not thine owne lips.

Eccle. 22, 18

3 * A stone *is* heauie, & the sand weightie: but a fooles wrath *is* heauier then them bothe.

4 Angre *is* cruel, and wrath *is* raging: but who can stand before [b] enuie?

b For ỹ enuious are obstinate & can not be reconcil d.

5 Open rebuke *is* better then secret loue.

c They are flattering, and some frendsful.

6 The woundes of a louer *are* faithful, and the kisses of an enemie *are* [c] pleasant.

Iob. 6, 6

7 * The persone that is ful despiseth an honie combe, but vnto the hungrie soule euerie bitter thing is swete.

8 As a birde that wandereth from her nest, so is a man that wādereth frō his owne place.

9 *As* ointment and perfume reioyce ỹ heart, so *doeth* the swetenes of a mans friend by heartie counsel.

10 Thine owne friend and thy fathers friend forsake thou not: nether entre into thy brothers [d] house in the day of thy calamitie: *for* better is a neighbour *that is* nere, then a brother farre of.

d Trust not to anie worldelie helpe in ỹ day of thy trouble.

11 My sonne, be wise, and reioyce mine heart, that I may answer him that repro cheth me.

12 [e] A prudent man seeth the plague, and hideth him self: *but* the fooliſh go on stil, & are punished.

e Read Chap. 22. 3.

13 Take his garment that is suretie for a stranger, & a pledge of him for ỹ stranger.

14 He that " praiseth his friend with a lowde voyce, rising [f] early in the morning, it shalbe counted to him as a curse.

Chap. 26, 26

" Ebr. blesseth.

f Hastely & without cause.

15 *A continual dropping in the day of raine, and a contentious woman are a like.

Chap. 19, 20 & 21 9

16 He that hideth her, hideth the winde, & *she is as* ỹ oyle in his right hand, that vttereth it self.

17 Yron sharpeneth yron, so doeth [g] man sharpen the face of his friend.

g One hastie mā prouoketh another to angre.

18 He that kepeth the figge tre, shal eate the frute thereof: so he that waiteth vpon his master, shal come to honour.

h There is no difference betwene man & man by nature, but onely ỹ grace of God maketh ỹ difference

19 As in water face *answereth* to face, [h] so the heart of man to man.

20 The graue and destruction can neuer be ful, so * the eyes of man can neuer be satisfied.

Eccl. 24, 9

21 * *As is* the fining pot for siluer, and ỹ fornace for golde, so *is* euerie man according to his [i] dignitie.

Chap. 17, 3

i That is, he is ether knowen to be ambitious & glorious, or humble & modest.

22 Thogh thou shuldest braye a foole in a morter among wheat brayed with a pestel, *yet* wil not his foolishnes depart from him.

23 Be diligent to knowe the stare of thy flocke, and take hede to the heards.

24 For riches *remaine* not alwaye, nor the crowne from generacion to generacion.

25 The heye discouereth it self, and the grasse appeareth, and the herbes of the mountaines are gathered.

26 The [k] lambes *are* for thy clothing, and the goats *are* the price of the field.

k This declareth ỹ great goodnes of God towardes man, & the diligence ỹ he requireth of him for the preseruation of his giftes.

27 And let the milke of the goats *be* sufficient for thy foode, for the foode of thy familie, and for the sustinance of thy maides.

CHAP. XXVIII.

THe wicked [a] flee when none pursueth: but the righteous are bolde as a lyon.

2 For the transgression of the land [b] *there are* manie princes thereof: but by a man of vnderstanding and knowledge *a realme* likewise endureth long.

3 A poore man, if he oppresse the poore, is like a raging raine, that *leaueth* no foode.

4 They that forsake the Law, praise ỹ wicked: but thei that kepe the Law, set them selues against them.

5 Wicked men vnderstand not iudgement: but they that seke the Lord, vnderstand all things.

6 * Better is the poore that walketh in his vprightnes, then he that peruerteth *his* waies, thogh he be riche. *Chap. 16, 4*

7 He that kepeth the law, *is* a childe of vnderstanding: but he that fedeth the gluttons, shameth his father.

8 He that increaseth his riches by vsurie & interest, gathereth [c] them for him that wilbe merciful vnto thee poore. [c] For God wil take awaie the wicked vsurer, & giue his goods to him ỹ shal bestowe them wel.

9 He that turneth away his eare from hearing the Law, euen his praier shalbe [d] abominable. [d] Because it is not of faith, ẅ is grounded of Gods word, or Law, ẅ ỹ wicked contemne.

10 He that causeth the righteous to go astray by an euil way, shal fall into his owne pit, & the vpright shal inherit good things.

11 The riche man is wise in his owne cõceit: but the poore that hathe vnderstanding can trye [e] him: [e] And iudge ỹ he is not wise. *Chap. 29, 2*

12 *When righteous men reioyce, *there is* great glorie: but when the wicked come vp, the man [f] is tryed. [f] He is knowen by his doings to be wicked.

13 He that hideth his sinnes, shal not prosper: but he that confesseth, & forsaketh *them*, shal haue mercie.

14 Blessed *is* the man that [g] feareth alwaye: but he that hardeneth his heart, shal fall into euil. [g] Which standeth in awe of God & is afraid to offend him.

15 *As* a roaring lyon, and an hungrie beare, *so is* [h] a wicked ruler ouer the poore people. [h] For he can neuer be satisfied, but euer oppreſseth and spoileth.

16 A prince destitute of vnderstanding, is also a great oppressour: but he that hateth couetousnes, shal prolong *his* daies.

17 A man that doeth violence against the blood of a persone, shal flee vnto the graue, & [i] thei shal not stay him. [i] None shalbe able to deliuer him.

18 He that walketh vprightly, shalbe saued: but he ỹ is froward in *his* waies, shal once fall.

19 *He that tilleth his land, shal be satisfied with bread: but he that followeth the ydle, shal be filled with pouertie. *Chap. 12, 11 Eccl. 20, 30*

20 A faithful man shal abounde in blessings, & *he that maketh haste to be riche shal not be innocent. *Chap. 12, 11 & 28, 22*

21 To haue respect of persones is not good: for *that* man wil transgresse for a piece of [k] bread. [k] He wil be abused for nothing.

22 A man with a wicked [l] eye hasteth to riches, & knoweth not, that pouertie shal come vpon him. [l] Meaning him ỹ is couetous.

23 He that rebuketh a man, shal finde more fauour at the length, then he that flattereth with *his* tongue.

24 He that robbeth his father and mother, & saith, it is no transgression, is the companion of a man that destroyeth.

25 He that is of a proude heart, stirreth vp strife: but he that trusteth in the Lord, shal be [m] fat. [m] Shal haue all things in abundance.

26 He that trusteth in his owne heart, is a foole: but he that walketh in wisdome, shalbe deliuered.

27 He that giueth vnto the poore, shal not lacke: but he that hideth his eyes, *shal haue* many curses.

28 *When the wicked rise vp, men hide thẽ selues: but whẽ thei perish, the righteous increase. *Chap. 29, 2*

CHAP XXIX.

1 A Man that hardeneth his necke, when he is rebuked, shal suddenly be destroyed and can not be cured.

2 *When the righteous [a] are in autoritie, the people reioyce: but when the wicked beareth rule, the people sigh. *Chap. 28, 12. & 28* [a] *Or, are increased.*

3 A man that loueth wisdome, reioyceth his father: * but he that fedeth harlots, wasteth *his* substance. *Luk. 15, 13*

4 A King by iudgement mainteineth ỹ countrey: but a man *receiuing* giftes, destroieth it.

5 A man that flattereth his neighbour, [a] spreadeth a net for his steppes. [a] He ỹ giueth eare to ỹ flatterer is in danger as ỹ bird is before ỹ fouler.

6 In the transgression of an euil man *is* his [b] snare: but the righteous doeth sing and reioyce. [b] He is euer readie to fall into ỹ snare ỹ he layeth for others.

7 The righteous knoweth the cause of the poore: *but* the wicked regardeth not knowledge.

8 Scornful men bring a citie into a snare: but wise men turne away wrath.

9 *If* a wise man contend with [c] a foolish man, whether he be angrie or laugh, there is no rest. [c] He can beare no admonition, in what sorte soeuer it is spoken.

10 Bloodie men hate him that is vpright: but the iuste haue care of his soule.

11 A foole powreth out all his minde: but a wise man kepeth it in til afterwarde.

12 Of a prince that hearkeneth to lyes, all his seruants *are* wicked.

13 *The poore & the vsurer mete together, & ỹ Lord lighteneth bothe their eyes. *Chap. 22, 2*

14 *A King that iudgeth the poore in trueth, his throne shalbe established for *Chap. 20, 28*

for euer.
15 The rodde and correctiō giue wisdome: but a childe set at libertie, maketh his mother ashamed.
16 When the wicked are increased, transgression increaseth: but the righteous shal se their fall.
17 Correct thy sonne and he wil giue thee rest, and wil giue pleasures to thy soule.
18 [d] Where there *is* no vision, the people decay: but he that kepeth the Law, *is* blessed.
19 A [e] seruant wil not be chastised with wordes: though he vnderstand, yet he wil not [g] answere.
20 Seest thou a man hastie in his matters? *there is* more hope of a foole, then of him.
21 He that delicately bringeth vp his seruant from youth, at length he wil be euen his sonne.
22 *An angrie man stirreth vp strife, & a furious man abundeth in trāsgression.
23 *The pride of a man shal bring him lowe: but the humble in spirit shal enioye glorie.
24 He that is partener with a thief, hateth his owne soule: he heareth cursing, & declareth it not.
25 The feare of man bringeth a [f] snare: but he that trusteth in the Lord, shal be exalted.
26 Manie do seke the face of the ruler: but euerie mans [g] iudgement *commeth* from the Lord.
27 A wicked man is abomination to the iust, and he that is vpright in *his* way, *is* abomination to the wicked.

CHAP. XXX.

2 To humble our selues in consideratiō of Gods workes. 5 The worde of God is perfite. 11 Of the wicked and hypocrites. 15 Of things that are neuer satiate. 18 Of others that are wonderful.

THE WORDES OF [a] AGVR THE SONNE OF IAKEH

1 THE prophecie *which* the man spake vnto Ithiel, *euen* to [b] Ithiel, & Vcal.
2 Surely I am more [c] fooliſh then anie man, and haue not the vnderstanding of a man in me.
3 For I haue not learned wisdome, nor atteined to the knowledge of holie thigs.
4 Who hathe ascended vp to [d] heauen, & descended? who hathe gathered the winde in his fists? who hathe bounde the waters in a garment? who hathe established all the ends of the worlde? what is his name, & what is his sonnes name, if thou canst tel?
5 *Euerie worde of God *is* pure: he is a shield to those, that trust in him.
6 *Put nothing vnto his wordes, lest he reproue thee, and thou be founde a lyer.
7 Two *things haue I required of thee: deny me them not before I dye.
8 Remoue farre from me vanitie and lies: geue me not pouertie, nor riches: fede me with foode conuenient for me,
9 Lest I be full, and denie *thee*, and say, [f] Who is the Lord? or lest I be poore & steale, and take the Name of my God *in vaine*.
10 Accuse not a seruant vnto his master, lest he curse thee, [g] when thou hast offended.
11 *There is* a generacion that curseth their father, and doeth not blesse their mother.
12 *There is* a generacion that are pure in there owne conceit, and *yet* are not washed from their filthines.
13 *There is* a generation, whose eyes are hautie, & their eye liddes are lifted vp.
14 *There is* a generacion, whose teeth *are as* swordes, and their chawes *as* knyues to eat vp the afflicted out of the earth, & the poore from among men.
15 The horseleache hathe two [h] daughters *which crie*, Giue, giue. There be thre things that wil not be satisfied: *yea*, foure that say not, It is ynough.
16 The graue, & the baren wombe, the earth that can not be satisfied with water, and the fyre that saith not, It is ynough.
17 The eye that mocketh *his* father and despiseth the instruction of *his* mother, let the rauens of the valley picke it out, and the yong egles eat it.
18 There be thre things hid from me: yea, foure that I knowe not.
19 The way of an egle in the aire, the waie of a serpent vpon a stone, the way of a ship in the middes of the sea, & the waie of a man with a maide.
20 Suche is the way also of an aduouterous woman: she eateth & [k] wipeth her mouth, and saith, I haue not committed iniquitie.
21 For thre things the earth is moued: yea, for foure it can not susteine it self.
22 For a seruant when he reigneth, & a foole when he is filled with meat,
23 For *the* hatefull woman, when she is maried, & for a handmaid that is [m] heire to her mastres.
24 These be foure smal things in the earth, yet thei are [n] wise and ful of wisdome.
25 The pismire a people not strong, yet prepare they their meat in sommer.
26 The conies a people not mightie, yet make they their houses in the rocke.
27 The grashopper hathe no King, yet go they forthe all by bandes.
28 The spider taketh holde [o] with her hands, & is in Kings palaces.
29 There be thre things that order wel their going: yea, foure are comelie in going

Deut. 4, 2 & 12, 32

[a] Who was an excellent man in vertue and knowledge in the time of Salomon.
[b] Which were Agurs schollers or friends.
[c] Herein he declareth his great humilitie who wolde not attribute anie wisdome to him self, but all vnto God.
[d] Meaning, to knowe the secreates of God, as though he wolde saye, None. *Psal. 19, 8*
[d] Where there are not faithful ministers of the worde of God.
[e] He that is of a seruile & rebellious nature.
[g] Or, regarde.
Chap. 15, 18
Iob. 22, 29
pride.
[f] He that feareth man more then God falleth into a snare & is destroyed.
[g] He nedeth not to flatter the ruler: for what God hathe appointed, that shal come to him.
[e] He maketh this requeste to God.
[f] Meaning that thei that put their trust in their riches, forget God, & that by to muche wealth men haue an occasion to that same.
[g] In accusing him without cause.
[h] The leach hathe two forkes in her tongue, where he calleth her two daughters, whereby she sucketh the blood: & is neuer satisfied: euen so are the couetous extortioners insatiable.
[i] Which haue in the valley for carions.
[k] She hath her desires & after counterfaiteth as though she were an honest woman.
[l] These communely abuse that state whereunto thei are called.
[m] Which is maried to her master after the death of her mastres.
[n] Thei conteine great doctrine & wisdome.
[o] If man be not able to cōpasse these commune things by his wisdome, we cā not attribute wisdome to mā but folie.

30 A lyon which is strong among beastes, & turneth not at the sight of anie:
31 A lustie grayhound, and a goat, & a King against whome there is no rising vp.
32 If ỹ hast bene foolish in lifting thy self vp, & if thou hast thoght wickedly, *lay* thine hand [p] vpon *thy* mouth.
33 When one churneth milke, he bringeth forthe butter: & he that wringeth his nose, causeth blood to come out: so he that forceth wrath bringeth forthe strife.

p make a flay & continue not in doing euil.

CHAP. XXXI.

He exhorteth to chastitie and iustice, 10 And sheweth the conditions of a wise and worthy woman.

1 THE WORDES OF KING [a] Lemuel: The [b] prophecie which his mother taught him.

a That is of Salomon, who was called Lemuel, ỹ is, of God, because God had ordeined him to be King ouer Israel.
b The doctrine, ẅ his mother Bathsheba taught him.

2 VVHat my sonne? and what the sonne of [c] my wombe? & what, ô sonne of my desires?
3 Giue not thy strength vnto womẽ, [d] nor thy waies, *which is* to destroy Kings.
4 It is not for Kings, ô Lemuel, it is not for Kings to drinke wine, nor for princes [e] strong drinke,
5 Lest he drinke, and forget the decree, and change the iudgement of all ỹ children of affliction.
6 Giue ye strong drinke vnto him, that is readie to perish, and wine vnto them that haue grief of heart.
7 Let him drinke, that he may forget his pouertie, and remember his miserie no more.
8 Open thy mouth for the [g] domme in ỹ cause of all ỹ children of destruction.
9 Open thy mouth, iudge righteously, & iudge the afflicted, and the poore.

c By this often repitition of one thing she declareth her motherlie affection d Meaning, that women are the destruction of Kings, if thei hãte them.
e That is, the King must not giue him self to wantonnes and neglect his office, ẅ is to execute iudgement.
f For wine doeth comfort the heart, as Psal. 104, 15.
g Defend their cause ỹ are not able to helpe them selues.

10 ¶ Who shal finde a vertuous woman? for her price *is* farre aboue the pearles.
11 The hart of her husband trusteth in her, & he shal haue no nede of [h] spoile.
12 She wil do him good, and not euil all the daies of her life.
13 She seketh woll and flaxe, & laboreth cherefully with her hands.
14 She *is* like the shippes of marchants; she bringeth her fode from a farre.
15 And she riseth, whiles it is yet night: & giueth [n] the porcion to her household, & the [i] ordinarie to her maids.
16 She considereth a field, and [k] getteth it: & with the frute of her hands she planteth a vineyarde.
17 She girdeth her loynes with strẽgth, & strengtheneth her armes.
18 She feleth that her marchandise is good: her candle is not put out by night.
19 She putteth her hands to the wherue, & her hands handle the spindle.
20 She stretcheth out her hãd to ỹ poore, and putteth forthe her hands to the nedie.
21 She feareth not the snowe for her familie: for all her familie *is* clothed with [l] skarlet.
22 She maketh her self carpets: fine linen & purple *is* her garment.
23 Her husband *is* knowen in the [l] gates, & when he sitteth with the Elders of the land.
24 She maketh [m] shetes, and selleth them, and giueth girdels vnto the marchant.
25 [m] Strength & honour *is* her clothing, & in the latter day she shal reioyce.
26 She openeth her mouth ẅ wisdome, & the [n] law of grace *is* in her tongue.
27 She ouerseeth ỹ waies of her household, & eateth not the bread of ydlenes.
28 Her children rise vp, and [o] call her blessed: her husband also shal praise her, *saying*,
29 Manie daughters haue done vertuously: but thou surmountest them all.
30 Fauour *is* deceitful, & beautie *is* vanitie: *but* a woman that feareth ỹ Lord, she shal be praised.
31 Giue [p] her of the frute of her hands, and let her owne workes praise her in the [q] gates.

h He shal not nede to vse anie vnlawful meanes to gaine his liuing.

[l] Or, ẅ double.

l In ỹ assemblies and places of iudgement.
[m] Or, linen cloth
m After ỹ he had spoken of ỹ apparel of ỹ bodie, he now declareth ỹ apparel of ỹ spirit.
n Her tongue is as a booke whereby one might learne manie good things: for she deliteth to talke of ỹ worde of God.
o That is, do her reuerence.
p Confesse her diligent labours and commende her therefore.
q For as muche as ỹ moste honorable are clad in the apparel ỹ she made.

[n] Or, meat, as Psal. 111, 5
i She prepareth their meat betime.
k She purchaseth it with the gaines of her trauaile.

ECCLESIASTES, OR the Preacher.

THE ARGVMENT.

SAlomon, as a preacher and one that desired to instruct all in the way of saluacion, describeth the deceiuable vanities of this worlde, that man shulde not be addicted to anie thing vnder the sunne, but rather inflamed with the desire of the heauenlie life: therefore he confuteth their opinions, which set their felicitie, either in knowledge, or in pleasures, or in dignitie & riches, shewing that mans true felicitie consisteth in that that he is vnited ẅ God and shal inioye his presence: so that all other things must be reiected, saue in as muche as thei further vs to atteine to this heauenlie treasure, which is sure and permanent, and can not be founde in anie other saue in God alone.

CHAP. I.

CHAP. I.

All things in the vvorlde are ful of vanitie, and of none indurance. 13 All mans wisdome is but folie and grief.

THE wordes of the [a]Preacher, the sonne of Dauid King in Ierusalem.

[b] Vanitie of vanities, saith the Preacher: vanitie of vanities, all *is* vanitie.

What remaineth vnto man in all his [c]trauail, wherin he suffreth vnder the sunne?

One generacion passeth, and *another* generacion succedeth: but the earth remaineth for [d]euer.

The sunne riseth, and the sunne goeth downe, and draweth to his place, where he riseth.

The [e]winde goeth toward the South, and compasseth toward the North: the winde goeth round about, and returneth by his circuites.

All the riuers go into the sea, yet the sea is not ful: for the riuers go vnto the place, [f]whence they returne, and go.

All things are ful of labour: man can not vtter it: the eye is not satisfied with seing, nor the eare filled with hearing.

What is it that hathe bene? that shalbe: & what is it that hathe bene done? that which shalbe done: and there *is* no new thing vnder the sunne.

Is there anie thing, whereof one may say, Beholde this, it is newe? it hathe bene alreadie in the olde time that was before vs.

There is no memorie of the former, nether shal there be a remembrance of the later that shalbe, with them that shal come after.

¶ [h]I the Preacher haue bene King ouer Israel in Ierusalem:

And I haue giuen mine hart to search & finde out wisdome by all things that are done vnder the heaue̅ (this sore trauail hathe God giuen to the sonnes of men, [i] to humble them thereby)

I haue considered all the workes that are done vnder the sunne, & beholde, all *is* vanitie & vexacion of the spirit.

That which is [k] croked, can none make straight: and that which faileth, can not be nombred.

I thoght in mine heart, & said, Beholde, I am become great, & excel in wisdome all the that haue bene before me in Ierusalem: and mine heart hathe seene muche wisdome and knowledge.

And I gaue mine hart to knowe wisdome & knowledge, [l] madnes & foolishnes: I knewe also that this is a vexacion of the spirit.

For in the multitude of wisdome *is* muche [m] grief: & he that increaseth knowledge encreaseth sorowe.

CHAP. II.

Pleasures, sumptuous buyldings, riches and possessions are but vanitie. 14 The wise & the foole haue bothe one end, touching the bodelie death.

I Said in mine heart, Go to now, I will proue [a]thee with ioye, therefore take thou pleasure in pleasant things. & beholde, this also is vanitie.

I said of laughter, Thou art mad: & of ioye, What is this that thou doest?

I soght in mine heart "to giue my self to wine, & to lead mine heart in [b] wisdome. & to take holde of folie, til I might se where is that goodnes of the children of men, which they "enioye vnder the sunne: the *whole* number of the daies of their life.

I haue made my great workes: I haue buylt me houses: I haue planted me vineyards.

I haue made me gardens & "orchardes, & planted in them trees of all frute.

I haue made me cisternes of water, to water therewith the woods that growe with trees.

I haue gotten seruants & maids, and had childrē *borne* in [c] house: also I had great possession of beues & shepe aboue all that were before me in Ierusalem.

I haue gathered vnto me also siluer & golde and the chief treasures of Kings & prouinces: I haue prouided me men singers and women singers, & [d] delites of the sonnes of men, *as* a woman [e] taken captiue, & women taken captiues.

And I was great, and encreased aboue all that were before me in Ierusalem: also my wisdome [f] remained with me.

And what soeuer mine eyes desired, I withheld it not frō them: I withdrew not mine heart from anie ioye: for mine heart reioyced in all my labour: & this was my [g] portiō of all my trauail.

Then I loked on all my workes that mine hands had wroght, and on the trauail that I had labored to do: & beholde, all *is* vanitie and vexacion of spirit: & there *is* no profite vnder the sunne.

¶ And I turned to beholde [h] wisdome, and madnes & folie: (for who is the man that " wil come after the King in things, which men now haue done?)

Then I sawe that there is profite in my self whether it were better to followe owne affections and pleasures, which he calleth madnes.

a Salomon is here called a Preacher, or one that assembleth the people, becaus he teacheth the true knowledge of God, and how men ought to passe their life in this transitorie world.
b He condēneth the opinions of all men that set felicitie in anie thing, but in God alone, seing that in this worlde all things are as vanitie & nothing.
c Salomon doeth not condēne mans labour or diligence, but sheweth that there is no ful contentation in anie thing vnder the heauen, nor in anie creature, for asmuche as all things are transitorie.
d One mā dieth after another, & the earth remaineth longest euē to the last daie, & yet is subiecte to corruption.
e By the sunne, winde & riuers he sheweth the greate labour & longest kathe an end, & therefore there can be no felicitie in this worlde. *Eccl. 40. 11*
f The sea cōpasseth all earth, filleth, the veines thereof, & powre out springs & riuers into the sea againe.
g He speaketh of times & seasons & things done in them, as thei haue bene in times past, so come thei to passe againe.
h He prooueth that if anie colde haue atteined to felicitie in this worlde by labour & studie, he chiefly shulde haue obteined it, because he had giftes & aydes of God there vnto aboue all other. i Man of nature hathe a desire to knowe, and yet is not able to come to the perfection of knowledge, which is the punishment of sinne, to humble man, & to teache him to depende onely vpon God. k Man is not able by all his diligence to cause things to go other wise then thei do nether can he nombre the faultes that are committed, much lesse remedie them.

l That is, vaine things, which serued vnto no pleasure, wherin was no commoditie, but grief & trouble of conscience.
m Wisdome and knowledge can not be come by without great paine of bodie & minde: for when a mā hathe atteined to the hieste yet is his minde neuer fully content: therefore in this worlde is no true felicitie.

Chap. II.

a Salomon maketh this discours with him self, as though he wolde trye whether there were cōtentatiō in ease & pleasures.
" *Eb drawe my flesh to wine.*
b Albeit I gaue my self to pleasures, yet I thoght to kepe wisdome & the feare of God in mine heart, and gouerne mine affaires by the same.
" *Ebr. do.*
" *Ebr. paradises.*
c Meaning, of the seruants or slaues, which had bought: so the children borne in their seruitude, were the masters.
d That is, what soeuer men take pleasure in.
e Which were the most beautiful of them that were taken in warre, as Iudges. 5. 30. Some vnderstād by these wordes, noe women but instrumēts of musike.
f For all this God did not take his gift of wisdome from me.
g This was the frute of all my labour, a certeine pleasure mixt with care, which he calleth vanitie in the next verse.
" *Or compare with the King.*
h I bethoght me of wisdome, or mine madnes.

wiſdome, more then in folie: as ſ light is more excellent then darkenes.
14 *For the wiſe mans i eyes are in his hee-
ad, but the foole walketh in darkenes: yet I knowe alſo that the ſame k condi-
tion falleth to them all.
15 The I thoght in mine heart, It befal-
leth vnto me, as it befalleth to the fo-
le. Why therefore do I then labour to
be more wiſe? And I ſaid in mine heart
that it alſo is vanitie.
16 For there ſhalbe no remembrance of
the wiſe, nor of the foole l for euer: for ſ
ſ now is, in ſ dayes to come ſhal all be
forgotten. And m how dyeth the wiſe
man, as doeth the foole?
17 Therefore I hated life: for the worke
that is wroght vnder the ſunne is grie-
uous vnto me: for all is vanitie, & vexa
cion of the ſpirit.
18 I hated alſo all my labour, wherein I
had trauailed vnder the ſunne, which I
ſhalleaue to the man ſ ſhalbe after me.
19 And who knoweth whether he ſhalbe
wiſe or fooliſh? yet ſhal he haue rule ouer
all my labour, wherein I haue trauai-
led, & wherein I haue ſhewed my ſelf
wiſe vnder ſ ſunne. This is alſo vanitie.
20 Therefore I went about to make mi
ne heart n abhorre all the labour, whe-
rein I had trauailed vnder the ſunne.
21 For there is a man whoſe trauail is in
wiſdome, and in knowledge, and in equi
tie: yet to a man ſ hathe not trauailed
herein, ſhal he o giue his porcio: this al-
ſo is vanitie and a great grief.
22 For what hathe man of all his trauail
& grief of his heart, wherein he hathe
trauailed vnder the ſunne?
23 For all his dayes are ſorowes, & his tra
uail grief: his heart alſo taketh not reſt
in the night, which alſo is vanitie.
24 There is no profite to man: but that
he eat, & drinke, and p delite his ſoule
with ſ profite of his labour: I ſawe al-
ſo this, that it was of the hand of God.
25 For who colde eat, & who colde ha-
ſte to q outward things more then I?
26 Surely to a man ſ is good in his ſight,
God giueth wiſdome, & knowledge, &
ioye: but to the ſinner he giueth paine,
to gather, and to heape to giue to him
that is good before God: this is alſo va
nitie, and vexation of the ſpirit.

CHAP. III.

*All things haue their time. 14 The wor-
kes of God are perfite, and cauſe vs to fea
re him 14 God ſhal iudge bothe the iuſte
and iniuſte.*

TO all things *there is* an a appointed
time, and a time to euerie purpo-
ſe vnder the heauen.
2 A time to be borne, & a time to dye:
a time to plant, and a time to plucke
vp that, which is planted.
3 A time to ſlay, & a time to heale: a time
to breake downe, & a time to buylde.
4 A time to wepe, and a time to laugh: a
time to mourne, and a time to dance.
5 A time to caſt away ſtones, & a time to
gather ſtones: a time to embrace, and a
time to be farre from embracing.
6 A time to ſeke, & a time to loſe: a ti-
me to kepe, and a time to caſt away.
7 A time to rent, & a time to ſowe: a ti
me to kepe ſilence, & a time to ſpeake.
8 A time to loue, & a time to hate: a ti-
me of warre, and a time of peace.
9 What profite *hathe* he that worketh,
of the thing wherein he trauaileth?
10 I haue ſene the trauail that God ha-
the giuen to the ſonnes of men b to hum
ble them thereby.
11 He hathe made euerie thing beau-
tiful in his time: alſo he hathe ſet the
c worlde in their heart, yet can not man
finde out the worke that God hathe
wroght frō ſ beginning euē to ſ end.
12 I knowe ſ there is nothing good in
them, but to reioyce, & to do good in
his life.
13 And alſo that euerie man eateth and
drinketh, & ſeeth ſ commoditie of all
his labour, this is the d gift of God.
14 I knowe that whatſoeuer God ſhal
do, it ſhalbe for e euer: to it can no man
adde, and from it can none diminiſh: for
God hathe done it, that they ſhuide fe-
are before him.
15 What is that that hathe bene? that is
now: & that ſ ſhalbe, hathe now bene:
for God f requireth that which is paſt.
16 And moreouer I haue ſene vnder ſ
ſunne the place of iudgement, where
was wickednes, and the place of iuſtice
where *was* iniquitie.
17 I thoght in mine heart, God wil iud
ge the iuſte & the wicked: for time is
g there for euerie purpoſe and for eue-
rie worke.
18 I conſidered in mine heart the ſtate
of the children of men ſ God hath h pur-
ged them: yet to ſe to, they are in them
ſelues *as* beaſts.
19 For the condition of the children of
men, & the condition of beaſtes *are* eue
as one i condition vnto them. As the o
ne dyeth, ſo dyeth ſ other: for thei ha-
ue all one breath, & there is no excel-
lencie of man aboue the beaſt: for all is
vanitie.
20 All go to one place, & all was of the
duſt, and all ſhal returne to the duſt.
21 Who k knoweth whether the ſpirit of
man aſcendeth vpward, & the ſpirit of
the beaſt deſcend downeward to the
earth?
22 Therefore I ſe that there is nothing
better then ſ a man ſhulde l reioyce in
his affaires, becauſe that is his portion.
For who ſhal brig him to ſe what ſhal-
be after him?

CHAP. III.

*Prou. 17, 24
i He fore ſeeth things, w ſ foole can not for lacke of wiſdome.
k For bothe dye & are forgotté as ver. 16, or they bothe alike haue proſpe ritie or aduerſi-tie.
l Meaning, in this worlde.
m He wōdereth ſ men forget a wiſe man, being dead, aſſone as thei do a foole.
a That I might ſeke the true fe licitie w is in God.
o Among other griefs this was not ſ leaſt to leaue ſ w he had gotten by great trauail, to one ſ had taken no paine there-fore, & whome he knew not whether he were a wiſe mā or a foole.
p When man hathe all labored, he cā get no more then ſode, and refreſhing, yet he confeſſeth alſo ſ it cometh of Gods bleſsing, as Chap. 2. 12
q Meaning to pleaſures.
a He ſpeaketh of this diuerſitie of time for two cauſes, firſt to de clare ſ there is nothing in this worlde perpe-tual: next to te-ache vs not to t be grieued, if we haue not all things at once according to our deſires, ne-ther enioye thē ſo long as wo wolde wiſh.
b Read Cha. 1, 13.
c God hathe gi-uen mā a deſire, & affection to ſe ke out ſ things of this worlde & to labour the-rein.
d Read Chap. 2, 24. and theſe places declare ſ we ſhulde do all things ſ ſobrie tie, & in ſ feare of God for aſmu che as he giueth not his giftes to ſ intent ſ they ſhulde be abuſed
e That is, man ſhal neuer be a-ble to let Gods worke but as he hathe determi-ned, ſo it ſhal come to paſſe.
f God onelie cauſeth ſ, w is paſt, to retune.
g Meaning, ſ God, howſoeuer man neglect his duetie.
h And made thē pure in their firſt creation.
i Man is not a-ble by his rea-ſon, and iudge-ment to put dif ference betwe-ne man & beaſt, as touching tho ſe things whe-reunto both are ſubiect: for ſ eye can not iudge anie other wiſe of a man being dead thē of a be-aſt, w is dead: yet by ſ worde of God & faith we eaſely knowe ſ diuerſitie as ver. 21.
k Meaning, ſ re aſon can not cō-preheд ſ w faith beleueth here.
l By the often re petition of this ſentēce, as Cha. 2, 24. & chap. 2, & chap. 3, 12. and 22. chap. 5, 17. & chap. 8. 15 he de-clareth ſ man by reaſon can comprehēd no-thing better in this life then to vſe ſ giftes of God ſoberly & cōfortably: for to knowe far-ther is no ſpecial gifte of God re-ueiled by his Spirit.

CHAP. IIII.

1 The innocents are oppressed. Mens labours are ful of abuse & vanitie. 6 Mans societie is necessarie. 13 A yung man poore, & wise is to be preferred to an olde King ỹ is a foole.

1 SO a I turned, & considered all ỹ oppressions that are wroght vnder the sunne, & beholde, ỹ teares of ỹ oppressed, and none comforteth them: & lo, ỹ strength is of the hand of them ỹ oppresse them, & none comforteth them.
2 Wherefore I praised ỹ b dead ẅ now are dead, aboue ỹ liuing, ẅ are yet a liue.
3 And I counte him c better thē them bothe, which hathe not yet bene: for he ha the not sene the euil workes which are wroght vnder the sunne.
4 Also I behelde all trauail, and all d perfection of workes that this is ỹ enuie of a man against his neighbour: this also is vanitie and vexacion of spirit.
5 The foole foldeth his hands, and e eateth vp his owne flesh.
6 Better is an handful with quietnes, thē two handfuls with labour & vexation of spirit.
7 Againe I returned, & sawe vanitie vnder the sunne.
8 There is one *alone*, & there *is* not a seconde, which hathe nether sonne nor brother, yet *is* there none end of all his trauail, nether can his eye be satisfied ẅ riches: nether *doeth he thinke*, For whome do I trauail & defraude my soule of pleasure? this also is vanitie, and this is an euil trauail.
9 f Two *are* better then one: for they haue better wages for their labour.
10 For if they fall, the one ẅil lift vp his fellow: but wo vnto him *that is* alone: for he falleth, & there *is* not a seconde to lift him vp.
11 Also if twó slepe *together*, then shal thei haue heat: but to one how shulde there be heat?
12 And if one ouercome him, two shal stāde against him: and a threfolde g coard is not easely broken.
13 Better is a poore and wise childe, then an olde & foolish King, which wil no more be admonished.
14 For out of the h prison he cometh forthe to reigne: when as he that is i borne in his kingdome, is made poore.
15 I behelde all the liuing, ẅ walke vnder the sunne, k ẅ the seconde childe, ẅ shal stande vp in his place.
16 There is none l end of all the people, *nor* of all that were before them, & thei ỹ come after, shal not reioyce in him: surely this is also vanitie and vexacion of spirit.
17 Take hede to thy m foote when thou entrest into the House of God, and be more nere to heare then to giue the sacrifice of n fooles: for thei knowe not that ther do euil.

CHAP. V.

1 Not to speake lightely, chiefely in God matters. 9 The couetous can neuer haue ynough. 11 The labourers slepe is swete. 14 Man when he dyeth, taketh nothing with him. 18 To liue ioyfully, and with a contented minde is the gift of God.

1 BE not a rash with thy mouth, nor let thine heart be hastie to vtter a thig before God: for God *is* in the heauens, and thou art on the earth: therefore let thy wordes be b fewe.
2 For *as* a dreame cometh by the multitude of busines: so the vo ce of a foole *is* in the multitude of wordes.
3 *When thou hast vowed a vowe to God, deferre not to pay it: for he deliteth not in fooles: paye *therefore* ỹ thou hast c vowed.
4 It is better ỹ thou shuldest not vowe, then that thou shuldest vowe and not paye it.
5 Suffer not thy mouth to make thy d flesh to sinne: nether say before the e Angel, ỹ this is ignorance: wherefore shal God be angrie by thy vo ce, and destroye the worke of thine hands.
6 For in the multitude of dreames, and vanities *are* also manie wordes. but fear thou God.
7 If in a countrey ỹ seest the oppressiō of ỹ poore, & the defrauding of iudgement & iustice, be not astonied at ỹ matter: for he ỹ is f higher then ỹ highest, regardeth, & *there be* higher then they.
8 And the g abundance of the earth is ouer all: the King h *also consisteth* by the field that is tilled.
9 He ỹ loueth siluer, shal not be satisfied ẅ siluer, & he ỹ loueth riches *shal-be* without ỹ frute *thereof*: this also is vanitie.
10 When goods encrease, they are encreased that eat them: & what good cometh to the owners thereof, but ỹ beholding *thereof* with their eyes?
11 The slepe of him ỹ trauaileth, *is* swete, whether he eat litle or muche: but the i satietie of the riche wil not suffer him to slepe,
12 There is an euil sickenes *that* I haue sene vnder ỹ sunne: *to wit*, riches k reserued to ỹ owners thereof for their euil.
13 And these riches perish by euil trauail, & he begetteth a sonne, & in his hand *is* nothing.
14* As he came forthe of his mothers belly, he shal returne naked to go as he came, & shal beare away nothing of his labour, ẅ he hathe caused to passe by his hand.
15 And this also is an euil sickenes *that* in all pointes as he came, so shal he go,

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alse maketh here another discours ẅ him self concerning ỹ tyrannie of them ỹ oppressed ỹ poore.
b Because they are no more subiect to these oppressions.
c He speaketh according to ỹ iudgement of ỹ flesh. ẅ can not abide to sele, or se troubles.
d The more profit ỹ ỹ worke is, ỹ more is it enuied of ỹ wicked.
e For idlenes he is compelled to destroye him self.
f For asmuche as when man is alone, he cā nether helpe him self nor others he sheweth ỹ men ought to liue in mutual societie to ỹ intent they may be profitable one to another, & ỹ their things may encrease,
g By this prouerbe he declareth how necessarie it is, ỹ men shulde liue in societie.
h That is, from a poore & base estate, or out of trouble, & prison, as Ioseph did. Gen. 41, 14.
i Meaning ỹ is borne a King.
k Which follow.
& after the Kings sonne, or him ỹ shal succede: to enter into credit ẅ the in hope of gaine
l Thei neuer cease by all meanes to crepe into fauour: but when thei obteine not their greadie desires, thei thinke thē selues abused, as other haue bene in time past, & so care no more for him.
m That is, with what affection ỹ comest to heare ỹ worde of God.
n Meaning, of ỹ wicked, ẅ thinke to please God ẅ ceremonies, & haue nether faith nor repentance.
a Ether in vowing or in praying: meaning ỹ we shulde vse all reuerence to God warde.
b He heareth thee not for thy manie wordes sak, or often repetitions, but considereth thy faith, and feruēt minde. *Deut. 23. 21*
c He speaketh of vowes, ẅ are approued by Gods worde, & serue to his glorie.
d Cause not thy self to sinne by vowing rashely: as thei do ẅ make a vowe to liue vnmaried, & suche like.
e That is, before Gods messenger when he shal examine thy doing: as though thy ignorance shulde be a iust excuse.
f Meaning ỹ God wil redresse these things, & therfore we must depend vpon him.
g The reuenues of ỹ earth are to be preferred aboue all things, ẅ appertein to this life.
h Kings & princes, cā not maintein their estate without tillage, ẅ thing cōmendeth ỹ excellencie of tillage
i That is, his great abundance of riches, or ỹ surfeting, ẅ cometh by his great feeding.
k When couetous men heape vp riches ẅ turne to their destruction.
l He doeth not enioye his fathers riches. *Iob. 1. 21*
wisd. 7, 6
1. tim. 6, 8

& what profite hathe he that he hathe trauailed for the [m]winde?
16 Also all his dayes he eateth in[n] darkenes with muche grief, and *in* his sorow and angre.
17 Beholde then, what I haue sene good, ẏ it is comelie to[o] eat, and to drinke, & to take pleasure in all his labour, wherein he trauaileth vnder the sunne the *whole* nomber of ẏ dayes of his life, ẅ God giueth him: for this is his portion.
18 Also to euerie man to whome God hathe giuen riches and treasures, & giueth him power to eat thereof, and to take his parte, & to enioye his labour: this is the gift of God.
19 Surely he wil not muche remember the dayes of his[p] life, because God answereth to the ioye of his heart.

CHAP. VI.

The miserable estate of him to whome God hathe giuen riches, & not ẏ grace to vse the.

1 THere is an euil, ẅ I sawe vnder the sunne, and it is muche among men.
2 A man to whome God hathe giuen riches and treasures and honour, and he wanteth nothing for his soule of all ẏ it desireth: but [a] God giueth him not power to eat thereof, but a strange man shal eat it vp: this is vanitie, and this is an euil sickenes.
9 If a man beget an hundreth *children* & liue manie yeres, and the dayes of his yeres be multiplied, & his soule be not[b] satisfied with good things, & he be not[c] buryed, I say that an vntimelie frute is better then he.
4 For[d] he cometh into vanitie & goeth into darkenes: & his name shalbe couered with darkenes.
5 Also he hathe not sene the sunne, nor knowen it: *therefore* this hathe more rest then the other.
6 And if he had liued a thousand yeres twise tolde, and had sene no good, shal not all go to one place?
7 All the labour of mā *is* for his mouth: yet the[e] soule is not filled.
8 For what hathe ẏ wise man more then ẏ foole? what hathe ẏ poore ẏ [f] knoweth how to walke before the liuing?
9 The[g] sight of the eye is better then to walke in the lustes: this also is vanitie & vexacion of spirit.
10 What is that that hathe bene? ẏ name thereof is now named: and it is knowen that it is man: & he can not striue with him that is[h] stronger then he.

CHAP. VII.

Diuers precepts to followe that which is good & to auoide the contrarie.

SVrely there be manie things ẏ increase vanitie: & what auaileth it man?
2 For who knoweth what is [a] good for man in the life & in ẏ nomber of ẏ dayes of ẏ lyfe of his vanitie, seig he maketh them as a[a] shadow? For who can shewe vnto man what shalbe after him vnder the sunne?
3 *A good name *is better* then a good oynment and the day of[b] death, then the day ẏ one is borne.
4 It is better to go to the house of[c] mourning, then to go to ẏ house of feasting, because this is the end of all men: & ẏ liuing shal lay it to his heart.
5 Angre is better then laughter: for by a sad loke the heart is made better.
6 The heart of the wise *is* in the house of mourning: but the heart of fooles *is* in the house of mirth.
7 Better it is to heare the rebuke of a wise man, then that a man shulde heare the song of fooles.
8 For like the noise of the[d] thornes vnder the pot, so *is* the laughter of the foole: this also is vanitie.
9 Surely oppression maketh a wise man [e] mad: & ẏ rewarde destroyeth ẏ heart.
10 The[f] end of a thing is better then ẏ beginning thereof, & ẏ pacient in spirit is better then the proude in spirit.
11 Be not ẏ of an hastie spirit to be angrie: for angre resteth in ẏ bosome of fooles.
12 Say not ẏ, Why is it that the former daies were better then these? for ẏ doest not enquire[g] wisely of this thing.
13 Wisdome is good ẅ an[h] inheritance, & excellent to them that se the sunne.
14 For mā *shal rest* in ẏ shadowe of wisdome, & in ẏ shadowe of siluer: but ẏ excellencie of the knowledge of wisdome giueth life to the possessers thereof.
15 Beholde the worke of God: for who can make[i] straight that which he hathe made croked?
16 In the day of wealth be of good cōfort, & in the day of affliction[k] consider: God also hathe made this contrary to that, to the intent that man shulde finde[k] nothing after him.
17 I haue sene all things in the daies of my vanitie: there is a iuste man ẏ perisheth in his[l] iustice, & there is a wicked man ẏ continueth long in his malice.
18 Be not thou iuste[m] ouermuche, neither make thy self ouer wise: wherefore shuldest thou be desolate?
19 Be not thou wicked[n] ouermuche, neither be thou foolish: wherefore shuldest thou perish not in thy time?
20 It is good that thou laie holde on [o] this but yet withdrawe not thine hād from[p] that: for he ẏ feareth God, shal come forthe of them all.
21 Wisdome shal strengthen the wise mā more then ten mightie princes that are in the citie.
22 *Surely t[q]ere is no man iust in the earth, that doeth good & sinneth not.
23 Giue not thine[q] heart also to all the wordes that men speake, lest thou do hēare

m Meaning, in vaine, & without profit.
n In affliction, & grief of minde.
o Read Chap. 5, 22.
p He wil take no great thoght for ẏ paines ẏ he hathe endured in time past.
a He sheweth ẏ it is the plague of God when ẏ riche man hathe not a liberal heart to vse his riches.
b If he can neuer haue ynough.
c As we se ofte times ẏ ẏ couetous man ether falleth into crimes ẏ deserue death, or is murthered or drowned or hangeth him self or such like, & so lacketh ẏ honour of buryal ẅ is ẏ last office of humanitie.
d Meaning, the vntimelie frute whose life did nether profite or hurt anie.
e His desire and affection.
f That knoweth no vse his goods wel in ẏ iudgemēt of men.
g To be content ẅ ẏ ẅ God hathe giuen, is better then to followe the desires ẏ neuer can be satisfied.
h Meaning, God who wil make him to fele ẏhe is mortal.
a There is no state, wherein man can liue to haue perfite quietnes in this life. *Iob.1.4.2 psal.144.4*
Prou.22.1
b He speaketh thus after ẏ iudgement of the flesh, ẅ thinketh death to be the end of all euils: or els, because ẏ this corporal death is ẏ entring into life euerlasting.
c Where we may se ẏ hand of God & learne to examine our liues.
d Which crackel for a while & profite nothīge A man ẏ is esteemed wise, when he falleth to oppression becommeth like a beast.
e He noteth their lightnes ẅ entreprise a thing & suddenly leaue it againe.
g Murmure not against God whē he sendeth aduersities for mans sinnes.
h He answereth to them ẏ esteme not wisdome, except riches be ioyned therewith, shewing ẏ bothe are ẏ gifts of God, but ẏ wisdome is farre more excellent & maie be without riches. *Chap.1.15*
i Cōsider wherfore God doeth send it & what maie comfort thee.
k That mā shulde be able to controlle nothing in his workes.
l Meaning ẏ cruel tyrants put ẏ godlie to death & let ẏ wicked go fre.
m Boast not to muche of thine owne iustice & wisdome.
n Take not lōg when ẏ art admonished to come out of ẏ waie of wickednes.
o To wit, on these admonitions ẏ go before.
p Consider what desolation & destruction shal come, if ẏ do not obeie them. *1.King.8.46.2. chro.6.4 ẏ. pro. 20.9.1.ioh.1.8*

heare thy seruant cursing thee.
24 For ofte times also thine heart knoweth ỹ thou likewise hast[q] cursed others.
25 All this haue I proued by wisdome: I thoght I wil be wise, but it went farre from me.
26 It is farre of, what maie[r] it be? and it is a profound depenes, who cā finde it?
27 I haue compassed about, *both* I and mine heart to knowe and to enquire & to searche wisdome and reason, and to knowe the wickednes of folie, and the foolishnes of madnes,
28 And I finde more bitter then death the woman whose heart is *as* nettes and snares, & her hands, *as* bands: he that is good before God, shalbe deliuered frō her, but the sinner shalbe taken by her.
29 Beholde, saith the Preacher, this haue I founde, *seking* one by one to[s] finde the counte:
30 And yet my soule seketh, but I finde it not: I haue founde one man of a thousand: but a woman among them all haue I not founde.
31 Onely lo, this haue I founde, ỹ God hathe made man righteous: but they haue soght manie[t] inuentions.

CHAP. VIII.

2 To obey princes and Magistrates, 17 The workes of God passe mans knowledge.

WHo is as the wise man? and who knoweth the interpretaciō of a thing? ỹ wisdome of a man doeth make his[a] face to shine: & the [b]strength of his face shalbe changed.
2 I *aduertise thee* to take hede to the [c]mouth of ỹ King, & to ỹ worde of the othe of God.
3 [d]Haste not to go forthe of his sight: stand not in an euil thing: for he wil do whatsoeuer pleaseth him.
4 Where the worde of the King is, *there is* power, and who shal say vnto him, What doest thou?
5 He that kepeth the commandement, shal knowe none euil thing, and the heart of the wise shal knowe the [e] time & iudgement.
6 For to euerie purpose there is a time and iudgement: becausse the [f] miserie of man is great, vpon him.
7 For he knoweth not that which shalbe: for who can tel him when it shalbe?
8 Man is not lord[g]ouer the spirit to reteine the spirit: nether hathe he power in the day of death, nor deliuerance in the battel, nether shal wickednes deliuer the possessers thereof.
9 All this haue I sene, & haue giuen mine heart to euerie worke, wherin is wroght vnder the sunne, *& I sawe* a time ỹ man ruleth ouer man to his owne[h] hurt.
10 And likewise I sawe ỹ wicked buryed, & [i]they returned, & they ỹ came from the holie[k] place, were yet forgotten in the citie where they had done right: this also is vanitie.
11 Because sentence against an euil worke is not[l] executed spedely, therefore ỹ heart of the children of men is fully set in them to do euil.
12 Though a sinner do euil an hundreth times, & *God* prolongeth *his dayes*, yet I knowe ỹ it shalbe wel wt them ỹ feare the Lord, & do reuerence before him.
13 But it shal not be wel to the wicked, nether shal he prolōg *his* dayes: *he shalbe* like a shadowe, becausse he feareth not before God.
14 There is a vanitie, wherin is done vpon ỹ the earth, ỹ there be righteous men to whome it cometh according to ỹ worke of ỹ wicked: & there be wicked mē to whome it cometh accordig to ỹ worke of the iuste: I thoght also that this is vanitie.
15 And I praysed ioye: for there is no goodnes to man vnder the sunne, saue [n]to eat & drinke & to reioyce: for this is adioyned to his labour, the dayes of his life that God hathe giuen him vnder the sunne.
16 When I applied mine heart to knowe wisdome, & to beholde the businesse that is done on earth, that nether day nor night the eyes of man take slepe,
17 Then I beholde ỹ whole worke of God, ỹ man can not finde out ỹ worke that is wroght vnder the sunne: for the which man laboureth to seke it, and can not finde it: yea, & though the wise man thinke to knowe it, he can not finde it.

CHAP. IX.

1 By no outward thing can mā knowe whome God loueth or hateth. 12 No man knoweth his end. 16 Wisdome excelleth strength

I HAue surely giuen mine heart to all this, and to declare all this, that the iuste, & the wise, and their workes *are* in ỹ hand of God: & no man knoweth ether loue or[a] hatred of all *that is* before them.
2 All things *come* alike to all: & the same conditiō is to the iuste & to ỹ wicked, to the good & to the pure, & to ỹ polluted, & to him ỹ sacrificeth, & to him that sacrificeth not: as *is* the good, so *is* the sinner, he that sweareth, as he that feareth an othe.
3 This is euil among all that is done vnder the sunne, that there is one[b] condition to all, and also the heart of the sonnes of men is ful of euil, and mādnes *is* in their hearts whiles they liue, & after that, *they go* to the dead.
4 Surely whosoeuer is joyned to all the liuing, there is hope: for it is better to a[c] liuing dog, then to a dead lyon.
5 For the liuing knowe ỹ they shal dye,

q Credit them not, nether care for them.
r *Or, spoken euil of others.*
s Meaning, wisdome.
t That is, to come to a cōclusiō
u And so are cause of their owne destruction.
x That is, doeth get him fauour & prosperitie.
y Whereas before he was proude & arrogant, he shal become humble & meke.
z That is, ỹ ỹ obei ỹ King, & kepe ỹ othe ỹ ỹ hast made for ỹ same cause.
a Withdrawe not thy selfe lightly from ỹ obedience of thy prince.
b That is, when time is to obey, & how farre he shulde obey.
c Man of him self is miserable, & therefore ought to do nothing to increase ỹ same, but to worke all things by wisdome, & counsel.
d Man hathe no power to saue his owne life, & therefore must not rashely cast him self into danger.
e As cometh oft times to tyrāts, & wicked rulers.
f That is others as wicked as they.
g They ỹ feared God, & worshiped him according as he had appointed.

1 Where iustice is delayed, there sinne reigneth.
m Which are punished as though they were wicked, as Chap. 7. 16.
n Read Chap. 2. 22.
a Meaning, what things he ought to chuse or refuse: for man knoweth not by these outward things, ỹ is by prosperitie or aduersitie, whome God doeth fauour or hate: for he sendeth them aswel to ỹ wicked as to ỹ godlie.
b In outward thigs as riches, & pouertie, sickenes, & helth there is no difference betwene ỹ godlie and ỹ wicked: but ỹ difference is ỹ ỹ godlie are assured by faith of Gods fauour & assistance.
c Ee noteth ỹ Epicures, & carnal men, wh made their belly their god, & had no pleasure but in this life, wishing rather to be an abiect, & vile persone in this life then a man of autoritie, & so to dye, wh is ment by ỹ dog, & lyon.

but ỹ dead knowe nothing at all: nether haue thei anie more a rewarde: for their remembrance is forgotten.

6 Also their loue, and their hatred, and their enuie is now perished, and they haue no more portion for euer, in all ỹ is done vnder the sunne.

7 Go, eat thy bread with ioye, and drinke thy wine with a chereful heart: for God now [d]accepteth thy workes.

8 At all times let thy garments be [e]white, and let not oyle be lacking vpon thine head.

9 *Reioyce ẅ ỹ wife whome ỹ hast loued all the daies of the life of thy vanitie, ẅ *God* hathe giuen thee vnder ỹ sunne all ỹ daies of thy vanitie: for this is thy porcion in the life, & thy trauail wherein thou laboreſt vnder the sunne.

10 All that thine hand shal finde to do, do it with *all* thy power: for there is nether worke nor inuention, nor knowledge, nor wisdome in the graue whether thou goest.

11 I returned and I sawe vnder the sunne that the race is not to the swift, nor the battel to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, nether yet fauour to men of knowledge: but time and [f]chance cometh to them all.

12 For nether doeth man know his [g]time, *but* as the fishes, which are taken in an euil net, & as the birdes that are caught in the snare: so are the children of men snared in the euil time when it falleth vpon them suddenly.

13 I haue also sene this wisdome vnder the sunne, and it is great vnto me.

14 A litle citie and fewe men in it, and a great King came against it, & compassed it about, & buylded fortes against it.

15 And there was founde therein a poore and wise man, and he deliuered ỹ citie by his wisdome: but none remembred this poore man.

16 Then said I, better is wisdome then strēgth: yet ỹ wisdome of ỹ poore is despised, and his wordes are not heard.

17 The wordes of the wise are more heard in quietnes, then the crye of him that ruleth among fooles.

18 Better is wisdome then weapons of warre: but one sinner destroyeth muche good.

d They flatter them selues to be in Gods fauour, becauſe they haue all things in abundance.
e Reioyce, be merry, and spare for no coste: th' speake ỹ wicked belligods.
" *Ebr. regarde the life.*
Chap. 5. 18
f Thus ỹ worldeling say to proue ỹ all things are lawful for them & attribute ỹ to chance and fortune, ẅ is done by ỹ prouidence of God.
g That is, he doeth not fore se what shal come.

a parable

CHAP. X.

The difference of foolishnes and wisdome 11 A sclanderer is like a serpent that can not be charmed. 19 Of foolish Kings, & dronken princes, 17 And of good Kings and princes.

1 DEad flies cause to stinke, and putrifie the ointement of the apotica rie: *so doeth* a litle folie him that is in estimation for wisdome, & for glorie.

2 The hart of [a]a wise man *is* at his right hand: but the hart of a foole *is* at his left hand.

3 And also when the foole goeth by ỹ way his heart faileth, and he [b] telleth vnto all that is he a foole.

4 If the [c]spirit of him that ruleth, rise vp against thee, leaue not thy place: for gētlenes pacifieth great sinnes.

5 There is an euil *that* I haue sene vnder the sunne, as an [d] error that proceedeth from the face of him that ruleth.

6 Folie is set in great excellencie, and the [e]riche set in the lowe place.

7 I haue sene seruants on horses and princes walking as seruāts on the grounde.

8 *He that diggeth a pit, shal fall into it, and he that breaketh the hedge, a serpent shal bite him.

9 He ỹ remoueth stones, shal hurt himself thereby, & he that cutteth wood, shalbe in danger thereby.

10 If the yron be blunt, and one hathe not whet the edge, he must then put to more [f]strength: but the excellencie to direct a thing *is* wisdome.

11 If the serpent bite, when he is not charmed: no better is a babler.

12 The wordes of the mouth of a wise man *haue* grace: but the lippes of a foole deuoure him self.

13 The beginning of the wordes of his mouthe *is* foolishnes, and the latter end of his mouth *is* wicked madnes.

14 For the foole multiplieth wordes, *saying*, Man knoweth not what shalbe: & who cā tel him what shalbe after him?

15 The labour of the foolish doeth weary him: for he knoweth not to go into the [g]citie.

16 Wo to thee, ô land, when thy King *is a* [h]child, and thy princes eat in the morning.

17 Blessed art thou, ô land, when thy King is ỹ sunne [k]of nobles, & thy princes eat in time, for strength & not for dronkennes.

18 By slouthfulnes the roofe of the house goeth to decay, and by the ydlenes of the hands the house droppeth through.

19 Thei prepare bread for laughter, & wine comforteth the liuing, but siluer answereth to all.

20 Curse not the King, no not in thy thoght, nether curse the riche in thy bed chamber: for the [l]foule of the heauen shal cary the voice, & that ẅ hathe wings, shal declare the matter.

a So ỹ he doeth all things wel, & iustly, where as ỹ foole doeth the contrary.
b By his doings he bewraieth hi self.
c If thy superiour be angry ẅ thee, be thou discrete, & not moued.
d Meaning, ỹ it is an euil thing when thei ỹ are in autoritie faile, do not their duetie.
e They ỹ are riche in wisdome and vertue.
Pſal. 7. 16
prou. 26. 27
eccl. 27. 30
f Without wisdome whatsoeuer a mā taketh in hād turneth to his owne hurte.
g The ignorante & bestlines of ỹ wicked is such, that thei know not commune things, & yet wil thei discusse hie matters.
h That is without wisdome & counsel.
i Are giuen to their lustes and pleasures.
k Meaning, whē he is noble for vertue & wisdome & ẅ the giftes of God.
l Thou canst not worke euil so secretly, but it shalbe knowen.

CHAP. XI.

1 *To be liberal to the poore. 4 Not to doute of Gods prouidence. 8 All worldelie prosperitie is but vanitie. 9 God wil iudge all.*

1 Cast

That is, be liberal to ỹ poore & though it seme to be as a thing ventred on the sea, yet it shal bring thee profite.

1 CAst thy bread vpon the[a] waters: for after manie daies thou shalt finde it.

2 Giue a porcion to seuen, and also to eight: for thou knowest not what euil shalbe vpon the earth.

bAs the cloudes ỹ are ful, powre out raine, so the riche ỹ haue abundance, must distribute it liberally.

3 If the [b]cloudes be ful, thei wil powre forthe raine vpon the earth: and if the [c]tre do fal towarde the South, or toward the North, in the place that ỹ tre falleth, there it shalbe.

c He exhorteth to be liberal, while we liue: for after there is no power.

4 He that obserueth the[d] winde shal not sowe, and he that regardeth the cloudes, shal not reape.

d He ỹ feareth inconueniences, when necessitie requireth, shal neuer do is duetie.

5 As thou knowest not which is the way of the spirit, *nor* how the bones *do growe* in the wombe of her that is ẅ childe: so thou knowest not the worke of God that worketh all.

e Be not weary of wel doings

6 In the morning sowe thy sede, and in the euening let not thine hand [e]rest: for thou knowest not whether shal prosper, this or [f] ỹ, or whether bothe shalbe a like good.

f That is, ẅ of thy workes are moste agreable to God.

7 Surely the light is a pleasant thing: & it is a good thing to the eyes to se the sunne.

8 Though a man liue manie yeres, & in them all he reioyce, yet he shal remẽber the daies of [g] darkenes, because they are manie, all that cometh *is* vanitie.

g That is of affliction & trouble.

9 [h] Reioyce, ô yong man, in thy youth, and let thine hart chere thee in ỹ daies of thy youth, and walke in the waies of thine heart: and in the sight of thine eyes: but knowe that for all these things, God wil bring thee to iudgement.

h He derideth thẽ ỹ set their delite in worldelie pleasures, as though God wolde not call them to an accounte.

10 Therefore take away [i] griefout of thine heart, and cause euil[k] to departe frõ thy flesh: for childehode & youth *are* vanitie.

i To wit, angre & enuie.

k Meaning, carnal lustes wherunto youth is giuen.

CHAP. XII.

1 *To thinke on God in youth and not to differre til age.* 7 *The soule returneth to God.* 11 *Wisdome is the gift of God & consisteth in fearing him and keping his cõmandements.*

1 REmember now thy Creator in the daies of thy youth, whiles the euil daies come not, nor ỹ yeres approche, wherein thou shalt say, I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the [a] cloudes returne after the raine:

a Before thou come to a continual miserie: for when ỹ cloudes remaine after ỹ raine, mãs grief is increased.

3 When the [b] kepers of the house shal tremble, and the [c] strong men shal bowe them selues, and the[d] grinders shal cease, because they are fewe, and they waxe darke that[e] loke out by the windowes:

b The hands ẅ kepe the bodie.

c The legs.

d The tethe.

e The eyes.

4 And the[f] dores shal be shut without by the base sounde of the grinding, & he shal rise vp at the voyce of the[g] birde: & all the[i] daughters of singing shal be abased.

f The lippes, or mouth.

g When ỹ chawes shal scarse open & not be able to chewe no more.

h He shal not be able to slepe.

5 Also they shalbe afraied of the [k] hie thing, and feare *shalbe* in [l] the way, and the almonde tre shal [m] florish, and the [n] grashopper shalbe a burden, and concupiscence shalbe driuen away: for man goeth to the house of his age, and the mourners go about in the strete.

i That is, the winde pipes, or the eares shalbe deafe & not able to heare singig.

k To climbe hie because of their weakenes, or thei stoupe downe, as though they were afraid lest anie thing shulde hit them.

l Thei shal tremble as thei go, as though thei were afraied.

m Their head shalbe as white as the blossomes of an almonde tre.

6 Whiles the[o] siluer corde is not legthened, nor the golden[p] ewer broken, nor the[q] pitcher broken at the[r] wel, nor the [s] wheele broken at the[t] cisterne.

n Thei shalbe able to beare nothing.

o Meaning the marowe of the backe bone & ỹ sinewes.

p The litle skinne ỹ couereth ỹ braine, ẅ is in colour like gold.

7 And dust returne to the earth as it was, and the[v] spirit returne to God that gaue it.

q That is, ỹ vaines.

r Meaning, ỹ liuer.

8 Vanitie of vanities, saith the Preacher, all *is* vanitie.

9 And the more wise the Preacher was, the more he taught the people knowledge, and caused them to heare, and searched forthe, and prepared manie parables.

s Which is the head.

t That is, ỹ heart, out of the ẅ ỹ head draweth the powers of life.

10 The Preacher soght to finde out pleasant wordes, and an vpright writing, *euen* the wordes of trueth.

11 The wordes of the wise are like goades, and like nailes [x] fastened by the masters of the assembles, *which* are giuen by one [y] pastour.

12 And of other things besides these, my sonne, take thou hede: for there is none end in making manie [z] bokes: and muche reading is a wearines of the flesh.

13 Let vs heare the end of all: feare God & kepe his commandements: for this is the whole *duetie* of man.

14 For God wil bring euerie worke vnto iudgement, with euerie secret thing, whether it be good or euil.

v The soule incontinently ether goeth to ioy or torment, & sleepeth not as the wicked imagine.

x Which are well applied by ỹ ministers, whome he calleth masters.

y That is, by God.

z These things can not be comprehended in bokes, or learned by studie, but God must instruct the heart that thou maiest onely knowe ỹ wisdome is the true felicitie, & the way therunto is to feare God.

AN EXCELLENT SONG

which was Salomons.

"Ebr. a song of songs: so called because it is ỹ chiefest of those 1005, which Salomon made as is mentioned, 1. King. 4. 32.

THE ARGVMENT.

IN this Song, Salomon by moste swete and comfortable allegories and parables describeth the perfite loue of Iesus Christ the true Salomon and King of peace, & the faithful soule or his Church, which he hathe sanctifi d & appointed to be his spouse, holy, chast & without reprehension. So ti at here is declared the singu lar loue of the bridegrome toward the bride, & his great & excellent benefites wherewith he doeth enriche her of his pure bountie and grace without anie of her deserving. Also the earnest affection of the Church which is inflamed with the loue of Christ desiring to be more and more ioyned to him in loue, & not to be forsaken for anie spot or blemish that is in her.

CHAP. I.

1 The familiar talke and mystical communication of the spiritual loue betwene Iesus Christ and his Church. 6 The domestical enemies that persecute the Church.

1 [a]SET him kisse me with the kisses of his mouth: for thy loue is better then wine.
2 Because of the [b]sauour of thy good ointments thy name is as an ointment powred out: therefore the [c]virgines loue thee.
3 [d]Drawe me: we wil runne after thee: ỹ King hathe broght me into his [e]chambers: we wil reioyce & be glad in thee: we wil remember thy loue more then wine: the righteous do loue thee.
4 I am [f]blacke, ô daughters of Ierusalē, but comelie, as ỹ tabernacles of [g]Kedar, & as the [h]curtines of Salomon.
5 Regarde ye me not because I am [i]blacke: for ỹ [k]sunne hathe loked vpon me. The [l] sonnes of my mother were angrie against me: thei made me the keper of the vines: but I [m]kept not mine owne vine.
6 Shewe me, [n]o thou, whome my soule loueth, where thou fedest, where thou liest at noone, for why shulde I be as she that turneth aside to ỹ flockes of [o]thy companions?
7 [p]If thou knowe not, ô thou the faireſt among women, get thee forthe by the stepts of the flocke, and fede thy kiddes by the tents of the shepherdes.
8 I haue compared thee, ô my loue, to the troupe of horses in the [q] charets of Pharaoh.
9 Thy chekes are comelie ẅ rowes of stones, and thy necke with chaines.
10 We wil make thee borders of golde with studdes of siluer.
11 [r]Whiles the King was at his repast, my spikenarde gaue the smel thereof.
12 My welbeloued *is as* a budle of myrrhe vnto me: he shal lye betwene my [s]breastes.
13 My welbeloued *is as* a cluſtre of cāphire vnto me in the vines of Engedi.
14 My loue, beholde, thou art [t]faire: beholde, thou art faire: thine eyes *are* like the dooues.
15 My welbeloued, beholde, thou art faire and pleasant: also our [v]bed is grene the beames of our house *are* cedres, and the rafters are of ashe.

a This is spokē in ỹ persone of ỹ Church, or of the faithful soule, inflamed ẅ the desire of Christ, whome she loueth.
b The feling of thy great benefites
c They ỹare pure in heart in conuersation
d The faithful confesse ỹ they can not come to Christ except they be drawen
e Meaning, ỹ secret ioye ỹ is not known to the worlde.
f The Church confesseth her spots & sinne, but hathe confidence in ỹ fauour of Christ.
g Kedar was Ishmaels sonne, of whome came ỹ Arabians ỹ dwelt in tentes.
h Which within were all set ẅ precious stones & iewels.
i Consider not ỹ Church by the outward appearance.
k The corruption of nature through sinne, & afflictions.
l Mine owne brethren, whulde haue moste fauoured me.
m She confesseth her owne negligence.
n The spouse feling her faute, fleeth to her housband onely for succour.
o Whome ỹ hast called to ỹ dignitie of pastores, and thei set forthe their owne dreames in stead of thy doctrine.
p Christ speaketh to his Church, bidding them ỹare ignorant, to go to ỹ pastors to learne.
q For thy spiritual beautie & excellencie there was no worldelie treasure to be compared vnto thee.
r The Church reioyceth ỹ she is admitted to ỹ cōpanie of Christ.
s He shal be moste deare vnto me.
t Christ accepteth his Churche & commendeth her beautie
u That is, ỹ heart of ỹ faithful where in Christ dwelleth by his Spirit.

CHAP. II.

1 The Church desireth to rest Vnder the shadowe of Christ. 8 She heareth his voyce. 14 She is compared to ỹ dooue, 15 And the enemies to the foxes.

1 I Am the rose of the field, & the lilie of the valleis.
2 Like a lilie among the thornes, so *is* my [a]loue among the daughters.
3 [b]Like the apple tre among the trees of the forest: so *is* my welbeloued amōg the sonnes *of men*: vnder his shadowe had I delite, and sate downe: and his frute *was* swete vnto my mouth.
4 He broght me into the wine celler, & loue *was* his banner ouer me.
5 Stay me with flagons, and comfort me with apples: for I am sicke of loue.
6 His left hand *is* vnder mine head, & his right hand doeth imbrace me.
7 [c]I charge you, ô daughters of Ierusalem, [d]by the roes and by the hindes of the field, that ye stirre not vp, nor waken *my* loue, vntil she please.
8 [e]*It is* the voice of my welbeloued: beholde he cometh leaping by the mountaines, & skipping by the hilles.
9 My welbeloued is like a roe, or a yong hart: lo, he [f]standeth behinde our wall looking forthe of ỹ windowes, shewing him selfe through the [g] grates.
10 My welbeloued spake & said vnto me: Arise, my loue, my faire one, & come thy way.
11 For beholde, [h]winter is past: the raine

a Thus Christ preferreth his Church aboue all other things
b The spouse testifieth her great desire toward her housband, but her strength faileth her. and therefore she desireth to be comforted, & felt it e Christ chargeth them ẅ haue to do in the Church, as it were by a solēne othe, ỹ they trouble not the quietnes thereof
d This is spokē of Christ who toke vpon him our nature to come to helpe his Church.
e For asmuche as his diuinitie was hid vnder ỹ cloke of our flesh.
f So ỹ we can not haue ful knowledge of him in this life.
g That is sinne & error is driue backe by the comming of Christ, as is here described by ỹ spring time, whē all thigs florish

ne is changed, and is gone away.
12 The flowers appeare in the earth, ỹ time of the singing of birdes is come: and the voyce of the turtle is heard in our land.
13 The fig tre hathe broght forthe her yong figges: & the vines with *their* small grapes haue cast a sauour: arise my loue, my faire one, and come away.
14 My doue, that art in the [h] holes of the rocke, in the secret places of the staires, shewe me thy sight, let me heare thy voyce: for thy voyce is swete, & thy sight comelie.
15 Take vs the foxes, the[i] litle foxes, ẅ destroy the vines: for our vines *haue* smale grapes.
16 My welbeloued *is* mine, and I am his: he fedeth among the lilies,
17 Vntil the day breake, & the shadowes flee away: returne, my welbeloued & be like a[k] roe, or a yong hart vpon ỹ mountaines of Bether.

h Thou ỹ art ashamed of thy sinnes, come & shewe thy self vnto me.
i Suppresse ỹ heretikes whiles they are yong, ỹ is, when their beginne to shewe their malice & destroy ỹ vine of the Lord.
k The Church desireth Christ to be moste ready to helpe her in all dangers.

CHAP. III.

1 The Church desireth to be ioyned inseparably to Christ her housband. 6 Her deliuerance out of the wildernes.

1 In my bed by [a] night I soght him that my soule loued: I soght him, but I founde him not.
2 I wil rise *therefore* now, and go about in the citie, by the stretes, & by the open places, & wil [b] seke him that my soule loueth: I soght him, but I founde him not.
3 The [c] watchemen that went about ỹ citie, founde me: *to whome I said*, Haue you sene him whome my soule loueth?
4 When I had past a litle from them, then I founde him whome my soule loued: I toke holde on him and left him not, til I had broght him vnto my mothers house into the chamber of her ỹ conceiued me.
5 [d] I charge you, ô daughters of Ierusalem, by the roes and by the hindes of ỹ field, that ye stirre not vp, nor waken *my* loue vntil she please.
6 Who is she that commeth vp out of ỹ [e] wildernes like pillers of smoke perfumed with myrrhe and incense, & with all the [ff] spices of the marchant?
7 Beholde his[f] bed, which is Salomons: threscore strong men *are* round about it, of the valiant men of Israel.
8 Thei all handle the sworde, & *are* expert in warre, euerie one *hathe* his sworde vpon his thigh for the feare [g] by night.
9 King Salomon made him selfe a palace of the trees of Lebanon.
10 He made the pillers thereof of siluer, & the pauement thereof of golde, the hangings thereof of purple, whose middes *was* paued with the loue of the daughters of Ierusalem.
11 Come forthe, ye [h] daughters of Zion, & beholde the King Salomon with the [i] crowne, wherewith his mother crowned him in the day of his mariage, and in the day of the gladnes of his heart.

a The Church by night, ỹ is in troubles seketh to Christ, but is not incontinently heard.
b shewing that although we be not heard at the first, yet we must stil continue in prayer til we fele comfort.
c which declareth, ỹ we must seke vnto all, of whome we hope to haue anie succour.
d Read Chap. 5 2, 7.
e This is referred to ỹ Church of Israel, ẅ was led by ỹ wildernes forte yeres
ff *Ebr. powdre*
f By ỹ bed is ment ỹ Temple, ẅ Salomon made.
g He alludeth to ỹ watche, which kept ỹ Temple.
Or, charet.
h All ye, ỹ are of ỹ nomber of the faithful.
i Christ become man was crowned by the loue of God which ỹ glorious crowne his diuinitie.

CHAP. IIII.

1 The praises of the Church. 7 She is without blemish in his sight. 9 The loue of Christ towardes her.

1 Beholde, thou art[a] faire, my loue beholde, thou art faire: thine eyes *are like* the doues: among thy lockes *thine* heere is like the[b] flocke of goates, ẅ lo ke downe frõ ỹ mountaine of Gilead.
2 Thy teethe *are* like a flocke of *sheep* in good ordre: which go vp from the washing: which euerie one bring out twinnes, & none is baren among them.
3 Thy lippes are like a threde of skarlet, and thy talke is comelie: thy tẽples *are* within thy lockes as a piece of a pomegranate.
4 Thy necke is as ỹ towre of Dauid buylt for defense: a thousand shields hang therein, & all the targates of the strõg men.
5 Thy two [c] breastes *are* as two yong roes that are twinnes, feding among ỹ lilies.
6 Vntil the day breake, and ỹ shadowes flee away, I wil go into the mountaine of myrrhe and to the mountaine of incense.
7 Thou art all faire, my loue, and there is no spot in thee.
8 [d] Come with me from Lebanon, *my* spouse, *euen* with me from Lebanon, & loke from the top of Amanah, from the top of Shenir and Hermon, from ỹ dennes of the lyons & from the mountaines of the leopardes.
9 My [e] sister, *my* spouse, thou hast wounded mine heart: thou hast woũded mine heart with one of thine[f] eyes, & with a chaine of thy necke.
10 My sister, *my* spouse, how faire is thy loue? how muche better is thy loue thẽ wine? and the sauour of thine oinmẽts them all spices?
11 Thy[g] lippes, *my* spouse, droppe *as* honie combes: honie and milke are vnder thy tongue, & the sauour of thy garments *is* as the sauour of Lebanon.
12 My sister my spouse *is as* a garden inclosed, as a spring shut vp, & a fountaine sealed vp.
13 Thy plantes *are as* an orcharde of pomegranates with swete frutes, *as* camphire, spikenarde,
14 *Euen* spikenarde, & safran, calamus,

a Because Christ deliteth in his Church, he commendeth all ỹ is in her. *Chap. 6. 4*
b He hathe respect to ỹ multitude of ỹ faithful, ẅ are manie in nomber.
c Wherein are knowledge, and zeale, two precious iewels.
d Christ promiseth his Church to call his faithful from all ỹ corners of the worlde.
e Christ calleth his Churche sister in respect ỹ he had taken ỹ flesh of man.
f In ỹ he made his Church beautiful, & riche he loued his gifts in her.
g Because of thy confession and thankesgiuing. *wals of Lebanon.*

and cynamom with all the trees of incense, myrrhe and aloes, with all the chief spices.

h The Church confesseth ỹ all her glorie & beautie cometh of Christ who is ỹ true fountaine of all grace.

15 hO fountaine of the gardens, ô well of liuing waters, and the springs of Lebanon.

i She desireth Christ to cõforte her, and to powre ỹ graces of his Spirit vpon her, ẅ Spirit is ment by the North & South winde.

16 Arise, ôi North, and come ô South, & blowe on my garden that the spices thereof may flowe out: let my welbeloued come to his garden, and eat his pleasant frute.

CHAP. V.

2 Christ calleth his Church to the participation of all his treasures. 2 She heareth his Voyce. 6 She confesseth her nakednes. 10 She praiseth Christ her housband.

1 I Am come into my a garden, my sister, my spouse: I gathered my myrrhe ẅ my spice: I ate mine honie combe with mine honie, I dranke my wine with my milke: eat, ô friends, drinke, and make you mery, ô welbeloued.

a The garden signifieth the kingdome of Christ where he prepareth ỹ banket for his elect.

2 b I slepe but mine hart waketh, *it is* the voyce of my welbeloued that knocketh, *saying*, Open vnto me, my sister, my loue, my dooue, my vndefiled: for mine head is ful of dewe, and my lockes with the droppes of the c night.

b The spouse saieth ỹ she *is* troubled ẅ the cares of worldly things, ẅ is met by sleping.

c Declaring the long patience of ỹ Lord toward sinners.

3 I haue put of my d coate, how shal I put it on? I haue washed my fete, how shal I defile them?

d The spouse confesseth her nakednes, and ỹ of her self she hathe nothing: or seing ỹ she is once made cleane, she promiseth not to defile her self againe.

4 My welbeloued put in his hand by the hole *of the dore*, & *e* mine hart was affectioned toward him.

e Ebr. My bowels were moued towards him.

5 I rose vp to open to my welbeloued, & mine hands did droppe downe myrrhe, & my f fingers pure myrrhe vpon the handels of the barre.

f The spouse ẅ shulde be anointed of Christ, shal not finde hir if she thinke to anoint him with her good workes.

6 I opened to my welbeloued: but my welbeloued was gone, and past: mine hart was gone when he did speake: I soght him, but I colde not finde him: I called him, but he answered me not.

7 The g watchemen that went about ỹ citie, founde me: they smote me & wounded me: the watchemen of the walles toke away my vaile from me.

g These are the false teachers, ẅ wounde ỹ conscience ẅ their traditions.

8 I charge you, h ô daughters of Ierusalem, if you finde my welbeloued, that you tel him that I am sicke of loue.

h She asketh of them ẅ are godlie (for asmuche as ỹ law & salvation shulde come out of Zion & Ierusalem) ỹ they wolde direct her to Christ.

9 h O the fairest among women. what is thy welbeloued more thẽ *another* welbeloued? what is thy welbeloued more thẽ *another* louer, ỹ ỹ doest so chargevs?

h Thus say the of Ierusalem.

10 My welbeloued is white and ruddy, the chiefest of ten thousand.

i She describeth Christ to be of perfite beautie, & comelines.

11 His i head *is as* fine golde, his lockes curled, & blacke as a rauen.

12 His eyes *are* like dooues vpon the riuers of waters, which are washt ẅ milke, & remaine by the ful *vessels*.

13 His chekes *are* as a bed of spices, & *as* swete flowres, & his lippes *like* lilies dropping downe pure myrrhe.

14 His hands *as* rings of golde set with the k chrysolite his bellie like white yuorie couered with saphirs.

k *Ebr. Tarshish*

15 His legges *are as* pillers of marble, set vpon sockets of fine golde: his countenance as Lebanon, excellent as the cedres.

16 His mouth *is as* swete things, and he is wholy delectable: this is my welbeloued, and this is my louer, ô daughters of Ierusalem.

17 l O the fairest among women, whether is thy welbeloued gone? whether is thy welbeloued turned aside, that we may seke him with thee?

l Hearing of ỹ excellencie of Christ, ỹ faithful desire to knowe how to finde him.

CHAP. VI.

2 The Church assureth her selfe of the loue of Christ. 3 The praises of the Church. 8 She is but one and vndefiled.

1 MY welbeloued is gone downe into his a garden to the beds of spices, to fede in the gardens, and to gather lilies.

a That is, is cõuersant here in earth among mẽ

2 I am my welbeloueds, and my welbeloued is mine, who fedeth among the lilies.

3 Thou art beautiful, my loue, as b Tirzah, comelie as Ierusalem, terrible as an armie with banners.

b Which was a faire & strõg citie, 1. King 14, 17.

4 c Turne away thine eyes from me: for they ouercome me: *a* thine heere is like a flocke of goats, which loke downe from Gilead.

c This declareth ỹ exceding loue of Christ toward his Church. *Chap. 4, 1*

5 Thy tethe *are* like a flocke of shepe, which go vp from the washing, which euerie one bring out twins, and none is baren among them.

6 Thy temples *are* within thy lockes, as a piece of a pomegranate.

7 There are d threscore Quenes & fourescore concubines, and of the dameseles without nomber.

d Meaning, ỹ the giftes are infinite ẅ Christ giueth to his Church: or ỹ his faithful are manie in nomber.

8 *But* my dooue is alone, & my vndefiled, she is the one he *daughter* of her mother, and she is deare to her that bare her: the daughters haue sene her & counted her blessed: *euen* the Quenes and ỹ concubines, & they haue praised her.

e He shewth ỹ beginning of ỹ Church was smale, but it grewe vp to a great multitude.

9 e Who is she that loketh forthe as the morning, faire as the moone, pure as ỹ sunne, terrible as an armie with banners?

10 I went downe to the f garden of nuttes, to se the frutes of the valley, to se if ỹ vine budded, & *if* the pomegranates florished.

f Hi ran as swift as ỹ nobles of my people in their charetes.

11 g I knewe nothing, my soule set me as the charets of my noble people.

g O ye people of Ierusalem: for Ierusalem was called Shalem, ẅ signifieth peace.

12 Returne, returne, ô Shulamite, returne: returne that we may beholde thee. ẅ hat shal you se in ỹ Shulamite *but* as the companie of an armie?

CHAP. VII.

The beautie of the Church in all her members. 10 She is assured of Christs loue towardes her.

Chap. VII.

a He describeth the comelie beautie of the Church in euerie parte, & is to be vnderstand spiritually.

1 HOw beautiful are thy[a] goings with shoes, ô princes daughter: the iointes of thy thighs *are* like iewels: the worke of the hand of a cunning workeman.

2 Thy nauel *is as* a rounde cuppe that wanteth not lickour: thy belly *is as* an heape of wheat compassed about with lilies.

b Read Chap. 4, 3 [b]Thy two breastes *are as* two yong roes that are twinnes.

4 Thy necke *is* like a towre of yuorie: thine eyes *are like* ỹ fish pooles in Heshbon by the gate of Bath-rabbim: thy nose *is* as the towre of Lebanon, that loketh toward Damascus.

5 Thine head vpō thee *is as* skarlet, and the bushe of thine head like purple: the King *is* tyed[c] in the[*] rafters.

c He desireth to come nere thee and to be in thy companie. 6 How faire art thou, and how pleasant art thou, ô *my* loue, in pleasures?

*Or, galeries. 7 This thy stature is like a palme tree, and thy breastes like clusters.

8 I said, I wil go vp into the palme tre, I wil take holde of her boughes: thy breastes shal now be like the clusters of the vine: and the sauour of thy nose like apples,

9 And the rouse of thy mouth like good wine, which goeth straight to my welbeloued, & causeth the lippes of the ancient to speake.

d This the spouse speaketh. 10 [d]I am my welbeloueds, and his desire is toward me.

e If the people ỹ are called to Christ, brig forthe anie frute. 11 Come, my welbeloued, let vs go forthe into the field: let vs remaine in the villages.

12 Let vs get vp early to the vines, let vs se if the[e] vine florish, *whether* it hathe budded the smale grape, *or whether* the pomegranates florish: there wil I giue thee my loue.

13 The mandrakes haue giuen a smel, & in our gates are all swete things, newe & olde: my welbeloued, I haue kept *them* for thee.

CHAP. VIII.

The Church wil be taught by Christ. 3 She is vpholden by him. 6 The vehement loue wherewith Christ loueth her. 11 She is the vine that bringeth forth frute to the spiritual Salomon, which is Iesus Christ.

1 OH[a] that thou weres as my brother that sucked the breastes of my mother: I wolde finde thee without, I wolde kisse thee, then thei shulde not despise[*] thee.

a The Church called of ỹ Gentiles, speaketh thus to ỹ Church of Ierusalem. *Or, me.

2 I wil lead thee & bring thee into my mothers house: *there* thou shalt teache me: & I wil cause thee to drinke spiced wine, & newe wine of the pomegranate.

b Read Chap. 2, 6. 3 [b]His left hand *shalbe* vnder mine head, & his right hand shal embrace me.

c Read Chap. 3, 5. 4 [c]I charge you, ô daughters of Ierusalem, that you stirre not vp, nor waken *my* loue, vntil she please.

5 (Who is this that commeth vp out of the wildernes, leaning vpon her welbeloued?) I raised thee vp vnder an apple tre: there thy mother conceiued thee: there she conceiued that bare thee.

d The spouse desireth Christ to be ioyned in perpetual loue with him. 6 [d]Set me as a seale on thine hart, & as a signet vpon thine arme: for loue *is* strong as death: ielousie is cruel as ỹ graue: the coles thereof *are* fyrie coles, & a vehement flame.

7 Muche water can not quenche loue, nether can the floods drowne it: if a mā shulde giue all the substance of his house for loue, they wolde greatly contemne it.

e The Iewish Church speaketh this of the Church of the Gentiles. f If she be sure & fast, she is mete for the husband to dwel in. g The Church promiseth fidelitie & constancie. 8 [e]We haue a litle sister, & she hathe no breastes: what shal we do for our sister when she shalbe spoken for?

9 [f]If she be a walle, we wil buylde vpon her a siluer palace: and if she be a dore, we wil kepe her in with bordes of cedre.

10 [g]I am a walle & my breastes *are* as towres: thē was I in his eyes as one that findeth peace.

h This is the vineyarde of the Lord hired out, Mat. 22, 33. 11 [h]Salomon had a vine in Baal-hamon: he gaue the vineyard vnto kepers: euerie one bringeth for the frute thereof a thousand *pieces* of siluer.

12 *But* my vineyarde which is mine, *is* before me: to thee, ô Salomon, *appertaineth* a thousand *pieces of siluer*, & two thousand to thē that kepe ỹ frute thereof.

i Christ dwelleth in his Church whose voyce ỹ faithful heare. 13 O thou that dwellest in the[i] gardens, the companions hearken vnto thy voyce: cause me to heare it.

k The Church desireth Christ ỹ if he depart frō thē, yet that he wolde haste to helpe them in their troubles. 14 O my welbeloued, [k]flee away, and be like vnto the roe, or to the yong hart vpon the mountaines of spices.

ISAIAH.

THE ARGVMENT.

The office of a prophet.

GOd, according to his promes Deut.18,15. that he wolde neuer leaue his Church destitute of a Prophet, hathe from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof thei had a special reuelation, but also to interpret & declare the Law, and to applie particularly the doctrine, conteined briefly therein, to the vtilitie & profite of those, to whome thei thoght it chiefly to appertein, and as the time and state of things required. And principally in the declaration of the Lawe they had respect to thre things, which were the grounde of their doctrine. First to the doctrine conteined briefly in the two tables: secondely to the promises & threatenings of the Law: & thirdely, to the covenant of grace & reconciliation, grounded vpon our Sauiour Iesus Christ, who is the end of the Law. Whereunto thei neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them vnderstanding of things, thei applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for anie care or regarde to the enemies, but to assure the Church of their sauegarde by the destruction of their enemies. And as touching the doctrine of reconciliation they haue more clearely intreated it then Moses, & set forth the more lively Iesus Christ, in whome this couenant of reconciliation was made. In all these things Isaiah did excell all the Prophetes, and was moste diligent to set out the same, with moste vehement admonitions, reprehensions, and consolations: euer applying the doctrine, as he sawe that the disease of the people required. He declareth also manie notable prophecies which he had receiued of God, as touching the promes of the Messiah, his office, and his kingdome. Also of the fauour of God toward his Church, the vocation of the Gentiles, and their vnion with the Iewes. Which are as moste principal pointes conteined in this boke, and a gathering of his sermons that he preached. Which after certeine daies that thei had stand vpon the Temple dore (for the maner of the Prophetes was to set vp the summe of their doctrine for certeine dayes that the people might the better marke it, as Isa.8,1. & Habak.2,2.) the Priests toke it downe and reserued it among their registers: and so by Gods prouidence these bokes were preserued as a monument to the Church for euer. As touching his persone and time, he was of the Kings stocke: for Amoz his father was brother to Azariah King of Iudah, as the best writers agre, and prophecied more then 64 yeres from the time of Vzziah vnto the reigne of Manasseh, whose father in lawe he was (as the Ebrewes write) and of whome he was put to death. And in reading of the Prophetes this one thing among other is to be obserued, that thei speake of things to come as thogh thei were now past, because of the certeintie thereof, and that thei coulde not but come to passe, because God had ordeined them in his secret counsel, and so reueiled them to his Prophetes.

The maner of publishing and registring the prophetes doctrine.

That a noble mon.

The time of his prophecie.

One chief thing to be obserued in reading of the prophetes.

CHAP. I.

Isaiah reproueth the Iewes of their ingratitude and stubbernes, that nether for benefites nor punishment wolde amend. 11 He sheweth why their sacrifices are reiected, and wherein Gods true seruice standeth. 24 He prophecieth of the destruction of Ierusalem, 25 And of the restitution thereof.

1 [a] A vision of Isaiah, the sonne of Amoz, [b] he sawe concerning Iudah and Ierusalem: in the daies of [c] Vzziah, Iotham, Ahaz & Hezekiah Kings of Iudah.

2 Heare, ô [d] heauens, and hearken, ô earth: for the Lord hathe said, I haue nourished and broght vp [e] children, but they haue rebelled against me.

3 The [f] oxe knoweth his owner, and the asse his masters cryb, *but* Israel hathe not knowen: my people hathe not vnderstand.

4 Ah, sinful nacion, a people laden with iniquitie: a [g] sede of the wicked, corrupt children: thei haue forsaken the Lord: thei haue prouoked the [h] holy one of Israel to ager: they are gone backwarde.

5 Wherefore shulde ye be [i] smitten anie more? for ye fall away more and more: the whole [k] head is sicke, and the whole heart is heaure.

6 From the [l] sole of the foote vnto the head, there *is* nothing whole therein, *but* woundes, & swelling, and sores ful of

a That is, a reuelation or prophecie, which was one of the two meanes, whereby God declared him selfe to his seruats in olde time, as Nomb.12,6. & therefore ý prophetes were called Seers, 1.Sam.9,9.

b Isaiah was chiefly sent to Iudah and Ierusalem, but not onely: for in this boke are prophecies concerning other nacions also.

c Called also Azariah 2.King.15,1. of these Kings read 2.King. frō Cha.14. vnto Cha.21, & 2.Chro. fro Chap.25. vnto.33.

d Because men were obstinate and insensible, he calleth to the dumme creatures, which were more prompte to obey Gods worde, as Deu 32,1.

e He declareth his great mercie towarde the Iewes, for asmuche as he chose thē aboue all other nations to be his people & children, as Deu.10,15.

f The moste brute and dul beasts do more acknowledge their duetie toward their masters, thē my people do toward me, of whome thei haue receiued benefits without comparison.

g Thei were not onely wicked, as were their fathers, but vtterly corrupt, and by their euil exāple infected others.

h That is, him that sanctifieth Israel.

i What auaileth it to seke to amend you by punishment, seing the more I correct you, the more ye rebell?

k By naming the chief partes of the bodie, he signifieth, ý there was no parte of ý whole bodie of the Iewes, fre frō hir roddes.

l Euerie parte of the bodie, aswel the least as ý chiefest as plagued.

cor-

corruptiō: they haue not bene wrapped
m nor bounde vp, nor mollified w oyle.
7 Your lād is waste: your cities *are* burnt with fyre: strangers deuoure your lād in your presence, and *it is* desolate like the ouerthrowe n of strangers.
8 And ỹ daughter of o Zion shal remaine like a cotage in a vineyarde, like a lodge in a garden of cucumbers, & like a besiged citie.
9 Except ỹ Lord of hostes p had reserued vnto vs, euen a smale remnant: we shulde haue bene q as Sodom, & shulde haue bene like vnto Gomorah.
10 Heare ỹ worde of the Lord, ô r princes of Sodom: hearken vnto the Law of our God, ô people of Gomorah.
11 What haue I to do with the multitude of your sacrifices, saith ỹ Lord? I am ful of the burnt offrings of rams, & of ỹ fat of fed beastes: and I s desire not the blood of bullockes, nor of lambes, nor of goates.
12 When ye come to appeare before me, who required this of your hands to tread in my courtes?
13 Bring no mo oblacions, t in vaine: incense is an abominacion vnto me: I can not suffer *your* newe moones, nor sabbaths, *nor* solemne daies (*it is* iniquitie) nor solemne assemblies.
14 My soule hateth your v newe moones & your appointed feastes: they are a burden vnto me: I am weary to beare *them*.
15 And when you shal stretch out your hands I wil hide mine eyes from you: and though ye make manie prayers, I wil not heare: *for* your hands are ful x of blood.
16 y Wash you, make you cleane: take away the euil of your workes from before mine eyes: cease to do euil.
17 Learne to z do wel: seke iudgemēt, relieue ỹ oppressed: iudge the fatherles & defend the widowe.
18 Come now, a & let vs reason together, saith the Lord: though your sinnes were, as crimsin they shalbe made b white as snowe: though they were red like skarlet, they shal be as woll.
19 If ye c consent and obey, ye shal eat the good *things* of the land.
20 But if ye refuse and be rebellious, ye shalbe deuoured with the sworde: for ỹ mouth of the Lord hathe spoken it.
21 How is the d faithful citie become an harlot? it was ful of iudgement, & iustice lodged therein, but now e *thei are* murtherers.
22 Thy f siluer is become drosse: thy wine is mixt with water.
23 Thy princes *are* rebellious and companions of g theues: euerie one loueth gifts, & followeth after rewards: they iudge not the fatherles, nether doeth the widowes cause come before them.
24 Therefore saith the Lord God of hostes, the h mightie one of Israel, Ah, I wil ease me of mine aduersaries, and auenge me of mine enemies.
25 Then I wil turne mine hād vpō thee, and burne out thy drosse, til it i be pure & take away all thy tynne.
26 k And I wil restore thy iudges as at ỹ first, and thy counsellers as at the beginning: afterwarde shalt thou be called a citie of righteousnes, & a faithful citie.
27 Zion shalbe redemed in iudgement, and they that returne in her, in l iustice.
28 And the m destruction of ỹ transgressours and of the sinners shalbe together: and thei that forsake the Lord, shalbe consumed.
29 For thei shal be confounded for the n okes, which ye haue desired, and ye shalbe ashamed of the gardens, that ye haue chosen.
30 For ye shalbe as an oke, whose leafe fadeth: & as a garden that hathe no water.
31 And the strong shalbe as p towe, and ỹ maker thereof, as a spārke: & they shal bothe burne together, & none shal quēche *them*.

m Their plagues were so grieuous that they were incurable, & yet they wolde not repent.
n Meaning, of them, that dwell farre of, which, because they loke for no aduantage of ỹ, which remaineth, destroye all before them.
o That is, Ierusalem.
p Because that he wil euer haue a Church to call vpon his Name.
q That is, all destroyed.
r Ye that for your vices deserued all to be destroyed as they of Sodom, saue that God of his mercie reserued a litle nomber, Lam. 3, 22.
s Althogh God commanded these sacrifices for a time, as aides and exercises of their faith: yet because the people had not faith nor repentance, God detesteth them, psal. 50, 14. ier. 6, 20. amo. 5, 21. mich. 6, 7
t Without faith & repentance.
v Your sacrifices offred in the new moones & feastes: he condemneth hereby hypocrites, which thinke to please God with ceremonies, & they them selues are voide of faith, & mercie.
x He sheweth that where men be giuen to auarice, deceit, crueltie & extorsiō, which is ment by blood, there God wil shew his angre, and not accept them, thogh they seme neuer so holy, as Chap. 59, 3.
y By this outward washing, he meaneth the spiritual exhorting the Iewes to repent & amend their liues.
z This kinde of reasoning, by the reconciliable, the scriptures vse in manie places against the hypocrites, who pretend mosie holines & religion in worde, but when their charitie & loue toward their brethren shuld appeare, thei declare that thei haue neither faith nor religion
a To knowe if I do accuse you without cause.
b Left sinners shuld pretend anie rigour on Gods parte, he onely willeth them to be pure in heart, & he wil forgiue all their sinnes, were thei neuer so manie or great.
c He sheweth that whatsoeuer aduersitie man inducceth, it ogh to be attributed to his owne incredulitie and disobedience.
d That is, Ierusalē, which had promised fidelitie vnto me, as a wife to her husband
e Giuen to couetousnes and extorcion, which he signified before by blood, vers. 15
f Whatsoeuer was pure in thee before, is now corrupt, thogh ỹ haue an outward shewe.
g Tha is, they maintein the wicked & ỹ extorcioners, & not onely do not punish them, but are them selues suche.
h When God wil shewe him self merciful to his Church, he calleth him self, The holie one of Israel: but when he bathe to do w his enemies, he is called Mightie, as against whome no power is able to resist.
i I wil take vēgeance of mine aduersaries the Iewes, & so satisfie my desire by punishing them which thing yet he doeth with a grief because of his couenant.
k Left ỹ faithful among the shulde be ouercome with this threatning, he addeth this consolacion.
l It is onely the worke of God to purifie the heart of man, which thing he doeth because of his promes, made concerning the saluacion of his Church
m By iustice is ment Gods faithful promes, which is the cause of the deliuerance of his Church.
n The wicked shal not be partakers of Gods promes, Psal. 92, 9.
o That is the trees & pleasant places, where ye commit idolatrie, which was forbidden, Deut. 16, 22.
p The false god, wherein ye put your confidence, shal be consumed as easely, as a piece of towe.

CHAP. II.

2 *The Church shalbe restored by Christ, and the Gentiles called.* 6 *The punishment of the rebellious & obstinate.*

1 THe worde that Isaiah the sonne of Amoz sawe vpon Iudah and Ierusalem.
2 * It a shalbe in the last daies, that the mountaine of the house of the Lord

Mich. 4, 1.

a The decree and ordinace of God, touching the restauracion of the Church, which is chiefly ment of the time of Christ.

b In an euident place to be sene and discerned.
c When ỹ kingdome of Christ shalbe enlarged by ỹ preaching of the doctrine. Here also is declared the zeale of the children of God, whē they are called.
d Alluding to mount Zion, where the visible Church then was.
e Meaning, the whole doctrine of saluacion.
f This was accomplished, whē the Gospel was first preached in Ierusalem, and from thence wēt through all the worlde.
g The Lord, ẅ is Christ, shal haue all power giuen him.
h That they may acknowledge their sinnes, & turne to him.
i He sheweth ỹ frute of the peace, which ỹ Gospel shulde bring: to wit, that men shulde do good one to another, where as before they were enemies.
k He speaketh not against ỹ vse of weapōs and lawful warre, but shewethhow the hearts of ỹ godlie shalbe affected one toward another: ẅ peace and loue doeth beginne & growe in this life, but shal be perfited, when we are ioyned ẅ our head Christ Iesus.
l Seing the Gentiles wil be so readie, make you haste and shewe them the way to worship God.
m The prophet seing the smale hope, that the Iewes wolde conuert, complaineth to God, as though he had vtterly forsaken them for their sinnes.
n Ful of the corruptions that reigned chiefly in the East partes.
o They altogether giue them selues to the facions of other nations. p The Prophet first condemned their superstition and idolatrie: next their couetousnes, and thirdly their vaine trust in worldelie meanes. q He noteth the nature of the idolaters, which are neuer satisfied in their superstitions. r Thus the Prophet spake, being inflamed with the Zeale of Gods glorie, & that he might feare them with Gods iudgement. s Meaning, assone as God shal begin to execute his iudgements. t By high trees & mountaines are ment them that are proude, and lostie, and thinke them selues moste strong in this worlde. v He condemneth their vaine confidence, ẅ they had in strong holdes, & in their riche marchandise, ẅ brought in vaine pleasures, wherewith mens mindes became effeminate.

shalbe prepared in the top of the mountaines, & [b] shal be exalted aboue ỹ hilles, & all nacions shal [c] flowe vnto it.
2 And manie people shal go, & say, Come, and let vs go vp to [d] the mountaine of the Lord, to the house of the God of Iaakob, & he wil teache vs his waies, and we wil walke in his paths: for the [e] Law shal go forthe of Zion, and the worde of the Lord from [f] Ierusalem,
4 And [g] he shal iudge among the nations, & [h] rebuke manie people: thei shal [i] breake their swordes also into mattockes, & their speares into sithes: nacion shal not lift vp a sworde against nacion, nether shal they learne [k] to fight anie more.
5 O house of Iaakob, come ye, and let vs [l] walke in the light of the Lord.
6 Surely thou [m] hast forsaken thy people, the house of Iaakob, because thei are [n] ful of the East *maners*, and *are* sorcerers as the Philistims, [o] and abunde with strange children.
7 Their land also was ful of [p] siluer and golde, and there *was* none end of their treasures: and their land was ful of horses, and their charets *were* infinite.
8 Their land also was ful of idoles: they worshipped the worke of their owne hands, which their owne fingers haue made.
9 And a man bowed him self, and a man [q] humbled him self: therefore [r] spare them not.
10 Enter into the rocke, & hide thee in the dust from before the feare of the Lord, and frō ỹ glorie of his maiestie.
11 The hie loke of man shalbe humbled, and the loftines of men shalbe abased, & ỹ Lord onely shalbe exalted in [s] that day.
12 For the day of the Lord of hostes *is* vpon all the proude and hautie, and vpon all that is exalted: and it shalbe made lowe.
13 Euen vpon all the cedres of Lebanon, that are hie and exalted, and vpon all ỹ okes of Bashan,
14 And vpon all the high [t] mountaines, & vpon all the hilles that are lifted vp,
15 And vpon euerie hie towre, and vpon euerie strong wall,
16 And vpon [v] all ỹ shippes of Tarshish,

and vpon all pleasant pictures.
17 And the hautines of men shalbe brought lowe, and the loftines of men shalbe abased, & the Lord shal onely be exalted in that day.
18 And the idoles wil he vtterly destroye.
19 Then they shal go * into the holes of the rockes, and into the caues of the earth, from before the feare of ỹ Lord, & from the glorie of his maiestie, when he shal arise to destroye the earth.
20 At that day shal man cast away his siluer idoles, and his golden idoles (ẅ they had made them selues to worship them) [x] to the mowles and to the backes.
21 To go into the holes of the rockes, and into ỹ toppes of the ragged rockes from before the feare of the Lord, and from the glorie of his maiestie, when he shal rise to destroy the earth.
22 Cease you from the man whose [y] breath is in his nostrelles: for wherein is he to be estemed?

Hoseah. 10, 8. Luk. 23, 30. Reuel. 6, 16. & 9, 6.

x They shal cast them into moste vile and filthie places, when thei perceiue ỹ they are not able to helpe them.
y Cast of your vaine confidence of man, whose life is so fraile, ỹ if his nose be stopped, he is dead, & consider ỹ you haue to do with God.

CHAP. III.

1 For the sinne of the people God wil take away the wise men, and giue them foolish princes. 14 The couetousnes of the gouernours. 16 The pride of the women.

1 For lo, the Lord God of hostes wil take away from Ierusalem and from Iudah the stay [a] and the strength: *euen* all the stay of bread, and all the stay of water,
2 The strong man, and the man of warre, [b] the iudge and the Prophet, the prudent and the aged,
3 The captaine of fiftie, and the honorable, and the counseler, and the cunning artificer, and [c] the eloquent man.
4 And I wil appoint [d] children *to be* their princes, and babes shal rule ouer them.
5 The people shalbe [e] oppressed one of another, & euerie one by his neighbour: the children shal presume against the ancient, & the vile against the honorable.
6 When euerie on shal [f] take holde of his brother of the house of his father, *& say*, Thou hast clothing: thou shalt be our prince, and let this fall be vnder thine hand.
7 In that day he shal [g] sweare, saing, I cā not be an helper: for there is no bread in mine house, nor clothing: *therefore* make me no prince of the people.
8 Douteles Ierusalem is fallen, and Iudah is fallen downe, because their tongue and workes *are* against the Lord, to prouoke the eyes of his glorie.
9 The [h] tryal of their contenance testi-

Chap. III.
a Because thei trusted in their abūdāce & prosperitie, he sheweth ỹ thei shulde be taken from them.
b The temporal gouernour & ỹ minister.
c By these he meaneth ỹ God wolde take away euerie thig that was in any estimacion, and wherein they had anie occasiō to vante them selues.
d Not onely in age, but in wit, maners knowledge & stregth.
e For lacke of good regiment and ordre.
f He sheweth ỹ this plague shalbe so horrible, ỹ contrarie to the commune maner of men, which by nature are ambitious, none shalbe founde able or willing to be their gouernour.
g Feare shal rather cause him to forsweare hi self, then to take suche a dangerous charge vpon him.
h When God an impudēt face, fore head.

fieth

shal examine their dedes, whereupon thei now set

fieth against thē, yea thei declare their sinnes, as Sodom, they hide them not. Wo be vnto their soules: for they haue rewarded euil vnto them selues.

10 [i]Say ye, Surely it shalbe wel with the iuste: for they shal eat the frute of their workes.

11 Wo be to the wicked, it shalbe euil *with him:* for the rewarde of his hands shalbe giuen him.

12 [k]Children *are* extorcioners of my people, and women haue rule ouer thē: ô my people, they that lead thee, cause thee to erre, and destroye the way of thy paths.

13 The Lord standeth vp to pleade, yea, he standeth to iudge the people.

14 The Lord shal entre into iudgement with the[l] Ancients of his people and ẏ princes thereof: for ye haue eaten vp the vineyarde: the spoile of the poore *is* in your houses.

15 What haue ye to do, that ye beat my people to pieces,[m] and grinde the faces of the poore, saith the Lord, *euen* ẏ Lord of hostes?

16 The Lord also saith,[n] Because ẏ daughters of Zion are hautie, and walke ẅ o stretched out neckes, and with[p] wandring eyes, walking and [q] minsing as they go, and making a[r] tinkeling with their fete,

17 Therefore shal the Lord make the heads of the daughters of Zion balde, and the Lord shal discouer their secret partes.

18 In that day shal the Lord take away the ornament of the slippers, & the calles, & the rounde tyres,

19 The swete balles, and the brasselets, and the bonnets,

20 The tyres of the head, and the sloppes, & the head bands, & the tablets, & the earings,

21 The rings and the mufflers,

22 The costelie apparel and the vailes, and the wimpels, and the crisping pinnes,

23 And the glasses and the fyne linen, & the hoodes, and the [s]launes.

24 And in stead of swete sauour, there shalbe stinke, and in stead of a girdle, a rent, & in stead of dressing of the heere, baldnes, and in stead of a stomacher, a girding of sacke cloth, & burning in stead of beautie.

25 Thy men [t]shal fall by the sworde, & thy strength in the battel.

26 Then shal her gates mourne and lament, & she, being desolate, shal sit vpon the grounde.

i Be ye that are godlie assured ẏ God wil defend you in the middes of these troubles.

k Because ẏ wicked people were more addicte to their princes, then to the cōmandements of God he sheweth ẏ he wolde giue them suche princes, by whome thei shulde haue no helpe, but ẏ shulde be manifest tokēs of his wrath, because they should be fooles & effeminate.

l Meaning, ẏ the rulers and gouerners haddestroyed his Church, & not preserued it, according to their duetie.

m That is, ye shewe all cruelzie against them.

n He menaceth ẏ people, because of ẏ arrogancie and pride of their women, ẅ gaue thē selues to all wantonnes & dissolution.

o Which declared their pride.

p As a signe, that they were not chaste.

q Which shewed, their wantonnes

r That delited then in slippers ẏ did creake, or had litle plates sowedvpon thē, ẅ tynckled as they went.

s In rehearsing all these things particularly, he sheweth ẏ lightnes, & vanitie of suche as can not becontent ẅ comelie apparel according to their degre.

t Meaning, ẏ God wil not onely punish the women, but their housbandes, ẅ haue suffred this dissolutenes, & also ẏ cōmune weale, ẅ hath not remedied it.

them that remaine.

1 AND in that day shal [a] seuen women take holde of one man, saying, We wil eat our owne bread, and we wil weare our owne garments: onely [b] let vs be called by thy name, & take away our [c] reproche.

2 In that day shal the [d] budde of ẏ Lord be beautiful and glorious, and the frute of the earth shalbe excellent and pleasant for them that are escaped of Israel.

3 Then he that shalbe left in Zion, and he that shal remaine in Ierusalem, shal be called holie, *and* euerie one shalbe [e] written among the liuing in Ierusalem,

4 When the Lord shal wash the filthines of the daughters of Zion, & purge the [f] blood of Ierusalem out of the middes thereof by the spirit of [g] iudgement, & by the spirit of burning.

5 And the Lord shal creat vpon euerie place of mount Zion, and vpon the assemblies thereof, [h] a cloude and smoke by day, and the shining of a flaming fyre by night: for vpon all the [i] glorie *shalbe* a defense.

6 And a couering shalbe for a shadowe in the day for the heat, and a place of refuge and a couert for the storme [k] & for the raine.

Chap. IIII.

a Whē God shal execute this vengeance, there shal not be one man founde to be the head to manie women, & thei contrarie to womanly shamefastnes, shal seke vnto men, and offer them selues to anie condition.

b Be thou our housband, and let vs be called thy wiues.

c For so they thoght it to be without an head & housband.

d He comforteth the Church in this desolation, ẅ shal spring vp like a bud, signifying that Gods graces shulde be as plentiful towarde ẏ faithful, as though they sprang out of ẏ earth, as Chap. 45.8 Some by ẏ bud of the Lord meane Christ.

e He alludeth[e] to the boke of life, whereof read Exod. 32.32. meaning Gods secret counsel, wherein his elect are predestinate to life euerlasting. f That is, the crueltie, extorsion auarice, and all wickednes. g When things shalbe redressed, that were amisse. h He alludeth to the piller of the cloude, Exod. 13, 21. meaning that Gods sauour & protection shulde appeare in euerie place. i The faithful are called the glorie of God, because his image, & tokens of his grace shine in them. k God promiseth to be the defense of his Church against all troubles and dangers.

CHAP. V.

1 Vnder the similitude of the vine he describeth the state of the people, 8, Of their auarice. 11 Their drunkonnes. 13 Of their captiuitie.

1 NOw wil [a] I sing to my [b] beloued a song of my beloued to his vineyard, * My beloued had a [c] vineyard in a verie fruteful hil.

2 And he hedged it, and gathered out ẏ stones of it, and he planted it with ẏ best plants, [d] and he buylt a towre in ẏ middes thereof, & made a wine presse therein: then he loked that it shulde bring forthe grapes: but it broght [e] forthe wilde grapes.

3 Now therefore, ô inhabitants of Ierusalem & men of Iudah, iudge, I pray you, [f] betwene me, and my vineyarde.

4 What colde I haue done anie more to my vineyarde that I haue not done vnto it? why haue I loked ẏ it shulde bring

a The Prophet by this song doeth set before ẏ peoples eyes their ingratitude, and Gods mercie.

b That is, to God.

Iere. 2, 21.

mat. 21. 33.

c Meaning, that he had planted his Church in a place moste plentiful and habūdant.

d He spared no diligēce nor cost.

e In the seuenth verse he declareth what thei were. f He maketh thē iudges in their owne cause, for asmuche as it was euident that they were the cause of their owne ruine.

forthe grapes, & it bringeth forthe wilde grapes?

5 And now I wil tel you what I wil do to my vineyard: I [g] wil take away the hedge thereof, & it ſhal be eaten vp: I wil breake ý wall thereof, & it ſhal be troden downe.

6 And I wil lay it waſte: it ſhal not be cut, nor digged, but briers, & thornes ſhal growe vp: I wil alſo commande ý cloudes that they raine no raine vpon it.

7 ¶ Surely the vineyarde of the Lord of hoſtes *is* the houſe of Iſrael, and the men of Iudah *are* his pleaſant plant, and he loked for [h] iudgement: but beholde oppreſsion: for righteouſnes, but beholde a crying.

8 Wo vnto thē that ioyne houſe to houſe, *and* lay field to field, til there be no [k] place, that ye may be placed by your ſelues in the middes of the earth.

9 *This is* in mine [l] eares, *ſaith* the Lord of hoſtes. Surely manie houſes ſhalbe deſolate, *euen* great, & fayre without inhabitant.

10 For ten acres of vines ſhal yelde one [m] bath, & the ſede of an [n] homer ſhal yelde an [o] ephah.

11 ¶ Wo vnto them, that [p] riſe vp early to followe drunkennes, and to them that continue vntil [q] night, *til* the wine do inflame them.

12 And the harpe and viole, timbrel, and pipe, and wine *are* in their fealtes: but they regarde not the [r] worke of the Lord, nether conſider the worke of his hands.

13 Therefore my people [s] is gone into captiuitie, becauſe they had [t] no knowledge, and the glorie thereof *are* men famiſhed, & the multitude thereof is dryed vp with thirſt.

14 Therefore [v] hel hathe inlarged it ſelf, & hathe opened his mouth, without meaſure, and their glorie, and their multitude, and their pompe, and he that reioyceth among them, ſhal deſcende *into it*.

15 And man ſhalbe broght downe, and man ſhalbe humbled, euen the eyes of the proude ſhalbe humbled.

16 And the Lord of hoſtes ſhalbe exalted in iudgement, and the holie God ſhalbe ſanctified in iuſtice.

17 Then ſhal [x] the lambes fede after their maner, and the ſtrangers ſhal eat the deſolate places of the fat.

18 ¶ Wo vnto them, that drawe iniquitie with [y] cordes of vanitie, and ſinne, as with cart ropes:

19 Which ſay, [z] Let him make ſpede: let him haſten his worke, that we may ſe it: & let the counſel of the holie one of Iſrael drawe nere and come, that we may knowe it.

20 Wo vnto them that ſpeake good of euil, [a] and euil of good, which put darkenes for light, and light for darkenes, that put bitter for ſwete, and ſwete for ſowre.

21 Wo vnto them that are [b] wiſe in their owne eyes, and prudent in their owne ſight.

22 Wo vnto them that are [c] mightie to drinke wine, and to them that are ſtrōg to poure in ſtrong drinke:

23 Which iuſtifie the wicked for a reward, and take away the righteouſnes of ý righteous from him.

24 Therefore as the flame of fyre deuoureth the ſtubble, and *as* the chaffe is conſumed of the flame: *ſo* their [d] roote ſhalbe as rottennes and their budde ſhal riſe vp like duſt, becauſe they haue caſt of the Law of the Lord of hoſtes, and contemned the worde of the holie one of Iſrael.

25 Therefore is the wrath of the Lord kindled againſt his people, & he hathe ſtretched out his [e] hand vpon them, and hathe ſmitten thē that the mountaines did tremble: and their karcaſes were torne in the middes of the ſtretes, & for all this his wrath was not turned away, but his hand was ſtretched out ſtil.

26 And he wil lift vp a ſigne [f] vnto the nations a farre, and wil hiſſe vnto them from the end of the earth: & beholde, they ſhal come haſtely with ſpede.

27 None ſhal [g] faint nor fall among thē, none ſhal ſlumber nor ſlepe, nether ſhal the girdle of his loynes be loſed, nor ý latchet of his ſhoes be broken:

28 Whoſe arrowes ſhalbe ſharpe, & all his bowes bent: his horſe hooues ſhalbe thoght like flint, & his wheles like a whirlewinde.

29 His roaring *ſhalbe* like a lyon, and he ſhal roare like lyons whelpes: they ſhal [i] roare, and lay holde of the pray: they ſhal take it away, and none ſhal deliuer it.

30 And in that day they ſhal roare vpon them, as ý roaring of the ſea, & if [k] they loke vnto the earth, beholde darkenes, *and* ſorow, and the light ſhalbe darkened in their [l] ſkie.

CHAP. VI.

1 Iſaiah ſheweth his vocation by the viſion of the diuine maieſtie. 9 He ſheweth the obſtinacie of the people. 11 The deſtruction of the land. 13 The remnant reſerued.

In

g I wil take no more care for it: meaning that he wolde take frō them his worde & miniſters, & all other comfortes, & ſend them contrarie plagues.

h Iudgement & righteouſnes are true fruites of ý feare of God, and therefore in the cruel oppreſſers there is no religion.

i Of them that are oppreſſed.

k To wit, for ý poore to dwell in.

l I haue heard ý complaint, and crye of the poore.

m Which conteineth about ten pottels: ſo that euerie acre ſhulde but yelde one pottel.

n Which conteineth anhundreth pottels.

o An Iephah conteineth ten pottels & is in drye things as muche as bath is in liquors.

p That ſpare no peine nor diligēce to followe their luſtes.

q Which are neuer weary of their rioting and exceſsiue pleaſures: but vſe all meanes to prouoke to the ſame.

r They regarde not the prouidēt care of God ouer them, nor for what end he hathe created them.

s That is, ſhal certeinly go for ſo the Prophetes vſe to ſpeake, as though the thing which ſhal come to paſſe, were done already.

t Becauſe thei wolde not obey the worde of God.

v Meaning, the graue ſhal ſwallowe vp them that ſhal dye for hungre and thirſt, and yet for all this great deſtruction it ſhal neuer be ſaciate.

x God comforteth the poore lambes of his Church, which had bene ſtrangers in other countreis, promiſing that they ſhulde dwell in thoſe places againe, whereof thei had bene depriued by the fat, and cruel tyrants.

y Which vſe all allurements, occaſions, and excuſes to harde their conſcience in ſinne.

z He ſheweth what are ý wordes of the wicked, when they are menaced ý Gods iudgemēts. 2 pet. 3. 4

a Which are no aſhamed of ſinne, nor care for honeſtie, but are growen to adeſperate impietie.

b Which are cōtemners of all doctrine & admonition.

c Which are neuer weary, but ſhew their ſtrēgth, & bragge in glottonie and drūkennes.

d Bothe they & their poſteritie, ſo that nothing ſhalbe left.

e He ſheweth ý God had ſo ſore punished this people, that the dumme creatures, if they had bene ſo plagued, wolde haue bene more ſenſible, and therefore his plagues muſt continue, til they begin to fele them.

f He wil make ý Babylonians to come againſt thē at his becke, and to fight vnder his ſtanderd.

g They ſhalbe prompt, and iuſtie to execute Gods vengeance.

h The enemie ſhal haue none impediment.

i Whereby is declared ý cruel tie of the enemie.

k The Iewes ſhal finde no ſuccour.

l In the land of Iudah.

IN the yere of the death of King Vzziah, [a] I sawe also the Lord sitting vpon an [b] high throne, and lifted vp, and the lower [c] partes thereof filled the temple.

2 The Seraphims [d] stode vpon it: euerie one had six wings: with twaine he couered his [e] face, and with twaine he couered his [f] fete, and with twaine he did [g] flie.

3 And one cryed to another, and said, [h] Holy, holy, holy *is* the Lord of hostes: the whole [i] worlde is ful of his glorie.

4 And the lintels of the dore chekes [k] moued at ỹ voyce of him that cryed, and the house was filled with smoke.

5 Then I said, [l] Wo is me: for I am vndone, because I am a man of polluted lippes, and I dwell in the middes of a people of polluted lippes: for mine eyes haue sene the King *and* Lord of hostes.

6 Then flewe one of the Seraphims vnto me with an hote cole in his hand, *which* he had taken from the [m] altar with the tongs.

7 And he touched my mouth, & said, Lo, this hathe touched thy lippes, and thine iniquitie shalbe taken away, and thy [n] sinne shalbe purged.

8 Also I heard the voyce of the Lord, saying, Whome shall I send? And who shal go for vs? Then I sayd, Here am I, send me.

9 And he said, Go, and say vnto this people, [o] Ye shal heare in dede, but ye shal not vnderstand: ye shal plainly se, & not perceiue.

10 Make the heart of this people fat, make their eares heauie, and shut their eyes, lest they se with their eyes, & heare with their eares, and vnderstand with their hearts, and conuert, and he heale them.

11 Then said I, Lord, [p] how long? And he answered, Vntil the cities be wasted without inhabitat, and the houses without man, and the land be vtterly desolate,

12 And the Lord haue remoued men farre away, and *there be* a great desolation in the middes of the land.

13 But yet in it *shalbe* [q] a tenth, and shal returne, and shalbe eaten vp as an elme [r] or as an oke, which haue a substance in them, when they cast *their leaues*: so the holie sede shalbe the substance thereof.

a God sheweth not him self to man in his maiestie, but according as mās capacitie is able to comprehend him: that is by visible signes, as Iohn Baptist sawe the holie Gost in the forme of a doue.

b As a iudge ready to giue sentence.

c Of his garment, or of his throne.

d They were Angels so called, because they were of a fyrie colour, to signifie ỹ they burnt in the loue of God, or were light as fyre to execute his wil.

e Signifying, ỹ they were not able to endure ỹ brightnes of Gods glorie.

f Whereby was declared ỹ man was not able to se the brightnes of God in them.

g Which thing declareth the prompt obedience of the Angels to execute Gods commandement.

h This oft repetition signifieth, that the holy Angels can not satisfie them selues in praising God, to teache vs that in all our liues we shulde giue our selues to the continual praise of God.

i His glorie doeth not onely appeare in ỹ heaues, but through all the worlde, and therefore all creatures are bounde to praise him.

k Which things were to confirme the prophet, that it was not the voyce of man: and by the smoke was signified the blindenes that shulde come vpon the Iewes.

l He speaketh this for two causes: the one, because he that was a mortal creature, and therefore had more nede to glorifie God then the Angels, did it not: and the other, because the more nere that man approcheth to God, the more doeth he know his owne sinne, & corruption.

m Of the burnt offrings where the fyre neuer went out.

n This declareth that man can not rendre true obedience to God, til he haue purged vs.

o Whereby is declared that for the malice of man God wil not immediatly take away his worde, but he wil cause it to be preached to their condemnation, when as they wil not learne thereby to obey his wil, and be saued, hereby he exhorteth the ministers to do their duetie, and answereth to the wicked murmurers, that through their owne malice their heart is hardned, Mat. 13, 14 act. 28, 26. rom. 11, 8.

p As he was moued with the zeale of Gods glorie, so was he touched with a charitable affection toward the people.

q Meaning, the tenth parte. or as some write, it was reuelled to Isaiah for the confirmation of his prophecie, that ten Kings shulde come before their captiuitie, as were from Vzziah to Zedekiah.

r For the fewenes they shal seme to be eaten vp: yet they shal after florish as a tre, which in winter loseth his leaues, and semeth to be dead, yet in sommer is fresh, and grene.

CHAP. VII.

1 Ierusalem besieged. 4 Isaiah comforteth the King. 14 Christ is promised.

1 AND in the dayes of * Ahaz, the sonne of Iotham, the sonne of Vzziah King of Iudah, Rezin the King of [a] Aram came vp and Pekah the sonne of Remaliah King of Israel, to Ierusalem to fight against it, but he colde not ouercome it.

2 And it was tolde the house of [b] Dauid, saying, Aram is ioyned with [c] Ephraim: therefore his heart was [d] moued, and the heart of his people, as the trees of the forest are moued by the winde.

3 ¶ Then said the Lord vnto Isaiah, Go forth now to mete Ahaz (thou and [e] Shear-iashub thy sonne) at the end of ỹ conduit of the vpper poole, in the path of the fullers field,

4 And say vnto him, Take hede, & be stil: feare not, nether be faint hearted for the two tailes of these smoking [f] firebrandes, for the furious wrath of Rezin and of Aram, and of Remaliahs sonne:

5 Because Aram hathe taken wicked counsel against thee, & Ephraim, & Romaliahs sonne, saying,

6 Let vs go vp against Iudah, & let vs waken them vp, and make a breche therein for vs, and set a King in ỹ middes thereof, *euen* the sonne of [g] Tabeal.

7 Thus saith the Lord God, It shal not stand, nether shal it be.

8 For the head of Aram *is* Damascus, and the head of Damascus *is* Rezin: and with in fiue & [h] threscore yere, Ephraim shalbe destroied from being a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliahs sonne. If ye beleue not, surely ye shal not be established.

10 ¶ And the Lord spake againe vnto Ahaz, saying,

11 Aske [i] a signe for thee of the Lord thy God: aske it, *either* in the depth or in the height aboue.

2. *King.* 16, 5.

* *Or, Syria.*

a To wit, the seconde time: for in the first battel Ahaz was ouercome.

b Meaning, the Kings house.

c That is, Israel, because that tribe was the greateste, Gene. 48, 19.

d For feare.

e That is to say, The rest shal returne: which name Isaiah gaue his sonne, to signifie, that the rest of the people shulde returne out of their captiuitie

f Which haue but a litle smoke and shal quickely be quenched.

g Which was an Israelite & as semeth, enemie to the house of Dauid.

h Counting frō ỹ fiue & twentieth yere of the reigne of Vzziah, at what time Amos prophecied this thing, and now Isaiah confirmeth that the Israelites shulde be led into perpetual captiuitie, w thing came to pase within twentie yere after ỹ Isaiah did this message.

i For the confirmation of this thing, ỹ thine enemies shalbe destroyed & ỹ preserued.

12 But Ahaz said, I wil not aske, nether
wil I [k] tempt the Lord.
13 Then he said Heare you now, ô house
of Dauid, Is it a smale thing for you to
grieue [l] men, that ye wil also grieue
my God?
14 Therefore the Lord [m] him self wil
giue you a signe. Beholde, the virgine
shal conceiue and beare a sonne, and she
shal call his name [n] Immanuel.
15 [n] Butter and honie shal he eat, til he
haue knowledge to refuse the euil, & to
chuse the good.
16 For afore ý [o] childe shal haue know-
ledge to eschewe the euil, and to chuse
the good, the land, that thou abhorrest,
shalbe forsaken of bothe her kings.
17 The Lord shal bring vpon thee, and
vpon thy people, and vpon thy fathers
house (the daies that haue not come
from the daie that [p] Ephraim departed
from Iudah) *euen* the King of [q] As-
shur.
18 And in that day shal the Lord hisse
for the [r] flie that is at the vttermoste
parte of the floods of Egypt, & for the
bee ẅ is in the land of Asshur,
19 And thei shal come and shal light all
in the desolate valleis, and in the holes
of the rockes, and vpon all thornie pla-
ces, and vpon all busshie places.
20 In that day shal the Lord shaue with
a raser that is hired, *euen* by thē beyon-
dē the Riuer, by the King of Asshur, ý
head and the heere of the [t] fete, and it
shal consume the beard.
21 And in the same day shal a man [v] nou-
rish a yong kowe, and two shepe.
22 And for the [x] abundance of milke, ý
they shal giue, he shal eat butter: for
butter and honie shal euerie one eat, ẅ
is left within the land.
23 And at the same day euerie place,
wherein shalbe a thousand vines, shalbe
at a thousand *pieces* of siluer: *so* it shalbe
for the briers & for thornes.
24 With arowes and with [y] bowe shal o-
ne come thether: because all the land
shal be briers and thornes.
25 But on [z] all the mountaines, ẅ shalbe
digged with the mattocke, there shal
not come thether the feare of briers &
thornes: but they shalbe for the sen-
ding oute of bullockes & for the trea-
ding of shepe.

k Not to beleue Gods worde without a signe is to tempt God: but to refuse a signe when God offreth it for the aide & helpe of our infirmitie, is to rebel against him.
l You thinke you haue to do wt̄ me, when ye cōtem-ne Gods messen-gers: but it is God, against whome you bend your selues.
m For as muche as thou art vn worthy, the Lord for his owne promes sake wil giue a signe ẅ shalbe ý Christ the Sauiour of his Church & ý effect of all signes & miracles shalbe reuealed.
n *Or, God with vs, which name can agree to none, but to hī, that is bothe God and man.*
n Meaning, that Christ is not o-nely God, but man also, becau-se he shal be nourished as o-ther men, vntil ý age of discretiō.
o Not meaning Christ, but anie childe: or before ý childe can come to the ye-res of discretion, the kings of Sa-maria and Syria shalbe destroied.
p Since the ti-me that ý twe-lue tribes rebel-led vnder Ro-boam.
q In whome ý hast put thy trust
r Meaning, the Egyptians: for by reason ý cō-tinent is hote & moiste, it is ful of flies, as Assy-ria is ful of bees.
s Signifying, that no place shalbe fre from the.
t That is, that which is from the belly downeward: meaning, ý he wolde destroy both, great & smale.
u He that before had a great nomber of cattel, shalbe content with one kowe & two shepe.
x The nomber of men shalbe so smale, that a fewe beastes shalbe able to nourish all abundantly.
y As thei that go to se-ke wilde beastes among the busshes.
z The mountaines con-trarie to their wonte, shalbe tilled by suche as shal flee to them for succour.

CHAP. VIII.

1 The captiuitie of Israel & Iudah by the Assyrians. 6 The infidelitie of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stone of stombling to the wicked. 19 The worde of God must be inquired at.

1 MOreouer, the Lord said vnto me,
Take thee a [a] great role, and write
in it [b] with a mans penne, Make spe-
de to the spoyle: haste to the pray.
2 Then I toke vnto me [c] faithful witnes-
ses to recorde, Vriah the Priest, and Ze-
chariah the sonne of Ieberechiah.
3 After, I came vnto the [d] Propheteſſe, ẅ
conceiued, and bare a sonne. Then said
the Lord to me, Call his name, [n] Maher-
shalal hash-baz.
4 For before ý [e] childe shal haue know-
ledge to crye, My father, and my mo-
ther, [f] he shal take away the riches of
Damascus and the spoile of Samaria,
before the King of Asshur.
5 ¶ And the Lord spake yet againe vn-
to me, saying,
6 Because this people hathe refused the
waters of [g] Shiloah that runne softely,
and reioyce with Rezin, and the sonne
of Remaliah,
7 Now therefore beholde, ý Lord bring-
eth vp vpon them ý waters of [h] ý Riuer
mightie and great, *euen* the King of As-
shur with all his glorie, and he shal co-
me vp vpon all their riuers, & go ouer
all their bankes,
8 And shal breake into Iudah, & shal o-
uerflowe and passe through, & shal co-
me vp to the [i] necke, & the stretching
out of his wings shal fil the breadth of
thy land, ô [k] Immanuel.
9 Gather together on heapes, ô ye [l] peo-
ple, and ye shalbe broken in pieces, and
hearken all ye of farre countreis: girde
your selues, and you shalbe broken in
pieces: girde your selues, & you shalbe
broken in pieces.
10 Take counsel together, yet it shalbe
broght to nought: pronounce a decre,
yet shal it not stand: for God is with vs.
11 For the Lord spake thus to me in ta-
king [m] of *mine* hand, & taught me, that
I shulde not walke in the way of this
people, saying,
12 Say ye not, A [n] confederacie to all
them, to whome this people saith a cō-
federacie, nether feare you [o] their feare,
nor be afraied of them.
13 [p] Sanctifie the Lord of hostes, and let
him be your feare, and let him be your
dread,
14 And he shalbe as a [q] Sanctuarie: *but as*
a stom-

a That ý maiest write in great letters to ý in-tent it may be more easely red.
b Meaning, after the commune fa-cion: because all men might read it.
c Because the thing was of great importan-ce, he toke these two witnesses, which were of credit with the people, when he set this vpon ý dore of the tem-ple, albeit Vriah was a flattering hypocrite, 2. Kig 16. 11.
d Meaning, to his wife, & this was done in a vi sion.
n *Or, make spe-de to the spoi-le: haste to the pray.*
e Before anie childe be able to speake.
f That is, the ar-mie of Assyria.
g Which was a fountaine at the fote of mount Zion, out of the which rā a sma-le riuer through the citie: mea-ning that they of Iudah, distru-sting their owne power, ẅ was smale, desired such power and riches as they sawe in Syria and Israel.
h That is, ý As-syrians, ẅ dwel beyōde Euphra-tes.
i It shalbe rea-dy to drowne them.
k He speaketh this to Messiah, or Christ, in who-me the faithful were comforted, and who wolde not suffer his Churche to be destroied vtter-ly.
l To wit, ye that are enemies to the Church, as the Assyri-ans, Egyptians, Syrians &c.
m To encourage me that I shulde not shrinke for the infidelitie of this people, and so neglect mine office.
n Consent not ye that are godlie, to ý league & frind-ship that this people seke with strangers & idolaters.
o Mea-ning, that thei shulde not feare the thing that thei feared, ẅ haue no hope in God.
p In putting your trust onely in him, in calling vpon him in aduersitie, patiently loking for his helpe, and fearing to do anie thing contrarie to his wil.
q He wil defend you which are his elect, & reiect all the rest, ẅ is ment of Christ against who-me the Iewes shuld stomble and fall, Luk. 2, 34. rom. 9, 33. 1. pet. 2, 7.

a stombling stone & as a rocke to fall vpon, to bothe the houses of Israel, & as a snare & as a net to the inhabitants of Ierusalem.

15 And manie among them shal stomble, and shal fall and shal be broken & shal be snared & shalbe taken.

16 [r] Binde vp the testimonie: seale vp the Law among my disciples.

17 Therefore I wil wait vpon the Lord that hathe hid his face from the house of Iaakob, and I wil loke for him.

18 Beholde I, and the [s] children whome the Lord hathe giuen me, *are* as signes & as wonders in Israel, [t] by the Lord of hostes, which dwelleth in mout Zion.

19 And when thei shal say vnto you, Enquire at them that haue a spirit of diuination, and at the southsaiers, [w] whisper and murmur, [x] Shulde not a people enquire at their God? from the [y] liuing to the dead?

20 To the [z] Lawe, and to the testimonie, if they speake not according to this worde: *it is* becaufe there *is* no [a] light in them.

21 Then he that is afflicted & famished, shal go to and fro in [b] it: & when he shalbe hungrie, he shal euen freat him self, [c] and curse his King and his gods, & shal loke vpwarde.

22 And when he shal loke to the earth, beholde trouble, & [d] darkenes, vexacion & anguish, and he *is* driuen to darkenes.

r Though all forsake me, yet ye that are mine, kepe my worde sure sealed in your hearts.

s Meaning, them that were willing to heare and obeie the worde of God, whome the worlde hated as though thei were monsters and not worthie to liue.

t This was a consolation in their troubles, knowing that nothing colde come vnto them, but by the wil of the Lord.

w Answer the wicked thus, Shulde not Gods people seke suc cour onely at him?

x That is, wil thei refuse to be taught of the prophet, who is the mouth of God, and seke helpe at the dead, which is the illusion of Satan.

y Seke remedie in the worde of God where his wil is declared?

z Thei haue no knowledge, but are blinde leaders of the blinde.

a That is, in Iudah, where thei shulde haue had rest, if thei had not thus grieuously offended God.

b In whome afore thei put their trust.

c Thei shal thinke that heauen and earth & all creatures are bent against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophecie of Christ. 14 The destruction of the ten tribes for their pride and contempt of God.

a He comforteth i the Churche againe after these great threatnings, promising to restore them to great glorie in Messiah.

b Wherewith Israel was punished, first by Tiglathpilesar, [w] was a light scourge in respect of that which thei suffred afterward by Shalmanesor, who caried the Israelites awaie captiues.

YEt [a] the darkenes shal not *be* according to the affliction, [b] that it had when at the first he touched lightly the land of Zebulun and the land of Naphtali, nor afterward *when* he was more grieuous by the way of the sea beyonde Iorden in Galile of [c] the Gentiles.

2 The people that [d] walked in darkenes, haue sene a great [e] light: thei that dwelled in the land of the shadow of death, vpon them hathe the [f] light shined.

c Where as the Iewes & Gentiles dwelt together by reason of those twentie cities, which Salomon gaue to Hyram.

d Which were captiues in Babylon: & the prophet speaketh of that thing, which shulde come to passe threscore yeres after, as though it were nowe done.

e Meaning, the comfort of their deliuerance.

f This captiuitie & deliuerance were figures of our captiuitie by sinne, and of our deliuerice by Christ through ý preaching of ý Gospel, Mat. 4, 15

3 Thou hast [g] multiplied the nation, & not increased *their* ioye: thei haue reioyced before thee according to the ioye in haruest, & as men reioyce when they diuide a spoile.

4 For [h] the yoke of their burden, & the staffe of their shulder & the rodde of their oppressour hast thou broken as in the day of Midian.

5 Surely euerie battel of the warriour *is* with noise, & with tumbling of garmets in blood: but *this* shalbe [i] with burning *and* deuouring of fyre.

6 For vnto vs a Childe is borne, & vnto vs a sonne is giuen: & the gouernement is vpon his shulder, & he shal call his name Wonderful, Counseller, The mightie God, The euerlasting [k] Father, The prince of peace,

7 The increase of *his* gouernement and peace shal haue none end: he shal sit vpon the throne of Dauid, & vpon his kingdome, to order it, and to stablish it with iudgement and with iustice, from hence forthe, *euen* for euer: [l] the zeale of the Lord of hostes wil performe this.

8 ¶ The Lord hathe sent a worde into Iaakob, and it hathe lighted vpon [m] Israel.

9 And all the people shal knowe *euen* Ephraim, and the inhabitant of Samaria, that saie in the pride & presumption of the heart,

10 The [n] brickes are fallen, but we wil buylde it with hewen stones: the wilde figtrees are cut downe, but we wil change them into cedres.

11 Neuertheles the Lord wil raise vp [o] aduersaries of Rezin against him, & ioine his enemies together.

12 Aram before, & [ý] Philistims behind, and thei shal deuoure Israel with open mouth: *yet* for all this his wrath is not turned awaie, but his hand *is* stretched out stil.

13 For the people turneth not vnto him that smiteth them, nether do thei seke the Lord of hostes.

14 Therefore wil the Lord cut of from Israel head and taile, branch and rush in one daie.

15 The ancient and the honorable man, he is the head: & the prophet that teacheth lies, he is the taile.

16 For the leaders of the people cause them to erre: and thei that are led by them, are deuoured.

17 Therefore shal the Lord haue no pleasure in their yong men, nether wil he haue compasion of their fatherles and of their widowes: for euerie one is an hypocrite and wicked, and euerie mouth speaketh folie: *yet* for all this his wrath is not turned awaie, but his hand *is* stretched out stil.

g Their nomber was greater when thei went into captiuitie then when thei returned, but their ioye was greater at their returne, Hag. 2. 10.

h Thou gauest them perfite ioye, by deliuering them & by destroying the tyrants that had kept them in cruel bondage, as thou didest deliuer them by Gidion from the Midianites, Iudg. 7, 22.

i He speaketh of the deliuerance of his Church, [w] he hathe deliuered miraculously from his enemies, but specially by the coming of Christ, of whome he prophecieth in the next verse.

k The autor of eternitie, and by whome ý Church and euerie member thereof shal be preserued for euer, and haue immortal life.

l His singular loue and care for his elect.

m This is another prophecie against them of Samaria, [w] were mockers & contemners of Gods promises and menaces.

n We were but weake, when ý enemie ouercame vs, but we wil make our selues so strong, that we wil nether care for our enemies, nor feare Gods threatenings.

o Rezin King of Syriah, who was in league [w] Israel, was slaine by the Assyrias, after whose death Aram, that is, the Syrians were against Israel, which on ý other side were assailed by the Philistims.

p Wickednes as a bellowse kindleth the fyre of Gods wrath, w̄ consumeth all his obstinate enemies.

18 For wickednes[p] burneth as a fyre: it deuoureth the briers & the thornes & wil kindle in the thicke places of the forest: and thei shal mounte vp *like* the lifting vp of smoke.

19 By the wrath of the Lord of hostes shal the land be darkened, and the people shalbe as the meat of the fyre: no mā shal[q] spare his brother.

¶ Thogh ther were no foren enemie, yet thei shal destroy one another.

r Their griedines shalbe in satiable, so that one brother shal eat vp another, as though he shulde eat his owne flesh.

20 And he shal snatche at the right hād, & be hungrie: & he shal eat on the left hand, and shal not be satisfied: euerie one shal eat the[r] flesh of his owne arme.

21 Manasseh, Ephraim: & Ephraim Manasseh: *and* thei bothe shalbe against Iudah: *yet* for all this his wrath is not turned awaie, but his hand *is* stretched out stil.

CHAP. X.

1 Of wicked lawe makers. 5 God wil punish his people by the Assyrians and after destroie them. 21 The remnant of Israel shalbe saued.

1 WO vnto them that decre wicked decrees, & [a] write grieuous things,

a Which write and pronounce a wicked sentēce of oppresse of poore: meaning that the wicked magistrates, w̄ were the chief cause of mischief, shulde be first punished.

2 To kepe backe the poore frō iudgement, and to take awaie the iudgement of the poore of my people, that widowes maie be their praie, and that thei maie spoile the fatherles.

3 What wil ye do now in the daie of visitation, & of destruction, which shal come from [b] farre? to whome wil ye flee for helpe? and where wil ye leaue your [c] glorie?

b To wit, from Assyria.

c Your riches & autoritie, y thei maie be safe, and that ye maie receiue thē againe.

4 [d] Without me *euerie one* shal fall among them that are bounde, & thei shal fall downe among the slaine: *yet* for all this his wrath is not turned awaie, but his hand *is* stretched out stil.

d Because thei haue forsaken me, some shal go into captiuitie, & the rest shalbe slaine.

5 ¶ O [e] Asshur, the rodde of my wrath: and the staffe in their hands is mine indignation.

e God calleth for the Assyrians to be the executioners of his vēgeance.

6 I wil send [f] him to a dissembling natiō, and I wil giue him a charge against the people of my wrath to take y spoile & to take the praie, and to treade them vnder fete like the myre in the strete.

f That is, the Assyrians against y Iewes, which are but hypocrites: & in this sixt and seuenth verse is declared y difference of the worke of God & of the wicked in one verie thing and acte: for Gods intention is to chastice them for their amendement, & the Assyrians purpose is to destroie them to enriche them selues: thus in respect of Gods iustice, it is Gods worke, but in respect of their owne malice, it is the worke of the deuil.

7 But he thinketh not so, nether doeth his heart esteme it so: but he imagineth to destroye and to cut of not a fewe nacions.

8 For he saith, Are not my princes all together Kings?

9 Is not Calno as [g] Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

g Seing that I haue ouercome, assweel one citie as another, so that none colde resist, shal I Ierusalem be able to escape mine handes?

10 Like as mine hand hathe founde the kingdomes of the idoles, seing their idoles *were* aboue Ierusalem, and aboue Samaria.

11 Shal not I, as I haue done to Samaria, & to the idoles thereof, so do to Ierusalem and to the idoles thereof?

12 ¶ But when the Lord hathe accomplished [h] all his worke vpō mount Zion and Ierusalem, I wil visit the frute of the proude heart [i] of the King of Assshur, and his glorious and proude lokes,

h When he hathe sufficiently chastised his people (for he beginneth at his owne house) the wil he burne the roddes.

i Meaning, of Sancherib.

13 Because he said, By the power of mine owne hand haue I done it, and by my wisdome, because I am wise: therefore I haue remoued the borders of the people, and haue spoiled their treasures & haue pulled downe the inhabitants, like a valiant man.

14 And mine hand hathe founde as a nest the riches of the people, and as one gathereth egges that are left, so haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whisper.

15 Shal the [k] axe boast it self against him that heweth therewith? or shal the sawe exalt it self against him that moueth it? as if the rod shulde lift vp it self against him that taketh it vp, *or* the staffe shulde exalt it self, *as it were* no wood.

k Here we se y no creature is able to do anie thig, but as God appointeth him, & that they are all but his instruments to do his worke, thogh y intentions be diuerse, as vers. 6.

16 Therefore shal the Lord God of hostes send among his fat men, leanenes, and vnder his glorie he shal kindle a burning, like the burning of fyre.

17 And the light of Israel shalbe as a [l] fyre, and the Holy one thereof as a flame, and it shal burne, & deuoure [m] his thornes and his briers in one day:

l Meaning, that God is a light to cōfort his people, & a fyre to burne his enemies.

m That is, y Assyrians.

18 And shal consume the glorie of his forest, & of his fruteful fields bothe soule [n] and flesh: and he shalbe as the fainting of a standerd bearer.

n To wit, bodie and soule vtterly.

19 And the rest of the trees of his forest shalbe fewe, that a childe may tel them.

o When the battel is lost and the standerd taken.

20 ¶ And at that day shal the remnant of Israel, and such as are escaped of the house of Iaakob, stay e no more vpon him that smote them, but shal [p] stay vpon the Lord, the holy one of Israel in trueth.

p This is y end of Gods plagues towards his, to bring them to him and to forsake all trust in others.

21 The remnant shal returne, *euen* the remnant of Iaakob vnto the mightie God.

22 For thogh thy people, ô Israel, be as the sand of the sea, *yet* shal the remnant of them returne. The consumption [q] decreed shal ouerflowe with righteousnes.

q This smale nomber, w̄ semed to be consumed, and yet according to Gods decre is saued, shalbe suffer God wil destroye this land as he hathe determined, & after saue a smale portiō sufficient to fil al the worlde with righteousnes.

23 For the Lord God of hostes shal make the consumption, euen [r] determined

ned, in the middes of all the land.
24 Therefore thus saith the Lord God of hostes, O my people, that dwellest in Zion, be not afraied of Asshur: he shal smite thee with a rod, and shal lift vp his staffe against thee after the maner of [f] Egypt.
25 But yet a very litle time, and ỹ wrath shalbe cõsumed, & mine angre in their destruction.
26 And the Lord of hostes shal raise vp a scourge for him, according to the plague of [t] Midian in the rocke Oreb: and as his staffe was vpon the [v] Sea, so he wil lift it vp after the maner of Egypt.
27 And at that day shal his burden be taken away from of thy shulder, & his yoke from of thy necke: & the yoke shalbe destroyed because of [x] the anointing.
28 He is come [y] to Aiath: he is passed into Migron: at Michmash shal he lay vp his armour.
29 They haue gone ouer the foorde: they lodged in ỹ lodging at Geba: Ramah is afraied: Gibeah of Saul is fled away.
30 Lift vp thy voice, ô daughter Gallim, cause Laish to heare, ô poore Anathoth.
31 Madmenah is remoued: the inhabitants of Gebim haue gathered thẽ selues together.
32 Yet there is a time that he wil stay at Nob: he shal lift vp his hand toward the mount of the daughter Zion, the hil of Ierusalem.
33 Beholde, the Lord God of hostes shal cut of the [z] bough with feare, and thei of high stature shalbe cut of, and the hie shalbe humbled.
34 And he shal cut away the thicke places of the forest with yron, & Lebanon shal haue a mightie fall.

f As the Egyptians did punish thee.

t Read Chap. 9, 4.
v Whẽ the Israelites passed through by the lifting vp of Moses rod, & ỹ enemies were drowned, Exod. 14, 28.
x Because of the promes made to that kingdome, whereby Christs kingdome was perfigured.
y He describeth by what way the Assyrians shulde come against Ierusalem to confirme the faithful, when it shulde come to passe, ỹ as their plague was come so shulde thei be deliuered.

z Feare & destruction shal come vpon Iudah: for the princes and the people shal all be led awaie captiues.

CHAP. XI.

1 Christ borne of the roote of Isai. 2 His vertues and kingdome. 6 The frutes of the Gospel. 10 The calling of the Gentiles.

a Because the captiuitie of Babylon was a figure of the spiritual captiuitie vnder sinne, he sheweth ỹ our true deliuerance must come by Christ for as Dauid came out of Isai a man without dignitie: so Christ shulde come of a poore carpenters house as out of a deadstocke, Cha. 53, 2.

BVt there shal come a [a] rod for the of the stocke of Isai, & a grafe shal growe out of his rootes.
2 And the Spirit of the Lord shal rest vpon him: the Spirit of wisdome & vnderstanding, the Spirit of counsel & strength, the Spirit of knowledge, and of the feare of the Lord,
3 And shal make him prudent in ỹ feare of the Lord: for he shal not iudge after the sight of his eyes, nether reproue by the hearing of his eares.
4 But with rig teousnes shal he iudge the poore, and with equitie shal he reproue for the meke of the earth: and he shal [b] smite the earth with the rodde of his mouth, & with the breath of his lippes shal he slaye the wicked.
5 And iustice shalbe the girdle of his loynes, & faithfulnes the girdle of his raines.
6 The [c] wolfe also shal dwell with ỹ lambe, and the leoparde shal lye with ỹ kid, and the calfe, and the lyon, and the fat beast together, and a litle childe shal lead them.
7 And the kowe and the beare shal fede: their yong ones shal lie together: and the lyon shal eat strawe like the bullocke.
8 And the sucking childe shal play vpon the hole of the aspe, & the wained childe shal put his hand vpon the cockatrice hole.
9 Then shal none hurt nor destroy in all the mountaine of mine holines: for the earth shalbe ful of the knowledge of Lord, as [d] the waters that couer the sea.
10 And in that day the roote of Isai, ẅ shal stand vp for a signe vnto the [e] people, the nacions shal seke vnto it, & his [f] rest shal be glorious.
11 And in the same day shal the Lord *stretch out* his hand [g] againe the second time, to possesse the remnant of his people, (which shalbe left) of Asshur, and of Egypt, and of Pathros, and of Ethiopia, & of Elam, and of Shinear, & of Hamah, & of the yles of the sea.
12 And he shal set vp a signe to the nacions, and assemble the dispersed of Israel, and gather the scattered of Iudah from the foure corners of the worlde.
13 The hatred also of Ephraim shal departe, and the aduersaries of Iudah shalbe cut of: Ephraim shal not enuie [h] Iudah, nether shal Iudah vexe Ephraim:
14 But they shal flee vpon the shoulders of the Philistims toward the West: they shal spoyle them of the East together: Edom & Moab shalbe the stretching out of their hands, & the children of Ammon *in* their obedience.
15 The Lord also shal vtterly destroye the [i] tongue of the Egyptians sea, & with his mightie winde shal lift vp his hand [k] ouer the riuer, and shal smite him in *his* seuen streames, & cause men to walke *therein* with shoes.
16 And there shalbe a path to the remnant of his people, which are left of Asshur, like as it was vnto Israel in the

b All these properties can agre to none but onely vnto Christ: for it is he that toucheth ỹ hearts of the faithful and mortifieth their concupiscences: & to the wicked he is the sauour of death & to them that shal perish: so that all the worlde shal be smitten ẅ this rodde, ẅ is his worde.
c Men because of their wicked affections are named by the names of beasts, wherein the like affections reigne but Christ by his Spirit shal reforme them, & worke in thẽ suche mutual charitie, ỹ they shal be like lambes, fauoring & louing one another, and cast of all their cruel affections, Chap. 65, 25
d It shalbe in as great abundance as the waters in the sea.
e He prophecieth of the calling of the Gentiles.
f That is, his Church, which he also calleth his rest, psal. 132, 14.
g For God first deliuered his people out of Egypt, and now promiseth to deliuer them out of their enemies hands, as from the Parthians, persians, Chaldeans, & them of Antiochia, among whome thei were dispersed: & this is chiefly ment of Christ, who calleth his people, being dispersed through all the worlde.
h Here he describeth the consent that shalbe in his Church, and their victorie against their enemies.
i Meaning, a corner of the sea, that entreth into the land, and hathe the forme of a tongue.
k To wit, Nilus, the great riuer of Egypt, which entreth into the sea with seuen streames.

day that he came vp out of the land of Egypt.

CHAP. XII.

A thankesgiuing of the faithful for the mercies of God.

Chap.XII.
a He sheweth how the Church shal praise God, when thei are deliuered from their captiuitie.
b Our saluacion standeth onely in God, who giueth vs an assured confidence, constancie & occasion to praise him for the same.
Exod.15,2. psal.118,14.
c The graces of God shalbe so abundant, that ye may receiue thē in as great plentie, as waters out of a fountaine ỹ is ful.
**1.Chro.16,8.*
d Ye that are of the Church.

1 AND thou [a] shalt say in that day, O Lord, I wil praise thee: thogh thou wast angrie with me, thy wrath is turned away, and thou comfortest me.
2 Beholde, God *is* my [b] saluacion: I wil trust, and wil not feare: for ỹ Lord God *is* *my strength and song: he also is become my saluacion.
3 Therefore with ioy shal ye [c] drawe waters out of the welles of saluacion.
4 And ye shal say in that day, * Praise the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.
5 Sing vnto the Lord, for he hathe done excellent things: this is knowen in all the worlde.
6 Crye out, and shoute, [d] ô inhabitant of Zion: for great *is* the holy one of Israel in the middes of thee.

CHAP. XIII.

The Medes and Persians shal destroye Babylon.

a That is, ỹ great calamitie, ẅ was prophecied to come on Babel, as a moste grieuous burden, ẅ thei were not able to beare. In these 12 Chapters following, he speaketh of ỹ plagues, wherewith God wold de smite these strange nacions, (whome thei knew) to declare that God chastised the Israelites as his children, & these other as his enemies, & also that if God spare not these that are ignorant, ỹ they must not thinke strange, if he punished them, ẅ haue knowledge of his Law and kepe it not.
b To wit, to the Medes & ỹ persians.
c That is, prepared & oppointed to execute my iudgements.

1 THE [a] burden of Babel, which Isaiah the sonne of Amoz did se.
2 Lift vp a standard vpon the hie moũtaine: lift vp the voyce vnto them: wagge the [b] hand, that thei may go into the gates of the nobles.
3 I haue commanded them, that I haue [c] sanctified: and I haue called the mightie to my wrath, & them that reioyce in my [d] glorie.
4 The noyse of a multitude *is* in the mountaines, like a great people: a tumultuous voyce of the kingdomes of the nacions gathered together: the Lord of hostes nombreth the hoste of the battel.
5 They come from a farre countrey, frō the end of the heauen: *euen* the Lord ẅ the [e] weapons of his wrath to destroy ỹ whole land.
6 Howle [f] you, for the day of the Lord is at hand: it shal come as a destroyer from the Almightie.
7 Therefore shal all hands be weakened, & all mens hearts shal melt,
8 And thei shalbe afrayed: anguish & sorow shal take *them*, and they shal haue peine, as a woman that trauaileth: euerie one shalbe amased at his neighbour, and their faces *shalbe like* [g] flames of fyre.
9 Beholde, the daye of the Lord cometh, cruel, with wrath and fierce angre to lay the lād waste: and he shal destroy the sinners out of it.
10 For the [h] starres of heauen and ỹ planets thereof shal not giue their light: ỹ sunne shalbe darkened in his going forthe, and the moone shal not cause her light to shine.
11 And I wil visite the wickednes vpon the [i] worlde, and their iniquitie vpon ỹ wicked, and I wil cause the arrogancie of the [k] proude to cease, and wil cast downe the pride of tyrants.
12 I wil make a [l] man more precious thē fine golde, euen a man aboue the wedge of golde of Ophir.
13 Therefore I wil shake the heauen, and the earth shal remoue out of her place in the wrath of the Lord of hostes, and in the day of his fierce angre.
14 And [m] it shalbe as a chased doe, and as a shepe that no man taketh vp. Euerie man shal turne to his owne people, and flee eche one to his owne land.
15 Euerie one that is found, shalbe striken through: and whosoeuer ioyneth him self, shal fall by the sworde.
16 *Their [n] children also shalbe broken in pieces before their eies: their houses shalbe spoiled, and their wiues rauished.
17 Beholde, I wil stirre vp the Medes against them, which shal not regard siluer, nor be desirous of golde.
18 With bowes also shal they destroie the childrē, & shal haue no compassion vpon the frute of the wombe, and their eies shal not spare the children.
19 And Babel the glorie of kingdomes, the beautie and pride of the Chaldeās, shalbe as the destruction of God* in Sodom & Gomorah.
20 It shal not be inhabited for euer, nether shal it be dwelled in from generacion to generacion: nether shal the [o] Arabian pitche his tents there, nether shal the shepherdes make their foldes there.
21 But [p] Ziim shal lodge there, and their houses shalbe ful of Ohim: Ostriches shal dwell there, & the Satyrs shal dance there.
22 And Iim shal crye in their palaces, and dragons in their pleasant palaces: and the time thereof is readie to come, & the dayes thereof shal not be prolonged.

d Which willingly go about ỹ worke, whereunto I appoint them, but how the wicked do this, read Chap.10,6.
e The armie of the Medes & the Persians against Babylon.
f The Babylonians.
g The Babylonians angre, & grief shalbe so muche, ỹ their faces shal burne as fyre.
h They that are ouercome, shal thinke that all the powers of heauē and earth are against thē, Ezek.32,7. ioel.3,15. mat.24,29.
i He compareth Babylon to the whole worlde, because they so estemed thē selues by reason of their great empire.
k He noteth the principal vice, whereunto they were moste giuen, as are all ỹ abūde in welth.
l He noteth the great slaughter that shalbe, seing the enemie shal nether for golde, or siluer spare a mans life, as vers.17.
m Meaning, the power of Babylon with their hired souldiers. *Psal.137,9.*
n This was not accomplished when Cyrus toke Babylon, but after the death of Alexandre the Great.
Genes.19,25. Iere.50,40.
o Who useth to go from countrey to countrey to finde pasture, for their beasts but there shal thei finde none.
p Which were ether wilde beasts, or foules, or wicked spirits, where by Satan deluded man, as by the fairies, goblins and suche like fantasies.

CHAP.

CHAP. XIIII.

1 The returne of the people from captiuitie. 4 The derision of the King of Babylon. 11 The death of the King. 29 The destruction of the Philistims.

1 FOr [a] the Lord wil haue compassion of Iaakób, and wil yet chuse Israel, and cause thē to rest in their owne land: and ý stranger [b] shal ioyne him self vnto them, and they shal cleaue to ý house of Iaakób.

2 And the people shal receiue them & bring them to their owne place, & the house of Israel shal possesse them in the land of the Lord, for [c] seruants & handmaids: & they shal take them prisoners, whose captiues thei were, & haue rule ouer their oppressors.

3 ¶ And in that day when the Lord shal giue thee rest from thy sorow, and from thy feare, and from the sore bondage, where in thou dideſt serue,

4 Then shalt thou take vp this prouerbe against the King of Babel, and say, How hathe the oppressor ceased? and the golde thirstie *Babel* rested?

5 The Lord hathe broken the rodde of the wicked, *and* the sceptre of the rulers:

6 Which smote ý people in angre with a continual plague, & ruled the nations in wrath: if anie were persecuted, he did [d] not let.

7 The whole worlde is at [e] rest & is quiet: they sing for ioye.

8 Also ý fyrre trees reioyced of thee, & the cedres of Lebanō, *saying*, Since thou art laide downe, no hewer came vp against vs.

9 Hell beneth is moued for thee to [f] mete thee at thy comming, raising vp the dead for thee, *euen* all the princes of the earth, and hathe raised frō their thrones all the Kings of the nations.

10 All thei shal crye, and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?

11 Thy pompe is broght downe to the graue, & the sounde of thy violes: the worme [g] is spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, ô [h] Lucifer, sonne of the morning? & cut downe to the grounde, which dideſt cast lottes vpon the nations?

13 Yet thou saideſt in thine heart, I wil ascend into heauen, and exalt my throne aboue beside the starres of God: I wil sit also vpon the mount of the Congregacion in ý sides of the [i] North.

14 I wil ascend aboue ý height of the cloudes, & I wil be like the moste high.

15 But thou shalt be broght downe to ý graue, to the sides of the pit. *Matth. 11. 23*

16 Thei that se thee, shal [k] loke vpon thee & consider thee, *saying*, Is this the man that made the earth to tremble, & that did shake the kingdomes?

17 He made the worlde as a wilderne, and destroied the cities thereof, & opened not [l] the house of his prisoners.

18 All the Kings of the nacions, *euen* they all slepe in glorie, euerie one in his owne house.

19 But thou art [m] cast out of thy graue like an abominable brāche: *like* ý raimēt of those that are slaine, & thrust thorowe with a sworde, which go downe to the stones of the pit, as a carkeise troden vnder fete.

20 Thou shalt not be ioyned with them in ý graue because ý hast destroied thine owne land, & slaine thy people: the sede of the wicked shal not be renoumed for euer.

21 [n] Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise vp nor possesse the land, nor fil the face of the worlde with enemies:

22 ¶ For I wil rise vp against them (saith the Lord of hostes) and wil cut of from Babel the name and the remnant and the sonne, and the nephewe, saith the Lord:

23 And I wil make it a possession to the [o] hedgehog, and pooles of water, and I wil swepe it with the besome of destruction, saith the Lord of hostes.

24 The Lord of hostes hathe sworne, saying, Surely like as I haue purposed, so shal it come to passe, and as I haue consulted, it shal stand:

25 [o] That I wil breake to pieces Asshur in my land, and vpon my mountaines wil I treade him vnder fote: so that his yoke shal departe from [p] them, and his burden shal be taken from of their shulder.

26 This is the counsel that is consulted vpon the whole worlde, and this is the hand stretched out ouer all the nacions,

27 Because the Lord of hostes hathe determined it, & who shal disanul it? & his hand is stretched out, and who shal turne it away?

28 ¶ In the yere that King Ahaz dyed, was this [q] burden.

29 Reioyce not, (thou whole [r] Palestina) because the rod of him that did beate thee, is broken: for out of the serpents roote shal come forth a cockatrise, & ý frute thereof *shalbe* a fyrie flyig serpēt.

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a He sheweth why God wil hast to destroy his enemies to wit, because he wil deliuer his Church.

b Meaning, that the Gentiles shalbe ioyned w the Churche and worship God.

c Signifying ý the Iewes shuld be superiours to the Gentiles, & ý thei shulde be broght vnder ý seruice of Christ by the preaching of the Apostles, whereby all are broght to the subiection of Christ, 2. Cor. 10, 5.

d That is, he suffred all violence and iniuries to be done.

e Meaning, that when tyrants reigne, there cā be no rest nor quietnes: and also how detestable a thing tyrānie is, seing the insensible creatures haue occasion to reioyce at their destruction.

f As though thei feared lest thou shuldest trouble the dead, as ý dideſt the lyuing: and here he derideth ý proude tyrannie of ý wicked, w knowe not that all creatures wish their destructiō that thei maie reioyce.

g In stead of thy costly carpets & coueringes.

h Thou ý thoughteſt thy self most glorious, and as it were, placed in ý heauen: for ý morning starre, ý goeth before ý sunne, is called Iucifer to whome Nebuchadnezzar is compared. i. Meaning, Ierusalem, whereof the Temple was on ý North side, as psal 48, 2. whereby he meaneth ý tyrants fight against God, whē thei persecute his Church, & wolde set thē selues in his place.

k In marueling at thee.

l To set them at libertie: noting his crueltie.

m Thou wast not buryed in ý sepulchre of thy fathers thy tyrannie was so abhorred.

n He calleth to the Medes and persians and all those that shulde execute Gods vengeance.

o Or, tortee.

o As I haue begone do destroy the Assyrians in Sancherib, so wil I continue & destroye them wholy, when I shal deliuer you from Babylon.

p Frō the Iewes.

q Read Chap. 15. 1.

r He willeth the philistims not to reioyce because the Iewes are diminished in their power: for their stregth shal be greater then euer it was.

f The Israelites, which were broght to moste extreme miserie.

g To wit, my people.

h That is, from the Iewes, or Assyrians: for they were bothe North from palestina.

i But they shalbe all ready, & ioine together.

k Which shal come to enquire of the state of ſ chu ch.

l Thei shal answer, ſ the Lord doeth defend his Church, & them that ioyne thē ſelues thereunto.

a Read Chap 13, 1.

b The chief citie, whereby ſ whole countrey was ment.

c The Moabites shal flee to their idoles for succour, but it shal be to late.

d Which were cities of Moab.

e For as in the West partes the people vſed to let their heere growe lōg, whē they mourned, ſo in the East partes they cut it of.

f The Prophet speaketh this in the persone of ſ Moabites, or as one ſ felt the great iudgemēt of God ſ shulde come vpō them.

g Meaning, ſ it was a citie that euer liued in pleasure, and neuer felt ſorowe.

h He describeth the miserable diſsipation, and flight of ſ Moabites.

i To hide them ſelues, & their goods there.

k Of them that are slaine.

l So that by no meanes they shulde escape ſ hand of God: thus wil God punish ſ enemies of his Church.

30 The Israelites, which were broght to moste extreme miserie.

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To hide them ſelues, & their goods there.

Of them that are slaine.

So that by no meanes they shulde escape ſ hand of God: thus wil God punish ſ enemies of his Church.

30 For the [f] first borne of the poore shalbe fed, & the nedie shal lye downe in safety: and I wil kil thy roote with famine, & [g] it shal slay thy remnant.

31 Howle, ô gate, crye ô citie: thou whole land of Palestina art dissolued, for there shal come from the [h] North a smoke, and none *shalbe* alone, [x] at his time appointed.

32 What shal then one answer [y] ſ messengers of the Gentiles? That ſ Lord hathe stablished [z] Zion. & the poore of his people shal trust in it.

CHAP. XV.

A prophecie against Moab.

THE [a] burden of Moab. Surely [b] Ar of Moab was destroyed & broght to silence in a night: surely Kir of Moab was destroyed, & broght to silence in a night.

2 He shal go vp to the temple, and to Dibon to the hie places to wepe: for [d] Nebo and for Medeba shal Moab howle: vpon all [e] their heads *shalbe* baldenes, and euerie beard shauen.

3 In their stretes shal they be girded with sackecloth: on the toppes of their houses, and in their stretes euerie one shal howle, *and* come downe with weping.

4 And Heshbon shal crye, & Elealeh: their voyce shalbe heard vnto Iahaz: therefore ſ warriers of Moab shal showte: the soule of euerie one shal lament in him ſelf.

5 Mine [f] heart shal crye for Moab: his fugitiues *shal flee* vnto Zoar, [g] an heiffer of thre yere olde: for they shal go vp with weping by the mounting vp of Luhith: and by the way of Horonaim they [h] shal raise vp a crye of destruction.

6 For ſ waters of Nimrim shal be dryed vp: therefore the grasse is withered, the herbes consumed, & there was no grene herbe.

7 Therefore what *euerie mā* hathe left, & their substāce shal they beare to ſi broke of the willowes.

8 For the crye went roūde about ſ borders of Moab: & the howling thereof vnto Eglaim, & the skriking thereof vnto Beer Elim,

9 Because the waters of Dimon shalbe ful [k] of blood: for I wil bring more vpō Dimon, euen lyons [l] vpon him that escapeth of Moab, and to the remnant of the land.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

1 SEnd [a] ye a lambe to the ruler of the worlde from the rocke of the wildernes, vnto the mountaine of the daughter Zion.

2 For it shalbe as a birde that [b] fleeth, and a nest forsaken: the daughters of Moab shal be at the foordes of Arnon.

3 Gather a counsel, execute iudgement: [c] make thy shadowe as the night in the midday: hide them that are chased out: bewraye not him that is fled.

4 Let my banished dwel with thee: Moab be thou their couert from the face of the destroyer: for the extorcioner [d] shal end: the destroyer shalbe consumed, & the oppressour shal cease out of the land.

5 And in mercie shal the throne be prepared, [e] and he shal sit vpon it in stedfastnes, in ſ tabernacle of Dauid, iudging, and seking iudgement, and hasting iustice.

6 We haue heard of the pride of Moab (he is verie proud) *euen* his pride, and his arrogancie, and his indignacion, *but* his [f] lies *shal* not *be* so.

7 Therefore shal Moab howle vnto Moab: euerie one shal howle: for the fundacions of Kid-hareseth shal ye mourne, yet thei shalbe [g] striken.

8 For the vineyardes of Heshbon are cut downe, & the vine of Sibmah: [h] the lords of the heathen haue broken the principal vines thereof: they are come vnto [i] Iaazer: they wandred in the wildernes: her goodlie branches stretched out them ſelues, & went ouer the sea.

9 Therefore wil [k] I wepe with the weping of Iaazer, & of ſ vine of Sibmah, O Heshbon: and Elealeh, I wil make thee drunke with my teares, because vpon thy sommer frutes, and vpon thy harueſt [l] a showting is fallen,

10 And gladnes is takē away, & ioye out of ſ plentiful field: and in the vineyardes shalbe no singing nor shouting for ioye: the treader shal not tread wine in the wine presses: I haue caused the reioycing to cease.

11 Wherefore, my [m] bowels shal sounde like an harpe for Moab, and mine inwarde partes for Ker-hareſh.

12 And when it shal appeare that Moab shalbe wearie of his hie places, then shal he come to his [n] temple to pray, but he shal not preuaile.

13 This is the worde that ſ Lord hathe ſpoken against Moab ſince that time.

14 And now the Lord hathe ſpoken, saying, [o] In thre yeres, as the yeres of a

a That is, offer a ſacrifice: whereby he derideth their long delay, & wold not repent when ſ Lord called thē, ſhewing them ſ it is now to late, ſeing ſ vengeance of God is vpon them.

b There is no remedie, but you muſt flie.

c He ſheweth what Moab shulde haue done, when Israel their neighbour was in affliction, to whome because they wolde giue no shadowe nor comfort, they are now left comfortles.

d The Assyrians shal oppresse the Israelites, but for a while.

e Meaning, Christ.

f Their vaine cōfidence, & proude bragges shal deceiue thē, as Ier. 48, 2.

g For all your mourning, yet ſ citie shalbe destroyed, euē vnto the fundations.

h That is, ſ Assyrians, and other enemies.

i Meaning, that the countrey of Moab was now destroyed and all the precious things thereof were caried into the borders, yea, into other countreys, and ouer the sea.

k He ſheweth that their plague was ſo great, that it wolde haue moued a iuſte man to lament with thē, as psal. 141, 5.

l The enemies are come vpon thee, and showte for ioye, when they carie thy commodities from thee, as Ier. 48, 33.

m For verie ſorow and compassion.

n They shal vſe all meanes to ſeke helpe of their idoles: & all in vaine for them.

Chemoz their great god shal not be able to helpe them.

o He appointed a certaine time to punish the enemies in

p Who wil obserue iustely the time, for the w he is hyred, & serue no lõger, but wil euer lõg for it.

P hyrelinge, and the glorie of Moab shalbe contemned in all the great multitude, & the remnant shalbe very smale & feble.

CHAP. XVII.

A prophecie of the destruction of Damascus and Ephraim. 7. Calamitie moueth to repentance.

a Read Chap. 13. 1. 1

THe a burden of b Damascus. Beholde, Damascus is taken away frõ being a citie, for it shalbe a ruinous heape.

b The chief citie of Syria.

2 The cities of c Aroer *shalbe* forsaken: they shalbe for ỹ flockes: for thei shall lye *there*, & none shal make them afraide.

c It was a countrey of Syria by the riuer Arnon.

3 The municion also shal cease from d Ephraim, & the kingdome from Damascus, and the remnant of Aram shalbe as the e glorie of ỹ children of Israel, saith the Lord of hostes.

d It semeth that ỹ prophet wolde comfort the Church in declaring the destruction of these two Kings, of Syria & Israel, when as they had conspired ỹ ouerthrowe of Iudah.

4 And in that day the glorie of f Iaakob shalbe impouerished, and the fatnes of his flesh shal be made leane.

e The ten tribes gloried in their multitude, and alliance & other nacions: therefore he saith that they shal be brought downe & the Syrians also.

5 And it shalbe as when the haruest man gathereth g the corne, and reapeth the eares with his arme, and he shalbe as he that gathereth the eares in the valley of h Rephaim.

f Meaning of the ten tribes, which boasted them selues of their nobilitie, prosperitie, strength & multitude.

6 Yet a gathering of grapes shal i be left in it, as the shaking of an oliue tre, two *or* thre beries *are* in the top of the vp moste boughs, & foure *or* fiue in the hye branches of the frute thereof, saith the Lord God of Israel.

g As the abundance of corne doeth not feare the harueste men that shulde cut it downe: no more shal the multitude of Israel make the enemies to shrinke, whome God shal appoint to destroye them.

7 At that day shal a man loke to his k maker, and his eyes shal loke to the holie one of Israel.

h Which valley was plentiful & fertile.

8 And he shal not loke to the altars, the workes of his owne hands, nether shal he loke to those things, which his owne fingers haue made, as groues and images.

i Because God wolde haue his couenant stable, he promiseth to reserue some of this people, and to bring them to repentance.

9 In that day shal the cities of their strength be as the forsaking of boughs & branches, which l they did forsake, because of the children of Israel, & there, shalbe desolation.

10 Because thou hast forgotten the God of thy saluacion, & hast not remembred the God of thy strength, therefore shalt thou set pleasant plants, and shalt graffe strange m vine branches:

k He sheweth that Gods corrections euer bring forthe some frute, and cause his to turne frõ their sinnes,

11 In the day shalt thou make thy plant to growe, and in the morning shalt thou make thy sede to florish: *but* the harueste shal be gone in the day n of possession, and *there shalbe* desperate sorow.

and to humble them selues to him.

l As the Canaanites left their cities, when God did place the Israelites there, so the cities of Israel shal no more be able to defend their inhabitants, then busshes, when God shal send the enemie to plague them.

m Which are excellent, and broght out of other countrys.

n As the Lord threteneth ỹ wicked in his Law Leuit. 26, 16.

12 o Ah, the multitude of manie people, they shal make a sounde like the noyse of the sea: for the noyse of the people shal make a sounde like the noyse of mightie waters.

13 The people shal make a sounde like ỹ noyse of manie waters: *but* God shal p rebuke them, and they shal flee farre of, and shalbe chased as the chaffe of the mountaines before the winde, and as a rolling thing before the whirlewinde.

14 And lo, in the euening there *is* q trouble: *but* afore the morning it is gone. This is the porcion of them that spoile vs, and the lot of them that robbe vs.

o The prophet lamenteth, considering the horrible plague ỹ was prepared against Israel by the Assyrians, which were infinite in nomber, and gathered of many nacions.

p He addeth this for the consolatiõ of the faithful, which were in Israel.

q He compareth the enemies the Assyrians to a tempest, which riseth ouer night, and in the morning is gone.

CHAP. XVIII.

1 Of the enemies of the Church: 7 And of the vocation of the Gentiles.

1 OH, the a land shadowing ẅ wings, which is beyonde the riuers of Ethiopia,

a He meaneth that parte of Ethiopia, which lieth toward the sea, which was so ful of shippes that the scales (which he compareth to wigs) semed to shadow the sea.

2 Sending ambassadours by the sea, euen in vessels of b redes vpon the waters, *saying*, c Go, ye swift messengers, to a nacion that is scatred abroad, and spoiled, vnto a terrible d people from their beginning euen hitherto: a nacion by litle and litle, euen troden vnder fote, whose land the e floods haue spoiled.

b Which in those countreis were great: insomuche as they made shippes of them for swiftenes.

c This may be taken that they sent other to comforte the Iewes, and to promise them helpe against their enemies, and so the Lord did threaten to take away their strength that the Iewes shulde not trust therein: or that they did solicite the Egyptians, & promised them aide to go against Iudah.

3 All ye the inhabitants of the worlde and dwellers in the earth shal se when f he setteth vp a signe in the mountaines, and when he bloweth the trumpe, ye shal heare.

d To wit, the Iewes, who because of Gods plagues made all other nacions afraid of the like, as God threatened, Deut 28,

4 For so the Lord said vnto me, I wil g rest & beholde in my tabernacle, as h ỹ heat drying vp the raine, & as a cloude of dewe in the heat of harueste.

5 For afore the harueste when the floure is finished, & the frute is riping in the floure, then he shal cut downe the branches with hookes, and shal take away, & cut of the boughs.

6 They shal be left together vnto ỹ foules of the mountaines, and to the i beastes of the earth: for the foule shal sommer vpon it, and euerie beast of the earth shal winter vpon it.

7 At that time shal a k present be broght vnto the Lord of hostes, (a people that is scatred abroad, and spoiled, and

37. e Meaning the Assyrians, as Chap. 8, 7.

p repareth to fight against ỹ Ethiopians.

g I wil stay a while from punishing the wicked.

h Which two seasons are moste profitable for the riping of frutes: whereby he meaneth, that he wil seme to fauour them, & giue them abundance for a time, but he wil suddenly cut them of.

i Not onely men shal consume them, but the brute beasts.

k Meaning, that God wil pitie his Church, and receiue that litle remnant as an offring vnto him self.

f When ỹ Lord

of a terrible people from their beginning hitherto, a nacion, by litle & litle euen troden vnder fote, whose land the riuers haue spoiled) to the place of the Name of the Lord of hostes, *euen* the mount Zion.

CHAP. XIX.

1 *The destruction of the Egyptians by the Assyrians.* 18 *Of their conuersion to the Lord.*

1 THe [a] burden of Egypt. Beholde, the Lord [b] rideth vpō a swift cloude, & shal come into Egypt, & the idoles of Egypt shal be moued at his presēce, & the hart of Egypt shal melt in the middes of her.

2 And I wil set the Egyptians against the Egyptians: so euerie one shal [c] fight against his brother, and euerie one against his neighbour, citie against citie, & kingdome against kingdome.

3 And the [d] spirit of Egypt shal faile in ỹ middes of her, and I wil destroye their counsel, and they shal seke at the idoles, & at the sorcerers, & at them that haue spirits of diuination, and at ỹ south-sayers.

4 And I wil deliuer the Egyptians into the hand of cruel lords, and a mightie King shal rule ouer them, saith the Lord God of hostes.

5 Then the waters of the sea shal [e] faile, & the riuer shal be dryed vp, and wasted.

6 And the riuers [f] shal go farre away: the riuers of defense shalbe emptyed & dryed vp: the redes & flagges shalbe cut downe.

7 The grasse in ỹ riuer, *and* at the [g] head of the riuers, and all that groweth by ỹ riuers, shal wither, & be driuen away, and be no more.

8 The fishers also shal [h] morne, and all they that cast angle into the riuer, shal lament, and they that spread their net vpon the waters, shalbe weakened.

9 Moreouer, they that worke in flax of diuers sortes, shalbe confounded, and they that weaue nettes.

10 For their nettes shalbe broken, and all they, that make ponds, *shalbe* heauie in heart.

11 Surely the princes of [i] Zoan *are* fooles: the counsel of the wise counselers of Pharaoh is become foolish: how say ye vnto Pharaoh, I [k] am the sonne of the wise? I am the sonne of ỹ ancient Kings?

12 Where are now thy wise mē, that they may tel thee, or may know what the Lord of hostes hathe determined against Egypt.

13 The princes of Zoan are become fooles: the princes of [l] Noph are deceiued, they haue deceiued Egypt, *euen* ỹ [m] corners of the tribes thereof.

14 The Lord hathe mingled amōg them the spirit [n] of errours: and thei haue caused Egypt to erre in euerie worke thereof, as a dronken man erreth in his vomite.

15 Nether shal there be anie worke in Egypt, which the head maie [o] do, nor the taile, the branche nor the rush.

16 In that daie shal Egypt be like vnto women: for it shalbe afraide & feare because of the mouing of the hand of the Lord of hostes, which he shaketh ouer it.

17 And the land of Iudah shalbe a feare [p] vnto Egypt: euerie one that maketh mencion of it, shalbe afraid thereat, because of the counsel the Lord of hostes, which he hathe determined vpon it.

18 In that daie shal fiue cities in the land of Egypt [q] speake the language of Canaan, and shal [r] sweare by the Lord of hostes: one shalbe called ỹ citie of [s] destruction:

19 In that daie shal the altar of the Lord be in the middes of the land of Egypt, and [t] a piller by the border thereof vnto the Lord.

20 And it shalbe for a signe and for a witnes vnto the Lord of hostes in the land of Egypt: for thei shal crye vnto ỹ Lord, because of the oppressers, and he shal send them [v] a Sauiour and a great man, and shal deliuer them.

21 And the Lord shalbe knowen of the Egyptians, and the Egyptians shal knowe the Lord in that daie, and do [x] sacrifice & oblacion, & shal vowe vowes vnto the Lord, and performe *them*.

22 So the Lord shal smite Egypt, he shal smite & heale it: for he shal returne vnto the Lord, and he shalbe intreated of them and shal heale them.

23 In that daie shal there be a path from [y] Egypt to Asshur, & Asshur shal come into Egypt, & Egypt into Asshur: so the Egyptians shal worship with Asshur.

24 In that daie shal Israel be the third [w] Egypt and Asshur, *euen* a blessing in the middes of the land.

25 For the Lord of hostes shal blesse it, saying, Blessed *be* my people Egypt and Asshur, the worke of mine hands, and

a Read Chap. 13, 1.

b Because ỹ Egyptians trusted in the defense of their countrey, in the multitude of their idoles, & in the valiātnes of their mē, ỹ Lord sheweth that he wil come ouer all their munitions in a swift cloude, & that their idoles shal tremble at his comming, & that mens hearts shal faint.

c As he caused ỹ Ammonites, Moabites, and Idumeans to kil one another, whē thei came to destroye ỹ Church of God, 2. Chro. 20, 22. chap. 49. 26.

d Meaning, their policie, and wisdome.

e He sheweth ỹ the sea & Nilus their great riuer, whereby thei thoght thē selues most sure, shulde not be able to defend them from his angre, but that he wolde send ỹ Assyrians among them that shulde kepe them vnder as sclaues.

f For Nilus ran into the sea by seuen streames, as thogh they were so manie riuers.

g The Ebrewe worde is mouth, whereby they meane ỹ spring, out of the which the water gusheth as out of a mouth.

h The Scriptures vse to describe ỹ destruction of a countrey by taking away of ỹ commodities thereof, as by wines, flesh, fish, and suche other things, whereby countreis are enriched.

i Called also Tanes, a famous citie vpon Nilus.

k He noteth the flatterers of pharaoh: who persuaded the king that he was wise, and noble, and that his house was moste ancient, and so he flattered him self, saying, I am wise.

l Or Memphis, others Alexandria, and now called the great Caira.

m The principal vpholders thereof are the chiefest cause of their destructiō.

n For the spirit of wisdome he hathe made thē droken & giddie with the spirit of errour.

o Nether ỹ great nor the smale, ỹ strong nor the weake.

p Considering ỹ through their occcasion ỹ Iewes made not God their defence, but put their trust in them, & were therefore now punished, they shal feare lest ỹ like light vpon them.

q Shal make one confession of faith with the people of God: by ỹ speache of Canaan meanig, the lāgage, wherein God was then serued.

r Shal renounce their superstitions & protest to serue God a right.

s Meaning, of six cities fiue shulde serue God, & the sixt remaine in their wickednes: & so of the sixt parte there shulde be but one lost.

t There shalbe euident signes & tokens, ỹ Gods religion is there: which maner of speach is taken of ỹ patriarkes and anciēt times, when God had not as yet appointed a place, and ful maner how he wolde be worshiped.

v This declareth that this prophecie shulde be accomplished in the time of Christ.

x By these ceremonies he comprehendeth the spiritual seruice vnder Christ.

y By these two nacions, which were then chief enemies of the Church, he sheweth that the Gentiles, & the Iewes shulde be ioyned together in one faith and religion, and shulde be all one folde vnder Christ their shepherd.

Israel mine inheritance.

CHAP XX.

The thre yeres captiuitie of Egypt and Ethiopia described by the thre yeres going naked of Isaiah.

1 IN the yere that [a] Tartan came to [b] Asdod, (when [c] Sargon King of Asshur sent him) and had foght against Asshod, and taken it.

2 At the same time spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Go, and lose the [d] sacke clothe from thy loynes, and put of thy shoe from thy fote. And he did so, walking naked and barefote.

3 And the Lord said, Like as my seruant Isaiah hathe walked naked, & barefote thre yeres, *as a* signe & wondre vpon Egypt, & Ethiopia,

4 So shal the King of Asshur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, *both* e yong mē & olde men, naked and barefote, with their buttockes vncouered, to the shame of Egypt.

5 And they shal feare, and be ashamed of [e] Ethiopia their expectation, and of Egypt [f] their glorie.

6 Then shal the inhabitant of this [g] yle saye in that day, Beholde, suche is our expectation, whether we fled for helpe to be deliuered from the King of Asshur, and how shal we be deliuered?

a Who was a captaine of Sancherib, 2 King 18.
b A citie of the Philistims.
c The Ebrewes write that Sancherib was so called.
d Which signifieth that the Prophet did lament the miserie that he sawe prepared, before the thre yeres, ỹ he went naked and bare foted.
e In whose aide thei trusted.
f Of whome they boasted, and gloried.
g Meaning Iudea, ẅ was compassed about ẅ their enemies, as an yle with waters.

CHAP. XXI.

Of the destruction of Babylon by the Persians and Medes. 11 The ruine of Idumea, 13 And of Arabia.

1 THe burden of [a] the desert sea. As ỹ whirlwindes in the South vse to passe from the wildernes, *so* shal it [b] come from the horrible land.

2 A grieuous visiõ was shewed vnto me, The [c] transgressour *against* a transgressour, and the destroyer *against* a destroyer. Go vp [d] Elam, besiege Media. I haue caused all the mourning [e] thereof to cease.

3 Therefore are my [f] loynes filled with sorow: sorowes haue taken me as the sorowes of a woman that trauaileth: I was bowed downe when I heard it, & I was amased when I sawe it.

4 Mine heart failed: fearfulnes troubled me: the night [g] of my pleasures hathe he turned into feare vnto me.

5 Prepare thou the table: watche in the watche towre: eat, drinke: [h] arise, ye princes, anoynt the shield.

6 For thus hathe the [i] Lord said vnto me, Go, set a watchman, to tel what he seeth.

7 And he sawe a charet with two horsemen: [k] a charet of an asse, & a charet of a camel: and he hearkened & toke diligent hede.

8 And he cryed, A [l] lyon: my lord, I stād continually vpon the watch towre in ỹ day time, and I am set in my watch euerie night:

9 And beholde, this mans charet cometh with two horsemen. And [m] he answered and said, * Babel is fallen: it is fallen, and all the images of her gods hathe he broken vnto the grounde.

10 O [n] my threshing, and the [o] corne of my floore. That ẅ I haue heard of the Lord of hostes, the God of Israel, haue I shewed vnto you.

11 ¶ The burden of [o] Dumah. He calleth vnto me out of [p] Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman said, The [q] morning cometh, & also the night. If ye wil aske, enquire: returne & come.

13 ¶ The burden against Arabia: In [r] the forest of Arabia shal ye tary all night, *euen* in the waies of Dedanim.

14 O inhabitants of the land of Tema, bring forthe [s] water to mete the thirstie, *and* preuent him that fleeth with his bread.

15 For they flee from the drawen swordes, *euen* from the drawen sworde, and from the bent bowe, and from ỹ grieuousnes of warre.

16 For thus hathe ỹ Lord said vnto me, Yet a yere [t] according to the yeres of an [v] hyreling, & all the glorie of Kedar shal fayle.

17 And the residue of the nomber of the strong archers of the sonnes of [x] Kedar shalbe fewe: for the Lord God of Israel hathe spoken it.

a On the sea side betwene Iudea, & Chaldea was a wildernes, whereby he meaneth Chaldea.
b That is, ỹ ruine of Babylon by the Medes, and persians.
c The Assyrians and Chaldeans, which had destroyed other nations, shal be ouercome of ỹ Medes & persians, and this he prophecied an hundreth yere before it came to passe.
d By Elam, he meaneth ỹ persians.
e Because thei shal fynde no succour, they shal mourne no more, or, haue caused them to cease mourning, whome Babylon had afflicted.
f This the prophet speaketh in the persone of the Babylonians.
g He prophecieth ỹ death of Belshazar, as Dan. 5, 30. who in the middes of his pleasures was destroyed.
h Whiles they are eating, and drinking they shalbe cōmanded to runne to their weapons.
i To wit, in a vision by ỹ spirit of prophecie.
k Meaning chariots of men of warre, & others that caryed the baggage.
l Meaning, Darius which ouercame Babylon.
m The watchmā, whome Isaiah set vp, tolde him, who came toward Babylō, and the Angel declared that it shulde be destroyed: all this was done in a vision.
* *Iere. 51, 8. Reuel, 14, 8.*
n Meaning, Babylon.
o *Ebr. sonne.*
o Which was a citie of the Ishmaelites & was so named of Dumah, Gen. 25, 14.
p A mountaine of the Idumeās.
q He describeth the vnquietnes of the people of Dumah, who were night and day in feare of their enemies, and euer ran to and fro to enquire newes.
r For feare, the Arabians shal flee into the woods, and he appointeth what way thei shal take.
s Signifying that for feare they shal not tary to eat or drinke.
t He appointeth them respit for one yere onely and then they shulde be destroyed.
v Read Chap. 16, 14.
x Which was the name of a people of Arabia: and by the horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

CHAP. XXII.

1 He prophecieth of the destruction of Ierusalem by Nebuchadnezzar. 15 A threatening against Shebna. 20 To whose office Eliakim is preferred.

1 THe burden of the [a] valley of vision. What [b] aileth thee now that thou

a Meaning, Iudea, ẅ was compassed about ẅ mountaines, and was called ỹ valley of visiõs, because of ỹ Prophetes, ẅ were alwaies there, whome thei name'd Seers.
b He speaketh to Ierusalem, whose inhabitants were fled vp to the house toppes for feare of their enemies.

art wholy gone vp vnto the house toppes?

2 Thou that art ful of [c] noise, a citie ful of brute, a ioyous citie: thy slaine men shal not *be* slaine [d] with sworde, nor dye in battel.

3 All thy princes shal flee together from the bowe: thei shal be [e] bound: all that shalbe founde in thee, shalbe bounde together, which haue fled from [f] farre.

4 [f] Therefore said I, Turne away from me: I wil wepe [g] bitterly: labour not to comfort me for the destruction of the daughter of my people.

5 For *it is* a day of trouble, and of ruine, & of perplexitie by the Lord God of hostes in the valley of vision, breaking downe the citie: and a [h] crying vnto ỹ mountaines.

6 ¶ And Elam [i] bare the quiuer in a mãs charet with horsemen, and Kir vncouered the shield.

7 And thy chief valleis were ful of charets, & the horsemen set them selues in aray against the gate.

8 And he discouered the [k] couering of Iudah: & thou dideſt loke in that day to the armour of the house of the forest.

9 And ye haue sene [l] the breaches of ỹ citie of Dauid: for thei were manie, and ye gathered the waters of the lower poole.

10 And ye nombred the houses [m] of Ierusalem, and the houses haue ye broken downe to fortifie the wall,

11 And haue also made a ditch betwene the two walles, for the [n] waters of the olde poole, and haue not loked vnto the maker [o] thereof, nether had respect vnto him that formed it of olde.

12 And in that day did the Lord God of hostes call vnto weping & mourning, & to baldnes and girding with sackecloth.

13 And beholde, ioye and gladnes, slaying oxen and killing shepe, eating flesh, and drinking wine, [p] eating and drinking: for to morowe we shal dye.

14 And it was declared in the eares of ỹ Lord of hostes. Surely this iniquitie shal not be purged frõ you, til ye dye, saith the Lord God of hostes.

15 Thus saith the Lord God of hostes, Go, get thee to that [q] treasurer, to Shebna, the steward of the house, *& say*,

16 What hast thou to do here? and whome hast thou [r] here? that thou shuldeſt here hewe thee out a sepulchre, as he ỹ heweth out his sepulchre in an hie place, or that graueth an habitacion [s] for him self in a rocke?

17 Beholde, the Lord wil carye thee awaye with a great captiuitie, and wil surely couer thee.

18 He wil surely rolle & turne thee like a ball in a large countrey: there shalt thou dye, and there the charets of thy glorie *shalbe* the [t] shame of thy lords house.

19 And I wil dryue thee from thy station, & out of thy dwelling wil he destroy thee.

20 And in that day wil I [v] call my seruant Eliakim the sonne of Hilkiah,

21 And with thy garments wil I clothe him, & with thy girdle wil I strengthen him: thy power also wil I commit into his hand, and he shalbe a father of the inhabitants of Ierusalem, and of the house of Iudah.

22 And the [x] keye of the house of Dauid wil I laie vpon his shoulder: so he shal open & no man shal shut: and he shal shut, and no man shal open.

23 And I wil fasten him as a [y] naile in a sure place, and he shalbe for the throne of glorie to his fathers house.

24 And thei shal hang vpon him all the glorie of his fathers house, *euen* of the nephewes and posteritie [z] all smale vessels, from the vessels of the cuppes, euẽ to all the instruments of musike.

25 In that daie, saith the Lord of hostes, shal the [a] naile, that is fastened in the sure place, departe & shal be broken, and fall: and the burden, that was vpon it, shalbe cut of: for the Lord hathe spoken it.

CHAP. XXIII.

1 A prophecie against Tyrus. 17 A promise that it shal be restored.

1 THe [a] burden of Tyrus. Howle, ye shippes of [b] Tarshish: for [c] it is destroied, so that there is none house: none shal come from the land of [d] Chittim: it is [e] reueiled vnto them.

2 Be stil, ye that dwell in the yles: ỹ marchants of Zidon, & such as passe ouer the sea, haue [f] replenished thee.

3 The [g] sede of Nilus *growing* by the abundance of waters, & the harueſt of the riuer *was* her reuenues, and she was a marte of the nations.

4 Be ashamed, thou Zidon: for the [h] sea hathe spoken, euen the strength of ỹ sea, saying, I haue not trauailed, nor brought forthe children, nether nourished yong men

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c Which waſt woote to be ful of people and ioye.

d But for hunger.

e And led into captiuitie.

f Which haue fled from other places to Ierusalem for succour.

g He sheweth what is the duetie of the godlie, when Gods plagues hang ouer the Church, and specially of the ministers, Ier. 9, 1.

h That is, the howte of the enemies whome God had appointed to destroy the citie.

i He putteth thẽ in minde how God deliuered them once from Sancherib, who broght the persians & Cyrenias with him, that thei might by returning to God auoyd that great plague w they shulde els suffer by Nebuchad-nezzar.

k The secret place where the armour was: to wit, in the house of the forest, 1. King. 7.

l Ye fortified the ruinous places, which were neglected in time of peace: meaning, the whole citie & the citie of Dauid which was within the compasse of the other.

m Ether to pul downe suche as might hurt, or els to knowe what men thei were able to make.

n To prouide if nede shulde be of water.

o To God ỹ made Ierusalem: ỹ is, thei trusted more in these worldely meanes then in God.

p In stead of repentance ye were ioyful & made great chere, contemning the admonitions of the prophetes, saying, Let vs eat and drinke: for our propheres say, that we shal dye to morowe.

q Because ỹ Ebrew worde doeth also signifie one that doeth nourish & cherish, there are of the learned that thinke, ỹ this wicked man did nourish secret frendship with the Assyrians and Egyptians, to betrey the Church and to prouide for him self against all dangers: in the meane season he packe craftely & gat of ỹ best offices into his hand vnder Hezekiah, euer aspiring to the hieſt.

r Meaning, that he was a stranger and came vp of nothing.

s Where as he thoght to make his name immortal by his famous sepulchre, he dyed moste miserably amõg the Assirians.

t Signifying ỹ whatsoeuer dignitie the wicked atteine vnto, at length it wil turne to the shame of those princes, by whome thei are preferred.

v To be steward againe, out of the which office he had bene put by ỹ craft of Shebna.

x I wil commit vnto him the ful charge & gouernement of the Kings house.

ỹ I wil establish him & confirme him in his office: of this phrase read Ezra. 9, 9

z Meaning that bothe smale & great that shal come of Eliakim, shal haue praise & glorie by this faithful officer.

a He meaneth Shebna, who in mans iudgement shulde neuer haue fallen.

a Read Chap. 13, 1.

b Ye of Cilicia that come thether for marchandise.

c Tyrus is destroyed by Nebuchadnezzar.

d By Chittim thei ment all the yles and countreis Westward from Palestina.

e All men knowe of this destruction.

f Haue haunted thee & enriched thee.

g Meaning, the ỹ of Nilus.

h That is, Tyrus, which was the chief port of the sea.

i Haue no people left in me, & am as a baren woman that neuer had childe.

men *nor* broght vp virgins.

5 When the fame commeth to the Egyptians, they shalbe [k] sorie, concerning the rumor of Tyrus.

6 Go you ouer to [l] Tarshish: howle, ye that dwell in the yles.

7 Is not this that your glorious *citie?* her antiquitie *is* of ancient daies: her owne fete shal lead her a farre of to be a sojourner.

8 Who hathe decreed this against Tyrus (that [m] crowneth *men*) whose marchats *are* princes? whose chapmen *are* the nobles of the worlde?

9 The Lord of hostes hathe decreed this, to staine the pride of all glorie, and to bring to contempt all them that be glorious in the earth.

10 Passe through thy land like a flood *to* the [n] daughter of Tarshish: there is no more strength.

11 He stretched out his hand vpon ỹ sea: he shoke the kingdomes: the Lord hathe giuen a commandement concerning the place of marchandise, to destroye ỹ power thereof.

12 And he said, Thou shalt no more reioyce when thou art oppressed: [o] ô virgin [p] daughter of Zidon: rise vp, go ouer vnto Chittim: yet there thou shalt haue no rest.

13 Beholde the land of the Chaldeans: this was no people: [q] Asshur founded it by the inhabitats of the wildernes: thei set vp the towres thereof: they raised the palaces thereof & he [r] broght it to ruine.

14 Howle ye shippes of Tarshish, for your [s] strength is destroyed.

15 And in that daie shal Tyrus be forgotten seuentie yeres (according to the yeres of one King) at the end of [t] seuentie yeres shal Tyrus [v] sing as an harlot.

16 Take an harpe, & go about the citie: (thou harlot that hast bene forgotten) [x] make swete melodie, sing mo songs ỹ thou maiest be remembred.

17 And at the end of seuentie yeres shal the Lord visite Tyrus, & she shal returne to her [y] wages, and shal commit fornication with all the kingdomes of the earth, *that are* in the worlde.

18 Yet her occupying and her wages shal be [z] holie vnto the Lord: it shal not be laied vp nor kept in store, but her marchandise shal be for them that dwell before the Lord, to eat sufficiently, and to haue durable clothing.

k Because these two countreis were ioined in league together.
l Tyrus willeth other marchats to go to Cilicia and to come no more there.
m Who maketh her marchants like princes.
n Thy strength will no more serue thee: therefore flee to other countreis for succour.
o For Tyrus was neuer touched nor afflicted before.
p Because Tyrus was buylt by them of Zidō.
q The Chaldeās which dwelt in tentes in ỹ wildernes, were gathered by ỹ Assyrians into cities.
r The people of the Chaldeans destroyed ỹ Assyrians: whereby the Prophet meaneth, ỹ seing the Chaldeans were able to ouercome ỹ Assyrians, ẅ were so great a nation, much more shal these two nations of Chaldea & Assyria be able to ouerthrowe Tyrus.
s That is, Tyrus, by whome ye are enriched.
t Tyrus shal lie destroied 70 yeres, which he calleth the reigne of one King, or a mans age.
v Shal vse all craft and subtilteie to entise men againe to her.
x She shal labour by all meanes to recouer her first credit, as an harlot when she is long forgotten, seketh by all meanes to entertein her louers.
y Thogh she haue bene chastised of the Lord, yet she shal returne to her olde wicked practises, & for gaine shal giue her self to all mens lusts like an harlot.
z He sheweth that God yet by the preaching of the Gospel will call Tyrus to repentance, & turne her heart from auarice and filthie gaine vnto the true worshiping of God and liberalitie toward his Saints.

CHAP. XXIIII.

A prophecie of the curse of God for the sinnes of the people. 13 A remnant reserued, shal praise the Lord.

1 BEholde, the Lord maketh the [a] earth emptie, & he maketh it waste: he turneth it vpside downe, & scattereth abroad the inhabitants thereof.

2 And there shalbe like people, like [b] priest, & like seruant, like master, like maide, like mastresse, like byer, like seller, like lender, like borower, like giuer, like taker to vsurie.

3 The earth shalbe cleane emptied, and vtterly spoyled: for the Lord hathe spoken this worde.

4 The earth lameteth and fadeth away: the worlde is febled & decayed: the proude people of the earth are weakened.

5 The earth [c] also deceiueth, because of the inhabitants thereof: for thei transgressed the lawes: they changed the ordinances, *and* brake the euerlasting couenant.

6 Therefore hathe the [d] curse deuoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are [e] burned vp, and fewe men are left.

7 The wine faileth, the vine hathe no might: all that were of mery heart, do mourne.

8 The mirth of tabrets ceaseth: the noise of them that reioyce, endeth: the ioye of the harpe ceaseth.

9 They shal not drinke wine with mirth: strong drinke shalbe bitter to them ỹ drinke it.

10 The citie of [f] vanitie is broken downe: euerie house is shut vp, that no man may come in.

11 There is a crying for wine in ỹ stretes: all ioye is darkened: the [g] mirth of the worlde is gone away.

12 In the citie is left desolacion, & the gate is smitten with destruction.

13 ¶ Surely thus shal it be in the middes of the earth, among the people, [h] as ỹ shaking of an oliue tre, *and* as the grapes when the vintage is ended.

14 They shal lift vp their voyce: thei shal shoute for the magnificence of ỹ Lord: they shal reioyce from [i] the sea.

15 Wherefore praise ye the Lord in the

a This propheeie is as a conclusion of that, which hatne bene threatened to the Iewes & other nacions frō the 13. Chap. & therefore by the earth he meaneth those Iāds, which were before named.
b Because this was a name of dignitie, it was also applied to them, which were not of Aarons familie, & so signifieth also a mā of dignitie, as 2. Sam. 8, 18. & 20, 25. 1. chro. 18, 17. & by these wordes the Prophet signifieth an horrible confusion, where there shalbe neither religion, order nor policie, Hosea. 4, 9.
c That is, rendreth not her frute for the sinne of ỹ people, whome ỹ earth deceiued of their nourriture, because they deceiued God of his honour.
d Writen in the Law, as Leui 26, 14. deut. 28, 16.
thus ỹ Prophetes vsed to applie particularly the menaces, and promises ẅ are general in ỹ Law.
e With heat and drought, or els, that they were consumed ẅ the fyre of Gods wrath.
f Which as it was without order, so now shalde it be broght to desolacion & confusion: and this was not onely ment of Ierusalem, but of all the other wicked cities.
g Because pleasures shulde cease: He comforteth the faithful, declaring that in this great desolacion the Lord wil assemble his Church, which shal praise his name, as Chap. 10, 22.
h He comforteth the Lord wil as Chap. 10, 22.
i From the vtmost coastes of the worlde, where the Gospel shal be preached, as vers. 16.

valleis, *euen* the Name of the Lord God of Israel, in the yles of the sea.

16 From the vttermost parte of ỹ earth we haue hearde praises, *euen* glorie to ỹ [k] Iuste, & I said, [l] My leanenes, my leanenes, wo is me: the transgressors haue offended: yea, ỹ transgressors haue grieuously offended.

17 Feare, and the pit, and the snare *are* vpon thee, ô inhabitant of the earth.

18 And he that fleeth from the noise of the feare, shal fall into the pit: & he that commeth vp out of the pit, shalbe take in the snare: for the [m] windowes from on high are open, and the fundacions of ỹ earth do shake.

19 The earth is vtterly broken downe: the earth is cleane dissolued: the earth is moued excedingly.

20 The earth shal rele to & fro like a dronken man, and shalbe remoued like a tent, and the iniquitie thereof shalbe heauie vpon it: so that it shal fall, and rise no more.

21 ¶ And in that day shal the Lord [n] visite the hoste aboue that is on hie, euen the Kings of the worlde that are vpon the earth.

22 And thei shalbe gathered together, as the prisoners in the pit: and thei shalbe shut vp in the prison, & after manie daies shal thei be [o] visited.

23 [p] Then the moone shalbe abasshed, & the sunne ashamed, when the Lord of hostes shal reigne in mount Zion and in Ierusalem: and glorie shalbe before his ancient men.

CHAP. XXV.

A thankesgiuing to God in that that he sheweth him self iudge of the worlde, by punishing the wicked & maintening the godlie.

O Lord, thou [a] art my God: I wil exalte thee, I wil praise thy Name: for thou hast done wonderful things, *according to* the counsels of olde, with a stable trueth.

2 For thou hast made of a [b] citie an heap, of a strong citie, a ruine: *euen* the palace [c] of strangers of a citie, it shal neuer be buylt.

3 Therefore shal the [d] mightie people giue glorie vnto thee: the citie of the strong nacions shal feare thee.

4 For thou hast bene a strength vnto the poore, *euen* a strength to the nedie in his trouble, a refuge against the tempest, a shadowe against the heate: for the blast [e] of the mightie is like a storme *against* the wall.

5 Thou shalt bring downe the noise of the strangers, [f] as the heat in a drye place: he wil bring downe the song of the mightie, *as* [g] the heat in the shadowe of a cloude.

6 And in this [h] mountaine shal the Lord of hostes make vnto all people a feast of fat things, *euen* a feast of fined *wines*, & of fat things ful of marowe, of *wines* fined & purified.

7 And he wil destroye in this mountaine [i] the couering that coureth all people, & the vaile that is spred vpon all nacions.

8 He wil destroye death for euer: and ỹ Lord God wil [k] wipe away the teares from all faces, and the rebuke of his people wil he take away out of all the earth: for the Lord hathe spoken it.

9 And in that day shal men say, Lo, this is our God: we haue waited for him, and he wil saue vs. This is the Lord, we haue waited for him: we wil reioyce & be ioyful in his saluacion.

10 For in this mountaine shal the hãd of the Lord rest, and [l] Moab shalbe thresshed vnder him, euen as strawe is thresshed in [m] Madmenah.

11 And he shal stretch out his hand in ỹ middes of them (as he that swimmeth, stretcheth *them* out to swimme) and ẅ the strength of his hands shal he bring downe their pride.

12 The defense also of the height of thy walles shal he bring downe & lay lowe, & cast them to the grounde, *euen* vnto the dust.

a Thus ỹ prophet giueth thãkes to God, because he wil bring vnder subiection these nacions by his corrections, & make them of his Church, ẅ before were his enemies.

b Not onely of Ierusalem, but also of these other cities, ẅ haue bene thine enemies.

c That is, a place where as all vagabondes may liue without danger, and as it were, at ease, as in a wolde not knowe thee, shal by thy corrections feare & glorifie thee.

d The arrogant and proude, ẅ before palace.

e The rage of ỹ wicked is furious, til God breake ỹ force thereof.

f Meaning, ỹ as the heat is abated by the raine, so shal God bring downe the rage of the wicked.

g As a cloude shadoweth from ỹ heat of ỹ sunne, so shal God asswage the reioycing of the wicked against the godlie.

h To wit, in Zion, whereby he meaneth his Church, ẅ shulde vnder Christ be assembled of the Iewes and ỹ Gentiles, and is here described vnder the figure of a costely banket, as Mat. 22, 2.

i Meaning that ignorance and blindnes, whereby we are kept backe frõ Christ.

k He wil take away all occasiõs of sorow & fil his with perfite ioye, Reuel. 7, 17. & 21, 4.

l By Moab are ment all the enemies of his Church.

m There were two cities of this name: one in Iudah, 1. Chr. which semeth to

2549, and another in the land of Moab, Iere. 48, 2 haue bene a plentiful place of corne. Chap. 10, 31.

CHAP. XXVI.

A song of the faithful, wherein is declared, in what consisteth the saluacion of the Church, and wherein they ought to trust.

IN that day shal [a] this song be sung in the land of Iudah, We haue a strong citie: [b] saluacion shal *God* set for walles & bulwarkes.

2 [c] Open ye the gates that the righteous nacion, which kepeth the trueth, may entre in.

3 By an assured [d] purpose wilt thou preserue perfite peace, becawse thei trusted in thee.

4 Trust in the Lord for euer: for in the Lord God *is* strength for euer more.

5 For he wil bring downe them that dwell on hie: [e] the hie citie he wil abase: *euen* vnto the grounde wil he cast it

a This song was made to comfort the faithful, when their captiuitie shulde come, assuring thẽ also of their deliuerance, for ỹ ẅ they shulde sing this song.

b Gods protection and defence shalbe sufficient for vs.

c He assureth the godlie to returne after the captiuitie of Ierusalem.

d Thou hast decreed so, & thy purpose can not be changed.

e There is no power so hie, that can let God, when he wil deliuer his.

k Meaning, to God, who wil publish his Gospel through all ỹ worlde.

l I am consumed with care, considering the affliction of my Church, bothe by fore enemies & domestical. Some read, my secret, my secrets ỹ is, it was reuealed to the prophet, that the good shulde be preserued & ỹ wicked destroyed.

m Meaning, that Gods wrath, and vengeance shulde be ouer & vnder them: so that thei should not escape no more then thei did at Noahs flood.

n There is no power so high or mightie, but God wil visite him ẅ his roddes.

o Not with his roddes, as vers. 21, but shalbe comforted.

p Whẽ God shal restore his Church, ỹ glorie thereof shal so shine and his ministers (ẅ are called his anciẽt men) ỹ the sunne and the moone shal be darke in comparison thereof.

downe and bring it vnto dust.

f God wil set ỹ poore afflicted ouer ỹ power of the wicked.

6 The fote shal treade it downe, *euen* ỹ fete of the[f] poore, & the steps of ỹ nedie.

7 The way of the iuste *is* righteousnes: thou wilt make equal the righteous path of the iust.

g We haue constantly abid in ỹ aduersities wherewith thou hast afflicted vs.

8 Also we, ô Lord, haue waited for thee in the way of thy[g] iudgements: the desire of *our* soule *is* to thy Name, & to ỹ remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirit within me wil I seke thee in the morning: for seing thy iudgements *are* in the earth, the inhabitants of the worlde shal learne [h] righteousnes.

h Meaning, ỹ by afflictions men shal learne to feare God.

i The wicked though God shewe them euident signes of his grace, shalbe neuer ỹ better.

10 Let mercy[i] be shewed to ỹ wicked, *yet* he wil not learne righteousnes, in ỹ land of vprightnes wil he do wickedly, and wil not beholde the maiestie of the Lord.

k Through enuie & indignatiõ against thy people.

l The fyre and vengeance, wherewith ỹ doest destroye thine enemies.

11 O Lord they wil not beholde thine hie hand: *but* thei shal se it, and be cõfounded with[k] the zeale of the people, & ỹ fyre of thine[l] enemies shal deuoure them.

12 Lord, vnto vs ỹ wilt ordeine peace: for thou also hast wroght all our workes for vs.

m The Babylonians, wh haue not gouerned according to thy worde.

13 O Lord our God, *other*[m] lords beside thee haue ruled vs, *but* we wil remember thee onely, & thy Name.

n Meaning, ỹ ỹ reprobat, euen in this life shal haue ỹ beginning of euerlasting death.

14 The[n] dead shal not liue, *nether* shal ỹ dead arise, because thou hast visited & scattered them, & destroyed all their memorie.

o To wit, ỹ compame of the faithful by the calling of the Gentiles.

15 Thou hast increased [o] the nacion, ô Lord: thou hast encreased the nacion: ỹ art made glorious: thou hast enlarged all the coastes of the earth.

p That is, the faithful by thy rodde were moued to pray vnto thee for deliuerance.

16 Lord, in trouble haue thei [p] visited thee: they powred out a prayer when thy chastening *was* vpon them.

q To wit, in extreme sorowe.

17 Like as a woman with childe, that draweth nere to the trauail, is in sorow, & cryeth in her peines, so haue we bene in thy[q] sight, ô Lord.

r Our sorowes had none end, nether did we enioye ỹ comfort, ỹ we loked for.

18 We haue conceiued, we haue borne in peine, as though we shulde haue broght forthe [r] winde: there was no helpe in the earth, nether did the inhabitants of the worlde fal.

s The wicked & men without religion were not destroyed.

t He cõforteth ỹ faithful in their afflictiõs, shewing them ỹ euen in death they shal haue life: & ỹ they shulde moste certeinly rise to glorie: the contrarie shulde come to the wicked, as vers. 14.

19 ¶[t] Thy dead men shal liue: *euen* with my bodie shal thei rise. Awake, & sing, ye that dwell in dust: for thy[v] dewe *is as* the dewe of herbes, & the earth shal cast out the dead.

v As herbes, dead in winter, florish againe by the raine in ỹ spring time, so they that lie in the dust, shal rise vp to ioye when they fele the dewe of Gods grace.

x He exhorteth the faithful to be pacient in their afflictions, & to waite vpon Gods worke.

20 Come, my people: [x] entre thou into thy chambers, and shutte thy dores after thee: hide thy self for a very litle while, vntil the indignacion passe ouer.

21 For lo, the Lord cometh out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the earth shal disclose her[y] blood, and shal no more hide her slayne.

y The earth shal vomit and cast out the innocent blood, wh it hath drũke, ỹ it may cryo for vengeance against ỹ wicked

CHAP XXVII.

A prophecie against the kingdome of Satan, 2 And of ỹ ioye of ỹ Church for their deliuerance.

1 IN that[a] day the Lord with his sore and great and mightie[b] sworde shal visite Liuiathan, that perceing serpent, euen Liuiathan, that croked serpent, & he shal slay the dragon that is in the sea.

a At ỹ time appointed.

b That is, by his mightie power and by his worde. He prophecieth here of the destruction of Satan & his kingdome vnder ỹ name of Liuiathan, Asshur & Egypte. Meaning, of ỹ best wine, wh this vineyarde, ỹ is ỹ Church, shulde bring forthe as moste agreable to the Lord.

2 In that day sing of the vineyarde [c] of red wine.

3 I the Lord do kepe it: I wil water it euery moment: lest anie assaile it, I wil kepe it night and day.

4 Angre[d] is not in me: who wolde set ỹ briers and the thornes *against* me in battel? I wolde go through them, I wolde burne them together.

5 Or wil he[e] fele my strength, that he may make peace with me, & be at one with me?

c He therefore he wil destroy the kingdome of Satan, because he loueth his Church for his owne mercies sake, & can not be angrie & it, but wisheth ỹ he may powre his angre vpon the wicked infideles, whome he meaneth by briers & thornes.

d Here after, Iaakob shal take rote: Israel shal florish and growe, and the worlde shal be filled with frute.

e He maruleth, ỹ Israel wil not come by gentlenes, except God make them to fele his roddes, & so bring thẽ vnto him.

6 [f] Here after, Iaakob shal take rote: Israel shal florish and growe, and the worlde shal be filled with frute.

7 Hath he smitten [g] him as he smote those that smote him? or is he slayne according to the slaughter of them ỹ were slayne by him?

f Thogh I afflict & diminish my people for a time, yet shal ỹ rote spring againe & bring forthe in great abundance.

g He sheweth ỹ God punished his in mercie, & his enemies in iustice.

8 In[h] measure in the branches thereof wilt thou contend with it, *when* he bloweth with his rough winde in the day of the East winde.

h That is, ỹ wilt not destroye the rote of thy Church, thogh ỹ branches thereof seme to perish by the sharpe wiude of affliction.

9 By this therefore shal the iniquitie of Iaakob be purged, and this is all the [i] frute, the taking away of his sinne: whe he shal make all the stones of the altars as chalke stones, broken in pieces, *that* the groues and images may not stand vp.

i He sheweth that there is no true repentance, nor ful reconciliacion to God, til the heart be purged from all idolatrie, and the monumẽts thereof destroyed.

10 Yet the[k] defensed citie *shalbe* desolate, & the habitacion *shalbe* forsaken, & left like a wildernes. There shal the calfe fede, and there shal he lie, & consume the branches thereof.

k Notwithstanding his fauour ỹ he wil shewe them after, yet Ierusalem shalbe destroyed, and grasse for cattel shal growe in it.

11 When the boughs of it are dryed, they shalbe broken: the [l] women come, & set them on fyre: for it is a people of none vnderstanding: therefore he that made them, shal not haue compassion of them, and he that formed them, shal haue no mercie on them.

l God shal not haue nede of mightie enemies: for the verie women shal do it, to their great shame.

12 And in that day shal the Lord thresh

m He shal destroy all frō Euphrates to Nilus: for some fled toward Egypt, thinking to haue escaped.
n In ỹ time of Cyrus, by whome they shulde be deliuered: but this was chiefly accōplished vnder Christ.

from the chanel of the m Riuer vnto the riuer of Egypt, and ye shalbe gathered one by one, o children of Israel.
13 In that day also shal the great trumpe be n blowen, and they shal come, which perished in the land of Assur: & they that were chased into the land of Egypt, and they shal worship the Lord in the holy mount at Ierusalem.

CHAP. XXVIII.

Against the pride & dronkennes of Israel. 9 *The vntowardnes of them that shulde learne the worde of God.* 24 *God doeth all things in time and place.*

Chap. XXVIII.
a Meaning, the proude kingdome of the Israelites, w were dronken with worldely prosperitie.
b Because ỹ Israelites for the most parte dwelt in plentiful valleis, he meaneth here by ỹ valley of them, ỹ had abundāce of worldelie prosperitie, & were, as it were, crowned therewith, as w garlands.
c He semeth to meane the Assyrians, by whome ỹ ten tribes were caryed away.
d Which is not of long continuāce, but is sone ripe, & first eaten.
e signifying, ỹ the faithful, w put not their trust in anie worldely prosperitie, but made God their glorie, shalbe preserued.
f He wil giue counsel to ỹ gouernour, & strēgth to ỹ captaine, to driue ỹ enemies in at their owne gates.
g Meaning, ỹ hypocrites, w were among them, & were all together corrupt in life & doctrine, w is here ment by dronkenn's & vomiting.
h For there was none that was able to vnderstād anie good doctrine: but were foolish, & as vnmete at yōg babes.
i They must haue one thing oft times told.

VVO to the a crowne of pride, the dronkards of Ephraim: for his glorious beautie *shalbe a* fading floure, which is vpon the head of the b valley of them that be fat, & are ouercome with wine.
2 Beholde, the Lord hathe a mightie and c strong *hoste*, like a tempest of haile, & a whirlwinde that ouerthroweth, like a tempest of mightie waters that ouerflowe, which throwe to the grounde mightely.
3 They shalbe troden vnder fote, *euen* ỹ crowne *and* the pride of the dronkards of Ephraim.
4 For his glorious beautie shalbe a fading floure, which is vpon the head of the vallei of them that be fat, *and* as d ỹ hastie fruite afore sommer, which when he that loketh vpon it, seeth it, while it is in his hand he eateth it.
5 In that day shal the Lord of hostes be for a crowne of glorie, and for a diademe of beautie vnto the e residue of his people:
6 And for a spirit of iudgement to him that sitteth in iudgement, & for f strēgth vnto them that turne away the battel to the gate.
7 But g thei haue erred because of wine, & are out of the way by strong drinke: the Priest & the Prophet haue erred by strong drinke: they are swallowed vp w wine: they haue gone astray through strong drinke: thei faile in vision: thei stomble in iudgement.
8 For all *their* tables are ful of filthy vomiting: no place *is cleane*.
9 h Whome shal he teache knowledge? and whome shal he make to vnderstand the things that he heareth? them that are weined from the milke *and* drawen from the breasts.
10 For i precept *must* be vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle & there a litle.
11 For with a stammering k tongue & w a strange language shal he speake vnto this people.
12 Vnto whome l he said, m This is ỹ rest: n giue rest to him that is wearie: & this is the refreshing, but thei wolde not heare.
13 Therefore shal the worde of the o Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle & there a litle, that they may go, and fall backe warde, and be broken and be snared and be taken.
14 Wherefore, heare the worde of the Lord, ye scorneful men that rule this people, which is at Ierusalem.
15 Because ye haue said, We haue made a p couenant with death, & with hell are we at agrement: thogh a scourge runne ouer, & passe through, it shal not come at vs: for we haue made q falshode our refuge, and vnder vanitie are we hid,
16 Therefore thus saith the Lord God, Beholde, I wil lay in Ziō a stone, a r tryed stone, a precious corner stone, a sure fundacion. He that beleueth, s shal not make haste.
17 Iudgement also wil I laye to the rule, & t righteousnes to the balance, and the u haile shal swepe away the vaine confidence, and the waters shal ouerflowe x ỹ secret place.
18 And your couenant with death shalbe disanulled, & your agrement with hel shal not stand: when a scourge shal returne ouer and passe through, then shal ye be trodde downe by it.
19 Whē it passeth ouer, it shal take you away: for it shal passe through euerie morning in the day, and in the night, and there shalbe onely y feare to make *you* to vnderstand the hearing.
20 For the bed is z streict that it can not suffise, and the couering narowe ỹ one can not wrap him self.
21 For the Lord shal stand as in mount a Perazim: he shalbe wrath as in ỹ valley b of Gibeon, that he may do his worke, his strange worke, and bring to passe his acte, his strange acte.
22 Now therefore be no mockers, lest your bonds increase: for I haue heard of the Lord of hostes a consumption, euen determined vpon the whole earth.
23 Hearken ye, & heare my voyce: hearken ye, and heare my speache.
24 Doeth the plow mā plow all the day, to sowe? doeth he open, and breake the clottes of his grounde?
25 When he hathe made it c plaine, wil he not then sowe the fitches, and sowe cum-

k Let one teache what he can yet they shal no more vnderstand him, then if he spake in a strāge language.
l That is, ỹ prophet, whome God shulde send.
m This is ỹ doctrine, whereupon ye oght to stay & rest.
n Shewe to them that are wearie and haue nede of rest, what is the true rest.
o Because thei wil not receiue the worde of God, when it is offred, it cometh of their owne malice, if after their hearts be so hardened, ỹ they care not for it, as before Chap. 6.9.
p They thoght they had shiftes to auoid Gods iudgements, and that they colde escape thogh all other perished.
q Though ỹ prophetes condemned their idoles, & vaine trust, of falshode, & vanitie, yet ỹ wicked thoght in them selues that thei wolde trust in these things.
r That is, Christ, by whome all ỹ buylding must be tryed, and vpholden, psal. 118, 22. mat. 21, 42 act. 4, 11, rom. 9, 33. 1. pet. 2, 5.
s He shalbe quiet, and seke none other remedies, but be cōtēt w Christ.
t In the restitution of his Church, iudgement, and iustice shal reigne.
u Gods corrections and affliction.
x Affliction shal discouer their vaine confidence, which they kept secret to them selues.
y Terrour & destructiō shal make you to learne that, w exhortations & gentlenes colde not bring you vnto.
z Your affliction shalbe so sore, ỹ you are not able to endure it.
a When Dauid
b Where Ioc As ỹ plowe
ouercame ỹ Philistims, 2. Samuel. 5, 20. 1. chro. 14, 11. Iosua discōfited fiue Kings of ỹ Amorites, Iosh. 10, 12.
for his labour, so hathe ỹ Lord for his vēgeace: for he punisheth some at one time, and some at another, some after one sorte and some after another, so ỹ his chosen sede is beaten, & tryed, but not broke, as are ỹ wicked

cummin, & cast in wheat by measure, & ỹ appointed barly & rye in their place?
26 For his God doeth instruct him to haue discretion, *and* doeth teache him.
27 For fitches shal not be threshed with a threshing instrument, nether shal a cart whele be turned about vpon the cummin: but the fitches are beaten out with a staffe, and cummin with a rod.
28 Bread *corne* when it is threshed, he doeth not alway thresh it, nether doeth the whele of his cart *stil* make a noyse, nether wil he breake it with the teethe thereof.
29 This also cometh from the Lord of hostes, which is wonderful in counsel, & excellent in workes.

CHAP. XXIX.

A prophecie against Ierusalem. 13 The vengeance of God on them that follow the traditions of men.

1 AH[a] altar, altar of the citie that Dauid dwelt in: adde yere vnto yere: [b] let them kil lambes.
2 But I wil bring the altar into distres, and there shalbe heauines & sorow, and it shalbe vnto me like[c] an altar.
3 And I wil beseige thee as a circle, & fight against the on a mount, & wil cast vp ramparts against thee.
4 So shalt thou be hũbled, & shalt speake out of the [d] grounde, and thy speache shal be *as* out of the dust: thy voyce also shalbe out of the grounde like him that hathe a spirit of diuinatiõ, and thy talking shal whisper out of the dust.
5 Moreouer, the multitude of thy [e] strangers shal be like smale dust, & the multitude of strong men shalbe as chaffe ỹ passeth away, and it shalbe in a momẽt, *euen* suddenly.
6 Thou shalt be visited of ỹ Lord of hostes with thundre, and shaking, & a great noyse, a whirlwinde, and a tempest, and a flame of a deuouring fyre.
7 And the [f] multitude of all the nacions ỹ fight against ỹ altar, shalbe as a dreame *or* vision by night euen all they that make the warre against it, & strõg holds against it, and lay seige vnto it.
8 And it shalbe like as an hungrie man dreameth, and beholde, [g] he eateth: & when he awaketh, his soule is emptie: or like as a thirstie man dreameth, and lo he is drinking, & when he awaketh, behold, he is faynte, and his soule lõgeth: so shal the multitude of all nacions be ỹ fight against mount Zion.
9 [h] Stay your selues, and wonder: they are blinde, & make *you* blinde they are dronken, but not with wine: they stagger, but not by strong drinke.
10 For the Lord hathe couered you [i] a spirit of slomber, & hathe shut vp your eyes: the Prophetes, and your chief Seers hathe he couered.
11 And the vision of them all is become vnto you, as the wordes of a boke that is sealed, which they deliuer to one that can read, saying, Read this, I pray thee. Then shal he say, I can [k] not: for it is sealed.
12 And the boke is giuen vnto him that can not read, saying, Read this, I pray thee. And he shal say, I can not read.
13 Therefore the Lord said, Because this people [l] come nere vnto me with their mouth, and honour me with their lippes, but haue removed their heart far from me, and their [m] feare toward me was taught by the precept of men,
14 Therefore beholde, I wil againe do a marueilous worke in this people, *euen* a marueilous worke, and a wonder: for the wisdome of their wisemen shal [n] perish, and the vnderstanding of their prudent men shalbe hid.
15 Wo vnto them that [o] seke depe to hide *their* counsel from the Lord: for their workes are in darknes, and they say, Who seeth vs? and who knoweth vs?
16 Your turning *of diuises* shal it not be estemed [p] as the potters clay? for shal ỹ worke say of him that made it, He made me not? or the thing formed, say of him that facioned it, He had none vnderstanding?
17 Is it not yet but a litle while, and Lebanon shalbe [q] turned into Carmel? & Carmel shalbe counted as a forest?
18 And in that day shal the deafe heare ỹ wordes of the boke, & ỹ eyes of ỹ blind shal se out of obscuritie, and out of darkenes.
19 The meke in the Lord shal receiue ioye againe, and the poore men shal reioyce in the holie one of Israel.
20 For the cruel man shal cease, and the scorneful shalbe consumed: and all that hasted to iniquitie, shalbe cut of:
21 Which made a mã to sinne in ỹ [r] worde, & toke him in a snare: & reproued *them* in the gate, and made the iuste to fall without cause.
22 Therefore thus saith the Lord vnto the house of Iaakob, *euen* he that redemed Abraham, Iaakob shal not now be confounded, nether now shal his face be pale.
23 But when he seeth his children, the worke of mine hands, in the middes of him, they shal sanctifie my Name, and sanctifie the holie one of Iaakob, & shal feare the God of Israel.
24 Then they that erred in spirit, [s] shal haue vnderstanding, and they that murmured, shal learne doctrine.

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a The Ebrewe worde Ariel signifieth the lyõ of God, & signifieth ỹ altar, because the altar semed to deuoure the sacrifice ỹ was offred to God, as Ezek. 43,16.
b Your vaine confidence in your sacrifices shal not last long.
c Your citie shal be ful of blood, as an altar whereon they sacrifice.
d Thy speache shalbe no more so loftie, but abased, & low as the very charmers, ware in lowe places, and whisper, so that their voyce can scarse be heard.
e Thine hired souldiers, in whome ỹ trustest, shalbe destroyed as dust or chaffe in a whirlewinde.
f The enemies ỹ I wil bring to destroye thee, & that ỹ thou makest thy vaine ernst, shal come at vnwares, euẽ as a dreame in ỹ night. Some read, as if this were a comfort to the Church for ỹ destruction of their enemies.
g That is, he thinketh that he eateth.
h Muse hereon as long as ye list yet shal ye finde nothing, but occasion to beasoned: for your prophetes are blinde, and therefore can not sight you.
i Meaning, that it is all a like, either to read, or not to read, except God open ỹ heart to vnderstand.
k Because their are hypocrites & not syncere in heart, as Mat. 15, 8.
l That is, their religion was learned by mans doctrine, & not by my worde.
m Meaning, that where as God is not worshiped according to his worde, bothe magistrates, and ministers are but fooles, & without vnderstanding.
n This is spoke of them, which in heart despised Gods worde & mocked at the admonitions, but outwardly bare a good face.
o For all your craft, saith the Lord, you can not be able to escape mine hands no more then the claye, ỹ is in the potters hands, hathe power to deliuer it self.
p Shal there not be a change of all things? and Carmel, that is a plentiful place in respect of ỹ it shalbe then, may be taken, as a forest, as Cha. 32,15. & thus he speaketh to cõfort ỹ faithful.
q They ỹ went about to finde faute w ỹ prophetes wordes, and wolde not abide admonitions, but wolde intangle them and bring them into danger.
r Signifying, ỹ except God giue vnderstanding, & knowledge, man can not but stil erre, and murmure against him.
s That is, he shal learne to feare God.

mured, shal learne doctrine.

CHAP. XXX.

1 He reproueth the Iewes which in their aduersitie vsed their owne counsels, and sought helpe of the Egyptians. 10 Despising the Prophetes. 16 Therefore he sheweth what destruction shal come vpon them. 18 But offreth mercie to the repentante.

1 WO to the [a] rebellious children, saith the Lord, that take counsel, but not of me, and [b] couer with a couering, but not by my spirit, that they may lay sinne vpon sinne:

2 Which walke forthe to go downe into Egypt (and haue not asked at my mouth) to strengthen themselues with the strength of Pharaoh, and trust in ỹ shadowe of Egypt.

3 But the strength of Pharaoh shalbe your shame, and the trust in the shadowe of Egypt your confusion.

4 For his [c] princes were at Zoan, and his ambassadours came vnto Hanes.

5 They shalbe all ashamed of the people that can not profite them, nor helpe nor do them good, but *shalbe* a shame and also a reproche.

6 ¶ The [d] burden of the beastes of the South, in a land of trouble and anguish, from whence shal come the yong and olde lyon, the viper and fyrie flying serpent *against thē* that shal beare their riches vpon the shoulders of the coltes, and their treasures vpon the bounches of the camels, to a people that can not profite.

7 For the Egyptians are vanitie, & thei shal helpe in vaine. Therefore haue I cryed vnto [e] her, Their strength [f] *is* to sit stil.

8 Now go, & write [g] it before them in a table, and note it in a boke that it may be for the [h] last day for euer and euer:

9 That it is a rebellious people, lyīg children, & children that wolde not [i] heare the Law of the Lord.

10 Which say vnto the Seers, Se not: & to the Prophetes, Prophecie not vnto vs right things: *but* speake flattering things vnto vs: prophecie [k] errours.

11 Departe out of the way: go aside out of the path: cause the holie one of Israel to cease from vs.

12 Therefore thus saith the holie one of Israel, Because you haue cast of this worde, and trust in [l] violence, and wickednes, and stay thereupon,

13 Therefore this iniquitie shalbe vnto you as a breache that falleth, *or* a swelling in an hie wall, whose breaking cometh suddenly in a moment.

14 And the breaking thereof is like the breaking of a potters pot, which is broken without pitie, and in the breaking thereof is not founde [m] a sheard to take fyre out of the herth, or to take water out of the pit.

15 For thus said the [n] Lord God, the holie one of Israel, In rest and quietnes shal ye be saued: in quietnes and in confidence shalbe your strength, but ye wolde not.

16 For ye haue said, No but we wil flee away vpō [o] horses. Therfore shal ye flee. We wil ride vpon the swiftest. Therefore shal your persecuters be swifter.

17 A thousand *as one shal flee* at the rebuke of one: at the rebuke of fiue shal ye flee, til ye be left as a shippe mast vpon the [p] top of a mountaine, & as a beakē vpon an hill.

18 Yet therefore wil the Lord waite, ỹ he may haue [q] mercy vpon you, & therefore wil he be exalted, ỹ he may haue compassion vpon you: for the Lord *is* ỹ God of [r] iudgement. Blessed *are* all thei that waite for him.

19 Surely a people shal dwell in Zion, & in Ierusalem: thou shalt wepe no more: he wil certeinly haue mercie vpon thee at the voyce of thy crye: when he heareth thee, he wil answer thee.

20 And when the Lord hathe giuen you the bread of aduersitie, and ỹ water of affliction, thy raine shalbe no more kept backe, but thine eyes shal se thy [s] raine.

21 And thine eares shal heare a worde behinde thee, saying, This is the way, [t] walke ye in it, whē thou turnest to the right hand, and when thou turnest to ỹ left.

22 And ye shal [u] pollute the couering of the images of siluer, and the riche ornament of thine images of golde, & cast them away as a menstruous cloth, and thou shalt say vnto it, [v] Get thee hence.

23 Then shal he giue raine vnto thy sede, when thou shalt sowe the grounde, & bread of the increase of the earth, and it shalbe fat and as oyle: in ỹ day shal thy cattel be fed in large pastures.

24 The oxen also and the yong asses, that til the grounde, shal eat cleane prouendre, which is winowed with the shouel and with the fanne.

25 And vpon euerie hie [x] mountaine, and vpon euerie hie hil shal there be riuers & streames of waters, in ỹ day of the great slaughter when the towers shal fall.

a Who contrarie to their promes take not me for their protectour & contrarie to my commandement, seke help at strangers.

b They seke shiftes to cloke their doings, & not godlie meanes.

c The chief of Israel went into Egypt in ambassie to seke helpe, and abode at these cities.

d That is, a heauy sentence or prophecie against ỹ beasts ỹ caried their treasures into Egypt, by ỹ wildernes, w was South from Iudah: signifiig ỹ if ỹ bestes shulde not be spared ỹ men shulde be punished muche more grieuously

e To wit, to Ierusalem.

f And not to come to & fro to seke helpe.

g That is, this prophecie.

h That it may be a witnes, against them for all posteritie.

i He sheweth what was the cause of their destruction, and bringeth also all miserie to man: to wit, because thei wolde not heare the worde of God, but delited to be slat tered and led in errour.

k Threaten vs not by ỹ worde of God, nether be so rigorous, nor talke vnto vs in ỹ name of ỹ Lord, Ier. 11.21. l Meaning, in their stubbernes against God, and the admonitions of his Prophetes.

m Signifiing, ỹ ỹ destruction of ỹ wicked shalbe without recouerie.

n Oft times by his Prophetes he put you in remembrance of this, ỹ you shulde onely depēd on him,

o We wil trust to escape by our horses.

p Where as all the trees are cut downe saue two or thre to make masses.

q He commendeth ỹ great mercies of God who w pacience waiteth to call sinners to repentance.

r Not onely in punishing, but in vsing moderatiō in the same, as Ier. 10.24, & 30, 11.

s Or, instruction.

t God shal direct all thy wayes, & appoint thee how to go either hether or thether.

u Ye shal cast away your idoles, w you haue made of golde, & siluer w all ỹ belongeth vnto them, as a moste filthy thing and polluted.

v She wing that there can be no true repentance except both in heart and dede we shewe our selues enemies to idolatrie.

x By these diuerse maners of speache he sheweth ỹ the felicitie of the Church shalbe so great, ỹ none is able sufficiently to expresse it.

26 Moreouer

26 Moreouer, the light of the moone ſhalbe as the light of the y ſunne, and the light of the ſunne ſhal be ſeuen folde, and like of the light ſeuen dayes in the day that the Lord ſhal binde vp the breache of his people, and heale ſ ſtroke of their wounde.

27 Beholde, a the Name of the Lord commeth from farre, his face is burning, and the burden thereof *is* heauie: his lippes are ful of indignacion, and his tongue *is* as a deuouring fyre.

28 And his Spirit *is* as a riuer ſ ouerfloweth vp to ſ necke: it diuideth a ſodre, to fanne the nacions with the fanne of a vanitie, and there *ſhalbe* a bridle to cauſe them to erre in the chawes of ſ people.

29 *But* there ſhalbe a ſong vnto you as in b ſ night, when a ſolemne feaſt is kept: & gladnes of heart, as he ſ cometh w a pipe to go vnto the mount of the Lord, to the mightie one of Iſrael.

30 And the Lord ſhal cauſe his glorious voyce to be heard, & ſhal declare the lighting downe of his arme with ſ angre of *his* countenance, and flame of a deuouring fyre, with ſcattering and tempeſt, and haile ſtones.

31 For with the voyce of the Lord ſhal Aſſhur be deſtroyed, which ſmote with the c rodde.

32 And in euerie place that the ſtaffe ſhal paſſe, it ſhal d cleaue faſt, which the Lord ſhal lay vpon him with e tabrets and harpes: and with battels, & lifting vp *of hands* ſhal he fight f againſt it.

33 For g Tophet is prepared of olde: it is euen prepared for the h King: he hathe made it i depe and large: the burning thereof *is* fyre and muche wood: ſ breth of the Lord, like a riuer of brimſtone, doeth kindle it.

y When the Church ſhalbe reſtored, ſ glorie thereof ſhal paſſe ſeuen times ſ brightnes of the ſunne: for by the ſunne & moone, w are two excellent creatures, he ſheweth what ſhalbe the glorie of the children of God in the kingdome of Chriſt.

z This threatning is againſt ſ Aſſyrians, the chief enemies of ſ people of God.

a To driue thee to nothing: and thus God conſumeth the wicked by ſ meanes, whereby he cleanſeth his.

b Ye ſhal reioice at the deſtruction of your enemies, as thei that ſing for ioye of the ſolemne feaſt, w began in ſ euening.

c Gods plague

d It ſhal deſtroy

e With ioye & aſſurance of the victorie.

f Againſt Babel: meaning ſ Aſſyrians and Babylonians.

g Here it is taken for hel, where ſ wicked are tormented.

read. 2. King. 23.

h So ſ their eſtate or degre can not eſcape the wicked.

i By theſe figuratiue ſpeaches he declareth ſ condition of ſ wicked after this life.

CHAP. XXXI.

He curſeth them that forſake God, and ſeke for the helpe of men.

1 WO vnto them that a go downe into Egypt for helpe, and ſtay vpon horſes and truſt in charettes, becauſe they are manie: & in horſemē, becauſe they be very ſtrong: but thei loke not vnto the holie one of Iſrael, nor ſeke vnto the Lord.

2 But he yet is b wiſeſt: therefore he wil bring euil, and not turne backe his worde, but he wil ariſe againſt the houſe of the wicked, and againſt the helpe of them that worke vanitie.

3 Now the Egyptians *are* men, & not God, & their horſes fleſh and not ſpirit: and when the Lord ſhal ſtretche out his hand, the d helper ſhal fall, and he that is holpen ſhall fall, and they ſhal altogether faile.

4 For thus hathe the Lord ſpoken vnto me, As the lyon or lyons whelpe roareth vpon his praie, againſt whome if a multitude of ſhepherds be called, he wil not be afraide at their voyce, nether wil humble him ſelf at their noiſe: ſo ſhal the Lord of hoſtes come f downe to fight for mount Zion, and for the hil thereof.

5 As birdes that flie, ſo ſhal the Lord of hoſtes defend Ieruſalem by defending & deliuering, by paſsing through & preſeruing it.

6 O ye children of Iſrael, turne againe, in aſmuche as ye are f ſunken depe in rebellion.

7 For in that day euerie man ſhal g caſt out his idoles of ſiluer, & his idoles of golde, w your hands haue made you, *euen* a ſinne.

8 Then ſhal Aſſhur fall by h the ſworde, not of man, nether ſhal the ſworde of man deuoure him, and he ſhal flie from the ſworde, and his yong men ſhal faint.

9 And he ſhal go for feare to his i towre, and his princes ſhal be afraide of the ſtandart, ſaith the Lord, whoſe k fyre is in Zion, and his fornace in Ieruſalem.

a Meaning, be. the ſ Egyptians & ſ Iſraelites.

b He ſheweth ſ Iewes, ſ if thei wolde put their truſt in him, he is ſo able, that none can reſiſt his power: and ſo careful ouer them as a bird ouer her yong, w euer flieth about them for their defence: w ſimilitude the Scripture vſeth in diuerſe places, as Deut. 32. 11. matt. 23, 37.

f He toucheth their cōſcience ſ thei might earneſtly fele their grieuous ſinnes and ſo truely repēt, for aſmuche as now thei are almoſt drownde and paſt recouerie.

g By theſe frutes your repentance ſhalbe knowen, as Chap. 2, 18.

h When your repētance appeareth.

i This was accompliſhed ſone after whē Sancheribs armie was diſcōfited, and he fled to his caſtel in Niniueh for ſuccour.

k To deſtroy his enemies.

CHAP XXXII.

The conditions of good rulers & officers deſcribed by the gouernement of Hezekiah, who was the figure of Chriſt.

1 BEholde, a a King ſhal reigne in iuſtice, and the princes ſhal rule b in iudgement.

2 And *that* man ſhalbe as an hiding place from the winde, and as a refuge for the tempeſt: as riuers of waters in a drye place, & as the ſhadowe of a great rocke in c a wearie land.

3 The eyes of d the ſeing ſhal not be ſhut, and the eares of them that heare, ſhal hearken.

4 And the heart of the fooliſh ſhal vnderſtand knowledge, and the tongue of the ſtutters ſhalbe ready to ſpeake diſtinctly.

5 A e nigarde ſhal no more be called liberal, nor the churle riche.

6 But the nigarde wil ſpeake of nigardnes, and his heart wil worke iniquity, & vſe hypocriſie, & ſpeake falſe things againſt the Lord, to make emptie the ſoule of the hungrie, & cauſe the drinke of the thirſtie to faile.

a This prophecie is of Hezekiah who was a figure of Chriſt & therefore it ought chiefly to be referred to him.

b By iudgement and iuſtice is meant an vpright gouernement, both in policie and religion.

c Where men are wearie w trauēling, for lacke of water.

d He promiſeth to giue the true light, w is the pure doctrine of Gods worde, & vnderſtanding, & zele of the ſame, contrarie to the threatenings againſt ſ wicked, Chap. 6, 9, & 29, 10.

e Vice ſhal no more be called vertue nor vertue eſtemed by power, and riches.

c And knoweth their craftie entrepriſes & wil bring all to naught

tie, and do wickedly, and speake falsely
against the Lord, to make emptie the
hungrie soule, and to cause the drinke
of the thirstie to faile.
7 For the weapons of the churle *are*
wicked: he diuiseth wicked counsels, to
vndo the poore with lying wordes: and
to speake *against* the poore in iudge-
ment.
8 But the liberal man wil diuise of libe-
ral things, and he wil continue *his* libe-
ralitie.
9 ¶ Rise vp, ye women that are at ease:
heare my voyce, ye [f] careles daughters:
hearken to my wordes.
10 Ye women, that are careles, shalbe in
feare [g] aboue a yere in dayes: [h] for the
vintage shal faile, & the gathering shal
come no more.
11 Ye women, that are at ease, be asto-
nied: feare, ô ye careles women: put of
the clothes: make bare, and girde *sacke
clothe* vpon the loynes.
12 Men shal lament for the [i] teates, *euen*
for the pleasant fields, & for the frute-
full vine.
13 Vpon the land of my people shal gro-
we thornes & briers: yea, vpon all the
houses of ioye in the citie of reioy-
cing,
14 Because the palace shalbe forsaken,
and the [l] noyse of the citie shalbe left:
the towre & fortereſſe shal be dennes for
euer, & the delite of wilde asses, *and* a
pasture for flockes,
15 Vntil the [k] Spirit be powred vpon vs
from aboue, and the wildernes become
a fruteful field, & the [l] plenteous field
be counted as a foreſt.
16 And iudgement shal dwell in the de-
sert, & iustice shal remaine in the frute-
full field.
17 And the worke of iustice shalbe peace,
euen the worke of iustice & quietnes,
and assurance for euer.
18 And my people shal dwell in the ta-
bernacle of peace and in sure dwellings,
& in safe resting places.
19 When it haileth, it shal fall on the fo-
rest, and the [m] citie shalbe set in the lo-
we place.
20 Blessed are ye [n] that sowe vpon all
waters, and [o] driue *thether* the fete of ŷ
oxe and the asse.

f He propheci-
eth of suche
calamitie to co-
me, that thei wil
not spare ŷ wo-
men & children,
and therefore
willeth them to
take hede and
prouide.
g Meaning, that
the affliction
shulde continue
long, and when
one yere were
past, yet they
shulde loke for
newe plagues.
h God wil take
from you the
meanes and oc-
casions, which
made you to
contemne him:
to wit, abundan-
ce of worldly
goods.
i By the teates
he meaneth the
plentiful fiel-
des, whereby mé
are nourished, as
children with
the teate: or the
mothers for so-
row, & leanenes
shal lacke mil-
ke.
l *Or, multitu-
de.*
k That is, when
the Church shal
be restored: thus
the Prophetes
after they haue
denounced Gods
iudgements a-
gainst the wic-
ked, vse to com-
fort the godlie,
lest they shulde
faint.
l The field ŵ
is now fruteful,
shalbe but as a baren foreſt in comparison of that it shalbe then, as
Chap. 29, 17. which shalbe fulfilled in Christs time: for then they
that were before as the baren wildernes, being regenerat, shalbe
fruteful, and they that had some beginning of godlines, shal bring
forthe frutes in such abundance, that their former life shal seme
but as a wildernes, where no frutes were. m They shal
not nede to buylde it in hie places for feare of the enemie: for God
wil defend it and turne away the stormes from hurting of their
commodities. n That is, vpon fat ground & wel
watered, which bringeth forth in abundance: or in places which
before were couered with waters, and now made dry for your vſe.
o The fields shal be so rancke, that they shal send out their
cattel to eat vp the first croppe, which abundance shalbe signes of
Gods fauour and loue towards them.

CHAP. XXXIII.

The destruction of them, by whome God hathe punished his Church.

1 WO to thee that [a] spoileſt, and
wast not spoiled: and doest wic-
kedly, and thei did not wickedly a-
gainst thee: when thou shalt [b] cease to
spoile, thou shalt be spoyled: when
thou shalt make an end of doing wic-
kedly, [c] they shal do wickedly against
thee.
2 [d] O Lord, haue mercie vpon vs, we ha-
ue waited for thee: be thou, *which wast*
[e] their arme in the morning, our helpe
also in time of trouble.
3 At the noise of the tumult, the [f] peo-
ple fled: at thine [g] exalting the nations
were scatered.
4 And your spoile shal be gathered *like*
the gathering of [h] caterpillers: and [i] he
shal go against him like the leaping of
grashoppers.
5 The Lord is exalted: for he dwelleth
on hie: he hathe filled Zion with iudge-
ment and iustice.
6 And there shalbe stabilitie of [k] thy ti-
mes, strength, saluacion, wisdome &
knowledge: *for* the feare of the Lord
shalbe his treasure.
7 Beholde, [l] their messengers shal crye
without, and the [m] ambassadours of
peace shal wepe bitterly.
8 The [n] paths are waste: the waifaring
man ceaseth: he hathe broken the coue-
nant: he hathe contemned the cities: he
regarded no man.
9 The earth mourneth and fainteth: Le-
banon is ashamed, and hewen do wne:
[o] Sharon is like a wildernes, and Bashan
is shaken and Carmel.
10 Now wil I [p] arise, saith the Lord: now
wil *I* be exalted, now wil I lift vp my
self.
11 ¶ Ye shal conceiue chaffe, & bring for-
the stubble: the fyre of your breth shal
deuoure you.
12 And the people shalbe *as* the burning
of lime: & *as* the thornes cut vp, shal
they be burnt in the fyre.
13 Heare, ye that are [r] farre of, what I
haue done, & ye that are nere, knowe
my power.
14 The [s] sinners in Zion are afraied: a
feare is come vpon the h pocrites: who
among vs shal dwell with ŷ deuouring
fyre? who among vs shal dwell with the
euerlasting burnings?

a Meaning the
enemies of the
Church, as were
the Chaldeans &
Assyrians: but
chiefly of Sane-
herib, but not
onely.
b Whe thine ap-
pointed time
shal come that
God shal take a-
way thy power:
& that which
thou hast wrog-
fully gotten,
shalbe giuen to
others, as Amos
5. 11.
c The Chaldeans
shal do like to ŷ
Assyrians, as the
Assyrians did to
Israel: and ŷ Me-
des, & Persians
shal do the same
to the Chaldeans.
d He declareth
hereby what is
the chief refuge
of the faithful
when troubles
come: to pray &
seke helpe of
God.
e Which helped
our fathers so
some as they cal-
led vpon thee.
f That is, the
Assyrians fled
before the ar-
mie of the Chal-
deans, or feare
of the Medes &
Persians.
g When thou, o
Lord, dideſt lift
vp thine arme
to punish thine
enemies.
h Ye that as ca-
terpillers de-
stroied ŵ your
nomber ŷ whole
worlde, shal
haue no strength
to resist your e-
nemies ŷ Chal-
deans, but shal
be gathered on
an heape and de-
stroied.
i Meaning the
Medes & Per-
sians against the
Chaldeans.
k That is, in the
dayes of Heze-
kiah.
l Sent from San-
cherib.
m Whome thei of Ierusalem sent to intreat of peace.
n These are the wordes of the ambassadours, when thei returne from Sane-
herib.
o Which was a plentiful countrei, meaning that Sane-
herib wolde destroy all.
p To helpe & deliuer my church.
q This
is spoken against the enemies, who thoght all was
their owne: but
he shewe th ŷ their entreprises shalbe in vaine, & ŷ
the fyre, ŵ they
had kindled for others, shulde consume them.
r His vengeace
shalbe so great that all the worlde shal talke thereof.
s Which do
not belene ŷ wordes of ŷ Prophet & ŷ assurãce of their deliuerãce

Psal. 15.

15 He that walketh in iustice, and speaketh righteous things, refusing gaine of oppression, shaking his hand from taking of giftes, stopping his eares from hearing of blood, and shutting his eyes from seing euil.

16 He shal dwell on [t] hye: his defence *shalbe* the munitions of rockes: bread shalbe giuen him, & his waters shal be sure.

17 Thine eyes shal [v] se the King in his glorie: they shal beholde the land [x] farreof.

18 Thine heart [y] shal meditate feare, Where is the scribe? where is the receauer? where is he that counted ȳ towres?

19 Thou shalt not se a fierce people, a people of a darke speache, that ȳ canst not perceiue, & of a stammering tongue that thou canst not vnderstand.

20 Loke vpon Zion the citie of our solemne feastes: thine eyes shal se Ierusalem a quiet habitacion, a Tabernacle that can not be remoued: & the stakes thereof can neuer be taken away, nether shal any of the cordes thereof be broken.

21 For surely there the mightie Lord *wilbe* vnto vs, *as* a place [z] of floods & brode riuers, whereby shal passe no ship with ores, nether shal a great ship passe thereby.

22 For the Lord *is* our iudge, the Lord *is* our law giuer: the Lord *is* our King, he wil saue vs.

23 Thy [a] cordes are loosed: they colde not wel strengthen their mast, nether colde thei spread ȳ saile: then shal the [b] pray be deuided for a great spoile: yea, the lame shal take awaie the pray.

24 And none inhabitant shal say, I am sicke: the people that dwell therein, shal haue their iniquitie forgiuen.

t Meaning that God wilbe a sure defence to all them that liue according to his worde.

v Thei shal se Hezekiah deliuered from his enemies & restored to honour & glorie.

x Thei shalbe no more shut in as thei were by Sanacherib, but go where it pleaseth them.

y before ȳ this libertie cometh, ȳ shalt thinke ȳ thou art in great danger: for the enemie shal so sharpely assaile you, ȳ one shal cry, Where is ȳ clarke that writeth the names of them ȳ are taxed? another, Where is the receiuer? another shal crye for hi ȳ valueth ȳ riche houses, but God wil deliuer you from this feare.

z Let vs be content w this smale riuer of Shiloah, & not desire ȳ great streames & riuers, whereby ȳ enemies may bring in shippes & destroy vs.

a He derideth ȳ Assyrians & enemies of the Church, declaring their destruction as thei that perish by shipwracke.

b He comforteth the Church, & sheweth ȳ thei shalbe enriched w all benefites both of bodie & soule.

CHAP. XXXIIII.

He sheweth that God punisheth the wicked for the loue that he beareth toward his Church.

Chap. XXXIIII.

a He prophecieth of the destructiō of ȳ Edomites, and other natiōs w were enemies to ȳ Church.

b God hathe determined in his counsel & hathe giuen sentence for their destruction.

c He speaketh this in respect of mans iudgement, who in great feare & horrible troubles thinketh that heauen & earth perisheth.

1 Come nere, ye [a] nations and heare, and hearken, ye people: let the earth heare and all that is therein, the worlde and all that procedeth thereof.

2 For the indignation of the Lord *is* vpon all nations, and *his* wrath vpon all their armies: he hathe [b] destroied them & deliuered them to the slaughter.

3 And their slaine shalbe cast out, and their stincke shal come vp out of their bodies, and the mountaines shalbe melted with their blood.

4 And all the hoste of heauen [c] shal be dissolued, and the heauens shal be folden like a booke: and all their hostes shal fall as the leafe falleth from the vine, and as it falleth from the figtre.

5 For my sworde shalbe [d] dronken in ȳ heauen: beholde, it shal come downe vpon Edom, euen vpon the people of [e] my curse to iudgement.

6 The sworde of the Lord is filled with blood: it is made fat with the fat & with the blood of ȳ [f] lambes and the goats, with the fat of the kidneis of the rams: for the Lord hathe a sacrifice in [g] Bozrah, and a great slaughter in the land of Edom.

7 And the [h] vnicornes shal come downe with them and the heiffers with the bulles, and their land shal be dronken with blood, and their dust made fat with fatnes.

8 For *it is* the day of the Lords vengeance, *and* the yere of recompence for the iudgement of Zion.

9 And the riuers thereof shalbe turned in to pitch, & ȳ dust thereof into [i] brimstone, and the land thereof shalbe burning pitch.

10 It shal not be quenched night nor day: the smoke thereof shal go vp euermore: it shalbe desolate from generation to generation: none shal passe through it for euer.

11 But the pelicane [k] & the hedgehog shal possesse it, and the great owle, & ȳ rauen shal dwell in it, & he shal stretch out vpon it the line [l] of vanitie, and the stones of emptines.

12 [m] The nobles thereof shal call to the kingdome, and there shalbe none, and all the princes thereof shalbe *as* nothing.

13 And it shal bring forthe thornes in the palaces thereof, nettelles & thistells in ȳ stronge holdes thereof, and it shal be an habitacion for dragons and a court for ostriches.

14 There shal [n] mete also Ziim and Iim, and the Satyre shal crye to his fellowe, and the shriche owle shal rest there, & shal finde for her self a quiet dwelling.

15 There [o] shal the owle make her nest, and lay, and hatche, and gather them vnder her shadowe: there shal the vultures also be gathered, euerie one with her make.

16 Seke in the [p] boke of the Lord & read: none of [q] these shal faile, none shal want her make: for [r] his mouth hathe commaded, & his verie Spirit hathe gathered them.

17 And he hathe cast the [s] lot for them, and his hand hathe diuided it vnto thē by line: thei shal possesse for euer: from generacion to generacion shal thei dwell in it.

d I haue determine din my secret counsel & in the heauens to destroy them til my sworde be weary with sheding blood.

e Thei had an opinion of holines because thei came of the patriarke Izhak, but in effect were accursed of God & enemies vnto his Church as ȳ Papists are.

f That is, bothe of yong, & olde, poore & riche of his enemies.

g That famous citie shalbe consumed as a sacrifice burnt to asshes.

h The mightie & riche shal be as wel destroyed as the inferiours.

i He alludeth to the destruction of Sodom & Gomorah, Gen. 19, 24.

k Read Chap. 13. 21. and Zephan. 2, 14.

l In vaine shal anie mā go about to buylde it againe.

m Meaning, there shalbe nether order nor police, nor state of commune weale.

n Read Chap. 13. 21.

o Signifying, ȳ Idumea shulde be an horrible desolation and barē wildernes.

p That is, in the Lawe where suche curses are threatned against the wicked.

q To wit, beastes and foules.

r That is, the mouthe of the Lord.

s He hathe giuē the beastes and foules Idumea for an inheritance.

CHAP. XXXV.

The great ioye of them that beleue in Christ. 3 *Their office which preache the Gospel.* 8 *The frutes that followe thereof.*

1 THe [a] desert and the wildernes shal reioyce: and the waste grounde shalbe glad and florish as the rose.

2 It shal florish abundantly & shal greatly reioyce also and ioy: the glorie of Lebanō shalbe giuē vnto it: the beautie of [b] Carmel, & of Sharon, they shal [c] se the glorie of the Lord, & the excellencie of our God.

3 [d] Strengthen the weake hands, & comfort the feble knees.

4 Say vnto them that are feareful, Be you strong, feare not: beholde, your God commeth with [e] vengeance: euen God with a recompence, he wil come and saue you.

5 Then shal the eyes of the [f] blinde be lightened and the eares of the deafe be opened.

6 Then shal the lame man leape as an hart, & the domme mans tongue shal sing: for in the [g] wildernes shal waters breake out, & riuers in the desert.

7 And the drye grounde shal be as a poole, and the thirstie as springs of water in the habitation of dragons: where they lay) *shal be* a place for redes & rushes.

8 And there shalbe a path and a way, & the way shalbe called [h] holy: the polluted shal not passe by it: for [i] he shalbe wᵗ them, and walke in the way, and the fooles shal not erre.

9 There shalbe [k] no lyon, nor noi some beastes shal ascend by it, nether shal they be founde there, that the redemed may walke.

10 Therefore the [l] redemed of the Lord shal returne and come to Zion with praise: and euerlasting ioy shal be vpon their heads: they shal obtaine ioy and gladnes, & sorowe and mourning shal flee away.

a He prophecieth of ỹ ful restoration of ỹ Church bothe of ỹ Iewes and Gentiles vnder Christ, wᶜ shalbe fully accomplished at ỹ last day albeit as yet it is compared to a desert and wildernes.

b The Church wᶜ was before compared to a baren wildernes shal by Christ be made moste plēteous and beautiful.

c He sheweth ỹ ỹ presence of God is the cause of ỹ the Church doeth brig forth the frute and florish.

d He willeth all to encourage one an other, and specially the ministers to exhort & strēgthē the weake, ỹ thei may pacietly abide the cōming of God, wᶜ is at hand.

e To destroy your enemies.

f When the knowledge of Christ is reueiled.

g Thei that were baren & destitute of ỹ graces of God shal haue them giuen by Christ.

h It shal be for ỹ saints of God & not for the wicked.

i God shal lead and guide them, alluding to the bringing forthe of Egypt. k As he threatened to the wicked to be destroyed hereby, Chap. 30, 6. l Whome the Lord shal deliuer from the captiuitie of Babylon.

CHAP. XXXVI.

Saneherib sendeth Rabshakeh to besiege Ierusalem. 15 *His blasphemies against God.*

1 NOw [a] in the [b] fourteenth yere of King Hezekiah, Saneherib King of Asshur came vp against all the strōg cities of Iudah, and toke them.

2 And the King of Asshur sent Rabshakeh from Lachish toward Ierusalem vnto King Hezekiah, with a great hoste, and he stode by the conduite of the vpper poole in the path of the fullers field.

3 Then came forthe vnto him Eliakim the sonne of Hilkiah the [c] steward of the house, and Shebna [d] the chanceller, and Ioah the sonne of Asaph the recorder.

4 And [e] Rabshakeh said vnto them, Tel you Hezekiah, I pray you, Thus saith the great King, the King of Asshur, What confidence is this, wherein thou trusteſt?

5 I saie, [f] Surely *I haue* eloquence, *but* counsel and strength *are* for the warre: on whome then doest thou trust, ỹ thou rebellest against me?

6 Lo thou trusteſt in this broken staffe of rede on Egypt, whereupon if a man leane, it wil go into his hand, and perce it: so *is* [g] Pharaoh King of Egypt, vnto all that trust in him.

7 But if thou say to me. We trust in the Lord our God. Is not that he, whose hie places and whose altars Hezekiah toke downe, and said to Iudah and to Ierusalem, Ye shal worship before this altar?

8 Now therefore giue hostages to my lord the King of Asshur, & I wil giue thee two thousand horses, if thou be able on thy parte to set riders vpon them.

9 For how canst thou [m] despise anie captaine of the [h] leest of my lords seruants? and put thy trust on Egypt for charets and for horsemen?

10 And am I now come vp without the Lord to this land to destroy it? The Lord said vnto me, [i] Go vp against this land & destroy it.

11 ¶ Then said Eliakim, and Shebna & Ioah vnto Rabshaketh, [k] Speake, I pray thee, to thy seruants in the Aramites language, for we vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then said Rabshakeh, Hathe my master sent me to thy master, & to thee to speake these wordes, and not to ỹ mē that sit on the wall? that thei may eat their owne doung, & drinke their owne [n] pisse with you?

13 So Rabshakeh stode, & cryed with a loude voyce in ỹ Iewes lāguage, & said, Heare the wordes of the great King, of the King of Asshur.

14 Thus saith the King. Let not Hezekiah deceiue you: for he shal not be able to deliuer you.

15 Nether let Hezekiah make you to trust

a This historie is rehearsed, because it is as a scale & confirmation of the doctrine afore, bothe for ỹ threatnings & promises: to wit, ỹ God wold suffer his Church to be afflicted, but at length wolde send deliuerace. b Whe he had abolished superstitiō, & idolatri, & restored religiō, yet God wolde exercise his Church to trye their faith & patience.

c For he was now restored to his office, as Isaiah had prophecied. Chap. 22, 20 d This declareth ỹ there were se we godlie to be founde in the Kings house, when he was driuen to send this wicked mā in suche a weighrie matter.

e Saneheribs chief captaine.

f He speaketh this in the persone of Hezekiah, falsely charging him, ỹ he put his trust in his wit & eloquence, where as his onelie cōfidence was in ỹ Lord.

g Satan laboreth to pul ỹ godlie King from one vaine confidence to another: to wit, from trust in ỹ Egyptians, whose power was weake and wold deceiue them: to yelde him self to the Assirians and so not to ỹ helpe of God.

m *Or, turne back.*

h He reprocheth to Hezekiah his smale power, wᶜ is not able to resist one of Saneheribs least captaines.

i Thus ỹ wicked to deceiue vs, wil pretend ỹ Name of ỹ Lord but we must trye ỹ spirits, whether thei be of God or no.

k They were afraid, lest by his wordes he shulde haue stirred ỹ people against ỹ King and also pretended to growe to some appointemēt wᵗ hī.

n *Ebr. ỹ water of their fete.*

trust in the Lord, saying, The Lord wil surely deliuer vs: this citie shal not be giuen ouer into the hand of the King of Asshur.

16 Hearken not to Hezekiah: for thus saith the King of Asshur, Make [l] appointmēt with me, and come out to me, that euerie man may eat of his owne vine, and euerie man of his owne figtre, and drinke euerie man the water of his owne well,

17 Til I come and bring you to a land like your owne land, *euen* a land of wheat and wine, a land of bread and vineyardes,

18 Lest Hezekiah disceiue you, saying, The Lord wil deliuer vs. Hathe anie of the gods of the nacions deliuered his land out of the hand of the King of Asshur?

19 Where is the god of [m] Hamath, and of Arpad? Where is the god of Sepharuaim? or how haue they deliuered Samaria out of mine hand?

20 Who is he among all the gods of these lands, that hathe deliuered their countrey out of mine hand, that the Lord shulde deliuer Ierusalem out of mine hand?

21 Then they [n] kept silence, and answered him not a worde: for the Kings commandement was, saying, Answer him not.

22 Thē came Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chanceller, and Ioah the sonne of Asaph the recorder, vnto Hezekiah [w] rent clothes, and tolde him the wordes of Rabshaketh.

CHAP. XXXVII.

Hezekiah asketh counsel of Isaiah, who promiseth him the victorie. 10 The blasphemie of Saneherib. 16 Hezekiahs praier. 36 The armie of Saneherib is slayne of the Angel. 38 And he himself of his owne sonnes.

AND* when the King Hezekiah heard it, he [a] rent his clothes, and put on sackecloth & came into ỹ House of the Lord.

2 And he sent Eliakim the steward of ỹ house, and Shebna the chanceller, with the Elders of the Priests, clothed in sackeclothe vnto [b] Isaiah the Prophet, the sonne of Amoz.

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulacion & of rebuke and blasphemie: for the children are come to the [c] birth, & there is no strength to bring forthe.

4 If so be ỹ Lord thy God hathe [d] heard the wordes of Rabshakeh, whome the King of Asshur his master hathe sent to raile on the liuing God, & to reprocho him with wordes which the Lord thy God hathe heard, then [e] lift thou vp *thy* praier for the remnant that are left.

5 So the seruants of the King Hezekiah came to Isaiah.

6 And Isaiah said vnto them, Thus say vnto your master, Thus saith the Lord, Be not afraied of the wordes that thou hast heard, wherewith the seruants of the King of Asshur haue blasphemed me.

7 Beholde, I wil send a blast vpon him, & he shal heare a [f] noise, and returne to his owne land, and I wil cause him to fall by the sworde in his owne land.

8 ¶So Rabshakeh returned, and founde ỹ King of Asshur fighting against [g] Libnah: for he had heard that he was departed from Lachish.

9 He heard also men say of Tirhakah, King of Ethiopia, *Beholde*, he is come out to fight against thee: and when he heard it, he sent *other* messengers to Hezekiah, saying,

10 Thus shal ye speake to Hezekiah King of Iudah, saying, Let not thy God [h] deceiue thee, in whome thou trustest, saying, Ierusalem shal not be giuen into the hand of the King of Asshur.

11 Beholde, thou hast heard what the Kings of Asshur haue done to all lands in destroying them, & shalt thou be deliuered?

12 Haue the gods of the nacions deliuered them, which my fathers haue destroyed? *as* [i] Gozan, and [k] Haran, & Rezeph, and the children of Eden, ẅ were at Telassar?

13 Where is the King of Hamath, & the King of Arpad, and the King of ỹ citie of Sepharuaim, Hena and Iuah.

14 ¶So Hezekiah receiued the letter of the hand of the messengers and red it, and he went vp into the House of the Lord, and Hezekiah spred it before the Lord.

15 And Hezekiah praied vnto ỹ Lord, saying,

16 O Lord of hostes, God of Israel, which [l] dwellest betwene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen & the earth.

17 Encline thine eare, ô Lord, and heare: open thine eyes, ô Lord, and se, and heare all the wordes of Saneherib, who hathe sent to blaspheme the liuing God.

18 Trueth it is, ô Lord, that the Kings of Asshur haue destroyed all lands, & [m] their countrey.

19 And haue cast their gods in the fyre: for they were no gods, but the worke of mans

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l The Ebrewe word signifieth blessing: whereby this wicked captaine wolde haue persuaded the people, that their condition shulde be better vnder Saneherib then vnder Hezekiah.

m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we se how euery towne had his peculiar idole and how the wicked make God an idole, because they do not vnderstand ỹ God maketh thē his scourge & punisheth cities for sinne.

n Not that thei did not shewe by euident signes that thei did detest his blasphemie: for thei had now rent their clothes, but they knewe it was in vaine to vse long reasoning ẅ this infidele, whose rage thei shulde haue so much more prouoked.

Chap. XXXVII. 1 2. *King.* 19, 1.

a In signe of grief and repentance.

b To haue comfort of him by the worde of God, that his faith might be confirmed and so his prayer be more earnest: teaching hereby that in all dangers these two are the onelie remedies, to seke vnto God & his ministers.

c We are in as great sorowe as a womā that trauaileth of childe, & can not be deliuered. d That is, wil declare by effect ỹ he hathe heard it: for when God differreth to punish, it semeth to the flesh, that he knoweth not the sinne, or heareth not the cause.

e Declaring, that the ministers office doeth not onely stand in comforting by the worde, but also in praying for the people.

f Of the Egyptians and Ethiopians, that shal come and fight against him.

g Which was a citie toward Egypt, thinking thereby to haue staied the force of his enemies.

h Thus God wolde haue him to vtter a moste horrible blasphemie before his destruction: as to call the autor of all trueth, a deceiuer: some gather hereby, ỹ Shebnah had disclosed vnto Saneherib the answer that Isaiah sent to the King.

i Which was a citie of the Medes.

k Called also Charre a citie in Mesopotamia, whence Abraha came after his fathers death.

l He groundeth his praier on Gods promes, who promised to heare them from betwene the Cherubims.

m Meaning, of ỹ ten tribes.

mans hands *euen* wood or stone: therefore they destroyed them.

20 Now therefore, ô Lord our God, saue thou vs out of his hand, that [n] all the kingdomes of the earth may knowe, ý thou onely art the Lord.

21 ¶ Then Isaiah ý sonne of Amoz sent vnto Hezekiah, saying, Thus saith the Lord God of Israel, Because thou hast prayed vnto me, concerning Saneherib King of Asshur,

22 This is the worde that the Lord hathe spokē against him, O [o] virgine, daughter of Zion, he hathe despised thee, & laughed thee to scorne: ô daughter of Ierusalem, he hathe shaken his head at thee.

23 Whome hast thou railed on & blasphemed? and against whome hast thou exalted *thy* voyce, & lifted vp thine eyes on hie? *euen* against the [p] holy one of Israel.

24 By thy seruants hast thou railed on the Lord, and said, By the multitude of my charets I am come vp to the top of the mountaines to the sides of Lebanō, and wil cut downe the hie cedres thereof, *and* the faire fyrre trees thereof, and I wil go vp to the heights of his toppe & to the forest of his fruteful places.

25 I haue digged [q] & dronke the waters, & with the plat of my fete haue I dryed all the riuers closed in.

26 Hast thou not heard how I haue of olde time made it, [r] and haue formed it long agoe? & shulde I now bring it, that it shulde be destroyed, *and layed* on ruinous heapes, *as* cities defensed?

27 Whose inhabitants [s] haue smale power, & are afraied & confounded: thei are like the grasse of the field and grene herbe, *or* grasse on the house toppes, or corne blasted [t] afore it be growen.

28 But I knowe thy dwelling, & thy [t] going out, and thy comming in, & thy furie against me.

29 Because thou rageste against me, and thy tumultes come vp vnto mine eares, therefore wil I put mine [v] hoke in thy nostrels, and my bridle in thy lippes, & wil bring thee backe againe the same way thou [x] camest.

30 And this shalbe a [y] signe vnto thee, o *Hezekiah*, Thou shalt eat this yere suche as groweth of it self: and the [z] secōd yere, suche things as grow without sowing: and in the third yere, sow ye and reape, & plant vineyardes, & eat the frute thereof.

31 And [a] the remnant that is escaped of the house of Iudah, shal againe take roote downeward and beare frute vpward.

32 For out of Ierusalem shal go a remnant, & thei that escape out of mount Zion: the zeale of the Lord of hostes shal do this.

33 Therefore thus saith the Lord, concerning the King of Asshur, He shal not enter into this citie, nor shoote an arowe there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shal returne, and not come into this citie, saith the Lord.

35 For I wil defend this citie to saue it, for mine owne sake, & for my seruant [b] Dauids sake.

36 ¶* Then the Angel of the Lord wēt out, and smote in the campe of Asshur an hundreth, foure score, and siue thousande: so when they arose early in ý morning, beholde, thei were all dead corpses.

37 So Saneherib King of Asshur departed, and went away and returned and dwelt at [c] Nineueh.

38 And as he was in the temple worshiping of Nisroch his god, Adramelech & Sharezer his sonnes slewe him with ý sworde, and they escaped into the land of [d] Ararat: and [d] Esarhaddon his sonne reigned in his stead.

CHAP. XXXVIII.

1 Hezekiah is sicke. 5 He is restored to health by the Lord, and liueth fiftene yeres after. 10 He giueth thankes for his benifit.

1 ABout* that [a] time was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and said vnto him, Thus saith the Lord, Put thine house in an ordre, for thou shalt dye, and not liue.

2 Then Hezekiah [b] turned his face to ý wall, and praied to the Lord,

3 And said, I beseche thee, Lord, remember now how I haue walked before thee in trueth, & with a perfite heart, and haue done that which is good in thy sight: & Hezekiah wept sore.

4 ¶ Then came the worde of the Lord to Isaiah, saying,

5 Go, & say vnto Hezekiah, Thus saith the Lord God of Dauid thy father, I haue heard thy praier, & sene thy tea-

Chap. XXXVIII.
2. King. 20, 1.
2 chro 32. 24.
a Sone after that the Assyrians were slayne: so that God wil haue the exercise of his children continual, that thei may learne only to depend vpon God & aspire to the heauens.
b For his heart was touched ẅ feare of Gods iudgement, seing he had appointed him to dye, so quickely after his deliuerance from so great a tyrant he

res:

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a He declareth for what cause he praied, that they might be deliuered: to wit, that God might be glorified thereby through all the worlde.

o Whome God had chosen to him self, as a chaste virgine, and ouer whome he had care to preserue her frō the lusts of ý tyrant, as a father wolde haue ouer his daughter.

p Declaring hereby that they ý are enemies to Gods Church, fight against hi, whose quarel his Church onely maintaineth.

q He boasteth of his policie, in ý that he can finde meanes to nourish his armie: & of his power, in that ý his armie is so great, that it is able to drye vp whole riuers, and to destroy the waters, which the Iewes had closed in.

r Signifying, ý God made not his Church to destroy it, but to preserue it: & therefore he saieth that he formed it of olde, euen in his eternal counsel, ẅ can not be changed.

s *Ebr. are short in hand.*

t He sheweth ý the state & power of moste florishing cities endureth but a moment in respect of ý Church, which shal remaine for euer, because God is the maintener thereof.

u Meaning, his counsels & enterprises. v Because Saneherib shewed him self, as a deuouring fish & furious beast, he vseth these similitudes, to tea che how he wil take him and guide him. x Thou shalt loose thy labour. y God giueth signes after two sortes: some go before the things, as the signes that Moses wroght in Egypt, ẅ were for the confirmacion of their faith: and some go after the thing, as ý sacrifice, ẅ they were commaded to make thre daies after their departure: & these later are to kepe the benefits of God in our remēbrance, of the which sorte this here is. z He promiseth that for two yeres the grounde of it self shulde fede them.

a They whome God had deliuered out of the hands of ý Assyrians, shal prosper: & this properly belongeth to the Church.

b For my promes sake made to Dauid. *2. King 19. 35. 2. chro. 32. 21. Esa. 1, 21. eccle. 48, 24. 1. mac. 7. 41, 2. mac. 8, 19.*

c Which was the the chiefest citie of the Assyrians.

a Or, *Armenia*

d Who was also called Sardanapalus in whose daies ten yeres after Sanecheribs death, the Chaldeans ouercame ý Assyrians by Merodach their King.

res: beholde, I wil adde vnto thy daies fiftene yeres.

6 And I wil deliuer thee [c] out of ỹ hand of the King of Asshur, and this citie: for I wil defend this citie.

7 And [d] this signe shalt thou haue of the Lord, that the Lord wil do this thing, ỹ he hathe spoken,

8 Beholde, I wil bring againe the shadowe of the degrees (whereby it is gone downe in the dial of Ahaz by the [e] sunne) ten degrees backeward: so the sunne returned by ten degrees, by the [w] degrees it was gone downe.

9 [f] The writing of Hezekiah King of Iudah, when he had bene sicke, and was recouered of his sickenes.

10 I said in the [g] cutting of of my daies, I shal go to the gates of the graue: I am depriued of the residue of my yeres.

11 I said, [h] I shal not se the Lord, *euen* the Lord in the land of the liuing: I shal se man no more among the inhabitants of the worlde.

12 Mine habitacion is departed, and is remoued from me, like a shepherds tẽt: I [i] haue cut of like a weauer my life: he wil cut me of from the height: from day [k] to night, thou wilt make an end of me.

13 I rekened [l] to the morning: but he brake all my bones like a lyon frõ daie to night wilt thou make an end of me.

14 Like a crane [m] or a swalow, so did I chatter: I did mourne as a doue: mine eies were lift vpon hie: ô Lord, [n] it hathe oppressed me, comfort me.

15 What shal I saie? [o] for he hathe said it to me, and he hathe done it: I shal walke [p] weakely all my yeres in ỹ bitternes of my soule.

16 O Lord, [q] *to them* that ouerliue them, & to all *that are* in them, the life of my spirit *shalbe knowen*, that thou causedst me to [r] slepe and hast giuen life to me.

17 Beholde, for [s] felicitie I had bitter grief, but it was thy pleasure *to deliuer* my soule from the pit of corruption: for thou hast cast all my [t] sinnes behinde thy backe.

18 For [v] the graue can not confesse thee: death can not praise thee: thei that go downe into the pit, can not hope for thy trueth.

19 *But* the liuing, the liuing, he shal confesse thee, as I *do* this day, the father to the [x] children shal declare thy trueth.

20 The Lord *was ready* to saue me: therefore we wil sing my song all the dayes of [y] our life in the House of the Lord.

21 Then said Isaiah, Take a lumpe of drye figges and [z] laie it vpon the boile, and he shal recouer.

22 Also Hezekiah [a] had said, What is ỹ signe, that I shal go vp into the House of the Lord?

e He doeth not onely promise to prolong his life, but to giue him rest & quietnes from the Assyrians, who might haue reuenged their irarmieo reuenge their former discomfiture

d For Hezekiah had asked for ỹ confirmacion of his faith a signe, as vers. 22. and 2. King. 20, 8. whereunto he was moued by ỹ singular mocion of Gods Spirit.

e Read 2. King 20, 10,

f He left this song of his lamẽtacion & thankesgiuing to all posteritie, as a monument of his owne infirmitie & thankeful heart for Gods benefites, as Dauid did, psal 51.

g At what time it was tolde me, ỹ I shulde dye.

h I shal no more praise the Lord here in his Temple among the faithful: thus God suffreth his deareste children to want his consolacion for a time, ỹ his grace afterward may the more appeare when their sele their owne weakenes.

i By my sinne I haue prouoked God to take my life from me.

k That is, in one day, or shortly.

l Ouer night I thoght ỹ I shulde liue til morning, but my pangs in ỹ night perswaded me ỹ contrarie: he sheweth the horrour, that the faithful haue when they apprehend Gods iudgement against their sinne.

m I was so oppreset with sorowe, that I was not able to vtter my wordes, but onely to grone & sigh.

n To wit, sorow, and grief bothe of bodie and minde.

o God hathe declared by his Prophet that I shal dye, and therefore I wil yelde vnto him.

p I shal haue no release, but continual sorowes whiles I liue.

q They that shal ouerliue the men that are now aliue, and all they that are in these yeres shal acknowledge this benefite.

r That after that thou hadest condemned me to death, thou restoredst me to life.

s Where as I thoght to haue liued in rest and ease, being deliuered from mine enemie, I had grief vpon grief.

t He esteemeth more the remission of his sinnes, & Gods fauour the a thousand liues

v For a smuche as God hathe placed man in this worlde to glorifie him, the godlie take it as a signe of his wrath when their dayes were shortened, either be cause that they semed vnworthie for their sinnes to liue longer in his seruice, or for their zeale to Gods glorie, seing that there is so fewe in earth, that do regarde it, as psal. 6, 5. & 115, 17.

x All posteritie shal acknowledge, and according to their dewey toward their childrẽ shal instruct them in thy graces, & mercies toward me.

y He sheweth what is ỹ vse of the Congregacion & Church: to wit, to giue ỹ Lord thankes foe his benefites.

z Read 2. King. 20, 7.

a As vers. 7.

CHAP. XXXIX.

Hezekiah is reproued, because he shewed his treasures vnto the ambassadours of Babylon.

AT* the same time, [a] Merodach Baladan, the sonne of Baladan, King of Babel, sent [b] letters, & a present to Hezekiah: for he had heard that he had bene sicke, and was recouered.

2 And Hezekiah was [c] glad of them, and shewed them the house of the treasures, the siluer, and the golde, and the spices, & the precious ointement, and all the house of his armour, and all that was found in his treasures: there was nothing in his house nor in all his kingdome that Hezekiah shewed them not.

3 Then came Isaiah the Prophet vnto King Hezekiah, and said vnto him, What said these men? and from whence came they to thee? And Hezekiah said, They are come frõ a farre countrey vn to me, from Babel.

4 Then said he, What haue [d] they sene in thine house? And Hezekiah answered, All that is in mine house haue they sene: there is nothing among my treasures, that I haue not shewed them.

5 And Isaiah said to Hezekiah, Heare the worde of the Lord of hostes,

6 Beholde, the dayes come that all that is in thine house, and which thy fathers haue laid vp in store vntil this day, shalbe [e] caryed to Babel: nothing shalbe left, saith the Lord.

7 And of thy sonnes, that shal procede out of thee, & which thou shalt beget, shal they take away, & they shalbe [f] eunuches in the palace of the King of Babel.

8 [g] Then said Hezekiah to Isaiah, The worde of the Lord is good, which thou hast spoken: and he said, Yet let there be peace, and trueth in my dayes.

2. King. 20, 12.

a This was the first King of Babylon, which ouercame the Assyrians in the tenth yere of his reigne.

b partely moued with the greatnes of the miracle, partely because he shewed him self enemie to his enemies, but chiefly, because he wolde ioine with them whome God fauoured, and haue their helpe, if occasion serued.

c Read 2. King. 20, 13, & 2. chron. 32, 25.

d He asketh him of the particulers to make him vnderstand the craft of the wicked, which he before being ouercome with their flatterie, & blinded ẅ ambition colde not se.

e By the grieuousnes of the punishment is declared how greatly God detesteth ambition & vaine glorie.

f That is, officers and seruats.

g Read 2. King. 20, 19.

CHAP. XL.

a Remission of sinnes by Christ. b The com-

ming of Iohn Baptist. 12 The Prophet reproueth the idolaters and them that trust not in the Lord.

In festo Dedi. Iohis Baptistæ.

1 a This is a consolacion for the Church, assuring them that they shalbe neuer destitute of Prophetes, whereby he exhorteth the true ministers of God that they were, & those also that shulde come after him, to comfort the poore afflicted, & to assure them of their deliuerance bothe of body and soule.

2 b The time of her affliction. c Meaning, sufficient as chap. 61, 7. & full correction, or double grace, where as she deserued double punishment.

3 d To wit, of the prophetes. e That is, in Babylon, and other places where they were kept in captiuitie, & miserie.

4 f Meaning, Cyrus and Darius which shulde deliuer Gods people out of captiuitie, and make them a ready way to Ierusalem: & this was fully accomplished, when Iohn ỹ Baptist broght tidings of Iesus Christs commig, who was ỹ true deliuerer of his Church frō sinne and Satan, Mat. 3, 3.

5 g Whatsoeuer may let or hinder this deliuerance, shalbe remoued.

6 h This miracle shalbe so great, ỹ it shalbe knowē through all the worlde.

7 i The voyce of God, which spake to the prophet Isaiah.

8

9

10

11

12

13 Who hathe instructed the Spirit of ỹ Lord? or warī his counselour or taught him?

14 Of whome toke he counsel, and *who* instructed him and taught him in the way of iudgemēt? or taught him knowledge, & shewed vnto him the way of vnderstanding?

15 Beholde, the nations *are* as a droppe of a bucket, and are counted as the dust of the balance: beholde, he taketh away the yles as a litle dust.

16 And Lebanon *is* not sufficient for fyre, nor the beastes thereof sufficient for a burnt offring.

17 All nations before him *are* as t nothing, and they are coūted to him, lesse then nothing, and vanitie.

18 To whome then v wil ye liken God? or what similitude wil ye set vp vnto him?

19 The workeman melteth an image, or the goldesmith beateth it out in golde, or the goldesmith *maketh* siluer plates.

20 Doeth not x the poore chuse out a tre that wil not rotte, for an oblatiō? he seketh also vnto him a cunning workeman, to prepare an image, that shal not be moued.

21 Knowe ye nothing? haue ye not heard it? hathe it not bene tolde you from ỹ beginning? haue ye not vnderstand it by the z fundacion of the earth?

22 He sitteth vpon the circle of ỹ earth, & the inhabitants thereof *are* as grashoppers, he stretcheth out the heaues, as a curtaine, & spreadeth them out, as a tent to dwell in.

23 He bringeth the princes to nothing, *and* maketh the iudges of the earth, as vanitie,

24 As though they were not planted, as though they were not sowen, as though their stocke toke no roote in the earth: for he did euen a blow vpon them, and they withered, and the whirle winde wil take them away as stubble.

25 To whome now wil ye liken me, that I shulde be like *him*, saith the holie one?

26 Lift vp your eyes on hie, and beholde, who hathe created these things, and bringeth b out their armies by nomber, and calleth them all by names? by the greatnes of *his* power & mightie strēgth nothing faileth.

27 Why saiest thou, ô Iaakob, and speakest ô Israel, c My waye is hid from the Lord, and my iudgement is passed ouer of my God.

28 Knowest thou not? *or* hast thou not heard, that the euerlasting God, the Lord hathe created the d ends of the earth? he nether fainteth, nor is weary: there *is* no searching of his e vnderstanding.

29 *But* he giueth strength vnto him that fain-

f He sheweth Gods infinite wisdome for the same end & purpose.

t He speaketh all this to the intent that they shulde nether feare man nor put their trust in anie, saue onely in God.

v Hereby he armeth them against ỹ idolatrie, wherewith they shulde be tempted in Babylon.

x He sheweth ỹ rage of the idolaters seing ỹ the poore that haue not to suffise their owne necessities, wil defraude them selues to serue their idoles.

y Haue ye not the worde of God, ẅ plainly condemneth idolatrie?

z Can you not learne by ỹ visible creatures whome God hathe made to serue your vse, that you shuld not serue them nor worship them?

a So that his power appeareth in euerie place wheresoeuer we turne our eyes.

b Who hathe set *in order* ỹ infinit nomber of the starres.

c He rebuketh ỹ Iewes, because thei did not rest on the prouidence of God, but thoght that he had forsaken them in their troubles.

d And therefore all power is in his hand to deliuer whē his time cometh.

e Shewing that man muste pacientely abide, & not curiously seke out ỹ cause of Gods delay in our affliction.

he neither fainted, nor is weary: there is no searching of his vnderstanding.

29 *But* he giueth strēgth vnto him that fainteth, & vnto him that hathe no strength, he encreaseth power.

30 [f] Euen the yong men shal faint, & be wearie, and the yong men shal stumble and fall.

31 But they that waite vpon the Lord, shal renue *their* strength: they shal lift vp the wings as the egles: they shal runne, & not be wearie, & they shal walke and not faint.

CHAP. XLI.

Gods mercie in chusing his people. 6 Their idolatrie. 27 Deliuerance promised to Zion.

KEpe [a] silence before me, ô ylands, and let the people [b] renue *their* strēgth: let them come nere, & let them speake: let vs come together into iudgement.

2 Who raised vp [c] iustice from the East, & called him to his fote? *and* gaue the nacions before him, and subdued the kings? he gaue them as dust to his sworde, *and* as scatred stubble vnto his bowe.

3 He pursued them, and passed safely by the way that he had not gone with his fete.

4 Who hathe wroght & done it? he that calleth the [d] generations from the beginning. I the Lord *am* the [e] first, and [g] the last I am the same.

5 The yles sawe it, & did [f] feare, & the ends of the earth were abashed, drewe nere, and [g] came.

6 Euerie man helped his neighbour and said to his brother, [h] Be strong.

7 So the workeman comforted [i] founder & he that smote [g] the hammer, him that smote by course, saying, It is ready for the sodering, & he fastened it with nailes that it shulde not be moued.

8 ¶ But thou, Israel, art my [l] seruant, *and* thou Iaakob, whome I haue chosen, the sede of Abraham my friend.

9 For I haue taken thee from the ends of the earth, and called the before the chief thereof, and said vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I wil [k] strēgthen thee, and helpe thee, and wil [k] susteine thee with the [k] right hand of my iustice.

11 Beholde, all they that prouoke thee, shalbe ashamed, and confounded: they shalbe as nothing, & they that striue [g] thee, shal perish.

12 Thou shalt seke them & shalt not [l] finde them: *to wit*, the men of thy strife, *for* they shalbe as nothing, and the men that warre against thee, as a thing of naught.

13 For I the Lord thy God wil holde thy right hand, saying vnto thee, Feare not, I wil helpe thee.

14 Feare not, thou [m] worme, Iaakob, & ye men of Israel: I wil helpe thee, saith the Lord & thy redemer the holie one of Israel.

15 Beholde, I wil make thee a roller, and a newe threshing instrument hauing teethe: thou shalt thresh the [n] mountaines, & bring them to poudre, and shalt make the hilles as chaffe.

16 Thou shalt fanne them, & the winde shal carye them away, & the whirlwinde shal scater them: and thou shalt reioyce in the Lord, & shalt glorie in the holy one of Israel.

17 *When* [o] the poore and the nedie seke water, and there *is* none (their tongue faileth for thirst: I the Lord wil heare them: I the God of Israel wil not forsake them)

18 I wil open riuers in the toppes of the hilles, and fountaines in the middes of the valleis: I wil make the wildernes as a poole of water, & the waste [p] land as springs of water.

19 I wil set in the wildernes the cedre, the shittah tre, & the myrre tre and the pine tre, & I wil set in the wildernes the fyrre tre, the elme & the boxe tree together.

20 Therefore let them se and knowe, & let them consider and vnderstand together that the hand of the Lord hathe done this, and [q] holie one of Israel [q] hathe created it.

21 [r] Stand to your cause, saith the Lord: bring forthe your strong reasons, saith [q] King of Iaakob.

22 Let them bring them forthe, & let the tel vs what shal come: let them shewe [q] former things what they be, that we may consider them, and knowe the later end of them: ether declare vs things for to come.

23 Shewe the things that are to come hereafter, that we may know that you are gods: yea, do good or do euil, that we may declare it, and beholde it together.

24 Beholde, ye are of no value and your making is of naught: *man* hathe [f] chosen an abomination by them.

25 ¶ I haue raised vp [t] from the North, and he shal come: from the East sunne shal [v] he call vpon my Name, and shal come vpon [x] princes as vpon clave, and as the potter treadeth myre vnder the fote.

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e Shewing that man muste patiently abide, & not curiously seke out the cause of Gods delay in our afflictiōs.
f They [y] trust in their owne vertue, and do not acknowledge [y] all cometh of God.

a God, as though he pleaded his cause [w] all nacions, requireth silence [y] he may be heard in his right.
b That is, gather all their power & supportes.
c Who called Abrahā (who was the paterne of Gods iustice in deliuering his Churche) from [y] idolatrie of the Chaldeans to go coand fro at his commandement, & placed him in the land of Canaan?
d Who hathe created man and mainteined his succession.
e Thogh the worlde set vp neuer so manie gods, yet they diminish nothing of my glorie: for I am all one, vnchangeable, [w] haue euer bene, and shalbe for euer.
f Considering mine excellent workes among my people.
g They assembled them selues, & conspired against me to maintein their idolatrie.
h He noteth the obstinacie of the idolaters to maintein their superstitions.
i And therefore oghtest not to pollute thy self [w] the superstitiō of [y] Gētiles.
k That is, by [y] force of my promises in [y] performance whereof I wil shewe my self faithful and iuste.
l Because they shalbe destroyed.

m Thus he calleth thē because they were cōtemned of all [y] worlde, & that they cōsidering their owne poore estate, shulde seke vnto him for helpe.
n I wil make thee able to destroye all thine enemies, be they neuer so mightie: & this chiefly is referred to the kingdome of Christ.
o That is, they [y] shalbe afflicted in the captiuitie of Babylon.
p God wil rather change the order of nature, thē they shulde want anie thing that cry to him by true faith in their miseries: declaring to them hereby [y] they shal lacke nothing by the way, whē they returne from Babylō.
q That is, hathe appointed, & determined that it shal come so to passe.
r He biddeth the idolaters to proue their religiō, and to bring forthe their idoles, [y] they may be tryed whether thei knowe all things, and can do all things: [w] if they can not do, he cōcludeth that they are no gods, but vile idoles.
s So that a man can not make an idole, but he must do that, [w] God detesteth, and abhorreth: for he chuseth his owne deuises, and forsaketh the Lords.
t Meaning, the Caldeans.
v That is, Cyrus, who shal do all things in my Name, & by my direction: whereby he meaneth that both their captiuitie, & deliuerance shal be ordered by Gods prouidence and appointement
x Bothe of the Caldeans and others.

T

26 Who hathe declared from the beginning, that we may knowe? or before time, that we may say, He is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth your wordes.

27 *I am* the first, *that saith* to Zion, Beholde, beholde [z] them: and I wil giue to Ierusalem [a] one that shal bring good tidings.

28 But when [b] I beheld, there was none, & when I enquired of them, there *was* no counselour, & when I demanded of them, thei answered not a worde.

29 Beholde, they are all vanitie: their worke is of nothing, their images are winde & confusion.

CHAP. XLII.

The obedience & humilitie of Christ. 6 Why he was sent into the worlde. 11 The vocatiō of the Gentiles.

BEholde, [a] my seruant: [b] I wil stay vpon him: mine elect, *in whome* my soule [c] deliteth: I haue put my Spirit vpon him: he shal bring forthe [d] iudgemēt to the Gentiles.

2 He shal not [e] crye, nor lift vp, nor cause his voyce to be heard in the strete.

3 A [f] bruised rede shal he not breake, and [g] smoking flax shal he not quenche: he shal bring forthe iudgement in [h] trueth.

4 He shal not faile nor be discouraged til he haue [i] set iudgement in the earth: and the [k] yles shal wait for his law.

5 Thus saith God the Lord (he that created the heauens and spred them abrode: he that stretched forthe the earth, and the buddes thereof: he that giueth breth vnto the people vpon it, & spirit to them that walke therein)

6 I the Lord haue called thee in [l] righteousnes, & wil holde [m] thine hand, and I wil kepe thee, and giue thee for a [n] couenant of the people, & for a light of the Gentiles,

7 That thou maiest open the eies of the blinde, & bring out the prisoners from the prison: and them that sit in darkenes, out of the prison house.

8 I am the Lord, this is my Name, and my [o] glorie wil I not giue to another, nether my praise to grauen images.

9 Beholde, the former things are [p] come to passe, and newe things do I declare: before they come forthe, I tel you of them.

10 Sing vnto the Lord a newe song, *and* his praise from the end of the earth: ye that go downe to the sea, and all that is therein: the yles and the inhabitants thereof.

11 Let the wildernes and the cities thereof lift vp *their voice*, the townes that [q] Kedar doeth inhabite: let the inhabitants of the rockes sing: let them shoute from the top of the mountaines.

12 Let them giue glorie vnto the Lord, & declare his praise in the ylandes.

13 The Lord shal go forthe as a [r] gyant: he shal stirre vp *his* courage like a man of warre: he shal shoute and crye, & shal preuaile against his enemies.

14 I haue a long time holden my peace: I haue bene stil & refrained my self: *now* wil I crye like a [s] trauailing woman: I wil destroye and deuoure at once.

15 I wil make waste mountaines, & hilles, & drye vp all their herbes, and I wil make the floods ylandes, and I wil drye vp the pooles.

16 ¶ And I wil bring the [t] blinde by a way, that they knew not, & leade them by paths that they haue not knowen: I wil make darkenes light before them, & croked things streight. These things wil I do vnto them, and not forsake them.

17 They shalbe turned backe: they shalbe greatly ashamed, that trust in grauen images, and say to the molten images, Ye are our gods.

18 ¶ Heare, ye deafe: and ye blinde, regarde, that ye may se.

19 Who is blinde but my [v] seruant? or deafe as my [x] messenger, that I sent? who is blinde as the [y] perfite, & blinde as the Lords seruant?

20 Seing manie things, but thou kepest them not? opening the eares, but he heareth not?

21 The Lord is willing for his righteousnes sake *that* he may magnifie the Law, & exalt it.

22 But this people is [z] robbed & spoiled, and shalbe all snared in dongeons, & they shalbe hid in prison houses: thei shalbe for a pray, & none shal deliuer: a spoile, & none shal say, [a] Restore.

23 Who among you shal hearke to [o] this, & take hede, and heare for [b] afterwardes?

24 Who gaue Iaakob for a spoile, & Israel to the robbers? Did not the Lord, because we haue sinned against him? for they wolde not walke in his wayes, nether be obedient vnto his Law.

25 The-

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y Meaning, that none of the gentiles gods can worke anie of these things.

z That is, the Israelites, wreturne from their captiuitie.

a To wit, a continual succession of prophetes & ministers.

b When I loked whether the Idoles colde do these things, I foude that they had nether wisdome nor power to do anie thing: therefore he concludeth that all are wicked, & truste in suche vanitie.

a That is Christ, who in respect of his manhode is called here seruant. The prophete vse to make mencion of Christ after the thei haue declared anie great promes, because he is the fundatiō whereupon all the promises are made & ratified.

b For I haue committed all my power to him, as to a meete faithful stewarde. Some read, I wil establish him: to wit, in his office, by giuing him the fulnes of my Spirit.

c He onely is acceptable vnto me & they come vnto me by him, for there is no nother meanes of reconciliation, Mat 12, 19. eph. 1, 4.

d He shal declare him self gouernour ouer the Gentils, & call them by his Spirit.

e His comming shal not be with pompe and noise, as earthlie princes.

f He wil not hurt the weake and feble, but support and comfort them.

g Meaning the weke of a lampe, or candel which is almost out, but he wil cherish it and snoff it, that it may shine brighter.

h Although he fauour the weake, yet wil he not spare the wicked, but wil iudge them according to trueth and equitie.

i Til he haue set all things in good order.

k The Gentiles shalbe desirous to receiue his doctrine

l Meaning, vnto a lawful and iust vocation.

m To assist and guide thee.

n As him, by whome the promise, made to all nations in Abraham, shal be fulfilled.

o I wil not suffer my glorie to be diminished: which I should do, if I were not faithful in performing the same, and the idolaters thereby wolde extol their idoles aboue me.

p As in time past I haue bene true in my promises, so will I be in time to come.

q Meaning the Arabians, vnder whome he comprehendeth all the people of the East.

r He sheweth the zeale of the Lord, & his power in the conseruation of his Church.

s I wil haste to execute my vengeance, where haue so long differred, as a woman that desireth to be deliuered when she is in trauail.

t That is, my poore people, which are in perplexitie & care.

v To wit, Israel, which shulde haue moste light because of my Law.

x The Priest to whome my worde is comitted, which shulde not onely heare it him self, but cause others to heare it.

y As the Priests & Prophetes that shulde be lights to others?

z Because thei wil not acknowledge this benefite of the Lord, who is ready to deliuer them, he suffereth them to be spoiled of their enemies through their owne faute and incredulitie.

a There shalbe none to succour them, or to wil the enemie to restore, which he hathe spoiled.

b Meaning, Gods wrath.

25 Therefore he hathe powred vpō him his fierce wrath, & the strength of battel: & it set him on fyre round about, & he knewe not; and it burned him vp, yet he considered not.

CHAP. XLIII.

1 The Lord comforteth his people. He promiseth deliuerance to the Iewes. 11 There is no God but one alone.

1 BVt now thus saith the Lord, [a] that created thee, ô Iaakob: and he that formed thee, ô Israel, [b] Feare not: for I haue redemed thee: I haue called thee by thy name, thou art mine.

2 When thou passest through the [c] waters, I wil be with thee, & through the floods, that thei do not ouerflowe thee. When thou walkest through the verie fyre, thou shalt not be burnt, nether shal the flame kindle vpon thee.

3 For I am the Lord thy God, the holy one of Israel, thy Sauiour: I gaue [d] Egypt for thy ransome, Ethiopia, and Seba for thee.

4 Because ý waast precious in my sight, & thou wast honorable, & I loued thee, therefore wil I giue [e] man for thee, and people for thy sake.

5 Feare not, for I am w thee: I wil bring thy sede from the [f] East, and gather thee from the West.

6 I wil saie to the North, Giue: and to ý South, Kepe not backe: bring my sonnes from farre, and my daughters from the endes of the earth.

7 Euerie one shalbe called by my [g] Name: for I created him for my glorie, formed him and made him.

8 I wil bring forthe ý blinde people, & thei shal haue eyes, & the deafe, & they shal haue eares.

9 Let all the nacions be gathered [h] together, & let the people be assembled: who among them can declare this and shewe vs former things? let them bring forthe their [i] witnesses, ý thei maie be iustified: but let them [k] heare, and saie, It *is* trueth.

10 You [l] are my witnesses, saith the Lord, and my [m] seruant, whome I haue chosen: therefore ye shal knowe & beleue me & ye shal vnderstand that I am: before me there was no God formed, nether shal there be after me.

11 I, *euen* I, am ý Lord, & beside me there is no Sauiour.

12 I haue declared, and I haue saued, & I haue shewed, when there was no strange *god* among you: therefore you are my witnesses, saith the Lord, that I am God.

13 Yea, before the day *was*, I am: and there is none that can deliuer out of mine hand: I wil do it, and who shal let it?

14 Thus saith the Lord your redemer, ý holy one of Israel, For your sake I haue sent to Babel, and [n] broght it downe: they are all fugitiues and the Chaldeās crye in [o] the shippes.

15 I am the Lord your holy one, ý creator of Israel, your King,

16 Thus saith the Lord which maketh away in [p] the Sea, and a path in ý mighty [q] waters.

17 When he [r] bringeth out the [s] charet, & horse, the armie & the power lie together, & shal not rise: thei are extinct, & quenched as towe.

18 Remember ye not the former things, nether regarde the things of olde.

19 Beholde, I do a newe thing: nowe shal it come forthe: shal you not knowe it? I wil euen make a waie in the [t] desert *and* floods in the wildernes.

20 The wilde [v] beasts shal honour me, the dragons & the ostriches, because I gaue water in the desert & floods in the wildernes to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my self: thei shal shewe forthe my praise.

22 And thou hast not [x] called vpon me, ô Iaakob, but thou hast [y] wearied me, ô Israel.

23 Thou [z] hast not broght me the shepe of thy burnt offrings, nether hast thou honored me with thy sacrifices. I haue not caused thee to serue with an offring, nor wearied thee with incense.

24 Thou boghtest me no swete [a] sauour with monie, nether hast thou made me drunke with the fatte of thy sacrifices, but thou hast made me [b] to serue with thy sinnes: & wearied me with thine iniquities.

25 I, *euen* I, am he that putteth awaie thine iniquities for mine owne sake, & wil not remember thy sinnes.

26 Put me in [c] remembrance: let vs be iudged together: count thou that thou maiest be iustified.

27 Thy [d] first father hathe sinned, & thy [e] teachers haue transgressed against me.

28 Therefore I haue [f] prophaned the rulers of the Sanctuarie, & haue geuen Iaakob to the curse, & Israel to reproches.

* After these threatnings he promiseth deliuerance to his Church, because he hathe regenerate them, adopted them and called them.

b When thou seest dangers and conspiracies on all sides, remember this benefite and the loue of thy God, and it shal encourage thee.

c By water & fyre, he meaneth all kinde of troubles and perils.

d I turned Sancheribs power against these countreies & made thē to suffer that affliction w thou shuldest haue done, and so were as ý payment of thy ransome, Cha. 37.9.

e I wil not spare anie man rather then thou shuldest perish: for God more esteemeth one of his faithful, then all ý wicked in the worlde.

f He prophecieth of their deliuerance from the captiuitie of Babylon, and so of ý calling of ý vniuersal Church, alluding to that w is writē Deu. 30.3.

g Meaning, ý he cold not be vnmindful of thē, except he wolde neglect his owne Name & glorie.

h Signifying, ý no power cā resist him in doing this miraculous worke, nor all their idoles are able to do the like, as Chap. 41, 22.

i To prone that the things, w are spoken of them, are true.

k Shewing, that the malice of the wicked hindereth them, in the knowledge of the trueth because thei wil not heare when God speaketh by his worde.

l The prophetes & people to whome I haue giuen my Law.

m Meaning, specially Christ and by him, all the faithful.

n By Darius and Cyrus.

o Thei shal crye when thei wolde escape by water, seing ý the course of Euphrates is turned another way by the enemie.

p When he deliuered Israel frō pharaoh, Exod. 14, 22.

q When the Israelites passed through Iorden, Ioh. 3, 17.

r When he deliuered his people out of Egypt.

s pharaoh & his mightie armie.

t Meaning, that their deliuerance out of Babylō shulde be more famous then ý frō Egypt was, Iere. 23, 7. hag. 2, 10. 2. cor. 5, 17. reuel. 21, 5.

v Thei shal haue suche abundance of all things as they returne home, euen in ý drye and barē places, that the verie beasts shal fele my benefites, & shal acknowledge thē: muche more mēght to be thankeful for the same.

x Thou hast not worshipped me as thou oghtest to haue done.

y Because thou hast not willingly receiued that which I did commande thee, thou didest grieue me. Whereby he sheweth that his mercies were the onelie cause of their deliuerance, fo- Meaning, in true faith & obedience.

a Ether for the composition of the swete ointment, Exod. 30, 34. or for the swete incense, Exo. 30, 7.

b Thou hast made me to beare an heauie burden by thy sinnes.

c If I forget anie thing that may make for thy iustification, put me in remembrance & speake for thy self.

d Thine ancestres.

e Thy priests and thy prophets.

f That is, reiected, abhorred and destroied them in the wildernes, and at other times.

lers of the Sanctuarie, and haue made Iaakob a curse, and Israel a reproche.

CHAP. XLIIII.

The Lord promiseth comfort & that he wil assemble his Church of diuers nations. 9 The vanitie of idoles. 17 The beastlines of idolaters.

1 YEt now heare, ô Iaakob my seruant, and Israel, whome I haue chosen.

2 Thus saith the Lord, that made thee, and formed [a] thee from the wombe: he wil helpe thee. Feare not, ô Iaakob, my seruant, and thou righteous, [b] whome I haue chosen.

3 For I wil powre water vpon [c] the thirstie, & floods vpon the drie ground: I will powre my Spirit vpon thy sede, & my blessing vpon thy buddes,

4 And thei [d] shal growe as among the grasse, & as the willowes by the riuer of waters.

5 One shal say, I am the Lords: another [e] shal be called by the name of Iaakob: & another shal subscribe with his hand vnto the Lord, and name him self by [f] name of Israel.

6 Thus saith the Lord the King of Israel & his redemer, the Lord of hostes, [f] I am the first, and I am the last, and without me *is* there no God.

7 And who is like me, that shal [g] call, & shal declare it, and set [h] it in order before me, since I appointed the [i] ancient people? and what is at hand, and what things are to come? let [k] them shewe vnto them.

8 Feare ye not, nether be afraied: haue not I tolde thee of olde, and haue declared it? [l] you are euen my witnesses, whether there be a God beside me, and that there is no God that I knowe not.

9 All thei that make an image, are vanitie and [m] their delectable things shal nothing profite: & thei are their owne witnesses, [n] that thei se not nor knowe: therefore thei shalbe confounded.

10 Who hathe made [o] a god, or molten an image, that is [p] profitable for nothing?

11 Beholde, all that are of the [q] felowship thereof, shalbe confounded: for [r] workemen them selues are mē: let them all be gathered together, and [r] stand vp, *yet* thei shal feare, and be confounded together.

12 The smith *taketh* an instrument, and worketh in the coles, and facioneth it [s] hammers, & worketh it with the strēgth of his armes: yea, he is an hungred, and his strength faileth: he drinketh no water, & *is* faint.

13 The carpenter stretcheth out a line: he facioneth it with a red thread, he planeth it, and he purtreieth it with the compasse, and maketh it after the figure of a man, *and* according to the beautie of a man that it maie remaine in [t] an house.

14 He wil hewe him downe cedres, and take the pine tre and the oke, & taketh courage among the trees of the forest: he planteth a fyrre tre, & [y] raine doeth nourish it.

15 And man burneth thereof: for he wil take thereof and [x] warme him self: he also kindleth it and baketh bread, yet he maketh a god, and worshipeth it: he maketh it an idole and boweth vnto it.

16 He burneth the halfe thereof euen in the fyre, *and* vpon the halfe thereof he eateth flesh: he rosteth the roste and is satisfied: also he warmeth him self and saith, Aha, I am warme, I haue bene at the fyre.

17 And the residue thereof he maketh a god, *euen* his idole: he boweth vnto it, and worshippeth and praieth vnto it, and saith, Deliuer me: for thou art my god.

18 Thei haue not knowen, nor vnderstand: [y] for *God* hathe shut their eyes that thei can not se, *and* their hearts, [y] thei can not vnderstand.

19 And none [z] considereth in his heart, nether *is* there knowledge nor vnderstanding to saie, I haue burnt halfe of it, euen in the fyre, & haue baked bread also vpon the coles thereof: I haue rosted flesh, and eaten it, & shal I make the residue thereof an abomination? shal I bowe to the stocke of a tre?

20 He fedeth [z] of asshes: a seduced heart hathe deceiued him that he can not deliuer his soule, nor say, Is their not a lye in my right hand?

21 [a] Remembre these (ô Iaakob & Israel) for thou art my seruant: I haue formed thee: thou art my seruant: ô Israel forget me not.

22 I haue put awaie thy transgressions like a cloude, and thy sinnes, as a mist: turne vnto me, for I haue redemed thee.

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a He created & chose thee from the beginning of his owne mercie, and before ỹ coldest merite anie thing.

b Whome God accepteth as righteous: or w hadest occasion thereunto because of the Law, and of thine holy vocation.

c Because man of him self is as ỹ drye and baren land, he promiseth to moisten him with ỹ waters of his holy Spirit. Ioel. 2, 28. Ioh. 7, 38. a&. 2, 17.

d That is, thy children & posteritie shal increase wonderfully after their deliuerance fró Babylon.

e By this diuersitie of speache he meaneth one thing that is, ỹ the people shalbe holy & receiue ỹ true religion of God, as Psal. 87, 5

f I am alwaies like my self, that is, merciful toward my Church and moste able to mainteine it, as chap. 41, 4, & 48, 12. reuel. 1, 17. & 22, 13.

g And appoint them that shal deliuer the Church.

h That is, declare vnto me how I ought to procede herein. i God calleth ỹ Israelites ancient, because he preferred them to all other in his eternal election. k Meaning, their idoles. l Read Chap. 45. 10. m Whatsoeuer thei bestowe vpon their idoles to make thē to seme glorious. n That is, the idolaters seing their idoles blindenes, and seing that thei are not able to helpe them, must confesse that thei haue no power. o Meaning, that whatsoeuer is made by the hand of man, if it be estemed as God, is moste detestable. p Whereby appeareth their blasphemie, which call images the bokes of laitie, seing that thei are not onely here called vnprofitable, but Chap. 41, 24 abominable: and Ierem. 10, 15. calleth them the worke of errors, iere. 10, 15. Habak. 2 lying teacher. 2, 18.

q That is, which by any way cōsent ether to ỹ making or worshipping.

r signifying, that the multitude shal not then saue the idolaters, when God wil take vengeance, although thei excuse hem selues thereby among men.

s He describeth the raging affection of ỹ idolaters, which forget their owne necessities to set forthe their deuotiō toward their idoles.

t To place it in some Temple.

u He setteth forth the obstinacie and malice of the idolaters, w thogh thei se by dailie experience that their idoles are no better then the rest of ỹ matter whereof thei are made, yet thei refuse the one parte & make a god of ỹ other, as the papists make their cake, god and ỹ rest of their idoles.

x That is, he eether maketh a table or trenchers.

y The prophet glueth here an answer to all them that wonder how it is possible ỹ anie shulde be so blinde to commit such abomination, saying, that God hathe blinded their eyes, & hardened their hearts.

z *Ebr. turneth*

z He is abused as one that wold eat ashes, thinking to satisfie his hungre.

a Shewing that mans heart is most enclined to idolatrie, & therefore he warneth his people by these examples, ỹ thei shulde not cleaue to anie but to ỹ liuing God when thei shulde be among the idolaters.

b Reioice,

23 [b] Reioyce, ye heauens: for the Lord hathe done it: shoute, ye lower partes of the earth: brast forthe into praises, ye mountaines, ô foreſt and euerie tre therein: for the Lord hathe redemed Iaakob and wilbe glorified in Israel.

24 Thus saith the Lord thy redemer & he that formed thee from the wombe, I am the Lord, that made all things, that spred out the heauens alone, & stretched oute the earth by my self.

25 I destroye the [c] tokens of the soothsaiers and make them that coniecture, fooles, & turne the wise men backward, and make their knowledge foolishnes.

26 ¶He confirmeth the worde of his [d] seruant and performeth the counsel of his messengers, saying to Ierusalem, Thou shalt be inhabited: and to the cities of Iudah, ye shalbe buylt vp, and I wil repaire the decaied places thereof.

27 He saith to the [e] depe, Be drye and I wil dryeup thy floods.

28 He saith to [f] Cyrus, *Thou art* my shepherd: & he shal reforme all my desire, saying also to Ieruſalem, Thou shalt be buylt: and to the Temple, Thy fundacion shalbe surely laied.

b He sheweth ỹ the worke of ỹ Lord toward his people shalbe so great that the insensible creatures shalbe moued therewith.

c He armeth thẽ against ỹ soothsayers of Babylon, which wolde haue borne them in hand, ỹ thei knew by ỹ starres that God wolde not deliuer them, & that Babylon shulde stand.

d Of Isaiah & the rest of his Prophetes, w did assure ỹ Church of Gods fauour & deliuerance.

e He sheweth ỹ Gods worke shulde be no leisse notable in this their deliuerance, then when he broght them out of Egypt through ỹ Sea.

f To assure thẽ of their deliuerance, he nameth the persone, by whome it shulde be more then an hundreth yere before he was borne.

CHAP. XLV.

1 *The deliuerance of the people by Cyrus.*
9 *God is iust in all his workes.* 20 *The calling of the Gentiles.*

THus saith the Lord vnto [a] Cyrus his [b] anointed, whose right hand I haue holden [c] to subdue nations before him: therefore wil I weaken the loynes of Kings & open ỹ dores before him, & the gates shal not be shut.

2 I wil go before thee & make the [d] croked streight: I wil breake the brasen dores, & burst the yron barres.

3 And I wil giue thee the treasures of darkenes, and the things hid in secret places, that thou maiest [e] knowe that I am the Lord which call thee by thy name, euen the God of Israel.

4 For Iaakob my seruants [f] sake, and Israel mine elect, I wil euen call *thee* by thy name & name thee, though thou hast not knowen me.

5 I am the Lord and there is none other: there is no God besides me: I [g] girded thee though thou hast not knowen me,

6 That thei maie knowe from the rising of the sunne & from the West, that there is none besides me, I am ỹ Lord, and there is none other.

7 I forme the [h] light and creat darkenes: I make peace & creat euil: I ỹ Lord do all these things.

8 Ye heauẽs, send the dewe from aboue, & let the cloudes drop downe [i] righteousnes: let the earth open, and let saluacion & iustice growe forthe: let it bring them forthe together: I the Lord haue [k] created him.

9 [l] Wo be vnto him that striueth w̃ his maker, the potsherd w̃ the potsherds of the earth: shal the claie saie to him that facioneth it, What makest thou? or thy worke, [m] it hathe none hands?

10 Wo vnto him that saith to *his* father, What hast thou begotten? or to *his* mother, What hast thou broght forthe?

11 Thus saith the Lord, the holy one of Israel, and his maker, Aske me [n] of things to come concerning my sonnes, and concerning ỹ workes of mine hãds: commande you me.

12 I haue made the earth, and created man vpon it: I, whose hands haue spred out the heauens, I haue euen commanded all their [o] armie.

13 I haue raised [p] hĩ vp in righteousnes, & I wil direct all his waies: he shal buylde my citie, and he shal let go my captiues, not [q] for price nor reward, saith ỹ Lord of hostes.

14 Thus saith the Lord, The labour [r] of Egypt, and the marchandise of Ethiopia, & of the Sabeans, men of stature shal come vnto thee, & thei shalbe [s] thine: thei shal followe thee, *and* shal go in chaines: they shal fall downe before thee, and make supplicacion vnto thee, *saying*, Surely God is in thee, and there *is* none other God besides.

15 Verely thou, ô God, [t] hidest thy self, ô God the Sauiour of Israel.

16 All they shalbe ashamed and also confounded: they shal go to confusion together, that are the makers of images.

17 *But* Israel shalbe saued in the Lord, w̃ an euerlasting saluacion: ye shal not be ashamed nor confounded worlde without end.

18 For thus saith the Lord (that created heauen, God him self, that formed the earth, and made it: he that prepared it, he created it not in vaine: he formed it

a To assure the Iewes of their deliuerance against the great tentations that thei shulde abide, he nameth ỹ persone and the meanes.

b Because Cyrus shulde execute the office of a deliuerer, God called him his anointed for a time, but after another sort thẽ he called Dauid.

c To guide him in the deliuerance of my people.

d I wil take away all impediments and letters.

e Not that Cyrus did knowe God to worship hi aright, but he had a certeine particular knowledge, as profane men may haue, of his power, & so was compelled to deliuer Gods people.

f Not for anie thing, that is in thee, or for thy worthines.

g I haue giuen thee strength, power & autoritie.

h I send peace & warre, prosperitie & aduersitie, as Amos. 3, 6.

i He comforteth the Iewes as if he wolde say, though when ye loke to the heauens and earth for succour, ye se nothing now but signes of Gods wrath, yet I wil cause thẽ to bring forth moste certeine tokens of your deliuerance, & of the performance of my promes, which is ment by righteousnes.

k I haue appointed Cyrus to this vse & purpose.

l Hereby he bridleth their impaciencie, which in aduersitie & trouble murmure against God and wil not tarie his pleasure: willing that mã shulde matche with his like & not contend against God.

m That is, it is nor perfitely made.

n In stead of murmuring, humble your selues and aske what ye wil for the consolation of my children, and you shalbe sure of it, as ye are of these things w̃ are at your commandement. Some read it with an interrogatiõ, and make it the application of the similitude.

o That is, ỹ starres.

p To wit, Cyrus, that I may shewe by him the faithfulnes of my promes in deliuering my people.

q Meaning, freely & without rãsome, or any grieuous condicion.

r These people were tributaries to the Persians, & so King Arrahshashte gaue this money towarde ỹ buylding of the Temple. Ezra. 7, 21.

s Where as to fore thei were thine enemies, thei shal now honour thee, and thou shalt rule them: which was accomplished in the time of Christ.

t Hereby he exhorteth the Iewes to paciencie, though their deliuerance be differred for a time: shewing that they shulde not repent their long pacience, but the wicked and idolaters shalbe destroied.

v To wit, of mã, but chiefly of his Church.
x As do the false gods, ẅ giue vncertaine answers.
y All ye idolaters, ẅ though you seme to haue neuer so much worldelie dignitie, yet in Gods sight you are vile & abiect
z He calleth the idolaters to repentãce, willing them to loke vnto him ẅ the eye of faith.
a That is, that ẏ thing, ẅ I haue promised, shalbe faithfully performed.
b The knowledge of God & the true worshiping shalbe through all the world. Rom.14,11. phil. 2,10. whereby he signifieth ẏ we must not onely serue God in heart, but declare the same also by outward profession.
c Meaning, the faithful shal fele & confesse this.
d All the cõtemners of God.

to be v inhabited) I am the Lord, and there *is* none other.
19 I haue not spoken in secret, *nether* x in a place of darkenes in the earth: I said not in vaine vnto the sede of Iaakob, Seke you me: I the Lord do speake righteousnes, & declare righteous things.
20 Assemble your selues, and come: draw nere together, y ye abiect of ẏ Gentiles: they haue no knowledge, that set vp the wood of their idole, and pray vnto a god, that can not saue them.
21 Tel ye and bring them, & let them take counsel together, who hathe declared this from the beginning? or hathe tolde it of olde? Haue not I ẏ Lord? & there *is* none other God beside me, a iust God, & a Sauiour: there *is* none beside me.
22 Loke vnto me, and ye shal be saued: all z the ends of the earth shal be saued: for I am God, and there *is* none other.
23 I haue sworne by my self: the worde is gone out of my mouth in a righteousnes, and shal not returne, That euerie b knee shal bowe vnto me, & euery tongue shal sweare *by me*.
24 Surely c he shal say, In the Lord haue I righteousnes and strength: he shal come vnto him, and all that d prouoke him, shal be ashamed.
25 The whole sede of Israel shalbe iustified, and glorie in the Lord.

CHAP. XLVI.

1 The destruction of Babylon and of ẏ their idoles. 3 He calleth the Iewes to the consideracion of his wordes.

a These were ẏ chief idoles of Babylon.
b Because thei were of golde & siluer ẏ Medes & persians caryed them away.
c The beasts ẏ caryed the idoles, fel downe vnder their burden.
d He derideth ẏ idoles, ẅ had nether soule, nor sense.
e He sheweth ẏ difference betwene the idoles and ẏ true God: for thei must be caryed of others, but God him self caryeth his, as Deut. 32,11.
f Seing I haue begotten you, I wil nourish and preserue you for euer.

BEl is bowed downe: a Nebo is fallen: their idoles were vpon the b beastes, and vpon the cattel: they which did beare you, *were* laden with a wearie burden.
2 c They are bowed downe, & fallen together: for thei colde not rid them of ẏ burden, & their d soule is gone into captiuitie.
3 Heare ye me, ô house of Iaakob, & all that remaine of the house of Israel, ẅ are c borne of me *from* the wombe, and broght vp of me *from* the birth.
4 Therefore vnto olde age, I the same, euen I wil beare you vntil ẏ hore heeres: I haue made *you*: I wil also beare *you*, and I wil carye you f & I wil deliuer *you*.
5 ¶ To whome wil ye make me like, or make me equal, or e compare me, that I shulde be like him?
6 They drawe golde out of the bagge and weigh siluer in the balance, *and* hyre a goldsmith to make a god of it, & they bowe downe, and worship it.
7 They beare it vpõ the shoulders: they cary him and set him in his place: so doeth he stand, & can not remoue from his place. Thogh one crye vnto him, yet can he not answer, nor deliuer him out of his tribulacion.
8 Remember this, and be ashamed: bring it againe h to minde, ô you transgressers.
9 Remember the former things of olde: for I am God, and there is none other God, and there *is* nothing like me,
10 Which declare the last thing from the beginning: and from of olde, the things that were not done, saying, My counsel shal stand, & I wil do whatsoeuer I wil.
11 I call a i birde from the East, & ẏ mã of my k counsel from far: as I haue spoken, so wil I bring it to passe: I haue purposed it, and I wil do it.
12 Heare me, ye stubburne hearted, that are farre from l iustice.
13 I bring m nere my iustice: it shal not be farre of, and my saluacion shal not tary: for I wil giue saluacion in Zion, & my glorie vnto Israel.

g For very shame, & hide thy self.
h Become wise, meaning that all idolaters are without wit or sense, like mad men.
i That is, Cyrus, ẅ shal come, as swift as a birde & fight against Babylon.
k Him by whome I haue appointed to execute that, ẅ I haue determined.
l Which by your incredulitie wolde let ẏ performance of my promes.
m He sheweth ẏ mans incredulitie can not abolish ẏ promes of God, Rom.3,3.

CHAP. XLVII.

The destruction of Babylon and the cause wherefore.

a Which hast liued in wealth, & wantonnes, and hast not yet bene ouercome by any enemie.
b Thy gouernement shalbe taken from thee.
c Thou shalt be broght to moste vile seruitude: for to turne the mille was ẏ office of slaues.
d The things wherein she setteth her greatest pride shalbe made vile, euen frõ the head tõ the fote.
e I wil vse no humanitie nor pitie toward thee.
f The Israelites shal confesse, ẏ the Lord doeth this for his Church sake.
g The people of God, seing their owne calamitie & the florishing estate of the Babylonias, shulde be tempted to thinke that their God was not so mightie as the idoles of their enemies: therefore be describeth the original of all the idoles, to make them to be abhorred of all men: shewing that the moste that can be spoken in their commendacion is but to proue them vile, Bar. 6,25.
h Thei gements thinking that he punished the Israelites, because he wolde vtterly cast them of, and therefore in stead of pitying their miserie, thou dideſt increase it.

1 COme downe and sit in the duſt: ô a virgine, daughter Babel, sit on the grounde: there is no b throne, ô daughter of the Chaldeans: for thou shalt no more be called, Tendre and delicate.
2 Take the mille stones, & c grinde meale: loose thy lockes: d make bare the fete: vncouer the legge, & passe through the floods.
3 Thy filthines shalbe discouered, & thy shame shalbe sene: I wil take vengeance, and I wil not mete *thee as* a e man.
4 f Our redemer, the Lord of hostes *is* his Name, the holy one of Israel.
5 g Sit stil, and get thee into darkenes, ô daughter of the Chaldeans: for thou shalt no more be called, The ladie of kingdomes.
6 I was wrath with my people: I haue polluted mine inheritance, and giuen them into thine hand: thou dideſt shewe them no h mercie, but thou dideſt lay thy very heauie yoke vpon the ancient.

7 And thou saidest, I shalbe a ladie for euer, so that thou didest not set thy mind de to these things, nether didest thou remember the latter end thereof.

8 Therefore now heare, thou that art giuen to pleasures, & dwellest careles, She saith in her heart, I am and none els: I shal not sit *as* a widdow, nether shal knowe the losse of children.

9 But these two things shal come to thee suddenly on one day, the losse of children and widowehead: they shal come vpon thee in their [i] perfection, for the multitude of thy diuinacions, & for the great abundance of thine inchanters.

10 For thou hast trusted in thy wickednes: thou hast said, None seeth me. Thy [k] wisdome & thy knowledge, thei haue caused thee to rebell, and thou hast said in thine heart, I am, and none els.

11 Therefore shal euil come vpon thee, and thou shalt not know the morning thereof: destruction shal fall vpon thee, which thou shalt not be able to put away: destruction shal come vpon thee suddenly, or thou beware.

12 Stand now among thine inchanters, and in the multitude of thy sothesayers (with whome thou hast [l] wearied thy self from thy youth) if so be thou maiest haue profite, *or* if so be thou maiest haue strength.

13 Thou art wearied in the multitude of thy counsels: let now the astrologers, ỹ starre gasers, & pronosticatours stād vp, & saue thee from these things, ỹ shal come vpon thee.

14 Beholde, they shalbe as stubble: the fyre shal burne them: thei shal not deliuer their owne liues from the power of the flame: there *shalbe* no coles [m] to warme at, *nor* light to sit by.

15 Thus shal they serue thee, with whome thou hast wearied thee, *euē* thy marchants from thy youth: euery one shal wander to his owne [v] quarter: none shal saue thee.

i So that thy punishment shalbe so great, as is possible to be imagined.

k Thou didest thinke ỹ thine owne wisdome & policie wolde haue saued thee.

l He derideth their vaine confidence, that put their trust in any thing, but in God, condemning also suche vaine sciences, which serue to no vse, but to delude the people and to bring them from depending onely in God.

m They shal vtterly perish and no parte of them remaine.

n They shal flee euery one to ỹ place, which he thoght by his speculacions to be moste sure: but ỹ shal deceiue them.

CHAP. XLVIII.

1 *The hypocrisie of the Iewes is reproued.*
11 *The Lord alone wil be worshipped.*
20 *Of their deliuerance out of Babylon.*

1 HEare ye this, ô house of Iaakob, ỹ are [a] called by the name of Israel, and are come out of [b] the waters of Iudah: which sweare by the Name of the Lord, and make mencion of ỹ God of Israel, *but* not in trueth, nor in righteousnes.

2 For they are called of the holy citie, and staie them selues [c] vpon the God of Israel, whose Name *is* ỹ Lord of hostes.

hipocrysye

a He detecteth their hypocrisie, which vāted themselues to be Israelites & were not so in dede.

b Meaning, the fountaine and stocke.

c They make a shew, as though they wolde haue none other God.

3 I haue declared the former things of olde, and they went out of my mouth, & I shewed [d] them: I did them suddenly, & they came to passe.

4 Because I knewe, that [e] thou art obstinate, and thy necke *is* an yron sinew, and thy browe brasse.

5 Therefore I haue declared it to thee of olde: before it came to passe, I shewed [f] it thee, lest thou shuldest say, Mine idole hathe done thē, & my carued image, & my molten image hathe commanded them.

6 Thou hast heard, beholde all this, & wil not ye [g] declare it? I haue shewed thee new things, euē now, & hid things, which thou knewest not.

7 They are created now, and not of olde, and euen before this thou heardest them not, lest thou shuldest say, Beholde, I [h] knewe them.

8 Yet thou heardest them not, nether didest knowe them, nether yet was thine eare opened of olde: for I knewe that thou woldest grieuously transgresse: therefore haue I called thee a transgressour from the [i] wombe.

9 For my Names sake will I differ my wrath, and for my praise wil I refraine it from thee, [k] that I cut thee not of.

10 Beholde, I haue fined thee, but [l] not as siluer: I haue [m] chosen thee in ỹ fornace of affliction.

11 For mine owne sake, for mine owne sake wil I do it: for how shulde *my Name* [n] be polluted? [o] surely I wil not giue my glorie vnto another.

12 Heare me, ô Iaakob & Israel, my called, [p] I am, I am ỹ first, & I am ỹ last.

13 Surely mine hād hathe layed the fundacion of the earth, & my right hand hathe spanned the heauens: when I call them, [q] they stand vp together.

14 All you, assemble your selues, & heare: which among them hathe declared these things? The Lord hathe loued [r] him: he wil do his wil in Babel, and his arme *shalbe* against the Chaldeans.

15 I, *euen* I haue spoken it, and I haue called him: I haue broght him, and his waie shal prosper.

16 Come nere vnto me: heare ye this: I haue not spoken it in secret from ỹ [s] beginning: from the time that the thing was, I was there, and now the Lord God and his spirit hathe [t] sent me.

17 Thus saith the Lord thy redemer, the Holie one of Israel, I am the Lord thy God, which teache thee [v] to profite, & lead thee by the waie, that thou shuldest go.

18 Oh that thou hadest hearkened to my

d He sheweth ỹ thei colde not accuse him in anie thing, for asmuche as he had performed what soeuer he had promised.

e I haue done for thee more then I promised, that thy stubbernes and impudencie might haue bene ouercome.

f How ỹ shuldest be deliuered out of Babylon.

g Wil he not acknowledge this my benefite & declare it vnto others.

h Shewing that mans arrogancie is the cause why God doeth not declare all things at once, lest thei shuld attribute this knowledge to their owne wisdome.

i From the time that I broght thee out of Egypt: for ỹ deliuerance was as the birth of the Church.

k As it was my fre mercie that I did chuse thee: so is it my fre mercie that must saue thee.

l For I had respect to thy weakenes and infirmitie: for in siluer there is some purenes, but in vs there is nothing, but drosse.

m I toke thee out of the fornace where thou shuldest haue bene consumed.

n God ioyneth ỹ saluation of his & his owne honour: so ỹ they can not perish, but his glorie shulde be diminished, as Deut. 32, 27.

o Read Cha. 42, 8

p Read. 41, 4.

q To obey me, & to do whatsoeuer I commāde them.

r Meaning, Cyrus, whome he had chosen to destroy Babylon.

s Since the time that I declared my self to your fathers.

t Thus the prophet speaketh for him self, & to assure thē of these thigs.

v What things shal do thee good,

commandements, then had thy prosperitie bene as the flood, and thy righteousnes as the waues of the sea.

19 Thy sede also had bene as the sande, and the frute of thy bodie like the grauel thereof: his [x] name shulde not haue bene cut of nor destroied before me.

20 [y] Go ye out of Babel: flee ye from ỹ Chaldeans, with a voice of ioye: tel and declare this: shewe it forthe to the end of the earth: saye ye, The Lord hathe redmed his seruant Iaakob.

21 And thei [z] were not thirstie: he led them through the wildernes: he caused the waters to flowe out of the rocke for them: for he claue the rocke, and ỹ water gushed out.

22 There is no [a] peace, saith the Lord, vnto the wicked.

x That is, the prosperous estate of Israel.
y After ỹ he had forewarned thē of their captiuitie, and of ỹ cause thereof, he sheweth thē the great ioye, that shal come of their deliuerance.
z He sheweth ỹ it shalbe as easy to deliuer them, as he did their fathers out of Egypt.
a Thus he speaketh that ỹ wicked hypocrites shulde not abuse Gods promes in whome was neither faith, nor repentance, as Chap. 57, 21.

CHAP. XLIX.

The Lord exhorteth all nacions to beleue his promises. & Christ is the saluacio of all that beleue, and wil deliuer them from the tyrannie of their enemies.

1 HEare ye me, ô yles, & hearken, ye people from farre. The Lord hathe called [a] me from [b] the wombe, and made mencion of my name from my mothers bellie.

2 And he hathe made my mouth like a sharpe [c] sworde: vnder the shadowe of his hand hathe he [d] hid me, and made me a chosen shafte & hid me in his quiuer,

3 And said vnto me, Thou art my seruant, [e] Israel, for I wil be glorious in thee.

4 And I said, I haue [f] labored in vaine: I haue spent my strength in vaine and for nothing: but my iudgement *is* with the Lord, and my worke with my God.

5 And now saith the Lord, that formed me from the wombe to be his seruant, ỹ I maie bring Iaakob againe to hī (though Israel be not gathered, [g] yet shal I be glorious in the eyes of the Lord: and my God shalbe my strength)

6 And he said, It is a smale thing ỹ thou shuldest be my seruant, to raise vp the tribes of Iaakob, and to restore the desolations of Israel: I wil also giue [h] thee for a light of the Gentiles, that thou maiest be my saluacion vnto the end of the worlde.

7 Thus saith the Lord the redemer of Israel, & his Holie one, to him that is despised in soule, to a nation that is abhorred, to a [i] seruant of rulers, Kings shal se, and [k] arise, and princes shal worship, because of the Lord, that is faithful: & ỹ Holie one of Israel, which hathe chosen thee.

8 Thus saith the Lord, [l] In an acceptable time haue I heard thee, and in a day of saluacion haue I helped thee: and I wil preserue thee, and wil giue [m] thee for a couenant of the people, that thou maiest raise vp the [n] earth, and obteine the inheritance of the desolate heritages:

9 That thou maiest say to the [o] prisoners, Go forthe: and to them that are in darkenes, Shewe your selues: they shal fede in ỹ wayes, & their [p] pastures shalbe in all the toppes of the hilles.

10 They shal not be hungrie, nether shal thei be thirstie, nether shal the heat smite them nor the sunne: for he that hathe compassion [q] on them, shal lead them: euen to the springs of waters shal he driue them.

11 And I wil make all my mountaines, as a way, & my paths shalbe exalted.

12 Beholde, these shal come from farre: & lo, these from the North and from ỹ West, and these from the land of [r] Sinim.

13 Reioyce, ô [s] heauens: and be ioyful, ô earth: braste forthe in to praise, ô mountaines: for God hathe comforted his people, & wil haue mercie vpon his afflicted.

14 But Zion said, The Lord hathe [t] forsaken me, and my Lord hathe forgotten me.

15 Can a woman forget her childe, and not haue compassion on the sonne of her wombe? thogh they shulde forget, yet wil I not forget thee.

16 Beholde, I haue grauen thee vpon the palme of *mine* [v] hands: thy [x] walles *are* euer in my sight.

17 Thy buylders make [y] haste: thy destroyers and they that made thee waste, are departed from thee.

18 Lift vp thine eyes rounde about & beholde: all these gather them selues together & come to thee: as I liue, saith the Lord, thou shalt surely [z] put them all vpon thee as a garment, & gird thy self with them like a bride.

19 For thy desolations, & thy waste places, & thy land destroyed, shal surely be now narrow for them that shal dwell in it, & thei that did deuoure thee, shalbe farre away.

20 The children of thy barennes shal say againe in thine eares, The place is straict for me: giue place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hathe begotten me these, seing I am baren and desolate, a captiue and a wanderer to and fro? & who hathe nourished

a This is spokē in the persone of Christ to assure the faithful, that these promises shulde come to passe: for they were all made in him, and in him shulde be performed.
b This is ment of the time, that Christ shulde be manifested to ỹ worlde, as Psal. 2, 7.
c By the sworde, and shafte, he signifieth ỹ vertue and efficacie of Christs doctrine.
d God hathe taken me to his protection & defence: this chiefly is ment of Christ, and may also be applied to the ministers of his worde.
e By Israel is ment Christ, & all the body of the faithful as the members & their head.
f Thus Christ in his members complaineth, ỹ his labour, and preaching take none effect, yet he is contented, that his doings are approued of God.
g Thogh the Iewes refuse my doctrine, yet God wil approue my ministerie.
h To declare my Gospel to the Gentiles, Chap. 42, 6. act. 13, 47. luk. 2, 31.
i Meaning, the Iewes whome tyrants kept in bondage.
k The benefit of their deliuerance shalbe so great, ỹ great, & smale shal acknowledge it, & reuerence God for it.
l Thus he speaketh of his Church, when he wolde shew his mercie toward it, 2. Cor. 6, 2.
m Meaning, Christ alone.
n Signifying, that before Christ renue the earth by his worde, there is nothing, but confusion & disorder.
o To them that are in the prison of sinne, & death.
p Beīg in Christs protection, they shalbe safe against all dangers, & fre from the feare of the enemies.
q Meaning, that there shulde be nothing in their way from Babylon, that shulde hinder or hurt them: but this is accōplished spiritually.
r Meaning, the South countrey so ỹ Christ shal deliuer his from all the partes of the worlde.
s Read Chap. 44, 23.
t He obiecteth what ỹ faithful might say in their long affliction, and answereth thereunto to comfort thē, with a moste proper similitude, and ful of consolation.
v Because I wolde not forget thee.
x Meaning, that good order of policie & discipline.
y I haue a continual care to buylde thee vp againe, & to destroye thine enemies.
z He sheweth what are ỹ ornaments of the Church: to haue manie children, & are assembled by ỹ worde of God & gouerned by his Spirit.

rished them? beholde, I was left alone: whence are these.

22 Thus saith the Lord God, Beholde, I wil lift vp mine hand to the [a] Gentiles and set vp my standart to the people, & they shal bring thy sonnes in *their* armes: and thy daughters shalbe caryed vpon *their* shoulders.

23 And Kings [b] shalbe thy nourcing fathers, and Quenes shalbe thy nources: thei shal worship thee with *their* faces toward the earth, and licke vp the [c] dust of thy fete, & thou shalt knowe that I am the Lord: for they shal not be ashamed that waite for me.

24 Shal the praie be [d] taken from the mightie: or the iust captiuitie deliuered?

25 But thus saith the Lord, [e] Euen the captiuitie of the mightie shalbe taken awaie: & the praie of the tyrant shalbe deliuered: for I wil contend with him that contendeth with thee, & I wil saue thy children,

26 And wil fede them that spoile thee, with [f] their owne flesh, and they shalbe drunken with their owne blood, as with swete wine: & all flesh shal knowe that *I* the Lord am thy Sauiour & thy redemer, the mightie one of Iaakob.

a He sheweth, ỹ Christ wil not onely gather this great nomber of ỹ Iewes, but also of the Gentiles.
b Meaning, that Kings shalbe cõuerted to ỹ Gospel and bestow their power, & autoritie for the preseruation of the Church.
c Being ioyned with ỹ Church, they shal humble them selues to Christ their head, and giue him all honour.
d He maketh this as an obiection, as though ỹ Chaldeans were strong, & had thẽ in iuste possession.
e This is, ỹ answer to their obiection, ỹ none is stronger then the Lord, neither hathe a more iuste title vnto them.
f I wil cause thẽ to destroye one another, as Iud. 7, 22. 2. chro. 20, 23. chap. 19, 2.

CHAP. L.

The Iewes forsaken for a time. 2 Yet the power of God is not diminished. 5 Christs obedience & victorie.

THus saith the Lord, Where is that [a] bil of your mothers diuorcement, [b] whome I haue cast of? or who is the creditour [c] to whome I solde you? Beholde, for your iniquities are ye solde, and because of your transgressiõs is your mother forsaken.

2 Wherefore [d] came I, & there was no man? I called, and none answered: is mine hand so [e] shortened, that it can not helpe? or haue I no power to deliuer? beholde, at my rebuke I dryve vp the Sea: I make ỹ floods desert: their fish rotteth for want of water, & dyeth for thirste.

3 I clothe the heauens with darknes, & make a [f] sacke their couering.

4 The Lord God hathe giuen [g] me a tongue of the learned, that I shulde knowe *to minister* a worde in time to him that is [h] weary: he wil raise me vp in the morning: in the morning he wil waken mine eare to heare, [i] as the learned.

5 The Lord God hathe opened mine eare & I was not rebellious, nether turned I backe.

a Meaning, that he had not forsaken her, but through her owne occasion, as Hosea. 2, 2.
b Which shulde declare, that I haue cut her of: meaning, ỹ they colde shewe none.
c Signifying that he solde them not for anie det or pouertie, but that they solde them selues to sinnes to bie their owne lustes, & pleasures.
d He came by his Prophetes & ministers, but thei wolde not beleue their doctrine and conuert.
e Am I not able to helpe you, as I haue holpe ỹ your fathers of olde, when I dryed vp ỹ red Sea, & killed ỹ fish in ỹ riuers, & also afterwarde in Iorden. f As I did in Egypt in token of my displeasure, Exo. 10, 21. g The prophet doth represente here the persone & charge of them ỹ are iustely called to ỹ ministerie of Gods worde. h To hi ỹ is oppressed by affliction & miserie. i As they ỹ are taught, & made mete by hi.

6 I gaue my backe vnto the [k] smiters, and my chekes to the nippers: I hid not my face from shame and spitting.

7 For the Lord God wil helpe me, therefore shal I not be confounded: therefore haue I set my face like a flint, and I knowe that I shal not be ashamed.

8 He is nere that iustifieth me: who wil contend with me? Let vs stand together: who is mine aduersarie? let him come nere to me.

9 Beholde, the Lord God wil helpe me: who is he that can cõdemne me? lo, thei shal waxe olde as a garment: the mothe shal eat them vp.

10 [l] Who is among you that feareth the Lord? let him heare the voyce of his seruant: he that walketh in darkenes, & hathe no light, let him trust in the Name of the Lord, & stay vpon his God.

11 Beholde, all you kindle [m] a fyre, and are compassed about with sparkes: walke in the light of your fyre, and in ỹ sparkes ỹ ye haue kindled. This shal ye haue of mine hand: ye shal lie downe in sorowe.

k I did not shrinke from God for anie persecution or calamitie. Whereby he sheweth, that the true ministers of God can loke for none other recompence of ỹ wicked but after this sorte, and also what is their cõfort.
l Shewing ỹ it is a rare thing that anie shulde obey aright Gods true ministers, though they labour to bring them frõ hel to heauen.
m You haue soght consolatiõ by your owne deuises, & haue refused the light, and consolation, ẅ God hathe offred: therefore ye shal remaine in sorowe, and not be comforted.

CHAP. LI.

1 To trust in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ierusalem, & her deliuerance.

1 HEare me, ye [a] that follow after righteousnes, & ye that seke the Lord: loke vnto the [b] rocke, *whence* ye are hewen, and to the hole of the pit, *whence* ye are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone, & blessed him, and increased him.

3 Surely the Lord shal comfort Zion: he shal comfort all her desolations, and he shal make her desert [c] like Eden, and her wildernes like the garden of ỹ Lord: ioye and gladnes shalbe founde therein: praise, and the voyce of singing.

4 Hearken ye vnto me, my people, and giue eare vnto me, ô my people: for a [d] Law shal procede from me, and I wil bring forthe my iudgement, for the light of the people.

5 My [e] righteousnes is nere: my saluacion goeth forthe, and mine [f] armes shal iudge the people: the yles shal waite for me, and shal trust vnto mine arme.

6 Lift vp your eyes to the heauens, and loke vpon the earth beneth: for the [g] heauens shal vanish away like smoke, and the earth shal waxe olde like a garment, and thei that dwell therein, shal perish in like maner: but my saluacion shalbe for euer, & my righteousnes shal not be abolished.

a He comforteth the Church, that thei shulde not be discouraged for their smale nomber.
b That is, to Abraham, of whome ye were begotten, & to Sarah, of whome ye were borne.
c As plentiful as paradise, Genes. 2, 9.
d I wil rule, & gouerne my Church by my worde, and doctrine.
e The time, ỹ I wil accomplish my promes.
f My power, and strength.
g He forewarneth them of the horrible changes & mutatiõs of all things, & how he wil preserue his Church in the middes of all these daungers.

7 Hearke vnto me, ye that know righteouſnes, the people in whoſe heart *is* my Law. Feare ye not the reproche of men, nether be ye afraied of their rebukes.

8 For the mothe ſhal eat them vp like a garment, and the worme ſhal eat them like woll: but my righteouſnes ſhal be for euer, and my ſaluacion from generacion to generacion.

9 Riſe vp, riſe vp, and put on ſtrength, ô arme of the Lord: riſe vp, as [h] in ỹ olde time in the generacions of the worlde. Art not thou the ſame, that haſt cut [i] Rahab, and wounded the [k] dragon.

10 Art not thou the ſame, which hath dryed the Sea, *euen* the waters of ỹ great depe, making the depth of the Sea away for the redemed to paſſe ouer?

11 Therefore the redemed of the Lord ſhal [l] returne, and come with ioye vnto Zion, and euerlaſting ioye ſhalbe vpon their head: they ſhal obteine ioye, & gladnes: & ſorowe and mourning ſhal flee away.

12 I, *euen* I, am he, that comfort you. Who art thou, that thou ſhuldeſt feare a mortal man, and the ſonne of man, ẅ ſhalbe made as graſſe?

13 And forgetteſt the Lord thy maker, ỹ hathe ſpred out the heauens, and laide ỹ fundacions of the earth? and haſt feared continually all the day, becauſe of the rage of the oppreſſour, which is ready to deſtroye? Ẅ here is now the rage of ỹ oppreſſour?

14 The captiue [m] haſteneth to be looſed, and that he ſhulde not dye in the pit, nor that his bread ſhulde faile.

15 And I am the Lord thy God that diuided the Sea, when his waues roared: ỹ Lord of hoſtes *is* his Name.

16 And I haue put my wordes in thy [n] mouthe, and haue defended thee in ỹ ſhadow of mine hand, that I may plant the [o] heauens, and laye the fundacion of the earth, & ſay vnto Zion, Thou art my people.

17 Awake, A wake & ſtand vp, ô Ieruſalẽ, which haſt drunke at ỹ hand of the Lord the [p] cup of his wrath: thou haſt drunken the dregges of the cup of trẽbling, and wrung them out.

18 There is none to guide her among all ỹ ſonnes, whome ſhe hathe broght forthe: there *is* none that taketh her by ỹ hand of all the ſonnes that ſhe hathe broght vp.

19 Theſe two [q] things are come vnto thee: who wil lament thee? deſolation and deſtruction, and famine, and the ſworde: by whome ſhal I comforte thee.

20 Thy ſonnes haue fainted, and lie at the head of all the ſtretes as a wilde bulle in a net, and are ful of the wrath of the Lord, & rebuke of thy God.

21 Therefore heare now this, thou miſerable and drunken, but [r] not with wine.

22 Thus ſaith thy Lord God, euen God that pleadeth the cauſe of his people. Beholde, I haue taken out of thine hãd the cuppe of trembling, *euen* the dregges of the cuppe of my wrath: thou ſhalt drinke it no more.

23 But I wil put it into their hand that ſpoile thee: which haue ſaid to thy ſoule, Bowe downe, that we may go ouer, and thou haſt laid thy bodie as the ground, and as the ſtrete to them that went ouer.

CHAP. LII.

1 A conſolation to the people of God. 7 Of the meſſingers thereof.

1 ARiſe, ariſe: put on thy ſtrength, ô Zion: put on the garments of thy beautie, ô Ieruſalem, the holy citie: for hence forthe there ſhal no [a] more come into thee the vncircumciſed and ỹ vncleane.

2 Shake thy ſelf from the [b] duſt: ariſe, & ſit downe, ô Ieruſalem: looſe the bandes of thy necke, ô thou captiue daughter, Zion.

3 For thus ſaith the Lord, Ye were ſolde for [c] naught: therefore ſhal ye be redemed without money.

4 For thus ſaith the Lord God, My people went [d] downe afore time into Egypt to ſoiourne there, and Aſſhur [e] oppreſſed them without cauſe.

5 Now therefore what haue I here, ſaith the Lord, that my people is take away for naught, and thei that rule ouer thẽ, make them to howle, ſaith the Lord? & my Name all the day cõtinually is [f] blaſphemed?

6 Therefore my people ſhal knowe my Name: therefore *thei ſhal knowe* in that day, that I am he that do ſpeake: beholde, it is I.

7 How [g] beautiful vpon the mountaines are the fete of him, that declareth & publiſheth peace? that declareth good tidings, & publiſheth ſaluacion, ſaying vnto Zion, Thy God reigneth?

8 [h] The voice of thy watchemen *ſhalbe heard*: thei ſhal lift vp their voyce, and ſhoute together: for they ſhal ſe eye to eye, when the Lord ſhal bring againe Zion.

9 O ye deſolate places of Ieruſalem, be glad and reioyce together: for the Lord hathe comforted his people: he hathe redemed Ieruſalem.

10 The

h He putteth them in remembrance of his great benefite for their deliuerance out of Egypt that thereby they might learne to truſt in hi conſtantly.

i Meaning Egypte. Pſal. 87, 4.

k To wit, Pharaoh, Eze. 29, 3.

l From Babylon.

m He comforteth them by ỹ ſhort time of their baniſhmẽt for in ſeuentie yeres they were reſtored, & the greateſt empire of the worlde deſtroyed.

n Meaning, of Iſaiah, and of all true miniſters, who are defended by his protection.

o That all thigs may be reſtored in heauen, and earth, Epheſ. 1, 10.

p Thou haſt bene iuſtely puniſhed and ſufficiently, as Chap. 40, and this puniſhement in the elect is by meaſure, & accordig as God giueth grace to beare it: but in the reprobate it is the iuſt vengeance of God to driue them to an inſenſiblenes & madnes, as Iere. 25, 15.

q Whereof ỹ one as outward, as of ỹ things ỹ come to the body: as warre & famine: & the other is inward, & appertaineth to ỹ minde: that is, to be without cõfort: therefore he ſaith, how ſhalt thou be comforted.

r But ẅ trouble & feare.

a No wicked tyrant, ẅ ſhal ſubuert Gods true religion, & oppreſſe the conſciences.

b put of ỹ garments of ſorowe & heauines, & put on ỹ apparel of ioy & gladnes.

c The Babylonians paied nothing to me for you: therefore I wil take you againe without ranſome.

d When Iaakob went thether in time of famine.

e The Egytians might pretend ſome cauſe to oppreſſe my people becauſe thei went thether & remained among them, but ỹ Aſſyrians haue no title to excuſe their tyrannie by: and therefore wil I puniſh thẽ more then I did the Egyptians.

f To wit, by the wicked ẅ thinke ỹ I haue no power to deliuer them.

g Signifying ỹ the ioye & good tidings of their deliuerance ſhulde make their affliction in the meane time moy, as Nah. 1, 15.

h Watchmen, ſhal publiſh this thy deliuerance: this was begon vnder Zerubbabel, Ezra & Nehemiah, but was accompliſhed vnder Chriſt.

re eaſy: but this is chiefly ment of the ſpiritual rom. 10, 15.

l The prophets which are thy watchmen,

10 The Lord hathe made [l] bare his holy arme in the sight of all the Gentiles, and all the ends of the earth shal se the saluacion of our God.

11 [k] Departe, departe ye: go out frō thence and touche no vncleane thing: go out of the middes of her: be ye cleane, that [l] beare the vessels of the Lord.

12 For ye shal not go out [m] with haste, nor departe by fleing away: but ỹ Lord wil go before you, and the God of Israel wil gather you together.

13 Beholde, my [n] seruant shal prosper: he shalbe exalted and extolled, & be very hie.

14 As manie were astonied at thee (his visage was so [o] deformed of men, and his forme of the sonnes of men) so [p] shal he sprincle manie nations: ỹ Kings shal shut their [q] mouthes at him: for ỹ which had not bene tolde them, shal they se, & that [r] they had not heard, shal they vnderstand.

l As ready to smite his enemies & to deliuer his people.
k He warneth ỹ faithful not to pollute them selues with the superstitions of the Babylonias, as Chap. 48. 20. 2. cor. 6, 17.
l For the time is at hand, that the priests and Leuites chiefly (and so by them all ỹ people) shalbe as Leuites in this office) shal cary home the vessels of the Temple, which Nebuchadnezzar had taken away.
m As your fathers did out of Egypt.
n Meaning, Christ by whome our spiritual deliuerance shulde be wroght, whereof this was a figure.
o In the corrupt iudgement of man Christ in his person was not esteemed.
p He shal spread his word through manie nations.
q In signe of reuerence, and as being astonished at his excellencie.
r By the preaching of the Gospel.

CHAP. LIII.

1 Of Christ and his kingdome, whose worde fewe wil beleue. 6 All men are sinners. 11 Christ is our righteousnes, 12 And is dead for our sinnes.

1 WHo [a] wil beleue our report? and to whome is the [b] arme of the Lord reueiled?

2 But he shal growe vp before him as a branche, & as a [c] roote out of a drye [d] grounde: he hathe nether forme nor beautie: when we shal se him, there shalbe no forme that we shulde desire him.

3 He is despised and reiected of men: he is a man ful of sorowes and hathe experience of [e] infirmities: we hid as it were our faces from him: he was despised & we estemed him not.

4 Surely he hathe borne our infirmities, & caried [f] our sorowes: yet we did iudge him, as [g] plagued, and smitten of God, & humbled.

5 But he was wounded for our transgressions, he was broken for our iniquities: the [h] chastisement of our peace *was* vpon him, and with his stripes we are healed.

6 All we like shepe haue gone astraie: we haue turned euerie one to his owne way, and the Lord hathe layed vpon him ỹ [i] iniquitie of vs all.

7 He was oppressed & he was afflicted, yet did he not [k] open his mouth: he is broght as a shepe to the slaughter, and as a shepe before her shearer is dumme, so he openeth not his mouth.

8 He was taken out from [l] prison, and from iudgement: [m] & who shal declare his age? for he was cut out of the land of the liuing: for the transgression of my people was he plagued.

9 [n] And he made his graue with the wicked, and with the riche in his death, thogh he had done no wickednes, nether *was* anie deceite in his mouth.

10 Yet the Lord wolde breake him, & make him subiect to infirmities: when [o] he shal make his soule an offring for sinne, he shal se *his* sede & shal prolong *his* daies, and the wil of the Lord shal prosper in his hand.

11 He shal se of the [p] trauaile of his soule, & shalbe satisfied: by his Knowledge shal my [q] righteous seruant iustifie manie: for he shal beare their iniquities.

12 Therefore wil I giue him a portion with the great, and he shal deuide the spoyle with the strong, because he [r] hathe powred out his soule vnto death: & he was counted with the transgressers, and he bare the sinne [s] of many, and praied for the trespassers.

a The prophet sheweth, that verie fewe shal receiue this their preaching of Christ, and of their deliuerance by him, 1 Joh. 12, 38 rom. 10, 16.
b Meaning that none can beleue, but whose hearts God toucheth with the vertue of his holie Spirit.
c The beginning of Christs kingdome shalbe smale, and contemptible in the sight of mā, but it shal growe wonderfully, & florish before God.
d Read Chap. 13, 1.
e Which was by Gods singular prouidence for the comforte of sinners, Ebr. 4, 15.
f That is, the punishment due to our sinnes: for the which he hathe both suffred, & made satisfaction, Mat. 8, 27, 1 pet. 2, 24.
g We iudged euil, thinking that he was punished for his owne sinnes, & not for ours.
h He was chastised for our reconciliation, 1. Cor. 15, 3.
i Meaning, ỹ punishement of our iniquitie, & not the faute it self.
k But willingly, & paciently obeyed his fathers appointement, Mat. 26. 63. act. 8, 32.
l From the crosse, and graue after that he was condemned.
m Thogh he dyed for sinne, yet after his resurrection he shal liue for euer, & this his death is to restore life to his members, Rom 6. 9.
n God the Father deliuered him into ỹ hāds of the wicked, & to the powers of the worlde to do w̄ him what they wolde.
o Christ by offring vp him self shal giue life to his Church, & so cause them to liue w̄ him for euer.
p That is, the frute & effect of his labour, w̄ iustifie by faith
q Christ shal through his worde, where as Moses colde not iustifie by the Lawe.
r Becausse he humbled him self, therefore he shalbe exalted to glorie, phil. 2, 7.
s That is, in all that beleue in him.

CHAP. LIIII.

1 Mo of the Gentiles shal beleue the Gospel then of the Iewes. 7 God leaueth his for a time, to whome afterward he sheweth mercie.

1 REioyce, ô [a] baren that didest not beare: breake forthe into ioye & reioyce, thou that didest not trauaile with childe: for the [b] desolate hathe mo children then the maried wife, saith the Lord.

2 [c] Enlarge the place of thy tentes, and let them spread out the curtaines of thine habitacions: spare not, stretch out thy cordes, and make faste thy stakes.

3 For thou shalt increase on the right

Chap. LIIII.
a After that he hathe declared the death of Christ, he speaketh to the Church, becausse it shulde sele the frute of the same, & calleth her baren, becausse that in the captiuitie she was as a widowe without hope to haue anie children.
b The Church in this her affliction, & captiuitie shal bring forth mo children then when she was at libertie: or this may be spoken by admiration, considering that shulde come of her. Her deliuerance vnder childe hode, & therefore this was accomplished, when she came to her age, which was vnder the Gospel.
c Signifying, that for the great nomber of children, that God shulde giue her, she shulde seme to lacke roume to lodge them.

hand and on the left, and thy sede shal possesse the Gentiles & dwell in the desolate cities.

4 Feare not: for thou shalt not be ashamed, nether shalt thou be confounded: for thou shalt not be put to shame: yea, ỹ shalt forget the shame of thy [d] youth, & shalt not remember the reproche of thy [e] widowhead anie more.

5 For he that [e] made thee, *is* thine housband (whose Name *is* the Lord of hostes) and thy redemer the holie one of Israel, shalbe called the God of the whole [g] worlde.

6 For the Lord hathe called thee, being as a woman forsaken, and afflicted in spirit, and *as* a [h] yong wife when thou wast refused, saith thy God.

7 For a litle while haue I forsaken thee, but with great compassion wil I gather thee.

8 For a moment, in *mine* angre, I hid my face from thee for a litle season, but ẅ euerlasting mercie haue I had compassion on thee, saith the Lord thy redemer.

9 For this is vnto me *as* the [i] waters of Noah: for as I haue sworne that the waters of Noah shulde no more go ouer the earth, so haue I sworne that I wolde not be angrie with thee, nor rebuke thee.

10 For the mountaines shal remoue and the hilles shal fall downe: but my mercie shal not depart from thee, nether shal the couenant of my peace fall away, saith the Lord, that hathe compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort beholde, I wil lay thy stones with [k] the carbuncle, and lay thy fundacion with saphirs,

12 And I wil make thy windowes of [l] emeraudes, and thy gates [l] shining stones, and all thy borders of pleasant stones.

13 And all thy children *shal be* [l] taught of the Lord, and muche peace shalbe to thy children.

14 In [m] righteousnes shalt thou be established, & be farre from oppression: for thou shalt not feare it: and from feare, for it shal not come nere thee.

15 Beholde, *the enemie* shal gather himself, but without me: whosoeuer shal gather him self in thee, [o] against thee, shal fall.

16 Beholde, I haue created the [p] smith that bloweth the coles in the fyre, and him that bringeth forthe an instrument for his worke, and I haue created the destroyer to destroye.

17 [q] But all the weapons that are made against thee, shal not prosper: and euerie tongue that shal rise against thee in iudgement, thou shalt condemne. This is ỹ heritage of the Lords seruants, and their righteousnes *is* of me, saith the Lord.

CHAP. LV.

1 An exhortation to come to Christ. 8 Gods counsels are not as mans 12 The ioy of the faithful.

1 HO, euerie one that [a] thirsteth, come ye to the waters, and ye that haue [b] no siluer, come, bie and eat: come, I saie, bie [c] wine and milke without siluer and without monei.

2 Wherefore do ye laie out siluer & not for bread? [d] & your labour without beig satisfied? hearken diligently vnto me, & eat that which is good, & let your soule delite in [e] fatnes.

3 Encline your eares, and come vnto me: heare, and your soule shal liue, and I wil make an euerlasting couenãt with you, *euen* the [f] sure mercies of Dauid.

4 Beholde, I gaue [g] him for a witnes to the people, for a prince and a master vnto the people.

5 Beholde, thou shalt call a nation that thou knowest not, [h] and a nation that knewe not thee, shal runne vnto thee, because of the Lord thy God, and the holie one of Israel: for he hathe glorified thee.

6 Seke ye the Lord while he maie [i] be founde: call ye vpon him while he is nere.

7 Let the wicked [k] forsake his waies, and the vnrighteous his owne imaginations, and returne vnto the Lord, and he wil haue mercie vpon him: and to our God, for he is verie readie to forgiue.

8 For my [l] thoghts *are* not your thoghts nether *are* your waies my waies, saith ỹ Lord.

9 For as the heauens are hier them the earth [l], so are my waies hier then your waies, and my thoghts aboue your thoghts.

10 Surely as the raine cometh downe and the snowe from heauen, and returneth not thether, but watereth the earth & maketh it to bring forthe and budde, ỹ it maie giue sede to the sower, and bread vnto him that eateth,

11 So shal my [m] worde be, that goeth out of my mouth: it shal not returne vnto me voyde, but it shal accomplish that ẅ I wil, and it shal prosper in the thing where to I sent it.

12 Therefore ye shal go out with ioye, & be led forthe with peace: the [n] mountaines and the hils shal breake forthe

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d The afflictiõs ẅ thou suffred at ỹ beginning.
e When as thou wast refused for thy sinnes, Cha. 50, 1.
f That did regenerate thee by his holy Spirit.
g His glorie shal shine through ỹ worlde, ẅ is hid before to be shut vp in Iudea.
h As a wife ẅ wast forsaken in thy youth.
i As sure as the promes ỹ I made to Noah, that the waters shulde no more ouerflowe the earth.
k Hereby he declareth ỹ excellent estate of the Church vnder Christ.
*Or, iaspar, or: pearle.
l By the hearing of his worde & inward mouing of his spirit.
m In stabilitie and furenes so ỹ it shal stand for euer.
n And therefore shal not preuaile.
o Meaning, the domestical enemies of ỹ Church as are ỹ hypocrites.
p Signifying hereby ỹ man can do nothing but so farre as God giueth power: for seing that all are his creatures, he must nedes gouerne and guide them.

Chap. LV:
a Christ by proposing his graces & gifts to his Church exempteth the hypocrites ẅ are ful ẅ their imagined workes, & ỹ Epicures, ẅ are ful with their worldelie lusts & so thirst not after these waters.
b Signifying, ỹ Gods benefits cãnot be beght for money.
c By waters, wine, milke & bread, he meaneth all things necessarie to the spiritual life, as these are necessarie to this corporal life.
d He reproueth their ingratitude, which refuse those things ỹ God offreth willingly, and in the meane time spare nether cost nor labour to obteine those, ẅ are nothing profitable.
e You shal be fed abundantly.
f The same couenãt, ẅ through my mercie, I ratified & confirmed to Dauid ỹ it shulde be eternal, 2. Sam. 7, 13. & 23, 5.
g Meaning, Christ, of whome Dauid was a figure.
h To wit, ỹ Gentiles, ẅ before ỹ didest not receiue to be thy people.
i When he offreth him self by the preaching of his worde.
k Hereby he sheweth ỹ repẽtance must be ioyned ẅ faith, & how we can appeare. 1 Although you are not fone reconciled one to another & iudge me by your selues, yet I am most easie to be reconciled, yea I offer my mercies to you. m If these smale things haue their effect, as daiely experience sheweth, muche more shal my promes which I haue made & confirmed, bring to passe the thing which I haue spoken for your deliuerance. n Read Chap. 44, 23. 49, 13.

not call vpõ God aright, except ỹ frutes of our faith appeare. 1 Although you are not fone reconciled one to another & iudge me by your selues, yet I am most easie to be reconciled, yea I offer my mercies to you. m If these smale things haue their effect, as daiely experience sheweth, muche more shal my promes which I haue made & confirmed, bring to passe the thing which I haue spoken for your deliuerance. n Read Chap. 44, 23. 49, 13.

before

before you into ioye, and all the trees of the field shal clappe *their* hands.

13 For thornes there shal growe fyrre trees: for nettles shal growe the myrrhe tree, and it shalbe to the Lord °for a name & for an euerlasting Psigne that shal not be taken awaie.

CHAP. LVI.

An exhortacion to iudgement and iustice. 10 Against Shepherds that deuoure their flocke.

THus saith the Lord, [a] Kepe iudgement & do iustice: for my saluacio is at hand to come & my [b] righteousnes to be reueiled.

2 Blessed *is* the man that doeth this, and the sonne of man which laieth holde on it: he that kepeth the [c] Sabbath & polluteth it not, and kepeth his hand from doing anie euil.

3 And let not the sonne of the stranger, which [d] is ioyned to the Lord, speake & say, The Lord hathe surely separat me from his people: nether let the Eunuch say, Beholde, I am a drye tre.

4 For thus saith the Lord vnto the Eunuches, ‡ kepe my Sabbaths, & chuse the thing that pleaseth me, & take holde of my couenant,

5 Euen vnto them will I giue in mine [e] House and within my walles, a place and a [f] name better then of the sonnes and of the daughters: I wil giue them an euerlasting name, that shal not be put out.

6 Also the strangers that cleaue vnto the Lord, to serue him, & to loue the Name of the Lord, and to be his seruants: euerie one that kepeth the Sabbath, and polluteth it not & imbraceth my couenant,

7 Them will I bring also to mine holy mountaine, & make them ioyful in mine House of praier: their burnt [f] offrings and their sacrifices *shalbe* accepted vpon mine altar: for mine House shalbe called an house of praier for [h] all people.

8 The Lord God saith, which gathereth the scatered of Israel, Yet wil I gather to them those that are to be gathered to them.

9 All ye [i] beastes of the field, come to deuoure, *euen* all ye beasts of the forest.

10 Their [k] watchemen are all blinde: they haue no knowledge: thei are all domme doggs: thei can not barke: thei lie & slepe and delite in sleping.

11 And these gredie doggs can neuer haue ynough: and these shepherds can not vnderstand: *for* they all loke to their owne way, euerie one for his aduantage, & for his owne purpose.

12 Come, I wil bring wine, and we wil fil our selues with strong drinke, and to [l] morowe shalbe as this daie, & muche more abundant.

CHAP. LVII.

1 *God taketh awaie the good, that he shulde not se the horrible plagues to come.* 3 *Of the wicked idolaters,* 9 *And their vaine confidence.*

1 THe righteous perisheth, and no mā considereth it in heart: and merciful men are taken awaie, & no man vnderstandeth that the righteous is taken awaie [a] from the euil *to come.*

2 [b] Peace shal come: thei shal rest in their beddes, *euerie one* that walketh before him.

3 But you [c] witches children, come hither, the sede of the adulter and of the whore.

4 On whome haue ye iested? vpon whome haue ye gaped and thrust out your tongue? are not ye rebellious children, *and* a false sede?

5 Inflamed with idoles vnder euerie grene tree? and sacrificing the [d] children in the valleis vnder the toppes of the rockes?

6 Thy porcion *is* in the smooth stones [e] of the riuer: thei, thei are thy lotte, to them hast thou powred a drinke offring, thou hast offred a sacrifice, Shulde I delite in [f] these?

7 Thou hast made thy [g] bed vpon a verie hie mountaine: thou wentest vp thether, euen thether wentest thou to offre sacrifice.

8 Behinde the [h] dores also and postes hast thou set vp thy remembrance: for thou hast discouered thy self *to another* then me and wentest vp *and* dideſt enlarge thy bed, & make a couenant betwene thee and them, and louedst their bed in *euerie* place where thou sawest it.

9 Thou wentest [k] to the Kings with oyle, & dideſt increase thine oyntmentes & send thy messengers farre of, & dideſt humble thy selfe vnto hel.

10 Thou wearieds t thy self in thy mani

° To set forth his glorie.

p Of Gods deliuerance, & ‡ he wil neuer forsake his Church.

Chap. LVI.

a God sheweth what he requireth of them after that he hathe deliuered them: to wit, ‡ workes of charitie whereby true faith is declared.

b Which I wil declare toward you & powre into your hearts by my Spirit.

c Vnder ‡ Sabbath he comprehendeth ‡ whole seruice of God & true religion.

d Let none thinke him self vnmete to receiue ‡ graces of the Lord: for ‡ Lord wil take awaie all impediments, & wil forsake none ẅ wil kepe his true religion & beleue in him.

e Meaning, in his Church.

f Thei shalbe called after my people & be of ‡ same religiō: yea vnder Christ the dignitie of the faithful shalbe greater then the Iewes were at ‡ time.

g Hereby he meaneth ‡ spiritual seruice of God, to whome ‡ faithful offer continual thankesgiuing, yea them selues and all that they haue as a liuely & acceptable sacrifice.

h Not onely for ‡ Iewes but for all others. Mat. 21,13.

i Meaning, ‡ enemies of the Church, as ‡ Babylonians, Assyrians, &c thus he speaketh to feare ‡ hypocrites & to assure the faithful, ‡ whē this cometh, thei may knowe it was told them before.

k He sheweth that his affliction shal come through ‡ faute of ‡ gouernours, Propheres & pastors, whose ignorāce, negligēce, auarice & obstinacie prouoked Gods wrath against thē.

l We are welyee and tomorowe shalbe better: therefore let vs not feare ‡ plagues before they come: thus the wicked contemned the admonitions and exhortacions ẅ were made them in ‡ Name of God.

a From the plague ‡ is at hand, & also because God wil punish ‡ wicked.

b The soule of ‡ righteous shal be in ioye and their bodie shal rest in the grane vnto the time of ‡ resurrection, because thei walked before the Lord.

c He threateneth the wicked hypocrites, who vnder the pretence of ‡ name of Gods people derided Gods worde & his promises: boasting openly that thei were ‡ children of Abraham, but because they were not faithful & obedient as Abraham was he calleth them bastards, & ‡ children of sorcerers, ẅ forsoke God and fled to wicked meanes for succour.

d Rea 1 Leui. 18, 21. 2. King 23, 10.

e Meaning, euerie place was polluted ẅ their idolatrie. or euerie faire stone ‡ they founde thei made an idole of it.

f In the sacrifices ẅ you, offring to wit, thine altars, in an open place like an impudent harlot that careth not for the sight of her housband.

g before these idoles, thoght you did serue God.

h Instead of setting vp the worde of God in the open places on the postes & dores to haue it in remēbrance, Deut 6,9 & 27,2. thou hast set vp signes and markes of thine idolatrie in euerie place.

i That is, dideſt increase thine idolatrie more and more.

k Thou dideſt seke the fauour of the Assyrians by giftes and presents, to helpe thee against the Egyptians: and when thei failed, thou soughteſt to the Babylonians & more and more dideſt torment thy self.

fold iourneis, *yet* saidest thou not, l There is no hope: thou m hast founde life by thine hād, therefore thou wast not grieued.

11 And whome didest thou reuerence or feare, seing thou hast n lied vnto me, & hast not remembred me, nether set thy minde thereon? is it not *because* I holde my peace, and that of long o time? therefore thou feareste not me.

12 I wil declare thy p righteousnes & thy workes, and thei shal not profite thee.

13 When thou cryest, let them that thou hast gathered together deliuer thee, but the winde shal q take them all away: vanitie shal pul them awaie: but he that trusteth in me, shal inherit the land, and shal possesse mine holie Mountaine,

14 r And he shal saie, Cast vp, cast vp: prepare the waie: take vp the stombling blockes out of the waie of my people.

15 For thus saith he, that is hie and excellent, he that inhabiteth the eternitie, whose Name is the Holie one, I dwell in the hie and holie place: with him also that is of a contrite and humble spirit to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.

16 For I wil not contende for euer, nether wil I be alwaies wrath, s for ỹ spirit shulde faile before me: and I haue made the breathe.

17 For his wicked t couetousnes I am angrie with him, & haue smiten him: I hid me & was angrie, yet he went awaie, & turned after ỹ waie of his owne heart.

18 I haue seene his waies, and wil x heale him: I wil leade him also, & restore cōfort vnto him, and to those that lament him.

19 I creat the x frute of the lippes *to be* peace: peace vnto them that are y farre of, and to them that are nere, saith the Lord: for I wil heale him.

20 But the wicked *are* like ỹ raging sea, that can z not rest, whose waters cast vp myre and dirt.

21 There is no peace, saith my God, to ỹ wicked.

l Although thou saweste all thy labours to be in vaine, yet wouldest thou neuer acknowledge thy faute & leaue of.

m He derideth their vnprofitable diligence & thoght to haue made all sure, & yet were deceiued.

n Broken promes with me.

o Meaning that the wicked abuse Gods lenitie and growe to farther wickednes.

p That is, thy naughtines, idolatries & impieties: ẅ ỹ wicked call Gods seruice. thus he derideth their obstinacie.

q Meaning, the Assyrians & other, whose helpe thei loked for.

r God shal say to Darius and Cyrus.

s I wil not vse my power against fraile man whose life is but a blast.

t That is, for ỹ vices and fautes of ỹ people, ẅ is membere by couetousnes.

u Though thei were obstinat, yet I did not withdraw my mercie frō thē.

x That is, I frame ỹ speache & wordes of my messengers ẅ shal bring peace.

y As wel to him ỹ is in captiuitie as to him ỹ remaineth at home.

z Their euil cōscience doeth euer torment thē, and therefore they can neuer haue rest, read Chap. 48, 22. Iude 13.

CHAP. LVIII.

The office of Gods ministers. 2 *The workes of the hypocrites.* 6 *The fast of the faithful.* 13 *Of the true Sabbath.*

Chap. LVIII.

a The Lord thus speaketh to the prophet, willing him to vse all diligence & feaeritie to rebuke the hypocrites.

b They wil seme to worship me & haue outward holines.

CRye a loud, spare not: lift vp thy voyce like a trumpet: and shewe my people their transgression, and to the house of Iaakob, their sinnes.

2 Yet thei b seke me daily, & wil know me my waies, euen as a nacion that did righteously, and had not forsaken the statutes of their God: thei aske of me the ordinances of iustice: they wil drawe nere vnto God, *saying*,

3 c Wherefore haue we fasted, & thou seeest it not? we haue punished our selues, & thou regardest it not. Beholde, in the day of your fast you wil seke d your wil, and require all your dettes.

4 Beholde, ye fast to strife and debate, and to smite with the fist of wickednes: ye shal not fast as *ỹ do* to day, to make your voyce be e heard aboue.

5 Is it suche a fast, that I haue chosen ỹ a man shulde afflict his soule for a day, and to bowe downe his head, as a bulle rush, and to lie downe in sackecloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting, that I haue chosen, to loose the bands of wickednes, to take of the heauy burdens, & to let the oppressed go fre, and that ye breake euery f yoke?

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy self from g thine owne flesh?

8 Then shal thy h light breake forthe as the morning, and thine health shal growe spedely: thy i righteousnes shal go before thee, *and* the glorie of the Lord shal embrace thee.

9 Then shalt thou call, and the Lord shal answer: thou shalt crye and he shal say, Here I am: if thou take away from the middes of thee the yoke, the putting forthe of the k finger, and wicked speaking.

10 If thou l powre out thy soule to the hungry, and refresh the troubled soule: thē shal thy light spring out in ỹ m darkenes, and thy darkenes *shalbe* as the none day.

11 And the Lord shal guide thee continually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt be like a warred garden, & like a spring of water, whose waters faile not.

12 And they shalbe of thee, ỹ shal buylde the olde n waste places: thou shalt raise vp the fundacions for manie generacions, & thou shalt be called the repairer of the breache & the restorer of the paths to dwell in.

13 If thou o turne away thy fote from ỹ Sabbath, from doing thy wil on mine holy day, & call the Sabbath a delite, to consecrat it, as glorious to the Lord, and shalt honour him, not doing thine owne waies, nor seking thine owne wil, nor speaking a vaine worde,

14 Then shalt thou delite in the Lord, and I wil cause thee to mounte vpon the hie places of the earth, and fede thee ẅ the heritage of Iaakob thy father: for ỹ mouth

c He setteth forthe the malice & disdaine of ỹ hypocrites: ẅ grudge against God, if their workes be not accepted.

d Thus he conuinceth the hypocrites by the seconde table & by their duetie toward their neighbour that thei haue nether faith nor religion.

e So long as you vse contencion and oppression, your fasting and prayer shal not be heard.

f That you leaue of all your extortions.

g For in him ỹ seeth thy self as in a glasse.

h That is, ỹ prosperous estate, wherewith God wil blesse thee.

i The testimonie of thy goodnes shal appeare before God & man.

k Whereby is ment all maner of iniurie.

l That is, haue compassion on their miseries.

m Thine aduersitie shalbe turned into prosperitie.

n Signifying ỹ of the Iewes shulde come suche, as shuld buylde against ỹ ruines of Iernalem & Iudea: but chiefly this is ment of the spiritual Ierusalē: whose buylders were ỹ Apostles.

o If thou restraine thy self from thy wicked workes.

mouth of the Lord hathe ſpoken it.

CHAP. LIX.

1 The wicked periſh through their owne iniquities. 12 The confeſſion of ſinnes. 16 God alone wil preſerue his Church, thogh all men faile.

Nomb. 21, 23. chap. 50, 2.

1 BEholde, * ſ Lords hand is not ſhortened, that it can not ſaue: nether is his eare heauy, ſ it can not heare.

Iere. 5, 25.

2 But * your iniquities haue ſeparated betwene you and your God, & your ſinnes haue hid *his* face from you, that he wil not heare.

a Read Cha. 1, 15.

3 For your hãds are defiled with [a] blood, and your fingers with iniquitie: your lippes haue ſpoken lies, & your tongue hathe murmured iniquitie.

b All men winke at the iniuries and oppreſſions, and none go about to remedie them.

4 No man calleth for iuſtice: no man [b] contendeth for trueth: they truſt in vanitie, and ſpeake vaine things: thei conceiue miſchief, and [c] bring forthe iniquitie.

c According to their wicked deuiſes, they hurt their neighbours

d Whatſoeuer cometh frõ thẽ, is poyſon and bringeth death.

5 They hatche cockatrice [d] egges, and weaue the ſpiders [e] webbe: he that eateth of their egges, dyeth, and that which is trod vpon, breaketh out into a ſerpent.

e Thei are profitable to no purpoſe.

6 Their webbes ſhalbe no garment, nether ſhal they couer them ſelues with their labours: *for* their workes *are* workes of iniquitie, & the worke of cruelties *is* in their hands.

7 Their fete runne to euil, and they make haſte to ſhed innocent blood: their thoghts are wicked thoghts: deſolacion & deſtruction *is* in their paths.

8 The way of peace they knowe not, & there *is* none equitie in their goings: thei haue made them croked paths: whoſoeuer goeth therein, ſhal not knowe peace.

f That is, Gods vengeãce to puniſh our enemies.

9 Therefore is [f] iudgement farre from vs, nether doth [g] iuſtice come nere vnto vs: we waite for light, but lo, it *is* darkenes, for brightnes: *but* we walke in darkenes.

g Gods protection to defend vs.

h We are altogether deſtitute of counſel and can finde no end of our miſeries.

10 We grope for the wall like the [h] blinde, and we grope as one without eyes: we ſtomble at the none day as in ſ twilight: *we are* in ſolitarie places, as dead men.

i We expreſſe our ſorowes by outwarde ſignes, ſome more ſome leſſe.

11 We roare all like [i] beares, and mourne like doues: we loke for equitie, but there *is* none: for health, *but* it is farre from vs.

k This confeſſion is general to ſ Church to obteine remiſſion of ſinnes, & ſ Prophetes did not exempt thẽ ſelues from the ſame.

12 For our treſpaces are manie before thee, and our [k] ſinnes teſtifie againſt vs: for our treſpaces *are* with vs, and we knowe our iniquities.

13 In treſpacing & lying againſt ſ Lord, and we haue departed away from our God, & haue ſpoken of crueltie and rebellion, conceauing and vttering out of the heart falſe [l] matters.

l To wit, againſt our neighbours.

14 Therefore [m] iudgemẽt is turned backeward, and iuſtice ſtandeth farre of: for trueth is fallen in the ſtrete, and equitie can not enter.

m There is nether iuſtice nor vprightnes among men.

15 Yea, trueth faileth, and he that refraineth from euil, maketh him ſelf [n] a pray: and when the Lord ſawe it, it diſpleaſed him, that there *was* no iudgement.

n The wicked wil deſtroye him.

16 And when he ſaw that there *was* no man, he wondred that none wolde offer him ſelf. ° Therefore his arme did [p] ſaue it, & his righteouſnes it ſelf did ſuſteine it.

o Meaning, to do iuſtice and to remedie ſ things ſ were ſo farre out of order.

p That is, his Church: or his arme did helpe it ſelf, & did not ſeke aide of any other.

17 For he put on righteouſnes, as an habergeon, and an [q] helmet of ſaluacion vpon his head, and he put on the garments of vengeance for clothing, & was clad with zeale as a cloke.

q Signifying that God hathe all meanes at hand to deliuer his Church, & to puniſh their enemies, ẅ dwel in diuers places, & beyonde ſ ſea.

18 As *to make* recompence, as to requite the furie of the aduerſaries *with* a recompence to his enemies: he wil fully repaire the [r] ylands.

r He ſheweth ſ there ſhalbe great affliction in ſ Church, but God wil euer deliuer his.

19 So ſhal they feare the Name of the Lord from the Weſt, and his glorie from the riſing of the ſunne: for the enemie ſhal [t] come like a flood: *but* the Spirit of the Lord ſhal chaſe him away.

t Whereby he declareth that ſ true deliuerance from ſinne & Satan belõgeth to none, but to ſ childrẽ of God, whome he iuſtifieth.

20 And the Redemer ſhal come vnto Zion, and vnto [u] them that turne from iniquitie in Iaakob, ſaith the Lord.

u Becauſe ſ doctrine is made profitable by ſ vertue of ſ Spirit, he ioyneth ſ one with the other, and promiſeth to giue thẽ bothe to his Church for euer.

21 And I wil *make* this my couenant ẅ them, ſaith the Lord, My Spirit that is vpon thee, & my wordes, which I haue put in thy mouth, [v] ſhal not departe out of thy mouth, nor out of the mouth of thy ſede, nor out of the mouth of the ſede of thy ſede, ſaith the Lord, frõ hence forthe euen for euer.

CHAP. LX.

1 The Gentiles ſhal come to the knowledge of the Goſpel. 8 Thei ſhal come to the Church in abundance. 16 They ſhal haue abundance, thogh they ſuffer for a time.

1 ARiſe, [a] *Ieruſalem*: be bright, for thy light is come, & the glorie of the Lord is riſen vpon thee.

Chap. 1. X.

a The time of thy proſperitie and felicitie: where as ſpeaking of Babylon he commanded her to go downe, Chap. 47. 1.

2 For beholde, darkenes ſhal couer the [b] earth, and groſſe darkenes the people: but the Lord ſhal ariſe vpon thee, & his glorie ſhalbe ſene vpon thee.

b Signifying, ſ all men are in darkenes til God giue them ſ light of his Spirit, & that this light ſhineth to none but to thoſe that are in his Church.

3 And the Gentiles ſhal walke in [c] thy light, & Kings at the brightnes of thy riſing vp.

c Meaning, that Iudea ſhulde be as the morning ſtarre and that the Gentiles ſhulde receiue light of her.

4 Lift vp thine eyes rounde about, and beholde: all [d] theſe are gathered, *and* come to thee: thy ſonnes ſhal come from

d An infinite nomber from all contreis, as Chap. 49, 18.

farre, & thy daughters shalbe nourished at thy side.

5 Then thou shalt se and shine: thine heart shalbe astonied [e] & enlarged, because the multitude of ỹ sea shalbe conuerted vnto thee, and the riches of the Gentiles shal come vnto thee.

6 The [f] multitude of camels shal couer thee: and the dromedaries of Midian and of Ephah: all they of Sheba shal come: they shal bring golde and incense, and shewe forthe the praises of the Lord.

7 All the shepe [g] of Kedar shalbe gathered vnto thee: ỹ rams of Nebaioth shal serue thee: thei shal come vp to be accepted vpon mine [h] altar: and I wil beautifie the house of my glorie.

8 Who are these [i] that flee like a cloude, & as the doues to their windowes?

9 Surely the yles shal waite for me, and the shippes [k] of Tarshish, as at the beginning that thei may bring thy sonnes from farre, & their siluer, and their golde [l] them, vnto the Name of the Lord thy God, & to ỹ holy one of Israel, because he hathe glorified thee.

10 And the sonnes of stragers shal buylde vp thy walles, and their [l] Kings shal minister vnto thee: for in my wrath I smote thee, but in my mercie I had compasion on thee.

11 Therefore thy gates shal be open continually: nether day nor night shal they be shut that men may bring vnto thee the riches of the Gentiles, and ỹ their Kings may be brought.

12 For the nacion and the [m] kingdome, that wil not serue thee, shal perish: and those nacions shalbe vtterly destroyed.

13 The [n] glorie of Lebanon shal come vnto thee, ỹ fyrre tree, ỹ elme & ỹ boxe tree together, to beautifie the place of my Sanctuarie: for I wil glorifie the place of my [o] fete.

14 The sonnes also of them that afflicted thee, shal come and bowe vnto thee: & all thei ỹ despised thee, shal fall [p] downe at the soles of thy fete: & they shal call thee, The citie of the Lord, Zion of the holy one of Israel.

15 Where as thou hast bene forsaken & hated: so that no man went *by thee*, I wil make thee an eternal glorie, and a ioye from generacion to generacion.

16 Thou shalt also sucke the milke of ỹ Gentiles, and shalt sucke the [q] breasts of Kings: & thou shalt knowe, that I ỹ Lord am thy Sauiour, and thy Redemer, the mightie one of Iaakob.

17 For brasse wil I bring golde, & for yron wil I bring siluer, & for wood brasse, & for stones yron. I wil also make thy gouernement [r] peace, & thine exactours righteousnes.

18 Violence shal no more be heard of in thy land, nether desolacion, nor destruction within thy borders: but thou shalt call [s] saluacion, thy walles, and praise, thy gates.

19 Thou shalt haue no more sunne to shine by day, nether shal the brightnes of the [t] moone shine vnto thee: for ỹ Lord shalbe thine euerlasting light, and thy God thy glorie.

20 Thy sunne shal neuer go downe, nether shal thy moone be hid. for the Lord shal be thine euerlasting light, & ỹ dayes of thy sorowe shalbe ended.

21 Thy people also shalbe al righteous: thei shal possesse the land for euer, the [v] graffe of my planting shalbe ỹ worke of mine hands, that I maie be glorified.

22 A litle one shal become as a [x] thousand, & a smale one as a strong nation: I the Lord wil hasten it in due time.

CHAP. LXI.

1 He prophecyeth that Christ shalbe anointed and sent to preache. 10 The ioye of the faithful.

1 THe * Spirit of the Lord God *is* [a] vpon me, therefore hathe the Lord anointed me: he hathe sent me to preache good tidings vnto ỹ poore, to binde vp the [b] broken hearted, to preache libertie to the [c] captiues, & to them ỹ are bounde, the opening of the prison,

2 To preache the [d] acceptable yere of ỹ Lord, and the daie of [e] vengeance of our God, to comfort all that mourne,

3 To appoint vnto them that mourne in Zion, *and* to giue vnto them beautie for [f] ashes, ỹ oyle of ioye for mourning, the garment of gladnes for the spirit of heauines, that thei might be called [g] trees of righteousnes, the planting of the Lord, that he might be glorified.

4 And thei shal buylde the olde wast places, & raise vp the former desolations, & thei shal repaire the cities that were desolate and waste through many [h] generations.

5 And the strangers shal [i] stande and fede your shepe, & the sonnes of ỹ stranger shalbe your plowe mē & dressers of your vines

6 But ye shalbe named [k] the Priests of ỹ Lord, & men shal saie vnto you, The ministers of our God, Ye shal eat the [l] riches of the Gentiles, and shalbe exalted with their glorie.

7 For your shame *you shal receiue* [m] dou-

Luk. 4,18.

a This apperteineth to all ỹ prophetes and ministers of God, but chiefly to Christ, of whose aboūdant graces euerie one receiueth according as it pleaseth him to distribute.

b To them that are tiuely touched with ỹ feeling of their sinnes.

c Which are in ỹ bondage of sinne.

d The time whē it pleased God to shewe his good fauour to man, ẅs S. Paul calleth the fulnes of time, Gal. 4,4.

e For when God deliuereth his Church, he punisheth his enemies.

f Which was the signe of mourning.

g Trees ỹ bring forthe good fruites, as Mat. 3,8.

h That is, for a long time.

i Thei shalbe readie to serue you

e For ioye, as the heart is drawen in for sorowe.

f Meaning, that euery one shal honour the Lord with that, wherewith he is able: signifiyng ỹ it is no true seruing of God, except we offer our selues to serue his glorie, & all that we haue.

g That is, ỹ Arabians, that haue great abundance of cattel.

h Because ỹ altar was a figure of Christ, Ebr. 13, 10. he weth ỹ nothing can be acceptable to him, ẅ is not offred to him by this altar, who was both ỹ offring and the altar it self.

i Shewing what great nomber shal come to the Church & with what great diligence and zeale.

k The Gentiles that are now enemies, shal become friends & setters forthe of the Church.

l Meaning, Cyrus and his successors: but chiefly this is accōplished in them ỹ serue Christ being conuerted by his Gospel.

m He sheweth ỹ God hathe giue all power & auctoritie here in earth for the vse of his Church: & that they which wil not serue & profit the same, shalbe destroied.

n There is nothing so excellent ẅ shal not serue the necessitie of the Church.

o Signifying, ỹ Gods maiestie is not included in ỹ temple, ẅ is but the place for his sete, that we may learne to rise vp to ỹ heauens.

p To worship their head Christ by obeying his doctrine.

q Both the hie and lowe shalbe readie to helpe and succour thee.

r Thy gouernours shal loue thee, and seke thy wealth and prosperitie.

f Meaning, not a temporal felicitie, but a spirituall, ẅ is fulfilled in Christs kingdome.

t Signifying that all worldelie meanes shal cease, & that Christ shalbe all in all, as Reuel. 21, 22, & 22, 5.

v The children of ỹ Church.

x Meaning, that ỹ Church shulde be miraculously multiplied.

in all your necessities. k This is accomplished in the time of Christ, by whome all the faithful are made priests and Kings, 1. pet. 2, 9 reuel. 1, 6. & 5, 10. l Read Chap 60, 16. & chap. 60, 11.

m Abundant recompence, as this worde is vsed, Chap. 40, 2.

ible,

n That is, ſ Iewes.
o To wit, of the Gentiles.
p Where as the Gentiles had dominion ouer ſ Iewes in times paſt, now they ſhal haue double auroritie ouer them & poſſeſſe twiſe ſo muche.
q I wil not receiue their offring, which are extorſioners, deceiuers, hypocrites, or that depriue me of my glorie.
r That is, of ſ Church.
ſ He ſheweth what ſhalbe the affection, when they fele this their deliuerance.

ble, and for confuſion n they ſhal reioyce in o their porcion: for in their land thei ſhal poſſeſſe ſ p double: euerlaſting ioye ſhalbe vnto them.
8 For I the Lord loue iudgement *and* hate q robberie for burnt offring, and I wil direct their worke in trueth, and wil make an euerlaſting couenant with them.
9 And r their ſede ſhalbe knowen among the Gentiles, & their buddes among the people. All that ſe them, ſhal knowe them, that thei are ſ ſede which the Lord hathe bleſſed.
10 ſ I wil greatly reioyce in the Lord, & my ſoule ſhalbe ioyful in my God: for he hathe clothed me with the garments of ſaluacion, and couered me with the robe of righteouſnes: he hathe decked me like a bridegrome, and as a bride tireth her ſelf with her iewels.
11 For as the earth bringeth forthe her budde, & as the garden cauſeth to growe that which is ſowen in it: ſo the Lord God wil cauſe righteouſnes to growe & praiſe before all the heathen.

CHAP. LXII.

1 The great deſire that the Prophetes haue had for Chriſts comming. 6 The diligence of the Paſtors to preache.

a The Prophet ſaith that he wil neuer ceaſe to declare vnto the people ſ good tydings of their deliuerance.
b Til they haue ful deliuerance: and this ſ Prophet ſpeaketh to incourage all other miniſters to ſ ſetting forth of Gods mercie toward his Church.
c Thou ſhalt haue a more excellent fame thē thou haſt had hetherto.
d He ſhal eſteme thee as dere and precious as a King doeth his crowne.
e Thou ſhalt nomore be conteined as a woman forſaken of her houſband.
e Or, my delite in her.
e Or, maried.

1 FOr Zions ſake I wil not a holde my tongue, & for Ieruſalems ſake I wil not reſt, vntil the righteouſnes thereof breake forthe as the b light, and ſaluacion thereof as a burning lampe.
2 And the Gentiles ſhal ſe thy righteouſnes, and all Kings thy glorie: & thou ſhalt be called by c a newe name, which the mouth of the Lord ſhal name.
3 Thou ſhalt alſo be a d crowne of glorie in the hand of the Lord, & a royal diademe in the hand of thy God.
4 It ſhal no more be ſaid vnto thee, e Forſaken, nether ſhal it be ſaid any more to thy lād, Deſolate, but thou ſhalt be called f Hephzibah, and thy land f Beulah: for the Lord deliteth in thee, and thy land ſhal haue an f houſband.
5 For *as* a yong man marieth a virgine, *ſo* ſhal thy ſonnes g mary thee: and *as* a bridegrome is glad of the bride, *ſo* ſhal thy God reioyce ouer thee.
6 I haue ſet h watche mē vpon thy walles ô Ieruſalem, w all the daie and all the night continually ſhal not ceaſe: ye that are mindeful of the Lord, kepe not ſilence,
7 And giue him no reſt, til he repaire & vntil he ſet vp Ieruſalem the k praiſe of the worlde.
8 The Lord hathe ſworne by his right hand & by his ſtrong arme, Surely I wil no more giue thy corne to be meat for thine enemies, & ſurely the ſonnes of ſ ſtrangers ſhal not drinke thy wine, for the which thou haſt labored.
9 But thei that haue gathered it, ſhal eat it, & praiſe the Lord, & the gatherers thereof ſhal drinke it in the courts of my Sanctuarie.
10 l Go through, go through the gates: prepare you the waie for the people: caſt vp, caſt vp the waie, and gather out the ſtones *and* ſet vp a ſtandart for the people.
11 Beholde, the Lord hathe proclaimed vnto the ends of the worlde: m tel the daughter Zion, Beholde, thy Sauiour commeth: beholde, his wages n *is* with him, and his worke *is* before him.
12 And thei ſhal call them, The holie people, the redemed of the Lord, and thou ſhalt be named, A o citie ſoght out & not forſaken.

f That it may be repleniſhed with children. g For aſmuche as thei confeſſe one faith & religion with thee, thei are in the ſame bōd of mariage with thee: and thei are called the children of ſ Church, in aſmuch as Chriſt maketh her plentiful to bring forthe children vnto him. h prophets, paſtors, & miniſters. i He exhorteth, the miniſters neuer to ceaſe to call vpon God by praier for the deliuerance of his Church: and to teache others to do the ſame.

k For the reſtauration whereof all ſ worlde ſhal praiſe him.
l Signifying the great number ſ ſhulde come to the Church, and what meanes he wolde prepare for ſ reſtitution of ſ ſame, as Cha. 57, 14
m Ye Prophets and miniſters ſhew the people of this their deliuerance: w was chiefly mēt of our ſaluaciō by Chriſt, Zach 9, 9. mat. 21, 5.
n He ſhal haue all power to bring his purpoſe to paſſe, as Chap. 40, 10.
o That is, one ouer whome God hathe had a ſingular care to recouer her when ſhe was loſt.

CHAP. LXIII.

1 God ſhal diſtroy his enemies for his Churches ſake. 7 Gods benefites towards his Church.

1 WHo is this that commeth a from Edom, with red garments from Bozrah? he is glorious in his apparel & walketh in his great ſtrength: b I ſpeake in righteouſnes, & am mightie to ſaue.
2 c Wherefore is thine apparel red, and thy garments like him that treadeth in the wine preſſe?
3 I haue troden the wine preſſe alone, & of all people there *was* none with me: for I wil tread them in mine angre, and tread them vnder fote in my wrath, and their blood ſhalbe ſprincled vpon my garmentes, and I wil ſtaine all my raiment.
4 For the daie of vengeance *is* in mine heart, & the d yere of my redemed is come.
5 And I loked, and there was none to helpe, & I wondered that there was none to vphold: therefore mine owne e arme helped me, and my wrath it ſelf ſuſteined me.
6 Therefore I wil treade downe ſ people in my wrath, and make them drunken in dede the vengeance, which my prophetes

a This prophecie is againſt ſ Idumeans, and enemies which perſecuted the Church, on whome God wil take vengeance, and is here ſet forthe all bloody after that he hathe deſtroyed them in Bozrah, ſ chief citie of the Idumeans: for theſe were their greateſt enemies, and vnder the title of circumciſiō, and the kinred of Abrahā claimed to thē ſelues ſ chief religion, and hated ſ true worſhippers, pſal. 137, 7.
b God anſwereth them that aſked this queſtion, Who is this? &c. & ſaith, Ye ſe now performed
c Another queſtion, to the which the Lord anſwereth. d Shewing, that when God puniſheth his enemies, it is for ſ profite and deliuerance of his Church. e God ſheweth that he hathe no nede of mans helpe for the deliuerance of his, and though men refuſe to do their duetie through negligence, and ingratitude, yet he himſelf wil deliuer his Church and puniſh the enemies, read chap. 59, 16. f I wil ſo aſtoniſh them, and make them ſo giddy, that they ſhal not knowe, which way to go.

kenᵉ in mine indignation, and wil bring downe their ſtrength to the earth.

7 g I wil remembre the mercies of the Lord & the praiſes of the Lord according vnto all that the Lord hathe giuen vs, and for the great goodnes towarde the houſe of Iſrael, ẅ he hathe giuen thē according to his tendre loue, & according to his great mercies.

8 For he ſaid, Surely thei are my h people, children that wil not lie: ſo he was their ſauiour.

9 In all their troubles he was i troubled, & the Angel k of his preſence ſaued thē: in his loue and in his mercie he redemed them, and he bare them and caried them all waies continually.

10 But thei rebelled and vexed his holie Spirit: therefore was he turned to be their enemie & he foght againſt them.

11 Then he l remembred the olde time of Moſes and his people, ſaying, Where is he that broght them vp out of the Sea with the m ſhepherd of his ſhepe? where is he that put his holie Spirit within n him?

12 He led *them* by the right hand of Moſes with his owne glorious arme, diuiding the water before them, to make him ſelf an euerlaſting Name.

13 He led them through the depe, as an o horſe in the wildernes, that thei ſhulde not ſtomble,

14 As the beaſt goeth downe into ſ valley, the Spirit of the Lord gaue them reſt: ſo dideſt thou lead thy people, to make thy ſelf a glorious Name.

15 p Loke downe from heauen, & behold de from the dwelling place of thine holines, & of thy glorie. Where is thy q zeale & thy ſtrength, the multitude of thy mercies, & of thy compaſsions? they are reſtrained from r me.

16 Doutles thou art our Father: though ſ Abraham be ignorant of vs, and Iſrael knowe vs not, *yet* thou, ô Lord, art our Father, & our redemer: thy Name *is* for euer.

17 O Lord, why haſt t thou made vs to erre from thy wayes? & hardened our heart from thy feare? Returne for thy ſeruants ſake, & for the tribes of thine inheritance.

18 The people of thine holines haue poſſeſſed it, but a litle x while: for our aduerſaries haue trodē downe thy Sanctuarie.

19 We haue bene *as they*, ouer ẅ whome ỹ neuer bareſt rule, and vpon whome thy Name was not called.

g The prophet ſpeaketh this to moue ſ people to remember Gods benefites in times paſt, ſ they may be cōfirmed in their troubles.

h For I did chuſe them to be mine, that they ſhulde be holy, and not deceiue mine expectation.

i He bare their and griefs as though they had bene his owne.

k Which was a witnes of Gods preſence: & this may be referred to Chriſt, to whome belongeth the office of ſaluation.

l That is, ſ people of Iſrael being afflicted, called to remembrāce Gods benefites, which he hadbeſtowed vpon their fathers in times paſt.

m Meaning, Moſes.

n That is, in Moſes that he might wel gouerne ſ people: ſome referre this giuing of ſ Spirit to ſ people.

o Peaceably and gently, as an horſe is led to his paſture.

p Hauing declared Gods benefites ſhewed to their foreſathers, he turneth him ſelf to God by prayer, deſiring him to continue ſ ſame graces toward them.

q Thy great affection ẅthout bareſts towards vs.

r Meaning from the whole bodieof ſ Church.

ſ Thogh Abraham wolde refuſe vs to be his childrē, yet thou wilt not refuſe to be our father.

t By taking away thy holie Spirit from vs, by whome we were gouerned, and ſo for our ingratitude dideſt deliuer vs vp to our owne concupiſcence, & dideſt puniſh ſinne by ſinne according to thy iuſte iudgement.

v Meaning, for ſ couenants ſake made to Abraham, Izhak & Iaakob his ſeruants.

x That is, in reſpect of ſ promes, ẅ is perpetual: albeit thei had now poſſeſſed the Iād of Canaā, a thouſād, & foure hūdreth yeres: & thus they lamēt, to moue God rather to remēber his couenāt thē to puniſh their ſinnes.

CHAP. LXIIII.

1 The Prophet prayeth for the ſinnes of the people. 6 Mans righteouſnes is like a filthy cloth.

1 OH, that thou woldeſt a breake the heauens, & come downe, & that ſ mountaines might melt at thy preſence?

2 As the melting fyre burned, *as* ſ fyre cauſed b the waters to boile, (that thou mighteſt declare thy Name to thy aduerſaries) the people did tremble at thy preſence.

3 When thou dideſt terrible things, ẅ we looked not for, thou cameſt downe, *and* the mountaines melted at thy preſence.

4 For ſince the beginning of ſ worlde they haue not c heard nor vnderſtand ẅ the eare, nether hathe the eye ſene *another* God beſide thee, which doeth *ſo* to him that waiteth for him.

5 Thou dideſt mete him, d that reioyced *in thee*, and did iuſtely: they remembred thee in thy e wayes: beholde, thou art angrie, for we haue ſinned: *yet* in f them *is* continuance, and we g ſhal be ſaued.

6 But we haue all bene as an vncleane thing, & all our h righteouſnes *is* as filthy cloutes, & we all do fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there *is* none that calleth vpon thy Name, nether that ſtirreth vp him ſelf to take holde of thee: for thou haſt hid thy face from vs, & haſt conſumed vs becauſe of our iniquities.

8 But now, ô Lord, thou art our Father: we are the i clay, and thou art our potter, and we all are the worke of thine hands.

9 Be not angrie, ô Lord, k aboue meaſure, nether remember iniquitie for euer: lo, we beſeche thee beholde, we are all thy people.

10 l Thine holie cities lye waſte: Zion is a wildernes, & Ieruſalem a deſert.

11 The Houſe of our Sanctuarie and of our glorie, m where our fathers praiſed thee, is burnt vp with fyre, and all our pleaſant things are waſted.

12 Wilt thou holde thy ſelf ſtil n at theſe things, ô Lord? wilt thou holde thy peace & afflict vs aboue meaſure?

a The prophete continueth his prayer, deſiring God to declare his loue toward his Church by miracles, and mightie power as he did in mount Sinai.

b Meaning, the raine, haile, fyre, thunder, and lightenings.

c S. paul vſeth the ſame kinde of admiration, 1. Cor. 2. 9. marueling at Gods great benefite ſhewed to his Church by the preaching of ſ Goſpel.

d Thou ſhewedſt fauour toward our fathers, when thei truſted in thee, and walked after thy commādements.

e Thei conſidered thy great mercies.

f That is, in thy mercies, ẅ he calleth ſ waies of the Lord.

g Thou wilt haue pitie vpon vs.

h We are iuſtely puniſhed and broght into captiuitie, becauſe we haue prouoked thee to angre, and thogh we wolde excuſe our ſelues, yet our righteouſnes, & beſt vertues are before thee as before thee as vile cloutes, or, (as ſome read) like the menſtruous clothes of a woman.

i Albeit, o Lord, by thy iuſte iudgement thou maieſt vtterly deſtroye vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hathe pleaſed thee to adopt vs to be thy children.

k For ſo the fleſh iudgeth when God doeth not immediatly ſend ſuccor.

l Which were dedicat to thy ſeruice and to call vpon thy Name.

m Wherein we reioyced and worſhiped thee.

n That is, at the contempt of thine owne glorie? thogh our ſinnes haue deſerued this, yet thou wilt not ſuffer thy glorie thus to be diminiſhed.

CHAP. LXV.

1 The Vocation of the Gentiles and the reie-

ction

ction of the Iewes. 13 The ioy of the elect & the punishment of the wicked.

1 I Haue bene sought of them that [a] asked not: I was founde of them ỹ sought me not: I said, Behold me, behold me, vnto a nation ỹ called not vpō my Name.
2 I haue [b] spred out mine hands all the day vnto a rebellious people, ẅ walked in a way that was not good, *euen* after their owne [c] imaginacions:
3 A people that prouoked me euer vnto my face: that sacrifieeth in [d] gardens, and burneth incense vpon [e] brickes.
4 Which remaine among the [f] graues, & lodge in the deserts, which eat [g] swines flesh, and the broth of things polluted *are* in their vessels.
5 Which say, [h] Stand aparte, come not nere to me: for I am holier then thou: these are a smoke in my wrath & a fyre that [i] burneth all the day.
6 Behold, it is [k] writen before me: I wil not kepe silence, but wil rendre it & recompense it into their bosome.
7 Your iniquities & ỹ iniquities of your fathers *shalbe* [l] together (saith the Lord) which haue burnt incense vpon ỹ mountaines, and blasphemed me vpon ỹ hilles: therefore wil I measure their olde worke into their bosome.
8 Thus saith the Lord, As the wine is founde in the cluster, and one saith, Destroy it not, for a [m] blessing *is* in it, so wil I do for my seruāts sakes, that I may not destroy them whole.
9 But I wil bring a sede out of Iaakob, & out of Iudah, ỹ shal enherit my mountaine: and mine elect shal inherit it, and my seruants shal dwell there.
10 And Sharon [n] shalbe a shepe folde, & the valley of Achor shalbe a resting place for the cattel of my people, that haue sought me.
11 But ye are thei that haue forsaken the Lord and forgotten mine holie Mountaine, & haue prepared a table for the [o] multitude, & furnish ỹ drinke offrings vnto the nomber.
12 Therefore wil I [p] nomber you to the sworde, and all you shal bowe downe to the slaughter, because I called, & ye did not answer: I [q] spake, & ye heard not, but did euil in my sight and did chuse ỹ thing which I wolde not.
13 Therefore thus saith the Lord God, Beholde, my seruants shal [r] eat, and ye shalbe hungrie: beholde, my seruants shal drinke, & ye shal be thirstie: beholde, my seruantes shal reioyce, & ye shalbe ashamed.
14 Beholde, my seruants shal sing for ioye of heart, and ye shal crye for sorowe of heart, and shal howle for vexation of minde.
15 And ye shal leaue your name as a curse vnto my [s] chosen: for the Lord God shal slaie you and call his seruants by [t] another name.
16 He that shal blesse in the [v] earth, shal blesse him self in the true God, and he that sweareth in the earth, shal sweare by the true God: for the former [x] troubles are forgotten, and shal surely hide them selues from mine eyes.
17 For lo, I wil creat [y] newe heauens and a newe earth: and the former shal not be remembred nor come into minde.
18 But be you glad & reioyce for euer in the things that I shal creat: for behold, I wil creat Ierusalem *as* a reioycing & her people *as* a ioye,
19 And I wil reioyce in Ierusalem, & ioye in my people, & the voice of weping shalbe no more heard in her, nor ỹ voice of crying.
20 There shalbe no more there a childe of yeres, nor an olde man that hathe [z] not filled his daies: for he that shalbe an hundreth yeres olde, shal dye *as* a yong man: but the sinner being [a] an hundreth yeres olde shalbe accursed.
21 And thei shal [b] buylde houses and inhabit them, & they shal plant vineyardes, and eat the frute of them.
22 Thei shal not buylde, and another inhabit: thei shal not plant, and another eat: for as the daies of the tre are the daies of my people, and mine elect shal inioye in olde age the worke of their hands.
23 Thei shal not labour in vaine, nor bring forthe in feare: for thei are the sede of the blessed of the Lord, and their buddes with them.
24 Yea, before thei call, I wil answer, and whiles thei speake, I wil heare.
25 The [c] wolfe & the lambe shal fede together, and the lion shal eat strawe like the bullocke: and to the serpent dust *shalbe* his meat. Thei shal no more hurt nor destroy in all mine holie Mountaine, saith the Lord.

CHAP. LXVI.

1 *God dwelleth not in temples made with hands.* 3 *He despiseth sacrifices done without mercie and faith.* 5 *God comforteth them that are troubled for his sake.* 19 *The vocation of the Gentiles.* 23 *The perpetual Sabbath.* 24 *The punishment of the wic-*

V 2

a Meaning, the Gentiles, which knew not God, shulde seke after hī when he had moued their hearts ẅ his holy Spirit, Ro. 10, 20.
b He sheweth ỹ cause of ỹ reiection of the Iewes, because they wolde not obey him for anie admonition of his prophetes, by whome he called them continually and stretched out his hand to drawe them.
c He sheweth ỹ to delite in our owne fantasies & the declining from God & the beginning of all superstition & idolatrie.
d Which were dedicat to idoles.
e Meaning their altars, which he thus nameth by contempt.
f To consult ẅ spirits & to cō iure deuils ẅ was forbidden, Deut. 18, 11.
g Which was contrarie to Gods commandement, Leu. 11, 7. deut. 14, 8.
h He sheweth ỹ hypocrisie is euer ioyned with pride & contēpt of others.
i Their punishment shal ouer haoe end.
k So that ỹ remēbrance thereof can not be forgotten.
l Shalbe bothe punished togethers: & this declareth how the children are punished for their fathers fautes: to wit, when ỹ same fautes or like are founde in them.
m That is, it is profitable vnto them, that God wil not destroy ỹ faithful brāches of his vineyard when he destroieth the rotē stockes, that is the hypocrites.
n Which was a plentiful place in Iudea to fede shepe, as Achor was for cattel.
o By the multitude & nomber he meaneth their innumerable idolts, of whome they thoght they colde neuer haue ynough.
p Seing you can not nomber your gods, I wil nomber you with the sworde.
q By my Prophetes, whome ye wolde not obey.
r By these wordes, Eat & drinke, he meaneth the blessed life of the faithful, ẅ haue al wayes consolacion, & ful contentement of all things in their God, thogh somes times they lacke these corporal things.
s Meaning, ỹ he wolde call the Gentiles, who shulde abhorre, euen the very name of the Iewes for their infidelities sake.
t Then by ỹ name of ỹ Iewes.
v By blessing, & by sweraring, is ment the praising of God for his benefites, & the true worshiping of him, ẅ shal not be onely in Iudea, but through all the worlde.
x I wil no more suffer my Church to be desolate as in times past.
y I wil so alter and change the state of my Church, ỹ it shal seme to dwel in a newe worlde.
z Meaning, in this wonderful restauracion of ỹ Church there shulde be no weakenes of youth, nor infirmities of age, but all shulde be fresh, and florishing: & this is accomplished in the heauenlie Ierusalem, whē all sinnes shal cease and ỹ teares shalbe wiped away.
a Whereby he sheweth that ỹ infideles & vnrepentant sinners haue no parte of this benediction.
b He proposeth to the faithful the blessings, ẅ are conteined in the Law, and so vnder temporal things comprehendeth ỹ spiritual promises.
c Read Cha. 11, 6.

ked is euerlasting.

Act.7,48.

a My maiestie is so great ẏ it filleth both heauen & earth & therefore cā not be included in a temple like an idole: cōdemning hereby their vaine confidence, ẅ trusted in the Temple and sacrifices.

b Seing ẏ bothe the Temple and the things therein ẅ the sacrifices were made & done by his appointmēt, he sheweth that he hathe no nede thereof, & ẏ he can be without them psal. 50,10.

c To him that is humble and pure in heart, ẅ receiueth my doctrine ẅ reuerence & feare.

d Because ẏ Iewes thoght thēselues holy by offring of their sacrifices, & in the meane season had nether faith nor repētance, God sheweth ẏ he doeth no lesse detest these ceremonies, then he doeth the sacrifices of the heathen who offred men, doggs and swine to their idoles ẅ things were expresselȳ forbidden in the Law.

e I wil discouer their wickednes & hypocrisie, wherewith thei thinke to blinde mine eies, to all the worlde.

f He incouraageth the faithful by promising to destroy their enemies which pretended to be as brethren, but were hypocrites and hated them ẏ feare God.

g The enemies shal shortely heare a more terrible voyce, euen fyre & slaughter, seing thei wolde not heare ẏ gentle voyce of the prophets ẅ called them to repentance.

h Meaning, ẏ the restauration of ẏ Church shulde be so sudden & contrarie to all mens opinion: as whē a woman is deliuered before she loke for it, and ẏ without peine in trauail.

i This shal passe ẏ capacitie of man to se suche a multitude ẏ shal come vp at once, meaning vnder ẏ preaching of ẏ Gospel whereof thei ẏ came vp out of Babylō, were a figure.

k Declaring hereby, ẏ as by his power, & prouidēce a womā trauaileth & is deliuered: so hathe he power to brīg forth his Church at his time appointed.

l That ye may reioyce for all the benefites that God bestoweth vpon his Church.

m I wil giue her felicitie, & prosperitie in great abundance.

n Read Chap. 60,16.

o Ye shalbe cherished, as her derelie beloued children.

p Ye shal haue newe strength & newe beautie.

q This vengeāce God begā to execute at the destruction of Babylon, & hathe euer continued it against the enemies of his Church, and wil do til ẏ last day, ẅ shalbe ẏ accomplishmēt thereof.

r Meaning, the hypocrites.

s Whereby are ment thē ẏ did maliciously transgresse the Law, by eating beasts forbidde, euen to ẏ mouse, ẅ abhorreth nature.

t The Gentiles shalbe partakers of ẏ glorie, ẅ before I shewed to ẏ Iewes.

v I wil marke these ẏ I chuse ẏ they perish not ẅ the rest of ẏ infidcles: whereby he alludeth to the marking of the postes of his people, whome he preserued, Exod. 12,7.

x I wil scatter ẏ rest of ẏ Iewes, ẅ escape destruction, into diuers nations.

y That is, Cilicia.

z Meaning, Africa.

a To wit, Lidia, or Asia minor. Signifying, the Parthians.

b Italie.

c Grecia.

d Meaning, the Apostles, disciples, & others which he did first chuse of the Iewes to preache vnto the Gentiles.

e That is, the Gentiles, which by faith shalbe made the children of Abraham as you are.

f Whereby he meaneth, that no necessarie meanes shal want when God shal call the Gentiles to the knowledge of the Gospel.

g Where to preache his worde.

h To wit, of the Gentiles, as he did Luke, Timothie & Tite first, and others after.

i Hereby he signifieth the kingdome of Christ wherein his Church shal be renued, and where as before there were appointed seasons to sacrifice: in this there shalbe one continual Sabbath so that all times and seasons, shalbe mete.

1 THus saith the Lord, * The a heauen is my throne, and the earth is my footestole: where is that house that ye wil buylde vnto me? & where is that place of my rest?

2 For all these things hathe mine hand made, b and all these things haue bene, saith the Lord: & to him wil I loke, euen to him, that is poore, and of c a contrite spirit & trembleth at my wordes.

3 He that killeth a bullocke, *is as* if he d slew a man: he that sacrificeth a shepe, *as* if he cutte of a dogges necke: he that offreth an oblation, *as* if he offred swines blood: he that remembreth incense, *as* if he blessed an idole: yea, thei haue chosen their owne waies, and their soule deliteth in their abominacions.

4 Therefore wil I e chuse out their delusions, and I wil bring their feare vpon thē, because I called, & none wolde answer: I spake & they wolde not heare: but they did euil in my sight, and chose the things which I wolde not.

5 Heare the worde of the Lord, all ye ẏ tremble at his f worde, Your brethren ẏ hated you, & cast you out for my Names sake, said: Let ẏ Lord be glorified: but he shal appeare to your ioye, and thei shalbe ashamed.

6 g A voyce soundeth from the citie, *euē* a voyce from the Temple, the voyce of the Lord, that recompenceth his enemies fully.

7 Before h she trauailed, she broght forthe: and before her peine came, she was deliuered of a man childe.

8 Who hathe heard such a thing? who hathe sene suche things? shal the earth be broght forthe in one i day? or shal a nation be borne at once? for assone as Zion trauailed, she broght forthe her children.

9 Shal I k cause to trauaile, & not bring forthe? shal I cause to bring forthe and shalbe baren, saith thy God?

10 Reioyce ye with Ierusalem, and be glad with her, all ye that loue her: reioyce for ioye with her, all ye that mourne for her,

11 That ye may sucke l & be satisfied ẅ the breasts of her consolation: that ye may milke out and be delited with the brightnes of her glorie.

12 For thus saith the Lord, Behold e, I wil extend m peace ouer her like a flood & the glorie of the n Gentiles like a flowing streame: then shal ye sucke, ye shal be o borne vpon *her* sides, and be ioyfu vpon *her* knees.

13 As one whome his mother cōforteth, so wil I comforte you, & ye shalbe comforted in Ierusalem.

14 And when ye se this, your heart shal reioyce, and your p bones shal florish like an herbe: and the hand of the Lord shal be knowen among his seruants, and *his* indignacion against his enemies.

15 For beholde, the Lord wil come ẅ fyre, & his charets like a whirlewinde, that he may q recompence his angre with wrath, & his indignacion with the flame of fyre.

16 For the Lord wil iudge with fyre, and with his sworde all flesh, & the slaine of the Lord shalbe manie.

17 They that sanctifie r themselues, and purifie themselues in the gardens behinde one *tre* in the middes eating s swines flesh, & suche abomination, euen ẏ mouse, shalbe consumed together, saith the Lord.

18 For I *wil visit* their workes, and their imaginations: *for* it shal come that I wil gather all nacions, and tongues, & thei shal come, and se my t glorie.

19 And I wil set a v signe among them, & wil send those that x escape of them, vnto the nacions of y Tarshish, z Pul, and a Lud, & to them that drawe the b bowe, to c Tubal and d Iauan, yles a farre of, that haue not heard my fame, nether haue sene my glorie, & e thei shal declare my glorie among the Gentiles.

20 And they shal bring all your f brethrē for an offring vnto the Lord out of all nations, vpon g horses, and in charets, & in horse litters, & vpon mules, and swift beasts, to Ierusalem mine holie Moūtaine, saith the Lord, as the children of Israel offer in a cleane vessel in the House of the Lord.

21 And I wil take of them for h Priests, & for Leuites, saith the Lord.

22 For as the newe i heauens, & the newe earth which I wil make, shal remaine before me, saith the Lord, so shal your sede and your name continue.

23 And from moneth to moneth, and

k As he hathe declared ỹ felicitie that shalbe within the Church for the comfort of the godlie, so doeth he shewe what horrible calamitie shal come to the wicked, that are out of the Church.

from Sabbath to Sabbath shal all flesh come to worship before me, saith the Lord.

24 And they shal go forthe, & loke vpon the k carkeises of the men that haue transgressed against me: for their worme shal not dye, neither shal their fyre be quenched, and they shalbe an abhorring vnto all flesh.

l Meaning, a continual torment of conscience, which shal euer gnawe them & neuer suffer them to be at rest, Mark. 9, 44. m This is the iuste recompence for the wicked, which contemning God and his worde, shalbe by Gods iuste iudgement abhorred of all his creatures.

IEREMIAH.

THE ARGUMENT.

THe Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, was the sonne of Hilkiah, whome some thinke to be he that founde out the boke of the Lawe, and gaue it to Iosiah. This Prophet had excellent giftes of God, and moste eudent reuelations of prophecie, so that by the commandement of the Lord he began very yong to prophecie, that is, in the thirteenth yere of Iosiah, and continued eightene yere vnder the said King, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeres, and three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeres: vnto the time that they were caryed away into Babylon. So that this time amounteth to aboue fourty yere, besides the time that he prophecied after the captiuitie. In this boke he declareth with teares, and lamentation the destruction of Ieruſalem, and the captiuitie of the people for their idolatrie, couetousnes, subtiltie, cruelties, excesse, rebellion, and contempt of Gods worde, and for the consolacion of the Church, reueileth the iuste time of their deliuerance. And here chiefly are to be considered three things. First the rebellion of the wicked, which waxe more stubberne and obstinate, when the Prophetes do admonish them moste plainely of their destruction. Next how the Prophetes and minsters of God ought not to be discouraged in their vocation, though they be persecuted & rigorously handled of the wicked for Gods cause. And thirdely, though God shewe his iuste iudgement against the wicked, yet wil he euer shewe him self a preserver of his Church, and when all meanes seme to mans iudgement to be abolished, then wil he declare him self victorious in preseruing his.

Ieremie prophecied very yonge.

Three things in the prophecie of Ieremie chiefly to be considered.

CHAP. I.

a In what time Ieremiah prophecied. 6 He acknowledgeth his imperfection, & is strengthened of the Lord. 11 The Lord sheweth him the destruction of Ieruſalem. 17 He cōmandeth him to preache his worde without feare.

1 THE[a] wordes of Ieremiah the sonne of [b] Hilkiah one of the Priests that were at [c] Anathoth in ỹ land of Beniamin.

2 To whome ỹ [d] worde of the Lord came in the daies of Iosiah the sonne of Amon King of Iudah in the thirteenth yere of his reigne:

3 And also in the daies of Iehoiakim the [e] sonne of Iosiah King of Iudah vnto ỹ end of the eleuenth yere of Zedekiah the sonne of Iosiah King of Iudah, euen vnto ỹ carying awaie of Ieruſalem captiue in the fifte [f] moneth.

4 Then ỹ worde of the Lord came vnto me, saying,

5 Before I [g] formed thee in the wombe, I knewe thee, and before thou camest out of the wombe, I sanctified thee, & ordeined thee to be a Prophet vnto the [h] nations.

6 Then said I, [i] Oh, Lord God, behold, I can not speake, for I am a childe.

7 But the Lord said vnto me, Saie not, I am a childe: for thou shalt go to all that I shal send thee, and whatsoeuer I commande thee, shalt thou speake.

8 Be not afraid of their faces: for I am with thee to deliuer thee, saith the Lord.

9 Then the Lord stretched out his hand & [k] touched my mouth, and the Lord said vnto me, Beholde, I haue put my wordes in thy mouth.

10 Beholde, this daie haue I set thee ouer the nations and ouer the kingdomes to plucke vp, and to roote out, and to

a That is, ỹ sermons and propheties.
b Which is thoght to be he that founde the booke of the Law vnder King Iosiah, 2. King. 22, 8.
c This was a citie about three miles distant from Ieruſalem, and belonged to the priests the sonnes of Aaron, Iosh. 21, 18.
d This is spoken to confirme his vocation and office: forasmuche as he did not presume of him self to preache and prophecie, but was called thereunto by God. e Meaning, the nephewe of Iosiah: for Iehoahaz was his father, who reigned but three moneths and therefore is not mencioned, no more is Ioachin that reigned no longer. f Of the eleuenth yere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were caried away into Babylon by Nebuchadnezzar.

g The Scripture vseth this maner of speache to declare, that God hathe appointed his ministers to their offices before they were borne, as Isa. 49, 1. gal. 1, 15.
h For Ieremiah did not onely prophecie against the Egyptians, Babylonians, Moabites, and other nations.
i Considering ỹ great iudgemēts of God, which according to his threatnings shulde come vpon the worlde, he was moued with a certeine compassion vn on the other side by the infirmitie of mans nature knowing how hard a thing it was to enterprise suche a charge, as Isa. 6, 11. exod. 11, 8. 4, 1. k Which declareth, that God maketh them mete, and assureth them, whome he calleth to set forthe his glorie giuing them all meanes necessarie for the same, Exod. 4, 12. Isa. 6, 7. l He sheweth, what is the authoritie of Gods true ministers, which by his worde haue power to beat downe whatsoeuer listeth it self vp against God: & to plant & assure ỹ humble, & suche as giue the selues to the obedience of Gods worde. 2. Cor. 10, 4. Ebr. 4, 12. and these are the keyes which Christ hathe left to loose, and binde, Mat. 18, 18.

destroy and throwe downe, to buylde, & to plant.

11 After this the worde of the Lord came vnto me, saying, Ieremiah, what seest thou? And I said, I se a [m] rod of an almonde tre.

12 Then said the Lord vnto me, Thou hast sene aright: for I wil haste my worde to performe it.

13 Againe the worde of the Lord came vnto me the seconde time, saying, What seest thou? And I said, I se a seething [n] pot loking out of the North.

14 Then said the Lord vnto me, Out of the [o] North shal a plague be spred vpon all the inhabitants of the land.

15 For lo, I wil call all the families of ỹ kingdomes of the North, saith ỹ Lord, and thei shal come, and euerie one shal set his throne in the entring of the gates of Ierusalem, and on all the walles thereof rounde about, and in all the cities of Iudah.

16 And I wil declare vnto thē my [p] iudgements touching all the wickednes of them that haue forsaken me, and haue burnt incense vnto other gods, and worshiped the workes of their owne hands.

17 Thou therefore trusse vp thy loynes, and arise and speake vnto them all that I commande thee: be not afrayed of their faces, lest I [q] destroye thee before them.

18 For I, beholde, I this day haue made thee a defenced citie, and an [r] yron piller & walles of brasse against the whole land, against the Kings of Iudah, & against ỹ princes thereof, against ỹ Priests thereof and against the people of the land.

19 For they shal fight against thee, but thei shal not preuaile against thee: for I am with thee to deliuer thee, saith the Lord.

m He ioyneth ỹ signe with the worde for a more ample confirmation: signifying by ỹ rod of the almond tre, which first budderth, ỹ hastie comming of the Babylonians against the Iewes.

n Signifying, ỹ the Caldeans, & Assyrians shuld be as a pot to seethe ỹ Iewes, which boyled in their pleasures, and lustes.

o Syria & Assyria were North ward in respect of Ierusalem, where the Caldeans dominiō.

p I wil giue thē charge and power to execute my vengeance against ỹ idolaters, which haue forsaken me for their idoles.

q Which declareth that Gods vengeance is prepared against them, which dare not execute their duetie faithfully, ether for feare of mā, or for anie other cause, 1. Cor. 9, 16.

r Signifying on the one parte, ỹ the more ỹ Satan, & the worlde rage against Gods ministers, the more presēt wil he be to help them, Iosh. 1, 5. ebr. 13, 5. and on the other parte, that thei are vtterly vnmete to serue God, and his Church, which are afraide, and do not resist wickednes, whatsoeuer danger depende thereon, Isa. 50, 7. ezek. 3, 8.

CHAP. II.

2 God rehearseth his benefites done vnto the Iewes. 8 Against the Priests and false prophetes. 12 The Iewes are destroyed, because they forsake God.

2 MOreouer, the worde of the Lord came vnto me, saying,

2 Go, and cry in the eares of Ierusalem, saiyng, Thus saith the Lord, I remember thee, ẅ the [a] kindenes of thy youth & the loue of thy mariage, when thou wentest after me in the wildernes [b] in a land that was not sowen.

3 Israel *was as* a thing [c] halowed vnto ỹ Lord, & his first frutes: all they [d] that eat it, shal offend: euil shal come vpon thē, saith the Lord.

4 Heare ye the worde of the Lord, ô house of Iaakob, and all the families of the house of Israel.

5 Thus saith the Lord, What iniquitie haue your fathers founde in me, ỹ they are gone [e] farre from me, and haue walked after vanitie, and are become [f] vaine?

6 For they said not, Where is the Lord that broght vs vp out of the land of Egypt? that led vs through the wildernes, through a desert, and waste land, through a drye land, and [g] by the shadowe of death, by a land that no man passed through, and where no man dwelt?

7 And I broght you into a plentiful countrey, to eat the frute thereof, and the commodities of the same: but when ye entred, ye defiled [h] my land, & made mine heritage an abominacion.

8 The Priests said not, [i] Where is the Lord? and they that shulde minister the [k] Law, knewe me not: the [l] pastours also offended against me, and the prophetes prophecied in [m] Baal, and went after *things* that did not profite.

9 Wherefore I wil yet [n] plead with you, saith the Lord, & I wil plead with your childrens children.

10 For go ye to the yles of [o] Chittim, & beholde, and send vnto [p] Kedar, and take diligent hede, and se whether there be suche things.

11 Hathe *ante* nation chāged their gods, which yet are no gods? but my people haue changed their [q] glorie, for that ẅ doeth not [r] profite.

12 O ye [s] heauens, be astonied at this: be afraied and vtterly confounded, saith the Lord.

13 For my people haue committed two euils: they haue forsaken me [t] the founraine of liuing waters, to digge them pittes, *euen* broken pittes, that can holde no water.

14 Is Israel a [v] seruant, or is he borne in the house? why *then* is he spoiled?

15 The [x] lyons roared vpon him & yelled,

a According to ỹ grace, and fauour, ẅ I shewed thee from the beginning, when I did first chuse thee to be my people, and maried thee to my self, Ezek. 16, 3.

b When I had deliuered thee out of Egypt.

c Chosen aboue all other to serue the Lord onely, and ỹ first offred to ỹ Lord of all other nations.

d Whosoeuer did chalēg this people, or els did annoy them, was punished.

e That is, fallen to moste vile idolatrie.

f Altogether giuen to vanitie, and are become blinde & insensible as the idoles, that thei serue.

g Where for lacke of all things necessarie for life, ye colde loke for nothing euerie houre but presēt death.

h By your idolatrie, and wicked maners, Psal. 78, 58, and 106, 38.

i Thei taught not the people to seke after God.

k As the Scribes, which shulde haue expounded the Law to the people.

l Meaning, the princes and ministers: signifying that all estates were corrupt.

m That is, spake vaine thigs, and broght the people from ỹ true worship of God to serue idoles: for by Baal, which was ỹ chief idole of ỹ Moabites, are meut all idoles.

n Signifying, ỹ he wolde not as he might, streight way condēne them, but sheweth them by euident examples their great ingratitude, that they might be ashamed, and repent.

o Meaning, the Grecians and Italians.

p Vnto Arabia.

q That is, God which is their glorie, and who maketh them glorious aboue all other people: reprouing the Iewes, that they were lesse diligent to serue the true God, then were the idolaters to honour their vanities.

r Meaning, the idoles, which were their destruction, psal. 106, 36.

s He sheweth, that the insensible creatures abhorre this vile ingratitude, and as it were, tremble for feare of Gods great iudgements against the same.

t Signifying, that when men forsake Gods worde, which is the fountaine of life, they reiect God himself, and so fall to their owne inuencions and vaine confidence, and procure to them selues destruction. Ioa. 2, 8. zach. 10, 2.

v Haue I ordered them like seruants, and not like derelie beloued children? Exo. 4, 22. therefore it is their faut onely, ỹ the enemie spoile them.

x The Babylonians, Chaldeans & Assyrians.

led,

y Not one shal be left to dwell there.
z That is, ỹ Egyptians: for these were two great cities in Egypt.
a Haue grieuously vexed thee at sondrie times.
b Shewing, that God wolde haue stil led them aright, if thei wolde haue followed him.
c To seke helpe of man, as thogh God were not able ynough to defende thee, which is to drinke of the puddels, and to leaue the fountaine, read Isa.31.1.
d To wit, Euphrates.
e Meaning, that the wicked are insensible til ỹ punishment for their sinne waken thē, as verse.26. Isa.1.9.
f When I deliuered thee out of Egypt, Deut. 27,12. iosh.24,16 ezra.10, 12. nehem.8,7.
22 *Ebr. sede was all true.*
g Thogh thou vse all the purifications & ceremonies of the Law, thou canst not escape punishmēt, except thou turne to me by faith, and repentance.
h Meaning, that hypocrites denie ỹ thei worship the idoles but ỹ they honour God in them, and therefore they call their doings Gods seruice.
i He compareth the idoles to these beastes, because they neuer cease rūning to and fro: for bothe valleis, and hils are ful of their idolatrie.
k He compareth the idolaters to a wilde asse: for she can neuer be tamed, nor yet wearied: for as she runneth, she can take her winde at euerie occasion.
l That is, when she is with fole, and therefore the hunters waite their time: so thogh thou canst not be turned backe now from thine idolatrie, yet when thine iniquitie shalbe at the ful, God wil meete with thee.
m Hereby he warneth them that thei shulde not go into strange countreis to seke helpe: for thei shuld but spend their labour, and hurt them selues, which is here ment by the bare fote and thirst, Isa 57,10.
n As a theefe wil not acknowledge his faute, til he be taken ỹ in the dede, & ready to be punished, so they wil not cōfesse their idolatrie, til ỹ plagues due to the same light vpon them.

led, and they haue made his land waste: his cities are burnt without [y] an inhabitant.
16 Also the children of [z] Noph & Tahapanes haue [a] broken thine head.
17 Hast not thou procured this vnto thy self, because thou hast forsaken ỹ Lord thy God, when he [b] led thee by the way?
18 And what hast thou now to do in the way of [c] Egypt? to drinke the water of Nilus? or what makest thou in the way of Asshur? to drinke the water of ỹ [d] Riuer?
19 Thine owne wickednes shal [e] correct thee, & thy turnings backe shal reproue thee: knowe therefore and beholde, that it is an euil thing, and bitter, that thou hast forsaken the Lord thy God, & ỹ my feare *is* not in thee, saith ỹ Lord God of hostes.
20 For of olde time I haue broken thy yoke, & burst thy bonds, & thou saidest, [f] I wil no more transgresse, but *like* an harlot thou runnest about vpon all hie hilles, & vnder all grene trees.
21 Yet I had planted thee, a noble vine, whose [22] plants were all natural: how then art thou turned vnto me into the plants of a strange vine?
22 Thogh thou wash thee with [g] nitre, & take thee muche sope, *yet* thine iniquitie is marked before me, saithe ỹ Lord God.
23 How canst thou say, I am not polluted, nether haue I [h] followed Baalim? beholde thy wayes in ỹ valley, & knowe, what thou hast done: *thou art like* a swift [i] dromedarie, that runneth by his wayes.
24 *And as* a wilde [k] asse, vsed to the wildernes, that snoffeth vp the winde by occasion at her pleasure: who can turne her backe? all thei that seke her, wil not weary them selues, *but* wil finde her in her [l] moneth.
25 Kepe thou thy fete from [m] barenes, & thy throte from thrist: but thou saidest desperatly, No, for I haue loued strangers, & them wil I followe.
26 As the [n] theefe is ashamed, when he is founde, so is the house of Israel ashamed, they, their Kings, their princes and their Priests, and their Prophetes,
27 Saying to a tre, Thou art my [o] father, and to a stone, Thou hast begotten me: for they haue turned their backe vnto me, and not their face: but in the time of their trouble they wil say, Arise, & helpe vs.
28 But where are thy gods, ỹ thou hast made thee? let them arise, if thei cā helpe thee in the time of thy trouble: for according [p] to the nomber of thy cities, are thy gods, ô Iudah.
29 Wherefore wil [q] ye pleade with me? ye all haue rebelled against me, saieth the Lord.
30 I haue smitten your children in vaine, they receiued no correction: your [r] owne sworde hathe deuoured your Propheteslike a destroying lyon.
31 O generacion, take hede to the worde of the Lord: haue I bene *as* a [s] wildernes vnto Israel? or a land of darkenes? Wherefore saith my people *then*, We are [t] lords, we wil come no more vnto thee?
32 Can a maide forget her ornament, or a bride her attire? yet my people haue forgotten me, daies without nomber.
33 Why doest thou prepare thy way, to [v] seke amitie? euen therefore wil I teache *thee*, that thy waies *are* wickednes.
34 Also in thy [x] wings is founde ỹ blood of the soules of the poore innocents: I haue not founde it in holes, but vpon all these *places*.
35 Yet thou saist, Because I am giltles, surely his wrath shal turne from me: beholde, I wil entre with thee into judgement, because thou saiest, I haue not sinned.
36 Why runnest thou about so muche to change thy waies? for thou shalt be confounded of Egypt, [y] as thou art confounded of Asshur.
37 For thou shalt go forthe from thence, and thine hands vpon [z] thine head, because the Lord hathe reiected thy confidence, and thou shalt not prosper thereby.

CHAP. III.

God calleth his people vnto repentance. 14 He promiseth the restitucion of his Church. 20 He reproueth Iudah and Israel, comparing them to a woman disobedient to her husband.

1 THey [a] say, If a man put away his wife, & she go from him, and become another mans, shal he returne againe vnto her? shal not this land [b] be polluted? but thou hast plaied ỹ harlot with many [c] louers: yet [d] turne againe to me, saith the Lord.
2 Lift vp thine eies vnto the high places, & beholde, where ỹ hast not plaied

o Meaning, that idolaters spoyle God of his honour: & where as he hathe taught to call him the father of all flesh, they attribute this title to their idoles.
p Thou thogh test ỹ thy gods of blockes and stones colde haue holpen thee, because they were many in nomber & present in euery place: but now let vs se whether ether the multitude, or their presence can deliuer thee frō my plague, Chap.11,13.
q As thogh I did you iniurie in punishing you, seing that your fautes are so euident.
r That is, you haue killed your propheetes, ỹ exhorted you to repentance, as Zecharlah, Esaiah, &c.
s Haue I not giuen them abundance of all things?
t But wil trust in our owne power & policie.
v with strangers.
x The Prophetes and ỹ faithful are slaine in euery corner of your countrey.
y For the Assyrians had taken away the ten tribes out of Israel, and destroyed Iuda, euen vnto Ierusalem: & the Egyptias slewe Iosiah, & vexed ỹ Iewes in sondry sortes.
z In signe of lamentacion, as 2. Sam.13,19.
a According as it is writen, Deut.24,4.
b If he take suche one to wife againe
c That is, ỹ idoles. & ỹ them, whome ỹ hast put thy confidence in.
d And I wil not cast thee of, but receiue thee, according to my mercie.

e Which dwelleth in tents & waiteth for the that passe by to spoyle them.
f As God threatenedby his Law, Deut.28,24.
g Thou wouldest neuer be ashamed of thine actes & repent: & this impudencie is commune to idolaters, & wil not giue ouer, though they be neuer so manifestly conuicted.
h He sheweth ye wicked in their miseries wil crye vnto God & vse outward praier as godlie do, but because they turne not from their euil, they are not heard, Isa.18,21.
i Meaning, the ten tribes.
k And gaue her vnto he hands of the Assyrias.
l The Ebrew worde may either signifie lightnes & wantonnes, or noise and brute.
m Iudah fayned for a time as that she did returne, as vnder Iosiah and other good Kings, but she was neuer truely touched, or wholy reformed, as appeared when occasion was offred by any wicked prince.
n Israel hathe not declared her self so wicked, as Iudah, & yet hathe had more admonicions & examples to call her to repenteance.
o Where as the Israelites were now kept in captiuitie by ye Assyrians, to whome he promiseth mercie, if they wil repent.
p There was no way, & thou didest not haste to seke after ye idoles, & to trot a pilgrimage.
q This is to be vnderstand of ye commiug of Christ: for then they shal not seke the Lord by ceremonies, & all figures shal cease.

ye harlot: thou hast sit *waiting* for them in the waies, as the [e] Arabian in the wildernes: and thou hast polluted the land with thy whoredomes, & with thy malice.

3 Therefore the showres haue bene restrained, and the [f] latter raine came not, and thou hadde[s]t a [g] whores forheade: thou woldest not be ashamed.

4 Didest thou not stil crye [h] vnto me, Thou art my father, & the guide of my youth?

5 Wil he kepe *his angre* for euer? wil he reserue it to the end? thus hast thou spoken, but thou doest euil, euen more and more.

6 The Lord said also vnto me, in ye daies of Iosiah ye King, Hast thou sene what this rebel [i] Israel hathe done? *for* she hathe gone vp vpō euery high mountaine, & vnder euery grene tre, & there plaied the harlot.

7 And I said, when she had done all this, Turne thou vnto me: but she returned not, as her rebellious sister Iudah sawe.

8 When I sawe, how that by all occasions rebellious Israel had plaied the harlot, I cast [k] her away, and gaue her a byl of deuorcement: yet her rebellious sister Iudah was not afrayed, but she went also, & plaied the harlot.

9 So that for the [l] lightnes of her whoredome she hathe euen defiled ye land: for she hathe committed fornication wt stones and stockes.

10 Neuertheles for all this, her rebellious sister Iudah hathe not returned vnto me with [m] her whole heart, but fainedly, saith the Lord.

11 And the Lord said vnto me, The rebellious Israel hathe [n] iustified her self more then the rebellious Iudah.

12 Go and crye these wordes towarde [o] ye North and saie, Thou disobedient Israel, returne, saith the Lord, & I wil not let my wrath fall vpon you: for I am merciful, saith the Lord, & I wil not alway kepe *mine angre*.

13 But knowe thine iniquitie: for thou hast rebelled against the Lord thy God and hast [p] scatered thy waies to ye strange *gods* vnder euerie grene tre, but ye wolde not obeye my voyce, saith the Lord.

14 O ye disobedient children, turne againe, saith ye Lord, for I am your Lord, & I wil take you one of a citie, & two of a tribe and wil bring you to Zion,

15 And I wil giue you pastours according to mine heart, wt shal fede you wt knowledge & vnderstanding.

16 Moreouer, when ye be increased and multiplied in ye land, in those daies, saith ye Lord, thei shal say no more, The [q] Arke of the couenant of the Lord: for it shal come no more to minde, nether shal they remember it, nether shal they visit it, for that shalbe no more done.

17 At that time they shal call Ierusalem, [r] The throne of the Lord, and all the nacions shalbe gathered vnto it, *euen* to the Name of the Lord in Ierusalem: and thence forthe they shal followe no more the hardenes of their wicked heart.

18 In those daies the house of Iudah shal walke with the house of Israel, and thei shal come together out of the land of the [s] North, into the land, that I haue giuen for an inheritance vnto your fathers.

19 But I said, How did I take thee for children & giue thee a pleasant land, *euen* the glorious heritage of the armies of the heathen, & said, Thou shalt call me *saying*, My father, and shalt not turne from me?

20 But *as* a woman rebelleth against her [t] husband: so haue ye rebelled against me, o house of Israel, saith the Lord.

21 [v] A voyce was heard vpon the high places, weping and supplications of the children of Israel: for thei haue peruerted their way, *and* forgotten the Lord their God.

22 O ye disobedient children, returne & I wil heale your rebellions. [x] Beholde, we come vnto thee, for thou art ye Lord our God.

23 Truely *the hope* of the hilles *is* but vaine, *nor* the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusion hathe deuoured our [y] fathers labour, from our youth their shepe and their bullockes, their sonnes and their daughters.

25 We lie downe in our confusion, & our shame couereth vs: [z] for we haue sinned against the Lord our God, we & our fathers from oure youth: euen vnto this day, & haue not obeied the voyce of ye Lord our God.

r Meaning the Church, were ye Lord wil be present to the worldes end, Mat.28,20.
s Where they are now in captiuitie.
t The Ebrewe worde signifieth a friend or companion, and here may be taken for a housband, as it is vsed also Hoseah. 3,1.
v Signifying, ye God, whome they had forsaken, wolde brig their enemies vpon them, who shulde lead thē captiue & make them to crye & lament.
x This is spoken in ye persone of Israel to ye shame of Iudah, wt staied so long to turne vnto God.
y For their idolatrie Gods vengeance hathe light vpon thē and theirs.
z They confesse not the selues, or say that they wolde follow their fathers, but condemne their wicked doings & desire forgiuenes of ye same, r Ezra.9, 7. as psal.106,6. isa.64,6.

CHAP. IIII.

1 True repentance. 4 He exhorteth to the circumcision of the heart. 5 The destruction of Iudah is prophecied, for the malice of their hearts. 19 The Prophet lamenteth it.

1 O Israel, if thou returne, [a] returne vnto me, saith the Lord: and if thou put away thine abominacions out of my sight, then shalt thou not remoue.

2 And thou shalt [b] sweare, The Lord liueth, in trueth, in iudgement, & in righteousnes,

Chap IIII.
a That is, wholy, and without hypocrisie, Ioel.2,12. not dissembling to turne & serue God as they do wt
b Thou shalt detest the name of idoles, psal.16, 4. and shalt with reuerence sweare by the lyuing God, when thine othe may aduance Gods glorie, and profite others, and here, by swearing he meaneth the true religion of God

serue him by halues, as Hos 7,16.

circumcision of the hart.

teousnes, and the nacions shalbe blessed in him, and shal glorie in him.

3 For thus saith the Lord to the men of Iudah, and to Ierusalem,

c He willeth them to plucke vp the impietie and the wicked affectiõ & worldelie respectes out of their heare, ỹ the true sede of Gods worde may be sowen therein, Hose.10, 12. and this is the true circumcision of the heart, Deut. 10, 16. rom. 2, 29. col. 2, 11.

4 Breake vp c your fallow grounde, and sowe not among the thornes: be circumcised to the Lord, and take away the foreskinnes of your hearts, ye men of Iudah, and inhabitants of Ierusalem, lest my wrath come forthe like fyre, & burne, that none can quench it, because of the wickednes of your inuentions.

d He warneth them of ỹ great dangers ỹ shal come vpon thẽ by the Caldeis, except they repent, and turne to the Lord.

5 d Declare in Iudah, and shewe forthe in Ierusalem, and say, Blowe the trumpet in the land: crye, and gather together, & say, Assemble your selues, and let vs go into strong cities.

e He speaketh this to admonish them of ỹ great dager whe euery man shal prepare to saue him self, but it shalbe to late, 2. King. 25, 4.

6 Set vp the standart in Zion: e prepare to flee, & stay not: for I wil bring a plague from the North, and a great destruction.

f Meaning Nebuchad-nezzar, King of Babylõ 2. King. 24, 1.

7 f Lyon is come vp from his denne, and the destroyer of the Gentiles is departed, & gone forthe of his place to lay thy land waste, & thy cities shalbe destroyed without an inhabitant.

8 Wherefore girde you with sackecloth: lament, and howle, for the fierce wrath of the Lord is not turned backe from vs.

g That is, ỹ false prophetes ẅ still prophecied peace and securitie.

9 And in that day, saith the Lord, ỹ heart of the King shal perish, & the heart of the princes and the Priests shalbe astonished, and the g Prophetes shal wonder.

h By the false prophetes, ẅ promised peace and tranquilitie: & thus thou hast punished their rebellious stubernes by causing them to hearken vnto lies ẅ wolde not beleue thy trueth 2. King. 27, 23 ezek. 14, 9 2. thess. 2, 11.

10 Then said I, Ah Lord God, surely ỹ hast h deceiued this people & Ierusalẽ, saying, Ye shal haue peace, and ỹ sworde perceth vnto the heart.

i The North winde whereby he meaneth Nebuchad-nezzar.

11 At ỹ time shal it be said to this people and to Ierusalem, A drye i winde in the hie places of ỹ wildernes *cometh* toward the daughter of my people, *but* nether k to fan nor to clense.

k Neither ỹ sharpenes of my worde shal make them to repent.

12 A mightie winde shal come vnto me from those *places*, & now wil I also giue sentence vpon them.

l Meaning, that Nebuchad-nezzar shulde come as suddenly, as a cloude that is caryed with the winde.

13 Beholde, he shal come vp as the l cloudes, and his charets *shalbe* as a tempest: his horses are lighter then egles. m Wo vnto vs, for we are destroied.

m This is spoken in the persone of all the people who in their affliction shulde crye thus.

14 O Ierusalem, wash thine heart from wickednes, that thou maiest be saued: how long shal thy wicked thoghts remaine within thee?

15 For a voyce declareth from n Dan, and publisheth affliction from mount o Ephraim.

16 Make ye mention of the heathen, *and* publish in Ierusalem. Beholde, ỹ skoutes come from a farre countrey, & crye out against the cities of Iudah.

n Which was a citie in the vtmost border of Israel Northward toward Babylon.

o Which was in the midway betwene Dan and Ierusalem.

17 They haue compassed her about as the watchmen of the p field, because it hathe prouoked me to wrath, saith the Lord.

p Which kepe the frutes so streitly, ỹ nothing can come in nor out: so shulde the Babylonians compasse Iudah.

18 Thy waies and thine inuentions haue procured thee these things, suche is thy wickednes: therefore it shalbe bitter, therefore it shal perce vnto thine hart.

19 My bely, q my bely, I am peined, euen at the very heart: mine heart is troubled within me: I can not be styl: for my soule hathe heard the sounde of the trumpet, & the alarme of the battel.

q He sheweth ỹ true ministers are liuely touched with ỹ calamities of ỹ Church, so that all ỹ partes of their bodie fele ỹ grief of their heart, albeit ỹ zeale to Gode glorie thei pronounce his iudgements against the people.

20 Destruction vpon destructiõ is cryed, for the whole land is wasted: suddenly are my r tentes destroyed, & my curteines in a moment.

r Meaning the cities, ẅ were as easely cast downe as a tent.

21 How long shal I se the standart, & heare the sounde of the trumpet?

22 For my people is foolish, thei haue not knowen me: thei are foolish childrẽ, & haue none vnderstanding: s thei are wise to do euil, but to do wel thei haue no knowledge.

s Their wisdome and policie tende to their owne destruction, & pulleth them frõ God.

23 I haue loked vpon the earth, and lo, it was without forme and t voide: and to the heauens, and thei had no light.

t By these maner of speaches he sheweth the horrible destruction that shulde come vpon ỹ land, and also condemneth the obstinacie of ỹ people, who repent not at the feare of these terrible tydings, seing ỹ the insensible creatures are moued therewith, as if ỹ order of nature shulde be changed, Isa. 13, 10. & 24, 23. eze. 32, 7. ioel. 2, 31. & 3, 15.

24 I beheld the mountaines: and lo, they trembled and all the hilles shooke.

25 I beheld, and lo, there was no man, & all the birdes of the heauen were departed.

26 I beheld, and lo, ỹ fruteful place *was* a wildernes, and all their cities thereof were broken downe at the presence of ỹ Lord, & by his fierce wrath.

27 For thus hathe the Lord said, The whole lãd shalbe desolate: yet wil I u not make a ful end.

u But for his mercie sake he wil reserue him selfe a residue to be his Church, and to praise him in earth, Isa. 2, 9.

28 Therefore shal the earth mourne, & the heauens aboue shalbe darkened, because I haue pronounced it: I haue thoght it, and wil not repent, nether wil I turne backe from it.

x Nether thy ceremonies nor riche giftes shal deliuer thee.

29 The whole citie shal flee, for ỹ noise of the horsmen and bowe men: thei shal go into thickets, & clime vp vpon the rockes: euerie citie shalbe forsaken, & not a man dwell therein.

30 And when thou shalt be destroyed, what wilt thou do? Thogh thou x clotheste thy self with skarlet, thogh thou deckest thee with ornaments of golde, thogh thou painteste thy face with colours, yet shalt thou trimme thy self in vaine: *for* thy louers wil abhorre thee & seke thy life.

y As the Prophetes were moued to pitie the destruction of their people, so thei declared it to the people to moue them to repentance, Isa. 22, 4. chap. 9.

31 For I haue heard a noise as of a womã trauailing, or as one laboring of her first childe, *euen* the voice of the daughter Zion that sigheth and stretcheth out her hands: y wo is me now: for my

soule fainteth beeause of the murtherers.

CHAP. V.

In Iudah no righteous man found nether among the people nor the rulers. 15 Wherefore Iudah is destroied of the Caldeans.

1 RVnne to & fro by the stretes of Ierusalem, and beholde now, & knowe, and inquire in the open places thereof, if ye can finde a man, *or* if there be any that executeth iudgement, and seketh the trueth, and I wil spare[a] it.

2 For thogh thei say, The[b] Lord liueth, yet do thei sweare falsely.

3 O Lord, are not thine eies vpon the [c]trueth? thou hast[d] strikē them, but thei haue not sorowed: thou hast consumed them, *but* thei haue refused to receiue correction: thei haue made their faces harder then a stone, & haue refused to returne.

4 Therefore I said, Surely thei are poore, they are foolish, for thei knowe not ỹ way of the Lord, *nor* the iudgement of their God.

5 I wil get me vnto the [e]great men, and wil speake vnto thē: for thei haue knowen the way of the Lord, & the iudgement of their God: but these haue altogether broken the yoke, *and* burst the bondes.

6 Wherefore [f]a lion out of the forest shal slay them, and a wolfe of the wildernes shal destroye them: a leoparde shal watche ouer their cities: euerie one that goeth out thence, shalbe torne in pieces, because their trespaces are many, *and* their rebellions are encreased.

7 How shulde I spare thee for this? thy children haue forsaken me, & [g]sworne by them ỹ are no gods: thogh I fed them to the ful, yet thei committed adulterie, & assembled them selues by companies in the harlottes houses.

8 They rose vp in the morning *like* fed horses: *for* euerie man * neyed after his neighbours wife.

9 Shal I not visit for these things, saith the Lord? Shal not my soule be auenged on suche a nation, as this?

10 [h]Clime vp vpon their walles, and destroy them, but make not a ful end: take away their batilments, for thei are not the Lords.

11 For the house of Israel, and the house of Iudah haue grieuously trespaced against me, saith the Lord.

12 Thei haue [k]denied the Lord, & said, It is not he, nether shal the plague come vpō vs, nether shal we se sworde nor famine.

13 And the Prophetes shalbe *as* [l] winde, and the worde is [m]not in them: thus shal it come vnto them.

14 Wherefore thus saith the Lord God of hostes; Because ye speake suche wordes, beholde, I wil put my wordes [n] in to thy mouth, like a fyre, and this people shal be *as* wodde, and it shal deuoure them.

15 Lo, I wil bring a nation vpon you[o] frō far, ô house of Israel, saith the Lord, ẅ is a mightie nacion, and an ancient nacion, a nacion whose liguage thou knowest not, nether vnderstandest what they say.

16 Whose quiuer is as an [p] open sepulchre: thei are all very strong.

17 And thei shal eat thine haruest & thy bread: thei shal deuoure thy sonnes and thy daughters: thei shal eat vp thy shepe and thy bullockes: thei shal eat thy vines & thy figtrees: thei shal destroie with the sworde thy fensed cities, wherein thou dideste truste.

18 Neuertheles at those daies, saith the Lord, I wil not make a ful end of [q]you.

19 And when * ye shal saie, Wherefore doeth the Lord our God do these things vnto vs? then shalt [r] thou answer them, Like as ye haue forsaken me and serued strange gods in your land, so shal ye serue strangers in a land that is not yours.

20 Declare this in the house of Iaakob & publish it in Iudah, saying,

21 Heare now this, ô foolish people, and " without vnderstanding, which haue *eyes & se not, which haue eares and heare not.

22 Feare ye not me, saith the Lord? or wil ye not be afraid at my presence, ẅ haue placed the sande for the bondes of the sea by the perpetual decre that it can not passe it, and thogh the waues thereof rage, yet can thei not preuaile, thogh thei roare, *yet* can thei not passe ouer it?

23 But this people hathe an vnfaithful and rebellious heart: thei are departed & gone.

24 For they say not in their heart, Let vs now feare ỹ Lord our God, that giueth raine bothe early & late in due seasons: he reserueth vnto vs the appointed wekes of the harueste.

25 *Yet* your iniquities haue turned awaie these things, and your sinnes haue hindred good things from you.

26 For amōg my people are founde wicked persones, that laie waite as he that setteth snares: thei haue made a pit to catche men.

27 As a cage is ful of birdes, so are their houses ful of deceit: thereby thei are become great and waxen riche.

28 Thei are waxen fat & shining: thei do ouer-

a That is, ỹ citie.

b Thoh they pretend religiō and holines, yet all is but hypocrisie for vnder this kinde of swearing is cōcreined the true religion.

c Doeth not ỹ loue vprightnes and faithful dealing?

d Thou hast oft times punished them, but all is in vayne, Isa. 9, 13.

e He speaketh this to the reproche of them, which shulde gouerne & teache others, and yet are farther out of the way then the simple people.

f Meaning, Nebuchad nezzar and his armie.

g He sheweth ỹ to sweare by any thing then by God, is to forsake him.

Ezek. 22, 11.

h He commandeth the Babylonians & enemies to destroye them.

i Read Chap. 4, 27.

k Because thei gaue no credit to the wordes of his Prophetes, as Isa. 28, 15.

l Their wordes shalbe of none effect, but vaine.

m Thei are not sent of ỹ Lord, & therefore ỹ ẅ thei threaten to vs, shal come vpon them.

n Meaning Ieremiah.

o To wit, ỹ Babylonians and Caldeans.

p Who shal kil many with their arrowes.

q Here ỹ Lord declareth his vnspeakeable fauour toward his Church, as Chap. 4, 27. *Chap.* 16, 10.

r Meaning the Prophet Ieremiah.

" *Ebr.* Without heart. *Isa.* 6, 9 *mat.* 13, 14. *act.* 28, 40. *rom.* 11, 8. *Iob.* 26, 10.

f If there be anie stay, that we receiue not gods blessings in abundance, we must consider ỹ it is for our owne iniquities, Isa. 59, 1.

Isa.3, 23. Zechar 7,10.

t Thei fele not ỹ plague of God for it.

v Meaning, that there colde be nothing but disceorder where ỹ ministers were wicked persones & corrupt.

u Or, bestiale.

ouerpasse the dedes of the wicked: *thei execute no iudgement, no not the iudgement of the fatherles: yet thei* t *prosper, thogh thei execute no iudgement for the poore.

29 Shal I not visite for these things, saith the Lord? or shal not my soule be auenged on suche a nation as this?

30 An horrible and filthie thing is committed in the land.

31 The v Prophetes Prophecie lies, and the Priestes* receiue *giftes* in their handes, and my people delite therein. What wil ye then do in the end thereof?

CHAP. VI.

The comming of the Assyrians and Caldeans. 16 He exhorteth the Iewes to repentance.

Chap. VI.

a He speaketh to them chiefly because thei shuld take hede by ỹ example of their brethren, ỹ other halfe of their tribe, wh were now caried away prisoners.

b Which was a citie in Iudah six miles from Beth lehem, 2. Chro. 11. 6.

c Read Nehe. 3. 14.

d I haue intreated her gentely and giuen her abũdance of all things.

e She shalbe so destroieth, that the shepe may be fed in her.

f He speaketh this in ỹ persone of ỹ Babylonians, wh complaine that the time faileth thẽ before thei haue broght their enterprises to passe.

g He sheweth ỹ cause why it shulde be destroyed & how it cometh of thẽ selues

h He warneth them to amend by his corrections, & to turne to him by repentance.

i He exhorteth ỹ Babylonians to be diligent to searche out all and to leaue none.

k Thei delite to heare vaine things & to shut vp their eares to mine doctrine.

1 ỹ Lord had giuen him his worde to be as a fyre of his indignation to burne the wickez. Chap 5, 14. so he kindeleth it now when he seeth ỹ all remedies are past.

m Noue shalbe spared.

1 O Ye children of a Beniamin, prepare to flee out of the middes of Ierusalem & blow the trumpet in b Tekoa: set vp a standart vpon c Beth-haccerem: for a plague appeareth out of the North and great destruction.

2 I haue compared the daughter of Zion to d a beautiful and deintie woman.

3 The pastors with their flockes e shal come vnto her: thei shal pitch *their* tents round about by her; & euerie one shal fede in his place.

4 f Prepare warre against her: arise, and let vs go vp toward the South: wo vnto vs: for the day declineth, and the shadowes of the euening are stretched out.

5 Arise, and let vs go vp by night, and destroy her palaces.

6 For thus hathe ỹ Lord of hostes said, Hewe downe wood, and cast a mount against Ierusalem: this citie must be visited: all oppression is in the middes of it.

7 As the fountaine casteth out her waters, so she casteth out her malice: g crueltie and spoile is continually heard in her before me *with* sorow and strokes.

8 Be thou instructed, ô h Ierusalem, lest my soule departe from thee, lest I make thee desolate *as* a land, that none inhabiteth.

9 Thus saith the Lord of hostes, Thei shal gather as a vine, the residue of Israel: turne i backe thine hand as ỹ grape gatherer into the baskets.

10 Vnto whome shal I speake, & admonish that thei may heare? beholde, their eares *are* k vncircumcised, and thei can not hearken: beholde, the worde of the Lord is vnto them as a reproche: thei haue no delite in it.

11 Therefore I am full of the wrath of the Lord: I am wearie with holding it: l I wil powre it out vpon the m children in the strete, and likewise vpon the assemblie of the yong men: for husband shal euen be taken with the wife, *and* the aged with him that is full of daies.

12 And their houses *with* their lands, and wiues also shalbe turned vnto straungers: for I wil stretch out mine hand vpon the inhabitants of the land, saith the Lord.

13 For from the least of them, euen vnto the greatest of them, euerie one is giuen vnto couetousnes, and from the Prophet euen vnto the Priest, thei all deale falsely.

14 Thei haue healed also the hurt of the daughter of my people with swete wordes, saying, n Peace, peace, when there is no peace.

15 Were thei ashamed when thei had committed abomination? nay, thei were not ashamed, no nether colde they haue anie shame: therefore thei shal fall among the" slaine: when I shal visit them, they shalbe cast downe, saith the Lord.

16 Thus saith the Lord, Stand in the waies and beholde, and aske for the o olde waie, which is the good waye and walke therein, and ye shal finde rest for your soules: but thei said, We wil not walke *therein.*

17 Also I set p watchemen ouer you, *which said*, Take hede to the sound of the trumpet: but thei said, We wil not take hede.

18 Heare therefore, ye q Gentiles, & thou Congregacion knowe, what is among them.

19 Heare, ô earth, beholde, I wil cause a plague to come vpon this people, *euen* the fruite of their owne imaginacions: because thei haue not taken hede vnto my wordes, nor to my Law, but cast it of.

20 To what purpose bringest thou me r incense from Sheba, & swete calamus from a farre countrey? Your burnt offrings are not pleasant, nor your sacrifices swete vnto me.

21 Therefore thus saith the Lord, Beholde, I wil lay stumbling blockes before this people, and the fathers and the sonnes together shal fall vpon them: the neighbour and his friend shal perish.

22 Thus saith the Lord, Beholde, a people cometh from the s North countrey, and a great nation shal arise from the sides of the earth.

23 With bowe and shield shal they be weaponed: thei are cruel and wil haue no compassion: their voyce roareth like the sea, and they ride vpon horses, wel appointed, like mẽ of warre against

n When ỹ people began to feare Gods iudgements, ỹ false Prophets cõforted them by flatterings, shewing that God wolde send peace and not warre.

" *Ebr. them that fall.*

o Wherein the patriarkes and Prophets walked, directed by ỹ worde of God: signifying that there is no true way, but that wh God prescribeth.

p prophetes wh shulde warne you of the dangers that were at hand.

q God taketh all the worlde to witnes & the insensible creatures of the ingratitude of the Iewes.

r Read Isa. 1. 11. and Amos. 5. 21. vnto ỹ last end of vers. 22 & 23.

s From Babylon by Dan. wh was North from Ierusalem.

thee, ô daughter Zion.

24 We haue heard their fame, *and* our hands waxe [t] feble: sorowe is come vpon vs, as the sorowe of a woman in trauail.

25 Go not forthe into the field, nor walke by the way: for the swerde of the enemie & feare *is* on euerie side.

26 O daughter of my people, gird thee with sackecloth, and wallowe thy selfin the ashes: make lamentation, and bitter mourning *as* for thine onely sonne: for the destroier shal suddenly come vpon vs.

27 I haue set [v] thee for a defence *and* fortresse among my people, that thou maiest knowe and trye their waies.

28 Thei are all rebellious traitors, walking craftely: *they are* brasse, & yron, thei all are destroyers.

29 The [x] bellowes are burnt: the leade is consumed in the fyre: the founder melteth in vaine: for ſ wicked are not taken away.

30 Thei shal call them reprobate siluer, because the Lord hathe reiected them.

CHAP. VII.

Ieremiah is commanded to shewe vnto the people the worde of God, which trusteth in the outward seruice of the Temple. 13 The euils that shal come to the Iewes for the despising of their Prophetes. 21 Sacrifices doeth not the Lord chiefly require of the Iewes, but that they shulde obeye his worde.

1 THe wordes that came to Ieremiah from the Lord saying,

2 Stand in the gate of the Lords House & crye this worde there, and saie, Heare the worde of the Lord, all ye of Iudah that entre in at these gates to worshiped the Lord.

3 Thus saith the Lord of hostes, ſ God of Israel,* Amend your waies and your workes, and I wil let you dwell in this place.

4 Truste not in [a] lying wordes, saying, The Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.

5 For if you amend & redresse your waies and your workes: if you execute iudgement betwene a man and his neighbour,

6 *And* oppresse not the stranger, the fatherles and the widdowe and shed no innocent blood in this place, nether walke after other gods to your destruction,

7 Then [b] will I let you dwell in this place in the land that I gaue vnto your fathers, for euer and euer.

8 Beholde, you truste in lying wordes, that can not profite.

9 Wil you steale, murder and commit adulterie and sweare falsely & burne incense vnto Baal, and walke after other gods whome ye knowe not?

10 And come & stand before me in this House, whereupō my Name is called, & saie, We are deliuered, though we haue done all these abominations?

11 Is this House become [c] a dēne of theues, whereupon my Name is called before your eies? beholde, euē I see it, saith the Lord.

12 But go ye now vnto my place which was in Shilo, [d] where I set my Name at the beginning, & beholde, what I did to it for ſ wickednes of my people Israel.

13 Therefore now because ye haue done all these workes, saith ſ Lord (& I [e] rose vp earely and spake vnto you: but when I spake, ye wolde not heare me, nether when I called, wolde [f] ye answer)

14 Therefore wil I do vnto this House, whereupon my Name is called wherein also ye truste, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.

15 And I wil cast [g] you out of my sight, as I haue cast out all your brethren, *euen* the whole sede of Ephraim.

16 Therefore thou shalt not [h] praie for this people, nether lift vp crie of prayer for thē, nether intreat me, for I wil not heare thee.

17 Seest thou not what thei do in the cities of Iudah & in ſ stretes of Ieruſalē?

18 The children gather wood, and the fathers kindle the fyre, and the women knede the dough to make cakes to [i] the Queene of heauen & to powre out drinke offrings vnto other gods, ſ thei maie prouoke me vnto angre.

19 Do thei prouoke me to angre, saith the Lord and not them selues to ſ confusion of their owne faces?

20 Therefore thus saith the Lord God, Beholde, mine angre & my wrath shal be powred vpon this place, vpon man and vpon beast, and vpon the tre of the field & vpon the frute of the grounde, & it shal burne & not be quēched.

21 Thus saith the Lord of hostes, the God of Israel, Put your burnt offrings vnto your sacrifices, & eat ſ flesh.

22 For [k] I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offrings & sacrifices.

23 But this thing commanded I thē, saying, Obey my voice, and I wil be your

t For feare of the enemie, he speaketh this in the persone of the Iewes.

v Meaning, Ieremiah, whom God had appointed to trie out the godlie from ſ wicked as a founder doeth ſ pure mettal frō ſ drosse.

x All the paine & labour ſ haue bene taken ẅ them, is lost.

*Chap. 26, 13.

a Beleue not ſ false Prophetes ẅ say ſ for the Temples sake, and ſ sacrifices there, the Lord wil preserue you, and so nourish you in your sinne, and vaine confidence.

b God sheweth on what condition he made his promes to this Temple: ſ they shulde be an holie people vnto him, as he wolde be a faithful God to them.

they remaine in their obstinacie against God, and wil not vse ſ meanes ſ he vseth to call them to repentance, Chap. 11, 14 and 14, 11.

i That is, thei sacrifice to the sunne, mone and starres, which thei called the Queue of heauen, Chap 44. 17. 2 king. 23, 5.

k Shewing that it was not his chief purpose and intent that thei shulde offer sacrifices: but that thei shuld regarde, where fore thei were ordeined: to wit, to be ioyned to the worde as seales and confirmations of remission of sins in Christ: for without the worde thei were vaine and vnprofitable.

c As theues hid in holes, & dennes thinke thē selues safe, so when you are in my Temple, you thinke to be couered ẅ ſ holines thereof, and that I ca not se your wickednes, Mat. 21, 12.

d Because thei depended so muche on the Temple, ẅ was for his promes, ſ he wolde be present, and defend them where ſ Arke was: he sendeth thē to Gods iudgements against Shilo, where ſ Arke had remained about 300 yeres and after was take, ſ Priests slaine, and the people miserably discomfited, 1. Sam. 4, 11. Chap. 26, 6.

e That is, I neuer ceased to warne you, as Isa. 65, 2. prouer. 1, 23.

f He sheweth what is ſ onelie remedie to redresse our faultes: to suffer God to lead vs into ſ way, and to obey his calling. Isa 66, 4.

g I wil send you into captivitie as I haue done Ephraim, that is the ten tribes.

h To assure thē ſ God had determined ẅ him self to punish their wickednes, he sheweth ſ the prayer of the godlie can nothing auaile them, whiles

God

God, and ye shal be my people: & walke ye in all the waies which I haue commanded you, ỹ it maie be wel vnto you.

24 But thei wolde not obey, nor incline their eare, but went after the counsels *and* the stubbernes of their wicked heart, & wẽt backewarde & not forwarde.

25 Since the daie that your fathers came vp out of the Land of Egypt, vnto [l] this day, I haue euen sent vnto you all my seruants the Prophetes, [m] rising vp early euerie daie, and sending them.

26 Yet wolde thei not heare me nor incline their eare, but hardened their necke & did worse then their fathers.

27 Therefore shalt thou speake all these wordes vnto them, but thei [n] wil not heare thee: thou shalt also crye vnto thẽ: but thei wil not answer thee.

28 But thou shalt saie vnto them, This is a nation that heareth not the voice of the Lord their God, nor receiueth discipline: trueth is perished, & is cleane gone out of their mouth.

29 Cut of thine [o] heere, ô Ierusalem and cast it awaie, and take vp a complaint on the hie places: for the Lord hathe reiected and forsaken the generation of his [p] wrath.

30 For the children of Iudah haue done euil in my sight, saith ỹ Lord: thei haue set their abominations in the House, whereupon my Name is called, to polute it.

31 And thei haue buylt the hie place of [q] Topheth, which is in the vallei of Ben-Hinnom to burne their sonnes and their daughters in the fyre, which [r] cõmanded them not, nether came it in mine heart.

32 Therefore beholde, the daies come, saith the Lord, ỹ it shal no more be called Topheth, nor ỹ vallei of Ben-Hinnom, but the valley of slaughter: for thei shal burye in Topheth til there be no place.

33 And the carkeises of this people shalbe meat for the foules of the heauen & for the beastes of the earth, and none shal fray them awaie.

Exo. 26, 13.

34 * Then I wil cause to cease from the cities of Iudah and from the stretes of Ierusalem the voyce of mirth and the voice of gladnes, the voyce of the bridegrome and the voyce of the bride: for the land shalbe desolate.

CHAP. VIII.

The destruction of the Iewes. 4 The Lord moueth the people to amendement. 10 He reprehendeth the lying doctrine & the couetousnes of the Prophetes & Priests.

AT that time, saith ỹ Lord, thei shal bring out the bones of the Kings of Iudah, and the bones of their princes, and the bones of the Priestes and the bones of the Prophetes, and the bones of the inhabitans of Ierusalem out of their [a] graues.

2 And thei shal spread them before the sunne & the moone, and all the hoste of heauẽ, whome they haue loued, & whome thei haue serued, & whome thei haue followed, and whome thei haue sought, and whome thei haue worshiped: thei shal not be gathered nor be buried, *but* shal be as dung vpon the earth.

3 And death shalbe desired [b] rather thẽ life of all the residue that remaineth of this wicked familie, which remaine in all the places where I haue scatred thẽ, saith the Lord of hostes.

4 Thou shalt saie vnto them also, Thus saith the Lord, Shal thei [c] fall and not arise? shal he turne awaie and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetual rebellion? thei gaue them selues to deceit, & wolde not returne.

6 I hearkened and heard, *but* none spake aright: no man repented him of his wickednes, saying, What haue I done? euerie [d] one turned to their race, as ỹ horse rusheth into the battel.

7 Euen the storcke in the aire knoweth her appointed times, and the turtle and the crane and the swallowe obserue the time of their coming, but my people knoweth not the [e] iudgement of the Lord.

8 How do ye saie, We are wise, & ỹ Lawe [f] of the Lord *is* with vs? Lo, certeinly in vaine made he it, the pen of the scribes is in vaine.

9 The [g] wise men are ashamed: thei are afraid and taken, lo, thei haue reiected the worde of the Lord, and what wisdome is in them?

10 Therefore wil I giue their wiues vnto others, & their fields to them that shal possesse them: * for euerie one from ỹ least euen vnto ỹ greatest is giuen to couetousnes, *and* from the Prophet euen vnto the Priest, euerie one dealeth falsely.

11 For thei haue healed the hurt of the daughter of my people with swete wordes, saying, [h] Peace, peace, when there is no peace.

12 Were thei ashamed when they had committed abominacion? nay, they were not ashamed, nether colde they haue anie shame: therefore shal they fall amõg the slaine: when I shal visit them, they shalbe cast downe, saith the Lord.

13 I wil surely consume them, saith the Lord: there shalbe no grapes on the vine, nor figs on the figtre, & the leaf shal

l which was about foure tene hundreth yeres.
m Read vers. 13.
n Whereby he sheweth that ỹ pastours ought not to leaue their flockes in their obstinacie: for ỹ Lord wil vse ỹ meanes of his seruantes to make the wicked more sautie and to proue his.
o In signe of mourning, as Iob 1, 20. mich. 1, 16.
p Against whome he had iuste occasiõ to powre out his wrath.
q Of Topheth read 2. Kin 23, 10.
r But commanded the contrarie, as Le. 18, 21. & 20, 3. deu. 18, 10.
a The enemie for gredines of gaine shal rifle your graues, & laye you before those idoles, w in your life you worshiped, to se if they can helpe you.
b Because of ỹ afflictions that thei shal fele through Gods iudgements.
c Is there no hope, that thei wil returne?
d They are ful of hypocrisie, & euerie one followeth his owne fantasie with out any consideracion.
e He accuseth them in that ỹ they are more ignorat of Gods iudgements thẽ these birdes are of their appointed seasons to discerne the colde, and heat, as Isa. 1, 3.
f The Lawe doeth not profite you, nether nede it to haue be ne writen for ỹ you haue learned by it.
g They ỹ seme wise, may be ashamed of their ignorance: for all wisdome cõsisteth in Gods worde. *Isa. 56, 11. chap. 5, 31. & 6, 13.*
h Read Chap 6, 14.

fade, and the things that I haue giuen them, shal departe from them.

14 Why do we stay? i assemble your selues, and let vs entre into the strong cities, & let vs be quiet there: for ỹ Lord our God hathe put vs to silence and giuen vs water with k gall to drinke, because we haue sinned against the Lord.

15 *We loked for peace, but no good came, & for a time of health, and beholde troubles.

16 The neying of his horses was heard from l Dan, the whole land trembled at the noise of the neying of his strõg horses: for thei are come, & haue deuoured the land with all that is in it, the citie, & those that dwell therein.

17 For beholde, I wil m send serpents, & cockatrices among you, which wil not be charmed, & they shal sting you, saith the Lord.

18 I wolde haue n comforted my self against sorowe, *but* mine heart is heauie in me.

19 Beholde, the voyce of the crye of the daughter of my people *for feare of them* of a farre countrey, Is not the Lord in Zion? is not her King in her? Why o haue they prouoked me to angre ẅ their grauen images, & with the vanities of a strange *god*?

20 The p harueſt is past, the somer is ended & we are not holpen.

21 I am q sore vexed for the hurt of the daughter of my people: I am heauy, and astonishment hathe taken me.

22 Is there no balme r at Gilead? is there no Phisicion there? Why then is not the health of the daughter of my people recouered?

CHAP. IX.

The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought we onely to reioyce. 26 The Uncircumcision of the heart.

OH, that mine head were *ful* of a water and mine eyes a fountaine of teares, that I might wepe day & night for the slaine of the daughter of my people.

2 Oh, that I had in ỹ wildernes a b cottage of way faring men, that I might leaue my people, & go from them: for thei be all c adulterers & an assemblie of rebels,

3 And they bẽd their tongues *like* their bowes for d lies: but they haue no courage for the trueth vpon the earth: for thei procede from euil to worse, & they haue not knowen me, saith the Lord.

4 Let euerie one take hede of his neighbour, & trust you not in anie e brother: for euerie brother wil vse deceit, & euerie friend wil deale deceitfully.

5 And euerie one wil deceiue his friẽd, and wil not speake the trueth: *for* they f haue taught their tongues to speake lies, and take great paines to do wickedly.

6 Thine habitation is in the middes of deceiuers: g because of *their* deceit they refuse to know me, saith the Lord.

7 Therefore thus saith the Lord of hostes, Beholde, I wil h melt them, & trye thẽ: for what shulde I *els* do for ỹ daughter of my people?

8 Their tõgue* *is* as an arrowe shot out, & speaketh deceit: one speaketh peaceably to his neighbour ẅ his mouth, but in his heart he layeth waite for him.

9 Shal I not visit them for these things, saith the Lord? or shal not my soule be aduenged on suche a nation as this?

10 Vpon the i mountaines wil I take vp a weping and a lamentacion, and vpon the faire places of ỹ wildernes a mourning, because they are burnt vp: so that none can passe through them, neither cãmen heare the voyce of the flocke: both the foule of the aire, & the beast are fled away & gone.

11 And I wil make Ierusalem an heape, & a den of dragons. and I wil make the cities of Iudah waste, without an inhabitant.

12 Who is k wise, to vnderstand this, and to whome the mouth of the Lord hathe spoken, euẽ he shal declare it. Why doeth the land perish, & is burnt vp like a wildernes, that none passeth through?

13 And the Lord saith, Because they haue forsaken my Law, which I set before them, & haue not obeied my voice, neither walked there after,

14 But haue walked after the stubbernes of their owne heart, & after Baalims, ẅ l their fathers taught them,

15 Therefore thus saith the Lord of hostes, the God of Israel, Beholde, I wil fede this people with wormewodde, & giue them waters of gall m to drinke:

17 I wil scatre them also among the heathen, whome neither they nor their fathers haue knowen, & I wil send a sworde after them, til I haue consumed thẽ.

17 Thus saith the Lord of hostes, Take hede, & call for n the mourning women, that thei may come, & send for skilful women that thei may come,

18 And let them make haste, & let them take vp a lamentation for vs, that our eyes may cast out teares & our eye liddes gush out of water.

19 For

i He speaketh in the persone of the people, who when ỹ enemie cometh, wil rũne about to hide thẽselues, & acknowledge that it is Gods hand.

k That is, hathe broghte vs into extreme affliction, and thus they shal not attribute this plague to fortune, but to Gods iust iudgement, Cha. 9, 15. & 23, 15.

Chap. 14, 19.

l Read Chap. 4, 15.

m God threateneth to send ỹ Babylonians among thẽ, who shal vtterly destroye them in suche sorte as by no meanes they shal escape.

n Read Chap. 4, 19.

o Thus ỹ Lord speaketh.

p The people wonder ỹ they haue so long time loked for succour in vaine.

q The prophet speaketh this.

r Meaning, that no mans helpe or meanes cold saue them: for in Gilead was precious balme, Chap. 46, 11. or els deriding the vaine confidence of ỹ people who loked for helpe at their Priests, who shulde haue bene the phisitions of their soules, & dwelt at Gilead, Hose 6, 8.

a The prophet sheweth ỹ great compassion ỹ he had toward this people, seing, ỹ he colde neuer sufficitly lament ỹ destruction that he saw to hang ouer thẽ. Which is a special note to discerne the true pastours from the hirelings, read chap. 4, 19.

b He sheweth that this were more quietnes, & greater safety for him to dwell among the wilde beastes then among this wicked people, saue that God hathe inioyned him this charge.

c Vtterly turned from God.

d To belye, and sclander their neighbours.

e Meaning, ỹ all were corrupt and none colde finde an honest man.

f They haue so practised deceit ỹ thei can not forsake it.

g They had rather forsake God, then leaue their wicked trade.

h With ỹ fyre of affliction.

Psal. 28, 3. & 120, 4.

i Signifying ỹ all ỹ places about Ierusalem shulde be destroyed.

k Meaning, that they are all without sense, and vnderstanding, and ỹ God hathe taken his Spirit frõ them.

l He sheweth ỹ the childrẽ can not excuse them selues by their fathers: for bothe father, and childe if they be wicked, shal perish.

m Read Chap. 8, 14.

n Seing you cã not lament your owne sinnes, call for those foolish women, whome of a superstition you haue to lament for the dead, ỹ they by their fained teares may prouoke you to some sorow.

19 For a lamentable noyse is heard out of Zion, How are we destroyed, & vterly confounded, for we haue forsaken the land, and our dwellings [o] haue cast vs out.

20 Therefore heare the worde of the Lord, ô ye women, & let your eares regarde the wordes of his mouth, & [p] teache your daughters to mourne, & euerie one her neighbour to lament.

21 For death is come vp into our [q] windowes, & is entred into our palaces, to destroye the children without, and the yong men in the streetes.

22 Speake, thus saith the Lord, The carkeises of men shal lie, euen as the dung vpon the field, & as the handful after the mower, and none shal gather *them*.

23 Thus saith the Lord, Let not the [r] wise man glorie in his wisdome, nor the strong man glorie in his strength, nether the riche man glorie in his riches.

24 But let him that glorieth, glorie in this, that he vnderstandeth, and knoweth me: for I am the Lord, which [s] shewe mercie, iudgement, and righteousnes in the earth: for in these things I delite, saith the Lord.

25 Beholde, the dayes come, saith the Lord, that I wil visit all them, which are [t] circumcised with the vncircumcised.

26 Egypt and Iudah, and Edom, and the children of Ammon, and Moab, and all the vtmost corners of thē that dwell in the wildernes: for all *these* nations *are* vncircumcised, and all the house of Israel *are* vncircumcised in the heart.

o As though thei were wearie of vs, because of our iniquities, Leu 18,28, & 20. 22.

p He derideth the superstition of the women, which made an arte of mourning, & taught to wepe & fained teares.

q Signifying, ỹ there is no meanes to deliuer ỹ wicked from Gods iudgements: but whē thei thinke to be moste sure, and moste farre of, thē are they soneste taken.

r Forasmuche as none can saue him self by his owne labour or anie worldlie meanes, he sheweth ỹ *it* is in vaine to put our trust therein, but ỹ we trust in the Lord, & reioyce in him, who onely can deliuer vs, 1. Cor. 1.31. 2. cor. 10, 17.

s These thre pointes are necessarie to knowe aright: his mercie wherein consisteth our saluation: his iudgement, which he executeth continually against the wicked, and his iustice, whereby he defendeth, and mainteineth the faithful.

t Meaning, bothe Iewes and Gentiles, as in the next verse he sheweth the cause, read Cha. 4, 4.

CHAP. X.

2 The confellacions of the starres are not to be feared. 5 The weaknes of idoles, & of the power of God. 21 Their pastours are become brute beasts.

1 HEare ye the worde of the Lord that he speaketh vnto you, ô house of Israel.

2 Thus saith the Lord, Learne not the way of the heathen, and be not afraide for the [a] signes of heauen, thogh ỹ heathen be afraide of suche.

a God forbiddeth his people to giue credit or feare the constellations & coniunctions of starres, and planets, & haue no power of them

For the [b] customes of the people are vaine: for one cutteth a tre out of ỹ forest (which is the worke of the hands of the carpenter) with the axe.

selues, but are gouerned by him, and their secret motions and influences are not knowen to man, and therefore there can be no certeine iudgement thereof, Deut. 18, 9. b Meaning not onely in ỹ obseruation of the starres, but their lawes & ceremonies, whereby they cōfirme their idolatrie, & is forbidde, Deu. 12, 30.

4 And *another* decketh it [c] with siluer, and with golde: they fasten it with nailes, and hammers, that it fall not.

5 The *idoles* stand vp as the palme tre, but speake not: they are borne because they can not go: feare them not, for they can not do euil, nether can they do good.

6 There is none like vnto thee, ô Lord: [d] thou art great, and thy Name *is* great in power.

7 Who wolde not feare thee, ô King of nations? for to thee apperteineth *the dominion*: for among all the wise men of ỹ Gentiles, and in all their kingdomes there is none like thee.

8 But altogether thei dote, and are foolish: *for* ỹ stocke is [e] doctrine of vanitie.

9 Siluer plates are broght from Tarshish, and golde [f] from Vphaz, *for* the worke of the workeman, and the hands of the founder: the blewe silke, and the purple *is* their clothing: all these things are made by cunning men.

10 But the Lord *is* the God of trueth: he is the liuing God, and an euerlasting King: at his angre the earth shal tremble, & ỹ nations cā not abide his wrath.

11 (Thus shal you say vnto them, The gods [g] that haue not made the heauens and the earth, shal perish from ỹ earth, and from vnder these heauens)

12 He hathe made the earth by his power, and established the worlde by his wisdome, & hathe stretched out ỹ heauen by his discretion.

13 He giueth by his voyce the multitude of waters in the heauen, and he causeth the cloudes to ascend from ỹ ends of the earth: he turneth lightnings to raine, and bringeth forthe the winde out of his treasures.

14 Euerie man is a [h] beast by *his owne* knowledge: euerie founder is confounded by the grauen image: for his melting is but falsehode, & there is no breth therein.

15 They are vanitie, & the worke of errours: in the time of their visitation they shal perish.

16 The [i] portion of Iaakob *is* not like them: for he is the maker of all things, & Israel *is* the rod of his inheritance: ỹ Lord of hostes *is* his Name.

17 ¶ [k] Gather vp thy wares out of ỹ land ô thou that dwellest in the strong place.

c The prophetes vse thus plainely & simply to set forthe the vile absurditie of the idolaters, that men might learne to be ashamed of ỹ, whereunto their corrupt nature is moste subiect, read Isa 44.12.

d He teacheth ỹ people to lift vp their eyes to God, who hathe all power, and therefore ought onely to be feared: & herein he sheweth thē not onely ỹ euil ỹ they ought to eschew but the good, & they ought to follow Reuel 15, 4.

e Because ỹ people thought that to haue images was a meane to serue God & to bring them to ỹ knowledge of him, he sheweth ỹ nothing more displeaseth God nor bringeth man in no greater errors and ignorance of God: & therefore he calleth thē the doctrine of vanitie, ỹ worke of errors, ver 15, & Habak. 2.18. calleth them ỹ teachers of lies: contrarie to ỹ wicked opinion, ỹ thei are ỹ bokes of ỹ laye people.

f Where as they founde ỹ best golde: shewing, ỹ thei thogh nothing to deare for their idoles: some read Ophir, as 1. Kin. 9, 28.

g This declareth ỹ all, ỹ hathe bene in this Chapter spoke of idoles, was to arme the Iewes when they shulde be in Caldea among the idolaters, & now & one sentence he instructeth them to protest their owne religion against ỹ idolaters, & how to answer thē to their shame & shulde exhorte thē to idolatrie, & therefore he writeth this sentence in ỹ Caldeans tongue for a memorial, where as all the rest of his writing is Ebrewe.

h The more ỹ man thinketh to do anie thing wel by his owne wisdome, & not as God instructeth him, ỹ more doeth he prouehim self to be a vile beast.

i By these wordes, Portion & rod, he signifieth their inheritance: meaning, ỹ God shulde be all sufficient for them, & ỹ their felicitie consisted in him alone, & therefore thei ought to renounce all other helpes, & succours as of idoles, &c. Deut. 32, 9. psal. 16, 5.

k The Prophet willeth ỹ Iewes to prepare thē selues to this captivitie, shewing ỹ it was now at hād, ỹ they shulde sele ỹ things, whereof he had tolde thē.

18 For thus saith the Lord, Beholde, at this time I wil throwe as with a sling ỹ inhabitans of the land, and wil trouble them, and they shal finde it so.

19 Wo is me for my destruction, & my grieuous plague: but I thoght, Yet it [l] is my sorowe, and I wil beare it.

20 [m] My tabernacle is destroyed, and all my coards are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set vp my courtaines.

21 For the pastors [n] are become beastes, and haue not soght the Lord: therefore haue they none vnderstanding: & all the *flockes* of their pastures are scatered.

22 Beholde, the noise of the brute is come, & a great cõmotion out of ỹ [o] North cõtrey, to make the cities of Iudah desolate, & a denne of dragons.

23 O Lord, I knowe, that [p] the way of mã is not in him self, nether *is it* in man to walke & to direct his steps.

24 O Lord, correct me, but with [q] iudgement, not in thine angre, lest thou bring me to nothing.

25 Powre out [r] thy wrath vpon the heathen, that knowe thee not, & vpon the families that call not on thy Name: for they haue eatẽ vp Iaakob & deuoured him & consumed him, and haue made his habitacion desolate.

l It is my iuste plague & therefore I wil take it pacietly: whereby he teacheth the people how to behaue them selues toward God.

m He sheweth how Ierusalem shal lament.

n The gouernours and ministers.

o Read Chap. 4, 15.

p He speaketh this, because ỹ Nebuchad-nezzar purposed to haue made warre against the Moabites and Ammonites, but hearing of Zedechiahs rebellion, he turned his power to go against Ierusalem, Ezek. 21, 21. therefore ỹ Prophet faith, ỹ this was ỹ Lords direction.

q Considering that God had reueiled vnto him the certitude of their captiuitie, Chap. 7, 16, he onely prayeth, that he wolde punish them with mercie, which Isaiah calleth, in measure. Cha. 27, 8. measuring his roddes by their infirmitie, 1. Cor. 10, 13. for here by iudgement is ment not onely the punishment, but also the mereciful moderacion of the same, as Chap. 30, 11. r For as muche as God can not onely be knowen and glorified by his mercie, that he vseth toward his Church, but also by his iustice in punishing his enemies, he praieth that his glorie may fully appeare bothe in the one & the other, psal. 79, 6.

CHAP. XI.

3 A curse of them that obey not the wordes of Gods couenant. 10 The people of Iudah, following the steppes of their fathers, worshippe strange gods. 15 The Lord forbiddeth Ieremiah to praie for them.

1 THe worde that came to Ieremiah from the Lord, saying,

2 Heare ye the wordes of this couenãt, & speake vnto the men of Iudah, and to the inhabitants of Ieruſalem,

3 And say thou vnto them, Thus saith ỹ Lord God of Israel, [a] Curſed be ỹ man that obeieth not the wordes of this couenant,

4 Which I commanded vnto your fathers, when I broght them out of ỹ land of Egypt, from the yrõ fornace, saiyng, Obey my voyce, and do according to all these things, which I commãde you: so shal ye be my people, and I wil be your God,

5 That I may confirme the othe, that I haue sworne vnto your fathers, to giue them a land, [w] floweth with milke and hony, *as appeareth* this day. Then answered [b] I & said, So be it, ô Lord.

6 Then the Lord said vnto me, Crye all these wordes in the cities of Iudah, and in the stretes of Ieruſalem, saying, Heare ye the wordes of this couenant, and do them.

7 For I haue protested vnto your fathers, when I broght them vp out of the land of Egypt vnto this day, [c] rising earely and protesting, saying, Obey my voyce.

8 Neuertheles they wolde not obey, nor encline their eare: but euery one walked in ỹ stubbernes of his wicked [d] heart: therefore I wil bring vpon them all the [e] wordes of this couenant, which I commanded them to do, but thei did it not.

9 And the Lord said vnto me, A [f] conspiracie is founde among the men of Iudah, & among the inhabitants of Ieruſalem.

10 They are turned backe to the iniquities of their forefathers, [w] refused to heare my wordes: & they went after other gods to serue them: thus the house of Israel, & ỹ house of Iudah haue broken my couenant, which I made with their fathers.

11 Therefore thus saith the Lord, Beholde, I wil bring a plague vpon them, which they shal not be able to escape, and thogh they crye vnto me, [g] I wil not heare them.

12 Then shal the cities of Iudah, and the inhabitants of Ieruſalem go, and crye vnto the gods vnto whome thei offer incense, but they shal not be able to helpe them in time of their trouble.

13 [h] For according to the nomber of thy cities were thy gods, ô Iudah, and *according* to the nomber of the stretes of Ieruſalem haue ye set vp altars of confusion, *euen* altars to burne incense vnto Baal.

14 Therefore thou shalt not pray [i] for this people, nether lift vp a crye, or prayer for them: for when thei crye vnto me in their trouble, I wil not heare them.

15 What shulde my [k] beloued *tary* in mine house, seing they haue committed abomination with many? and the holy flesh [l] goeth away from thee: yet when thou doest euil, thou reioycest.

16 The Lord called thy name, A grene oliue tre, faire, & of goodlie frute: *but* with [m] noise and great tumult he hathe set fyre vpon it, and the branches of it are broken.

17 For the Lord of hostes that planted thee, hathe pronounced a plague against thee,

a He calleth ỹ Iewes to ỹ consideracion of Gods mercies, who freli chose thẽ made a couenant of eternal felicitie w them, & how he euer performed it on his behalf, & how they euer shewed them selues rebellious and ingrate toward him and brake it on their parte, and so are subiect to the curse of the Law' Deut. 2, 16.

b Thus he speaketh in ỹ person of ỹ people, w agreed to the couenant.

c Read Cha. 7, 25.

d According to his owne fantasie, & not as my worde appointed him.

e Meaning, the menaces & curses conteined in ỹ Law, Leu. 26, 14. deut. 28, 16.

f That is, a generall consent to rebelle against me.

g Because thei wil not pray w true faith & repentãce, but for ỹ smart & grief, which thei fele. prou. 1, 28.

h Read Chap. 2, 28.

i Read Chap. 7, 16. & 14, 11.

k My people of Israel whome I haue hetherto so greatly loued.

l Meaning, that they esser not in ỹ Tẽple to God, but vpõ the altars of Baal and the idoles, & so reioyced in their wickednes.

m Of ỹ Babylonians & Caldeãs.

thee, (for the wickednes of the house of Israel, and of the house of Iudah) which thei haue done against them selues to prouoke me to angre in offring incense vnto Baal.

18 And the Lord hathe taught me, and I knowe it, *euen* then thou shewedst me [n] their practises.

19 But I was like a lambe, *or* a bullocke, that is broght to the slaughter, and I knewe not that thei had deuised thus against me, *saying*, Let vs [o] destroye the tre with the frute thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.

20 But O Lord of hostes, that iudgest righteously, and tryest the reines & the heart, let me se thy [p] vengeance on them: for vnto thee haue I opened my cause.

21 The Lord therefore speaketh thus of the men of [q] Anathoth, (that seke thy life, & say, [r] Prophecie not in the name of the Lord, ỳ thou die not by our hands)

22 Thus therefore saith the Lord of hostes, Beholde, I wil visit them: the yong men shal dye by the sworde: their sonnes & their daughters shal dye by famine,

23 And none of them shal remaine: for I wil bring a plague vpon the men of Anathoth, *euen* the yere of their visitacion.

Against that that cannot abide to be told of their faults

n Which went about priuely to conspire my death.

o Let vs destroy ỳ Prophet & his doctrine. Some read, let vs corrupt his meat ẅ wood, meaning, poyson.

p Thus he spake not for hatred, but being moued with the spirit of God, he desireth the aduancement of Gods glorie and ỳ verifying of his worde, ẅ is by ỳ destruction of his enemies.

q To wit, bothe the priests & the reste of the people: for this towne was y priests, & they dwelt in it read Chap 1,1.

r Not that they colde not abide to heare God named: (for herein thei wolde shewe them selues most holy) but because they colde not abide to be sharpely reproued and therefore desired to be flattered, Isa. 30, 10. and to be maintened in their pleasures, Mich. 2, 11. and not to heare vice condemned, Amos. 7, 12.

CHAP. XII.

1 The Prophet maruelleth at the prosperitie of the wicked, although he confesse God to be righteous. 7 The Iewes are forsaken of the Lord. 10 He speaketh against pastors and preachers, that seduce the people. 14 The Lord threatneth destruction vnto the nacions, that troubled Iudah.

1 O Lord, if I dispute with thee, thou art [a] righteous: yet let me talke ẅ thee of *thy* iudgements: wherefore doeth the waye of the wicked [b] prosper? *why* are all they in welth that rebelliously transgresse?

2 Thou hast planted them, and they haue taken roote: thei growe, & bring forthe frute: thou art nere in their mouth, and farre from their [c] reines.

3 But thou, Lord knowest me: thou hast sene me, and tryed mine heart toward thee: pul them out like shepe for the slaughter, and [d] prepare them for ỳ day of slaughter.

4 How long shal the land mourne, and ỳ herbes of euery field wither. for ỳ wickednes of them that dwell therein? the beasts are consumed and the byrdes, because they said, [e] He wil not se our last end.

5 If thou hast runne with the [f] fotemen, and they haue wearied thee, then how cāst thou matche thy self with horses? & if thou thoghtest thy self safe in a peaceable land, what wilt thou do in the swelling of Iorden?

6 For euen thy brethren, and the house of thy father, euen thei haue delt vnfaithfully with thee, & they haue cryed out altogether vpon thee: *but* beleue them not, thogh they speake faire to thee.

7 I haue forsaken [g] mine house: I haue left mine heritage: I haue giuen the derelie beloued of my soule into the hāds of her enemies.

8 Mine heritage is vnto me, as a [h] lyon in the forest: it cryeth out against me, therefore haue I hated it.

9 Shal mine heritage be vnto me, as a birde [i] of diuerse colours? are not ỳ birdes about her, *saying*, Come, assemble all the beasts of the field, come to eat her?

10 Many pastors haue destroyed my [k] vineyarde, and troden my porcion vnder fote: of my pleasant porcion they haue made a desolate wildernes.

11 They haue laid it waste, and it, being waste, mourneth vnto me: *and* the whole land lyeth waste, because no mā setteth *his* minde on [l] it.

12 The destroyers are come vpon all the high places in the wildernes: for the sworde of the Lord shal deuoure from the one end of the land, euen to the *other* end of the land: no flesh shal haue peace.

13 [m] They haue sowen wheat, and reaped thornes: they were [n] sicke, *and* had no profite: and they were ashamed of [o] your frutes, because of the fierce wrath of the Lord.

14 Thus saith the Lord against all mine euil [p] neighbours, that touche the inheritance, which I haue caused my people Israel to inherite. Beholde, I wil plucke them out of their land, and plucke out the house of Iudah from among them.

Chap. XII.

a The prophet confesseth God to be iuste in all his doings, although mā be not able to giue a reason of all his actes.

b This question hathe bene alway a great tentacio to ỳ godlie, to se ỳ wicked enemies of God in prosperitie, and his dere children in aduersitie, as Iob 21, 7. psal 37, 1. 73, 1. Haba 1, 3.

c They professe God in mouthe, but denie him in heart, which is here ment by the reines, Isa. 29, 13. mat. 15, 8.

d The Ebrewe worde is, Sanctifie thē, meaning, that God wolde be sanctified in ỳ destruction of ỳ wicked, to whome God for a while giueth prosperitie, that afterwarde they shulde the more fele his heauy iudgement when they lacke their riches, ẅ were a signe of his mercie.

e Abusing Gods lenitie & his promises, they flattered them selues as though God wolde euer be merciful, & not vtterly destroy them: therefore they hardened them selues in sinne, til at length ỳ beastes and insensible creatures felt the punishment of their stubbernes in rebellio against God.

f Some thinke ỳ God reproueth Ieremiah in ỳ, that he wolde reason ẅ him, saying, ỳ if he were not able to matche ẅ mē that he were farre vnable to dispute with God. Others, by ỳ fote men, meane thē of Anathoth, & by the horse men them of Ierusalem, ẅ shulde trouble the prophet worse then his owne countrey men did.

g God willeth ỳ prophet to denounce his iudgements against Ierusalem, not withstanding ỳ they shal bothe by threatnings & flatteries labour to put him to silence.

h Euer ramping and raging against me and my prophets.

i In stead of bearing, my liuerey & wearing onely my colours, they haue change & diuersitie of colours of their idoles & superstitions, therefore their enemies, as thicke as the foules of the ayre, shal come about them to destroy them.

k He prophecieth of the destruction of Ierusalem by the captaines of Nebuchad-nezzar, whome he calleth pastors.

l Because no man regardeth my worde, or the plague ỳ I haue sent vpon the land.

m To wit, the Prophetes.

n They lamented the sinnes of the people.

o For in stead of amendement you grewe worse & worse as Gods plagues testified.

p Meaning, the wicked enemies of his Church, ẅ blaspheme his name, & whome he wolde punish after that he hathe deliuered his people.

15 And after that I haue plucked them out, I q wil returne, and haue compassion on them, and wil bring againe euery man to his heritage, and euery man to his land.

16 And if they wil learne the r wayes of my people, to sweare by my Name, (r The Lord liueth, as they taught my people to sweare by Baal) then shal they be buylt s in the middes of my people.

17 But if they wil not obey, then wil I vtterly plucke vp, and destroye that nacion, saith the Lord.

q After that I haue punished ỹ Gentils, I wil haue mercie vpõ them.

r The true doctrine and maner to serue God.

s Read Chap. 4. 2.

t They shalbe of the nomber of ỹ faithfull, & haue a place in my Church.

CHAP. XIII.

The destruction of the Iewes is prefigured. 11 Why Israel was receiued to be the people of God, and why they were forsaken. 15 He exhorteth them to repentance.

1 THus saith the Lord vnto me, Go, and bye thee a linen girdle, and put it vpon thy loynes, and put it not in water.

2 So I boght the girdle according to the commandement of the Lord, and put it vpon my loynes.

3 And the worde of the Lord came vnto me the seconde time, saying,

4 Take the girdle that thou hast boght, which is vpon thy loynes, and arise, go toward a Perath, and hide it there in the cleft of the rocke.

5 So I went, & hid it by Perath, as the Lord had commanded me.

6 And after many daies, the Lord said vnto me, Arise, go toward Perath, and take the girdle from thence, which I cõmanded thee to hide there.

7 Then went I to Perath, and digged, & toke the girdle from the place where I had hid it, & beholde, the girdle was corrupt, *and* was profitable for nothing.

8 Then the worde of the Lord came vnto me, saying,

9 Thus saith the Lord, After this maner wil I destroye the pride of Iudah, & the great pride of Ierusalem.

10 This wicked people haue refused to heare my worde, & walke after ỹ stubbernes of their owne heart, and walke after other gods to serue them, and to worship them: therefore they shalbe as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loines of a mã, so haue I tyed to me ỹ whole house of Israel, and the whole house of Iudah, saith the Lord, that thei might be my people: that they might haue a name and praise, and glorie, but thei wolde not heare.

12 Therefore thou shalt saie vnto them this worde, Thus saith the Lord God of Israel, Euerie u bottel shalbe filled with wine, and thei shal saie vnto thee, Do we not knowe ỹ euerie bottle shalbe filled with wine?

13 Then shalt thou saie vnto them, Thus saith the Lord, Beholde, I wil fill all ỹ inhabitants of this land, euen the King that sit vpon the throne of Dauid, and the Priests and the Prophetes and all ỹ inhabitants of Ierusalem with drunkennes.

14 And I x wil dash them one against another, euen the fathers and the sonnes together, saith the Lord: I wil not spare, I wil not pitie nor haue compassion, but destroie them.

15 Heare and giue eare, be not proude: for the Lord hathe spoken it.

16 Giue glorie to the Lord your God before he bring d darkenes, and or euer your fete stumble in the darke mountaines, and whiles you loke for e light, he turne it into the shadowe of death & make it as darkenes.

17 But if ye wil not heare this, my soule shal f wepe in secret for *your* pride, & mine eye shal wepe & drop downe teares, because the Lords flocke is caried awaie captiue.

18 Saie vnto the g King and to ỹ Queene, Humble your selues, sit downe, for ỹ crowne of your glorie shal come downe from your heads.

19 The cities of h the South shalbe shut vp, and no man shal open them: all Iudah shalbe caried awaie captiue: it shalbe wholy caried awaie captiue.

20 Lift vp your eyes and beholde them that come from the North, where is the i flocke that was giuen thee, *euen* thy beautiful flocke.

21 What wilt thou saie, when he shal visit thee? (for thou hast k taught them to be captaines & as chief ouer thee) shal not sorow take thee as a woman in trauail?

22 And if thou saie in thine heart, Wherefore come these things vpon me? For the multitude of thine iniquities are thy skirts l discouered & thy heles made bare.

23 Can the blacke More chãge his skin? or the leopard his spottes? *then* maie ye also do good, that are accustomed to do euil.

24 Therefore wil I scatre them, as the stubble that is takẽ awaie with ỹ South winde.

25 This is thy portion, *and* the parte of thy measures from me, saith the Lord, because thou hast forgotten me & trusted in lies.

26 Therefore I haue also discouered thy skirts vpon thy face, m that thy shame may appeare.

27 I haue

a Because this riuer Perath or Euphrates was farre from Ierusalem, it is euident, that this was a vision, whereby was signified ỹ the Iewes shulde passe ouer Euphrates to be captiues in Babylon & there for length of time shulde seme to be rotten: although they were ioyned to the Lord before as a girdle about a man.

u Euerie one of you shalbe filled with spirituall drunkennes, and be without all knowledge to seke how to helpe your selues.

x It shalbe as easie for me to destroye, y greatest, and the strengest, as it is for a man to breake earthen bottels.

repentance

d That is, affliction & miserie by the Babylonians, Isa. 8. 22.

e Meaning, for helpe and support of ỹ Egyptians.

f You shal surely be led away captiue & I, according to mine affection toward you, shal wepe, and lament for your stubbernes.

g For Ichoiachin, & his mother rendred thẽ selues by Ieremiahs counsel to the King of Babylon, 2. King. 24. 12.

h That is, of Iudah which lieth Southward frõ Babylon.

i He speketh the King, where his people is become.

k By seking to strãgers for helpe thou hast made them skilful to fight against thee.

l Thy cloke of hypocrisie shal be pulled of and thy shame seue.

m As thine iniquities haue bene manifest to all the worlde: so shal thy shame, & punishment.

27 I haue sene thine adulteries, & thy
n neyings, the filthines of thy whore-
dome on the hilles in o the fields, *and*
thine abominations. Wo vnto thee, ô Ie-
rusalem: wilt thou not be made cleane?
when shal it once be?

n He compareth idolaters to horses inflamed after mares.
o There is no place so hie nor low where as ý markes & signes of thine idolatrie appeare not.

CHAP. XIIII.

1 Of the dearth that shulde come. 7 The prayer of the people asking mercie of the Lord. 10 The vnfaithful people are not heard. 12 Of prayer fasting, and of false prophetes that seduce the people.

THe worde of the Lord ý came vnto
Ieremiah, concerning the a dearth.
2 Iudah hathe mourned, and the gates
thereof are desolate, they haue bene
b broght to heauines vnto the grounde,
and the crye of Ierusalem goeth vp.
3 And their nobles haue sent their in-
feriours to the water, who came to the
welles, *and* founde no water: they returned
with their vessels emptie: they were
ashamed & confounded, and c couered
their heads.
4 For the grounde was destroyed, be-
cause there was no raine in the earth: the
plowmẽ were ashamed, & couered their
heades.
5 Yea, the hinde also calued in the field,
and forsoke d it, because there was no
grasse.
6 And the wilde asses did stand in ý high
places, and drewe in their winde like
e dragons: their eyes did faile, because
there was no grasse.
7 f O Lord, though our iniquities testifie
against vs, deale *with vs* according to
thy Name: for our rebellios are manie,
we sinned against thee.
8 O the hope of Israel, the sauiour there-
of in the time of trouble, why art thou
as a g stranger in the land, as one ý pas-
seth by to tarie for a night?
9 Why art thou as a man astonied, and
as h a strong man that can not helpe?
yet thou, ô Lord, art in the middes of
vs, and thy Name is called vpon vs: for-
sake vs not.
10 Thus saith the Lord vnto this peo-
ple, Thus haue they delited to wandre:
they haue not refrained their fete, there-
fore the Lord hathe no delite in them:
but he wil now remember their iniqui-
tie, and visit their sinnes.
11 Then said the Lord vnto me, i Thou
shalt not praye to do this people good.
12 When they fast, I wil not heare their
crye, and when they offer burnt offring,
and an oblation, I wil not accept them:
but I wil consume them by the sworde,
and by the famine and by ý pestilence.
13 Then answered I, Ah Lord God, be-
holde, the k Prophetes say vnto them,
Ye shal not se the sworde, nether shal
famine come vpon you, but I wil giue
you assured peace in this place.
14 Then the Lord said vnto me, The
Prophetes prophecie lies in my Name.
* I haue not sent them, nether did I cō-
mande them, nether spake I vnto them,
but they prophecie vnto you a false vi-
sion, and diuination, and vanitie, & de-
ceitfulnes of their owne heart.
15 Therefore thus saith the Lord, Con-
cerning the Prophetes that prophecie
in my Name, whome I haue not sent,
yet they say, Sworde and famine shal
not be in this land, by sworde & fami-
ne shal those Prophetes be consumed.
16 And the people to whome these Pro-
pheetes do prophecie, shalbe cast out in
the stretes of Ierusalem, because of the
famine, & the sworde, & there shalbe
none to burye them, *bothe* they, & their
wiues, and their sonnes, & their daugh-
ters: for I wil powre their wickednes
vpon them.
17 Therefore thou shalt say this worde
vnto them, Let mine eyes drop dow-
ne l teares night and day without cea-
sing: for the virgine daughter of my
people is destroyed with a great de-
struction, *and* with a sore grieuous pla-
gue.
18 For if I go into the field, beholde the
slaine with the sworde: & if I entre into
the citie, beholde them that are sicke
for hunger also: moreouer the Prophet
also and the Priest go a wandring m into
a land that they know not.
19 Hast thou vtterly reiected n Iudah,
or hathe thy soule abhorred Zion? Why
hast thou smitten vs, that we can not be
healed? We looked for peace, & there is
no good, & for the time of health, & be-
holde trouble.
20 We o acknowledge, ô Lord, our wic-
kednes & the iniquitie of our fathers:
for we haue sinned against thee.
21 Do not abhorre *vs*: for thy Names
sake cast not downe the throne of thy
glorie: remember *and* breake not thy
couenant with vs.
22 Are there anie among the p vanities
of the Gentiles, that can giue raine? or
can the heauens giue showers? is it not
thou, ô Lord our God? therefore we wil
waite vpon thee: for thou hast made all
these things.

a Which came for lacke of raine, as ver. 4.
b The worde signifieth to be made blacke, & so is here taken for extreme sorowe.
c To wit, with ashes in token of sorowe.
d Meaning, that the brute beasts for drought were compelled to forsake their yong, contrarie to nature, & to go seke water, ẅ they colde not finde.
e Which are so hote of nature, ý thei can not be couled ẅ drinking of water, but stil gape for the aire to refresh them.
f He sheweth ý onely way to remedie Gods plagues, ẅ is by vnfained confession of our sinnes, & returning to him by repentance.
g That taketh no care for vs.
h As one ý hathe the strength to helpe, & yet is afraid to put to his hands.
i Read Chap. 7. 16, & 11, 14.
k He pitieth the people, & accuseth ý false prophetes, which deceiued them: but ý Lord answered, that both the ý Prophetes, ẅ deceiued, and ý people, which suffred them selues to be seduced, shal perish, Chap. 23. 25. & 27. 21. & 29. 8.

CHAP. XV.

1 The Lord wolde heare no prayer for the Iewes, 3 But threatneth to destroye them with foure plagues.

1 THē said ý Lord vnto me, a Though
Moses & Samuel stode before me,
yet mine affection colde not be toward

false prophets
Chap. 23. 21. & 27. 21. & 29. 8.

l The false prophetes promised peace, & assurance, but Ieremiah calleth to teares, & repentance for their affliction, ẅ is at hand, as Chap. 9. 1. lamēt. 1. 16. & 2. 18.
m Bothe hie, & lowe shalbe led captiues into Babylon.
n Though ý Prophet knew that God had cast of the multitude, ẅ were hypocrites, and bastard children, yet he was assured that for his promes sake he wolde haue stil a Church, for the ẅ he prayeth.
o He teacheth ý Church a forme of prayer, to humble the selues to God by true repentance, ẅ is ý onelie meane to auoide this famine, ẅ was the beginning of Gods plagues.
p Meaning their idoles, read Cha. 10, 15.
a Meaning, ý if there were anie man liuing moued ẅ so great zeale toward ý people, as were these two, yet ý the wolde not grante this requeste, forasmuche as he had determined the contrarie, Exek. 14. 14.

this people: cast *them* out of my sight, & let them departe.

2 And if they say vnto thee, Whether shal we departe? then tel them, Thus saith the Lord, * Suche as are *appointed* to death, vnto death: & suche as are for the sworde, to the sworde, & suche as are for the famine to the famine, and suche as are for the captiuitie, to the captiuitie.

Zach. 11 9.

3 And I wil appointe ouer them foure kindes, saith the Lord, the sworde to slay, and the [b] doggs to teare in pieces, & the foules of the heauen, & the beastes of the earth to deuoure, and to destroye.

b The dogs, birdes & beastes shulde deuoure them, that were slaine.

4 I wil [c] scater them also in all kingdomes of the earth, [d] because of Manasseh the sonne of Hezekiah King of Iudah, for that which he did in Ierusalem.

c The words signifieth to remoue to & fro for feare, & vnquietnes of conscience, as did Kain.

d Not that the people was punished for the Kings sinne onely, but for their owne sinnes also, because they consented to his wickednes, 2. King. 21, 9.

5 Who shal then haue pitie vpon thee, ô Ierusalem? or who shalbe sorie for thee? or who shal go to pray for thy peace?

6 Thou hast forsaken me, saith ỹ Lord, & gone backwarde: therefore wil I stretch out mine hand against thee, and destroye thee: *for* I [e] am wearie with repenting.

e That is, I wil not call backe my plagues, or spare thee anie more.

7 And I wil scatre them with the [f] fanne in the gates of the earth: I haue wasted, & destroyed my people, *yet* they wolde not returne frō their wayes.

f Meaning, ỹ cities.

8 Their widdowes [g] are increased by me aboue the sand of the sea: I haue broght vpon them, & against the [h] assemblie of the yong men a destroyer at none day: I haue caused *him* to fall vpon them, & the citie suddenly, and [i] spedely.

g Because I had slaine their housbands.

h *Or, mother.*

i *Or fearefully.*

9 She that hathe borne [k] seuen, hathe bene made weake: her heart hathe failed: the sunne hathe failed [l] her, whiles it was day: she hathe bene cōfounded, & ashamed, and the residue of them wil I deliuer vnto the sworde before their enemies, saith the Lord.

k She that had manie, lost all her children.

l She was destroyed in the middes of her prosperitie.

10 ¶ [m] Woe is me, my mother, that thou hast borne me, a contentious man, & a man that striueth with the whole earth: I haue neither [n] lent on vsurie, nor men haue lent vnto me on vsurie: *yet* euerie one doeth curse me.

m These are the prophets wordes, complaining of ỹ obstinacie of ỹ people, & ỹ he was reserued to so wicked a time wherein also he sheweth what is ỹ condition of Gods ministers: to wit, to haue all ỹ worlde against them, though thei giue none occasion.

11 The Lord said, [o] Surely thy remnant shal haue welth: surely I wil cause thine enemie to intreat thee in the time of trouble and in the time of affliction.

n Which is an occasion.

o Which is an occasion of contention & hatred.

12 Shal the [p] yron breake the yron, and the brasse *that commeth* from ỹ North?

p In this perplexitie the Lord conforted me, & said that my last dayes shulde be quiet: & by ỹ enemie he meaneth here, Nebuzardā ỹ captaine of Nebuchadnezzar, who gaue Ieremiah ỹ choise either to remaine in his countrey, or to go whether he wolde: or by ỹ enemie he meaneth ỹ Iewes, wh shulde afterward knowe Ieremiahs fidelitie, & therefore fauour him.

13 Thy substance & thy treasures wil I giue to be spoiled without [q] gaine, and that for all thy sinnes euen in all thy borders.

q *Or, ransome.*

14 And I wil make thee to go with thine enemies into a land that thou knowest not: for a fyre is kindled in mine angre, *which* shal burne you.

15 O Lord, thou knowest, remembre me, & visit me, and reuenge me of my [r] persecuters: take me not awaie in the continuance of thine angre: knowe that for thy sake I haue suffred rebuke.

r He speaketh not this for desire of reuēgeance, but wishing ỹ God wolde deliuer his Church of them whome he knewe to be hardened, & incorrigible.

16 Thy wordes were founde *by me*, and I did [s] eat them, and thy worde was vnto me the ioye & reioycing of mine heart: for thy Name is called vpon me, ô Lord God of hostes.

s I receiued thē wt as great ioye as he that is assamished eateth meat.

17 I sate not in the assemblie of ỹ mockers, nether did I reioyce, but sate alone [t] because of thy plague: for thou hast filled me with indignation.

t I had nothing ado with ỹ wicked contemners of thy worde, but lamented bitterly for thy plagues: shewing what ỹ faithful shulde do when thei se tokens of Gods angre.

18 Why is mine heauines continual? & my plague desperate & can not be healed? *why* art thou vnto me [u] as a lyer, *and as* waters that faile.

u And hast not assisted me according to thy promes? wherei appeareth, ỹ in the Saints of God is imperfection of faith, wh through impacience is oft times assailed, as Chap. 20, 8.

19 Therefore thus saith ỹ Lord, If thou [x] returne, then wil I bring thee againe, & thou shalt stand before me: & if thou take awaie the [y] precious from the vile, thou shalt be [z] according to my worde: let them returne [a] vnto thee, but returne not thou vnto them.

x If thou forget these carnal cōsiderations, & faithfully execute thy charge.

y That is, seke to winne the good from the bad.

z To wit, as my mouth hathe pronounced Chap. 1, 18. & as here followeth vers. 20.

20 And I wil make thee vnto this people a strong brasen wall, [b] and thei shal fight against thee, but thei shal not [c] preuaile against thee: for I am with thee to saue thee & to deliuer thee, saith the Lord.

a Conforme not thy self to their wickednes, but let thē followe thy godlie example.

b I wil arme thee wt an inuincible strength & constācie, so that all ỹ powers of ỹ worlde shal not ouercome thee.

c They shal not ouercome thee.

21 And I wil deliuer thee out of ỹ hand of the wicked, and I wil redeme thee out of the hand of the tyrants.

CHAP. XVI.

2 The Lord forbidding Ieremiah to marie, sheweth him what shulde be the afflictions vpon Iudah. 13 The captiuitie of Babylon. 19 Their deliuerance. 19 The calling of the Gentiles.

1 THe worde of ỹ Lord came also vnto me, saying,

2 Thou shalt not take [a] thee a wife, nor haue sonnes nor daughters in this place.

a Chap. XVI. Meaning, that ỹ affliction shulde be so horrible in Ierusalē, ỹ wife, & children shulde but increase his sorowe.

3 For thus saith the Lord concerning ỹ sonnes, and concerning the daughters ỹ are borne in this place, and concerning their mothers that beare them, & concerning their fathers, that beget them in this land.

4 Thei shal dye of deaths & diseases: thei

thei shal not be lamented, nether shal thei be buryed, *but* thei shalbe as dongue vpon the earth, and thei shalbe consumed by the sworde, and by famine, and their carkeises shalbe meat for ỹ foules of the heauen, and for the beastes of the earth.

5 For thus saith the Lord, [b]Entre not into the house of mourning, nether go to lament, nor be moued for them: for I haue taken my peace from this people, saith the Lord, *euen* mercie and compassion.

6 Bothe the great, & the smale shal dye in this land: thei shal not be buryed, nether shal men lament for them, [c]nor cut them selues, nor make them selues bald for them.

7 Thei shal not stretche out *the hands* for them in the mourning to comfort them for the dead, nether shal thei giue thē ỹ [d] cup of consolation to drinke for their father or for their mother.

8 Thou shalt not also go into the house of feasting to sit with them to eat & to drinke.

9 For thus saith the Lord of hostes, the God of Israel, Beholde, I wil cause to cease out of this place in your eyes, euen in your daies the voice of mirth, & the voice of gladnes, the voice of the bridegrome and the voice of the bride.

10 And when thou shalt shewe this people all these wordes, & thei shal saie vnto thee, *Wherefore hathe ỹ Lord pronoūced all this great plague against vs? or what is [e] our iniquitie? and what is our sinne that we haue committed against the Lord our God?

11 Then shalt thou saie vnto them, Because your fathers haue forsaken me, saith the Lord, and haue walked after other gods, & haue serued thē, & worshiped them, & haue forsakē me, & haue not kept my Law.

12 (*And ye haue done worse then your fathers: for beholde, you walke euerie one after the stubbernes of his wicked heart, and wil not heare me)

13 Therefore wil I driue you out of this land into a land that ye knowe not, *nether* you, nor your fathers, & there shal ye serue other gods daie and night: for I wil shewe you no grace.

14 *Beholde, therefore, saith the Lord, ỹ daies come that it shal no more be said, The Lord liueth, which broght vp the children of Israel out of the land of Egypt,

15 But the Lord liueth ỹ broght vp the children of Israel [f] from the land of the North, and from all ỹ lāds where he had scatered them, & I wil bring thē againe into their land that I gaue vnto their fathers.

16 Beholde, saith the Lord, I wil send out many [g] fishers, and thei shal fish them, & after, wil I send out many hūters, & thei shal hunt them from euerie mountaine and from euerie hill, and out of ỹ caues of the rockes.

17 For mine eyes *are* vpō all their waies: thei are not hid from my face, nether is their iniquitie hid from mine eyes.

18 And first I wil recompence their iniquitie and their sinne double, becaus they haue defiled my land, *and* haue filled mine inheritance with their filthie [h] carions and their abominations.

19 O Lord, *thou art* my [i] force, & my strength & my refuge in the day of affliction: the Gentiles shal come vnto thee from the ends of the worlde, and shal say, Surely our fathers haue inherited [k] lies, & vanitie, wherein there was no profite,

20 Shal a man make gods vnto him self, & they are no gods?

21 Beholde, therefore I wil this once [l] teache them: I wil shewe them mine hād & my power, & thei shal know that my Name is the Lord.

CHAP. XVII.

1 The frowardnes of the Iewes. 5 Cursed be those that put their confidence in man. 9 Mās heart is wicked. 10 God is the searcher of the heart. 13 The liuing waters are forsaken. 21 The right keping of the Sabbath commanded.

1 THe sinne of Iudah is [a] writen with a penne of yron & with the point of a diamonde, & grauen vpon the [b] table of their heart, & vpon the hornes of your [c] altars.

2 [d] They remember their altars as their children, with their groues by the grene trees vpon the hie hilles.

3 [e] O my mountaine in the field I wil giue thy substance, & all thy treasures to be spoiled, for ỹ sinne of thy high places through out all thy borders.

4 And thou shalt rest, ỹ and in thee *shalbe a rest* from thine heritage that I gaue thee, & I wil cause thee to serue thine enemies in the lād, which thou knowest not: for ye haue kindled a fyre in mine angre, *which* shal burne for euer.

5 ¶ Thus saith the Lord, [g] Cursed *be* the mā that trusteth in mā, & maketh flesh

b Signifying ỹ the afflictiō shulde be so great ỹ one shulde not haue leasure to cōfort another.

c That is, shulde not rent their clothes in signe of mourning.

d For in these great extremities all consolation & comfort shalbe in vaine.

Chap. 5. 19.

e Because ỹ wicked are alwaies rebellious and dissemble their owne sinnes, & murmur against Gods iudgemēts as though he had no iust cause to punish them, he sheweth him what to answer.

Chap. 7, 25.

Chap 23 7.

f Signifying the benifite of their deliuerance out of Babylō shulde be so great, ỹ it shulde aboliish ỹ remembrance of their deliuerance from Egypt: but he hathe here chiefly respect to the spiritual deliuerance vnder Christ.

g By ỹ fishers & hunters are mēt the Babylonians and Caldeans who shulde destroy thē in such sort that if they escaped the one, the other shulde take them.

h That is, their soonnes & daughters, w they offred to Molech.

i He wonderith at ỹ great mercie of God in this deliuerance, w shal not onely extend to ỹ Iewes, but also to the Gentiles.

k Our fathers were most vile idolaters: therefore it cometh onely of Gods mercie, that he performeth his promes, & hathe not vtterly cast vs of.

l They shal once againe feele my power, & mercie for their deliuerance, that thei may learne to worship me.

a The remembrance of their contēpt of God can not passe, albeit for a time he deferre ỹ punishment, for it shalbe manifest to me & Angels.

b In stead of the Law of God, thei haue writen idolatrie & all abominations in their heart.

c Your sinnes appeare in all the altars that you haue erected to idoles.

d Some read, So that their children remember their altars that is follow their fathers wickednes.

e Zion that was my mountaine shal now be left as a waste field.

f Becausse thou wouldest not giue the land rest at such times, dayes, & yeres as I appointed, thou shalt here after be caried away, & it shal rest for lacke of labourers.

g The Iewes were giuen to worldelie policies, & thoght to make them selues strong by the frendship of the Egyptians, Isa. 31, 3. and strangers, & in the meane season did not depend on God, & therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God, which is immortal, Isa. 2, 22 chap. 48, 6.

his arme, & withdraweth his heart from the Lord.

6 For he shalbe like the heath in ỹ wildernes, and shal not se when *anie* good cometh, but shal inhabit the partched places in the wildernes, in a salt land, & not inhabited.

7 Blessed *be* the man, that trusteth in ỹ Lord, and whose hope the Lord is.

8 h For he shalbe as a tre that is planted by the water, which spreadeth out here rootes by the riuer, and shal not fel when the heat cometh, but her leaf shalbe grene, and shal not care for the yere of drought, nether shal cease from yelding frute.

9 i The heart is deceitful and wicked aboue all things, who can knowe it?

10 I the Lord searche the heart, & trye the reines, euen to giue euerie man according to his waies, and according to the frute of his workes.

11 k *As* the partryche gathereth *the yōg*, which she hathe not broght forthe: *so* he that getteth riches, and not by right, shal leaue them in the middes of his dayes, and at his end shalbe a foole.

12 *As* a glorious throne l exalted from the beginning, *so is* the place of our Sanctuarie.

13 O Lord, the hope of Israel, all that forsake thee, shalbe confounded: thei that departe from thee, shalbe written m in the earth, because they haue forsaken the Lord, the fountaine of liuing waters.

14 Heale me, ô Lord, and I shalbe whole: n saue me, and I shal be saued: for thou art my praise.

15 Beholde, o they say vnto me, Where is the worde of the Lord? let it come now.

16 But p I haue not thrust in my self for a pastor after thee, nether haue I desired the daye of miserie, thou knowest: that ẅ came out of my lippes, was *right* before thee.

17 Be not q terrible vnto me: thou art mine hope in the day of aduersitie.

18 Let them be confounded, that persecute me, but let not me be confounded: let them be afraied, but let not me be afraid: bring vpon them the day of aduersitie, r & destroy them with double destruction.

19 Thus hathe the Lord said vnto me, Go, and stand in the s gate of the children of the people, whereby the Kings of Iudah come in, and by the which thei go out, and in all the gates of Ierusalem,

20 And say vnto them, Heare the worde of the Lord, ye Kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, that entre in by these gates.

21 Thus saith the Lord, Take hede to your soules, and beare no burden in the t Sabbath day, nor bring it in by the gates of Ierusalem.

22 Nether carye forthe burdens out of your houses in the Sabbath day: nether do ye anie worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, nether inclined their eares, but made their neckes stiffe & wolde not heare, nor receiue correction.

24 Neuertheles if ye wil heare me, saith the Lord, & beare no burden through ỹ gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that ye do no worke therein,

25 Then shal the Kings and the princes entre in at the gates of this citie, and shal sit * vpon the throne of Dauid, and shal ride vpon charets, and vpon horses, *bothe* thei and their princes, the mē of Iudah, and the inhabitants of Ierusalem: and this citie shal remaine for euer.

26 And thei shal come from the cities of Iudah, and from about Ierusalem, and from the land of Beniamin, and from the plaine, and from the mountaines, and from the South, which shal bring burnt offrings, & sacrifices, and meat offrings, and incense, & shal bring sacrifice of praise into the House of the Lord.

27 But if ye wil not heare me to sanctifie the Sabbath daie, and not to beare a burden nor to go through the gates of Ierusalem in the Sabbath daie, then wil I kindle a fyre in the gates thereof, and it shal deuoure the places of Ierusalem, and it shal not be quenched.

CHAP. XVIII.

ỹ God sheweth by the exāple of a potter, that it is in his power to destroie the dispisers of his worde. 18 The conspiracie of the Iewes against Ieremiah. 19 His praier against his aduersaries.

1 THe worde which came to Ieremiah from the Lord, saying,

2 Arise, & go downe into the potters house, and there shal I shewe thee my wordes.

3 Then I went downe to ỹ potters house, and beholde, he wroght a worke on ỹ wheles.

4 And the vessel that he made of a claie, was broken in the hand of the potter, so he returned, & made it another vessel,

h Read psal.1,3.
i Because ỹ wicked haue euer some excuse to defend their doings, he sheweth, that their owne lewde imaginations deceiue them, & bring them to these inconueniences: but God wil examine their dedes by the malice of their hearte, 1.Sam.16,7. 1.chro.28,9. psal. 7,10. chap.11,20, & 29,12. reuel. 2,23.
k As the partriche by calling gathereth others which forsake her, when they se that she is not their dam: so the couetous man is forsaken of his riches, because he cometh by them falsely.
l Shewing that the godlie oght to glorie in nothing, but in God: who doeth exalt his, and hathe left a signe of his fauour in his Temple.
m Their names shal not be regestred in ỹ boke of life.
n He desireth God to preserue him that he fall not into tentation considering the great contempt of Gods worde, & ỹ multitude that fall from God.
o The wicked say that my prophecie shal not come to passe because thou deferrest the time of thy vengeance.
p I am assured of my vocation, and therefore knowe that the thing ẅ thou speakest by me, shal come to passe, & that I speake not of any worldelie affection.
q How soeuer the wicked deale rigorously with me, yet let me finde comfort in thee.
r Read Chap.11,20.
s Where as thy doctrine may be best vnderstand both of hie & lowe.

The Sabath is required to be kept
t By naming the Sabbath day, he comprehendeth the thing, that is thereby signified: for if they transgressed in ỹ ceremonie, they must nedes be culpable of the rest, read Exod. 20, 8 and by the breaking of this one commandement, he maketh them transgressors of the whole Lawe, for as muche as ỹ first and seconde table are conteined herein.
Chap.22,4.

a As the potter hathe power ouer the clay to make what pot he wil, or to breake them, when he hathe made them: so haue I power ouer you to do with you as semeth good to me, Isa.45,9. wisd.15,7. rom.9,20.

sel, as semed good to the potter to make it.

5 Then the worde of the Lord came vnto me, saying,

6 O house of Israel, can not I do with you as this potter, saith the Lord? beholde, as the claie *is* in the potters had, so are you in mine hand, ô house of Israel.

7 I wil speake suddenly against a nation or against a kingdome to plucke it vp, & to roote it out and to destroie it.

8 But if this nation, against whome I haue pronounced, turne from their wickednes, I wil [b] repent of the plague that I thoght to bring vpon them.

9 And I wil speake suddenly concerning a nacion, and concerning a kingdome to buylde it and to plant it.

10 But if it do euil in my sight & heare not my voice, I wil repent of the good that I thoght to do for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Behold e, I prepare a plague for you, & purpose a thing against you: returne you therefore euerie one from his euil waie, and make your waies and your workes good.

12 But thei said [c] desperatly, Surely we wil walke after our owne imaginacions & do euerie man *after* the stubbernes of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard suche things? the virgine of Israel hathe done verie filthily.

14 Wil a man forsake the snowe of Lebanon, *which cometh* from the rocke of ſ field? [d] or shal ſ colde flowing waters, that come from another place, be forsaken?

15 Because my people hathe forgotten me, & haue burnt incense to vanitie, and *their Trophetes* haue caused thē to stumble in their waies *from* the [e] ancient waies to walke in the paths *and* waie that is not troden,

16 To make their land desolate & a perpetual derision, *so that* euerie one that passeth thereby, shalbe astonished and wagge his head,

17 I wil scattre them with an East winde before the enemie: I wil shewe them the backe, and [f] not the face in the day of their destruction.

18 Then said they, Come, and let vs imagine some deuise against Ieremiah: for the Law [g] shal not perish from the Priest, nor counsel from ſ wise, nor the worde from the Prophet: come, and let vs smite him with the [h] tongue, and let vs not giue hede to any of his wordes.

19 Hearken vnto me, ô Lord, and heare the voyce of them that contend with me.

20 Shal euil be recompenced for good? for they haue digged a pit for my soule: remembre that I stode before thee, to speake good for them *and* to turne away thy wrath from them.

21 Therefore, [i] deliuer vp their children to famine, and let them drop away by the force of the sworde, and let their wiues be robbed of their children, and be widdowes: and let their housbands be put to death, *and* let their yong men be slayne by the sworde in the battel.

22 Let the crye be heard from their houses, when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my fete.

23 Yet Lord thou knoweſt all their counsel against me *tendeth* to death: forgiue not their iniquitie, nether put out their sinne from thy sight, but let them be ouerthrowē before thee: deale *thus* with them in the time of thine angre.

b When ſ Scripture attributeth repentance vnto God, it is not ſ he doeth contrary to that which he hathe ordeined in his secret counsel: but whē he threatneth, it is a calling to repentance, and when he giueth man grace to repent, ſ threatening (w euer conteineth a condition in it) taketh no place: and this ſ Scripture calleth repentāce in God, because it ſo appeareth to mans iudgement.

c As men ſ had no remorse, but were altogether bent to rebellion and to their owne self wil.

d As no man ſ hathe thirst, refuseth fresh cōduit waters ẅ he hathe at home, to go & seke waters abroad to quench his thirst: so they ought not to seke for helpe & succour at strangers and leaue God, which was present with them.

e That is, ſ way of trueth, which God had taught by his Law, read chap. 6, 16.

f I wil shewe mine angre & not my fauour toward them.

g This argumēt the wicked haue euer vsed against the seruants of God. The Church can not erre: we are the Church, and therefore whosoeuer speaketh against vs, they ought to dye, 1. King. 22, 24. chap. 7, 4. & 26, 2. mala. 2, 4. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is knowen by the graces of the holie Gost.

h Let vs slander him, and accuse him: for we shalbe beleued.

i Seing the obstinate malice of the aduersaries, which greue daily more & more, ſ Prophet being moued ẅ Gods Spirit, without any carnal affection praieth for their destruction, because he knew ſ it shulde tend to Gods glorie, & profite of his Church. ẅ

CHAP. XIX.

He prophecieth the destruction of Ierusalem for the contempt and despising of the worde of God.

1 THus said the Lord, Go, and bye an earthen bottel of a pottel, and take of the ancients of the people, and of ſ ancients of the Priests,

2 And go forthe vnto the vallei of Benhinnom, which is by the entrie of the [k] East gate: & thou shalt preache there ſ wordes, that I shal tel thee,

3 And shalt say, Heare yet the worde of the Lord, ô [a] Kings of Iudah, and inhabitants of Ierusalem, Thus saith ſ Lord of hostes, the God of Israel, Beholde, I wil bring a plague vpon this place, the which whosoeuer heareth, his eares shal [b] tingle.

4 Because they haue forsaken me, and prophaned this place, and haue burnt incense in it vnto other gods, whome *nether* they, nor their fathers haue knowen, nor the Kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue buylt the hie places of Baal, to burne their sonnes with fyre for burnt offrings vnto Baal, which I [c] commanded not, nor spake it, nether came it into my minde)

k Or, gate of the Sunne.

a By Kings here and in other places are ment counsellours & gouernours of the people: ẅ he called ſ Ancients, ver. 4.

b Read of this phrase, 1. Sam. 3, 11.

c Whereby is declared ſ what so euer is not commanded by Gods word touching his seruice, is against his worde.

6 Therefore beholde, the dayes come, saith ỹ Lord, that this place shal no more be called [d] Topheth, nor the vallei of Benhinnom, but the vallei of slaughter.

[d] Read Chap. 7, 31. & 2. king. 23, 10. Isa, 30, 33.

7 And I wil bring the counsel of Iudah & Ierusalem to noght in this place, and I wil cause them to fall by ỹ sworde before their enemies, & by the hand of them that seke their liues: & their carkeises wil I giue to be meat for the foules of the heauen, and to the beastes of the field.

Chap. 18, 16. & 49, 33. & 50, 13.

8 *And I wil make this citie desolate & an hissing, *so that* euerie one ỹ passeth thereby, shalbe astonished & hisse because of all the plagues thereof.

The destruction of Ierusalem prophesied.

Deut. 28, 53. Lament. 4, 10.

9 *And I wil fede them with the flesh of their sonnes and with the flesh of their daughters, and euerie one shal eat the flesh of his friend in the siege and streitnes, wherewith their enemies that seke their liues, shal holde them streit.

10 Then shalt thou breake the bottle in the sight of the mẽ that go with thee,

11 And shalt saie vnto them, Thus saith the Lord of hostes, Euen so wil I breake this people & this citie, as one breaketh a [c] potters vessel, that can not be made whole againe, & thei shal bury e *them* in Topheth til there be no place to burye.

Psal. 2. 9.

[e] This visible signe was to cõfirme them touching the assurãce of this plague, ẅ the Lord threatened by his prophet.

12 Thus wil I do vnto this place, saith the Lord, & to the inhabitans thereof, & I wil make this citie like Topheth.

13 For the houses of Ierusalem, and the houses of the Kings of Iudah shalbe defiled as the place of Topheth, because of all the [f] houses vpon whose [g] roofes thei haue burnt incense vnto all the hoste of heauẽ, and haue powred out drinke offrings vnto other gods.

[f] He noteth the great rage of the idolaters, ẅ left no place fre frõ their abominations, in somuche as they polluted their owne houses therewith, as we se yet among the papistes.

[g] Read Deut. 22, 8.

14 Then came Ieremiah from Topheth, where the Lord had sent him to prophecie, and he stode in the court of the Lords house, and said to all the people,

15 Thus saith the Lord of hostes, the God of Israel, Beholde, I wil bring vpon this citie, and vpon all her townes, all the plagues that I haue pronounced against it, because they haue hardened their neckes, and wolde not heare my wordes.

CHAP. XX.

Ieremiah is smitten and cast into prison for preaching of the worde of God. 3 He prophecieth the captiuitie of Babylon. 7 He cõplaineth that he is a mocking stocke for the worde of God. 9 He is compelled by the spirit to preache the worde.

Passhur the priest smiteth Ieremiah, & putteth him in the stockes.

VVHen Pashur, the sonne of Immer, ỹ Priest, which was appointed gouernour in the House of ỹ Lord, heard that Ieremiah prophecied these things,

2 Then Pashur smote Ieremiah the Prophet, and put him in the [a] stockes that were in the hie gate of Beniamin which was by the House of the Lord.

3 And on the morning, Pashur brought Ieremiah out of the stockes. Then said Ieremiah vnto him, The Lord hathe not called thy name Pashur, but [b] Magor-missabib.

4 For thus saith the Lord, Beholde, I wil make thee to be a terrour to thy self, & to all thy friends, and thei shal fall by the sworde of their enemies, & thine eyes shal beholde it, and I wil giue all Iudah into the hand of the King of Babel, and he shal carie them captiue into Babel, & shal slaie them ẅ the sworde.

5 Moreouer I wil deliuer all ỹ substance of this citie, and all the labours thereof & all the precious things thereof, and all the treasures of the Kings of Iudah wil I giue into the hand of their enemies, which shal spoyle them, and take them awaie and carie them to Babel.

6 And thou Pashur, & all that dwell in thine house, shal go into captiuitie, and thou shalt come to Babel, and there ỹ shalt dye, & shalt be buryed there, thou & all thy [b] friends, to whome thou hast prophecied lies.

[a] Thus we se ỹ the thing ẅ neither the King, nor the princes nor the people durst entreprise against the Prophet of God, this priest as a chief instrument of Satan first attempted, read Chap. 18, 18.

[b] Or, feare rounde aboute.

Pashurs name changed.

The prophet wrestleth with the wicked iudgements of God, whe thei se not their labours to profite, & also fele their owne weaknes, read cha. 5 18

7 O Lord, thou hast deceiued me, and I am [c] deceiued: thou art stronger then I, and hast [d] preuailed: I am in derision daiely: euerie one mocketh me.

[b] Which haue suffred them selues tobe abused by thy false prophecies.

[c] Herein appeareth ỹ impacãcie, ẅ often times ouercometh the seruants of God, whe thei se not their labours to profite, & also fele their owne weaknes, read cha. 5 18

[d] Thou dideste thrust me forth to this worke against my wil.

8 For since I spake, I cryed out of wrõg, and proclaimed [e] desolation: therefore the worde of the Lord was made a reproche vnto me, and in derision daiely.

[e] He sheweth ỹ he did his office in ỹ he reproued ỹ people of their vices & threatened thẽ ẅ Gods iudgements: but because he was derided & persecuted for this, he was discouraged & thoght to haue ceased to preache, saue ỹ Gods Spirit did force him thereunto.

9 Then I said, I wil not make mencion of him, nor speak e any more in his Name. But *his worde* was in mine hearte as a burning fire shut vp in my bones, and I was wearie with forbearing, & I colde nor *stay*.

[f] Thus the enemies conferred together to knowe what they had heard him say, that they might accuse him thereof, read Isa. 29, 21.

10 For I had heard the railing of many, *&* feare on euerie side. [f] Declare, *said thei*, & we wil declare it: all my familiars watched for mine halting, *saying*, It may be that he is deceiued: so we shal preuaile against him, & we shal execute our vengeance vpon him.

11 [g] But the Lord is with me like a mightie gyant: therefore my persecuters shal be ouerthrowen, and shal not preuaile, *&* shal be greatly confounded: for they haue done vnwisely, *and their* euerlasting shame shal neuer be forgotten.

[g] Here he sheweth how his faith did striue against tentation and sought to the Lord for strength. 1. Sam. 16, 7. 1. chro. 28, 9 psal. 7, 10. chap. 11, 20. & 17, 10.

12 ✝ But, ô Lord of hostes, that tryest the righteous, & seest the reines & the heart, let me se thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing

13 Sing vnto the Lord, praise ye the Lord: for he hathe deliuered the soule of the poore from the hand of the wicked.

h How ſ childre of God are ouercome i this battel of ſ flesh and ſ Spirit, and into what inconueniences thei fall til God raise thē vp againe, read Iob. 3, 1. & chap. 15, 10.

14 ¶ h Cursed *be* the day wherein I was borne: & let not the day wherein my mother bare me, be blessed.

15 Cursed *be* the man, that shewed my father, saying, A man childe is borne vnto thee, and comforted him.

i Alluding to ſ destruction of Sodom and Gomorah, Gen. 19, 25.

16 And let that man be as the i cities, ẅ the Lord hathe ouer turned and repented not: & let him heare the crye in the morning, and the showting at noone tide,

17 Because he hathe not slayne me, *euen* from the wombe, or that my mother might haue bene my graue, or her wombe a perpetual k conception.

k Meaning, that the frute thereof might neuer come to profite.

18 How is it, *that* I came forthe of the wombe, to se labour and sorowe, that my daies shulde be consumed with shame?

CHAP. XXI.

He prophecieth that Zedekiah shalbe taken, and the citie burned.

1 THe worde which came vnto Ieremiah from the Lord, when King Zedekiah sent vnto him Passhur, the sonne of Malchiah, & Zephaniah, the sonne of Maaseiah the Priest, saying,

2 a Inquire, I pray thee, of the Lord for vs (for Nebuchad-nezzar King of Babel maketh warre against vs) if so be ſ the Lord wil deale with vs according to all his wonderous workes, that he may returne vp from vs.

a Not that the King was touched with repentance of his sinnes & so sought to God, as did Hezekiah when he sent to Isaiah, 2. King. 19, 1. Isa. 37, 2. but because the prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exod. 9, 28.

3 Then said Ieremiah, Thus shal you say to Zedekiah,

4 Thus saith the Lord God of Israel, Beholde, I wil b turne backe the weapons of warre that are in your hands, wherewith ye fight against the King of Babel, and against the Caldeans, which besiege you without the walles, & I wil assemble them into the middes of this citie.

b To wit from your enemies to destroye your selues.

5 And I my self wil fight against you ẅ an out stretched hand, and with a mighty arme, euen in angre and in wrath, and in great indignacion.

6 And I wil smite the inhabitants of this citie, both man, and beast: thei shal dye of a great pestilence.

7 And after this, saith the Lord, I wil deliuer Zedekiah the King of Iudah, and his seruants, and the people, and suche as are left in this citie, from the pestilence, from the sworde and from the famine into the hand of Nebuchad-nezzar King of Babel, and into the hād of their enemies, and into the hand of those that seke their liues, and he shal smite them with the edge of the sworde: he shal not spare them, nether haue pitie nor compassion.

8 ¶ And vnto this people thou shalt say, Thus saith the Lord, Beholde, I set before you the c way of life, & the way of d death.

c By yeldig your selues to Nebuchadnezzar.

d By resisting hī. *Chap. 38, 2.*

9 *He that abideth in this citie, shal dye by the sworde and by the famine, & by the pestilence: but he that goeth out, & falleth to the Caldeans, that besiege you, he shal liue, and his life shalbe vnto him for a e pray.

e As a thing recouered frō extreme danger. Chap. 37, 2. & 38, 18, & 45, 5.

10 For I haue set my face against this citie, for euil and not for good, saith ſ Lord: it shal be giuen into the hand of the King of Babel, and he shal burne it with fyre.

11 ¶ And *say* vnto the house of ſ King of Iudah, Heare ye the worde of the Lord.

12 O house of Dauid, thus saith ſ Lord, * Execute iudgement f in the morning, and deliuer the oppressed out of ſ hand of the oppressor, lest my wrath go out like fyre and burne, that none can quēche it, because of the wickednes of your workes. *Chap. 22, 3.*

f Be diligent to do iustice.

13 Beholde, I *come* against thee, g ô inhabitant of the valley, & rocke of ſ plaine, saith the Lord, which say, Who shal come downe against vs? or who shal enter into our habitacions?

g Meaning, Ierusalem, which was buylded parte on ſ hill & parte in ſ valley. & was compassed about ẅ mountaines.

14 But I wil visite you according to the frute of your workes, saith the Lord, & I wil kindle a fyre h in the forest thereof, and it shal deuoure rounde about it.

h That is, in the houses thereof, ẅ stode as thicke as trees in ſ forest.

CHAP. XXII.

He exhorteth the King to iudgement and righteousnes. 9 Why Ierusalem is broght into captiuitie. 11 The death of Shallum the sonne of Iosiah is prophecied.

1 THus said the Lord, Go downe to ſ house of the King of Iudah, & speake there this thing,

2 And say, Heare the worde of ſ Lord, ô King of Iudah, that sittest vpon the throne of Dauid, thou and thy seruants, and thy people that enter by these gates.

3 Thus saith the Lord, * Execute ye iudgement and a righteousnes, and deliuer the oppressed from the hand of the oppressor, and vexe not the stranger, the fatherles, nor the widowe: do no violence, nor shede innocent blood in this place. *Chap. 21, 12.*

a This was his ordinarie maner of preaching before ſ Kings frō Iosiah vnto Zedekiah, ẅ was about fourtie yeres.

4 For if ye do this thing, then shal the Kings sitting vpon the throne of Dauid enter in by the gates of this house, and ride vpon charets, and vpon horses, *both* he and his seruants and his people. *Chap. 17, 25.*

5 But if ye wil not heare these wordes, I

b Shewing that there his none greater then he is, Ebr. 6.13. and that he wil moste certeinly performe his othe.

c He compareth Ierusalem to Gilead, which was beyonde Iorden, and the beautie of Iudeah to Lebanon.

d The Ebrewe worde signifieth to sanctifie, becaus̄e the Lord dooth dedicate to his vse & purpose suche as he prepareth to execute his worke. Isa. 13,3. cha. 6,2. and 12,3.

e Thy buyldings made of cedre trees.

f As they that wonder at a thing which they thoght wolde neuer haue come so to passe, Deut. 29, 24. 1. king. 9, 8.

g Signifying that they shulde lose their King: for Iehoiachim went forth to mete Nebuchad-nezzar & yelded himself and was caryed into Babylon, 2. King. 24. 12.

h Whome some thinke to be Iehoiachin & that Iosiah was his grand father: but as semeth, this was Iehoiakim, as vers. 18.

i By bribes & extorsion.

k Meaning, Iosiah, who was not giuen to ambition & superfluitie, but was content with mediocritie and did onely delite in setting forthe Gods glorie & to do iustice to all.

l For euery one shal haue ynough to lament for him self.

m Not honorably amonge his fathers, but as carions are cast in a hole because their stinke shulde not infect, read 2. King. 24. 9. Iosephus Antiq. 10, 8. writeth that Ieconie slewe him & commanded him to be cast before the citie & commanded him to be cast before the walles vnburyed.

n To call to the Assyrians for helpe.

o For this was the way out of Iudeah to Assyria: whereby is ment that all helpes shulde faile: for the Caldeans haue subduced bothe them and the Egyptians.

b sweare by my self saith ỹ Lord, that this House shalbe waste.

6 For thus hathe the Lord spoken vpō the Kings house of Iudah, Thou art c Gilead vnto me, *and* the head of Lebanō, *yet* surely I wil make thee a wildernes *&* cities not inhabited,

7 And I wil d prepare destroyers against thee, euery one with his weapons, and thei shal cut downe thy chief e cedre trees, and cast them in the fyre.

8 f And many nacions shal passe by this citie, & thei shal say euery man to his neighbour, Wherefore hathe the Lord done thus vnto this great citie?

9 Then shal they answer, Because they haue forsaken the couenant of ỹ Lord their God, and worshiped other gods & serued them.

10 ¶ Wepe not for the dead, & be not moued for them, *but* wepe for him g that goeth out: for he shal returne no more, nor se his natiue countrey.

11 For thus saith the Lord, As touching h Shallum the sonne of Iosiah King of Iudah, which reigned for Iosiah his father, which went out of this place, he shal not returne thether,

12 But he shal dye in the place, whether they haue led him captiue, and shal se this land no more.

13 ¶ Wo vnto him ỹ buyldeth his house by i vnrighteousnes, & his chambers without equitie: he vseth his neighbour without wages and giueth him not for his worke.

14 He saith, I wil buylde me a wide house and large chambers: so he wil make him self large windowes, and siling with cedre and painte them with vermelon.

15 Shalt thou reigne, because thou closest thy self in cedre? did not thy k father eat and drinke and prosper, when he executed iudgement and iustice?

16 ¶ When he iudged the cause of the afflicted & ỹ poore, he prospered: was not this, because he knewe me, saith ỹ Lord?

17 But thine eies and thine heart are onely for thy couetousnes, and for to shed innocent blood, & for oppression, and for destruction, *euen* to do this.

18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah King of Iudah, Thei shal not lamēt him, *saying*, Ah, my brother, or ah, sister: nether shal they mourne for him, *saying*, Ah, lord, or ah, his glorie.

19 He shalbe buryed as an asse l is buryed, *euen* drawen and cast forthe without the gates of Ierusalem.

20 ¶ Go vp to m Lebanon, & crye: showte in n Bashan & crye by the passages:

for all thy louers are destroied.

21 I spake vnto thee when thou wast in prosperitie: *but* thou saidst, I wil not heare: this hathe bene thy maner from thy youth that thou woldest not obey my voyce.

22 The winde shal fede all thy pastors, p & thy louers shal go into captiuitie: & then shalt thou be ashamed & confounded of all thy wickednes.

23 Thou that dwellest in Lebanon: *and* makest thy nest in ỹ q cedres, how beautiful shalt ỹ be when sorowes come vpon thee, as the sorow of a woman in trauail?

24 As I liue, saith the Lord, though r Coniah ỹ sonne of Iehoiakim King of Iudah, were the signet of my right hand, yet wolde I plucke thee thence.

25 And I wil giue thee into the hand of them that seke thy life, and into the hand of them, whose face thou fearest, euen into the hand of Nebuchad-nezzar King of Babel, and into the hand of the Caldeans.

26 And I wil cause thē to cary thee away, & thy mother that bare thee, into another countrey, where ye were not borne, & there shal ye dye.

27 But to the land, whereunto they desire to returne, they shal not returne thether.

28 Is not this man Coniah *as* a despised *and* broken idole? or *as* a vessel, wherein is no pleasure? Wherefore are thei caryed away, he and his sede, & cast out into a land that they knowe not?

29 O s earth, earth, earth, heare the worde of the Lord.

30 Thus saith the Lord, Write this t man destitute of *children*, a man that shal not prosper in his dayes: for there shalbe no man of his sede that shal prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

CHAP. XXIII.

Against false Pastors. 5 A prophecie of the great Pastor Iesus Christ.

1 WO *be* vnto a the Pastors that destroie and scatter b the shepe of my pasture, saith the Lord.

2 Therefore thus saith the Lord God of Israel vnto the Pastors that c fede my people, Ye haue scattred my flocke and thrust them out, & haue not visited thē: beholde, I wil visite you for the wickednes of your workes, saith the Lord.

3 And I wil gather the d remnant of my shepe out of all countreys, whether I had driuen them, and wil bring them againe to their foldes, and they shal growe & encrease.

p Bothe thy gouernours & they that shulde helpe thee, shal vanish away as wind.

q Thou that art buylt of the faire cedre trees of Lebanon.

r Who was called Iokoiachin or Ieconiah, whome he calleth here Coniah in cōtempt, who though his kingdome colde neuer departe from him, because he came of the stocke of Dauid, and therefore for the promes sake colde not be taken from his house: but he abused Gods promes, & therefore was iustely deprined of the kingdome.

s He sheweth ỹ all posteritie shalbe witnesses of this iuste plague as though it were registred for perpetual memorie.

t Not that he had no children (for after he begate Salathiel in the captiuitie, Mat. 1, 12) but ỹ none shulde reigne after him as King.

Chap. XXIII.

a Meaning, the princes, gouernours & false prophetes, as Ezek. 34, 2.

b For the which I haue especial care and haue prepared good pastures for thē.

c Whose charge is to fede ỹ flocke, but they eat the frute thereof, Ezeck. 34, 3.

d Thus ỹ prophets euer vse to mixt ỹ promises with the threatnings, lest the godlie shulde be to muche beaten downe, and therefore he sheweth how God wil gather his Church after this dispersion.

4 And

4 And I wil set vp shepherdes ouer thē, which shal fede them: and they shal dread no more nor be afraid, neither shal any of them be lacking, saith the Lord.

5 Beholde, The daies come, saith the Lord, that I wil raise vnto Dauid a righteous[c] branche, & a King shal reigne, & prosper, and shal execute iudgement, & iustice in the earth.

6 In his daies * Iudah shalbe saued, & Israel shal dwell safely, and this is the name whereby thei shal call him, * The Lord our righteousnes.

7 Therefore behold, the daies come, saith the Lord, that thei shal no more say, The [f] Lord liueth, which brought vp the childrē of Israel out of the land of Egypt,

8 But the Lord liueth, which brought vp and led the sede of the house of Israel out of the North countrey & from all contreys where I had scattered them, & thei shal dwell in their owne land.

9 Mine heart breaketh within me, because of the [g] Prophetes, all my bones shake: I am like a drunken man (& like a man whome wine hathe ["] ouercome) for the presence of the Lord and for his holie wordes.

10 For the land is ful of adulterers, *and* because of othes the land mourneth, the pleasant places of ſ wildernes are dryed vp, and their [h] course is euil, and their force is not right.

11 For bothe the prophet and the Priest [i] do wickedly: and their wickednes haue I founde in mine [i] House, saith ſ Lord.

12 Wherefore their waie shalbe vnto thē as sliperie *waies* in the darknes: thei shal be driuen forthe and fall therein: for I wil bring a plague vpon them, *euen* ſ yere of their visitacion, saith ſ Lord.

13 And I haue sene foolishnes in ſ Prophetes of Samaria, that prophecied in Baal & caused my people Israel to erre.

14 I haue sene also in the Prophetes of Ieruſalem [k] filthines: thei commit adulterie & walke in lies: thei strengthen also the hands of the wicked that none can returne from his wickednes: thei are all vnto [l] me as Sodom, and the inhabitants thereof as Gomorah.

15 Therefore thus saith the Lord of hostes concerning the Prophetes, Behold, I wil fede them with [m] wormewood, & make them drinke the water of gall: for from the Prophetes of Ieruſalem is wickednes gone forthe into all the land.

16 Thus saith the Lord of hostes, Heare not the wordes of the Prophetes that prophecie vnto you, & teache you vanitie: thei speake the visiō of their owne [n] heart & not out of the mouth of the Lord.

17 Thei saie stil vnto them that despise me, The Lord hath said, Ye [o] shal haue peace: & thei saie vnto euerie one that walketh after the stubbernes of his owne heart, No euil shal come vpon you.

18 For [p] who hathe stand in the counsel of the Lord that he hathe perceiued & heard his worde? Who hathe marked his worde and heard it?

19 Beholde, the tempest of the Lord goeth forthe in *his* wrath, & a violēt whirlwinde shal fall downe vpon the head of the wicked.

20 The angre of the Lord shal not returne vntil he haue executed, and til he haue performed ſ thoghts of his heart: in the latter daies ye [q] shal vnderstand it plainely.

21 *I haue not sent these Prophetes, saith the Lord, yet thei ranne: I haue not spoken to them, and yet thei prophecied.

22 But if thei had stand in my counsel, and [r] had declared my wordes to my people, then they shulde haue turned them from their euil waie, and from ſ wickednes of their inuentions.

23 Am I a God *at hand*, saith the Lord, and not a God [t] farre of?

24 Can anie hide him self in secret places, that I shal not se him, saith ſ Lord? Do not I fil heauen and earth, saith the Lord?

25 I haue heard what the Prophetes said, that prophecie lies in my Name, saying, I [t] haue dreamed, I haue dreamed.

26 How long? ["] Do the Prophetes delite to prophecie lies, euen prophecying the deceit of their owne heart?

27 Thinke thei to cause [v] my people to forget my Name by their dreames, [w] thei tel euerie man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The Prophet that hathe a dreame, let him [x] tel a dreame, and he that hathe my worde, let him speake my worde faithfully: [y] what is the chaffe to the wheat, saith the Lord?

29 Is not my worde euen like a fyre, saith the Lord? and like an hammer, ſ breaketh the stone?

30 Therefore beholde, I *wil come* against the Prophetes, saith ſ Lord, that [z] steale my worde euerie one from his neighbour.

31 Beholde, I *wil come* against the Prophetes, saith the Lord, which haue swete tongues, and saye, [a] He saith.

32 Beholde, *I wil come* against them that prophecie false dreames, saith the Lord, & do tel them, and cause my people to erre by their lies, and by their flatteries, & I send them not, nor commāded thē: therefore thei brig no profite vnto

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Epist. Dauid as Christ.

c This prophecie is of the restitution of the Church in ſ time of Iesus Christ, who is ſ true branche, read Isa. 11, 1. & 45, 8. chap. 33, 15. dani. 9, 24. Deut. 33, 28. chap. 33, 16.

f Read Chap. 16, 15.

g Meaning, the false prophets w deceiue the people: wherein appeareth his great loue toward his nacio, read Chap. 14, 15.

" *Ebr passed ouer or troubled.*

h They runne head long to wickednes, and seke vaine help.

i *Or, are hypocrites.*

i My Temple is ful of their idolatrie and superstitions.

k They which shulde haue profited by my rodes against Samaria, are become whorse then they.

l Though to the worlde they seme holy fathers, yet I deteſt thē as I did these abominable cities.

m Read Chap. 8, 14.

n *Or, hypocrisie.*

n Which thei haue inuented of their owne braine.

o Read Chap. 6, 14. & 8, 11.

p Thus thei did deride Ieremiah as though ſ worde of God were not reuciled vnto him: so also spake Zedekiah to Michah, 1. King. 22, 24.

q Bothe ſ God hathe sent me, and ſ my wordes shal be true. *Chap. 14 13. & 27, 21. & 29, 8.*

r He sheweth ſ difference betwene the true Prophetes & ſ false, betwene ſ hireling and the true minister.

s Do not I se your falsehode, howsoeuer you cloke it, & whersoeuer you commit it?

t I haue a prophecie reuciled vnto me, as Nombr. 12, 6.

" *Ebr. Is it in the heart of the prophetes?*

v He sheweth that Satan raiseth vp false prophetes to bring the people from God.

x Let the false prophet declare ſ it is his owne fantasie, & not sclander my worde as though it were a cloke to couer his lyes.

y Meaning, ſ it is not sufficient for Gods ministers to abstaine from lies, & to speake the worde of God: but ſ there be iudgement in alledging it, & ſ it may appeare to be applied to ſ same purpose ſ it was spoken, Ezek. 3, 17. 1. cor. 2, 17. & 4, 2. 2. tim. 2. 15. 1. pet. 4, 11.

z Which set forthe in my Name ſ which I haue not commanded.

a To wit, the Lord.

this people, saith the Lord.

33 And when this people, or ỹ Prophet, or a Priest shal aske thee, saying, What is the [b] burden of the Lord? thou shalt then say vnto them, What burden? I wil euen forsake you, saith the Lord.

34 And the Prophet, or the Priest, or the people that shal say, The [c] burden of ỹ Lord, I wil euen visit euerie suche one, & his house.

35 Thus shal ye say euerie one to his neighbour, and euerie one to his brother, What hathe the Lord answered? & what hathe the Lord spoken?

36 And the burden of the Lord shal ye mẽcion no more: for euerie mans [d] worde shal be his burden: for ye haue peruerted the wordes of the liuing God, the Lord of hostes our God.

37 Thus shalt thou say to the Prophet, What hathe the Lord answered thee? & what hathe the Lord spoken?

38 And if you say, The burden of the Lord, Then thus saith the Lord, Because ye say this worde, The burden of the Lord, and I haue sent vnto you, saying, Ye shal not say, The burden of the Lord,

39 Therefore beholde I, euen I, wil vterly [f] forget you, and I wil forsake you, & the citie that I giue you & your fathers, *and cast you* out of my presence,

40 And wil bring * an euerlasting reproche vpon you, & a perpetual shame which shal neuer be forgotten.

b The prophetes called their threatenings Gods burden, ẅ the sinners were not able to sustein: therefore ỹ wicked in deriding ỹ worde, wolde aske of ỹ prophetes, what was ỹ burden, as though thei wolde say, You seke nothing els, but to lay burdens on our shulders: and thus thei reiected the worde of God, as a grieuous burde.

c Because this worde was brought to contẽpt & derisiõ, he wil teache them another maner of speache, and wil cause this worde Burde to cease, and teache thẽ to aske ẅ reuerence, What saith the Lord?

d The thing ẅ they mocke & contemne shall come vpõ them.

[f] *Or, take you away.*

Chap. 20, 11.

CHAP. XXIIII.

1 The vision of the baskets of figges. 5 Signifieth that parte of the people shulde be broght againe from captiuitie. 8 And that Zedekiah and the rest of the people shulde be caryed away.

1 THe Lord shewed me, & beholde, two [a] baskets of figges were set before the Temple of the Lord, after that Nebuchad-nezzar King of Babel had caried away captiue Ieconiah the sonne of Iehoiakim King of Iudah, and the princes of Iudah with the workemen, & cunning mẽ of Ierusalem, & had broght them to Babel.

2 One basket *had* verie good figges, *euẽ* like the figges that are first ripe: & the other basket *had* verie noghtie figges which colde not be eaten, thei were so euil.

3 Then said the Lord vnto me, What seest thou, Ieremiah? And I said, Figges: ỹ good figges verie good, & the noghtie verie noghtie, which can not be eaten, thei are so euil.

4 Againe the worde of the Lord came vnto me, saying,

a The good figgs signified the that were gone into captiuitie, & so saued their lifs, as chap. 21, 8. & ỹ noghty figges thẽ ỹ remained, ẅ were yet subiect to the sworde, famine and pestilence.

5 Thus saith the Lord, the God of Israel, Like these good figges, so wil I knowe them that are caried away captiue of Iudah to be good, whome I haue sent out of this [b] place, into the land of the Caldeans.

6 For I wil set mine eyes vpon them for good, and I wil bring them againe to this land, and I wil buylde them, and not destroy them, and I wil plant them, and not roote them out,

7 And I wil giue them [c] an heart to knowe me, that I am the Lord, and they shalbe my people, & I wil be their God: for they shal returne vnto me with their whole heart.

8 * And as the noghtie figges which can not be eatẽ, they are so euil (surely thus saith the Lord) so wil I giue Zedekiah the King of Iudah, and his princes, and the residue of Ierusalem, that remaine in this land, & them that dwell [d] in the land of Egypt:

9 I wil euen giue them for a terrible plague to all the kingdomes of ỹ earth, *and* for a reproche, and for a prouerbe, for a commune talke, and for a curse, in all places, where I shal cast them.

10 And I wil send the sworde, the famine, and the pestilence among them, til they be consumed out of the land, ỹ I gaue vnto them and to their fathers.

b Whereby he approueth the yelding of Ieconiah, & his companie, because thei obeied the prophet, who exhorteth them thereunto.

c Which declareth that man of him selfe can knowe nothing, til God giue the heart and vnderstanding.

Chap 31, 33. ebr. 8 10.

Chap. 29, 17.

d Which fled thether for succour.

CHAP. XXV.

1 He prophecieth that thei shalbe in captiuitie seuentie yeres, 12 And that after the seuẽtie yeres the Babylonians shulde be destroyed. 14 The destruction of all nations is prophecied.

1 THe worde that came to Ieremiah, concerning all the people of Iudah in the [a] fourth yere of Iehoiakim the sonne of Iosiah King of Iudah that was in the first yere of Nebuchad-nezzar King of Babel:

2 The which Ieremiah the Prophet spake vnto all the people of Iudah, & to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yere of Iosiah the sonne of Ammon King of Iudah, euen vnto [b] this daye (that is, the thre & twẽtieth yere) the worde of the Lord hathe come vnto me, & I haue spoken vnto you [c] rising early and speaking, but ye wolde not heare.

4 And the Lord hathe sent vnto you all his seruants the Prophetes, rising early & sending *them*, but ye wolde not heare, nor encline your eares to obeie.

5 Thei [d] said, Turne againe now euerie one from his euil waie, and from ỹ wickednes of your inuẽtiõs, & ye shal dwell in ỹ land that ỹ Lord hathe giuen vnto you, & to your fathers for euer & euer.

6 And

a That is, in the third yere accõplished, & in the beginning of ỹ fourth: for thogh Nebuchad-nezzar began to reigne in the end of ỹ thirde yere of Iehoiakims reigne, yet that yere is not here counted, because it was almost expired, Dan. 1, 1. Which was the fift yere & the ninth moneth of Iehoiakims reigne.

c That is, I haue spared no diligence or labour. Chap. 7, 13.

d He sheweth ỹ the Prophets wholly ẅ one consent did labour to pul the people from these vices, ẅ then reigned: to wit, frõ idolatrie, & the vaine confidence of men: for vnder these two all other were conteined. 2. King. 17, 13 chap. 18, 11 & 35, 15, Ionah. 3, 8.

6 And go not after other gods to serue them & to worship them, and prouoke me not to angre with the workes of your hands, & I wil not punish you.
7 Neuertheles ye wolde not heare me, saith the Lord, but haue prouoked me to angre with the workes of your hads to your owne hurt.
8 Therefore thus saith the Lord of hostes, Because ye haue not heard my wordes,
9 Beholde, I wil send and take *to me* all the [e]families of the North, saith ỹ Lord, & Nebuchad-nezzar the King of Babel my [f] seruant, and wil bring them against this land, and against the inhabitants thereof, & against all these nations [g] rounde about, and wil destroye them, and make them an astonishment and an hissing, and a continual desolation.
10 *Moreouer [n] I wil take from them the voice of mirth and the voice of gladnes, the voice of the bridegrome and the voice of the bride, the noise of the [h] millestones, and the light of the candle.
11 And this whole land shal be desolate, and an astonishment, & these nacions shal serue the King of Babel seuenty yeres.
12 And when the [i] seuentie yeres are accomplished, I wil visite [k] the King of Babel and that nacion, saith the Lord, for their iniquities, euen the land of ỹ Caldeans, and wil make it a perpetual desolation,
13 And I wil bring vpon that land all my wordes which I haue pronoūced against it, *euen* all that is writen in this boke, ẅ Ieremiah hathe prophecied against all nations.
14 For many nacions, and great Kings shal euen [l] serue them selues of thē: thus wil I recompence them according to their dedes, and according to the workes of their owne hands.
15 For thus hathe the Lord God of Israel spoken vnto me, [m] Take the cup of wine of this *mine* indignacion at mine hād, & cause all the nacions, to whome I send thee, to drinke it.
16 And they shal drinke, and be moued & be madde, because of the sworde, that I wil send among them.
17 Then toke I the cuppe at the Lords hand, and made all people to drinke, vnto whome the Lord had sent me:
18 *Euen* Ierusalem, and the cities of Iudah, and the Kings thereof, and ỹ princes thereof, to make them desolate, an astonishment, an hissing, and a curse, [n] as *appeareth* this day:
19 Pharaoh *also*, King of Egypt, and his seruates, & his princes, & all his people:
20 And all sortes of people, and all the Kings of the land [o] of Vz: and all the Kings of the land of the Philistims, & [p] Ashkelon, and Azzah, & Ekron, and ỹ remnant of Ashdod:
21 [q] Edom, and Moab, and the Ammonites,
22 And all the Kings of Tyrus, and all ỹ Kings of Zidon, & the Kings of ỹ [r] Yles, that are beyonde the sea,
23 And Dedan, and [s] Tema, & Buz, and all that dwell in the vttermost corners,
24 And all the Kings of Arabia, and all the Kings of Arabia, that dwell in the [t] desert,
25 And all the Kings of Zimri, and all ỹ Kings of [v] Elam, and all the Kings of the Medes.
26 And all the Kings of the North farre, and nere one to another, & all ỹ kingdomes of the worlde, ẅ are vpō ỹ earth, & the King of [x] Sheshach shal drinke after them.
27 Therefore say thou vnto them, Thus saith the Lord of hostes, the God of Israel, Drinke and be drunken, and spewe and fall, and rise no more, because of the sworde, which I wil send amōg you.
28 ¶ But if thei refuse to take the cup at thine hand to drinke, then tel them, Thus saith the Lord of hostes, ye shal certeinly drinke.
29 For lo, [x] I beginne to plague the citie, where my Name is called vpon, & shulde you go free? Ye shal not go quite: for I wil call for a sworde vpon all the inhabitants of the earth, saith the Lord of hostes.
30 Therefore prophecie thou against thē all these wordes, and saie vnto them, *The Lord shal roare from aboue, and thrust out his voice frō his holie habitacion: he shal roare vpō his habitaciō, & crye aloude, as thei that presse the grapes against all the inhabitants of ỹ earth.
31 The sounde shal come to the ends of the earth: for the Lord hathe a controuersie ẅ the nations, and wil entre into iudgement with all flesh, & he wil giue them that are wicked, to ỹ sworde, saith the Lord.
32 ¶ Thus saith the Lord of hostes, Beholde, a plague shal go forthe from nation to nation, and a* great whirlewinde shalbe raised vp from the coastes of the earth,
33 And [y] the slaine of the Lord shalbe at that daie, from *one* end of ỹ earth, euen vnto the *other* end of the earth: thei shal not be mourned, nether gathered nor buryed, *but* shalbe as the dongue vpon the grounde.
34 Howle, [z] ye shepherds, and crye, and walowe your selues in the ashes, ye prin-

e The Caldeans, & all their power.
f So the wicked and Satan him selfe are Gods seruants, because he maketh them to serue him by constreint & turneth ỹ which thei do of malice, to his honour & glorie.
g As the Philistims, Ammonites, Egyptians & others.
Chap. 16, 9.
Or, destroy.
h Meaning, that bread and all things ỹ shulde serue vnto their feastes, shulde be taken away.
i This reuelaciō was for ỹ confirmacion of his prophecie, because he tolde then of the time, that thei shuld entre & remaine in captiuitie, 2. Chro. 36, 22, ezra. 1, 1. chap. 29, 10. dani. 9, 2.
k For seing the iudgement began at his owne house, ỹ enemies must nedes be punished most greuously, Eze. 9, 6. 1. pet. 4, 17.
l That is, of the Babylonians, as Chap. 27, 7.
m Signifying ỹ extreme afflictions that God had appointed for euerie one, as psal. 75, 8. isa. 51, 17. And this cup, ẅ the wicked drinke is more bitter then that ẅ he giueth to his children, for he measureth ỹ one by mercie, and the other by iustice.
n For now it beginneth and shal so continue til it be accomplished.
o Read Iob. 1, 1.
p Which were cities of ỹ philistims.
q Edom is here take for ỹ whole countrey and Vz for a part thereof.
r As Grecia, Italie, and the rest of those countreis.
s These were people of Araby, ẅ came of Dedā the sonne of Abraham and Keturah.
t For there were two countreis so named ỹ one called plentiful, and the other baren, or desert.
v *Or, Persia.*
x That is, of Babylon, as Cha. 51, 41.
x That is, Ierusalem, read vers. 12.
Ioel. 3, 16. amos. 1, 2.
Chap. 30, 23.
y Thei ẅ are slaine at ỹ Lords appointement.
z Ye ỹ are chief rulers & gouernours.

cipal of the flocke: for your daies of slaughter are accomplished, and of your dispersion, and ye shal fall like [a] precious vessels.

35 And [y] [b] flight shal faile from [y] shepherds, and the escaping from the principal of the flocke.

36 A voice of the crye of the shepherds, and an howling of the principal of the flocke *shalbe heard*: for the Lord hathe destroyed their pasture.

37 And the [”] best pastures are destroyed because of the wrath and indignacion of the Lord.

38 He hathe forsaken his couert, as the lion: for their land is waste, because of [y] wrath of the oppressor, and because of the wrath of his indignation.

CHAP. XXVI.

2 Ieremiah mouth the people to repentance. 7 He is taken of the false Prophetes and Priestes and broght to iudgement. 23 Vriiah the Prophet is killed of Iehoiakim contrarie to the wil of God.

1 IN the beginning of the reigne of Iehoiakim the sonne of Iosiah King of Iudah, came this worde from the Lord, saying,

2 Thus saith the Lord, Stād in the [a] court of the Lords house, and speake vnto all the cities of Iudah, which come to worship in the Lords House, all the wordes that I command thee to speake: kepe not [b] a worde backe.

3 If so be they wil hearken, and turne euerie man from his euil way, that I may [c] repent me of the plague, which I haue determined to bring vpon them, because of the wickednes of their workes.

4 And thou shalt say vnto them, Thus saith the Lord, If ye wil not heare me to walke in my Lawes, which I haue set before you,

5 And to heare the wordes of my seruāts the Prophetes, whome I sent vnto you, bothe rising vp early, and sending *them*, and wil not obeie, *them*,

6 Then wil I make this House like [d] Shiloh, and wil make this citie [e] a curse to all the nacions of the earth.

7 So the Priestes, and the Prophetes, and all the people heard Ieremiah speaking these wordes in the House of the Lord.

8 Now whē Ieremiah had made an end of speaking all that the Lord had commanded *him* to speake vnto all [y] people, then the Priestes, and the Prophetes, & all the people toke him, and said, Thou shalt dye the death.

9 Why hast [y] prophecied in [y] Name of the Lord, saying, This [f] House shalbe like Shiloh, & this citie shalbe desolate without an inhabitant? & all the people were gathered against Ieremiah in the House of the Lord:

10 And when the princes of Iudah heard of these things, thei came vp from the Kings house into the House of [y] Lord, & sate downe in the entrie of the [g] newe gate of the Lords *House*.

11 Then spake the Priestes, and the Prophetes vnto the princes, & to all [y] people, saying, ” This man is worthie to dye: for he hathe prophecied against this citie, as ye haue heard with your eares.

12 Thē spake Ieremiah vnto all [y] princes, & to all [y] people, saying, The Lord hathe [h] sent me to prophecie against this House and against this citie all the things that ye haue heard.

13 Therefore now amend your waies & your workes, & heare the voice of the Lord your God, [y] the Lord may repent him of the plague, [y] he hathe pronounced against you.

14 As for me, beholde, I am in your hāds: do with me as ye thinke good & right.

15 But knowe ye for certeine, [y] if ye put me to death, ye shal surely bring innocent blood vpon your selues, and vpon this citie, and vpon the inhabitāts thereof: for of a trueth the Lord hath sent me vnto you, to speake all these wordes in your eares.

16 Then said the princes and all [y] people vnto the Priests & to the Prophetes, This man is not worthie to dye: for he hathe spoken vnto vs in the Name of the Lord our God.

17 ¶ Then rose vp certeine of [y] Elders of the land, and spake to all the assemblie of the people, saying,

18 Michah the Morashite * prophecied in the dayes of Hezekiah King of Iudah, & spake to all the people of Iudah, saying, Thus saith [y] Lord of hostes, Zio shalbe plowed *like* a field, and Ierusalem shalbe an heape, & the mountaine of the [i] House *shalbe* as the high places of the forest.

19 Did Hezekiah King of Iudah, and all Iudah put him to death? did he not feare the Lord, & prayed before the Lord, and the Lord repented him of the [k] plague, that he had pronounced against them? thus might we procure great euil against our soules.

20 And there was also a man that prophecied in the Name of the Lord, *one* Vriiah the sonne of Shemaiah, of Kiriath-iarem, who prophecied against this citie, and against this land, according to all the wordes of Ieremiah.

21 Now when Iehoiakim the King with all his men of power, & all the princes heard his wordes, [y] King soght to slaie him. But when Vriiah heard it, he was afraied

a Which are moste easily broke.

b It shal not helpe them to seke to flee.

” *Ebr. peaceable.*

a That is, in that place of [y] Temple whereunto the people resort out of al Iudah to sacrifice.

b To the intent that they shulde pretend no ignorance, as Act. 20, 27.

c Read Chap. 18, 8.

d Read Chap. 7, 12.

e So [y] whē they wolde curse any, thei shal say, God do to thee as to Ierusalem.

f Because of Gods promes to the Temple. Psal. 132, 14 [y] he wolde for euer remaine there, the hypocrites thoght this Temple colde neuer perish, & therefore thoght it blasphemie to speake against it. Mat. 25, 61. Act. 6, 13, not considering that this was ment of the Church, where God wil remaine for euer.

g So called, because it was repaired by Ioatham, 2. Kings. 15, 35.

” *Ebr. iudgement of death belongeth to this man.*

h He bothe sheweth the cause of his doings plainely, & also threatneth thē that they shulde nothing auaile, thogh they shulde put him to death, but heape greater vengeance vpon their heads.

Michah 1. 1. & 3, 12.

i That is, of the House of the Lord: to wit, Zio, and these examples the godlie alledged to deliuer Ieremiah out of [y] Priests hāds whose rage els wold not haue bene satisfied, but by his death.

k So [y] the citie was not destroyed, but by miracle was delivered out of the hands of Sancherib.

afraied and fled, and went into Egypt.

22 Then Iehoiakim the king l sent men into Egypt, *euen* Elnathan the sonne of Achbor, and certeine with him into Egypt.

23 And thei fet Vriiah out of Egypt, and brought him vnto Iehoiakim the King, who slewe him with the sworde & m cast his dead bodie into the graues of the children of the people.

24 But the hand of Ahikam n the sonne of Shaphan was with Ieremiah ỹ thei shulde not giue him into the hand of ỹ people to put him to death.

l Here is declared the furie of tyrants, who cānot abide to heare Gods worde declared, but persecute ỹ ministers thereof, and yet in ỹ end they preuaile nothing but prouoke Gods iudgements so muche the more.

m As in the first Hezekiahs exāple is to be followed, so in this other Iehoiakims act is to be abhorred: for Gods plague did light on him, and his housholde.

n Which declareth that nothing colde haue appeased their furie, if God had not moued this noble man to stand valiantly in his defence.

CHAP. XXVII.

Ieremiah at the commandement of the Lord sendeth bondes to the King of Iudah and to the other Kings that were here, whereby thei are monished to be subiectes vnto Nebuchad-nezzar. 9 He warneth the people & the Kings & rulers that thei beleue not false Prophetes.

1 IN the beginning of the reigne of a Iehoiakim the sonne of Iosiah King of Iudah came this worde vnto Ieremiah from the Lord, saying.

2 Thus saith ỹ Lord to me, Make thee b bondes, and yokes, and put them vpō thy necke,

3 And send them to the King of Edom, & to the King of Moab, and to the King of the Ammonites, and to the King of Tyrus, and to the King of Zidon, by the hand of the messengers which come to Ierusalem vnto Zedekiah the King of Iudah,

4 And commande them to say vnto their masters, Thus saith the Lord of hostes the God of Israel, Thus shal ye say vnto your masters,

5 I haue made the earth, the man, and the beast that are vpon the grounde, by my great power, & by my outstretched arme, & haue giuen it vnto whome it pleased me.

6 But now I haue giuen all these lands into the hand of Nebuchad-nezzar the King of Babel my c seruant, and ỹ beastes of the field haue I also giuen him to serue him.

7 And all nations shal serue him, and his d sonne, and his sonnes sonne vntil ỹ verie time of his land come also: then manie nations and great Kings shal e serue them selues of him.

8 And the nation & kingdome which wil not serue the same Nebuchad-nezzar King of Babel, and that wil not put their necke vnder the yoke of ỹ King of Babel, the same nation will I visite, saith the Lord, with the sworde, and with the famine, and with the pestilence, vntil I haue wholy *giuen* them into his hands.

9 Therefore heare not your Prophetes nor your southsaiers, nor your dreamers, nor your inchanters nor your sorcerers, which saie vnto you thus, Ye shal not serue the King of Babel.

10 For thei prophecie a lie vnto you to cause you to go farre from your land, & that I shulde cast you out, and you shulde perish.

11 But the nation that put their neckes vnder the yoke of the King of Babel, & serue him, those will I let remaine stil in their owne land, saith the Lord, and thei shal occupie it and dwell therein.

12 ¶ I spake also to Zedekiah King of Iudah according to all these wordes, saying, Put your neckes vnder the yoke of the King of Babel, and serue him & his people, that ye may liue.

13 Why wil ye dye, thou, & thy people by the sworde, by the famine, and by ỹ pestilence, as the Lord hathe spoken against the nation, that wil not serue the King of Babel?

14 Therefore heare not the wordes of the Prophetes, that speake vnto you, saying, Ye shal not serue the King of Babel: for they prophecie a lie vnto you.

15 For I haue not * sent them, saith the Lord, yet they prophecie a lie in my Name, that I might cast you out, and ỹ ye might perish, *both* ye, & the Prophetes that prophecie vnto you. *Chap.14.13. & 23.21. & 29.8.*

16 ¶ Also I spake to the Priestes, & to all this people, saying, Thus saith the Lord, Heare not ỹ wordes of your Prophetes that prophecie vnto you, saying, Beholde, *the vessels of the House of ỹ Lord shal now shortely be f broght againe from Babel, for they prophecie a lie vnto you. *Chap.28.3.*

17 Heare them not, *but* serue the King of Babel, ỹ ye may liue: wherefore shulde this citie be desolate?

18 But if they be Prophetes, and if the worde of the Lord be with them, let them g intreat the Lord of hostes that the vessels, which are lett in the House of the Lord, & in the house of the King of Iudah, & at Ierusalem, go not to Babel.

19 For thus saith the Lord of hostes, cōcerning the * pillers, and concerning ỹ sea, and concerning the bases, and concerning the residue of the vessels that remaine in this citie,

20 Which Nebuchad-nezzar King of

a As touching ỹ disposition of these prophecies, they ỹ gathered them into a booke, did not altogether obserue the order of times, but did set some afore, which shulde be after, & contrarie wise: wherefore if the reader marke wel, it shal auoide many doutes, & make the reading muche more easy.

b By suche signes the Prophetes vsed some times to cōfirme their prophecies, which not withstanding they colde not do of them selues, but in asmuche as they had a reuelatiō for the same, Isa. 20,2. and therefore the false prophetes to get more credit did vse also suche visible signes, but they had no reuelatiō, 1. King 22,11.

c Read Chap. 25, 9.

d Meaning, Euilmerodach, and his sonne Belshazar.

e They shal bring him, and his kingdome in subiection, as Chap. 25,14.

f Which were taken when Ieconiah was led captiue into Babel.

g For it was not onely ỹ Prophetes office to shewe ỹ worde of God, but also to pray for the sinnes of ỹ people. Gen. 20,7. Which these colde not do because they had no expresse worde: for God had pronounced the contrarie. 2. King 25,13. 2. King. 24,12.

2. King. 24. 12.

Babel toke not, when he caryed* away captiue Ieconiah ſ sonne of Iehoiakim King of Iudah from Ieruſalem to Babel, with all ſ nobles of Iudah & Ieruſalem.

21 For thus ſaith the Lord of hoſtes the God of Iſrael, concerning the veſſels ſ remaine in the Houſe of the Lord, & in the houſe of the King of Iudah, and at Ieruſalem,

22 They ſhalbe broght to Babel, and there thei ſhalbe vntil the day that I viſite h them, ſaith the Lord: then wil I bring them vp, and reſtore them vnto this place.

h That is, for ſ ſpace offeuentie yeres, til I haue cauſed ſ Medes and perſians to ouercome the Caldeans.

CHAP. XXVIII.

1 The falſe prophecie of Hananiah. 12 Ieremiah reproueth Hananiah, and prophecieth.

1 AND that ſame yere in the beginning of the a reigne of Zedekiah King of Iudah in the b fourth yere, *and* in the fift moneth Hananiah ſ ſonne of Azur the Prophet, which was of c Gibeon, ſpake to me in the Houſe of the Lord in ſ preſence of the Prieſts, and of all ſ people, and ſaid,

a Whē Ieremiah began to beare theſe bondes & yokes.
b After that the land had reſted, as Leu. 25, 1. deu. 15, 1.
c This was a citie in Beniamin belonging to ſ ſonnes of Aaron, Ioſh. 21, 17.

2 Thus ſpeaketh the Lord of hoſtes, the God of Iſrael, ſaying, I haue broken the yoke of the King of Babel.

3 "Within two yeres ſpace I wil bring into this place all the veſſels of ſ Lords Houſe, that Nebuchad-nezzar King of Babel toke away from this place, and caried them into Babel.

" Ebr. two yeres of daies.

Hananiah a flattering and pleasing prophet.

4 And I wil bring againe to this place Ieconiah the ſonne of Iehoiakim King of Iudah, with all them that were caryed away captiue of Iudah, and went into Babel, ſaith the Lord: for I wil breake the yoke of the King of Babel.

5 Then the Prophet Ieremiah ſaid vnto the d Prophet Hananiah in the preſence of the Prieſts, & in the preſence of all the people that ſtode in the Houſe of the Lord.

d He was ſo eſteemed, though he was a falſe prophet.

6 Euen the Prophet Ieremiah ſaid, So be it: the e Lord ſo do, the Lord confirme thy wordes which thou haſt prophecied to reſtore the veſſels of the Lords Houſe, and all that is caried captiue from Babel into this place.

e That is, I wolde wiſh the ſame for Gods honour, & welthe of my people, but he hathe appointed the contrarie.

7 But heare thou now this worde that I wil ſpeake in thine eares and in the eares of all the people.

8 The Prophetes that haue bene before me and before thee in time paſt, f prophecied againſt manie countreis, and againſt great kingdomes, of warre, & of plagues, and of peſtilence.

f Meaning, that the Prophetes ſ did either denoūce warre or peace, were tryed either true or falſe by ſ ſucceſſe of their prophecies: Albeit God maketh to come to paſſe ſome time that ſ falſe prophet ſpeaketh, to trye ſ faith of his. Deut. 13, 3.

9 *And* the Prophet which prophecieth of peace, when the worde of the Prophet ſhall come to paſſe, then ſhall ſ Prophet be knowen that the Lord hathe truely ſent him.

10 Then Hananiah the Prophet toke ſ yoke from the Prophet Ieremiahs necke, and g brake it.

g This declareth the impudencie of ſ wicked hirelings, ẅ haue no zeale to the trueth, but are led ẅ ambition to get ſ fauour of men, & therefore cā not abide any, ſ might diſcredit them, but burſt forthe into rages, and cōtrarie to their owne conciencē, paſſe not what lies they report, or how wickedly they do, ſo ſ thei may maintein their eſtimation.

11 And Hananiah ſpake in the preſence of all the people, ſaying, Thus ſaith the Lord, Euen ſo wil I breake the yoke of Nebuchad-nezzar King of Babel, from the necke of all nations within the ſpace of two yeres: and the Prophet Ieremiah went his way.

12 ¶ Then the worde of the Lord came vnto Ieremiah the Prophet, (after that Hananiah the Prophet had broken the yoke from the necke of the Prophet Ieremiah) ſaying,

13 Go, & tel Hananiah, ſaying, Thus ſaith the Lord, Thou haſt broken the yokes of wood: but thou ſhalt make for them yokes of yron.

14 For thus ſaith the Lord of hoſtes the God of Iſrael, I haue put a h yoke of yron vpon the necke of all theſe natiōs, that they may ſerue Nebuchad-nezzar King of Babel: for thei ſhal ſerue him, & I haue giuen him the i beaſts of ſ field alſo.

h That is, a hard, and cruel ſeruitude.

i Signifying, that all ſhulde be his, as Dan. 2, 38.

15 Then ſaid the Prophet Ieremiah vnto the Prophet Hananiah, Heare now Hananiah, ſ Lord hathe not ſent thee, but thou makeſt this people to truſt in a lye.

falſe prophet

16 Therefore thus ſaith the Lord, Beholde, I wil caſt thee from of the earth: this yere thou ſhalt dye, becauſe thou haſt ſpoken rebelliouſly againſt the Lord.

17 So Hananiah the Prophet k dyed the ſame yere in the ſeuenth moneth.

k Seing this thing was euident in the eyes of ſ people, and yet they returned not to the Lord, it is manifeſt, ſ miracles cannot moue vs, neither ſ worde it ſelf, except God touche the heart.

CHAP. XXIX.

1 Ieremiah writeth vnto them that were in captiuitie in Babylon. 10 He propheciet h their returne after ſeuentie yeres. 16 He propheciet the deſtruction of the King and of the people that remaine in Ieruſalem. 21 He threateneth the propheres that ſeduce the people. 25 The death of Semeiah is propheciet.

1 NOw theſe are the wordes of ſ l boke that Ieremiah the Prophet ſent from Ieruſalem vnto a the reſidue of the Elders which were caryed away captiues, and to the Prieſts, and to the Prophetes, and to all the people whome Nebuchad-nezzar had caryed away captiue from Ieruſalem to Babel.

l Or, letter.

a For ſome dyed in the way.

2 (After that Ieconiah the King, and ſ b Quene, and the eunuches, the *princes of Iudah, & of Ieruſalem, and ſ workemen, and cunning men were departed from Ieruſalem)

b Meaning, Ieconiahs mother. Chap. 24, 12.

3 By the hand of Elaſah ſ ſonne of Shaphan and Gemariah the ſonne of Hilkiah

kiah (whome Zedekiah King of Iudah sent vnto Babel to Nebuchad-nezzar King of Babel) saying,

4 Thus hathe the Lord of hostes ſ God of Israel spoken vnto all that are caryed away captiues, whome I haue[d] caused to be caried away captiues from Ieruſalem vnto Babel,

5 Buylde you houses to dwell in, and plant you gardens, and eat the frutes of them.

6 Take you wiues, and beget sonnes, and daughters, and take wiues for your sonnes, and giue your daughters to housbands, that they may beare sonnes & & daughters, that ye may be increased there, and not diminished.

7 And seke the prosperitie of the citie, whether I haue caused you to be caryed away captiues, and [e]pray vnto the Lord for it: for in the peace thereof shal you haue peace.

8 ¶ For thus saith the Lord of hostes the God of Israel, Let not your prophetes, & your sothesayers that be among you, deceiue you, nether giue eare to your dreames, which you dreame.

9 For they prophecie you a lye in my Name: I haue not sent them, saith the Lord.

10 But thus saith the Lord, That after seuentie yeres be accomplished at Babel, I wil visit you, and performe my good promes toward you, and cause you to returne to this place.

11 For I knowe the thoghts, that I haue thoght towardes you, saith the Lord, *euen* the thoghts of peace, and not of trouble, to giue you an end, and *your* hope.

12 Then shal you crye vnto me, and ye shal go and pray vnto me, and I wil heare you,

13 And ye shal seke me and finde *me*, because ye shal seke me with all [f] your heart.

14 And I wil be founde of you, saith the Lord, and I wil turne away your captiuitie, and I wil gather you from all the nations & from all the places, whether I haue cast you, saith the Lord, and wil bring you againe vnto the place, whence I caused you to be caryed away captiue.

15 ¶ Because ye haue said, The Lord hathe raised vs vp [g] Prophetes in Babel,

16 Therefore thus saieth the Lord of ſ King, that sitteth vpon the throne of Dauid, & of all the people, that dwell in this citie, your brethren that are not gone forthe with you into captiuitie:

17 *Euen* thus saith the Lord of hostes, Beholde, I wil send vpon them ſ [h] sworde, the famine, and the pestilence, & wil make them like vile [i] figges, that can not be eaten, they are so noghtie.

18 And I wil persecute them with the sworde, with the famine, & with ſ pestilence: & I wil make them a terror to all kingdomes of the earth, & [k] a curſſe, & astonishment & an hissing, and a reproche among all the nations whether I haue cast them,

19 Because thei haue not heard my wordes, saith the Lord, which I sent vnto them by my seruants the Prophetes, [l] rising vp earely, & sending *them*, but ye wolde not heare, saith the Lord.

20 ¶ Heare ye therefore the worde of the Lord all ye of the captiuitie, whome I haue sent from Ieruſalem to Babel.

21 Thus saith the Lord of hostes, ſ God of Israel, of Ahab the sonne of Kolaiah, & of Zedekiah the sonne of Maaseiah, which prophecie lies vnto you in my Name, Beholde, I wil deliuer them into the hand of Nebuchad-nezzar King of Babel, & he shal slaye them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, shal take vp this curſſe against them, & say, The Lord make thee like Zedekiah and like Ahab, whome the King of Babel burnt [m] in the fyre,

23 Because they haue committed[n] vilenie in Israel, and haue committed adulterie with their neighbours wiues, and haue spoken lying wordes in my Name, which I haue not commanded them, euen I knowe it, & testifie it, saith the Lord.

24 ¶ Thou shalt also speake to Shemaiah the [o] Nehelamite, saying,

25 Thus speaketh the Lord of hostes, ſ God of Israel, saying, Because thou hast sent letters in thy name vnto all ſ people, that are at Ieruſalem, & to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests, saying,

26 The Lord hathe made thee Priest, for [o] Iehoiada the Priest, that ye shulde be officers in the House of the Lord, for euery man that raueth & maketh him self a Prophet, to put him in prison and in the stockes.

27 Now therefore why hast not thou reproued Ieremiah of Anathoth, which prophecieth vnto you?

28 For, for this cause he sent vnto vs in Babel, saying, This *captiuitie* is long: buylde houses to dwell in, and plant gardens, and eat the frutes of them.

29 And Zephaniah the Priest red this lettre in the eares of Ieremiah the Prophet.

30 Then came the worde of ſ Lord vnto Ieremiah, saying,

31 Send to all thē of the captiuitie, saying, Thus saith the Lord of Semaiah ſ Nehelamite, Because that Shemiah ha-

c To intreat of some equal conditions.

d To wit, the Lord, whose worke this was.

e The Prophet speaketh not this for the affection ſ he bare to the tyrant, but ſ they shulde pray for the commune rest, & quietnes, ſ their troubles might not be increased, & ſ they might w more pacience & Iesse griefe waite for ſ time of their deliuerance. w God had appointed moste certeine: for els not onely ſ Israelites, but all ſ worlde, yea, & ſ insensible creatures shulde reioyce when these tyrants shulde be destroyed, as isa. 14.4.

f Whe your oppression shalbe great, & your afflictions cause you to repent your disobedience. & also when ſ seuentie yeres of your captiuitie shalbe expired, 2. Chro. 36, 22. ezra. 1, 1. cha. 25, 10. dan. 9, 2.

g As Ahab, Zedekiah, and Shemaiah.

h Whereby he assureth them, ſ there shalbe no hope of returning before the time appointed.

i According to ſ cōparison, Chap. 24.2.

k Read Cha. 26. 6.

l Read Chap. 7. 25. & 25, 3 & 26, 5.

Ahab Zedekiah 2 false p. Shemaiah

m Because they gaue the people hope of spedy returning

n Which was adulterie, & falsifying the wordes of God.

o Or, dreamer.

o Shemiah, the false prophet slaatteth Zephaniah ſ chief priest, as though God had giuen him the spirit & zeale of Iehoiada to punish whosoeuer trespaced against the worde of God, of the which he wolde haue made Ieremiah one, calling him a rauer & a false prophet.

the prophecied vnto you, & I sent him, not, & he caused you to trust in a lye,

32 Therefore thus saith the Lord, Beholde, I wil visite Shemaiah ỹ Nehelamite, nd his sede: he shal not haue a mā to dwell among this people, nether shal he beholde the good, that I wil do for my people, saith the Lord, because he hathe spokē rebelliously against the Lord.

p He & his sede shalbe destroied, so ỹ none of the shulde se ỹ benefite of this deliuerance.

CHAP. XXX.

1 The returne of the people from Babylon. 16 He menaceth the enemies. 18 And comforteth the Church.

1 THe wor , that came to Ieremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the wordes, that I haue spoken vnto thee in a [a] boke.

a Because thei shulde be assured & their posteritie confirmed in ỹ hope of this deliuerance promised.

3 For lo the daies come, saith the Lord, that I wil bring againe the captiuitie of my people Israel and Iudah, saith the Lord: for I wil restore them vnto the land, that I gaue to their fathers, & they shal possesse it.

4 Againe, these are the wordes that the Lord spake concerning Israel, and concerning Iudah.

5 For thus saith the Lord, We haue heard a [b] terrible voyce, of feare & not of peace.

b He sheweth ỹ before that this deliuerance shal come, ỹ Caldeās shulde be extremely afflicted by their enemies, & ỹ they shulde be in suche perplexitie & sorow as a woman in her trauail, as Isa. 13. 8.

6 Demande now & beholde, if man trauail with childe? wherefore do I beholde euery man with his hands on his loines as a woman in trauail, & all faces are turned into a palenes?

7 Alas, for this [c] day is great: none *bathe bene* like it: it is euē the time of Iaakobs trouble, yet shal he be deliuered from it.

c Meaning, ỹ the time of their captiuitie shulde be grieuous.

8 For in that [d] day, saith the Lord of hostes, I wil breake [e] his yoke from of thy necke, and breake thy bondes, & strangers shal no more serue them selues [f] of him.

d When I shal visit Babylon.

e Of the King of Babylon.

f To wit, of Iaakob.

9 But they shal serue ỹ Lord their God, & [g] Dauid their King, whome I wil raise vp vnto them.

g That is, Messiah, ỹ shulde come of ỹ stocke of Dauid, according to ỹ flesh & shulde be ỹ true pastor, as Ezek. 34. 23. who is set forth & his kingdome ỹ shulde be euerlasting in ỹ persone of Dauid, Hos. 3. 5.

10 Therefore feare not, ô my seruant Iaakob, saith the Lord, nether be afraied, ô Israel: for lo, I wil deliuer thee from a farre *countrey*, and thy sede from the land of their captiuitie, & Iaakob shal turne againe, & shalbe in rest and prosperitie & none shal make him afraid.

11 For I am with thee, saith the Lord, to saue thee, though I vtterly destroy all ỹ nacions where I haue scattered thee: yet wil I not vtterly destroy thee, but I wil correct thee by iudgement, and not [h] vtterly cut thee of.

h Read Cha. 10. 24.

12 For thus saith the Lord, Thy bruising is incurable, *and* [i] thy wounde is dolorous.

i Meaning, that no man is able to finde out a meane to deliuer them, but that it must be ỹ worke of God.

13 There is none to iudge thy cause, *or to lay* a plaister: there are no medecines, nor helpe for thee.

14 All thy [k] louers haue forgotten thee: thei seke thee not: for I haue striken thee with the wounde of an enemie, & with a sharpe chastisement for the multitude of thine iniquities, *because* thy sinnes were increased.

k The Assyrias & Egyptians whome thou didest entertein w̄ giftes, who left thee in thine affliction.

15 Why cryest thou for thine affliction? thy sorowe is incurable, for the multitude of thine iniquities: *because* thy sinnes were increased, I haue done these things vnto thee.

16 [l] Therefore all they ỹ deuoure thee, shalbe deuoured, and all thine enemies euery one shal go into captiuitie: & they that spoyle thee, shalbe spoyled, & all thei that robbe thee, wil I giue to be robbed.

l Herein is commended Gods great mercie toward his, who doeth not destroye them for their sinnes, but correct & chastise them, til he haue purged & pardoned them, & so burneth ỹ roddes by the w̄ he did punish them, Isa. 33. 1.

17 For I wil restore helth vnto thee, & I wil heale thee of thy woundes, saith the Lord, because they called thee, The cast away, *saying*, This is Zion, whome no man seketh after.

18 Thus saith the Lord, Beholde, I wil bring againe the captiuitie of Iaakobs tentes, and haue compassiō on his dwelling places: and the citie shalbe buyled vpon her owne heape, [m] and the palace shal remaine after the maner thereof.

m Meaning, that the citie and the Temple shulde be restored to their former state.

19 And out of them shal procede [n] thanksgiuing, and the voyce of them that are ioyous, and I wil multiplie them, and thei shal not be fewe: I wil also glorifie them, and they shal not be diminished.

n He sheweth how the people shal w̄ praise & thanksgiuing acknowledge this benefite.

20 Their children also shalbe as a fore time, and their congregacion shalbe established before me: & I wil visite all that vexe them.

21 And their [o] noble *ruler* shalbe of the selues, and their gouernour shal procede from the middes of them, and I wil cause him to drawe nere, and approche vnto me: for who is this that directeth his [p] heart to come vnto me, saith ỹ Lord?

o Meaning, Zerubbabel, who was ỹ figure of Christ, in whome this was accomplished.

p Signifying, that Christ doeth willingly submit him self to ỹ obedience of God his Father.

22 And ye shalbe my people, and I wil be your God.

23 Beholde, [q] the tempest of the Lord goeth forthe with wrath: the whirlwinde that hangeth ouer, shal light vpon the head of the wicked.

q Lest ỹ wicked hypocrites shulde flatter them selues with these promises, the prophet sheweth what shalbe their portion.

24 The fierce wrath of the Lord shal not returne, vntil he haue done, and vntil he haue performed the intents of his heart: in the [r] latter daies ye shal vnderstand it.

r Whē this Messiah & deliuerer is sent.

CHAP. XXXI.

1 He rehearseth Gods benefites after their returne

turne from Babylon, 23 And the spiritual ioye of the faithful in the Church.

AT the [a] same time, saith the Lord, wil I be the God of all the families of Israel, and they shalbe my people.

Thus saith the Lord, The people [ẅ] [b] escaped the sworde, founde grace in the wildernes: [c] he walked *before* Israel to cause him to rest.

The Lord hathe appeared vnto me [d] of olde, *say they*: [e] Yea, I haue loued thee with an euerlasting loue, therefore with mercie I haue drawen thee.

Againe I wil buylde thee, and [ÿ] shalt be buylded, ô virgine Israel: thou shalt stil [f] be adorned with thy tymbrels, and shalt go forthe in [ẏ] dance of them that be ioyful.

Thou shalt yet plant vines vpon the mountaines of [g] Samaria, and the planters that plant them, [h] shal make them commune.

For the daies shal come that the [i] watchemen vpon the mount of Ephraim shal crye, Arise, and let vs go vp vnto [k] Zion to the Lord our God.

For thus saith the Lord, Reioyce with gladnes for Iaakob, and shoute for ioye among the chief of the [l] Gentiles: publish praise, and say, O Lord, saue thy people, the remnant of Israel.

Beholde, I wil bring them from the North countrey, and gather them from the coastes of the worlde, *with* the blinde & the lame among them, *with* the woman with childe, & her that is deliuered also: a great companie shal returne hether.

They shal come [m] weping, and [ẅ] mercie wil I bring them againe: I will leade them by [ẏ] riuers of [n] water in a straight way, wherein they shal not stumble: for I am a Father to Israel, and Ephraim is [o] my first borne.

¶ Heare the worde of the Lord, ô ye Gentiles, and declare in the yles a farre of, & say, He that scattered Israel, wil gather him and wil kepe him, as a shepherd *doeth* his flocke.

For the Lord hathe redemed Iaakob, & ransomed him from the hand [p] of him that was stronger then he.

Therefore they shal come, and reioyce in the light of Zion, and shal runne to the bountifulnes of the Lord, *euen* for the [q] wheat and for the wine, & for the oyle, and for the increase of shepe, and bullockes: and their soule shalbe as a watered garden, and thei shal haue no more sorow.

Then shal the virgine reioyce in the [r] dance, and the yong men, & the olde mẽ together: for I wil turne their mourning into ioye, and wil comforte them, & giue them ioye for their sorowes.

And I wil repleniſh the soule of the Priests [ẅ] [f] fatnes, & my people shalbe satisfied with my goodnes, saith the Lord.

Thus saith the Lord, A voice was heard on hie, a mourning *and* bitter weping, [t] Rahel weping for her children, refused to be comforted for her children, because thei were not.

Thus saith the Lord, Refraine thy voice from weping, and thine eyes from teares: for thy worke shalbe rewarded, saith the Lord, and thei shal come againe from the land of the enemie:

And there is hope in thine end, saith the Lord, that *thy* children shal come againe to their owne borders.

I haue heard [v] Ephraim lamenting *thus*, Thou hast corrected mẽ, and I was chastised as an [x] vntamed calfe: [y] conuert thou me, and I shalbe conuerted: for thou art the Lord my God.

Surely after that I conuerted, I repẽted: & after that I was instructed, I smote vpon *my* [z] thigh: I was ashamed, yea, euen confounded, because I did beare [ẏ] reproche of my youth.

Is Ephraim [a] my dere sonne or pleasant childe? yet since I spake vnto him, I stil [b] remembred him: therefore my bowelles are troubled for him: I wil surely haue compassion vpon him: saith [ẏ] Lord.

[a] Set thee vp [c] signes: make thee heapes: set thine heart towarde the path & waie, that thou hast walked: turne againe, ô virgine of Israel: turne againe to these thy cities.

How long wilt thou go astraie, ô thou rebellious daughter? for the Lord hathe created [d] a newe thing in the earth: A WOMAN shal compasse a man.

Thus saith the Lord of hostes, [ẏ] God of Israel, Yet shal thei saie this thing in the land of Iudah, and in the cities thereof, when I shal bring againe their captiuitie, The Lord blesse thee, ô habitation of iustice & holie mountaine.

And Iudah shal dwell in it, & all the cities thereof together, the husband-

a When this noble gouernour shal come: meaning Christ, not onely Iudah & Israel, but [ẏ] rest of the worlde shalbe called.

b Which were deliuered from the cruelties of Pharaoh.

c To wit, God.

d The people thus reason as though he were not so beneficial to them now, as he had bene of olde.

e Thus the Lord answereth [ẏ] his loue is not chãgeable.

f Thou shalt haue stil occasion to reioyce: [ẅ] is ment by tabrets and dancing, as their custome was after notable victories. Exo. 15, 20. Iudg. 5, 2. and cha. 11, 34.

g Because [ẏ] Israelites, [ẅ] were [ẏ] ten tribes, neuer returned to Samaria, therefore this must be spiritually vnderstand vnder the kingdome of Christ, [ẅ] was [ẏ] restauracion of the true Israel.

h That is, shal eat the frute thereof, as Leu. 19, 23. dan. 20, 6.

i The ministers of the worde.

k They shal exhorte all to the imbracing of [ẏ] Gospel, as Isa. 2, 3.

l He sheweth what shalbe the concorde & loue of all vnder the Gospel, where none shalbe refused for their infirmities: & euery one shal exhort one another to imbrace it.

m That is, lamenting their sinnes, [ẅ] had not giuen eare to [ẏ] prophetes, & therefore it followeth that God receiued them to mercie, Chap. 50, 4. Some take it that they shulde weepe for ioy.

n Where they founde no impediments, but abundance of all things.

o That is, my derely beloued, as the first childe is to the father.

p That is, from the Babylonians, and other enemies.

q By these temporal benefites he meaneth the spirituall graces, which are in the Church, and whereof there shulde be euer plentie, Isa. 58, 11.

r In this companie of the faithful, which euer praise God for his benefites.

s Meaning [ẏ] Spirit of wisdome, knowledge and zeale.

t To declare the greatnes of Gods mercie in deliuering [ẏ] Iewes he sheweth them that thei were like to the Benjamites, or Israelites: that is, vterly destroyed, and caryed away in so muche that if Rahel [ẏ] mother of Beniamin colde haue risen againe to seke for her children she shulde haue founde none remaining.

v That is, the people that were led captiue.

x Which was wanton and colde not be subiect to the yoke.

y He sheweth how the faithful vse to pray: [ẏ] is, desire God to turne them, for as muche as they cannot turne of them selues.

z In signe of repentance, & detestation of my sinne.

a As though he wolde say, Not for by his iniquitie he did what laye in hi to caste me of.

b To wit, in pitying him for my promes sake.

c Marke by what way thou didest go into captiuitie, & thou shalt turne againe by the same

d Because thels deliuerance frõ Babylon was a figure of their deliuerance frõ sinne, he sheweth how this shulde be procured, to wit by Iesus Christ whome a woman shulde conceiue, & beare in her wombe. Which is a strange thing in earth, because he shulde be borne of a virgine with out man: or, he meaneth, that Ierusalem which was like a baren woman in her captiuitie shulde be fruteful as she, that is ioyned in mariage, and whome God blesseth with children.

men and thei that go forthe with the flocke.

25 For I haue satiat the weary soule, and I haue replenished euerie sorowful soule.

26 Therefore I awaked and beholde, & my slepe [e] was swete vnto me.

27 Beholde, the daies come, saith the Lord, ỹ I wil sowe ỹ house of Israel, & the house of Iudah [f] with the sede of ma and with the sede of beast.

28 And like as I haue watched vpon thē, to plucke vp & to roote out, & to throwe downe, and to destroye, and to plague *them*, so will I watche ouer them, to buylde and to plant *them*, saith the Lord.

29 In those dayes shal they say no more, The fathers haue [g] eaten a sowre grape, & the childrens teeth are set on edge.

30 But euerie one shal dye for his owne iniquitie: euerie man that eateth ỹ sowre grape, his teeth shalbe set on edge.

31 ¶ Beholde, the daies come, saith the Lord, that I wil make a [h] newe couenāt with the house of Israel, and with the house of Iudah,

32 Not according to the couenant that I made with their fathers, when I toke them by the hand to bring them out of the land of Egypt, the which my couenāt they [i] brake, although I was an housband vnto them, saith the Lord.

33 But this shalbe the couenant that I wil make with the house of Israel, After [k] those daies, saith the Lord, I wil put my Law in their inwarde partes, & write it in their hearts, & wil be their God, and thei shalbe my people.

34 And thei shal [l] teache nomore euerie man his neighbour and euerie man his brother, saying, Knowe the Lord: for they shal all knowe me from the least of them vnto the greatest of them, saith the Lord: for I wil forgiue their iniquitie, and wil remember their sinnes nomore.

35 Thus saith the Lord, which giueth [m] the sunne for a light to the day, *and* the courses of the moone and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name *is* the Lord of hostes.

36 If these ordinances departe out of my sight, saith the Lord, then shal the sede of Israel cease from being a nation before me, for euer.

37 Thus saith the Lord, If the heauens can be measured, [n] or the fundacions of the earth be searched out beneth, then wil I cast of all the sede of Israel, for all that they haue done, saith the Lord.

38 Beholde, the dayes come, saith the Lord, that the [o] citie shalbe buylt to the Lord from the tower of Hananeel, vnto the gate of the corner.

39 And the line of the measure shal go forthe in his presence vpon the hil Gareb, & shal compasse about to Goath.

40 And the whole valley of the dead bodies, and of the asshes, and all the fields vnto the broke of Kidron, *and* vnto the corner of the horsegate towarde ỹ East, *shalbe* holie vnto the Lord, nether shal it be plucked vp nor destroyed anie more for euer,

CHAP. XXXII.

Ieremiah is cast into prison because he propheciedthat the citie shulde be taken of the King of Babylon. 7 He sheweth, that the people shulde come againe to their owne possession. 38 The people of God are his seruants, and he is their Lord.

1 THe worde that came vnto Ieremiah from the Lord, in the [a] tenth yere of Zedekiah King of Iudah, which was the eightenth yere of Nebuchadnezzar.

2 For then the King of Babels hoste besieged Ierusalem: and Ieremiah the Prophet was shut vp in the court of the prison, which was in the King of Iudahs house.

3 For Zedekiah King of Iudah had shut him vp, saying, Wherefore doest thou prophecie, & say, Thus saith the Lord, * Beholde, I wil giue this citie into the hands of the King of Babel, and he shal take it?

4 And Zedekiah the King of Iudah shal not escape out of the hand of the Caldeans, but shal surely be deliuered into the hands of the King of Babel, and shal speake with him mouthe to mouthe, & his eyes shal behold his face,

5 And he shal lead Zedekiah to Babel, and there shal he be, vntil [b] I visite him, saith the Lord: though ye fight with the Caldeans, ye shal not prosper.

6 ¶ And Ieremiah said, The worde of ỹ Lord came vnto me, saying,

7 Beholde, Hanameel, the sonne of Shallum thine vncle, shal come vnto thee & saie, [c] Bye vnto thee my field, that is in Anathoth: for the [d] title by kinred *appertaineth* vnto thee [d] to bye it.

8 So Hanameel, mine vncles sonne, came to me

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e Having vnderstand this vision of the Messiah to come in whome ỹ two houses of Israel and Iudah shulde be ioyned, I reioyced.

f I wil multiplie, and enriche them with people and cattel.

g The wicked vsed this prouerbe, when they did murmure against Gods iudgements pronounced by ỹ prophetes, saying, That their fachers had committed the fautе, and that the children were punished, Eze. 18. 3.

h Thogh the couenant of redēption made to ỹ fathers, & this w was giuen after, some diuers, yet thei are all one, & grounded on Iesus Christ, saue that this is called newe because of the manifestation of Christ, & the abundant graces of the holie Gost giuen to his Church vnder ỹ Gospel.

i And so were ỹ occasion of their owne diuorcement through their infidelitie, Ier. 3. 8.

k Or, *master.*

l In the time of Christ my Law shal in stead of tables of stone be writē in their heartes by mine holie Spirit, Ebr. 8. 8.

m Vnder ỹ kingdome of Christ there shalbe none blinded with ignorance, but I wil giue them faith, & knowledge of God for remission of their sinnes, and daily increase, the same: so that it shal not seme to come so muche by the preaching of my ministers, as by the instruction of mine holie Spirit, Isa. 54, 13. but the ful accomplishing hereof is referred to the kingdome of Christ, when we shalbe ioyned with our head.

n The one and ỹ other is impossible.

o As it was performed, Nehemiah. 3. 1. by this description he sheweth that the citie shulde be as ample, and beautiful as euer it was: but he alludeth to ỹ spiritual Ierusalem, whose beautie shulde be incomparable.

a So that Ieremiah had now propheciedfrom the thirteenth yere of Iosiah vnto the last yere saue one of Zedekiahs reigne, w was almost fourtie yeres.

Chap. 29, 16. & 34, 2.

b Til I take Zedekiah awaie by death: for he shal not dye by the sworde, as Cha. 34. 4.

c Whereby was ment ỹ the people shulde returne againe out of captiuitie & enioye their possessions & vineyardes, as ver. 15, & 44.

d Or, *right to redeme it.*

d Because he was next of the kinred, as Ruth 4. 4

Jeremiah purchaseth land

to me in the court of the prison, according to the worde of the Lord, and said vnto me, Bye my e field, I praie thee, ẏ is in Anathoth, which is in the countrei of Beniamin: for the right of the possession *is* thine, and the purchase *belongeth* vnto thee: bye it for thee. Then I knewe that this was the worde of the Lord.

9 And I boght the field of Hanameel, mine vncles sonne, that was in Anathoth and weighed him the siluer, *euen* seuen f shekels, and ten *pieces* of siluer.

10 And I writ it in the boke and signed it, & toke witnesses, and weighed him ẏ siluer in the balances.

11 So I toke the boke of the possession, being sealed g *according* to the Law, and custome, with the boke that was open,

12 And I gaue the boke of the possession vnto Baruch the sonne of Neriah, the sonne of Maaseiah, in the sight of Hanameel mine vncles *sonne*, and in the presence of the witnesses, writen in the boke of the possession, before all the Iewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hostes, ẏ God of Israel, Take the writings, *euen* this boke of the possession, bothe that is sealed, and this boke that is open, and put them in an earthen h vessel, that thei maie continue a long time.

15 For the Lord of hostes, the God of Israel saith thus, Houses & fields, and vineyardes shalbe possessed againe in this land.

16 ¶Now when I had deliuered the boke of the possession vnto Baruch, ẏ sonne of Neriah, I prayed vnto the Lord, saying,

17 Ah Lord God, beholde, thou hast made the heauen and the earth by thy great power, and by thy stretched out arme, and there is nothing * hard vnto thee.

18 * Thou shewest mercie vnto thousands, and recompencest the iniquitie of the fathers into the bosome of their i children after them: ô God the great and mightie, whose Name *is* the Lord of hostes,

19 Great in counsel, and mightie in worke, (for thine eyes are open vpon all the waies of the sonnes of men, to giue to euerie one according to his waies, & according to the frute of his workes)

20 Which hast set signes and wonders in the land of Egypt vnto this k day, & in Israel and among *all* men: and hast made thee a Name, as *appeareth* this daie,

21 And hast broght thy people Israel out of the land of Egypt with signes, and w wonders, and with a strong hand, with a stretched out arme, and with great terror,

22 And hast giuen them this land, which thou didest sweare to their fathers to giue them, *euen* a land, that floweth with milke and honie,

23 And they came in, and possessed it, but they obeied not thy voyce, nether walked in thy Law: all that thou commandedst them to do, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Beholde, the l mounts, they are come into the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight against it by meanes of the sworde, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, and beholde, thou seest it.

25 And thou hast said vnto me, ô Lord God, Bye vnto thee the field for siluer, & take witnesses: for the citie shalbe giuen into the hand of the Caldeans.

26 ¶Then came the worde of the Lord vnto Ieremiah, saying,

27 Beholde, I am the Lord God of all m flesh: is there anie thing to hard for me?

28 Therefore thus saith the Lord, Beholde, I wil giue this citie into the hand of the Caldeans, and into the hand of Nebuchad-nezzar, King of Babel, and he shal take it.

29 And the Caldeans shal come & fight against this citie, and set fyre on this citie and burne it, with the houses, vpon whose rooses they haue offred incense vnto Baal, and powred drinke offrings vnto other gods, to prouoke me vnto angre.

30 For the children of Israel, and the children of Iudah haue surely done euil before me from their n youth: for the children of Israel haue surely prouoked me to angre with the workes of their hands, saith the Lord.

31 Therefore this citie hathe bene vnto me *as a prouocation* of mine angre, & of my wrath, from ẏ daye, that they buylt it, euen vnto this daie, that I shulde remoue it out of my sight,

32 Because of all the euil of the children of Israel, and of the children of Iudah, which they haue done to prouoke me to angre, *euen* they, their Kings, their princes, their Priests, and their Prophetes, & the men of Iudah, and the inhabitants of Ierusalem.

33 And they haue turned vnto me ẏ backe & not the face: thogh I taught them, o rising vp early, and instructing them, yet they were not obedient to receiue doctrine,

34 But they set their abominations in ẏ house (whereupon my Name was called) to defile it,

e Of ẏ possession of ẏ Leuites read Leu. 25, 32.

f Which mounteth to of our money, about tẽ shilings six pence, if this shekel were ẏ commune shekel, read Gen. 23, 15. for ẏ shekel of ẏ Temple was of double value & ten pieces of siluer were halfe a shekel: for twentie made ẏ shekel.

g According to ẏ custome ẏ instrument or euidence was sealed vp with ẏ commune seale, & a copie thereof remained, w conteined ẏ same in effect, but was not so authentical as ẏ other, but was left opẽ to be sene if any thing shulde be called into doute.

h And so to hide them in the grounde, that thei might be preserued as a token of their deliuerance.

l The worde signifieth anie thing ẏ is cast vp, as a mount or rãpare, and is also vsed for ingines of warre, w were layed on an hie place to shoot into a citie, before ẏ gonnes were in vse.

m That is, of euerie creature who as thei are his worke, so doeth he gouerne and guide thẽ as pleaseth him, whereby he sheweth ẏ as he is ẏ autor of this their captiuitie for their sinnes, so wil he for his mercies be their redemer to restore thẽ againe to libertie.

n From ẏ time, ẏ I broght thẽ out of Egypt, & made thẽ my people, & called thẽ my first borne.

o Read prou. 7, 23. Isa. 65, 2. cha. 7, 13. and 19, 7. & 25, 3. & 16, 5. & 19, 19.

*Or, hid.

Exod. 34, 7. deut. 5, 9.

i Because ẏ wicked are subiect to the curse of God, he sheweth, ẏ their posteritie, w by nature are vnder this malediction, shalbe punished bothe for their owne wickednes & ẏ the iniquitie of their fathers, w is likewise in thẽ, shal be also reuenged on their head.

k Meaning, ẏ his miracles in deliueringhis people, shulde neuer be forgotten.

p That is, ỳ altars, ẅ were made to offer sacrifice vpō to their idoles.
q Read Chap.7, 30, 2. King 21, 4.
r Read 2. King. 16, 3.

35 And they buylt the hye p places of Baal, which are in the valley of q Benhinnom, to cause their sonnes, and their daughters to r passe through the fyre vnto Molech, which I commanded them not, neither came it into my minde, that they shulde do suche abomination, to cause Iudah to sinne.

s Read Chap. 30, 16.

36 And now s therefore, thus hathe the Lord God of Israel spoken, concerning this citie, whereof ye say, It shalbe deliuered into the hand of the King of Babel by the sworde, and by the famine, & by the pestilence,

Deut. 30, 3.

37 *Beholde, I wil gather them out of all countreis, wherein I haue scattred them in mine angre, & in my wrath, & in great indignatiō, and I wil bring thē againe vnto this place, and I wil cause them to dwell safely.

Chap. 30, 22.

38 And they shal be *my people, and I wil be their God.

t One consent & one religion, as Ezek. 11, 19, & 36, 27.

39 And I wil giue them t one heart & one way that thei may feare me for euer for the welth of them, & of their childrē after them.

v Read Cha. 31, 2.

40 And I wil make an v euerlasting couenant ẅ them, ỳ I wil neuer turne away from them to do thē good, but I wil put my feare in their hearts, that thei shal not departe from me.

41 Yea, I wil delite in them to do them good, & I wil plant them in this lād assuredly with my whole heart, & with all my soule.

42 For thus saith the Lord, Like as I haue broght all this great plague vpō this people, so wil I bring vpon them al the good that I haue promised them.

43 And ỳ fields shal be possessed in this land, whereof ye say, It is desolate without man or beast, and shalbe giuen into the hand of the Caldeans.

z This is ỳ declaration of ỳ, ẅ was spoken, ver. 8.

44 Men shal bye x fields for siluer, and make writings, and seale them, and take witnesses in the land of Beniamin, and round about Ierusalem, & in the cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, & in the cities of the South: for I wil cause their captiuitie to returne, saith the Lord.

CHAP. XXXIII.

1 The Prophet is monished of the Lord to pray for the deliuerance of the people, which the Lord promised. 8 God forgiueth sinnes, for his owne glorie. 15 Of the birth of Christ. 20 The kingdome of Christ in the Church shal neuer be ended.

a Which was in ỳ Kings house at Ierusalem, as Chap. 32, 2.

1 MOreouer, the worde of the Lord came vnto Ieremiah the seconde time (while he was yet shut vp in the a court of the prison) saying,

2 Thus saith the Lord, the maker b thereof, the Lord that formed it, and established it, the Lord is his Name.

3 Call vnto me, and I wil answer thee, & shewe thee great & mightie things, ẅ thou knowest not.

4 For thus saith the Lord God of Israel, concerning the houses of this citie, and concerning the houses of the Kings of Iudah, which are destroied by the c mountes, and by the sworde,

5 Thei come to d fight with the Caldeās, but it is to fil them selues with the dead bodies of men, whome I haue slaine in mine angre and in my wrath: for I haue hid my e face from this citie, because of all their wickednes.

6 ¶ Beholde f I wil giue it helth & amendement: for I wil cure them, and wil reueile vnto them the abundance of peace, and trueth.

7 And I wil cause the captiuitie of Iudah, and the captiuitie of Israel to returne, & wil buylde them as at the first.

8 And I wil g cleanse them from all their iniquitie, whereby they haue sinned against me: yea, I wil pardon all their iniquities, whereby thei haue sinned against me, and whereby thei haue rebelled against me.

9 And it shalbe to me a name, a h ioy, a praise, and an honour before all the nacions of the earth, which shal heare all the good that I do vnto them: and thei shal feare, & trēble for all ỳ goodnes, and for all the welth, that I shewe vnto this *citie*.

10 Thus saith the Lord, Againe there shalbe heard in this place (which ye say shalbe desolate, without man, and without beast, *euen* in the cities of Iudah, & in the stretes of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

11 The voyce of ioye & the voyce of gladnes, the voice of the bridegrome, and the voyce of the bride, ỳ voyce of them that shal say, i Praise the Lord of hostes, because the Lord is good: for his mercie *endureth* for euer, & of thē that offre *the sacrifice* of praise in ỳ House of the Lord, for I wil cause to returne the captiuitie of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hostes, Againe in this place, which is desolate, without man, & without beast, & in all ỳ cities thereof there shalbe dwelling for shepherdes to rest their flockes.

13 In the cities of the k mountaines, in ỳ cities in the plaine, and in the cities of the South, and in the land of Beniamin, and about Ierusalem, and in the cities of Iudah shal the shepe passe againe, vnder the hand of him that telleth them, saith the Lord.

14 Be-

b To wit, of Ierusalem, who as he made it, so wil he preserue it: read Isa. 37, 16.

c Read Chap. 32, 24.

d The Iewes thinke to ouercome ỳ Caldeās, but thei seke their owne destruction.

e He sheweth ỳ Gods fauour is cause of all prosperitie, as his angre is of all aduersitie.

f In the middes of his threatnings God remembreth his & comforteth thē.

g Declaring that there is no deliuerāce nor ioye, but where as we fele remissiō of sinnes.

h Whereby he sheweth that the Church, wherein is remissiō of sinnes, is Gods honour & glorie, so ỳ whosoeuer is enemie to it, laboreth to dishonour God.

i Which was a song appointed for the Leuites to praise God by, 1. Chro. 16, 8. psal. 105, 1. Isa. 12, 4.

k Meaning, ỳ all the countrei of Iudah shalbe inhabited againe.

14 Beholde, the daies come, saith the Lord, that I wil performe ý good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In those daies and at that time, wil I cause [l] the branche of righteousnes to growe vp vnto Dauid, & he shal execute iudgement, and righteousnes in the land.

16 In those dayes shal Iudah be saued, & Ieruſalem shal dwel safely, & he ý shal call [m] her, is the Lord our [n] righteousnes.

17 For thus saith the Lord, Dauid shal neuer want a man to sit vpon the throne of the house of Israel.

18 Nether shal the Priests and Leuites want a man before me to offer [o] burnt offrings, and to offer meat offrings, and to do sacrifice continually.

19 ¶ And the worde of ý Lord came vnto Ieremiah, saying,

20 Thus saith the Lord, If you cā breake my couenant of the [p] day, and my couenant of the night, that there shulde not be day, and night in their seaſon,

21 Then may my couenant be broken ẅ Dauid my seruant, that he shulde not haue a sonne to reigne vpon his throne, and with the Leuites, & Priests my ministers.

22 As the armie of heauen can not be nombred, nether the sand of ý sea measured: so wil I multiplie the sede of Dauid my seruant, and the Leuites, ý minister vnto me.

23 ¶ Moreouer, the worde of the Lord came to Ieremiah, saying,

24 Considerest thou not what [q] this people haue spoken, saying, The two families, which the Lord hathe chosen, he hathe euen cast them of? thus they haue despised my people, that they shulde be no more a nacion before them.

25 Thus saith the Lord, If my couenant be not with day and night, *and if* I haue not appointed the ordre of heauen and earth,

26 Then wil I cast away the sede of Iaakob and Dauid my seruant, & not take of his sede to be rulers ouer the sede of Abraham, Izhak, and Iaakob: for I wil cause their captiuitie to returne, & haue compaſsion on them.

CHAP. XXXIIII.

1 He threatneth that the citie, and the King Zedekiah shalbe giuen into the hands of the King of Babylon. 11 He rebuketh their cruelties towarde their seruants.

THE worde which came vnto Ieremiah from the Lord (when [a] Nebuchad-nezzar King of Babel, and all his hoste, & all the kingdomes of the earth, *that were* vnder the power of his hand, & all people fought against Ieruſalem, & against all the cities thereof) saying,

2 Thus saith The Lord God of Israel, Go, and speake to Zedekiah King of Iudah, & tel him, Thus saith ý Lord, Behold, *I wil giue this citie into the hand of the King of Babel, and he shal burne it with fyre,

3 And thou shalt not escape out of his hand, but shalt surely be taken, & deliuered into his hand, and thine eies shal beholde the face of the King of Babel, and he shal speke with thee mouthe to mouthe, and thou shalt go to Babel.

4 Yet heare the worde of ý Lord, ô Zedekiah, King of Iudah: thus saith the Lord of thee, Thou shalt not dye by ý sworde,

5 *But* thou shalt dye in [b] peace: & according to the burning for thy fathers the former Kings which were before thee, so shal thei burne *odours* for thee, and thei shal lament thee, *saying* Oh [c] lord: for I haue pronounced the worde, saith the Lord.

6 Then Ieremiah the Prophet spake all these wordes vnto Zedekiah King of Iudah in Ieruſalem,

7 (When ý King of Babels hoste fought against Ieruſalem, and against all the cities of Iudah, that were left, *euen* against Lachish, & against Azekiah: for these strong cities remained of the cities of Iudah)

8 This *is* the worde that came vnto Ieremiah from the Lord, after that the King Zedekiah had made a couenant with all the people, which were at Ieruſalem, [d] to proclaime libertie vnto them,

9 That euerie man shulde let his [e] seruāt go fre, & euerie man his handmaide, ẅ was an Ebrue or an Ebrueſſe, & that none shulde serue him selue of thē, *to wit*, of a Iewe his brother.

10 Now when all the princes, & all the people which had agreed to the couenant, heard that euerie one shulde let his seruant go fre, and euerie one his handmaide, and that none shulde serue them selues of them any more, thei obeied & let them go.

11 But afterwarde thei [”] repented & caused the seruants & the handmaids, whome thei had let go fre to returne & helde them in subiection as seruants and handmaides.

12 Therefore the worde of the Lord came vnto Ieremiah from the Lord, saying,

13 Thus saith ý Lord God of Israel, I made a couenant with your fathers, when I brought them out of the land of Egypt, out of the house of [o] seruants, saying,

14 *At the terme of seuen yeres let ye go,

l That is, I wil sende ý Messiah, ẅ shal come of ý house of Dauid, of whome this prophecie is ment, as testifie all ý Iewes, and that ẅ is writen Chap. 23, 5.

m To wit, Christ that shal call his Church.

n That Christ is our Lord God, our righteousnes, sanctificatiō, & redemption, 1. Cor. 1. 30.

o This is chiefly ment of ý spiritual sacrifice of thankes giuing, ẅ is left to the Church in ý time of Christ, who was ý euerlasting priest & the euerlasting sacrifice figured by the sacrifices of the Law.

p Read Chap. 31, 35.

q Meaning, the Caldeās & other infidels which thoght God had vtterly cast of Iudah and Israel or Beniamin, because he did correct them for a time for their amendement.

a Who commonly of Ieremiah was called Nebuchad-rezzar & of others Nebushad-nezzar.

2. Chro. 36, 19. chap. 29, 16. & 23. 3.

b Not of any violent death.

c The Iewes shal lamēt for thee their lord and King.

d When the enemie was at hād, & thei sawe thē selues in danger, thei wolde seme holy, & so began some kinde of reformation: but sone after they vttered their hypocrisie.

e According to ý Lawe, Exod. 21, 2 deut 15, 12.

” Ebr. returned.

o Or, bondage.

Deut. 15, 12.

euerie man his brother an Ebrewe which hathe bene solde vnto thee: & when he hathe serued thee six yeres, thou shalt let him go fre from thee: but your fathers obeied me not, nether inclined their eares.

15 And ye were now turned, and had done right in my sight in proclaiming libertie, euerie man to his neighbour, & ye had made a couenant before me in [f] the House, whereupon my Name is called.

16 But ye repented, & polluted my Name: for ye haue caused euerie man his seruant, & euerie man his handmaide, whome ye had set at libertie at their pleasure, to returne, and holde them in subiection to be vnto you as seruants & as handmaides.

17 Therefore thus saith the Lord, Ye haue not obeied me, in proclaiming fredome euerie man to his brother, and euerie man to his neighbour: beholde, I proclaime a libertie for you, saith the Lord, to [g] the sworde, to the pestilence, and to the famine, & I wil make you a terrour to all the kingdomes of the earth.

18 And I wil giue those men that haue broken my couenant, and haue not kept the wordes of the couenant, [h] which thei had made before me, when thei cut ỹ calfe in twaine, and passed betwene the partes thereof.

19 The princes of Iudah, and the princes of Ierusalem, the Eunuches, and the Priestes, and all the people of the land, which passed betwene the partes of the calfe,

20 I wil euen giue them into the hand of their enemies, and into the hands of them that seke their life: and their dead bodies shalbe for meat vnto the foules of the heauen, and to the beastes of the earth.

21 And Zedekiah King of Iudah, & his princes wil I giue into the hand of their enemies, and into the hand of them that seke their life, & into the hand of the King of Babels hoste, which [i] are gone vp from you.

22 Beholde, I wil commande, saith the Lord, and cause them to returne to this citie, & thei shal fight against it, and take it, and burne it with fyre: and I wil make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

He proposeth the obedience of the Rechabites, & thereby confoundeth the pride of the Iewes.

[k] THe worde which came vnto Ieremiah from the Lord, in the daies [a] of Iehoiakim the sonne of Iosiah King of Iudah, saying,

2 Go vnto the house of the [b] Rechabites, & speake vnto them, & bring them into the House of the Lord into one of the chambers, and giue them wine to drinke.

3 Then toke I Iaazaniah, the sonne of Ieremiah the sonne of Habazziniah, & his brethren, and all his sonnes, and the whole house of the Rechabites,

4 And I broght them into the House of the Lord, into the chamber of the sonnes of Hanan, the sonne of Igdaliah a man [c] of God, which was by the chamber of the princes, which was aboue the chamber of Maaseiah the sonne of Shallum, the keper of the [n] treasure.

5 And I set before the sonnes of ỹ house of the Rechabites, pottes ful of wine, and cuppes, and [d] said vnto them, Drinke wine.

6 But thei said, We wil drinke no wine: for [e] Ionadab the sonne of Rechab our father commanded vs, saying, [f] Ye shal drinke no wine, *nether* you nor your sonnes for euer.

7 Nether shal ye buylde house, nor sowe sede, nor plãt vineyarde, nor haue any, but all your daies ye shal dwell in tentes, that ye may liue a long time in the land where ye be strangers.

8 Thus haue we obeied the voice of Ionadab the sonne of Rechab our father, in all that he hathe charged vs, and we drinke no wine all our daies, *nether* we, our wiues, our sonnes, nor our daughters.

9 Nether buylde we houses for vs to dwell in, nether haue we vineyarde, nor field, nor sede.

10 But we haue remained in tentes, and haue obeied, & done according to [g] all that Ionadab our father commanded vs.

11 But when Nebuchad-nezzar King of Babel came vp into the land, we said, Come, and let vs go to Ierusalem, from the hoste of the Caldeans, and from the hoste of Aram: so we [h] dwell at Ierusalem.

12 Thẽ came the worde of the Lord vnto Ieremiah, saying,

13 Thus saith the Lord of hostes, ỹ God of Israel, Go, and tel the men of Iudah, and the inhabitants of Ierusalem, Wil ye [i] not receiue doctrine to obey my wordes, saith the Lord?

14 The commandement of Ionadab the sonne of Rechab that he commanded his sonnes, ỹ thei shulde drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers cõmandement: not withstanding I haue spoken vnto you, [k] rising early, & speaking, but ye wolde not obeie me.

15 I haue

f Meaning, in the Temple, to declare ỹ it was a most solemne & streit couenant, made in ỹ Name of the Lord.

g That is, I giue the sworde libertie to destroy you.

h As touching this maner of spéne couenant w the Ancient vsed by passing betwene ỹ two partes of a beast, to signifie that the transgressor of the same couenant shulde be so diuided in pieces, read Gen. 15, 10.

i To fight agaist the Egyptians, as Chap. 37, 11.

k For the disposition and order of these prophecies, read, Chap. 87, 1.

b Thei came of Hobab Moses father inlaw, who was no Israelite, but after ioyned with them in the seruice of God.

c That is, a Prophete.

n *Or, dore.*

d The prophet saith not, The Lord saith thus: for then thei ought to haue obeyed, but he tẽdeth to another end: ỹ is, to declare their obedience to man, seing the Iewes wolde not obey God himselfe.

e Whome Iehu ỹ King of Israel fauored for his zeale, 2. King. 10, 15.

f Teaching them hereby to flee all occasion of intemperãcie, ambition & auaricce, and that thei might knowe ỹ thei were strangers in ỹ earth, and be ready to depart at all occasions.

g Which was now for ỹ space of thre hundreth yeres from Iehu to Iehoiakim.

h Which declareth ỹ thei were not so bound to their vowe, ỹ it colde not be broken for any necessitie: for where thei were cõmanded to dwel in tentes, thei dwel now at Ierusalem for feare of ỹ warres.

i Whome I haue chosen to be my children, seing these w were ỹ children of an heathen man, obeied the commandement of their father.

k I haue most diligẽtly exhorted & warned you both by my selfe & my prophetes.

15 I haue sent also vnto you all my seruantes the Prophetes, rising vp early, & sending *them*, saying, *Returne now euerie man from his euil waie, and amende your workes, and go not after other gods to serue them, & ye shal dwell in the land which I haue giuen vnto you, and to your fathers, but ye wolde not incline your eare, nor obeie me.

16 Surely the sonnes of Ionadab the sonne of Rechab, haue kept the commandement of their father, which he gaue them, but this people hathe not obeied me.

17 Therefore thus saith the Lord of hostes, the God of Israel, Beholde, I wil bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euil that I haue pronounced against them, because I haue [l] spoken vnto them, but thei wolde not heare, and I haue called vnto them, but thei wolde not answer.

18 And Ieremiah said to the house of the Rechabites, Thus saith the Lord of hostes the God of Israel, Because ye haue obeied the commandement of Ionadab your father, and kept all his precepts, and done according vnto all that he hathe commanded you,

19 Therefore thus saith the Lord of hostes, the God of Israel, Ionadab the sonne of Rechab shal [m] not want a man, to stand before me for euer.

Chap. 18, 11. & 25, 5.

l That is by his prophets & ministers: ẃ sheweth ẏ it is as muche as though he shulde speake to vs him selfe, when he sendeth his ministers to speake in his Name.

m His posteritie shal continue & be in my fauour for euer.

CHAP. XXXVI.

1 Baruch writeth, as Ieremiah enditeth, the boke of the curses against Iudah and Israel. 9 He is sent with the boke vnto the people and readeth it before them all. 14 He is called before the rulers and readeth it before them also. 23 The King casteth it in the fyre. 28 There is another writen at the commandement of the Lord.

a Read Cha. 25, 1.

1 AND in the fourth [a] yere of Iehoiakim the sonne of Iosiah King of Iudah, came this worde vnto Ieremiah frō the Lord, saying,

2 Take thee a roole *or* boke, and write therein all the wordes that I haue spoken to thee against Israel, & against Iudah, and against all the nacions, from the daie that I spake vnto thee, *euen* [b] from the daies of Iosiah vnto this daie.

3 It maie be that the house of Iudah wil heare of all the euil, which I determined to do vnto them that thei may returne euerie mā from his euil waie, that I maie forgiue their iniquitie and their sinnes.

4 Then Ieremiah called Baruch ẏ sonne of Neriah, and Baruch wrote [c] at the mouth of Ieremiah all the wordes of the Lord, which he had spoken vnto him, vpon a roole *or* boke.

5 And Ieremiah commanded Baruch, saying, I am shut vp, [d] & can not go into the House of the Lord.

6 Therefore go thou, and read the roole wherein thou hast writē at my mouth the wordes of the Lord in the audience of the people in the Lords House vpon ẏ [e] fasting day: also thou shalt read them in the hearing of all Iudah, that come out of their cities.

7 It may be that thei wil [f] pray before the Lord, and euerie one returne from his euil way, for the angre & the wrath, that the Lord hathe declared against this people.

8 So Baruch the sonne of Neriah did according vnto all, that Ieremiah ẏ Prophet commanded him, reading in ẏ boke the wordes of the Lord in the Lords House.

9 ¶ And in the fift [g] yere of Iehoiakim the sonne of Iosiah King of Iudah, in ẏ ninth moneth, they proclaimed a fast before the Lord to all the people in Ierusalem, and to all the people that came from the cities of Iudah vnto Ierusalem.

10 Then red Baruch in the boke ẏ wordes of Ieremiah in the House of the Lord, in the chambre of Gemariah the sonne of Shaphan the secretarie, in the hier court at the entrie of the [h] newe gate of the Lords House, in the hearing of all the people.

11 When Michaiah the sonne of Gemariah, the sonne of Shaphan had heard out of the boke all the wordes of the Lord,

12 Then he wēt downe to the Kings house into the Chancellours chamber, and lo, all the princes sate there, *euen* Elishama the Chancellour, & Delaiah the sonne of Shemaiah, and Elnathan the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto them all the wordes that he had heard when Baruch red in the boke in the audience of the people.

14 Therefore all the princes sent Iehudi the sonne of Nethaniah, ẏ sonne of Shelemiah, the sonne of Chushi, vnto Baruch, saying, Take in thine hand the roole, wherein thou hast red in the audience of the people, and come. So Baruch the sonne of Neriah, toke the roole in his hand, and came vnto them.

15 And thei said vnto him, Sit downe now, and read it, that we may heare. So Baruch red it in their audience.

16 Now when thei had heard all the wor-

b Which were twenty and thre yere, as Cha. 25, 3, counting from the thirteenth yere of Iosiahs reigne.

c As he did indite.

d Meaning, in prison, through the malice of ẏ priestes.

a fast proclaimed

e Which was proclaimed for feare of ẏ Babylonians, as their custome was whē thei feared warre or any great plague of God.

f He sheweth ẏ fasting without praier and repētance auaileth nothing, but is mere hypocrisie.

g The fast was thē proclaimed, and Baruch red this roole, ẃ was a litle before ẏ Ierusalem was first taken, and then Iehoiakim and Daniel, & his companions were led away captiues.

h Which is the east gate of the Temple.

i The godlie were afraid, seing God so offended, & ỹ wicked were astonied for ỹ horror of ỹ punishment.

des, they were i afraied bothe one and other, and said vnto Baruch, We wil certifie the King of all these wordes.

17 And thei examined Baruch, saying, Tel vs now, how dideſt thou write all these wordes at his mouth.

18 Then Baruch answered them, He pronounced all these wordes vnto me with his mouth, and I wrote *them with* yncke in the boke.

19 Then said the princes vnto Baruch, Go, k hide thee, thou and Ieremiah, and let no man knowe where ye be.

k Thei ỹ were godlie among ỹ princes, gaue this counsel, by whose meanes it is like ỹ Ieremiah was deliuered: for thei knewe the rage of ỹ King and of ỹ wicked to be suche that they colde not escape without danger of their liues.

20 ¶ And thei went into the King to the court, but thei laied vp the roole in the chambre of Elishama the Chancellour & tolde the King all the wordes, that he might heare.

21 So the King sent Iehudi to fet the roole, & he toke it out of Elishama ỹ Chancellors chambre, and Iehudi red it in ỹ audience of the King, and in the audiẽce of all the princes, which stode beside the King.

22 Now the King sate in the winter house, in the l ninth moneth, and there was a fyre burning before him.

l Which conteined parte of November & parte of Decembet.

23 And whẽ Iehudi had red thre, or foure sides, he cut it with ỹ penknife & cast it into the fyre, that was on ỹ herth vntil all the roole was consumed in the fyre, that was on the herth.

24 Yet thei were not afraid, nor rent m their garments, *nether* the King, nor any of his seruants, that heard all these wordes.

m Shewing that ỹ wicked in stead of repenting, when thei heare Gods iudgemẽts grow into farther malice against him and his worde.

25 Neuertheles, Elnathan, and Delaiah, and Gemariah had besoght the King, ỹ he wolde not burne the roole: but he wolde not heare them.

n Thus we se ỹ continual care, ỹ God hathe euer ouer his to preserue them from the rage of the wicked.

26 But the King commanded Ierahmeel the sonne of Hammelech, & Seraiah ỹ sonne of Azriel, & Shelemiah the sonne of Abdiel, to take Baruch the scribe, & Ieremiah the Prophet, but ỹ Lord n hid them.

o Thogh ỹ wicked thinke to haue abolished ỹ wordes of God, when they haue burnt the boke thereof: yet this declareth ỹ God wil not onely raise it vp againe, but also increase it in greater abũdance to their condemnation, as vers 32.

27 ¶ Then the worde of the Lord came to Ieremiah (after that the King had burnt the roole and the wordes which Baruch wrote at the mouth of Ieremiah) saying,

28 Take thee againe o another roole and write in it all the former wordes ỹ were in the first roole which Iehoiakim the King of Iudah h the burnt,

p These are Iehoiakims wordes.

29 And thou shalt say to Iehoiakim King of Iudah, Thus saith the Lord, Thou hast burnt this roole, saying, p Why hast thou writen therein, saying, that ỹ King of Babel shal certeinly come and destroye this land, and shal take thence *both* man and beast?

q Thogh Iehoiachin his sonne succeded him, yet because he reigned but thre moneths, it was estemed as no reigne.

30 Therefore thus saith the Lord of Iehoiakim King of Iudah, He shal haue q none to sit vpon the throne of Dauid, and his r dead bodie shalbe cast out in

r Read Chap. 22, 19.

the day to the heate, and in the night to the frost.

31 And I wil visite him and his sede, and his seruantes for their iniquitie, & I wil bring vpon them, and vpon the inhabitans of Ierusalem, & vpon the men of Iudah all the euil that I haue pronounced against them: but they wolde not heare.

32 Then toke Ieremiah another roole, & gaue it Baruch the scribe the sonne of Neriah, which wrote therein at the mouth of Ieremiah all the wordes of the boke which Iehoiakim King of Iudah had burnt in the fyre, and there were added besides them many like wordes.

CHAP. XXXVII.

Zedekiah succeded Ieconiah. 3 He sendeth vnto Ieremiah to praye for him. 12 Ieremiah, going into the land of Beniamin, is taken. 15 He is beaten and put in prison.

1 AND s King Zedekiah the sonne of Iosiah reigned for a Coniah ỹ sonne of Iehoiakim, whome Nebuchadnezzar King of Babel b made King in the land of Iudah.

s 2. King. 24 17. 2 chro. 36, 10. chap. 52, 1.

a Who was called Iehoiachin or Ieconiah.

b And called him Zedekiah where as before his name was Mattaniah 2. King. 24, 17.

2 But nether he, nor his seruants, nor the people of the land wolde obey the wordes of the Lord, which he spake by the " ministerie of the Prophet Ieremiah.

" Ebr. hand.

3 And Zedekiah the King c sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the Priest to the Prophet Ieremiah saying, Pray now vnto the Lord our God for vs.

c Becaufe he was afraid of ỹ Caldeans ỹ came against him.

4 (Now Ieremiah d went in and out amõg the people: for they had not put him into the prison.

d That is, was out of prison & at libertie.

5 Then Pharaohs hoste was e come out of Egypt: & when the Caldeans ỹ besieged Ierusalem, heard tidings of them, thei " departed from Ierusalem)

e To helpe ỹ Iewes.

" Ebr. went vp.

6 Then came the worde of the Lord vnto the Prophet Ieremiah, saying,

7 Thus saith the Lord God of Israel, Thus shal ye say to the King of Iudah, ỹ sent you vnto me to inquire of me, Beholde, Pharaohs hoste, which is come forthe to helpe you, shal returne to Egypt into their owne land.

8 And the Caldeans shal come againe, & fight against this citie, and take it & burne it with fyre.

9 Thus saith ỹ Lord, " Deceiue not your selues, saying, The Caldeans shal surely departe from vs: for thei shal not departe.

" Or, lift not vp your mindes.

10 For thogh ye had smiten the whole hoste of the Caldeans that fight against you, & there remained *but* wouded men among them, *yet* shulde euery man rise vp

vp in his tent, and burne this citie with fyre.

11 ¶ When the hoste of the Caldeans was broken vp from Ierusalem, because of Pharaohs armie,

12 Then Ieremiah went out of Ierusalē to go into the [f] land of Beniamin, separating him self thence from among the people.

13 And when he was in the [g] gate of Beniamin, there was a chief officer, whose name was Iriiah, ỹ sonne of Shelemiah, the sonne of Hananiah, and he toke Ieremiah the Prophet, saying, Thou "flee-est to the Caldeans.

14 Then said Ieremiah, That is false, I flee not to the Caldeans: but he wolde not heare him: so Iriiah toke Ieremiah, and brought him to the princes.

15 Wherefore the princes were angry ẅ Ieremiah, and smote him, and laid him in prison in the house of Iehonathan the scribe: for they had made that the [h] prison.

16 When Ieremiah was entred into the dongeon, and into the prisons, and had remained there a long time,

17 Then Zedekiah the King sent, and toke him out, and the King asked him secretly in his house, and said, Is there any worde from the Lord? And Ieremiah said, Yea: for, said he, thou shalt be deliuered into the hand of the King of Babel.

18 Moreouer, Ieremiah said vnto King Zedekiah, What haue I offended against thee, or against thy seruants, or against this people, that ye haue put me in prison?

19 Where are now your Prophetes, which prophecied vnto you, saying, The King of Babel shal not come against you, nor against this land?

20 Therefore heare now, I pray thee, ô my lord the King: let my prayer "be accepted before thee, that thou cause me not to returne to the house of Iehonathan the scribe, lest I dye there.

21 Then Zedekiah the King commanded, that they shulde put Ieremiah in the court of the prison, and that they shulde giue him daiely a piece of bread out of the bakers strete vntil all the [i] bread in the citie were eaten vp. Thus Ieremiah remained in the court of the prison.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dongeon. 14 At the request of Ebed-melech the king commanded Ieremiah to be brought forthe of the dongeon. 17 Ieremiah sheweth the king how he might escape death.

1 THen Shephatiah the sonne of Mattan and Gedaliah ỹ sonne of Pashhur, and Iucal the sonne of Shelemiah, & Pashhur the sonne of [a] Malchiah, heard the wordes that Ieremiah had spokē vnto all the people, saying,

2 Thus saith the Lord, He that remaineth in this citie, shal dye by ỹ sworde, by the famine and by the pestilence: but he that goeth forthe to the Caldeans, shal liue: for he shal haue his life for [b] a pray, and shal liue.

3 Thus saith the Lord, This citie shal surely be giuen into the hand of the King of Babels armie, which shal take it.

4 Therefore the princes said vnto the King, We beseche you, let this man be put to death: for thus he [d] weakeneth the hands of ỹ men of warre [c] that remaine in this citie, & the hands of all ỹ people, in speaking suche wordes vnto thē: for this man seketh not the wealth of this people, but the hurt.

5 Then Zedekiah the King said, Behold, he is in your hands, for the King can *deme* [d] you nothing.

6 Then toke they Ieremiah, and cast him into the dongeon of Malchiah the sonne of Hammelech, ỹ was in the court of ỹ prison: & they let downe Ieremiah with coards: & in ỹ dongeon there was no water but myre: so Ieremiah stacke fast in the myre.

7 Now when Ebed-melech the "blacke More one of the Eunuches, which was in the Kings house, heard that they had put Ieremiah in the dongeon (then the King sate in the [e] gate of Beniamin)

8 And Ebed-melech went out of the Kings house, and spake to the King, saying,

9 My lord the King, [f] these men haue done euil in all that they haue done to Ieremiah the Prophet, whome they haue cast into the dongeon, and he dyeth for hunger in the place where he is: for there is no more bread in the citie.

10 Then the King commanded Ebed-melech the blacke More, saying, Take from hence thirtie men" with thee, and take Ieremiah the Prophet out of the dongeon before he dye.

11 So Ebed-melech toke the men ẅ him and went to the house of the King vnder the treasurie, and toke there olde rotten *ragges*, and olde worne *cloutes*, & let them downe by coardes into ỹ dongeon to Ieremiah.

12 And Ebed-melech the blacke More said vnto Ieremiah, Put now these olde rotten *ragges* & worne vnder thine arme holes, betwene ỹ coardes. And Ieremiah did so.

13 So they drewe vp Ieremiah ẅ coardes and toke him vp out of ỹ dongeon, and

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Iriiah a straight and euil officer.

f As some thinke, to go to Anathoth his owne towne.

g By the which men went into the countrey of Beniamin.

"Ebr. fallen.

Ieremiah beaten and imprisoned.

h Because it was a vile & streite prison.

Zedekiah wolde haue had counsel of Ieremiah.

Chap. 28, 4.

"Ebr. fall.

Ieremiah desireth to haue his life kept.

i That is, so long as there was any bread in ỹ citie: thus God prouideth for his ỹ he wil cause their enemies to preserue them to ỹ end whereunto he hathe appointed them.

a For Zedekiah had sent these to Ieremiah to inquire at the Lord for the state of ỹ countrey now whē Nebuchad-nezzar came, as Chap. 21. 1. b Read Chap. 21. 9.

The princes do abuse Ieremias destruction.

c Or, discouraged.

c Thus we se how the wicked when they can not abide to heare the trueth of Gods worde, seke to put the ministers to death as trāsgressors of policies.

d Wherein he grieuously offended in ỹ that not onely he wolde not heare ỹ trueth spoken by ỹ Prophet, but also gaue him to the lusts of the wicked to be cruelly intreated.

"Ebr. Cushite, or Ethiopian.

e To heare matters & giue sentence.

f Hereby is declared that the Prophet founde more fauour at this straungers hands thē he did by all thē of his countrey ẅ was to their great condemnation.

"Ebr. vnder thine hand.

Ieremiah refuseth to vse mans fauour in his own preseruation

g Where ſ King had ſet him before to be at more libertie, as Chap. 37,21.

Ieremiah remained in g the court of the priſon.

14 ¶ Then Zedekiah the King ſent, & toke Ieremiah the Prophet vnto him, into the third entrie that is in ſ Houſe of the Lord, & the King ſaid vnto Ieremiah, I wil aſke thee a thing: hide nothing from me.

15 Then Ieremiah ſaid to Zedekiah, If I declare it vnto thee, wilt not thou ſlaye me? and if I giue thee counſel, thou wilt not heare me.

16 So the King ſware ſecretly vnto Ieremiah, ſaying, As the Lord liueth, that made vs theſe ſoules, I wil not ſlaie thee, nor giue thee into the hand of thoſe mē that ſeke thy life.

17 Then ſaid Ieremiah vnto Zedekiah, Thus ſaith the Lord God of hoſtes, the God of Iſrael, If thou wilt go forthe vnto the King of Babels h princes, thē thy ſoule ſhal liue, and this citie ſhal not be burnt vp with fyre, and thou ſhalt liue, and thine houſe.

h And yelde thy ſelf vnto them.

18 But if thou wilt not go forthe to the King of Babels princes, then ſhal this citie be giuen into the hand of the Caldeans, and thei ſhal burne it with fyre, and thou ſhalt not eſcape out of their hands.

19 And Zedekiah ſ King ſaid vnto Ieremiah, I am careful for the Iewes that are fled vnto the Caldeans, leſt thei deliuer me into their hands, & thei i mocke me.

i Which declareth ſ he more feared the reproche of men, then the threatenings of God.

20 But Ieremiah ſaid, Thei ſhal not deliuer *thee*: hearken vnto the voice of ſ Lord, I beſeche thee, which I ſpeake vnto thee: ſo ſhal it be wel vnto thee, & thy ſoule ſhal liue.

21 But if thou wilt refuſe to go forthe, this is the worde that the Lord hathe ſhewed me.

22 And beholde, all the women that are k left in the King of Iudahs houſe, ſhalbe broght forthe to the King of Babels princes: and thoſe *women* ſhal ſay, Thy friendes haue perſuaded thee, and haue preuailed againſt thee: thy fete are faſtened in the myre, *and* thei are turned backe.

k When Ieconiah and his mother & others were caryed away, theſe womē of ſ Kings houſe were left: & ſhalbe takē, ſaith ſ prophet, & tel ſ King of Babel how Zedekiah hathe bene ſeduced by his familiar friends & falſe prophetes, & haue left him in the myre.

23 So thei ſhal bring out all thy wiues, & thy children to the Caldeans, and thou ſhalt not eſcape out of their hands, but ſhalt be taken by the hand of the King of Babel: and this citie ſhalt thou cauſe to be burnt with fyre.

24 Then ſaid Zedekiah vnto Ieremiah, Let no man knowe of theſe wordes, and thou ſhalt not dye.

25 But if the princes vnderſtand ſ I haue talked with thee, and thei come vnto thee, and ſay vnto thee, Declare vnto vs now, what thou haſt ſaid vnto the King, hide it not from vs, and we wil not ſlay thee: alſo what the King ſaid vnto thee,

26 Thē ſhalt thou ſay vnto thē, I humbly l beſoght the King that he wolde not cauſe me to returne to Iehonathās houſe, to dye there.

l Herein appeareth ſ infirmitie of the Prophet, who did diſſemble to ſaue his life albeit it was not to the denial of his doctrine, or to the hurte of any.

27 Then came all the princes vnto Ieremiah and aſked him. And he tolde them according to all theſe wordes that the King had commāded: ſo thei left of ſpeaking with him: for the matter was not perceiued.

28 So Ieremiah abode ſtil in the court of the priſon, vntil the day that Ieruſalem was taken: and he was *there*, when Ieruſalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar beſiegeth Ieruſalem, 4 Zedekiah fleing is taken of the Caldeās. 6 His ſonnes are ſlaine. 7 His eyes are thruſt out. 11 Ieremiah is prouided for. 15 Ebed-melech is delinered from captiuitie.

1 IN* the ninth yere of Zedekiah King of Iudah in the tenth moneth, came Nebuchad-nezzar King of Babel & all his hoſte againſt Ieruſalem, and thei beſieged it.

2.King 25,1. chap.52,4.

2 *And* in the eleuenth yere of Zedekiah in the fourth moneth, the ninth *daie* of the moneth, the citie was broken m vp.

m The gates and walles were broken downe.

3 And all the princes of the King of Babel came in, and ſate in the middle gate, *euen* Neregal, Sharezer, Samgar-nebo, Sarſechim, Rab-ſaris, Neregal, Sharezer, Rab-mag with all the reſidue of the princes of the King of Babel.

4 And when Zedekiah the King of Iudah ſawe them, and all the men of warre, then thei fled, & went out of the citie by night, through the kings garden, & by the n gate betwene the two walles, and he went toward the wildernes.

n Which was a poſterne dore, read 2. King 25,4

5 But the Caldeans hoſte purſued after them, & ouertoke Zedekiah in the deſert of Ierichō: and when thei had taken him, thei broght him to Nebuchad-nezzar King of Babel vnto o Riblah in the land of Hamath, where he gaue iudgement vpon him.

o Which is called Antiochia in Syria.

6 Then the King of Babel ſlewe ſ ſonnes of Zedekiah in Riblah before his eyes: alſo the King of Babel ſlewe all the nobles of Iudah.

7 Moreouer he put out Zedekiahs eyes, and boūde him in chaines, to carye him to Babel.

8 And the Caldeans burnt the Kings houſe, and the houſes of the people w fyre, and brake downe the walles of Ieruſalem.

9 Then Nebuzar-adan the p chief ſteward caryed away captiue into Babel ſ remnant of the people, that remained in the

against trust in riches.

w For ỹ riche & ỹ mightie w put their truſt in their ſhiftes & meanes, were by Gods iuſt iudgements moſte rigorouſly handeled.

" Ebr. by the hand of.

" Ebr. ſet thine eyes vpon him.

e Thus God preſerued his Prophet by his meanes, whome he made ỹ ſcourge to punish the King, and them ỹ were his enemies.

f Whome ỹ King of Babel had now appointed gouernour ouer ỹ reſt of ỹ Iewes ỹ he left behinde.

Ebed-melech. Ieremie for preſerued.

g Thus God recompenſed his zeale & fauour, w he ſhewed to his prophet in his troubles.

in the citie, and thoſe that were fled & fallen vnto him, with the reſt of ỹ people that remained.

10 But Nebuzar-adan the chief ſteward left the d poore that had nothing in the land of Iudah, and gaue them vineyardes and fields at the ſame time.

11 Now Nebuchad-nezzar King of Babel gaue charge concerning Ieremiah "vnto Nebuzar-adā the chief ſteward, ſaying,

12 Take him, and "loke wel to him, and do him no harme, but do vnto him e euē as he ſhal ſay vnto thee.

13 So Nebuzar-adan the chief ſteward ſent, and Nebuſhazban, Rabſaris, & Neregal, Sharezer, Rab-mag, and all the King of Babels princes:

14 Euen thei ſent, and toke Ieremiah out of the court of the priſon, and committed him vnto f Gedaliah the ſonne of Ahikam the ſonne of Shaphan, that he ſhulde carie him home: ſo he dwelt among the people.

15 Now the worde of the Lord came vnto Ieremiah, while he was ſhut vp in the court of the priſon, ſaying,

16 Go & ſpeake to Ebed-melech ỹ blacke More, ſaying, Thus ſaith the Lord of hoſtes the God of Iſrael, Beholde, I wil bring my wordes vpon this citie for euil, and not for good, and thei ſhalbe *accompliſhed* in that daie before thee.

17 But I wil deliuer thee in that daie, ſaith the Lord, and thou ſhalt not be giuen into the hand of the men whome thou feareſt.

18 For I wil ſurely deliuer thee, and thou ſhalt not fall by the ſworde, but thy life ſhalbe for a pray vnto thee, becauſe thou g haſt put thy truſt in me, ſaith the Lord.

CHAP. XL.

Ieremiah hathe licence to go whether he wil. 6 He dwelleth with the people that remaine with Gedaliah.

a From this ſeconde verſ. vnto chap. 42, 7. it ſeemeth to be as a parentheſis, and ſeparated matter: & there this ſtorie beginneth againe, & this viſion is declared what it was.

b God moued this infidele to ſpeake this, to declare ỹ great blindnes & obſtinacie of ỹ Iewes, w colde not fele that w this heathen man confeſſed.

a THe worde which came to Ieremiah from the Lord after that Nebuzar-adan the chief ſteward had let him go from Ramath, when he had taken him being bounde in chaines among all that were caryed awaie captiue of Ieruſalem & Iudah, which were caryed awaie captiue vnto Babel.

2 a And ỹ chief ſteward toke Ieremiah, and ſaid vnto him, The Lord thy God hathe pronounced this plague vpō this place.

3 Now the Lord hathe broght it, & done according as he hathe ſaid: becauſe ye haue b ſinned againſt the Lord, and haue not obeied his voice, therefore this thing is come vpon you.

4 And now beholde, I loſe thee this daie from the chaines which were on thine handes, if it pleaſe thee to come with me into Babel, come, and I wil loke wel vnto thee: but if it pleaſe thee not to come with me into Babel, " tary ſtil: beholde, all the land is b before thee: whether it ſemeth good, and conuenient for thee to go, thether go.

" Ebr. ceaſe.

b Or, at thy commandement.

5 For yet he was not returned: therefore *he ſaid*, Returne to Gedaliah the ſonne of Ahikam, the ſonne of Shaphan, whome the King of Babel hathe made gouernour ouer all the cities of Iudah, and dwell with him among the people, or go whereſoeuer it pleaſeth thee to go. So the chief ſteward gaue him vitailes and a rewarde, and let him go.

Gedaliah

6 Then went Ieremiah vnto Gedaliah ỹ ſonne of Ahikam, c to Mizpah, & dwelt there with him among the people that were left in the land.

c Which was a citie of Iudah.

7 Now when all the captaines of ỹ hoſte, d which were in the fields, *euen* thei and their men heard, that the King of Babel had made Gedaliah the ſonne of Ahikam gouernour in the land, and that he had committed vnto him, men, & women, and children, and of the poore of the lād, that were not caryed away captiue to Babel,

d Which were ſcattered abroad for feare of the Caldeans.

8 Then they came to Gedaliah to Mizpah, *euen* e Iſhmael the ſonne of Nethaniah, and Iohanan, & Ionathan the ſonnes of Kareah, and Seraiah the ſonne of Tanehumeth, and the ſonnes of Ephai, the Netophathite, and Iezaniah the ſonne of Maachathi, thei and their men.

e Who was of ỹ Kings blood and after ſlew him, Chap. 41, 2.

9 And Gedaliah the ſonne of Ahikam, the ſonne of Shaphan ſware vnto them, and to their men, ſaying, Feare not to ſerue the Caldeans: dwell in the land, & ſerue the King of Babel, and it ſhalbe wel with you.

2. King 25, 24.

10 As for me, beholde, I wil dwell at Mizpah to f ſerue the Caldeans, which wil come vnto vs: but you, gather you wine, & ſommer frutes, and oyle, and put them in your veſſels, & dwell in your cities, ỹ ye haue g taken.

f Or, to receiue them, or to intreat them for you.

g Or, choſen to dwel in.

11 Likewiſe when all the Iewes that were in f Moab, and among the Ammonites, and in Edom, and that were in all the countreis, heard that the King of Babel had left a remnant of Iudah, and that he had ſet ouer them Gedaliah the ſonne of Ahikam the ſonne of Shaphan,

f Which were fled alſo for feare of the Caldeans.

12 Euen all the Iewes returned out of all places where thei were driuen, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and ſommer frutes, very muche.

Moreouer Iohanan the ſonne of Kareah, and all the captaines of the hoſte, that were in the fields, came to Gedaliah to Mizpah,

14 And ſaid vnto him, Knoweſt thou not that [g] Baalis the King of the Ammonites hathe ſent Iſhmael the ſonne of Nethaniah to ſlay thee? But Gedaliah the ſonne of Ahikam beleued them not.

15 Then Iohanan the ſonne of Kareah ſpake to Gedaliah in Mizpah ſecretly, ſaying, Let me go, I pray thee, & I wil ſlay Iſhmael the ſonne of Nethaniah, and no man ſhal knowe it. Wherefore ſhulde he kyl thee, that all the Iewes, which are gathered vnto thee, ſhulde be ſcattered, and the remnant in Iudah periſh?

16 But Gedaliah the ſonne of Ahikam ſaid vnto Iohanan the ſonne of Kareah, Thou ſhalt [h] not do this thing: for thou ſpeakeſt falſely of Iſhmael.

g For vnder the colour of interteieing of Iſhmael he ſoght onely to make thē to deſtroy one another.

h Thus ſ godlie, wthinke no harme to others, are ſoneſt deceiued & neuer lacke ſuch as conſpire their deſtructiō.

CHAP. XLI.

1 Iſhmael killeth Gedaliah guilefully, and many others with him. 11 Iohanan followeth after Iſrael.

1 BVt in the [a] ſeuenth moneth came Iſhmael the ſonne of Nethaniah, the ſonne of Eliſhama of the ſede royal, and the princes of the [b] King, & ten men with him, vnto Gedaliah the ſonne of Ahikam to Mizpah, and there thei did [c] eate bread together in Mizpah.

2 Then aroſe Iſhmael the ſonne of Nethaniah with theſe ten men that were w him, and ſmote Gedaliah the ſonne of Ahikam the ſonne of Shaphan with the ſworde, and ſlewe him, whome the King of Babel had made gouernour ouer the land.

3 Iſhmael alſo ſlewe all the Iewes ſ were with Gedaliah at Mizpah, & all ſ Caldeans that were founde there, & ſ men of warre.

4 Now the ſeconde daie that he had ſlaine Gedaliah, and no man knewe it,

5 There came men from Shechem, from Shiloh, & from Samaria, *euen* foure ſcore men, hauing their beardes ſhauen, & their clothes rent & cut, with [d] offrings and incenſe in their hands to offre in ſ Houſe of the Lord.

6 And Iſhmael the ſonne of Nethaniah went forthe from Mizpah to mete thē, weping as he went: & when he met thē, he ſaid vnto them, Come [e] to Gedaliah the ſonne of Ahikam.

7 And when thei came into the middes of the citie, Iſhmael the ſonne of Nethaniah ſlewe them, *and caſt them* into the middes of the pit, he and the men ſ were with him.

8 But ten men were founde among thē, that ſaid vnto Iſhmael, Slay vs not: for we haue treaſures in the field, of wheat, and of barley, and of oyle, and of honie: ſo he ſtaied, and ſlewe them not among their brethren.

9 Now the pit wherein Iſhmael had caſt the dead bodies of the men (whome he had ſlaine becauſe of Gedaliah) is it, w [f] Aſa, the King had [f] made becauſe of Baſha King of Iſrael, *and* Iſhmael the ſonne of Nethaniah filled it with them that were ſlaine:

10 Then Iſhmael caryed away captiue all the reſidue of the people that were in Mizpah: *euen* the Kings daughters, & all the people that remained in Mizpah, whome Nebuzar-adan the chief ſteward had committed to Gedaliah the ſonne of Ahikam, & Iſhmael [g] the ſonne of Nethaniah caryed them away captiue, and departed to go ouer to the Ammonites.

11 But when Iohanan the ſonne of Kareah, & all the [g] captaines of the hoſte that were with him, heard of all the euil that Iſhmael ſ ſonne of Nethaniah had done,

12 Then they all toke *their* men, and went to fight with Iſhmael the ſonne of Nethaniah, & founde him by the great waters that are in Gibeon.

13 Now when all the people whome Iſhmael caryed away captiue, ſawe Iohanan the ſonne of Kareah, and all the captaines of the hoſte, that were with him, they were glad.

14 So all the people, that Iſhmael had caryed away captiue from Mizpah, returned and came againe, and went vnto Iohanan the ſonne of Kareah.

15 But Iſhmael [h] the ſonne of Nethaniah eſcaped from Iohanan with eight men, and went to the [h] Ammonites.

16 Then toke Iohanan the ſonne of Kareah, & all the captaines of the hoſte, that were with him all the remnant of the people, whome Iſhmael the ſonne of Nethaniah, had caryed away captiue from Mizpah, (after that he had ſlaine Gedaliah the ſonne of Ahikam) *euen* the ſtrong men of warre, and the women, and the children, & the eunuches, whome he had broght againe frō Gibeon:

17 And thei departed and dwelt in Geruth [i] Chimham, which is by Beth-lehem, to go & to entre into Egypt,

18 Becauſe of the Caldeans: for they feared them, becauſe Iſhmael the ſonne of Nethaniah had ſlaine Gedaliah the ſonne of Ahikam, whome the King of Babel made gouernour in ſ lād

Chap. XLI.

a The citie was deſtroied in the fourth moneth and in ſ ſeuenth moneth, w conteined part of September, & part of October, was ſ gouernour Gedaliah ſlaine.

b Meaning, Zedekiah.

c Thei did eat together as familiar friends.

Ismaels murther committed wth Gods leaue who had gentle warrāt with.

d For they thoght that the Temple had not bene deſtroied, & therefore came vp to the feaſt of Tabernacles, but hearing of the burning thereof in ſ way, they ſhewed theſe ſignes of ſorowe.

e For his death was kept ſecret, & he fained that he lamented for the deſtruction of Ieruſalem & the Temple: but after ſlewe them when thei ſemed to ſauour Gedaliah.

f Aſa fortified Mizpah for feare of ſ enemie, and caſt dykes & trenches, 1. King. 15, 22.

g Which had bene captaines vnder Zedekiah.

h For Baalis the King of ſ Ammonites was the cauſe of this murther.

i Which place Dauid of olde had giuen to Chimham ſ ſonne of Barzilai ſ Gileadite, 2. Sam. 19, 38.

CHAP.

CHAP. XLII.

The captaines aſke coũſel of Ieremiah what they ought to do. 7 He admoniſheth the remnant of the people not to go into Egypt.

1 THen all the captaines of the hoſte, and Iohanan the ſonne of Kareah, & Iezaniah the ſonne of Hoſhaaiah, and all the people from the leaſt vnto the moſte came,

or Azariah. 43.2

2 And ſaid vnto Ieremiah the Prophet, "Heare our prayer, we beſeche thee, & pray for vs vnto the Lord thy God, euen for all this remnant (for we are left, *but* a fewe of manie, as thine eyes do beholde)

" *Ebr. let our prayer fall before thee, as Chap. 36, 7.*

3 That the Lord thy God may ſhewe vs the way wherein we may walke, and the thing that we may [a] do.

a This declareth ỹ nature of hypocrites, which wolde knowe of Gods worde what they ſhulde do but wil not follow it, but in aſmuche as it agreeth with ỹ thing w they haue purpoſed to do. *Iohn 38.4*

4 Then Ieremiah the Prophet ſaid vnto them, I haue heard *you*: beholde, I wil pray vnto the Lord your God according to your wordes, and whatſoeuer thing the Lord ſhal anſwer you, I wil declare it vnto you: I wil kepe nothing backe from you.

5 Then they ſaid to Ieremiah, [b] The Lord be a witnes of trueth, and faith betwene vs, if we do not, euen according to all things for the which the Lord thy God ſhal ſend thee to vs.

b There are none more ready to abuſe ỹ Name of God and take it in vaine, then the hypocrites, w to colour their falſe hode vſe it without all reuerence, and make it a meanes for them to deceiue ỹ ſimple, & the godlie.

6 Whether it be good or euil, we wil obey the voyce of ỹ Lord God, to whome we ſend thee that it may be wel w vs, when we obey the voyce of ỹ Lord our God.

7 ¶ [c] And ſo after ten dayes came ỹ worde of the Lord vnto Ieremiah.

c Here is declared the viſion & the occaſiõ thereof, whereof mention was made, Cha. 40, 1. d Read Chap. 18, 8.

8 Then called he Iohanan the ſonne of Kareah, and all the captaines of ỹ hoſte, which were with him, and all the people from the leaſt to the moſte,

9 And ſaid vnto them, Thus ſaith the Lord God of Iſrael, vnto whome ye ſent me to preſent your prayers before him,

10 If ye wil dwell in this land, then I wil buyld you, and not deſtroye *you*, & I wil plant you, and not roote *you* out: for I [d] repent me of the euil that I haue done vnto you.

c Becauſe all Kings hearts and waies are in his hands, he cãturne them & diſpoſe them as it pleaſeth him, & therefore they nede not to feare man, but onely obey God, prou. 21, 1.

11 Feare not for ỹ King of Babel, of whome ye are afraid: be not afraid of him, ſaith the Lord: for I am with you, to ſaue you, and to deliuer you [e] from his hand,

12 And I wil grant you mercie that he may haue compaſsion vpon you, and he ſhal cauſe you " to dwell in your owne land.

" *Or, returne.*

13 But if ye ſay, We wil not dwell in this land, nether heare the voyce of ỹ Lord your God,

14 Saying, Nay, but we wil go into ỹ lãd of Egypt, where we ſhal ſe no warre, nor heare ỹ ſounde of the trumpet, nor haue hungre of bread, & there wil we dwell,

15 (And now therefore heare the worde of the Lord, ye remnant of Iudah: thus ſaith the Lord of hoſtes the God of Iſrael, If ye ſet your faces to entre into Egypt, and go to dwell there)

16 Then the ſworde that ye feared, [f] ſhal take you there in the land of Egypt, & the famine, for the which ye care, ſhal there hang vpon you in Egypt, & there ſhal ye dye.

f Thus God turneth ỹ policie of the wicked to their owne deſtructiõ: for thei thoght them ſelues ſure i Egypt and there Nebuchad-nezzar deſtroyed them, and the Egyptians. Chap. 45, 25.

17 And all the men that ſet their faces to entre into Egypt to dwell there, ſhal dye by the ſworde, by the famine & by the peſtilence, & none of them ſhal remaine nor eſcape from the plague, that I wil bring vpõ them.

18 For thus ſaith the Lord of hoſtes the God of Iſrael, As mine angre and my wrath hathe bene powred forthe vpon the inhabitants of Ieruſalem: ſo ſhal my wrath be powred forthe vpon you, whẽ ye ſhal entre into Egypt, & ye ſhalbe a deteſtation & an aſtoniſhment, and a [g] curſſe, and a reproche, and ye ſhal ſe this place no more.

g Read Cha. 26, 6 & 24, 22. ſhewing that this ſhulde come vpon the for their infidelitie & ſtubburnes.

19 O ye remnant of Iudah, the Lord hathe ſaid concerning you, Go not into Egypt: knowe certeinly that I haue admoniſhed you this day.

20 Surely ye [h] diſſembled in your hearts, when ye ſent me vnto the Lord your God, ſaying, Pray for vs vnto the Lord our God and declare vnto vs euen according vnto all that the Lord our God ſhal ſay, and we wil do it.

h For you were fully minded to go into Egypt, whatſoeuer God ſpake to the cõtrarie.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor anie thing for the which he hathe ſent me vnto you.

22 Now therefore, knowe certeinely ỹ ye ſhal dye by the ſworde, by the famine, and by the peſtilence, [i] in the place whether ye deſire to go and dwell.

i To wit, in Egypt.

CHAP. XLIII.

Iohanan caryeth the remnant of the people into Egypt contrarie to the minde of Ieremiah 8 Ieremiah propheciet h the deſtruction of Egypt.

1 NOw when Ieremiah had made an end of ſpeaking vnto the whole people all the wordes of the Lord their God, for the which the Lord their God had ſent him to thẽ, *euẽ* all theſe wordes,

2 Then [a] ſpake Azariah ỹ ſonne of Hoſhaiah, and Iohanan ỹ ſonne of Kareah and all the [b] proude men, ſaying vnto Ieremiah, [c] Thou ſpeakeſt falſſly. ỹ Lord

a Who was alſo called Iezaniah, Chap. 42, 1.

b This declareth ỹ pride is cauſe of rebellion, & contempt of Gods miniſters.

c When the hypocriſie of the wicked is diſcouered thei braſt forthe into open rage: for they can abide nothing but flatteries, read Iſa. 30, 10.

prou.

our God hathe [d] not sent thee to say, Go not into Egypt to dwell there,

3 But Baruch the sonne of Neriah [e] prouoketh thee against vs, for to deliuer vs into the hand of the Caldeans, that they might slaye vs, and carie vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, & all the captaines of the hoste, and all the people obeyed not the voyce of ỹ Lord, to dwell in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captaines of the hoste toke all ỹ remnant of Iudah, that were returned from all [f] nacions, whether thei had bene driuen, to dwell in the land of Iudah:

6 *Euen* men and women, and children, & the Kings daughters, and euerie persone, that Nebuzar-adā the chief steward had left with Gedaliah the sonne of Ahikam, the sonne of Shaphan, and Ieremiah [g] the Prophet, & Baruch the sonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they [h] to Tahpanhes.

8 ¶ Then came the worde of the Lord vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and [i] hide them in the clay in the bricke kil, which is at the entrie of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

10 And say vnto them, Thus saith the Lord of hostes the God of Israel, Behold, I wil send & bring Nebuchad-nezzar the King of Babel [k] my seruant, and wil set his throne vpon these stones that I haue hid, and he shal spreade his pauillion ouer them.

11 And when he shal come, he shal smite the land of Egypt: [l] suche as are *appointed* for death, to death, & such as are for captiuitie, to captiuitie, and suche as are for the sworde, to the sworde.

12 And I wil kindle a fyre in the houses of the gods of Egypt, and he shal burne them and carye them awaie captiues, & he shal araye him self with the land of Egypt, as a [m] shepherd putteth on his garment, and shal departe from thence in peace.

13 He shal breake also the images of [n] Bethshemesh, that is in the land of Egypt, and the houses of the gods of the Egyptians shal he burne with fyre.

CHAP. XLIIII.

He reproueth the people for their idolatrie. 15 Thei that set light by the threatning of the Lord, are chastened. 26 The destruction of Egypt and of the Iewes therein, is propheseied.

1 THe worde that came to Ieremiah concerning all the Iewes, which dwell in the land of Egypt, and remained at Migdol and at [a] Tahpanhes, and at Noph, & in the countrey of Pathros, saying,

2 Thus saith the Lord of hostes ỹ God of Israel, Ye haue sene all the euil that I haue broght vpon Ierusalem, and vpon all the cities of Iudah: & beholde, this day thei are desolate, & no man dwelleth therein,

3 Because of their wickednes which thei haue committed, to prouoke me to angre in that thei went to burne incense, & to serue other gods, whome thei knewe not, *neither* thei *nor* you nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophetes [b] rising early, and sending *them*, saying, Oh do not this abominable thing that I hate.

5 But thei wolde not heare nor incline their eare to turne from their wickednes, and to burne no more incense vnto other gods.

6 Wherefore [c] my wrath, and mine angre was powred forthe and was kindled in the cities of Iudah, and in the stretes of Ierusalem, and thei are desolate, & wasted, as *appeareth* this daye.

7 Therefore now thus saith the Lord of hostes the God of Israel, Wherefore cōmit ye *this* great euil against your soules, to cut of from you man and woman, childe & suckeling out of Iudah, and leaue you none to remaine?

8 In that ye prouoke me vnto wrath with the workes of your hands, burning incense vnto other gods in the land of Egypt whether ye be gone to dwell: that ye might bring destruction vnto your selues, and that ye might be a curse and a reproche among all nations of the earth.

9 Haue ye forgotten the wickednes of your fathers, and the wickednes of the [d] Kings of Iudah and the wickednes of their wiues and your owne wickednes & the wickednes of your wiues, which thei haue committed in the land of Iudah and in the stretes of Ierusalem?

10 Thei are not [e] humbled vnto this daie, nether haue thei feared nor walked in my Lawe nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lord of hostes the God of Israel, Beholde, I wil set my face against you * to euil & to destroy all Iudah,

12 And I wil take the remnant of Iudah, that [f] haue set their faces to go into the land of Egypt there to dwell, and thei shal all be consumed & fall in the land of Egypt: they shal *euen* be consumed by the sworde & by the famine: thei

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[d] He sheweth what is the nature of ỹ hypocrites: to wit, to faine ỹ they wolde obey God & imbrace his worde, if thei were assured that his messengers spake the trueth: though in dede they be moste farre from all obedience.

[e] Thus ỹ wicked do not onely cōtemne, & hurt ỹ messengers of God, but slander, and speake wickedly of all them that support or fauour ỹ godlie.

[f] As from ỹ Moabites, Ammonites, & Edomites, Chap. 40, 11.

[g] Whome these wicked led away by force.

[h] A citie in Egypt nere to Nilus.

[i] Which signified ỹ Nebuchadnezzar shuld come euen to the gates of pharaoh, where were his bricke killes for his buyldings.

[k] Read Chap. 25, 9.

[l] Euerie one shal be slaine by that meanes ỹ God hathe appointed, Chap. 15, 2.

[m] Meaning, moste easily, & suddenly shal he carry the Egyptians away.

[n] *Or, the house of the Sunne.*

[a] These were all famous & strong cities in Egypt, where ỹ Iewes, that were fled, dwelt for their safety: but the Prophet declareth that there is no holde so strong, that can preserue them from Gods vengeance.

[b] Read Chap. 7, 25. & 25, 3. & 26, 5. & 29, 19. & 32, 33.

[c] He setteth before their eyes Gods iudgemēts against Iudah & Ierusalem for their idolatrie, ỹ they might beware by their example, and not ỹ the like wickednes prouoke ỹ Lord: for then they shulde be doublepunished.

[d] He sheweth ỹ we ought to kepe in memorie Gods plagues from the beginning ỹ considering them, we might liue in his feare, & knowe if he haue not spared our fathers, yea, Kings, princes, and rulers, and also whole countreis, and nations for their sinnes, that we vile wormes can not loke to escape punishment for ours.

[e] *Or, beaten downe.*

Amos 9, 4.

[f] Which haue fully set their mindes, & are gone thether on purpose. Whereby he exceptethe the innocentes as Ieremiah and Baruch that were forced: therefore the Lord sheweth, ỹ he wil set his face against them: that is purposely destroye them.

[f] Read Cha.26.6

[g] Ebr. lift vp their soules.

[g] Meaning, but a fewe.

[h] This declareth how dangerous a thing it is to decline once frō God, & to followe our owne fantasies: for Satan euer soliciteth suche and doeth not leaue them til he ha the brought them to extreme impudencie & madnes, euen to iustifie their wickednes against God, & his propheres.

[i] Read Chap.7, 17. It semeth ỹ the papistes gathered of this place their *Salue, Regina*, and *Regina celi, letare*, calling the virgine Marie Queene of heaue, & so of the blessed virgine, and mother of our Sauiour Christ made an idole: for here ỹ Prophet condemneth their idolatrie.

[j] Ebr. we were satiat with bread

[k] This is stil ỹ argumēt of idolaters, who esteme religion by the bellie, & in stead of acknowledging Gods workes, who sendeth bothe plentie & dearth, health, & sickenes, they attribute it to their idoles, and so dishonour God.

[l] Or sawe.

[m] Or, want.

[n] Or, to appease her.

[o] This teacheth vshow great dāger it is for the housbandes to permit their wiues anie thing whereof they be not assured by Gods worde: for thereby they take an occasiō to iustifie their doings, & their housbāds shal giue an accompt therof before God read Isa.3.25.

[p] Ebr. is it not come vp into this heart.

thei shal dye from the least vnto ỹ moste, by the sworde, & by the famine, & thei shalbe a detestation & an astonishment & a [f] curse and a reproche.

13 For I wil visit them that dwell in the land of Egypt, as I haue visited Ierusalem, by the sworde, by the famine, & by the pestilence,

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shal escape or remaine, that thei should returne into the land of Iudah to the which thei [o] haue a desire to returne to dwell there: for none shal returne, but [g] suche as shal escape.

15 Then all the men which knewe that their wiues had burnt incense vnto other gods and all the women that stode by, a great multitude, euen all ỹ people ỹ dwelt in the lād of Egypt in Pathros, answered Ieremiah, saying,

16 The worde that thou hast spokē vnto vs in the Name of the Lord, we wil [h] not heare it of thee,

17 But we wil do whatsoeuer thing goeth out of our owne mouth, *as* to burne incense vnto [i] the Quene of heauen, & to powre out drinke offrings vnto her, as we haue done, *bothe* we and our fathers, our Kings and our princes in the citie of Iudah, and in the stretes of Ierusalē: for *then* [j] had we [k] plentie of vitailes & were wel and [l] felt none euil.

18 But since we left of to burne incense to the Quene of heauen, and to powre out drinke offrings vnto her, we haue had [m] scarcenes of all things, and haue bene consumed by the sworde and by ỹ famine.

19 And when we burnt incense to ỹ Quene of heauen & powred out drinke offrings vnto her, did we make her cakes to [n] make her glad, and powre out drinke offrings vnto her without [o] our housbandes?

20 Then said Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answer, saying,

21 Did not the Lord remember the incense, that ye burnt in the cities of Iudah, & in the stretes of Ierusalem, *bothe* you, & your fathers, your Kings, & your princes, and the people of the land, and [p] hathe he not considered it?

22 So that the Lord colde no longer forbeare, because of the wickednes of your inuencions, & because of the abominations which ye haue committed: therefore is your land desolate and an astonishment, & a curse & without inhabitant, as *appeareth* this daie.

23 Because ye haue burnt incense & because ye haue sinned against the Lord, & haue not obeied the voyce of ỹ Lord, nor walked in his Law nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as *appeareth* this day.

24 Moreouer Ieremiah said vnto all the people and to all the women, Heare ỹ worde of the Lord, all Iudah that are in the land of Egypt.

25 ¶ Thus speaketh the Lord of hostes, the God of Israel, saying, Ye and your wiues haue bothe spokē with your mouthes, and fulfilled with your [m] hand, saying, We wil performe our vowes ỹ we haue vowed to burne incense to the Queene of heauen, and to powre out drinke offrings to her: ye wil performe your vowes and do the things that ye haue vowed.

26 Therefore heare the worde of the Lord, all Iudah, that dwell in the land of Egypt. Beholde, I haue sworne by my great Name, saith the Lord, that my Name [n] shal no more be called vpō by the mouth of any man of Iudah, in all ỹ land of Egypt, saying, The Lord God liueth.

27 Beholde, I wil watche ouer them for euil and not for good, and all men of Iudah that are in the land of Egypt, shalbe consumed by the sworde, and by the famine, vntil thei be vtterly destroyed.

28 Yet a smale nombre that escape the sworde, [o] shal returne out of the land of Egypt into the land of Iudah: and all the remnant of Iudah that are gone into the land of Egypt to dwell there, shal know whose wordes shal stand, mine or theirs.

29 And this shalbe a signe vnto you, saith ỹ Lord, when I visite you in this place, that ye maie knowe that my wordes shal surely stand against you for euil.

30 Thus saith the Lord, Beholde, I wil [p] giue Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hand of them that seke his life: as I gaue Zedekiah King of Iudah into the hand of Nebuchad-nezzar King of Babel his enemie, who also soght his life.

CHAP. XLV.

2 Ieremiah comforteth Baruch, assuring him that he shulde not perish in the destruction of Ierusalem.

1 THe worde that Ieremiah ỹ Prophet spake vnto [a] Baruch the sonne of Neriah, whē he had writen these wordes in a boke at ỹ mouth of Ieremiah, in the fourth yere of Iehoiakim the sonne of Iosiah King of Iudah, saying,

2 Thus saith ỹ Lord God of Israel vnto thee, ô Baruch,

[m] You haue cōmitted double euil in making wicked vowes, and in performing the same.

[n] This declareth an horrible plague toward idolaters, seing that God wil not vouche safe to haue his Name mencioned by suche as haue poluted it.

[o] We se therefore, ỹ God hathe a perpetual care ouer his, wheresoeuer they are scattered: for though they be but two or thre, yet he wil deliuer thē whē he destroyeth his enemies.

[p] He sheweth ỹ meanes whereby they shulde be destroyed to assure them of ỹ certeintie of the plague, and yet they remaine stil in their obstinacie til they perish: for Iosephus lib. 10. de Antiq. cap. 11 writeth ỹ fiue yere after ỹ taking of Ierusalem, Nebuchadnezzar the yonger, hauing ouercome ỹ Moabites & the Ammonites, went against Egypt, & slew ỹ King, & so broght these Iewes, & other into Babylon.

[a] Which was Ieremiahs disciple, & wrote his prophecies vnder him.

[b] Whereof read Chap 36, 4.

3 Thou dideſt ſay, Wo is me now: for ſ Lord hathe layed ſorowe vnto my ſorow: I[c] fainted in my mourning, & I can finde no reſt.

4 Thus ſhalt thou ſay vnto him, The Lord ſaith thus, Beholde, that which I haue buylt, wil I [d] deſtroye, & that ẅ I haue planted, wil I plucke vp, euen this whole land.

5 And ſekeſt [e] thou great things for thy ſelf? ſeke them not: for beholde, I wil bring a plague vpon all fleſh, ſaith the Lord: but thy life wil I giue thee for [f] a pray in all places, whether thou goeſt.

c Baruch moued with an inconſiderat zeale of Ieremiahs impriſonment, but chiefly for ſ deſtruction of the people, and the Temple, maketh this lamentatiō.

d Meaning, that God might deſtroye this people becauſe he had planted thē.

e Thinkeſt thou to haue honour and credit? wherein he ſheweth his infirmitie.

f Read Cha. 21, 9

CHAP. XLVI.

He prophecieth the deſtruction of Egypt.
27 Deliuerance is promiſed to Iſrael.

1 THe wordes of the Lord, which came to Ieremiah the Prophet againſt the [a] Gentiles,

2 As againſt Egypt, againſt the armie of [b] Pharaoh Necho King of Egypt, which was by the riuer Perath in Carchemiſh, ẅ Nebuchad-nezzar King of Babel ſmote in the fourth yere of Iehoiakim the ſonne of Ioſiah King of Iudah.

3 [c] Make readie buckeler and ſhield, & go forth to battel.

4 Make readie the horſes, and let ſ horſemen get vp, & ſtand vp ẅ *your* ſallets, fourbiſh the ſpeares, and put on ſ brigandines.

5 [d] Wherefore haue I ſene them afraide, & driuen backe? for their mightie men are ſmitten, and are fled away, and loke not backe: *for* feare *was* roūd about, ſaith the Lord.

6 The ſwift ſhal not flee away, nor the ſtrong man eſcape: they ſhal ſtomble, & fall towarde the [e] Northe by the riuer Perath.

7 Who is this, that cometh vp, as [g] a flood, whoſe waters are moued like the riuers?

8 Egypt riſeth vp like the flood, and *his* waters are moued like the riuers, & he ſaith, I wil go vp, & wil couer the earth: I wil deſtroye the citie with them that dwell therein.

9 Come vp, ye horſes, and rage ye charets, & let the valiant men come forthe, [g] the blacke Mores, and the Lybiās that beare the ſhield, and ſ Lydians ſ handle & bend the bowe.

10 For this is the day of the Lord God of hoſtes, & a day of vengeance, that he may aduenge him of his enemies: for the ſworde ſhal deuoure, & it ſhalbe ſatiat, and made drunke with their blood: for the Lord God of hoſtes hathe [h] a ſacrifice in the North countrey [i] by the riuer Perath.

11 Go vp vnto Gilead, [k] and take balme, ô virgine, [l] the daughter of Egypt: in vaine ſhalt thou vſe many [m] medicines: *for* thou ſhalt haue no health.

12 The nations haue heard of thy ſhame, & thy crye hathe filled the land: for ſ ſtrong hathe ſtombled againſt ſ ſtrong & they are fallen bothe together.

13 ¶ The worde that the Lord ſpake to Ieremiah the Prophet, how Nebuchad-nezzar King of Babel ſhulde come and ſmite the land of Egypt.

14 Publiſh in Egypt & declare in Migdol, and proclaime in Noph, & in Tahpanhes, *and* ſay, Stand ſtil, and prepare thee: for the ſworde ſhal deuoure rounde about the.

15 Why are thy valiant men put backe? thei colde not ſtand, becauſe the Lord did driue them.

16 He made many to fall, & one fel vpon another: & they ſaid, Ariſe, let vs go againe to our [n] owne people, and to the land of our natiuitie from the ſworde of the violent.

17 They did crye there, Pharaoh King of Egypt, & of a great multitude [o] hathe paſſed the time appointed.

18 As I liue, ſaith the King, whoſe Name is the Lord of hoſtes, ſurely as Tabor *is* in the mountaines, & as Carmel *is* in the ſea: ſo ſhal [p] it come.

19 O thou daughter dwelling in Egypt, make thee geare to go into captiuitie: for Noph ſhalbe waſte and deſolate, without an inhabitant.

20 Egypt *is like* a [q] faire calfe, *but* deſtruction cometh: out of the North it cometh.

21 Alſo her hired men [r] *are* in ſ middes of her like fat calues: thei are alſo turned backe & fled away together: they colde not ſtand, becauſe ſ day of their deſtruction was come vpon them, & ſ time of their viſitacion.

22 The voyce thereof ſhal go forthe like a [s] ſerpent: for they ſhal marche ẅ an armie, and come againſt [t] her with axes, as hewers of wood.

23 They ſhal cut downe [v] her foreſt, ſaith the Lord: for they can not be counted, becauſe they are more then ſ [x] greſhoppers, and are innumerable.

24 The daughter of Egypt ſhalbe confounded: ſhe ſhalbe deliuered into the hands of the people of the North.

25 ¶ Thus ſaith the Lord of hoſtes, the God of Iſrael, Beholde, I wil viſite the [y] commune people of No & Pharaoh, and Egypt, ẅ their gods & their Kings, euen Pharaoh, and all them that truſt in him,

26 And I wil deliuer them into ſ hands of thoſe, that ſeke their liues, and into the hand of Nebuchad-nezzar King of Babel, and into ſ hands of his ſeruātes, and

k For at Gilead did grow moſte ſoueraine balme for woundes.

l So called becauſe Egypt had not yet bene ouercome by the enemie.

m He ſheweth ſ no ſalue or medecine can preuaile where as God giueth the wounde.

n As they that ſhulde repent ſ they helped the Egyptians.

o He derideth them ẅ ſhal impute their ouerthrowe to lacke of coūſel & policie, or to fortune: & not obſeruing of time, not conſidering ſ it is Gods iuſt iudgement.

p To wit, that ſ Egyptians ſhalbe deſtroyed.

q They haue abundance of all things, and therefore are diſobedient & proude.

r As verſ. 9.

s They ſhalbe ſcarſe able to ſpeake for feare of ſ Caldeans.

t Meaning, Egypt.

v That is, they ſhal ſlay ſ great & mightie men of power.

x To wit, Nebuchad-nezzars armie.

y Some take the Ebrewe worde Amon for the Kings name of No, that is of Alexandria.

a That is, nine nations, ẅ are rounde about ſ land of Egypt.

b Read 2. King. 23, 29, & 24, 7. & 2. chro. 35, 20.

c He warneth ſ Egyptians to prepare themſelues to warre.

d The prophet had this viſion of the Egyptiās ẅ ſhulde be put to flight by the Babylonians at Carchemiſh.

e The Babylonians ſhal diſcomfit them at ſ riuer Euphrates.

f He derideth ſ boaſtings of the Egyptians who thoght by their riches, & power to haue ouercome all ſ worlde, alluding to ſ riuer Nilus, ẅ at certeine times ouerfloweth the countrey of Egypt.

g For theſe nations toke parte ẅ the Egyptians.

h He calleth the ſlaughter of Gods enemies a ſacrifice, becauſe it is a thing ſ doeth pleaſe him, Iſa. 34. 6.

i That is at Carchemiſh.

and afterward she shal dwell as [e] in the olde time, saith the Lord.

27 ¶[a] But feare not thou, ô my seruant Iaakob, & be not thou afraied, ô Israel: for beholde, I wil deliuer thee from a farre *countrey*, & thy sede from the land of their captiuitie, and Iaakob shal returne and be in rest, & prosperitie, and none shal make him afraid.

28 Feare thou not, ô Iaakob my seruant, saith the Lord: for I am with thee, and I wil vtterly destroy all the nations, whether I haue driuen thee: but I wil not vtterly destroy thee, but correct [b] thee by iudgement, and not vtterly cut thee of.

CHAP. XLVII.

The worde of the Lord against the Philistims.

1 THe wordes of the Lord that came to Ieremiah the Prophet, against ỹ Philistims, before that Pharaoh smote [a] Azzah.

2 Thus saith the Lord, Beholde, waters rise vp out of the [b] North, & shalbe as a swelling flood, and shal ouerflowe the land, & all that is therein, and the cities with them that dwell therein: then the men shal cry, & all ỹ inhabitants of the land shal howle,

3 At the noyce & stamping of the hooues of his strong *horses*, at ỹ noyce of his charets, and at the rumbling of his wheles: the fathers shal not [c] loke backe to *their* children, for feblenes of [d] hands,

4 Because of the daye that cometh to destroye all the Philistims, and to destroye Tyrus, and Zidon, & all the rest, that take their parte: for the Lord wil destroye the Philistims, the remnant of the yle of [e] Caphtor.

5 [f] Baldenes is come vpon Azzah: Ashkelon is cut vp *with* the rest of their valleis. How lõg wilt [g] thou cut thy self?

6 O thou sworde of the Lord, how long wil it be or thou cease? turne againe into thy scaberde, rest and be stil.

7 How can it [h] cease, seing the Lord hath giuen it a charge against Ashkelon, & against the sea bancke? euen there hathe he appointed it.

CHAP. XLVIII.

The worde of the Lord against the Moabites, 26 Because of their pride and crueltie.

1 COncerning Moab, thus saith the Lord of hostes, the God of Israel, Wo vnto [a] Nebo: for it is wasted: Kiriathaim is confounded & taken: Misgab is confounded and afraid.

2 Moab shal boast no more of Heshbon: *for* thei haue deuised euil against it [b]. Come, and let vs destroye it, that it be no more a nacion: also thou shalt be destroyed, [c] ô Madmen, & the sworde shal pursue thee.

3 A voice of crying *shalbe* from Horonaim *with* desolacion & great destruction.

4 Moab is destroyed: her litle ones haue caused their crye to be heard.

5 For at the going vp of [d] Luhith, the mourner shal go vp with weping: for in the going downe of Horonaim, the enemies haue heard a crye of destruction,

6 Flee and saue your liues, and be like vnto the [e] heath in the wildernes.

7 For because thou hast trusted in thy [f] workes and in thy treasures, thou shalt also be taken, and [g] Chemosh shal go for the into captiuitie with his Priests and his princes together.

8 And ỹ destroier shal come vpon all cities, & no citie shal escape: ỹ valley also shalbe destroyed, & the plaine shalbe destroied as the Lord hathe spoken.

9 Giue wings vnto Moab, that it may flee and get away: for the cities thereof shalbe desolate, without any to dwel therein.

10 [h] Cursed *be he* that doeth the worke of the Lord [i] negligently, and cursed *be he* that kepeth backe his sworde from blood.

11 Moab hathe bene at rest frõ his youth, and he hathe setled on his lees, & hathe not bene [j] powred from vessel to vessel, nether hathe he gone into captiuitie, therefore his taste remained in him and his sent is not changed.

12 ¶ Therefore beholde, the daies come, saith the Lord, that I wil send vnto him suche as shal cary him away, and shal emptie his vessels, and breake their bottels.

13 And Moab shal be ashamed of Chemosh as the house of Israel was ashamed of [k] Beth-el their confidence.

14 How thinke you *thus*, We are mighty & strong men of warre?

15 Moab is destroyed, & his cities "burnt vp, and his chosen yong men are gone downe to slaughter, saith the King, whose name *is*, The Lord of hostes.

16 The destruction of Moab is readie to come, and his plague hasteth fast.

17 All ye ỹ are about him, mourne for him, & all ye that knowe his name, say, [l] How is the strong staffe broken, & the beautiful rod?

18 Thou daughter that doest inhabite Dibon, come downe from *thy* glorie, & sit in thirst: for the destroyer of Moab shal come vp vpon thee, & he shal destroy thy strong holdes.

19 Thou that dwellest in Aroer, stand by the way, and beholde: aske him that

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[e] Meaning, that after ỹ space of fourty yeres Egypt shulde be restored. Isa. 19, 23. ezek. 29, 13.

[a] God cõforteth all his ỹ were in captiuitie, but specially ỹ small Church of ỹ Iewes, whereof were Ieremiah & Baruch, ỹ remained among ỹ Egyptians: for ỹ Lord neuer forsaketh his Isa. 44. 1. chap. 30, 10.

[b] Read Chap. 10, 24.

[a] Which was also called Gazaa citie of ỹ Philistims.

[b] He meaneth ỹ armie of ỹ Caldeans, Isa 8, 8.

[c] The great feare shal take away their natural affection.

[d] Their heart shal so faile thẽ.

[e] For the Caphtorims, ỹ are also called Cappadocians, had destroied in olde time the Philistims and dwelt in their land euẽ to Gaza, Deu. 2. 23.

[f] They haue pulled of their heere for sorowe & heauines.

[g] As the heathẽ vsed in their mourning ỹ the Lord forbadeth his people to do, Deut. 14, 1.

[h] Meaning, that it is not possible ỹ the wicked shulde by any meanes escape or stay ỹ Lord, when he wil take vengeance.

[a] These were cities of ỹ Moabites, ỹ Nebuchad nezzar tooke before he went to fight against Necho king of Egypt.

[b] Thus shal ỹ Babylonians incourage one another.

[c] Read Isa. 25, 10.

[d] Horonaim & Luhith were two places whereby the Moabites shulde flee. Isa. 15, 5.

[e] Hide your selues in barẽ places, where the enemie wil not pursue after you. Chap. 17, 6.

[f] That is, ỹ idoles ỹ ware ỹ workes of thine hands. Some read in thy possessions, for so the worde may signifie, as 1. Sam. 25, 2.

[g] Bothe thy great idole and his maintainers shal be led away captiues, so ỹ they shal then knowe ỹ it is in vaine to loke for helpe at idoles, Isa. 15, 2.

[h] He sheweth ỹ God wolde punish ỹ Caldeans, if they did not destroy the Egyptians & that ỹ a courage, & calleth this executing of his vengeance against his enemies his worke: though ỹ Caldeans soght another end, Isa. 10, 12.

[i] *Or, deceitfully.*

[j] Hathe not bene remoued as ỹ Iewes haue, but hath liued at ease and as a wine ỹ fedeth him self on his lees.

[k] As the calfe of Beth-el was not able to deliuer ỹ Israelites: no more shal Chemosh deliuer the Moabites.

[l] *Ebr. gone vp. or destroyed.*

[l] How are thei destroied ỹ put their trust in their strength & riches.

fleeth and that escapeth, & say, What is done?

20 [m] Moab is confounded: for it is destroyed: howle, and crye, tel ye it in Arnon, that Moab is made waste,

21 And iudgement is come vpon ỹ plaine countrey, vpon Holon & vpon Iahazah, and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo, & vpon the house of Diblathaim,

23 And vpon Kiriathaim, & vpon Bethgamul, and vpon Beth-meon,

24 And vpon Kerioth, and vpon Bozrah, & vpon all the cities of the land of Moab farre or nere.

25 The [n] horne of Moab is cut of, and his arme is broken, saith the Lord.

26 Make ye him [o] drunken: for he magnified him self against the Lord, Moab shal [q] wallow in his vomite, and he also shal be in derision.

27 For dideſt not thou deride Israel, as though he had bene founde among theues? for when thou speakeſt of him, thou art [p] moued.

28 O ye that dwell in Moab, leaue the cities, and dwell in the rockes, and be like the doue, that maketh her neſte in the sides of the holes mouth.

29 * We haue heard the pride of Moab (*he is* exceding proude) his stoutnes, and his arrogancie, and his pride, and ỹ hautines of his heart.

30 I knowe his wrath, saith the Lord, [q] but it shal not *be* so: & his dissimulacions: *for* thei do not right.

31 [r] Therefore wil I howle for Moab, and I wil crye out for all Moab: *mine heart* shal mourne for the men of Kir-heres.

32 O vine of Sibmah, I wil wepe for thee, as I wept for Iazer: thy plantes are gone ouer ỹ sea, thei are come to ỹ sea [s] of Iazer: the destroyer is fallen vpon thy sommer frutes, & vpon thy vintage,

33 And ioye, and gladnes is taken from the plentiful field & from the land of Moab: and I haue caused wine to faile from the wine presse: none shal tread with showting: *their* showting *shalbe* no showting.

34 From the crye of Heshbon vnto Elaleh & vnto Iahaz haue thei made their noyse, frō Zoar vnto Horonaim, the [t] heiffer of thre yere olde *shal go lowing*: for the waters also of Nimrim shalbe wasted.

35 Moreouer, I wil cause to cease in Moab, saith the Lord, him that offred in ỹ high places, and him that burneth incense to his gods.

36 Therefore mine heart shal sound for Moab like a [v] shaume & mine heart shal sounde like a shaume for the men of Kir-heres, because the riches that he hathe gotten, is perished.

37 *For euery head shalbe 'balde, and euery beard plucked: vpon all ỹ handes shalbe cuttings, and vpon the loynes sackecloth.

38 *And* mourning shalbe vpon all ỹ house toppes of Moab and in all the stretes thereof: for I haue broken Moab like a vessel wherein is no pleasure, saith the Lord.

39 Thei shal howle, *saying*, How is he destroyed? how hathe Moab turned the backe with shame? so shal Moab be a derision, & a feare to all them about him.

40 For thus saith the Lord, Beholde, [x] he shal flee as an egle, and shal spread his wings ouer Moab.

41 The cities are taken and the strong holdes are wonne, & the mightie mens hearts in Moab at that day shalbe as ỹ heart of a woman in trauail.

42 And Moab shalbe destroyed from being a people, because he hathe set vp him self against the Lord.

43 [y] Feare, and pit and snare *shalbe* vpon thee, ô inhabitant of Moab, saith the Lord.

44 He that escapeth from the feare, shal fall in the pit, & he that getteth vp out of the pit, shalbe taken in the snare: for I wil bring vpon it, *euen* vpon Moab, the yere of their visitation, saith the Lord.

45 They that fled, stode vnder the shadowe [z] of Heshbon, because of ỹ force: for [a] the fyre came out of Heshbon, & a flame from Sihon, and deuoured ỹ corner of Moab, & the top of the seditious children.

46 Wo *be* vnto thee, ô Moab: the people of [b] Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters *led* into captiuitie.

47 Yet wil I bring againe the captiuitie of Moab in the [c] later daies, saith the Lord. Thus farre of the iudgement of Moab.

CHAP. XLIX.

1 The worde of the Lord against the Ammonites, 7 Idumea, 23 Damascus, 28 Kedar, 34 & Elam.

1 VNto the children of [a] Ammon thus saith ỹ Lord, Hathe Israel no sonnes? or hathe he none heire? Why *then* hathe their [b] King possessed Gad? & his people dwell in [c] his cities?

2 Therefore beholde, the dayes come, saith the Lord, that I wil cause a noyse of warre to be heard in [d] Rabbah of the Ammonites, and it shalbe a desolate heape, & her daughters shalbe burnt w

d Which was one of the chief cities of the Ammonites, as were Heshbon and Ai: there was also a citie called Heshbon among the Moabites.

fyre:

m Thus they ỹ flee, shal answer.

n That is, his power & strength.

o He willed the Caldeans to lay afflictiōs ynough vpon them, til they be like drunken men ỹ fall downe to their shame and are derided of all.

Or, shalbe ful or clappe his handes.

p Thou reioycest to heare of his miserie.

Isa. 16, 6.

The pride of Moab is wrath, presumption &c.

q He shal not execute his malice against his neighbours.

r Read Isa. 16, 11.

s Which citie was in the vtmoste border of Moab: & hereby he signifieth that the whole land shulde be destroyed & the people caried away.

t Read Isa. 15, 5.

v Their custome was to play on flutes or instruments, heauie & graue tunes at buryales and in ỹ time of mourning, as Mat. 9, 23.

Isa. 15, 3. ezek. 7, 18.

Or, shauen.

x That is, Nebuchad-nezzar as Chap. 49, 22.

y He that escapeth one dāger, shalbe taken of another Isa. 24, 17.

z Thei fled thether thinking to haue succour of the Amorites.

a The Amorites had destroied ỹ Moabites in times past, & now because of their power, ỹ Moabites shal seke to them for helpe.

b Which vanted them selues of their idole as though he colde haue defended them.

c That is, thei shalbe restored by ỹ Messiah.

a They were separated from ỹ Moabites by the riuer Arnon, & after that the ten tribes were caryed away into captiuitie, they innaded ỹ countrey of Gad.

b To wit, of the Ammonites.

c Meaning, of ỹ Israelites.

fyre: then shal Israel possesse those that possessed him, saith the Lord.

3 Howle, ô Heshbon, for Ai is wasted: crye ye daughters of Rabbah: girde you w sackecloth: mourne & runne to & fro by ỹ hedges: for their King shal go into captiuitie, & his Priests, and his princes likewise.

4 Wherefore gloriest thou in ỹ c valleis? thy valley floweth away, ô rebellious daughter: she trusted in her treasures, *saying*, Who shal come vnto me?

5 Beholde, I wil bring f a feare vpon thee, saith the Lord God of hostes, of all those that be about thee, and ye shalbe scatred euerie man g right forthe, & none shal gather him that fleeth.

6 And h afterward I wil bring againe the captiuitie of the children of Ammon.

7 ¶ To Edom thus saith the Lord of hostes, Is wisdome no more in i Teman? is counsel perished from *their* children? is their wisdome vanished?

8 Flee, ye inhabitants of Dedan (k they are turned backe, and haue consulted to dwell) for I haue broght the destruction of Esau vpon him, *and* the time of his visitation.

9 If the l grape gatherers come to thee, wolde they not leaue *some* grapes? if theues come by night, they wil destroye til they haue ynough.

10 For I haue discouered Esau: I haue vncouered his secrets, and he shal not be able to hide him self: his sede is wasted, and his brethren and his neighbours, & there shalbe none *to say*,

11 Leaue thy m fatherles children, & I wil preserue them aliue, and let thy widowes trust in me.

12 For thus saith the Lord, n Beholde, thei whose iudgement was not to drinke of the cuppe, haue assuredly drunken, & art thou he that shal escape free? thou shalt not go free, but thou shalt surely drinke of it.

13 For I haue sworne by my self, saith ỹ Lord, that o Bozrah shal be waste, and for a reproche, & a desolation, & a curse, and all the cities thereof shalbe perpetual desolations.

14 I haue heard a rumour from the Lord, & an embassadour is sent vnto the heathen, *saying*, Gather you together, & come against p her, and rise vp to the battel.

15 For lo, I wil make thee but smale among the heathen, and despised among men.

16 Thy q feare, *and* the pride of thine heart hathe deceiued thee, thou that dwellest in the clefts of the rocke, and kepest the height of the hill: though thou shulde make thy nest as hie as the egle, I wil bring thee downe from thence, saith the Lord.

17 ¶ Also Edom shalbe desolate: euerie one that goeth by it, shalbe astonished, & shal hisse at all the plagues thereof,

18 As in the ouerthrowe of Sodom, and of Gomorah, and the places thereof nere about, saith the Lord: no man shal dwell there, nether shal the sonnes of mẽ remaine in it.

19 Beholde, r he shal come vp like a lyõ from the swelling of Iorden vnto the strong dwelling place: for I wil make *Israel* to rest, *euen* I wil make s him to haste away from her, & who is a chosen mã that I may appoint against her? for who is like me? & who wil appoint me the time? & who is the t shepherd that wil stand before me?

20 Therefore heare the counsel of the Lord ỹ he hathe deuised against Edom, & his purpose that he hathe conceiued against ỹ inhabitants of Teman: surely the least of the flocke shal drawe them out: surely u he shal make their habitations desolate with them.

21 The earth is moued at the noyce of their fall: the crye of their voyce is heard in the red Sea.

22 Beholde, he shal come vp, and flie as the egle, x & spread his wings ouer Bozrah, and at that day shal the heart of the strong men of Edom be as the heart of a woman in trauail.

23 ¶ Vnto y Damascus *he saith*, Hamath is confounded and Arpad, for thei haue heard euil tidings, and they are faint hearted *as one* on the feareful sea ỹ can not rest.

24 Damascus is discouraged, *and* turneth her self to flight z and feare hathe seased her: anguish & sorowes haue taken her as a woman in trauail.

25 How is the glorious a citie not reserued, the citie?

26 Therefore her yong men shal fall in her stretes, and all her mẽ of warre shalbe cut of in that day, saith the Lord of hostes.

27 And I wil kindle a fyre in the walle of Damascus, which shal consume ỹ palaces of b Ben-hadad.

28 ¶ Vnto c Kedar, and to the kingdomes of Hazor, which Nebuchad-nezzar King of Babel shal smite, thus saith the Lord, Arise, & go vp vnto Kedar, and destroye the men of the East.

29 Their tentes & their flockes shal they take away: yea, they shal take to them selues their d curtaines, and all their vessels, and their camels & they shal crye vnto them, Feare is on euerie side.

30 Flee, get you farre of e thei haue consulted to dwell) ô ye inhabitants of Hazor, saith ỹ Lord: for Nebuchad-nezzar King of Babel hathe taken counsel aga-

e In thy plentiful countrei.

f Signifying that power and riches cã not preuaile when as God wil execute his iudgements.

g That is, without looking backe and as euerie one can finde away to escape.

h In the time of Christ when the Gentiles shalbe called.

i Which was a citie of Edom called by ỹ name of Temã Eliphaz sonne who came of Esau.

k The enemies that shal dissemble as though thei fled away, shal turne backe, & inuade your lãd, and possesse it.

l Meaning, that God wolde vtterly destroy them, & not spare one, though the grape gathers leaue some grapes, & theues seke but til they haue ynough, Obad. 5.

m The destruction shalbe so great, that there shalbe none left to take care ouer ỹ widowes, & fatherles.

n I haue not spared mine owne people, & how shulde I pitie thee?

o Which was a chief citie of Edom.

p That is, Bozrah.

q Or, idde.

r To wit, Nebuchad-nezzar after he hathe ouercome Iudah. s is ment by ỹ swelling of Iorden, shal come against moũt Seir & Edom.

s That is, ỹ Israelites, whome ỹ Edomites kept as prisoners to haste away from thence.

t The captaine and gouernour of ỹ armie, meaning, Nebuchadnezzar.

u They shal not be able to resist his petit captaines.

v To wit, ỹ enemie.

x As Chap. 48. 40. was said of Moab.

y Which was the chief citie of Syria, whereby he meaneth the whole countrey.

z Whe she heard ỹ sudden coming of the enemie.

a He speaketh this in the persone of the King and of them of the countrey who shal write to se Damascus the chief citie destroyed.

b Who was King of Syria, 1. King. 20, 26, and had buylt these palaces, w were stil called ỹ palaces of Ben-hadad.

c Meaning ỹ Arabians, & their borderers.

d Becausethei, vsed to dwell in tẽtes, he nameth ỹ things ỹ pertein thereunto.

e The enemies wil dwell in your places.

inst you, & hathe deuised a purpose against you.

31 f Arise, & get you vp vnto ỹ welthie nation that dwelleth without care, saith the Lord, which haue nether gates nor barres, *but* dwell alone.

32 And their camels shalbe a boutie, and the multitude of their cattel a spoile, & I wil scatter thē into all windes, and to the vtmost corners, and I wil bring their destruction from all the sides thereof, saith the Lord.

33 And Hazor shalbe a dwelling for dragons, & desolation for euer: there shal no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The wordes of the Lord that came to Ieremiah the Prophet, concerning g Elam, in the beginning of the reigne of Zedekiah King of Iudah, saying,

35 Thus saith the Lord of hostes, Beholde, I wil breake the h bowe of Elam, *euen* the chief of their strength.

36 And vpon Elam I wil bring the foure winds from the foure quarters of heauē, & wil scattre them towardes all these windes, & there shalbe no nation, whether ỹ fugitiues of Elam shal not come.

37 For I wil cause Elam to be afraied before their enemies, and before them that seke their liues, and wil bring vpō them a plague, *euen* the indignation of my wrath, saith the Lord, and I wil send the sworde after them til I haue consumed them.

38 And I wil set my i throne in Elam, & I wil destroye *bothe* the King and ỹ princes from thence, saith the Lord but k in the latter daies I wil bring againe the captiuitie of Elam, saithe the Lord.

CHAP. L.

He prophecieth the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

1 THe worde that the Lord spake, cōcerning Babel, & concerning ỹ land of the Caldeans by the [a] ministerie of Ieremiah the Prophet.

2 Declare among the nations, & publish it, and set vp a standart, proclame it & conceile it not: say, [a] Babel is taken, Bel is confounded, [b] Merodach is broken downe: her idoles are confounded, *and* their images are burst in pieces.

3 For out of ỹ North there [c] cometh vp a nation against her, which shal make her land waste, and none shal dwell therein: they shal flee, & departe, bothe man and beast.

4 In those dayes, and at that time, saith the Lord, the children of Israel shal [d] come, they, and the children of Iudah together, going, and [e] weping shal they go, and seke the Lord their God.

5 They shal aske the waye to Zion, with their faces thetherward, *saying*, Come, and let vs cleaue to the Lord in a perpetual couenant that shal not be forgotten.

6 ¶ My people hathe bene *as* lost shepe: their f shepherdes haue caused them to go astray, and haue turned them away to the mountaines: they haue gone from g mountaine to hil, & forgotten their resting place.

7 All that found them, haue deuoured them, and their enemies said, We offend not because they haue sinned against ỹ Lord, h the habitation of iustice, euen the Lord, the hope of their fathers.

8 [i] Flee from the middes of Babel, and departe out of the land of the Caldeās, and be ye as the he goates [k] before the flocke.

9 For lo, I wil raise, and cause to come vp against Babel a multitude of mightie nations from the North countrey, and thei shal set them selues in aray against her, whereby she shalbe taken: their arrowes *shalbe* as of a strong man, which is expert *for* none shal returne in vaine.

10 And Caldea shalbe a spoile: all that spoile her, [l] shalbe satisfied, saith the Lord.

11 Because ye were glad and reioyced in destroying mine heritage, & because ye are growē fat, as the calues in the grasse, [m] & neyed like strong *horses*,

12 *Therefore* your mothers shalbe sore cōfounded, and she that bare you shalbe ashamed: beholde, the vttermost of ỹ nations *shalbe* a desert, a drye land, & a wildernes.

13 Because of the wrath of the Lord it shal not be inhabited, but shalbe wholy desolate: euerie one that goeth by Babel, shal be astonished, [n] & hisse at all her plagues.

14 [o] Put your selues in araye against Babel round about: all ye that bend ỹ bowe, shoote at her, spare no arrowes: for she hathe [p] sinned against the Lord.

15 Crye against her round about: she hathe [q] giuen her hand: her foundacions are fallen, & her walles are destroyed: for it is the vengeance of the Lord: take vengeance vpon her: as she hathe done, do vnto her.

16 Destroye the [q] sower from Babel, & him that handleth the sieth in the time of haruest: because of the sworde of the oppressour they shal turne euerie one to his people, and they shal flee euerie one to his owne land.

17 Israel *is like* scattered shepe: the lyons haue dispersed them: first the King [r] of Asshur hathe deuoured him, & last this Nebuchad-nezzar King of Babel hathe

f He sheweth ỹ they of Hazor wil flee to the Arabians for succour, but ỹ shal not availe them.

g That is, Persia, so called of Elā ỹ sonne of Shē.

h Because the persians were good archers, he sheweth that the thing wherein they put their trust, shulde not profite them.

i I wil place Nebuchad-nezzar there, & in these prophecies Ieremiah speaketh of those countreis, w shulde be subdued vnder the first of those foure monarchies whereof Daniel maketh mencion.

k This may be referred to the empire of ỹ persians, & Medes after ỹ Caldeās, or vnto the time of Christ, as Cha. 48, 47.

[a] *Eb. hand.*

a After that God hathe vsed the Babylonias seruice to punish other nations, he sheweth ỹ their turne shal come to be punished.

b These were two of their chief idoles.

c To wit, the Medes, and the Persians.

d When Cyrus shal take Babel.

e Read Chap. 31. 9.

f Their gouernours & ministers by their examples haue prouoked them to idolatrie.

g They haue cōmit idolatrie in euerie place.

h For the Lord dwelt among thē in his Temple, and wolde haue maiteined them by his iustice against their enemies.

i When God shal deliuer you by Cyrus.

k That is, moste forward & without feare.

l Shalbe made riche thereby.

m For ioye of ỹ victorie, ỹ ye had against my people.

n In signe of cōtempt, & disdaine.

o He speaketh to ỹ enemies the Medes & persiās.

p Though ỹ Lord called ỹ Babylonias his seruāts, and their worke his worke in punishing his people, yet because they did it not to glorifie God, but for their owne malice, & to profite thē selues, it is herecalled sinne.

[q] *Or, yelded or made peace.* Iam. 5. 6.

q Destroye her so ỹ none be left to labour ỹ grounde or to take ỹ frute therof.

r Meaning, Tiglath-pelezar who caryed away ỹ tentribes.

the broken f his bones.

f He caryed away the rest, to wit, Iudah, & Beniamin.

18 Therefore thus saith the Lord of hostes the God of Israel, Beholde, I wil visite the King of Babel, and his land, as I haue visited the King of Assiur.

19 And I wil bring Israel againe to his habitation: he shal fede on Carmel and Bashan, and his soule shalbe satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, saith the Lord, the iniquitie of Israel shalbe sought for, and there shal be none: and ỹ sinnes of Iudah, & they shal not be found: for I wil be merciful vnto them, whome I reserue.

t That is, Babylon: thus ỹ Lord raiseth vp Cyrus. *Exo. 23, 3.* *Or, of the that shulde be visited.*

21 Go vp against the land of the t rebelles, *euen* against it, and against the inhabitants * of Pekod: destroye, and lay it waste after them, saith the Lord, and do according to all that I haue commanded thee.

22 A crye of battel *is* in the land, and of great destruction.

vNebuchad nezzar, who had smitten downe all the princes, and people of ỹ worlde.

23 How is the v hammer of the whole worlde destroyed, and broken? how is Babel become desolate among the nations?

24 I haue snared thee, and thou art taken, ô Babel, and thou wast not aware: thou art founde, and also caught, because thou hast striuen against the Lord.

25 The Lord hathe opened his treasure, and hathe broght forthe the weapons of his wrath: for this is the worke of the Lord God of hostes in the land of the Caldeans.

"Ebr from the end.

26 Come against her " from the vtmost border: open her store houses: tread on her as on sheaues, and destroie her vterly: let nothing of her be left.

x Her princes & mightie men.

27 Destroie all her x bullockes: let them go downe to the slaughter. Wo vnto them, for their day is come, *and* the time of their visitation.

y Of ỹ Iewes ẅ shulde be deliuered by Cyrus.

28 The voice of them that y flee, and escape out of the land of Babel to declare in Zion the vengeance of ỹ Lord our God, *and* the vẽgeance of his Temple.

Reuel. 18, 6.

29 Call vp the archers against Babel: all ye that bend the bowe, besiege it rounde about: let none thereof escape: * recõpence her according to her worke, *and* according to all that she hathe done, do vnto her: for she hathe bene proude against the Lord, *euen* against the holy one of Israel.

30 Therefore shal her yong men fall in the streetes, and all her mẽ of warre shalbe destroied in that day, saith the Lord.

31 Beholde, I *come* vnto thee, ô proude *man*, saith the Lord God of hostes: for thy day is come, *euen* the time that I wil visite thee.

32 And the proude shal stomble and fall, & none shal raise him vp: & I wil kindle a fyre in his cities, and it shal deuoure all rounde about him.

33 Thus saith the Lord of hostes, The children of Israel, and the children of Iudah were oppressed together: and all ỹ toke them captiues, helde them, & wolde not let them go.

34 *But* their strong redemer, whose Name *is* the Lord of hostes, he shal maintein their cause, that he may giue rest to the land, z & disquiet the inhabitants of Babel.

z He sheweth ỹ when God executeth his iudgements against his enemies, that his Church shal then haue rest.

35 A sworde *is* vpon the Caldeans, saith the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.

36 A sworde *is* vpon the " sothe sayers, and thei shal dote: a sworde *is* vpon her strong men, and thei shal be afraied.

"Ebr. Layers.

37 A sworde *is* vpon their horses and vpon their charets, and vpon all the multitude that are in the middes of her, and thei shal be like women: a sworde *is* vpon her treasures, and thei shalbe spoiled.

a For Cyrus did cut ỹ riuer Euphrates & deuided the course thereof into many streames, so ỹ it might be passed ouer as though there had bene no water: ẅ thing he did by the counsel of two of Belshazzars captaines, who conspired against their King, because he had gelded the one of them in despite, & slaine the sonne of the other.

38 A a drought *is* vpon her waters, and thei shal be dryed vp: for it is the land of grauen images, and thei dote vpon their idoles.

39 Therefore the b Ziims with the Iims shal dwell *there*, & " the ostriches shal dwell therein: for it shal be no more inhabited, nether shal it be inhabited frõ generacion vnto generacion.

b Read Isa. 13, 21. *" Ebr sonnes of the ostriches, or yong.* *Gen. 19, 21. Isa. 13, 19.*

40 As God destroied * Sodom and Gomorah with the places thereof nere about, saith the Lord: so shal no man dwell there, nether shal the sonne of man remaine therein.

41 ¶ Beholde, a people shal come from ỹ North, & a great nation, & manie Kings shal be raised vp from c the coastes of the earth.

c Meaning, ỹ the persians shulde gather their armie of manie nations.

42 Thei shal holde the bowe & the bucker: they are cruel & vnmerciful: their voyce shal roare like the sea, and they shal ride vpon horses, & be put in aray like men to the battel against thee, ô daughter of Babel.

43 The King of Babel hathe heard the report of them, and his hands d waxed feble: sorowe came vpon him, *euen* sorowe as of a woman in trauail.

d Which is mẽt of Bel-shazzar, Dan 5, 6.

44 Beholde, he * shal come vp like a lyõ from the swelling of Iorden vnto the strong habitation, for I wil make *Israel* to rest, & I wil make them to haste away from her: and who is a chosen man that I may appoint against her? for who is like me, & who wil appoint me the time? and who is the e shepherd that wil stand before me?

Chap. 49, 19.

e Read Cha. 49, 19.

45 Therefore heare the counsel of the Lord ỹ he hathe deuised against Babel, &

his purpose that he hathe conceiued against ỹ land of the Caldeans: surely the least of the flocke shal drawe them out: surely he shal make *their* habitatiō desolate with them.

46 At the noyse of the winning of Babel the earth is moued, and the crye is heard among the nations.

CHAP. LI.

1 Why Babylon is destroied. 41 The vaine confidence of the Babylonians. 49 The vanitie of idolaters. 59 Ieremiah giueth his boke to Seraiah.

1 THus saith the Lord, Beholde, I wil raise vp against Babel, and against the inhabitants *that lift vp *their* heart against me, a destroying [a] winde,

2 And wil send vnto Babel fanners that shal fanne her, and shal emptie her land: for in the day of trouble thei shalbe against her on euerie side.

3 Also to the bender that bendeth his bowe, and to him that lifteth him self vp in his brigandine, *wil I say*, Spare not her yong men, but destroye all her hoste.

4 Thus the slaine shal fall in the land of the Caldeans, and they that are thrust through in her stretes.

5 For Israel hathe bene no [b] widow, nor Iudah from his God, from the Lord of hostes, though their land was filled with sinne against the holy one of Israel.

6 [c] Flee out of the middes of Babel, & deliuer euerie man his soule: be not destroyed in her iniquitie: for this is ỹ time of the Lords vengeance: he wil render vnto her a recompence.

7 Babel *hathe bene as* a golden cuppe in the [d] Lords hand, that made all ỹ earth drunken: the nacions haue drunken of her wine, therefore do the nacions [e] rage.

8 *Babel is suddenly fallen, & destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We wolde haue cured Babel, but she colde not be healed: forsake her, and let [f] vs go euerie one into his owne countreie: for her iudgement is come vp vnto heauen, & is lifted vp to ỹ cloudes.

10 The Lord hathe broght forthe our [g] righteousnes: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrowes: "gather the shildes: the Lord hathe raised vp the spirit of the King of the Medes: for his purpose is against Babel to destroie it, because it is the [h] vengeance of the Lord, *and* the vengeance of his Temple.

12 Set vp the standart vpon the walles of Babel, make the watche strong: set vp the watchmen: prepare the skoutes: for the Lord hathe bothe deuised, and done that which he spake against ỹ inhabitants of Babel.

13 O thou that dwellest vpon many [i] waters, abundant in treasures, thine end is come, *euen* the "end of thy couetousnes.

14 The Lord of hostes hathe sworne by "him * selfe, *saying*, Surely I wil fil thee with men, as with caterpillers, and thei shal crye and shoute against thee.

15 *He hathe made the earth by his power, and established the worlde by his wisdome, & hathe stretched out ỹ heauen by his discretion.

16 He giueth by *his* voice the multitude of waters in the heauen, and he causeth the cloudes to ascend from the ends of the earth: he turneth lightnings to raine, and bringeth forthe ỹ winde out of his treasures.

17 Euerie man is a beast by *his owne* [k] knowledge: euerie founder is cōfounded by the grauen image: for his melting is but falsehod & there is no breth therein.

18 Thei are vanitie, *&* the worke of errors: in the time of their [l] visitatiō they shal perish.

19 The [m] porcion of Iaakob *is* not like them: for he is the maker of all things, and *Israel is* the rod of his inheritance: the Lord of hostes *is* his Name.

20 Thou art mine [n] hammer, *and* weapons of warre: for with thee wil I breake ỹ nations, and with thee wil I destroie kingdomes,

21 And by thee wil I breake horse and horseman, and by thee wil I breake the charret and him that rideth therein.

22 By thee also wil I breake man & woman, and by thee wil I breake olde and yong, and by thee wil I breake the yōg man & the maid.

23 I wil also breake by thee the shepherd & his flocke, & by thee wil I breake ỹ housbandman and his yoke of oxen, & by thee wil I breake the dukes & princes.

24 And I wil rendre vnto Babel, & to all ỹ inhabitans of the Caldeās all their euil, that thei haue done in Zion, *euen* in your sight, saith the Lord.

25 Beholde, I *come* vnto thee, ô destroying [o] mountaine, saith the Lord, which destroiest all the earth: and I wil stretch our mine hand vpon thee, and roll thee downe from the [p] rockes, & wil make thee a burnt mountaine.

26 Thei shal not take of thee a stone for a corner, nor a stone for fundacions, but thou shalt be destroied for euer, saith the

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Or, of the lād that riseth vp.

a The Medes & Persians, ỹ shal destroye the as ỹ winde doeth ỹ chaffe.

b Thogh they were forsaken for a time, yet they were not vtterly cast of as thogh their housband were dead.

c He sheweth ỹ there remaineth nothing for thē ỹ abide in Babylon, but destruction. Cha. 17, 6. & 48, 6.

d By whome the Lord powred out the drinke of his vengeance, to whome it pleased him.

e For the great afflictions that thei haue felt by the Babyloniās. *Isa. 21, 9. reuel. 14, 8.*

f Thus ỹ people of God exhort one another to go to Zion and praise God.

g In approuing our cause & punishing our enemies.

"Or, fil, or multiplie.

h For the wrong done his people and to his Temple Chap. 50, 28.

i For the land of Caldea was ful of riuers & ran into Euphrates.

"Or, measure.

"Ebr. his soule.

Amos. 6, 8.

Chap. 10, 12.

k Read Chap. 10, 14.

l When God shal execute his vengeance.

m That is, ỹ true God of Israel is not like to these idoles: for he cā helpe when all things are desperate.

n He meaneth ỹ Medes & Persiās, as he did before call the Babylonians his hammer, Chap. 50, 23.

o Not ỹ Babylō stode on a mountaine, but because it was strong & semed inuincible.

p Frō thy strong holdes and fortresses.

the Lord.

27 Set vp a ſtandart in the land: blowe ỹ trumpets among the nacions: prepare ỹ nacions againſt her: call vp the kingdomes q of Ararat, Minni, and Aſchenaz againſt her: appoint the prince againſt her: cauſe horſes to come vp as ỹ rough caterpiliers.

28 Prepare againſt her the nacions with the Kings of the Medes, the dukes thereof, & the princes thereof, and all the land of his dominion.

29 And the land ſhal tremble & ſorowe: for the deuiſe of the Lord ſhal be performed againſt Babel, to make the land of Babel waſte without an inhabitant.

30 The ſtrong men of Babel haue ceaſed to fight: thei haue remained in their holdes: their ſtrength hathe failed *and* thei were like women: thei haue burnt her dwelling places, & her barres are broken.

31 A poſt ſhal runne to mete the poſte & a meſſenger to mete the meſſenger, to ſhewe the King of Babel, that his citie is taken on a r ſide thereof,

32 And that the paſſages are ſtopped, & ỹ redes burnt with fyre, and the men of warre troubled.

33 For thus ſaith ỹ Lord of hoſtes ỹ God of Iſrael, The daughter of Babel *is* like a threſhing floore: ỹ time of her threſhing *is come*: yet a litle while, and ỹ time of her harueſt ſ ſhal come.

34 Nebuchad-nezzar ỹ King of Babel hathe t deuoured me, & deſtroied me: he hathe made me an emptie veſſel: he ſwalowed me vp like a dragon, and filled his belie with my delicates, & hathe caſt me out.

35 The ſpoile of me, & that which was left of me, *is broght* vnto Babel, ſhal the inhabitant of Zion ſay: and my blood vnto the inhabitants of Caldea, ſhal Ieruſalem ſay.

36 Therefore thus ſaith the Lord, Beholde, I wil mainteine thy v cauſe, and take vengeance for thee, and I wil drye vp the ſea, and drye vp her ſprings.

37 And Babel ſhal be *as* heapes, a dwelling place for dragons, an aſtoniſhment, and an hiſsing, without an inhabitant.

38 Thei ſhal roare together like lions, & yell as the lions whelpes.

39 In their x heat I wil make them feaſtes, and I wil make them drunken, that they may reioice, and ſlepe a perpetual ſlepe, and not wake, ſaith the Lord.

40 I wil bring them downe like lambes to the ſlaughter, *and* like rams and goates.

41 How is y Sheſhach taken? and how is the glorie of ỹ whole earth taken? how is Babel become an aſtoniſhment amõg the nacions?

42 The z ſea is come vp vpon Babel: ſhe is couered with the multitude of ỹ wawes thereof.

43 Her cities are deſolate: the land is drye & a wildernes, a land wherein no man dwelleth, nether doeth the ſonne of man paſſe thereby.

44 I wil alſo viſite Bel in Babel, & I will bring out of his mouth, that which a he hathe ſwallowed vp, & the nacions ſhal runne no more vnto him, and the wall of Babel ſhall fall.

45 My people, go out of the middes of her, & deliuer ye euerie man his ſoule from the fierce wrath of the Lord,

46 Leſt your heart euen faint, & ye feare the rumour, that ſhalbe heard in the land: the rumour ſhal come *this* yere, & after that in the *other* b yere *ſhal come* a rumour, and crueltie in the land, & ruler againſt ruler.

47 Therefore beholde, the dayes come, ỹ that I wil viſite the images of Babel, & the whole land ſhal be confounded, & all her ſlaine ſhal fall in the middes of her.

48 Then the heauen and c ỹ earth, and all that is therein, ſhal reioyce for Babel: for the deſtroyers ſhal come vnto her from the North, ſaithe the Lord.

49 As Babel cauſed the d ſlaine of Iſrael to fall, ſo by Babel the ſlaine of all the earth did fal.

50 Ye that e haue eſcaped the ſworde, go away, ſtande not ſtil? remembre the Lord a farre of, & let Ieruſalem come into your minde.

51 We are f confounded becauſe we haue heard reproche: ſhame hathe couered our faces, for ſtrangers are come into ỹ ſanctuaries of the Lords Houſe.

52 Wherefore beholde, the daies come ſaith the Lord, that I wil viſite her grauen images, and through all her land ỹ wounded ſhal grone.

53 Thogh Babel ſhulde mounte vp to heauen, & thogh ſhe ſhulde defend her ſtrength on hie: *yet* from me ſhal her deſtroiers come, ſaith the Lord.

54 A ſounde of a crye *cometh* from Babel, and great deſtruction from the lãd of the Caldeans.

55 Becauſe the Lord hathe laid Babel waſte and deſtroied from her the great voyce, & her wawes ſhal roare like great waters, *and* a ſounde was made by their noice.

56 Becauſe the deſtroier is come vpon her, *euen* vpon Babel, and her ſtrong mẽ are taken, their bowes are broken: for ỹ Lord God that recompenceth, ſhal ſurely recompence.

57 And I wil h make drunke her princes, and her wiſe men, her dukes, & her nobles, & her ſtrõg men: & thei ſhal ſlepe a perpetual ſlepe, & not wake, ſaith

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q By theſe thre nations he meaneth Armenia ỹ hier, and Armenia ỹ lower, and Sythia: for Cyrus had gathered an armie of diuers nacions.

r By turning the courſe of the riuer one ſide was made open, and the redes ỹ did growe in ỹ water, were deſtroied w Cyrus did by ỹ counſel of Gobria & Gabatha Belſhazzars captaines.

ſ When ſhe ſhalbe cut vp and threſhed

t This is ſpoken in the perſone of ỹ Iewes, bewayling their ſtate & ỹ crueltie of ỹ Babylonians.

v Thus ỹ Lord eſteemeth the iniurie done to his Church as done to himſelf, becauſe their cauſe is his.

x When thei are inflamed w ſurfeting and drinking, I wil feaſt w them, alluding to Belſhazzars banket, Dan. 5, 2.

y Meaning Babel, as Chap. 25, 26.

z The great armie of the Medes and Perſians.

a That is, his giftes & preſents w he had receiued as part of ỹ ſpoile of other nacions, & which the idolaters broght vnto him from all countreys.

b Meaning, that Babylon ſhuld not be deſtroied all at once, but by litle & litle ſhulde be broght to nothing: for ỹ firſt yer came ỹ tydings, the next yere ỹ ſiege, and in ỹ thirde yere it was take yet this is not that horrible deſtruction w the Prophetes threatned in manie places: for ỹ was after this, when they rebelled & Darius ouercame them by ỹ policie of Zopirus and hanged thre thouſand gentlemen beſides the commune people.

c All creatures in heauẽ & earth ſhal reioice and praiſe God for ỹ deſtruction of Babylon ỹ great enemie of his Churche.

d Babylon did not onely deſtroy Iſrael, but many other nacions.

e Ye ỹ are now captiues in Babylon.

f He ſheweth how they ſhulde remember Ieruſalem by lamẽting ỹ miſerable affliction therof.

g For the walles were two hundreth foote hie.

h I wil ſo aſtoniſh them by afflictions ỹ thei ſhal not know w waye to turne them.

the King, whose Name is the Lord of hostes.

58 Thus saith the Lord of hostes, The i thicke wall of Babel shalbe broken, and her hye gates shalbe burnt with fyre, and the people shal labour in vaine, and the folke in the fyre, for thei shalbe weary.

59 The worde which Ieremiah the Prophet commanded Sheraiah the sonne of Neriiah, the sonne of Maaseiah, when he went with Zedekiah the King of Iudah into Babel, in the k fourth yere of his reigne: and this Sheraiah was a peaceable prince.

60 So Ieremiah wrote in a boke all the euil that shulde come vpon Babel: *euen* all these things, that are writen against Babel.

61 And Ieremiah said to Sheraiah, when thow commest vnto Babel, and shalt se, and shalt read all these wordes,

62 Thē shalt thou say, O Lord, thou hast spoken against this place, to destroie it, that none shulde remaine in it, nether man nor beast, but that it shulde be desolate for euer.

63 And when thou hast made an end of reading this boke, thou shalt binde a l stone to it, and cast it in the middes of Euphrates,

64 And shalt say, Thus shal Babel be drowned, and shal not rise from ỹ euil, that I wil bring vpon her: and thei shal m be wearie. Thus farre *are* the wordes of Ieremiah.

i The thicknes of the walle was fiftie foote thicke.

k This was not in the time of his captiuitie, but seuen yeres before, when he went ether to gratulat Nebuchad-nezzar or to intreat of some matters.

l S. Iohn in his reuelation alludeth to this place when he saith ỹ the Angel toke a millestone & cast it into ỹ sea: signifying thereby ỹ destruction of Babylō, Reuel. 18, 21.

m Thei shal not be able to resist, but shal labour in vaine.

CHAP. LII.

Ierusalem is taken. 10 Zedekiahs sonnes are killed before his face, and his eyes put out 13 The citie is burned. 31 Iehoiachin is broght forthe of prison, and fed like a King.

1 ZEdekiah * *was* one & twentie yere olde when he began to reigne, and he reigned eleuen yeres in Ierusalem, & his mothers name *was* Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euil in the eyes of ỹ Lord, according to all that Iehoiakim had done.

3 a Doutles becaus the wrath of ỹ Lord was against Ierusalem and Iudah, til he had cast them out from his presence, therefore Zedekiah rebelled against ỹ King of Babel.

4 *But in the ninth yere of his reigne, in the tenth moneth the tenth *day* of the moneth came Nebuchad-nezzar King of Babel, he & all his hoste against Ierusalem, & pitched against it, & buylt fortes against it rounde about.

5 So the citie was besieged vnto the eleuenth yere of the King Zedekiah.

6 Now in the fourth moneth, the ninth *day* of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken vp and all the men of warre fled, and went out of the citie by night, by the b way of the gate betwene the two walles, which was by the Kings garden: (now the Caldeans *were* by the citie rounde about) and thei went by the way of the wildernes.

8 But the armie of ỹ Caldeans pursued after the King, and toke Zedekiah in ỹ desert of Iericho, & all his hoste was scattered from him.

9 Then thei toke the King and caryed him vp vnto the King of Babel to Riblah in the land of Hamath, c where he gaue iudgement vpon him.

10 And the King of Babel slewe ỹ sonnes of Zedekiah before his eyes: he slewe also all the princes of Iudah in Riblah.

11 Then he put out ỹ eyes of Zedekiah, & the King of Babel bounde him in chaines, and caryed him to Babel, and put him in prison til the day of his death.

12 Now in the fift moneth in the d tenth *day* of the moneth (which was the ninth yere of the King Nebuchad-nezzar King of Babel) came Nebuzar-adā chief steward *which* e stode before the King of Babel in Ierusalem,

13 And burnt the House of the Lord, & the Kings house, and all the houses of Ierusalem, and all ỹ great houses burnt he with fyre.

14 And all the armie of the Caldeans ỹ were with the chief steward, brake downe all the walles of Ierusalem rounde about.

15 Then Nebuzar-adan the chief steward caryed away captiue *certeine* of the poore of the people, & the residue of the people that remained in the citie, & those that were fled, & fallen to the King of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chief steward left *certeine* of the poore of the land, to dresse the vines, and to til the land.

17 Also the f pillers of brasse that were in the House of the Lord, & the bases, & the braſen Sea, that was in the House of the Lord the Caldeans brake, & caryed all the brasse of them to Babel.

18 The pottes also and the g besomes, & the instruments of musike, and ỹ basins, and the incense dishes, and all the vessels of brasse wherewith they ministred, toke they away.

19 And the bowles, and the ashpannes, & the basins, & the pottes, and the candlesticks, & the incense dishes, and the cuppes, *& all* that was of golde, and that

was

Chap. LII.
1. King. 24, 18.
2. chr. 36, 11.

a So ỹ Lord punished sinne by sinne & gaue him vp to his rebellious heart, til he had broght ỹ enemie vpon him to lead him away & his people.
2. King. 25, 1. & chap. 39, 1.

b Read Chap. 39, 4.

c Read 2. King. 25, 6, and cha. 39. 5.

d In the 2. King. 25, 8, it is called the seuenth day, becaus the fyre began then, & so continued to the tenth.

e That is, ẅ was his seruant, as 2. King. 25, 8.

f Of these pillers read 1. King. 7.

g Which were also made of brasse.

was of siluer, toke the chief steward away,
20 With the two pillers, one Sea, & twelue brasen bulles, that were vnder ý bases, which King Salamon had made in the House of the Lord: the brasse of all these vessels was without [h] weight.
21 And concerning ý pillers, the height of one piller *was* eightene cubites, & a threde of twelue cubites did compasse it, and the thickenes thereof *was* foure fingers: *it was* holow.
22 And a chapiter of brasse *was* vpon it, and the height of one chapiter was siue cubites with networke, & pomegranates vpon the chapiters rounde about, all of brasse: the seconde piller also, and the pomegranates *were* like vnto these.
23 And there were ninetie & six pomegranates on a side: and all the pomegranates vpon the net worke *were* an[i] hundreth rounde about.
24 And the chief steward toke Seraiah the chief Priest, and Zephaniah [k] the seconde Priest, and the thre kepers of the dore.
25 He toke also out of the citie an Eunuche, which had the ouersight of the men of warre, and [l] seuen men that were in the Kings presence, which were founde in the citie, and Sopher captaine of the hoste who mustred the people of the land, and threscore men of the people of the land, that were founde in the middes of the citie.
26 Nebuzar-adan the chief steward toke them, and broght them to the King of Babel to Riblah.
27 And the King of Babel smote them and slewe them in Riblah, in the land of Hamath: thus Iudah was caryed away captiue out of his owne land.
28 ¶ This is the people, whome Nebuchad-nezzar caryed away captiue, in the [m] seuenth yere, *euen* thre thousand Iewes, and thre and twentie.
29 In ý [n] eightenth yere of Nebuchad-nezzar he caryed away captiue from Ierusalem eight hundreth thirtie & two [o] persones.
30 In the thre and twentieth yere of Nebuchad-nezzar, Nebuzar-adan ý chief steward caryed away captiue of the Iewes seuen hundreth fourtie and siue persones: all the persones *were* foure thousand and six hundreth.
31 And in the seuen and thirtieth yere of the captiuitie of Iehoiachin King of Iudah, in the twelfth moneth, in the siue & twentieth *day* of ý moneth, Euil-merodach King of Babel, in the *first* yere of his reigne, [p] lifted vp the head of Iehoiachin King of Iudah, & broght him out of prison,
32 And spake kindely vnto him, and set his throne aboue the throne of ý Kings, that were with him in Babel,
33 And changed his prison [q] garments, and he did continually eat bread before him all the dayes of his life.
34 His porcion *was a* [r] continual porciõ giuen him of the King of Babel, euery day a certeine, all the dayes of his life vntil he dyed.

h It was so muche in quantitie.

i But becausse of the roundenes no more colde be seme but ninetye and six.

k Which serued in ý thie Priests stead, if he had any necessarie impediment.

l In the 2. King. 25, 19 as red but of fiue: those were ý most excellent and ý other two, ẅ were not so noble, are not there mentioned with them.

m Which was ý latter end of the seuenth yere of his reigne & the beginning of ý eight.

n In the latter end also of ý yere, & the beginning of the nineteenth.

o *Ebr. soules.*

p That is, restored him to libertie and honour.

q And gaue him princelie apparel.

r That is, he had allowance in the court, & thus at length he had rest & quietnes because he obeyed Ieremiah ý prophet, ẅhere as ý other were cruelly ordered, ý wolde not obey him.

LAMENTACIONS.

CHAP. I.

1 The Prophet bewaileth the miserable estate of Ierusalem. 5 And sheweth that they are plagued because of their sinnes. The first and seconde chapter beginne euery verse according to the letters of the Ebrewe. Alphabet. The third hathe thre verses for euery letter, & the fourth is as the first.

1 HOw doeth [a] the citie remaine solitarie that was ful of people? ſhe is as a widdow: ſhe that was great amõg the nacions *and* [b] princesse among the prouinces, is made tributarie.
2 She wepeth continually in the [c] night, & her teares *runne downe* by her chekes: among all her [d] louers, ſhe hathe none to comfort her: all her friends haue delt vnfaithfully with her, & are her enemies.
3 Iudah is caryed away captiue, becausse [e] of affliction, and becausse of great seruitude: ſhe dwelleth among the heathẽ, & findeth no rest: all her persecuters toke her in the streites.
4 The wayes of Zion lament, becausse no man cometh [f] to the solemne feasts: all her gates are desolate: her Priests sigh: her virgines are discomfited, & ſhe is in [ee] heauines.
5 Her aduersaries [g] are the chief, & her enemies prosper: for the Lord hathe afflicted her, for the multitude of her transgressions; & her children are gone into captiuitie before the enemie.
6 And from the daughter of Zion all her beautie is departed: her princes are become [h] like hearts that finde no pasture, & thei are gone without strength before the pursuer.

a The Prophet wondereth at ý great iudgement of God seing Ierusalem, which was so strong & so ful of people, to be now destroyed & desolate.

b Which had chief ruleouer many prouinces and countreys.

c So that ſhe taketh no rest.

d Meaning, the Egyptians and Assyriãr, ẅ promised helpe.

e For her cruelties toward the poore & oppression of seruants, Ierem, 34, 11.

f As they vsed to come vp, ẅ myrth & ioye, psal, 42, 4.

ee *Ebr. bitternes.*

g That is, haue rule ouer her.

h As men pined away ẅ sorow & that haue no courage.

7 Ierusalem remembred the daies of her affliction, and of her rebellion, *and* all her pleasant things, that she had in times past, when her people [i] fell into the hand of the enemie, & none did helpe her: ỹ aduersaries sawe her, & did mocke at her [k] Sabbaths.

8 Ierusalē hathe grieuously sinned, therefore she is in derision: all ỹ honoured her, despise her, because thei haue sene her filthines: yea, she sigheth & turneth backeward.

9 [l] Her filthines *is* in her skirtes: she remembred not her last end, therefore she came downe wonderfully: she had no comforter: ô Lord, beholde mine affliction: for the enemie [m] is proude.

10 The enemie hathe stretched out his hand vpon all her pleasant things: for she hathe sene the heathē entre into her Sanctuarie, whome [m] thou didest commande, that they shulde not entre into thy Church.

11 All her people sigh & seke *their* bread: they haue giuē their pleasant things for meat to refresh the soule: se, ô Lord, consider: for I am become vile.

12 Haue ye no regarde, all ye that passe by *this* way? beholde, & se, if there be any [n] sorowe like vnto my sorowe, which is done vnto me, wherewith the Lord hathe afflicted *me* in the day of his fierce wrath.

13 From aboue hathe [o] he sent fyre into my bones, which preuaile against them: he hathe spred a net for my fete, & turned me backe: he hathe made me desolate, & daily in heauines.

14 The [p] yoke of my transgressions is bounde vpon his hand: they are wrapped, and come vp vpon my necke: he hathe made my strength to fall: ỹ Lord hathe deliuered me into *their* hands, neither am I able to rise vp.

15 The Lord hathe troden vnder fote all my valiant mē in the middes of me: he hathe called an assemblie against me to destroy my yong men: the Lord hathe troden [q] the wine presse vpon the virgine the daughter of Iudah.

16 *For these things I wepe: mine eye, *euen* mine eye casteth out water, because the comforter that shulde refresh my soule, is farre from me: my children are desolate, because the enemie preuailed.

17 Zion stretcheth out her hands, & there *is* none to comfort her: the Lord hathe appointed the enemies of Iaakob rounde about him: Ierusalem is [r] as a menstruous woman in the middes of them.

18 The Lord is righteous: for I haue rebelled against his "cōmandement: heare, I pray you, all people & beholde my sorow: my virgines and my yong men are gone into captiuitie.

19 I called for my louers, *but* they deceiued me: my Priests and mine Elders perished in ỹ citie while they [s] soght their meat to refresh their soules.

20 Beholde, ô Lord, how I am troubled: my bowels swell: mine heart is turned within me, for I am full of heauines: the sworde spoyleth abroad, as death *doeth* at home.

21 They haue heard that I mourne, *but* there *is* none to comfort me: all mine enemies haue heard of my trouble, & are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shalbe like vnto me.

22 [t] Let all their wickednes come before thee: [u] do vnto them, as thou hast done vnto me, for all my transgressions: for my sighs are many, and mine heart is heauie.

CHAP. II.

1 HOw hathe the Lord [a] darkened the daughter of Zion in his wrath? *and* hathe cast downe from [b] heauen vnto ỹ earth the beautie of Israel, & remembred not his [c] fote stole in the day of his wrath?

2 The Lord hathe destroyed all the habitacions of Iaakob, and not spared: he hathe thrown downe in his wrath the strong holdes of the daughter of Iudah: he hathe cast them downe to the grounde: he hathe polluted the kingdome & the princes thereof.

3 He hathe cut of in his fierce wrath all the [d] horne of Israel: he hathe drawen backe his [e] right hand from before the enemie, and there was kindled in Iaakob like a flame of fyre, which deuoured rounde about.

4 He [f] hathe bent his bowe like an enemie: his right hand was stretched vp as an aduersarie, and slewe all ỹ was pleasant to the eye in the tabernacle of the daughter of Zion: he powred out his wrath like fyre.

5 The Lord was as an enemie: he hathe deuoured Israel, & consumed all his palaces: he hathe destroyed his strong holdes, and hathe increased in ỹ daughter of Iudah lamentaciòn and mourning.

6 For he hathe destroyed his tabernacle, as a garden, he hathe destroyed his congregacion: the Lord hathe caused the feasts & Sabbaths to be forgotten in Zion, & hathe despised in the indignacion of his wrath the King and the Priest.

7 The Lord hathe forsaken his altar: he hathe abhorred his Sanctuarie: he hathe giuen into the hand of the enemie ỹ walles of her palaces: thei haue made a [g] noy-

ỹ In her miserie she considered ỹ great benefites and cōmodities ỹ she had lost.

k At her religiō and seruing of God, w was the greatest grief to the godlie.

l *Or, driuen away.*

m She is not ashamed of her sinne, althogh it be manifest.

m *Ebr. hathe magnified himself.*

n Thus Ierusalē lamenteth, mouing others to pitie her and to learne by her example.

o This declareth ỹ we should acknowledge God to be the autor of all our afflictions, to the intent ỹ we might seke vnto him for remedie.

p Mine heauy sinnes are continually before his eies, as he ỹ eyeth a thing to his hād for a remembrance.

q He hathe troden them vnder fote as they that tread grapes in ỹ wyne presse. *Ierc. 14, 17. Ohap. 2, 18.*

r Which because of her pollution was separate frō her housband. Leu. 15, 19. & was abhorred for the time.

s *Ebr. mouth.*

t That is, they dyed for hūgre.

t Of desiring vengeance against ỹ enemie, read Iere. 11, 20. & 18, 21.

u *Or, gather the like grapes.*

a That is, brought her from prosperitie to aduersitie.

b Hathe giuen her a most sore fall.

c Alluding to ỹ Temple or to the Arke of ỹ couenant, w was called the fote stole of the Lord because they shulde not set their mindes so lowe, but lift vp their hearts toward ỹ heauens.

d Meaning, the glorie & stregth, as 1. Sam. 2, 1.

e That is, his succour which he was wonte to send vs, whē our enemies oppressed vs.

f Shewing, that there is no remedie but destruction, where God is the enemie.

g As the people were accustomed to praise God in the solemne feastes w a lowde voice, so now ỹ enemies blaspheme him w̃ howting & crying.

h This is a figuratiue speache, as ỹ was when he said, ỹ wayes did lament, Cha. 1, 4. meaning, ỹ this sorowe was so great that the insensible things had their parte thereof.

[a] Or, fynde.

[a] Or, faint.

[b] Ebr. wheat & wyne.

[b] Ebr. powred out the soule.

i Meaning, that her calamitie was so euident that it nede no witnesses.

k Because the false prophetes called the selues seers, as the others were called, therefore he sheweth ỹ they saw amisse, because they did not reproue the peoples faultes, but flattered thẽ in their sinnes, w̃ was ỹ cause of their destructiõ.

[c] Or, burdens.

Leu. 26, 14. deu. 28, 25.

Iere. 14, 17. chap. 1, 16.

a noyse in the House of the Lord, as in the day of solemnitie.

8 The Lord hathe determined to destroye the wall of the daughter of Zion: he stretched out a line: he hathe not withdrawen his hand from destroying: therefore he made the rampart [h] and ỹ wall to lamẽt: they were destroyed together.

9 Her gates are sonke to the grounde: he hathe destroied and broken her barres: her King and her princes *are* among the Gentiles: the Lawe is no more, neither can her Prophetes [a] receiue *any* vision from the Lord.

10 The Elders of the daughter of Zion sit vpon the grounde, and kepe silence: thei haue cast vp dust vpon their heades: thei haue girded them selues with sackecloth: ỹ virgines of Ierusalem hag downe their heades to the ground.

11 Mine eyes do faile with teares: my bowels swell: my liuer is powred vpon ỹ earth, for ỹ destruction of the daughter of my people, because ỹ childre & sucklings [a] swoune in the stretes of ỹ citie.

12 Thei haue said to their mothers, Where is [b] bread and drinke? when thei swouned as the wounded in the stretes of ỹ citie, & when thei [b] gaue vp the gost in their mothers bosome.

13 [i] What thing shal I take to witnes for thee? what thing shal I compare to thee, ô daughter Ierusalem: what shal I liken to thee, that I may comfort thee, ô virgine daughter Zion? for thy breache *is* great like the sea: who can heale thee?

14 Thy Prophetes haue [k] loked out vaine, & foolish things for thee, & thei haue not discouered thine iniquitie, to turne away thy captiuitie, but haue loked out for thee false [l] propnecies, & causes of banishment.

15 All that passe by the way, clappe their handes at thee: thei hisse & wagge their head vpon ỹ daughter Ierusalem, *saying*, Is this the citie that men call, The perfection of beautie, *and* the ioye of the whole earth?

16 All thine enemies haue opened their mouthe against thee: thei hisse & gnash the teeth, saying, Let vs deuoure it: certeinly this is the day that we loked for: we haue founde *and* sene it.

17 *The Lord hathe done that which he had purposed: he hathe fulfilled his worde that he had determined of olde time: he hathe throwe downe, & not spared: he hathe caused thine enemie to reioice ouer thee, and set vp the horne of thine aduersaries.

18 Their heart [c] cryed vnto the Lord, O wall of ỹ daughter Zion, let teares runne downe like a riuer, day and night: take thee no rest, nether let the apple of thine eye cease.

19 Arise, crye in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord: lift vp thine handes toward him for the life of thy yong children, that faint for hungre in the corners of all ỹ stretes.

20 Beholde, ô Lord, & consider to whome thou hast done thus: shal the wome eat their frute, *and* children of a span long? shal the Priest and the Prophet be slaine in the Sanctuarie of the Lord?

21 The yong and the olde lye on the grounde in the stretes: my virgines and my yong men are fallen by the sworde: thou hast slaine *them* in the day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemne day my [d] terrours rounde about, so that in ỹ day of ỹ Lords wrath none escaped nor remained: those that I haue nourished & broght vp, hathe mine enemie consumed.

[a] Or, broght vp in their owne handes.

[b] Or, enemies, whome I feared.

CHAP. III.

Chap. III.

1 I Am the man, that hathe sene [a] affliction in the rod of his indignation.

a The Prophet complaineth of the punishments & afflictions that he endured by the false Prophetes & hypocrites, when he declared the destruction of Ierusalem, as here, 20, 2.

2 He hathe led me, and broght me into darcknes, but not to light.

3 Surely he is turned against me: he turneth his hand *against me* all the day.

4 My flesh & my skinne hathe he caused to waxe olde, & he hathe broken my bones.

5 He hathe [b] buylded against me, and compassed *me* with gall, and labour.

b He speaketh this as one that felt Gods heauie iudgements, w̃ he greatly feared, & therefore cite, both him self & this doctrine of worde.

6 He hathe set me in darke places, as thei that be dead for euer.

7 He hathe hedged about me, that I can not get out: he hathe made my chaines heauie.

8 Also when I crye and shoute, he shutteth out my [c] prayer.

c This is a great temptacion to the godlie, when their ꝓ not the frute of their prayers, & cause them to thinke ỹ their are not heard, w̃ thing God wil not to do, that they might praie more earnestly and the oftener.

9 He hathe [d] stopped vp my waies with hewen stone, *and* turned away my paths.

d And kepeth me in holde, as a prisoner.

10 [e] He was vnto me *as* a beare lying in waite, *and as* a lion in secret places.

e He hathe no pitie on me.

11 He hathe stopped my waies, & pulled me in pieces: he hathe made me desolate.

12 He hathe bent his bow and made me a marke for the arrowe.

13 He caused [f] the arrowes of his quiuer to entre into my reines.

[f] Ebr. sonnes.

14 I was a derision to all my people, *and* their song all the daye.

15 He hathe filled me with bitternes, *and* made me drunken with [g] worme wood.

g With great anguish & sorowe he hathe made me to lose my sense.

16 He hathe also broken my teeth with stones, *and* hathe couered me with asshes.

17 Thus my soule was farre off from pea-

ce: I forgat prosperitie,
18 And I said, My strength & mine hope is perished from the Lord,
19 Remembring mine affliction, & my mourning, the wormewood and the gall,
20 My soule hathe them in remembrance, and is humbled [h] in me.
21 I consider this in mine heart: therefore haue I hope.
22 It is the Lords [i] mercies that we are not consumed, because his compassions faile not.
23 *They are* renued [k] euerie morning: great is thy faithfulnes.
24 The Lord *is* my [l] porcion, saith my soule: therefore wil I hope in him.
25 The Lord is good vnto them, that trust in him, & to the soule that seketh him.
26 It is good bothe to trust, and to waite for the saluation of the Lord.
27 It is good for a man that he beare the yoke in his [m] youth.
28 He sitteth alone, [n] and kepeth silence, because he hathe borne it vpon him.
29 He putteth his [o] mouth in the dust, if there maie be hope.
30 He giueth his cheke to him that smiteth him: he is filled ful with reproches.
31 For the Lord wil not forsake for euer.
32 But thogh he send affliction, yet wil he haue compassion according to the multitude of his mercies.
33 For he doeth not [p] punish" willingly, nor afflict the children of men,
34 In stamping vnder his fete all ỳ prisonners of the earth,
35 In ouerthrowing the right of a man before the face of the most high,
36 In subuerting a man in his cause: the Lord [q] seeth it not.
37 Who is he then that saith, and it cometh to passe, & the Lord [r] commandeth it not?
38 Out of the mouth of the most high proceadeth not euil and good?
39 Wherefore *then* is the liuing [t] man sorowful? man *suffereth* for his sinne.
40 Let vs serche and trye our waies, & turne againe to the Lord.
41 Let vs lift vp [v] our hearts with our handes vnto God in the heauens.
42 We haue sinned, and haue rebelled, *therefore* thou hast not spared.
43 Thou hast couered *vs* with wrath, and persecuted vs: thou hast slaine & not spared.
44 Thou hast couered thy self with a cloude, that *our* praier shulde not passe through.
45 Thou hast made vs *as* the * offscouring and refuse in the middes of ỳ people. *1. Cor. 4, 13.
46 All our enemies haue opened their mouthe against vs.
47 Feare, and a snare is come vpon vs *with* desolation and destruction.
48 Mine eye casteth out riuers of water, for the destruction of the daughter of my people.
49 Mine eye droppeth without staie and ceaseth not,
50 Til the Lord loke downe, and behold from heauen.
51 Mine eye [x] breaketh mine heart because of all the daughters of my citie.
52 Mine enemies chased me sore like a birde, without cause.
53 They haue shut vp my life [y] in ỳ dungeon, and cast a stone vpon me.
54 Waters flowed ouer mine head, *then* thoght I, I am destroied.
55 I called vpon thy Name, ô Lord, out of the lowe dungeon.
56 Thou hast heard my voice: stoppe not thine eare from my sigh & from my crye.
57 Thou dreweſt nere in the daye that I called vpon thee: thou saideſt, Feare not.
58 O Lord, thou hast mainteined the cause of my [z] soule, & hast redemed my life.
59 O Lord, thou hast sene my wrong, iudge thou my cause.
60 Thou hast sene all their vengeance, & all their deuises against me,
61 Thou hast heard their reproche, ô Lord, & all their imaginations against me:
62 The lippes *also* of those that rose against me, and their whispering against me continually.
63 Beholde, their sitting downe & their rising vp, *how* I am their song.
64 *Giue them a recompence, ô Lord, *Psal. 28, 4.* according to the worke of their hands.
65 Giue them " sorowe of heart, *euen* thy curse to them. " Or, *an obstinate heart.*
66 Persecute with wrath and destroie them from vnder the heauen, ô Lord.

g Thus ỳ paine he was driuen to and fro betwene hope and dispaire, as the godlie oft times are, yet in ỳ end the Spirit getteth the victorie.
h He sheweth ỳ God thus vseth to exercise his to the intēt that hereby thei maie knowe the sel ues and fele his mercies.
i Considering ỳ wickednes of man, it is maruel that anie remaineth aliue: but only ỳ God for his owne mercies sake & for his promes wil euer haue his Church to remaine thogh thei be neuer so fewe in nomber, Isa. 1, 9.
k We fele thy benefites daily.
l The godlie put their whole cōfidence in God, & therefore loke for none other inheritance, as psal. 16, 5.
m He sheweth ỳ we cā neuer begin to timely to be exercised vnder the crosse, ỳ when the afflictiōs grow greater, our pacience also by experience may be stronger.
n He murmureth not against God, but is pacient.
o He humbleth himselfe as thei ỳ falle downe w their face to the grounde, & so w patience waiteth for succour.
p He taketh no pleasure in it, but doeth it of necessitie for our amendemēt, when he suffreth the wicked to oppresse ỳ poore.
" Ebr. *with his heart.*
q He doeth not delite therein.
r He sheweth ỳ nothing is done without Gods prouidence.
s That is, aduersitie, and prosperitie. Amos 3, 6.
t When God afflicted him.
v That is, both hearres & handes: for els to lift vp the handes is but hypocrisie.
x I am ouercome with sore weping for all my people.
y Read Iere. 37, 16, how he was in ỳ myrie dungeon.
z Meaning, the cause wherefore his life was in danger.

CHAP. IIII.

1 HOw is the [a] golde become so [b] dimme? the moste fyne golde is changed, *and* the stones of the Sanctuarie are scattered in the corner of euerie strete.
2 The noble [c] men of Zion comparable to fyne golde, how are thei estemed as earthen [b] pitchers, *euen* the worke of ỳ hands of the potter?
3 Euen the dragons [c] drawe out ỳ breasts, & giue sucke to their yōg *but* ỳ daughter of my people *is become* cruel like the [d] ostri-

a By the golde he meaneth the Princes, as by ỳ stones he vnderstandeth ỳ priestes.
" Or, *hid.*
" Or, *somes.*
b Which are of smale estimatiō & haue none honour.
c Thogh ỳ dragons be cruel, yet thei pitie their yong and nourish them, w thing Ierusalem doeth not.

d The women forsake their childrem as ý ostriche doeth her eggs, Iob.39,17.

dostriches in the wildernes.

4 The tongue of the sucking childe cleaueth to the roofe of his mouth for thirst: the yong children aske bread, *but* no man breaketh it vnto them.

5 Thei that did fede delicately, perish in the stretes: they that were broght vp in skarlet, embrase the dongue.

6 For the iniquitie of the daughter of my people is become greater then * the sinne of Sodom, that was destroied as in a moment, and none pitched campes against her.

*Gene.19,25.

*Or, no strength was against her.

7 Her Nazarites were purer then the snowe, & whiter then the milke: thei were more ruddie in body, then ý red precious stones: thei were *like* polished saphir.

e They ý were before moste in Gods fauour, are now in greatest abominatiō vnto him, Nom. 6,2.

8 *Now* their e visage is blacker then a cole: they can not knowe them in ý stretes: their skinne cleaueth to their bones: it is withered, like a stocke.

9 Thei that be slaine with the sworde are better, then thei that are killed w hungre: for thei fade awaie *as* thei were striken through for the f frutes of the field.

f For lacke of fode they pyne away, & consume.

10 The handes of the petiful women haue sodden their owne children, *which* were their meat in the destruction of ý daughter of my people.

11 The Lord hathe accomplished his indignaciō: he hathe powred out his fierce wrath, he hathe kindled a fyre in Zion, which hathe deuoured the fundacions thereof.

12 The Kings of the earth, and all ý inhabitants of the worlde wolde not haue beleued that the aduersarie and ý enemie shulde haue entred into the gates of Ierusalem:

13 For the sinnes of her Prophetes, & the iniquities of her Priestes, that haue shed the blood of the iust in the middes of g her.

g He meaneth ý these things are come to passe therefore, contrary to all mes expectation.

14 Thei haue wandered *as* blinde men h in the stretes, and they were polluted with blood, so that i thei wolde not touche their garments.

h Some referre this to ý blinde men, w as they went, stombled on ý blood, whereof ý citie was ful.

15 *But* thei cryed vnto them, Departe, ye polluted, departe, departe, touche not: therefore they fled away, and wandered: thei haue said among the heathen, They shal no more dwell there.

i Meaning, the heathen w came to destroy them, colde not abyde them.

16 The *angre of the Lord hathe scattered them, he wil no more, regarde them: k thei reuerenced not the face of the Priests, nor had compasion of the Elders.

*Or, face.

k That is, ý enemies.

17 Whiles we waited for our vaine helpe, our eyes failed: for in our waiting we loked for l a nation that colde not saue vs.

l He sheweth two principal causes of their destruction: their cruelties, & their vaine confidence in man: for they trusted in ý helpe of the Egyptians.

18 They hunte our steppes that we can not go in our stretes: our end is nere, our daies are fulfilled, for our end is come.

19 Our persecuters are swifter then the egles of the heauen: thei pursued vs vpon the mountaines, and laied wait for vs in the wildernes.

20 The m breth of our nostrels, the Anointed of ý Lord was takē in their nets, of whome we said, Vnder his shadowe we shalbe preserued aliue among the heathen.

m Our King Iosiah, in whome stode our hope of Gods fauour, and on whome depended our state & life, was slayne whome he calleth anointed, because he was a figure of Christ.

21 Reioyce & be glad, n ô daughter Edō, that dwellest in the land of Vz, ý cup also shal passe through vnto thee: thou shalt be drunken and vomite.

n This is spokē by derision.

22 Thy punishment is accomplished, ô daughter Zion: he o wil no more carie thee awaie into captiuitie, *but* he wil visit thine iniquitie, ô daughter Edom, he wil discouer thy sinnes.

o Or, shew thy nakednes.

CHAP. V.

The prayer of Ieremiah.

p He cōforteth the Churche by ý after seuentie yeres their sorowes shal haue an end, where as the wicked shulde be tormented for euer.

1 REmembre, ô Lord, what is come vpon vs: a consider, & behold our reproche.

a This prayer as is thoght, was made when some of the people were caryed away captiue. others as ý poorest remained, & some went into Egypt & other places for socour: albeit it semeth ý the prophet foreseing their miseries to come, thus prayed.

2 Our inheritance is turned to ý strangers, our houses to the aliantes.

3 We are fatherles, euen without father, & our mothers are as widowes.

4 We haue dronke our b water for money, & our wood is solde vnto vs.

b Meaning, the ir extreme seruitude and bondage.

5 Our neckes are vnder persecution: we are weary, and haue no rest.

6 We haue giuen our c hands to ý Egyptians, & to Asshur, to be satisfied with bread.

c We are ioyned in league & amitie w them, or haue submitted our selues vnto them.

7 Our fathers haue sinned, and are not, and we haue borne their d iniquities.

d As our fathers haue bene punished for their sinnes, so we ý are culpable of ý same sinnes, are punished.

8 Seruants haue ruled ouer vs, none wolde deliuer vs out of their hands.

9 We gate our bread with the *peril* of our liues, because of the sworde e of the wildernes.

e Because of the enemie that came from ý wildernes, & wolde not suffer vs to go, & seke our necessarie fode.

10 Our skin was blacke like as an ouen because of the terrible famine.

11 They defiled the women in Zion, *and* the maides in the cities of Iudah.

12 The princes are hanged vp by f their hand: the faces of the Elders were not had in honour.

f That is, by the enemies hand.

13 They toke the yong men to grinde, & the children fell vnder g the wood.

g Their sclauerie was so great that thei were not able to abide it.

14 The Elders haue ceased from the h gate & the yong men from their songs.

h There were no more lawes nor forme of commune welth.

15 The ioye of our heart is gone, our dāce is turned into mourning.

16 The crowne of our head is fallen: wo now vnto vs, that we haue sinned.

17 Therefore our heart is heauy for these things, our i eyes are dimme,

i With weping.

18 Because of the mountaine of Zion which is desolate: the foxes runne vpon it.

19 *But* thou, ô Lord, remainest for k euer: thy throne is from generacion to gene-

k And therefore thy couenant, & mercies can neuer faile.

racion.
20 Wherefore doest thou forget vs for euer, & forsake vs so long time
21 Turne thou vs vnto thee, O Lord, & we shalbe turned: renue our dayes as of olde.
22 But thou hast vtterly reiected vs: thou art exceedingly angrie against vs.

1 Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuerte vs, and thus God worketh in vs before we can turne to him, Iere. 31, 18.

EZEKIEL.

THE ARGUMENT.

After that Iehoiachin by the counsel of Ieremiah and Ezekiel had yelded him self to Nebuchadnezzar, and so went into captiuitie with his mother & diuers of his princes and of the people, certeine beganne to repent and murmur that thei had obeied the Prophets counsel, as though the thing which thei had prophecied shulde not come to passe, and therefore their estate shulde be stil miserable vnder the Caldeans. By reason whereof he confirmeth his former prophecies, declaring by new visions & reuelacions shewed vnto him that the citie shulde most certeinly be destroied, & the people grieuously tormented by Gods plagues, insomuche that thei that remained shulde be brought into cruel bondage. And lest the godlie shulde dispaire in these great troubles, he assureth them that God wil deliuer his Church at his time appointed, & also destroie their enemies which either afflicted them or reioyced in their miseries. The effect of the one and the other shulde chiefly be performed vnder Christ, of whome in this boke are many notable promises, and in whome the glorie of the new Temple shulde perfectly be restored. He prophecied these things in Caldea at the same time that Ieremiah prophecied in Iudah, and there began in the fift yere of Iehoiachins captiuitie.

Ezekiel prophecieth in Caldea at the same time that Ieremiah prophecied in Iudah.

CHAP. I.

1 The time wherein Ezekiel prophecied and in what place. 3 His kinred. 15 The vision of the foure beastes. 26 The vision of the throne.

1 IT came to passe in ỹ [a] thirtieth yere in ỹ fourth *moneth and* in the fift *day* of ỹ moneth (as I was among the captiues by the riuer [b] Chebar) that the heauens were opened and I sawe visions of [c] God.
2 In the fift *daye* of the moneth (which was ỹ fift yere of King Ieoiachins captiuitie)
3 The worde of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the riuer Chebar, where the [d] hand of the Lord was vpon him.
4 And I loked, & beholde, [e] a whirlewinde came out of the North, a great cloude & a fyre wrapped about it, and a brightnes *was* about it, & in the middes thereof, *to wit*, in the middes of the fyre *came out* as the likenes of [f] ambre.
5 Also out of the middes thereof *came* the likenes of foure beasts, [f] and this was their forme: they had the appearance of a man,
6 And euerie one had foure faces, and euerie one had foure wings.
7 And their fete *were* streight fete, and the sole of their fere *was* like the sole of a calues fote, and they sparkled like the appearance of bright brasse.
8 And the hands of a man *came out* from vnder their wings in the foure partes of them, & thei foure had their faces, and their wings.
9 They were [g] ioyned by their wings one to another, & when thei went forthe, their returned not, *but* euerie one went streight forwarde.
10 And the similitude of their faces *was as* [h] the face of man & they foure had ỹ face of a lyon on the right side, & they foure had the face of a bullocke on the left side: they foure also had the face of an egle.
11 Thus were their faces: but their wings *were* spred out aboue: two *wings* of euerie one were ioyned one to another, and two couered their bodies.
12 And euerie one went streight forwarde: they went whether their [j] spirit led them, & thei returned not when thei went forthe.
13 The similitude also of the beastes, *and* their appearance *was* like burning coles of fyre, *and* like the appearance of lampes: *for the fyre* ran among the beastes, & the fyre gaue a glister, and out of the fyre there went lightening.
14 And the beastes ran, & [i] returned like vnto lightening.
15 ¶ Now as I behelde the beastes, beholde, a whele *appeared* vpon the earth by the beastes, hauing foure faces.
16 The facion of the wheles and their worke *was* like vnto a [k] chrysolite: and they foure had one forme, and their facion, and their worke *was* as one whele in *another* whele.
17 When

a After ỹ the boke of the Law was founde, w was ỹ eightenth yere of ỹ reigne of Iosiah, so that fiue and twentie yeres after this boke was founde, Ieconiah was led awaie captiue w Ezekiel & manie of ỹ people who the first yere after sawe these visions.
b Which was a part of Euphrates so called.
c That is, notable & excellent visions, so that it might be known, it was no natural dream: but came of God.
d That is, ỹ spirit of prophecie, as cha. 3, 22. and 37, 1.
e By this diuersitie of wordes he signifieth the feareful iudgement of God, and ỹ great afflictios, ỹ shulde come vpon Ierusalem.
f Or, *pale yellow.*
f Which were ỹ foure Cherubins yt represented the glorie of God, as Cha. 3, 23.

g The wing of the one touched the wing of the other.

h Euerie Cherubim had foure faces, the face of a man, & of a lyon on ỹ right side, & ỹ face of a bullocke, & of an egle on ỹ left side.

j *Ebr. whether their spirit, or wil was to go.*

i That is, when they had executed Gods wil: for afore they returned not, til God had changed the state of things.
k The Hebrewe worde is tarshish meaning, that ỹ colour was like the Cilician sea, or a precious stone so called.

17 When thei went, thei went vpon their foure sides, *and* they returned not when thei went.

18 They had also || rings, and height, and were *feareful* to beholde, & their rings were ful of eyes, round about them foure.

19 And when the beastes went, the wheles went with them, & when the beastes were lift vp from the earth, the wheles

|| *Or, the trent.*

THE VISION OF EZEKIEL.

A. The whirlwinde that came out of the North, or Aquilon.
B. The great cloude.
C. The fyre wrapped about it.
D. The brightnes about it.
E. The likenes of amber, or the pale colour.
F. The forme of ỹ foure beastes.
G. Their fete like calues fete.
H. Hands comming out from vnder their wigs.
I. K L M. The facion of the foure faces of euerie beast.
N. Their wings ioyned one to another.
O. Their two wings, ẅ couered their bodies.
P. Fyre running among the beastes.
Q. Wheles hauing euerie one foure faces.
R. The rings of ỹ wheles which were ful of eyes.
S. The firmament like vnto chrystal.
T. The throne, which was set vpon the firmament.
V. Where sate like the appearance of a man.
X. The appearance of amber aboue, and beneth the man.
Y. The fyre about him.
Z. The brightnes of fyre like the raine bowe.

Midi, or the South.

were lift vp.

20 Whether their spirit led them, they went, & thether did ỹ spirit of ỹ wheles lead them, & the wheles were lifted vp besides them: for the Spirit of the beastes *was* in the wheles.

21 When the *beastes* went, they went, and when they stode, they stode, and when they were lifted vp from the earth, the wheles were lifted vp besides them: for the spirit of the beastes *was* in the wheles.

22 And the similitude of the firmament vpon the heads of the beastes *was* wonderful, like vnto chrystal, spred ouer their heads aboue.

23 And vnder the firmament *were* their wings streight, the one towarde the other: euerie one had two, which couered thẽ, & euerie one had two, which couered their bodies.

24 And when they went forthe, I heard the noise of their || wings, like the noise of great waters, *and* as the voice of the

|| Which declared ỹ swiftnes & the feareful-nes of Gods iudgements.

Almightie, *euen* the voyce of speache, as the noise of an hoste: *&* when they stode, they [m] let downe their wings.

25 And there was a voyce from the firmament, that was ouer their heades, whē they stode, *and* had let downe their wings.

26 And aboue the firmament that was ouer their heades, *was* the facion of a throne like vnto a saphir stone, & vpon the similitude of the throne *was* by appearance, as the similitude of a man aboue vpon it.

27 And I sawe as the appearance of ambre, *and* as the similitude of fyre [n] rounde about within it to loke to, euen from his loynes vpwarde, and to loke to, euen from his loynes downewarde: I saw as a likenes of fyre, and brightnes rounde about it.

28 As the likenes of the bowe, that is in the cloude in the day of raine, so *was* the appearance of ỹ light rounde about.

This was the appearance of the similitude of the glorie of the Lord: & when I sawe it, I fel [o] vpon my face, and I herd a voyce of one that spake.

m Which signified, ỹ they had no power of themselues but onely waited to execute Gods commandemēt.

n Whereby was signified a terrible iudgemēt toward ỹ earth.

o Considering ỹ maiestie of God and the weakenes of flesh.

CHAP. II.

The Prophet is sent to call the people from their errour.

Chap. II.
a That is, the Lord.
b Meaning mā, wh is but earth, & ashes, wh was to humble him, & cause him to cōsider his owne state, & Gods grace.
c So ỹ he colde not abide Gods presence til Gods Spirit did enter into him.
" *Ebr. hard of face.*
d This declareth on ỹ one parte Gods great affection toward his people, that notwithstāding their rebellion, yet he wil send his e Prophetes among them, & admonisher: his ministers on the other parte that thei cease not to do their duetie, though ỹ people be neuer so obstinat: for the worde of God shal be either to their saluation or greater condemnation.
e Read Iere. 1, 17 ere she weth ỹ for none afflictios thei shuld ceas to do their duties.

And [a] he said vnto me, [b] Sonne of mā, stand vp vpō thy fete, & I wil speake vnto thee.

2 [c] And the Spirit entred into me, when he had spoken vnto me, and set me vpon my fete, so that I heard him that spake vnto me.

3 And he said vnto me, Sonne of man, I send thee to ỹ children of Israel, to a rebellious natiō, ỹ hathe rebelled against me: *for* they and their fathers haue rebelled against me, euen vnto this very day.

4 For *thei are* " impudent children, and stifse hearted: I do send thee vnto them, & thou shalt say vnto them, Thus saith the Lord God.

5 But surely they wil not heare, nether in dede wil they cease: for they are a rebellious house: yet shal they knowe that [d] there hathe bene a Prophet among them.

6 And thou sonne of man, [e] feare them not, nether be afrayed of their wordes, although rebelles, and thornes *be* wt thee, and thou remaineſt with scorpions: feare not their wordes, nor be afraide at their lokes, for they are a rebellious house.

7 Therefore thou shalt speake my wordes vnto them: *but* surely they wil not heare, nether wil they in dede cease: for thei are rebellious.

8 But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like *this* rebellious house: opē thy mouth, & [f] eat that I giue thee.

9 And when I loked vp, behold, an hād was sent vnto me, & lo, a rolle of a boke *was* therein.

10 And he spred it before me, and it was written within & without, & there was written therein, [g] Lamentaciōs, & mourning, and wo.

f He doeth not onely exhorte him to his duetie, but also giueth him ỹ meanes wherewith he may be able to execute it.
g He sheweth what were the cōtentes of this boke: to wit, Gods iudgemēts against the wicked.

CHAP. III.

1 The Prophet being fed with the worde of God & with the constant boldnes of the Spirit, is sent vnto the people that were in captiuitie. 17 The office of true ministers.

1 MOreouer he said vnto me, Sonne of man, eat that thou findeſt: [a] eat this rolle, & go, *&* speake vnto ỹ house of Israel.

2 So I opened my mouth, and he gaue me this rolle to eat.

3 And he said vnto me, Sonne of man, cause thy belly to eat, & fil thy bowels with this rolle that I giue thee. Thē did I eat it, and it was in my mouth as swete as honie.

4 And he said vnto me, Sonne of man, go, *&* entre into the house of Israel, and declare them my wordes.

5 For thou are not sent to a people of an vnknowen " tongue, or of an hard lāguage, *but* to the house of Israel,

6 Not to manie people of an vnknowē tongue, or of an hard language, whose wordes thou canst not vnderstand: yet if I shulde send thee to them, they wolde obey thee.

7 But the house of Israel wil not obey thee: for they wil not obey me: yea, all the house of Israel are impudent & stifhearted.

8 Beholde, I haue made thy face [b] strong against their faces, and thy forehead hard against their foreheads.

9 I haue made thy forehead as the adamant, *&* harder then ỹ flint: feare them not therefore, nether be afraid at their lokes: for they are a rebellious house.

10 He said moreouer vnto me, Sonne of man, [c] receiue in thine heart all my wordes that I speake vnto thee, and heare *them* with thine eares,

11 And go *&* entre to them that are led away captiues vnto the children of thy people, and speake vnto them, and tel them, Thus saith the Lord God: *but* surely they wil not heare, nether wil thei in dede cease.

12 Then the Spirit toke me vp, & I herd behinde me a noyse of a great russhing, *saying*, [d] Blessed *be* the glorie of the Lord out of his place.

a Whereby is ment, ỹ none is mete to be Gods messenger before he haue receiued ỹ worde of God in his heart, as vers. 10, and haue a zeale thereunto, & delite therein, as Ierem. 15, 16. reuel. 10, 10.

" *Ebr. depe lippes.*

b God promiseth his assistāce to his ministers, & ỹ he wil giue thē boldenes & cōstancie in their vocation, Isa. 50, 7. ier. 1, 18. mich. 3, 8.
c He sheweth what is mēt by ỹ eating of the boke, wh is, that ỹ ministers of God may speake nothing as of themselues, but ỹ onely, wh they haue receiued of ỹ Lord.
d Whereby he significth, that Gods glorie shulde not be diminished, although he departed out of his Tēple: for this declared, that ỹ citie, & Temple shulde be destroyed.

13 *The-*

13 *I heard* also the noyse of the wings of the beasts, that touched one another, and the ratling of the wheles that were by them, euen a noyse of a great russhing.

14 So the Spirit lift me vp, & toke me away and I [e] went in bitternes, & indignation of my spirit, but the hand of ỹ Lord was strong vpon me.

15 Then I came to them that were led away captiues to [f] Tel-abib, that dwelt by the riuer Chebar, & I sate where they sate, & remained there astonished amõg them [g] seuen dayes.

16 And at the end of seuen dayes, ỹ worde of the Lord came againe vnto me, saying,

17 Sonne of mã, I haue made thee a [h] watchman vnto the house of Israel: therefore heare the worde at my mouth, and giue them warning from me.

18 When I shal say vnto ỹ wicked, Thou shalt surely dye, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shal dye in his iniquitie: but his blood will I require at thine hand.

19 Yet if thou warne the wicked, and he turne not from his wickednes, nor from his wicked way, he shal dye in his iniquitie, but thou hast deliuered thy soule.

20 Likewise if a [i] righteous man turne from his righteousnes, and commit iniquitie, I wil lay a [k] stumbling blocke before him, & he shal dye, because thou hast not giuen him warning: he shal dye in his sinne, and his [l] righteous dedes, which he hathe done, shal not be remembred: but his blood wil I require at thine hand.

21 Neuertheles, if thou admonish that righteous man, that the righteous sinne not, & that he doeth not sinne, he shal liue because he is admonished: also thou hast deliuered thy soule.

22 And the [m] hand of ỹ Lord was there vpon me, & he said vnto me, Arise, & go into the [n] field, & I wil there talke with thee.

23 So when I had risen vp, & gone forthe into the field, beholde, the [o] glorie of the Lord stode there, as the glorie which I sawe by the riuer Chebar, and I fel downe vpon my face.

24 Then ỹ Spirit entred into me, which [p] set me vp vpon my fete, & spake vnto me, and said to me, Come, & [p] shut thy self within thine house.

25 But thou, ô sonne of man, beholde, they shal put bandes vpon thee, & shal binde thee with them, & thou shalt not go out among them.

26 And I wil make thy tongue [q] cleaue to the roofe of thy mouth, that thou shalt be dumme, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shal haue spoken vnto thee, I wil open thy mouth, & thou shalt say vnto them, Thus saith ỹ Lord God, He that heareth, let him heare, and he that leaueth of, *let him leaue: for they are a rebellious house. *Reuel. 22, 11.

e This sheweth ỹ there is euer an infirmitie of the flesh which can neuer be ready to render ful obedience to God, and also Gods grace who euer assisteth his, and ouercometh their rebellious affections.

f Which was a place by Euphrates where the Iewes were prisoners.

g Declaring hereby, that Gods ministers must vse admonishement, and deliberatiõ vtter his iudgements.

h Of this read Chap. 3, 2.

i If he that hathe bene instructed in ỹ right way turne backe.

k I wil giue him vp into a reprobat minde, Rom. 1, 28.

l Which semed to haue bene done in faith, & were not.

m That is, the Spirit of prophecie.

n Or, valley.

o Meaning, the vision of ỹ Cherubims, and the wheles.

o Read Cha. 2, 2

p Signifying, ỹ not onely he shulde not profit, but they should grieuously trouble, and afflict him.

q Which declareth ỹ terrible plague of ỹ Lord when God stoppeth ỹ mouthes of his ministers, & ỹ all suche are the rods of his vengeance that do it.

CHAP. IIII.

1 The besieging of the citie of Ierusalem is signified. 9 The long continuance of the captiuitie of Israel. 16 An hungre is prophecied to come.

1 THou also sonne of man, take thee a bricke, and lay it before the, and pourtray vpon it the citie, *euen* Ierusalem,

2 And lay siege against it, and buylde a fort against it, and cast a mount against it: set the campe also against it, and lay engins of warre against it rounde about.

3 Moreouer, take an [a] yron panne, & set it for a wall of yron betwene thee & the citie, & direct thy face toward it, and it shal be besieged, & thou shalt lay siege against it: this shalbe a signe vnto the house of Israel.

4 Slepe thou also vpon thy left side, and lay the iniquitie of the [b] house of Israel vpon it: *according* to the nombre of the daies, that thou shalt slepe vpon it, thou shalt beare their iniquitie.

5 For I haue laied vpon thee the yeres of their iniquitie, according to ỹ nomber of the daies, *euen* three hundreth & ninty daies: so shalt thou beare ỹ iniquitie of the house of Israel.

6 And when thou hast accomplished them, slepe againe vpon thy [c] right side, and thou shalt beare the iniquitie of ỹ house of Iudah fourtie daies: I haue appointed thee a day for a yere, *euen* a day for a yere.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, & thine [d] arme *shalbe* vncouered, and thou shalt prophecie against it.

8 And beholde, I wil lay [e] bands vpon thee, & thou shalt not turne thee from one side to another, til thou hast ended the daies of thy siege.

9 Thou shalt take also vnto thee wheat, & barly, and beanes, and lentiles, and millet, [f] and fitches, and put them in one vessel, and make thee bread thereof *according* to the nomber of ỹ daies, that thou shalt slepe vpon thy side: *euen* [g] thre hundreth and nintie daies shalt thou eat thereof.

10 And the meat, whereof thou shalt eat, *shalbe* by weight, *euen* [h] twentie shekels a

a Which signified ỹ stubbernes and hardnes of their heart.

b Hereby he represented ỹ idolatrie and sinne of the ten tribes) for Samaria was on his left hand from Babylõ) & how they had remained therein thre hundreth and ninetie yeres.

c Which declared Iudah, who had now from the time of Iosiah slept in theis sinnes fourty yeres.

d In token of a spedie vengeance.

e The people shulde so streitely be besieged, that they shulde not be able to turne them.

f Meaning, ỹ the famine shulde be so greate, that they should be glad to eat whatsoeuer they colde get.

g Which were fourtene moneths ỹ the citie was besieged, & this was as! many daies as Israel sinned yeres.

h Which make a pounde.

day: & from time to time shalt thou eat thereof.

11 Thou shalt drinke also water by measure, *euen* the sixt parte of ¹an Hin: from time to time shalt thou drinke.

12 And thou shalt eat it *as* barly cakes, and thou shalt bake it ᵏ in the dongue that cometh out of man, in their sight.

13 And the Lord said, So shal the children of Israel eat their defiled bread among the Gentiles, whether I wil cast them.

14 Thē said I, Ah, Lord God, beholde, my soule hathe not bene polluted: for from my youth vp, euē vnto this houre, I haue not eaten of a thing dead, or torne in pieces, nether came there any ˡ vncleane flesh in my mouth.

15 Then he said vnto me, Lo, I haue giuen thee bullockes ᵐ dongue for mans dongue, & thou shalt prepare thy bread therewith.

16 Moreouer he said vnto me, Sonne of man, beholde, I wil breake ⁿ the staffe of bread in Ierusalem, and they shal eat bread by weight, & with care, and they shal drinke water by measure, and with astonishment.

17 Because that bread and water shal faile, they shalbe astonied one with another, & shal consume away for their iniquitie.

CHAP. V.

The signe of the heeres, whereby is signified the destruction of the people.

1 AND thou sonne of man, take thee a sharpe knife, *or* take thee a barbours rasor and cause it ᵃ to passe vpon thine head, & vpon thy beard: then take thee balances to weigh, and deuide the *heere.*

2 Thou shalt burne with fyre the third part in the middes of ᵇ the citie, when the dayes of the siege are fulfilled; and thou shalt take the *other* third parte, & smite about it ẇ a knife, & ẏ *last* third parte thou shalt scatter in the winde, & I wil drawe out a sworde after them.

3 Thou shalt also take thereof a fewe in nomber, and binde them in thy ᶜ lappe.

4 Then take of them againe and cast them into the middes of the fyre, and burne them in the fyre: *for* there of shal a fyre come forthe into all the house of Israel.

5 Thus saith the Lord God, This is Ierusalem: I haue set it in the middes of ẏ nacions and countreys, *that* are rounde about her.

6 And she hathe changed my ᶜ iudgements into wickednes more then ẏ nacions, & my statutes more then ẏ countreys, that are rounde about her: for thei haue refused my iudgements & my statutes, & they haue not walked in them.

7 Therefore thus saith the Lord God, Because your ᶠ multitude is greater then the nacions that are rounde about you, & ye haue not walked in my statutes, nether haue ye kept my iudgemēts: no, ye haue not done according to the iudgments of the nacions, that are rounde about you,

8 Therefore thus saith the Lord God, Beholde, I, euen I *come* against thee, and wil execute iudgement in the middes of thee, *euen* in the sight of thē nacions.

9 And I wil do in thee, that I neuer did *before*, nether wil do anie more the like, because of all thine abominacions.

10 For in the middes of thee, the fathers *shal eat their sonnes, & the sonnes shal eat their fathers, and I wil execute iudgement in thee, & the whole remnant of thee wil I scatter into all the windes.

11 Wherefore, as I liue, saith the Lord God, Surely because thou hast defiled my Sactuarie with all thy filthines, & ẇ all thine abominacions, therefore wil I also destroy thee, nether shal mine eye spare *thee*, nether wil I haue anie pitie.

12 The third parte of thee shal dye with the pestilēce, and with famine shal they be consumed in the middes of thee: and *another* third parte shal fall by ẏ sworde rounde about thee: and I wil scatter ẏ *last* third parte into all windes, & I wil drawe out a sworde after them.

13 Thus shal mine angre be accōplished, & I wil cause my wrath to cease in thē, & I wil be ᵍ comforted: & thei shal knowe, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreouer, I wil make thee waste, and abhorred among the nacions, that are rounde about thee, & in the sight of all that passe by.

15 So thou shalt be a reproche & shame, a chastisement and an astonishment vnto the nacions, that are rounde about thee, when I shal execute iudgements in thee, in angre & in wrath, & in sharpe rebukes: I the Lord haue spoken it.

16 When I shal send vpon them the ʰ euil ʰ arrowes of famine, which shalbe for *their* destruction, & ẇ which I wil send to destroye you: and I wil encrease the famine vpon you, & wil breake your staffe of bread.

17 *So wil I send vpon you famine, and euil beasts, and they shal spoyle thee, & pestilence and blood shal passe through thee, and I wil bring the sworde vpon thee:

¹ Read Exod. 29,40.

ᵏ Signifying hereby ẏ great scarsetie of fuel, and matter to burne.

ˡ Muche lesse suche vile corruption.

ᵐ To be as fyre to bake thy bread with.

famine.

ⁿ That is ẏ force and strength wherewith it shulde nourish, Isa. 3, 1 chap. 5, 17. and 14, 13.

ᵃ To shaue thine head and thy beard.

ᵇ To wit, of ẏ citie which he had pourtraied vpon the brike, Chap. 4, 1. By the fyre and pestilence he meaneth the famine, where with one part perished, during the siege of Nebuchad-nezzar. By the sworde those ẏ were slayne when Zedekiah fled and those ẏ were carried away captiue. And by ẏ scattering into the wind those that fled into Egypt and into other partes after the citie was take.

ᶜ Meaning, that a very fewe shulde be left, which the Lord wolde preserue among all these stormes, but not without troubles and eryal.

ᵈ Out of that fyre ẇ thou shalt see, shal a fyre come, ẇ shal signifie ẏ destruction of Israel.

ᵉ My worde & lawe into idolatrie & superstitios.

ᶠ Because your idoles are in greater nombee and your superstitions more then among the professed idolaters, read Isa. 65, 1 nor he condemneth their ingratitude in respect of his benefites.

Leu. 26, 29. deu. 28, 53. 2 king. 6, 29. lament. 4, 10. baruch. 6, 4.

ᵍ That is, I wil not be pacified til I be reuenged, Isa. 1, 24.

ʰ Or, dagerous.

ʰ Which were ẏ grashoppers, mildewe, and whatsoeuer were occasions of famine.

Chap. 5, 17. & 14, 13.

thee: I the Lord haue spoken it.

CHAP. VI.

He sheweth that Ierusalem shalbe destroyed for their idolatrie. 8 He prophecieth the repentance of the remnant of the people, and their deliuerance.

1 AGaine the worde of the Lord came vnto me, saying,

2 Sonne of man, Set thy face towards ỹ * mountaines of Israel, and prophecie against them,

Chap. 36, 1.

3 And say, Ye mountaines of Israel, heare the worde of ỹ Lord God: thus saith the Lord God to the [a] mountaines and to the hilles, to the riuers and to ỹ valleis, Beholde, I, *euen* I, wil bring a sworde vpon you, & I wil destroye your hie places:

a He speaketh to all the places where ỹ Israelites accustomed to commit their idolatries threatening the destruction.

4 And your altars shalbe desolate, and your images of the [b] sunne shalbe broken: and I wil cast downe your slayne men before your idoles.

b Read 2. King. 23, 11.

5 And I wil lay the dead carkeises of the children of Israel before their idoles, & I wil scatter your bones rounde about [c] your altars.

c In contempt of their power & force, which shal nether be able to deliuer you nor them selues, 2. King. 21, 20.

6 In all your dwelling places the cities shalbe desolate, and the hie places shalbe laied waste, so that your altars shalbe made waste and desolate, & your idoles shalbe broken, and cease, and your images of the sunne shalbe cut in pieces, and your workes shalbe abolished.

7 And the slaine shal fall in the middes of you, and ye shal knowe that I am the Lord.

d He sheweth ỹ in all dangers God wil preserue a few which shalbe as ỹ sede of his Church & call vpon his Name.

8 Yet wil I leaue a remnant, [d] that you may haue *some* that shal escape ỹ sworde among ỹ nacions, when you shalbe scattred through the countreis.

9 And they that escape of you, shal remember me among the nacions, where they shalbe in captiuitie, because I am grieued for their whorish hearts, which haue departed from me, and for their eyes, which haue gone a whoring after their idoles, and they [e] shalbe displeased in them selues for the euils, ẅ they haue committed in all their abominations.

e They shalbe ashamed to se ỹ their hope in idoles was but vaine, & so shal repent.

10 And thei shal knowe that I am the Lord, & that I haue not said in vaine, that I wolde do this euil vnto them.

f By these signes he wolde ỹ the Prophet shulde signifie ỹ great destructio to come.

11 Thus saith the Lord God, [f] Smite, ẅ thine hand, and stretche forthe with thy fote, and say, Alas, for all the wicked abominacions of the house of Israel: for they shal fall by the sworde, by the famine, & by the pestilence.

12 He that is farre of, shal dye of the pestilence, and he that is nere, shal fall by the sworde, and he that remaineth and is besieged, shal dye by the famine: thus wil I accomplish my wrath vpon them.

13 Then [g] ye shal knowe, that I am the Lord, when their slayne men shalbe among their idoles rounde about their altars, vpon euery hie hill in all the toppes of the mountaines, and vnder euery grene tre, and vnder euery thicke oke, *which is* the place where they did offer swete sauour to all their idoles.

g That is, all nacions, when you shal se my iudgements.

14 So wil I *stretch mine hand vpon the, & make the land waste, and desolate [h] frō the wildernes vnto Diblath in all their habitacions, and they shal knowe, that I am the Lord.

Chap. 5, 14.

h Some read, more desolate thē the wildernes of Diblath, ẅ was in Syria, and bordered vpon Israel, or from the wildernes, which was South vnto Diblath, ẅ was North: meaning, the whole countrey.

CHAP. VII.

The end of all the land of Israel shal suddenly come.

1 MOreouer the worde of the Lord came vnto me, saying,

2 Also thou sonne of man, thus saith the Lord, An end *is* come vnto the land of Israel: the end is come vpon the foure corners of the land.

3 Now *is* the end *come* vpon thee, and I wil send my wrath vpon thee, and wil iudge thee according to thy waies, and wil laye vpon thee all [a] thine abominacions.

a I wil punish thee as thou hast deserued for thine idolatrie.

4 Nether shal mine eye spare thee, nether wil I haue pitie: but I wil laie thy waies vpon thee: and thine abominacio shalbe in the middes of thee, & ye shal knowe that I am the Lord.

*Or, beholde, euil cometh after euil.

5 Thus saith the Lord God, [*] Beholde, one euil *euen one* euil is come.

b He sheweth ỹ the iudgements of God euer watch to destroye the sinners, ẅ notwithstanding he delayeth til there be no more hope of repentance.

6 An end is come, the end is come, it [b] watched for thee: beholde, it is come.

c The beginning of his punishments is already come.

7 The [c] morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is nere, and not the [d] sounding againe of the mountaines.

d Which was a voyce of ioye, and mirth.

8 Now I wil shortely poure out my wrath vpon thee, and fulfil mine angre vpon thee: I wil iudge thee according to thy waies, and wil lay vpon thee all thine abominacions.

e The scourge is in a readines.

9 Nether shal mine eye spare *thee*, nether wil I haue pitie, *but* I wil lay vpon thee according to thy waies, and thine abominacions shal be in the middes of thee, & ye shal know that I am ỹ Lord that smiteth.

f That is, ỹ proude tyrāt Nebuchadnezzar hath gathered his force and is ready.

10 Beholde, the day, beholde, it is come: the morning is gone forthe, the [e] rod flourisheth: [f] pride hathe budded.

g This cruel enemie shalbe a sharpe scourge for their wickednes.

11 [g] Crueltie is risen vp into a rod of wickednes: none of them *shal remaine*, nor of their riches, nor of anie of theirs, nether shal there be [h] lamētacion for them.

h Their owne affliction shalbe so great, ỹ they shal haue no regarde to lament for other.

12 The time is come, ỹ day draweth nere: let not the byer [i] reioyce, nor let him

i For the prere sent profite.

that selleth, [k] mourne: for ỹ wrath is vpon all the multitude thereof.

13 For he that selleth shal not [l] returne to that, ẅ is solde, although they were yet aliue: for the [m] visiō was vnto all the multitude thereof, & they returned not, [n] nether doeth anie encourage him self in the punishment of his life.

14 [o] They haue blowen the trumpet, and prepared all, but none goeth to ỹ battel: for my wrath is vpon all the multitude thereof.

15 The sworde *is* without, and the pestilence, and the famine within: he that is in the field, shal dye with ỹ sworde, and he that is in the citie, famine & pestilence shal deuoure him.

16 But they that flee away from them, shal escape, and shalbe in the mountaines, like ỹ doues of the valleis: all thei shal mourne, euerie one for his iniquitie.

17 *All hands shal be weake, & all knees shal fall away as water.

18 *They shal also gird them selues with sackecloth, & feare shal couer them, & shame *shalbe* vpon all faces, & baldenes vpon their heads.

19 They shal cast their siluer in the stretes, & their golde shalbe *cast* far of: their siluer & their golde can not deliuer thē in ỹ day of the wrath of the Lord: they shal not satisfie their soules, nether fil their bowels: for *this* ruine is for their iniquitie.

20 He had also set the beautie of his [p] ornament in maiestie: but they made images of their abominations, & of their idoles therein: therefore haue I set it far re from them.

21 And I wil giue it into the hands of the [q] strangers to be spoiled, and to ỹ wicked of the earth to be robbed, & they shal pollute *it*.

22 My face wil I turne also from them, & they shal pollute my [r] secret place: for the destroyers shal entre into it: & defile it.

23 ¶ Make a [s] chaine: for the land is ful of the [t] iudgement of blood, and the citie is ful of crueltie.

24 Wherefore I wil bring the moste wicked of the heathen, & they shal possesse their houses: I wil also make the pompe of the mightie to cease, and their [v] holie places shalbe defiled.

25 When destruction cometh, they shal seke peace, and shal not *haue* it.

26 Calamitie shal come vpon calamitie, & rumour shalbe vpon rumour: thē shal they seke a visiō of the Prophet: but ỹ Law shal perish from the Priest, & counsel from the Ancient.

27 The King shal mourne, and the prince shalbe clothed with desolation, and the hands of the people in the land shal be troubled: I wil do vnto them according to their waies, & according to their iudgements wil I iudge them, and they shal knowe that I am the Lord.

k For he shal lose nothing.

l In the yere of the iubile meaning, that none shulde enioye ỹ priuiledge of ỹ Law, Leui. 25. 13. for they shuld all be caryed away captiues.

m This visiō signified, that all shulde be caryed away, and none shulde returne for ỹ Iubile.

n No man for all this, indeuoreth him self to take th heart to repent for his euil life. Some read, for none shalbe strēgthened in his iniquitie of his life: meaning, that thei shulde gaine nothing by flattering them selues in euil.

o The Israelites made a brag, but their hearts failed them. *Isa. 13. 7. iere. 6, 24. Isa. 15, 3. iere. 48. 37. Prou. 11. 4. Zephan. 1, 18. eccles. 5, 10.*

p Meaning, the Sanctuarie.

q That is, of ỹ Babylonians.

r Which signifieth ỹ Most holie place, whereinto none might enter but the hie priest.

s Signifying, ỹ they shulde be bounde, and led away captiues.

t That is, of sinnes that deserue death.

v Which was ỹ Temple, ỹ was diuided into thre partes, *Psal. 68, 35.*

a horrible plague for iniquitie.

CHAP. VIII.

1 An appearance of the similitude of God. 3 Ezekiel is brought to Ierusalem in the spirit. 6 The Lord sheweth the prophet the idolatries of the house of Israel.

1 AND in the [a] sixt yere, in the [b] sixt *moneth, and* in the fift *day* of the moneth, as I sate in mine house, and the Elders of Iudah sate before me, the hand of the Lord God fel there vpon me.

2 Then I behelde, and lo, *there was* a likenes, as the appearance of [c] fyre, to loke to from his loynes downeward, and from his loynes vpwarde, as the appearance of brightnes, and like vnto ambre.

3 And he stretched out the likenes of an hand, and toke me by an heerie locke of mine head, & the Spirit lift me vp betwene the earth, & the heauen, & brought me "by a Diuine [d] visiō to Ieruſalem, into the entrie of the inner [e] gate ỹ lieth toward the North, where remained the idole of [f] indignation, which prouoked indignation.

4 And beholde, the glorie of the God of Israel *was* there according to the visiō, that I saw [g] in the field.

5 Then said he vnto me, Sonne of man, lift vp thine eyes now towarde ỹ North. So I lift vp mine eyes towarde ỹ North, & beholde, Northwarde, at the gate of the [h] altar, this idole of indignation *was* in the entrie.

6 He said furthermore vnto me, Sonne of man, seest thou not what thei do? euen the great abominations that the house of Israel committeth here to cause *me* to departe from [i] my Sanctuarie? but yet turne thee & thou shalt se greater abominations.

7 And he caused me to entre at the gate of the court: & when I loked, beholde, an hole *was* in the wall.

8 Then said he vnto me, Sonne of man, digge now in the wall. And when I had digged in the wall, beholde, *there was* a dore.

9 And he said vnto me, Go in, & beholde the wicked abominations that they do here.

10 So I went in, and sawe, and beholde, *there was* euerie similitude of creping things & [k] abominable beastes and all ỹ idoles of the house of Israel painted vpon the wall rounde about.

11 And there stode before them seuentie [l] men of the Ancients of the house of Israel, and in the middes of them stode

a Of the captiuitie of Iecōniah.

b Which conteined parte of August, & parte of September.

c As Chap. 1, 27.

" *Ebr. in the visions of God.*

d Meaning, that he was thus caryed in spirit, & not in bodie.

e Which was ỹ porche or the court where the people assembled.

f So called because it prouoked Gods indignation, ẅ was ỹ idole of Baal.

g Read Chap. 3, 22.

h That is, in the court where the people had made an altar to Baal.

i For God wil not be where idoles are.

k Which were forbidden in ỹ Law, Leuit. 11.

l Thus they ỹ shulde haue kept all rest in ỹ feare, & true seruice of God, were the ring leaders to all abomination, and by their example pulled others fro God.

They were ỹ shold be last.

de Iaazaniah, the sonne of Shaphã, with euerie man his censour in his hand, and the vapour of the incense went vp *like* [m] a cloud.

[m] It was in suche abundance.

12 Then said he vnto me, Sonne of man, hast thou sene what the Ancients of the house of Israel [n] do in the darke, euerie one in the chambre of his imagerie? for thei saie, The Lord seeth vs not, ỹ Lord hathe forsaken the earth.

[n] For besides their commune idolatrie, they had particular seruice, ẅ they had in secret chambers.

13 Againe he said also vnto me, Turne thee againe, & thou shalt se greater abominacions that thei do.

14 And he caused me to entre into the entrie of the gate of the Lords house, ẅ was towarde the North: and beholde there sate women mourning for [o] Tammuz.

[o] The Iewes write that this was a Prophet of the idoles, who after his death was once a yere mourned for in ỹ night.

15 Then said he vnto me, Hast thou sene *this*, ô sonne of man? Turne thee againe, & thou shalt se greater abominacios then these.

16 And he caused me to entre into ỹ inner court of the Lords house, & beholde, at the dore of the Temple of the Lord, betwene the porche and the altar *were* about fiue and twentie men with their backes towarde the Temple of ỹ Lord, and their faces towarde the East, and thei worshiped the sonne, toward the East.

17 Then he said vnto me, Hast thou sene *this*, ô sonne of man? Is it a smale thing to the house of Iudah to commit these abominacions which thei do here? for thei haue filled the land with crueltie, and haue returned to prouoke me: and lo, thei haue cast out [p] stinke before their noses.

[p] Declaring ỹ the censings, & seruice of the idolaters are but infection & vilenie before God *Prou. 21, 19. Esa. 46, 7. iere. 11, 11. mich. 3, 4.*

18 Therefore wil I also execute *my* wrath: mine eye shal not spare *them*, nether wil I haue pitie, & [q] though thei crye in mine eares with a loude voyce, *yet* wil I not heare them.

CHAP. IX.

1 The destruction of the citie. 4 They that shalbe saued, are marked. 8 A complaint of the prophet for the destruction of the people.

1 HE cryed also with a loude voice in mine eares, saying, The visitacions of [a] the citie draw nere, and euerie man hathe a weapon in his hand to destroye it.

[a] The time to take vengeance.

2 And beholde, six [b] men came by the way of the hie gate, which lieth toward the [c] North, and euerie man a weapon in his hand to destroye it: and one man among them was clothed with linnen, with a writers [d] ynkhorne by his side, and thei went in and stode beside the brasen altar.

[b] Which were Angels in ỹ similitude of mẽ.

[c] Signifying ỹ the Babylonians shulde come from the North to destroye the citie and the Temple.

3 And the glorie of the God of Israel was [e] gone vp from the Cherub, whereupon he was *&* stode on the [f] dore of the house, and he called to the man clothed with linnen, which had ỹ writers ynkhorne by his side.

[d] To marke thẽ that shulde be saued.

4 And the Lord said vnto him, Go through the middes of the citie, *euen* through the middes of Ierusalem, and set [g] a marke vpon ỹ foreheads of them that [h] mourne, and crye for all the abominacions that be done in the middes thereof.

5 And to the other he said, that I might heare, Go ye after him through ỹ citie, and smite: let your eye spare none, nether haue pitie.

6 Destroye vtterly the olde, & the yong, and the maids, and the children, and the women, but touche no man, vpon whome *is* the [i] marke, and begin at my Sanctuarie. Then they began at the [k] Ancient men, which were before the house.

7 And he said vnto them, Defile ỹ House, and fil the courtes with the slaine, thẽ go forthe: and they went out, and slewe *them* in the citie.

8 Now when they had slaine them, and I had escaped, I fel downe vpon my face, and cryed, saying, [l] Ah Lord God, wilt thou destroye all the residue of Israel, in powring out thy wrath vpon Ierusalem,

9 Then said he vnto me, The iniquitie of the house of Israel, & Iudah *is* exceding great, so ỹ the lãd is ful [k] of blood, & the citie ful of corrupt iudgemẽt: for thei say, The Lord hathe forsaken the earth, & the Lord seeth *vs* not.

10 As touching me also, mine eye shal not spare *them*, nether wil I haue pitie, *but* wil recompence their wayes vpon their heads.

11 And beholde, the man clothed with linen which had the ynkhorne by his side made report, and said, *Lord* I haue done as thou hast commanded me.

[e] Which declared, ỹ he was not bound thereunto, nether wolde remaine anie longer, thẽ there was hope ỹ they wolde returne from their wickednes, & worship him aright.

[f] Or, *threshold.*

[g] Thus in all his plagues ỹ Lord preserueth his smale nombre, ẅ he marketh as Exod. 11, 22. reuel 7, 3. but ỹ chief marke is the Spirit of adoption, wherewith ỹ heart is sealed vp to life euerlasting.

[h] Which were ỹ chief occasion of all these euils, as Chap. 8, 11.

[i] This declareth, ỹ the seruantes of God haue a compassion, when they se his iudgemẽts executed.

[k] That is, ẅ all kinde of wickednes, read Isa. 1, 15.

CHAP. X.

1 Of the man that toke hote burning coles out of the middle of the wheles of the Cherubims. 8 A rehearsal of the vision of the wheles, of the beastes, and of the Cherubims.

1 AND as I loked, beholde, in the *firmament that was aboue the head of the [a] Cherubims there appeared vpon them like vnto the similitude of a throne, as *it were* a saphir stone.

Chap. 1, 22.

[a] Which in the first chap. ver. 5. he called ỹ foure beastes.

2 And he spake vnto the man clothed with linen, and said, Go in betwene the wheles, *euen* vnder the Cherub, and fil thine hands with coles of fyre from betwene the Cherubims, and scatter them

ouer [b] the citie. And he went in my sight.

3 Now the Cherubims stode vpon the right side of ỹ house when the man wēt in, & the cloude filled the inner court.

4 Then the glorie of the Lord [c] went vp from the Cherub, *and stode* ouer the dore of the house. and the house was filled with the cloude, and the court was filled with the brightnes of the Lords glorie.

5 And the [d] sounde of the Cherubims wings was heard into the vtter court, as the voyce of the Almightie God, when he speaketh.

6 And when he had commanded ỹ man clothed with linnen, saying, Take fyre from betwene the wheles, & from betwene the Cherubims, then he went in & stode beside the whele.

7 And one Cherub stretched forthe his hand from betwene the Cherubims vnto the fyre, that was betwene the Cherubims, & toke *thereof*, and put it into the hands of him that was clothed with linen: who toke it and went out.

8 And there appeared in the Cherubims, the likenes of a mans hand vnder their wings.

9 And when I loked vp, beholde foure wheles *were* beside the Cherubims, one whele by one Cherub, & another whele by another Cherub, and the appearance of the wheles *was* as ỹ colour of a [e] chrysolite stone.

10 And their appearance (*for* they were *all* foure of one faciō) was as if one whele had bene in *another* whele.

11 When they went forthe, they went vpon their foure sides, & they returned not as they went: but to the place whether the first went, they went after it, & they [f] turned not as they went.

12 And their whole body, & their [g] rings, & their hāds, & their wings, & the wheles were ful of eyes round about, *euen* in the same foure wheles.

13 And *the Cherub* cryed to these wheles in mine hearing, *saying*, O whele.

14 And euery *beast* had foure faces: ỹ first face *was* the face of a Cherub, and the seconde face *was* the face of a man, and the third face of a lion, and the fourth the face of an egle.

15 And the Cherubims were lifted vp: * this is the beast that I sawe at the riuer Chebar.

16 And when the Cherubims went, the wheles went by them: and when ỹ Cherubims lift vp their wings to mount vp from the earth, ỹ same wheles also turned not from beside them.

17 When the *Cherubims* stode, thei stode: & when thei were lifted vp, thei lifted them selues vp *also*: for the [g] spirit of the beast *was* in them.

18 [h] Then the glorie of the Lord departed from aboue the dore of the House, & stode vpon the Cherubims.

19 And ỹ Cherubims lift vp their wings, & mouted vp from ỹ earth in my sight: when thei went out, the wheles also *were* besides them: & *euerie one* stode at the entrie of the gate of the Lords House at the East side, & the glorie of the God of Israel *was* vpon them on hie.

20 * This is the [i] beast ỹ I saw vnder the God of Israel by the riuer Chebar and I knewe that thei were the Cherubims.

21 Euerie one had foure faces, and euerie one foure wings, and the likenes of mans hands *was* vnder their wings.

22 And the likenes of their faces *was* ỹ selfe same faces, which I sawe by the riuer Chebar, *and* the appearance of the *Cherubims was* the selfe same, *and* thei went euerie one straight forwarde.

CHAP. XI.

1 Who thei were that seduced the people of Israel. 5 Against these he prophecieth, shewing them how thei shal be dispersed abroade. 19 The renuing of the heart commeth of God. 21 He threatneth thē that leane vnto their owne counsels.

1 MOreouer, the Spirit lift me vp, & broght me vnto the East gate of the Lords House, ỹ lieth Eastward, and beholde, at the entrie of the gate *were* fiue, & twentie men: among whome I sawe Iaazaniah the sonne of Azur, & Pelatiah the sonne of Benaiah, the princes of the people.

2 Then said he vnto me, Sonne of man, these are ỹ men that imagine meschief, & deuise wicked counsel in this citie.

3 *For* thei say, [a] It is not nere, let vs buylde houses: this *citie* is the [b] caldron, and we be the flesh.

4 Therefore prophecie against them, sonne of man prophecie.

5 And the Spirit of ỹ Lord fel vpon me, & said vnto me, Speake, Thus saith the Lord, O ye house of Israel, this haue ye said, & I know that which riseth vp of your mindes.

6 Manie haue ye murthered in this citie, & ye haue filled the stretes thereof with the slaine.

7 Therefore thus saith the Lord God, Thei that ye haue slaine, and haue layed in ỹ middes of it, thei are [c] the flesh, & this *citie* is the caldrō, but I wil bring you forthe of the middes of it.

8 Ye haue feared the sworde, and I wil bring a sworde vpon you, saith the Lord God.

9 And I wil bring you out of the middes thereof, and deliuer you into [d] the hands of strangers, and wil execute iudgements

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b This signified, ỹ the citie shulde be burnt.

c Meaning, that the glorie of God shulde depart from the Temple.

d Read Chap. 1, 24.

e Read Chap. 1, 16.

f Vntil thei had executed Gods iudgements.

g Or, trents.

Chap. 1, 5.

g There was one consent betwene the Cherubims and the wheles.

h Read Chap. 9, 3.

Chap. 14, 1.

i That is, ỹ whole body of the foure beasts or Cherubims.

a Thus ỹ wicked derided the Prophetes, as though they preached but errors, & therfore gaue them selues ful to their pleasures.

b We shal not be pulled out of Ierusalē, til the houre of our death come as ỹ flesh is not take out of ỹ caldrō til it be sod.

c Contrarie to their vaine cōfidence he sheweth in what sense this citie is the caldron: ỹ is, because of ỹ dead bodies ỹ haue bene murthered therin, & so lie as flesh in the caldron.

d That is, of the Caldeans.

gements among you.

10 Ye shal fall by ỹ sworde, & I wil iudge you in ỹ border of [e] Israel & ye shal knowe that I am the Lord.

11 This *citie* shal not be your caldrō, neither shal ye be the flesh in the middes thereof, *but* I wil iudge you in the border of Israel.

12 And ye shal knowe that I am ỹ Lord: for ye haue not walked in my statutes, nether executed my iudgemēts, but haue done after the maners of the heathē, that are rounde about you.

13 ¶ And when I prophecied, Pelatiah the sonne of [f] Benaiah dyed: then fel I downe vpon my face & cryed with a loude voice, & said, Ah Lord God, wilt thou then vtterly destroie all the remnant of Israel?

14 Againe the worde of ỹ Lord came vnto me, saying,

15 Sonne of man, thy [g] brethren, *euen* thy brethren, the mē of thy kindred & all the house of Israel, wholy *are thei* vnto whome the inhabitans of Ierusalem haue said, Departe ye farre from the Lord: *for* the land is giuen vs in possession.

16 Therefore say, Thus saith the Lord God, Although I haue cast them farre of among the heathen, and although I haue scattered them among the countreis, yet wil I be to them as a litle [h] Sanctuarie in the countreis where they shal come.

17 Therefore saie, Thus saith the Lord God, I wil gather you againe from ỹ people, & assemble you out of ỹ countreis where ye haue bene scattered, and I wil giue you the land of Israel.

18 And thei shal come thether, & thei shal take awaie all the idoles thereof, and all the abominations thereof from thence.

19 * And I wil giue them one heart, and I wil put a newe spirit within their bowels: & I wil take the [i] stonie heart out of their bodies, & wil giue them an heart of flesh,

20 That thei maie walke in my statutes, & kepe my iudgements, & execute thē: and thei shal be my people, and I wil be their God.

21 But vpon thē whose heart is toward thier idoles, & whose affectiō goeth after their abominations, I wil laie their waie vpon their owne heades, saith the Lord God.

22 ¶ Thē did ỹ Cherubims lift vp their wings, and the wheles besides them, and the glorie of the God of Israel *was* vpō them on hie.

23 And the glorie of ỹ Lord wēt vp frō the middes of the citie, & stode vpon ỹ mountaine which is toward the East side of the citie.

24 Afterwarde the Spirit toke me vp and broght me in a visiō by the Spirit of God into Caldea to them ỹ were led awaie captiues: so the visiō that I had sene, went vp from me.

25 Thē I declared vnto thē ỹ were [k] led awaie captiues, all ỹ things that ỹ Lord had shewed me.

CHAP. XII.

1 The parable of the captiuitie. 18 Another parable whereby the destres of hunger and thirst is signified.

1 THe worde of ỹ Lord also came vnto me, saying,

2 Sonne of man, thou dwellest in ỹ middes of a rebellious house, which haue eyes to se, & se [a] not: thei haue eares to heare, & heare not: for thei are a rebellious house.

3 Therefore thou sonne of mā, [*] prepare thy stuffe to gointo captiuitie & go forthe by daie in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that thei maie cōsider it: for thei are a rebellious house.

4 Thē shalt thou bring forthe thy stuffe by daie in their sight as the stuffe of him ỹ goeth into captiuitie: & ỹ shalt go forthe at euen in their sight, as thei that go forthe into captiuitie.

5 Dig thou through ỹ wal in their sight, and carie out thereby.

6 In their sight shal thou beare it vpon *thy* shulders, & carie it forthe in ỹ darke: thou shalt couer thy face that thou se not the earth: for I haue set thee *as* a [b] signe vnto the house of Israel.

7 And as I was commanded, so I broght forthe my stuffe by day, as ỹ stuffe of one ỹ goeth into captiuitie: & by night I digged through the wall with mine hand, and broght it forthe in the darke *and* I bare it vpon *my* shulder in their sight.

8 And in ỹ morning came the worde of ỹ Lord vnto me, saying,

9 Sonne of man, hathe not ỹ house of Israel, ỹ rebellious house, said vnto thee, What [c] doest thou?

10 *But* saie thou vnto them, Thus saith ỹ Lord God, This [*] burden *concerneth* the chief in Ierusalem, & all ỹ house of Israel that are among them.

11 Saie, I am your signe: like as I haue done, so shal it be done vnto thē: thei shal go into bondage & captiuitie.

12 And the chiefest ỹ is amōg them, shal beare vpon his shulder in the darke and shal go forthe: thei shal digge through the wall, to carie out thereby: he shal couer his face ỹ he se not the grounde with *his* eyes.

e That is, in Riblah, read 2. King. 25. 7.

f It semeth that this noble man dyed of some terrible death & therefore the Prophet feared some strange iudgement of God towarde ỹ rest of ỹ people. Thei that remained stil at Ierusalem thus reproched thē ỹ were gone into captiuitie, as though thei were cast of and forsaken of God.

h Thei shalbe yet a litle Church, shewing that the Lord wil euer haue some to call vpon his Name, whome he wil perserue & restore, though thei be for a time afflicted.

Ierem. 32. 39. chap. 36. 27.

i Meaning, the heart wherein to nothing can enter, and regenerat thē a newe, so that their heart may be soft, & ready to receiue my graces.

k When Ieconiah was led awaie captiue.

a That is, thou receiue not the frute of that which thei se & heare.

* *Ebr. make thee vessels to go into captiuitie.*

b That as thou doest, so shal thei do, and therefore in thee thei shal se their owne plague and punishment.

c Do not thei deride thy doings?

* *Or, prophecie*

d when ſ King ſhal thinke to eſkape by fleig, I will take him in my net, as Chap.17,20. and 32,3.

13 My net alſo will I ſpread vpon[d] him, and he ſhalbe taken in my net, & I wil bring him to Babel to the land of the Caldeans, yet ſhal he not ſe it, thogh he ſhal dye there.

14 And I will ſcatter towarde euerie winde all that are about him to helpe him, and all his gariſons, and I wil drawe out the ſworde after them.

15 And thei ſhal knowe that I am the Lord, when I ſhal ſcatter them among the nacions, & diſperſe them in the countreis.

e Which ſhulde beare his Name and ſhuld be his Churche, read Chap.11,16.

16 But I will leaue a [e]litle nombre of thē from the ſworde, from ſ famine, & from the peſtilence, that thei may declare all theſe abominations amōg the heathen, where thei come, and thei ſhal knowe, that I am the Lord.

17 ¶Moreouer, the worde of the Lord came vnto me ſaying,

18 Sonne of man, eat thy bread with trēbling, and drinke thy water with trouble, & with carefulnes,

19 And ſay vnto the people of the land, Thus ſaith the Lord God of the inhabitants of Ieruſalem, *and* of the land of Iſrael, Thei ſhal eat their bread with carefulnes, and drinke their water with deſolation: for the land ſhalbe deſolate from her abundance becauſe of ſ crueltie of them that dwell therein.

20 And the cities that are inhabited, ſhalbe left voide, & the land ſhalbe deſolate, and ye ſhal knowe that I am the Lord.

21 ¶And the worde of the Lord came vnto me, ſaying,

22 Sonne of man, what is that prouerbe that you haue in the land of Iſrael, ſaying, The daies[f] are prolonged and all viſions[g] faile?

f Becauſe thei did not immediately ſe the prophecies accompliſhed, thei cōtemned them as thogh thei ſhulde neuer be fulfilled.

23 Tel them therefore, Thus ſaith the Lord God, I wil make this prouerbe to ceaſe, and thei ſhal no more vſe it as a prouerbe in Iſrael: but ſay vnto them, The dayes are at hand & the effect of euerie viſion.

*Or, take none effect.

24 For no viſion ſhalbe any more in vaine nether *ſhal there be* anie flattering diuinacion within the houſe of Iſrael.

25 For I am ſ Lord: I wil ſpeake, & that thing that I ſhal ſpeake, ſhal come to paſſe: it ſhalbe no more prolonged: for in your daies, ô rebellious houſe, wil I ſay the thing, & wil performe it, ſaith the Lord God.

26 Againe the worde of the Lord came vnto me, ſaying,

g That is, it ſhal not come to paſſe in our daies, & therefore we care not for it: thus ſ wicked euer abuſe Gods patience & benignitie.

27 Sonne of man, beholde, thei of ſ houſe of Iſrael ſay, The viſiō that he ſeeth, is for [g]many daies *to come*, & he prophecieth of the times that are far of.

28 Therefore ſay vnto them, Thus ſaith the Lord God, All my wordes ſhal no longer be delayed, but that thing which I haue ſpoken, ſhalbe done, ſaith the Lord God.

CHAP. XIII.

2 The worde of the Lord againſt falſe prophetes, which teache the people the counſels of their owne hearts.

1 AND the worde of ſ Lord came vnto me, ſaying,

2 Sonne of man, prophecie againſt the Prophetes of[a] Iſrael, that prophecie, and ſay thou vnto them, that prophecie out of their[a] owne hearts, Heare the worde of the Lord.

Chap.14.5.

a After their owne fantaſie, and not as hauing ſ reuelation of ſ Lord. Iere.23,16.

3 Thus ſaith the Lord God, Wo vnto ſ foliſh prophetes that follow their owne ſpirit, and haue ſene nothing.

4 O Iſrael, thy Prophetes are like the foxes [b]in the waſte places.

b Watching to deſtroie the vineyarde.

5 [c]Ye haue not riſen vp in the gappes, nether made vp the hedge for the houſe of Iſrael, to ſtand in the battel in the day of the Lord.

c He ſpeaketh to ſ gouernours & true miniſters ſ ſhulde haue reſiſted them.

6 Thei haue ſene vanitie, & lying diuination, ſaying The Lord ſaith it, & the Lord hathe not ſent them: & thei haue made *others* to hope that thei wolde confirme the worde *of their prophecie.*

7 Haue ye not ſene a vaine viſion? and haue ye not ſpoken a lying[a] diuination: [d]ye ſay, The Lord ſaith it, albeit I haue not ſpoken.

d Ye promiſed peace to this people: & now ye ſe their deſtruction, ſo ſ it is manifeſt, that ye are falſe prophetes.

8 Therefore thus ſaith the Lord God, Becauſe ye haue ſpoken vanitie & haue ſene lies, therefore beholde, I am againſt you, ſaith the Lord God,

9 And mine hand ſhal be vpon the Prophetes that ſe vanitie, & diuine lies: thei ſhal not be in the aſſemblie of my people, nether ſhal thei be written in the [e]writing of the houſe of Iſrael, nether ſhal thei entre into the land of Iſrael: and ye ſhal knowe that I am the Lord God.

e That is, in ſ boke of life, wherein ſ true Iſraelites are writen.

10 And therefore, becauſe thei haue deceiued my people, ſaying, [f]Peace, and there was no peace: & one buyld vp a [g]wall, & beholde, the others daubed it with vntempered *morter*,

f Read Ierem. 6,14.

11 Say vnto them which dawbe it with vntempered *morter*, that it ſhal fal: *for* there ſhal come a great ſhowre, & I wil ſend haile ſtones, *which* ſhal cauſe it to fall, & a ſtormie winde ſhal breake it.

g Where as the true prophetes prophecied the deſtruction of ſ citie to bring ſ people to repētance, the falſe Prophetes ſpake ſ contrarie & flattered thē in their vanities, ſo ſ what one falſe prophet ſaid, Cwis here called the buylding of the wall) an other falſe prophet wold affirme, thogh he had nether occaſion nor good grounde to beare him.

12 Lo, when the wall is fallen, ſhal it not be ſaid vnto you, Where is the dawbing wherewith ye haue dawbed it?

13 Therefore thus ſaith the Lord God, I wil cauſe a ſtormie winde to breake forthe in my wrath, & a great ſhowre ſhalbe in mine angre & haile ſtones in *mine* indignation to conſume it.

14 So I wil deſtroy the wall that ye haue dawbed with vntempered *morter*, and bring

bring it downe to the grounde, so that the fundacio thereof shalbe discouered, & it shal fall, & ye shal be consumed in the middes thereof, & ye shal knowe, that I am the Lord.

15 Thus wil I accomplish my wrath vpon the wall, and vpon them that haue dawbed it with h vntempered *morter*, & wil say vnto you, The wall is no more, nether the dawbers thereof.

16 *To wit*, the Prophetes of Israel, which prophecie vpon Ierusalem, and se visions of peace for it, and there is no peace, saith the Lord God.

17 Like wise thou sonne of man, set thy face against the daughters of thy people, which prophecie out of their owne heart: and prophecie thou against them, and say,

18 Thus saith the Lord God, Wo vnto the *women* that sowe i pillowes vnder all arme holes, and make vailes vpon ỹ head of euerie one that standeth vp, to hũt soules: wil ye hunt the soules of my people, & wil ye giue life to the soules that come vnto you?

19 And wil ye pollute me amõg my people for handfuls of k barlie, & for pieces of bread to slay the soules of them ỹ shulde not dye, & l to giue life to ỹ soules that shulde not liue in lying to my people, that heare *your* lies?

20 Wherefore thus saith the Lord God, Behold, I wil *haue to do* with your pillowes, wherewith ye hunt the m soules to make them to flie, and I wil teare them from your armes, & wil let the soules go, *euen* the soules, that ye hunt to make them to flie.

21 Your vailes also wil I teare, and deliuer my people out of your hand, and thei shal be no more in your handes to be hunted, and ye shal knowe that I am the Lord.

22 Because with *your* lyes ye haue made the heart of the n righteous sad, whome I haue not made sad, & strengthened ỹ hands of the wicked, that he shulde not returne from his wicked way, by promising him life,

23 Therefore ye shal se no more vanitie, nor diuine diuinations: for I wil deliuer my people out of your hand, and ye shal knowe that I am the Lord.

h Whereby is ment whatsoeuer man of him selfe setteth forthe vnder ỹ autoritie of Gods worde.

i These superstitions women for lucre wolde prophecie & tel euerie man his fortune, giuing them pillowes to leane vpon & kercheefes to couer their heades, to the intẽt they might the more allure thẽ & bewitch thẽ.

k Wil ye make my worde to serue your belies?

l These sorcerers made the people beleue ỹ they colde preserue life or destroy it, & that it shulde come to euerie one according as thei prophecied

m That is, to cause them to perish, & ỹ thei shulde departe from the body.

n By threatening them that were godly, & vpholding the wicked.

CHAP. XIIII.

The Lord sendeth false prophetes for the ingratitude of the people. 22 He reserueth a smale portion for his Church.

Chap. XIIII: a He sheweth ỹ hypocrisie of ỹ idolaters, who wil dissemble no heare ỹ prophetes of God thogh in their heart thei follow nothing lesse, tho their admonitions, and also how by one meanes, or other God doeth discouer thẽ

1 THen came certeine of the Elders of Israel vnto me, and a sate before me.

2 And the worde of the Lord came vnto me, saying,

3 Sonne of man, these men haue set vp their idoles in their b heart, & put ỹ stubling blocke of their iniquitie before their face: shulde I, being required, answer them?

b Thei are not only idolaters in heart, but also worship their filthie idoles openly, ẅ lead them in blindnes, & cause thẽ to stũble, & cast them out of Gods fauour, so that he wil not heare thẽ, when thei call vnto him, read Iere. 10, 15.

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Euerie man of the house of Israel ỹ setteth vp his idoles in his heart, & putteth the stumbling blocke of his iniquitie before his face, and cometh to the c Prophet, I ỹ Lord wil answer him, that cometh according to the multitude d of his idoles:

c To inquire of things which ỹ Lord hathe appointed to come to passe.

d As his abominatiõ hathe deserued: ỹ is, he shal be led with lies according as he delited therein 2. Thes. 2, 10.

5 That e I may take the house of Israel in their owne heart, because thei are all departed from me through their idoles.

e That is, conuince them by their owne cõscience.

6 Therefore say vnto the house of Israel, Thus saith the Lord God, Returne, and withdrawe your selues, and turne your faces from your idoles, and turne your faces from all your abominacions.

7 For euerie one of the house of Israel, or of the stranger that soiourneth in Israel, which departeth from me, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and cometh to a Prophete, for to inquire of him for me, I the Lord wil answer him f for my selfe,

f Or, *by my self.*

8 And I wil set my face against that man, and wil make him an example and prouerbe, and I wil cut him off from ỹ middes of my people, & ye shal knowe that I am the Lord.

9 And if the Prophet be g deceiued, whẽ he hathe spoken a thing, I the Lord haue deceiued that Prophet, & I wil stretche out mine hand vpon him, and wil destroy him from ỹ middes of my people of Israel.

f The Prophet declareth that God for mans ingratitude raiseth vp false Prophetes to seduce them ỹ delite in lies rather then in the trueth of God, & thus he punisheth sinne by sinne, 1. King. 22, 20. & destroieth aswel those prophetes as that people.

10 And thei shal beare their punishmẽt: the punishment of the Prophet shalbe euen as the punishement of him that asketh,

11 That the house of h Israel may go no more astray from me, nether be polluted any more with all their transgressions, but that thei may be my people, and I may be their God, saith the Lord God.

g Thus Gods iudgements against the wicked are admonicions to the godlie to cleaue vnto ỹ Lord, and not to defile them selues with like abominations.

h Read Cha. 4, 16. & 5, 17. Isa. 3, 1.

12 ¶ The worde of the Lord came agai-ne vnto me, saying,

13 Sonne of man, when the land sinneth against me by committing a trespas, then wil I stretche out mine hand vpon it, i and wil breake the staffe of the bread thereof, and wil send famine vpon it, and I wil destroy man and beast forthe of it.

i Thogh Noah and Iob were now aliue, ẅ in their time were moste godlie men (for at this time Daniel was in captiuitie with Ezekiel) and so these thre together shulde pray for this wicked people, yet wolde I not heare them, read Iere. 15, 1.

14 Thogh these thre men Noah, Daniel,

and Iob were among them, thei shulde deliuer *but* their owne soules by their righteousnes, saith the Lord God.

k Meaning that a very fewe (whe calleth the remnāt, ver. 22.) shulde escape these plagues whome God hathe sanctified & made righteous so ỹ this righteousnes is a signe ỹ thei are ỹ Church of God, whome he wolde preserue for his owne sake.

15 If I bring noisome beasts into ỹ land and thei spoile it, so that it be desolate, that no man may passe through, because of beastes,

16 *Thogh* these thre men were in ỹ middes thereof, As I liue, saith ỹ Lord God, thei shal saue nether sonnes nor daughters: thei onely shalbe deliuered, but the land shalbe waste.

17 Or *if* I bring a sworde vpon this lād, & say, Sworde, go through the land, so that I destroy man and beast out of it,

18 Though these thre men were in ỹ middes thereof, As I liue, saith ỹ Lord God, thei shal deliuer nether sonnes nor daughters, but they onely shalbe deliuered them selues.

19 Or *if* I send a pestilence into this lād, & powre out my wrath vpō it in blood, to destroye out of it man and beast,

20 And *thogh* Noah, Daniel and Iob *were in* the middes of it, As I liue, saith the Lord God, they shal deliuer nether sonne nor daughter: they shal *but* deliuer their owne soules by their righteousnes.

21 For thus saith the Lord God, How muche more when I send my *foure sore iudgemēts vpon Ierusalem, *euen* ỹ sworde, and famine, and the noisome beast & pestilence to destroy man & beast out of it?

Chap. 5, 17.

4 sore iudgements.

22 Yet beholde, therein shalbe left a remnant of them that shalbe caryed away *bothe* sonnes & daughters: beholde, thei shal come forthe vnto you, & ye shal se their way, and their enterprises: and ye shalbe comforted, concerning the euil that I haue broght vpon Ierusalem, *euen* concerning all that I haue broght vpon it.

a Read Cha. 5, 3.

23 And they shal comforte you, when ye se their way and their entreprises: and ye shal knowe, ỹ I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

As the vnprofitable wood of the vine tre is cast into the fyre, so Ierusalem shalbe burnt.

AND the worde of ỹ Lord came vnto me, saying,

2 Sonne of man, what cometh of the vine tre aboue all *other* trees? and of ỹ vine branche, which is among a the trees of the foreste?

a Which bringeth forthe no frute, no more thē ỹ other trees of ỹ foreste do: meaning, that if Ierusalē, which bare ỹ name of his Church, did not bring forthe frute, it shulde be vtterly destroied.

3 Shal wood be taken thereof to do any worke? or wil men take a pyn of it to hang any vessel thereon?

4 Beholde, it is cast in the fyre to be cōsumed: the fyre consumeth both the ends of it, & the middes of it is burnt. Is it mete for *any* worke?

5 Beholde, when it was whole, it was mete for no worke: how muche lesse shal it be mete for any worke, when the fyre hathe consumed it, and it is burnt?

6 Therefore thus saith the Lord God, As the vine tre, *that is* among the trees of the foreste, ỹ I haue giuen to ỹ fyre to be consumed, so wil I giue the inhabitants of Ierusalem.

7 And I wil set my face against them: they shal go out from *me* b fyre, & *another* fyre shal consume them: & ye shal knowe, that I am the Lord, when I set my face against them,

b Thogh they escape one danger, yet another shal take them.

8 And *when* I make the land waste, because they haue greatly offended, saith the Lord God.

CHAP. XVI.

The Prophet declareth the benefites of God toward Ierusalem. 15 Their vnkindnes. 46 He iustifieth the wickednes of other people in comparison of the sinnes of Ierusalem. 49 The cause of ỹ abominacios, into which the Sodomites fel. 60 Mercie is promised to the repentant.

1 AGaine, the worde of the Lord came vnto me, saying,

2 Sonne of man, cause Ierusalem to knowe her abominacions,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitacion and thy kinred is of the land a of Canaan: thy father was an Amorite, & thy mother an Hittite.

a Thou boastest to be of ỹ sede of Abrahā, but thou art degenerate & followest ỹ abominacions of the wicked Canaanites, as children do ỹ maners of their fathers, Isa. 1, 4. & 57, 3.

4 And in thy natiuitie when thou wast b borne, thy nauel was not cut: thou wast not washed in water to soften *thee:* thou wast not salted with salt, nor swadeled in cloutes.

b When I first broght thee out of Egypt, and planted thee in this land to be my Church.

5 None eye pitied thee to do any of these vnto thee, for to haue compassiō vpon thee, but thou wast cast out in the open field to the contempt of thy persone in the day that thou wast borne.

c Being thus in thy filthines & forsaken of all mē, I toke thee & gaue thee life: whereby is ment ỹ before God wash his Church, & giue life, there is nothing, but filthines & death.

6 And whē I passed by thee, I sawe thee polluted in thine c owne blood, and I said vnto thee, when thou wast in thy blood, Thou shalt liue: euen when thou wast in thy blood, I said vnto thee, Thou shalt liue.

7 I haue caused thee to multiplie, as the bud of the field, & thou hast increased, & waxen great, & thou hast gotten excellent ornaments: *thy* brests are facioned: thine heere is growē, where as thou wast naked and bare.

d These wordes, as blood, pollucion, nakednes and filthines are oft times repeted, to beate downe their pride, and to cause them to cōsider what thei were before God receiued thē to mercie, fauoured them & couered their shame.

8 Now when I passed by thee, and loked vpon thee, beholde, thy time *was* as the time of loue, & I spred my skirtes ouer thee, and couered d thy filthines: yea, I sware vnto thee, & entred into a couenant with e thee, saith the Lord God,

God, and thou becamest mine.

9 Then washed I thee with[f] water: yea, I washed away thy blood from thee, & I[g] anointed thee with oyle.

10 I clothed thee also with broydred worke, and shod thee with badgers skinne: and I girded thee about with fine linē, & I couered thee with silke.

11 I decked thee also with ornaments, & I put brasselets vpon thine hands, & a chaine on thy necke.

12 And I put a frontelet vpon thy face, & earings in thine eares, & a beautiful[h] crowne vpon thine head.

13 Thus wast thou deckt with golde and siluer, and thy raiment was of fine linē, and silke, & broydered worke: thou didest eat fine floure, and hony, and oyle, & thou wast very beautiful, and thou didest growe vp into a kingdome.

14 And thy name was spred among the heathē for thy beautie: for it was perfite through my[i] beautie which I had set vpon thee saith the Lord God.

15 Now thou didest[k] trust in thine owne beautie, and plaied the harlot, because of thy renome, and hast powred out[l] thy fornicacions on euery one that passed by, *thy desire* was to him.

16 And thou didest take thy garments, & deckt thine hie places with diuers colours,[m] & plaied the harlot there vpon: the like things shal not come, neither hathe anie done so.

17 Thou hast also takē thy faire iewels *made* of my golde and of my siluer, which I had giuen thee, &[n] madest to thy self images of men, and didest cōmit whoredome with them.

18 And toke thy broidered garments, & couered them: and thou hast set mine oyle & my perfume before them.

19 My meat also, which I gaue thee, *as* fine floure, oyle, & hony, *where with* I fed thee, thou hast euen set it before thē for a swete sauour: thus it was, saith the Lord God.

20 Moreouer thou hast takē thy sonnes & thy daughters, whome ye hast borne vnto me, & these hast thou sacrificed vnto them, to[o] be deuoured: is *this* thy whoredome a smale matter?

21 That thou hast sleyne my children, & deliuered them to cause thē to passe *through fyre* for them?

22 And in all thine abominacions and whoredomes thou hast not remembred the daies of thy youth, when thou wast naked and bare, & wast polluted in thy blood.

23 And beside all thy wickednes (wo, wo vnto thee, saith the Lord God)

24 Thou hast also buylt vnto thee an hie place, and hast made thee an hie place in euery strete.

25 Thou hast buylt thine hie place at euery corner of ye way, & hast made thy beautie to be abhorred: thou hast opened thy fete to euery one that passed by, & multiplied thy whoredome.

26 Thou hast also committed fornication with the[p] Egyptians thy neighbours, which haue great members, and hast encreased thy whoredome, to prouoke me.

27 Beholde, therefore I did stretch out mine hand ouer thee, and wil diminish thine ordinarye, and deliuer thee vnto the wil of them that hate thee, *euen* to the[q] daughters of the Philistims, which are ashamed of thy wicked way.

28 Thou hast played the whore also with the Assyrians, because thou wast insatiable: yea, thou hast played the harlot with them, and yet coldest not be satisfied.

29 Thou hast moreouer multiplied thy fornicacion from the land of Canaan vnto Caldea, & yet thou wast not satisfied herewith.

30 How weake *is* thine heart, saith the Lord God, seing thou doest all these things *euē* ye worke of a[u] presumpteous whorish woman?

31 In that thou buyldest thine hie place in the corner of euery way, and makest thine hie place in euery strete, & hast not bene as an harlot[q] that despiseth a rewarde.

32 But *as* a wife that plaieth ye harlot, & taketh others for her housband:

33 Thei giue giftes to all *other* whores, but ye giuest giftes vnto all thy louers, & rewardest them, that they may come vnto thee on euery side for thy fornicacion.

34 And the contrary *is* in thee frō *other* women in thy fornicacions, nether *the like* fornicacion *shalbe* after thee: for in that thou gauest a reward, & no reward is giuen vnto thee, therefore thou art contrary.

35 Wherefore, ô harlot, heare the worde of the Lord.

36 Thus saith ye Lord God, Because thy [t]shame was powred out, & thy filthines discouered through thy fornicacions with thy louers, and with all the idoles of thine abominacions & by the blood of thy children, which thou didest, offre vnto them,

37 Beholde, therefore I wil gather all[r] thy louers, with whome thou hast takē pleasure, & all them that thou hast loued, with all them that thou hast hated: I wil euen gather them rounde about against thee, & wil discouer thy filthines vnto them that thei may se all thy filthines.

38 And I wil iudge thee *after* the maner of them that are[s] harlots, and of them that shead blood, & I wil giue thee

f I washed away thy sinnes.
g I sanctified thee with mine holy Spirit.
h Hereby he sheweth how he saued his Church enriched it & gaue it power & dominion to reigne.
i He declareth wherein the dignitie of Ierusalem stode: to wit, in that that the Lord gaue them of his beautie and excellencie.
k In abusing my giftes and in putting thy confidence in thine owne wisdome and dignitie, which were the occasions of thine idolatrie.
l There was none idolatrie so vile wherewith thou didest not pollute thy self.
m This declareth how the idolaters put their chief delite in those things, which please ye eies, & outwarde sēses
n Thou hast cōuerted my vessels & instruments, which I gaue thee to serue me with, to the vse of thine idoles.
o Meaning, by fyre, read Leu. 18, 21. 1. king. 23, 10.

Or, head.

p He noteth ye great impietie of this people who first falling from God to seke helpe at strange nacions, did also at length imbrace their idolatrie, thinking thereby to make them amitie more strong.

Or, cities.

Or, that wil beare rule.

q Meaning, ye some harlots contemne smale rewardes, but no louers gaue a reward to Israel, but thei gaue to all others: signifying that ye idolaters bestowe all their substance, & thei receiue of God for his glorie, to serue their vile abominacions.

Or, nether parties.

r Egyptians, Assyrians & Caldeans, who me thou toke to be thy louers, shal come and destroy thee, Chap 23. 9.

s I wil iudge thee to death, as the adulterers & murtherers.

the blood of wrath & ielousie.

39 I wil also giue thee into their hands, & they shal destroy thine hie place, and shal breake downe thine hie places: they shal strippe thee also out of thy clothes, & shal take thy faire iewels, & leaue thee naked and bare.

40 They shal also bring vp a companie against thee, and they shal stone thee w stones, & thrust thee through with their swordes.

2. King. 25. 9. 41 And thei * shal burne vp thine houses with fyre, & execute iudgements vpon thee in the sight of many women: and I wil cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

t I wil vtterly destroy thee & so my ielousy shal cease.

42 So wil I make my wrath toward thee to rest, & my t ielousie shal departe from thee, & I wil cease and be no more angrie.

43 Because ỹ hast not remẽbred the daies of thy youth, but hast prouoked me with all these things, beholde, therefore I also haue v broght thy way vpon thine head, saith the Lord God: yet hast not thou had consideracion of all thine abominacions.

v I haue punished thy fautes, but ỹ woldest not repent.

44 Beholde, all that vse prouerbes, shal vse *this* prouerbe against thee, saying, As *is* the mother, x *so is* her daughter.

x As were the Canaanites & ỹ Hittites & others your predecessors, so are you their successors.

45 Thou art thy mothers daughter, ỹ hathe lost of her housband & her children: & thou art ỹ sister of thy y sisters, which forsoke their housbands & their children: your mother is an Hittite, & your father an Amorite.

y That is, of Samaria and Sodom.

46 And thine elder sister is Samaria, & her z daughters, that dwell at thy left hand, and "thy yong sister that dwelleth at thy right hand, *is* Sodom, and her daughters.

z That is, her cities.

" *Ebr. thy sister yonger thẽ thou.*

47 Yet hast thou a not walked after their waies, nor done after their abominations: but as it *had bene* a very litle *thing*, thou wast corrupted more thẽ thei in all thy waies.

a But done farre worse.

48 As I liue, saith the Lord God, Sodom thy sister hathe not done, *nether* she nor her daughters, as thou hast done & thy daughters.

b He alledgeth these foure vices, pride, excesse, idlenes and contempt of ỹ poore, as foure principal causes of suche abomination, wherefore they were so horribly punished, Ge. 19. 24.

49 Beholde, this was ỹ iniquitie of thy sister Sodom, b Pride, fulnes of bread, and abundance of idlenes was in her, and in her daughters: nether did she strengthen the hand of the poore and nedie.

c Which worshipped ỹ calues in Bethel and Dan.

50 But thei were hautie, and cõmitted abomination before me: therefore I toke thẽ away, as pleased me.

d Thou art so wicked, that in respect of thee Sodom & Samaria were iuste.

51 Nether c hathe Samaria committed halfe of thy sinnes, but thou hast exceded thẽ in thine abominacions, & hast d iustified thy sisters in all thine abominacions, which thou hast done.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy sinnes, that thou hast cõmitted more abominable thẽ thei *which* are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seing that thou hast iustified thy sisters.

53 Therefore I wil bring againe e their captiuitie with the captiuitie of Sodom, & her daughters, and with the captiuitie of Samaria, & her daughters: euen the captiuitie of thy captiues in ỹ middes of them,

e This he speaketh in comparison, saying, ỹ he wolde restore Ierusalem when Sodom shulde be restored, ỹ is neuer: & this is mẽt of the grateste parte of the Iewes.

54 That thou maiest beare thine owne shame, and maist be confounded in all that thou hast done, in that thou hast f comforted them.

f In that thou hast shewed thy self worse then they, and yet thoghtest to escape punishement.

55 And thy sister Sodom and her daughters shal returne to their former state: Samaria also & her daughters shal returne to their former state, g whẽ thou & thy daughters shal returne to your former state.

g Meaning, ỹ it shulde neuer come to passe.

56 For thy sister Sodom " was not heard of h by thy report in the day of thy pride.

" *Ebr. was not a rumour in thy mouth.*

57 Before thy wickednes was i discouered, as in that same time of the reproche of the daughters of Aram, and of all ỹ daughters of the Philistims round about k her which despise thee on all sides.

h Thou woldest not call her punishement to mynde when thou wast aloft, to learne by her example to feare my iudgements.

58 Thou hast borne *therefore* thy wickednes and thine abominacion, saith the Lord.

i That is, til ỹ wast broght vnder by the Syrians & Philistims, 2. Chro. 28, 19.

59 For thus saith the Lord God, I might euen deale with thee, as thou hast done: when thou didest despise the l othe, in breaking the couenant.

k Which ioyned with the Syrians, or compassed about Ierusalem.

60 Neuertheles, I wil m remember my couenant *made* with thee in the daies of thy youth, and I wil confirme vnto thee an euerlasting couenant.

l When thou brakest the couenant, which was made betwene thee & me, as vers. 8.

61 Then thou shalt remembre thy waies, & be ashamed, when thou shalt receiue n thy sisters, *both* thy elder & thy yonger, and I wil giue them vnto thee for daughters, but not o by thy couenant.

m That is, of mercie and loue I wil pitie thee, & so stand to my couenãt, thogh thou hast deserued the contrary.

62 And I wil establish my couenãt with thee, and thou shalt knowe that I am the Lord.

63 That thou maist remembre, and be p ashamed, and neuer open thy mouthe any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

n Whereby he sheweth ỹ amõg the most wicked he had euer some sede of his Church which he wolde cause to fructifie in due tyme: & here he declareth how he wil call ỹ Gentiles.

o But of my free mercie.

p This declareth what frutes Gods mercies worke in his, to wit, sorow and repentance for their former life.

CHAP. XVII.

The parable of the two eglet.

1 And

1 AND the worde of the Lord came vnto me, saying,
2 Sonne of man, put forthe a parable & speake a prouerbe vnto ỹ house of Israel.
3 And say, Thus saith the Lord God, The great[a] egle with great wings, *and* long wings, & ful of fethers, which had diuers colours, came vnto Lebanon, and toke the hiest branche of the cedre,
4 And brake of ỹ toppe of his twigge, & caried it into ỹ land [b] of merchants, & set it in a citie of marchants.
5 He toke also of the [c] sede of the land, and planted it in a fruteful grounde: he placed it by great waters, and set it *as* a willow tre.
6 And it budded vp, & was[d] like a spreading vine of [e] lowe stature, whose branches turned toward it, & ỹ rootes thereof were vnder it: so it became a vine, & it broght forthe branches, and shot forthe buds.
7 There was also [f] another great egle [g] great wings, & many fethers, & beholde, this vine did turne her rootes toward it, & spred forthe her branches to ward it that she might water it by the trenches of her plantacion.
8 It was plãted in a good soile by great [g] waters, ỹ it shulde bring forthe branches, & beare frute, and be an excellent vine.
9 Say thou, Thus saith the Lord God, Shal it prosper? shal [h] he not pul vp the rootes thereof, and destroy the frute thereof, and cause them to drye? all the leaues of her bud shal wither without great power, or many people, to plucke it vp by the rootes thereof.
10 Beholde, it was planted: but shal it prosper? shal it not be dryed vp, and wither?[i] when the East winde shal touche it, it shal wither in the trenches, where it grewe.
11 Moreouer, the worde of ỹ Lord came vnto me, saying,
12 Say now to this rebellious house, Knowe ye not, what these things *meane*? tel them, Beholde, the King of Babel is come to Ierusalem, and hathe taken [k] the King thereof, and the princes thereof, & led them with him to Babel.
13 And hathe taken *one* of the Kings sede, and made a couenant with him, and hathe taken [l] an othe of him: he hathe also taken the princes of the land,
14 That ỹ kingdome might be in subiection, and not lift it self vp, *but* kepe their couenant, and stand to it.
15 But he rebelled against him, and sent his ambassadours into Egypt, that thei might giue him horses, & muche people: shal he prospere? shal he escape, ỹ doeth suche things? or shal he breake the couenant, & be deliuered?
16 As I liue, saith the Lord God, he shal dye in the middes of Babel, in ỹ place of the King, that had made him King, whose othe he despised, & whose couenant *made* with him, he brake.
17 Nether shal Pharaoh with *his* mightie hoste, and great multitude of people, mainteine him in the warre, when thei haue cast vp mounts, & buylded ramparts to destroy many persones.
18 For he hathe despised the othe, & broken the couenant (yet lo, he had giuen [m] his hand) because he hathe done all these things, he shal not escape.
19 Therefore, thus saith the Lord God, As I liue, I wil surely bring mine othe that he hathe despised, and my couenant that he hathe brokẽ, vpon his owne head.
20 *And I wil spread my net vpõ him, & he shalbe taken in my net, & I wil bring him to Babel, and wil entre into iudgement with him there for his trespas that he hathe committed against me.
21 And all that fle from him with all his hoste, shal fall by the sworde, & thei ỹ remaine, shal be scatered toward all the windes: and ye shal knowe that I the Lord haue spoken it.
22 Thus saith the Lord God, I wil also take of the toppe [n] of this hie cedre, & wil set it, and cut of the [o] toppe of the tendre plante thereof, and I wil plante it vpon an hie mountaine and great.
23 *Euen* in the hye mountaine of Israel wil I plant it: and it shal bring forthe boughs and beare frute, and be an excellent cedre, and vnder it shal remaine all birdes, and euerie [p] foule shal dwell in the shadowe of the branches thereof.
24 And all ỹ [q] trees of ỹ field shal knowe ỹ I the Lord haue broght downe ỹ hye tre, and exalted the lowe tre, that I haue dryed vp the grene tre, & made the drye tre to florish: I the Lord haue spoken it, & haue done it.

Cap. XVII.
a That is, Nebuchadnezzar, who hathe great power, riches and many countreys vnder him, shal come to Ierusalem & take away Iecoiah ỹ King, as ver. 12.
b Meaning, to Babylon.
c That is, Zedekiah, who was of ỹ Kings blood, and was left at Ierusalẽ, & made King in stead of Ieconiah, 2. King. 24.17. Ier. 37.1.
d This was Zedekiahs kingdome.
e That it might not haue power to rebell against Babylon, as ver. 14.
f Meaning, the King of Egypt of whome Zedekiah soght succour against Nebuchad-nezzar.
g Thei thoght to be moistned by the waters of Nilus.
h Shal not Nebuchad-nezzar destroy it?
i By this drye wynde, he meaneth the Babylonians.
k That is, Ieconiah, 2. king. 24. 15.
l For his subiection and obedience.
m Because he toke the Name of God in vaine & brake his ouwe he had cõfirmed by giuing his hand, therefore the prophet declareth ỹ God wold de not suffer su the periurie & infidelitie to escape punishement. *Chap. 12, 13. & 32, 3.*
n This promes is made to the Church wshal be as a smale remnant & as ỹ top of a tre.
o I wil trymme it and dresse it.
p Bothe the Iewes & Gentils shalbe gathered into it.
q All ỹ worlde shal know that I haue pluct downe ỹ proude enemies and set vp my Church which was lowe and contemned.

CHAP. XVIII.

2 He sheweth that euerie man shal beare his owne synne. 21 To him that amendeth, is saluacion promised. 24 Death is prophecied to the righteous, which turneth backe from the right waye.

1 THE worde of the Lord came vnto me againe, saying,
2 What meane ye that ye speake this prouerbe, concerning ỹ land of Israel, saying, [a] The fathers haue eaten soure grapes, & the childrens teeth are set

a The people murmured at ỹ chastisings of ỹ Lord & therefore vsed this prouerbe, meaning that their fathers had synned & their children were punished for their transgressions, read Ier. 31, 29.

on edge?

3 As I liue, saith the Lord God, ye shal vse this prouerbe no more in Israel.

4 Beholde, all soules are mine, bothe the soule of the father, and also the soule of the sonne are mine: ỹ soule that sinneth, it shal dye.

5 But if a man be iust, and do that which is lawful, and right,

6 *And* hathe not eaten [b] vpon the mountaines, nether hathe lift vp his eyes to the idoles of the house of Israel, nether hathe defiled his neighbours wife, nether hathe "lien with a * menstruous woman,

7 Nether hathe oppressed any, *but* hathe restored the pledge to his dettour: he that hathe spoiled none by violence, *but* hathe giuen his bread to the hungrie, & hathe couered the naked with a garment,

8 And hathe not giuen forthe vpon *vsurie, nether hathe taken any increase, *but* hathe withdrawen his hand frō iniquitie, and hathe executed true iudgement betwene man and man,

9 And hathe walked in my statutes, and hathe kept my iudgements to deale truely, he is iuste, he shal surely liue, saith the Lord God.

10 ¶ If he beget a sonne, that is a thief, *or* a sheader of blood, if he do any one of these things,

11 Thogh he do not all these things, but ether hathe eaten vpon the mountaines, or defiled his neighbours wife,

12 *Or* hathe oppressed the poore & nedy, *or* hathe spoiled by violence, *or* hathe not restored the pledge, or hathe lift vp his eyes vnto the idoles, *or* hathe committed abomination,

13 *Or* hathe giuen forthe vpon vsurie, or hathe takē increase, shal he liue? he shal not liue: seing he hathe done all these abominacions, [c] he shal dye the death, & his blood shalbe vpon him.

14 ¶ But if he beget a sonne, that seeth all his fathers sinnes, ẅ he hathe done, and feareth, nether doeth suche like,

15 That hathe not eaten vpon the mountaines, nether hathe lift vp his eyes to the idoles of ỹ house of Israel, nor hathe defiled his neighbours wife,

16 Nether hathe oppressed anie, nor hathe withholden the pledge, nether hathe spoiled by violence, *but* hathe giuē his bread to the hungrie, and hathe couered the naked with a garment,

17 *Nether* hathe withdrawen his hand from the afflicted, nor receiued vsurie nor increase, *but* hathe executed my iudgements, & hathe walked in my statutes, he shal not dye in the iniquitie of his father, *but* he shal surely liue.

18 His father, because he cruelly oppressed and spoiled his brother by violence, and hathe not done good among his people, lo, euen he dyeth in his iniquitie.

19 Yet saye ye, Wherefore shal not the sonne beare the iniquitie of the father? because the sonne hathe executed iudgement and iustice, *and* hathe kept all my statutes, and done them, he shal surely liue.

20 * The same soule that sinneth, shal dye: the sonne shal not beare the iniquitie of the father, nether shal the father beare the iniquitie of the sonne, *but* the righteousnes of ỹ righteous shalbe vpon him, and the wickednes of the wicked shalbe vpon him self.

21 But if the wicked wil returne from all his sinnes that he hathe committed, and kepe all my [d] statutes, and do ỹ which is lawful & right, he shal surely liue, & shal not dye.

22 All his transgressions that he hathe committed, thei shal not be [e] mencioned vnto him, *but* in his [e] righteousnes that he hathe done, he shal liue.

23 [f] Haue I anie desire that the wicked shulde dye, saith the Lord God? "or shal he not liue, if he returne from his waies?

24 But if the righteous turne awaie frō his righteousnes, and commit iniquitie, & do according to all ỹ abominacions, that the wicked man doeth, shal he liue? all his [g] righteousnes that he hathe done, shal not be mencioned: *but* in his transgression that he hathe committed, & in his sinne that he hathe sinned, in them shal he dye.

25 Yet ye saie, The waie of the Lord is not [h] equal: heare now, ô house of Israel. Is not my waie equal? *or* are not your waies vnequal?

26 *For* when a righteous man turneth awaie from his righteousnes, and committeth iniquitie, he shal euen dye for ỹ same, he shal *euen* dye for his iniquitie that he hathe done.

27 Againe when the wicked turneth away from his wickednes that he hathe committed, and doeth that which is lawful and right, he shal saue his soule aliue.

28 Because he considereth, & turneth awaie from all his transgressions that he hathe committed, he shal surely liue *and* shal not dye.

29 Yet saith the house of Israel, The waie of the Lord is not equal. O house of Israel, are not my waies equal? *or* are not your waies vnequal?

30 Therefore I wil iudge you, ô house of Israel, euerie one according to his waies, saith the Lord God: returne *therefore* and cause *others* to turne awaie from all

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b If he hathe not eaten of the flesh ỹ hathe bene offred vp to idoles, to honour them thereby.

"Ebr. come nere.

Leu. 20, 18.

Ise 58, 7. matt. 25, 35.

Exo. 22, 25. leui. 25, 37. deu. 23, 19. psal. 15, 5.

* Or, a cruel man.

c He sheweth how the sonne is punished for his fathers fautes, if he be wicked as his father was. and doeth not repent he shalbe punished as his father was, or els more.

Deu. 24. 16. 2. king 14, 6. 2. chro. 25 4.

d He ioyneth ỹ obseruation of the commandements ẅ repentance: for none can repent in dede except he labour to kepe the Law.

" Or not laied to his charge.

e That is, in ỹ frutes of his faith, ẅ declare ỹ God doeth accept him.

f He speaketh this to commēd Gods mercie to poore sinners, who rather is ready to pardō, then to punish, as his long suffering declareth Cha. 33, 11. Albeit God in his eternal counsel appointed the death and damnation of ỹ reprobat, yet ỹ end of his counsel was not their death only, but chiefly his owne glorie. And also because he doeth not approue sinne, therfore it is here said that he wolde haue them to turne awaie from it ỹ thei might liue.

g That is, ỹ false opinion that the hypocrites haue of their righteousnes.

h In punishing the father with the children.

all your transgressions: so iniquitie shal not be your destruction.

31 Cast away from you all your transgressions, whereby ye haue transgressed & make i you a new heart & a new spirit: for why wil ye dye, ô house of Israel?

32 For I desire not the death of him that dyeth, saith the Lord God: cause therefore *one another* to returne, and liue ye.

i He sheweth ý mā can not forsake his wickednes til his hearte be changed, ẃ is onely the worke of God.

CHAP. XIX.

1 The captiuitie of the Kings of Iudah signified by the lions whelpes, & by the lion. 10 The prosperitie of the citie of Ieruſalem that is past, and the miserie thereof that is present.

1 THou also, take vp a lamētacion for the a princes of Israel,

2 And saie, Wherefore laie thy b mother *as* a lioness among the lions? she nourished her yong ones among the lyons whelpes,

3 And she broght vp one of her whelpes & it became a liō, & it learned to catch ý praie, & it deuoured men.

4 The c nations also heard of him, & he was taken in their nettes, & thei broght him in chaines vnto ý land of Egypt.

5 Now when she sawe that she had waited and her hope was lost, she toke another of her d whelpes, and made him a lion.

6 Which went among the lions, & became a lion, & learned to catche ý praie, *and* he deuoured e men.

7 And he knewe their widowes, & he destroied their cities & the land was wasted, and all that was therein by ý noise of his roaring.

8 Then the f nations set against him on euerie side of the countreis & laid their nettes for him: so he was taken in their pit.

9 And thei put him in prison & in chaines & broght him to the King of Babel, & thei put him in holdes, that his voice shulde no more be heard vpō the mountaines of Israel.

10 Thy g mother *is* like a vine in thy blood, planted by ý waters: she broght forthe frute & branches by the abundant waters,

11 And she had strong rods for ý scepters of them that beare rule, and her stature was exalted among the branches, & she appeared in her height with ý multitude of her branches.

12 But she was plucked vp in wrath: she was cast downe to the grounde, and the h East winde dryed vp her frute: *her branches* were broken, and withered: *as for* the rod of her strength, the fyre consumed it.

13 And now she is planted in ý wildernes in a drye and thirstie grounde.

14 And fyre is gone out i of a rod of her branches, ẃ hathe deuoured her frute so ý she hathe no strōg rod *to be* a scepter to rule: this is a lamentation & shal be for a lamentacion.

a That is, Iehohaz & Iehoiakim Iosias sonnes, who for their pride and crueltie are cōpared vnto lyons.

b To wit, Iehohaz mother, or Ieruſalem.

c By pharaoh Necho King of Egypt. 2. King. 23,33.

d Which was Iehoiakim.

e He sheweth ý Prophets & thē, ý feared God, & rauished their wiues.

f Nebuchadnezzar with his great armie ẃ was gathered of diuers nations.

g He speaketh this in ý reproche of this wicked King, in whose blood, that is, in ý race of his predecessors Ieruſalem shulde haue bene blessed, according to Gods promes, and florished as a frutefull vine.

h Meaning, ý the Caldeās shulde destroy them as the East winde dueth the frute of the vine.

i Destruction is come by Zedekiah who was ý occasion of this rebellion.

CHAP. XX.

3 The Lord denieth that he wil answer thē when thei praie because of their vnkindenes. 33. He promiseth that his people shal returne frō captiuitie. 46 By the forest that shulde be burnt, is signified the burning of Ieruſalem.

1 AND in the a seuenth yere in the fift *moneth*, the tenth *day* of ý moneth, came certaine of the Elders of Israel to enquire of the Lord, & sate before me.

2 Then came the worde of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel, and saie vnto them, Thus saith the Lord God, Are ye come to inquire of me? as I liue, saith the Lord God, when I am asked, I wil not answer you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge *them* ý cause b them to vnderstand the abominations of their fathers,

5 And saie vnto them, Thus saith the Lord God, In the daie when I chose Israel, & c lift vp mine hand vnto the sede of the house of Iaakob, and made my self knowen vnto them in the land of Egypt, when I list vp mine hand vnto them, and said, I am the Lord your God,

6 In the daie ý I lift vp mine hand vnto them to bring them forthe of ý land of Egypt, into a land ý I had prouided for thē, flowing with milke & honie which is pleasant among all lands,

7 Then said I vnto them, Let euerie mā cast awaie ý abominacions of his eyes, d and defile not your selues with the idoles of Egypt: *for* I am the Lord your God.

8 But thei rebelled against me, & wolde not heare me: *for* none cast awaie the abominacions of e their eyes, nether did thei forsake the idoles of Egypt: then I thoght to poure out mine indignaciō vpon thē, & to accomplish my wrath against them in the middes of the land of Egypt.

9 But I had respect to my f Name, that it shulde not be pollured before the heathen, amōg whome thei were, & in whose sight I made my self knowē vnto thē in bringing them forthe of the land of Egypt.

10 Now I caried them out of the land of

a Of ý captiuitie of Ieconiah.

b This declareth ý great lenitie & pacience of God which calleth sinners to repentance before he condemne them.

c I sware ý I wolde be their God which maner of othe was obserued from all antiquitie, where thei vsed to lift vp their hands toward ý heaue, acknowledging God to be autor of trueth, and the defender thereof, & also ý iudge of the heart, wishing that he shulde take vēgeance, if thei concelued anie thing which thei knewe to be trueth.

d God had forbidden them to make mencion of the idoles, Exo 23,23 psal. 16,4.

e Which thing declareth the wickednes of mans heart ẃ iudge Gods seruice by their eies & outwarde senses.

f God had euer this respect to his glorie, that he wolde not haue his Name euil spoken of among the Gētiles for ý punishment ý his people deserued, in confidence whereof the godlie euer praied, as 1 Sam. 12, Nom 14,13.

Egypt & broght thē into the wildernes.
11 And I gaue them my statutes, & declared my iudgements vnto thē, * which if a man do, he shal liue in them.
12 Moreouer I gaue thē also my * Sabbaths to be a signe betwene me and thē, ſ thei might knowe that I am ſ Lord, that sanctifie them.
13 But ſ house of Israel rebelled against me in the wildernes: thei walked not in my statutes, and thei cast awaie my iudgements, which if a man do, he shal liue in them, and my Sabbaths haue thei greatly polluted: then I thoght to powre out mine indignation vpon them * in the wildernes to consume them,
14 But I had respect to g my Name, that it shulde not be polluted before ſ heathen in whose sight I broght them out.
15 Yet neuertheles, I lift vp mine hand vnto them in the wildernes that I wolde not bring them into the land, which I had giuen them, flowing with milke & hony, which was pleasant aboue all lands,
16 Because thei cast awaie my iudgemēts, and walked not in my statutes, but haue polluted my h Sabbaths: for their heart went after their idoles.
17 Neuertheles, mine eye spared thē, that I wolde not destroye them, nether wolde I consume them in the wildernes.
18 But I said vnto their children in the wildernes, Walke ye not in the ordinances of your i fathers, nether obserue their maners, nor defile your selues with their idoles.
19 I am ſ Lord your God: walke in my statutes, & kepe my iudgemēts & do thē,
20 And sanctifie my Sabbaths, and thei shalbe a signe betwene me & you, that ye maie knowe that I am the Lord your God.
21 Notwithstanding the children rebelled against me: thei walked not in my statutes, nor kept my iudgements to do thē, which if a man do, he shal liue in them, *but* thei polluted my Sabbaths: then I thoght to powre out mine indignation vpon them, & to accomplish my wrath against them in the wildernes.
22 Neuertheles I withdrewe mine hand and had respect to my Name that it shulde not be polluted before the heathen, in whose sight I broght them forthe.
23 Yet I lift vp mine hand vnto thē in ſ wildernes, that I wolde scatter them among the heathen, and disperse them through the countreis.
24 Because thei had not executed my iudgements, but had cast awaie my statutes & had polluted my Sabbaths, and their eyes were after k their fathers idoles.
25 Wherefore I l gaue them also statutes ſ were not good, & iudgemēts, wherein they shulde not liue.
26 And I polluted thē in their owne m giftes in that they caused to passe *by the fyre* all that *first* openeth the wōbe, that I might destroye them, to the end that they might knowe that I am the Lord.
27 Therefore, sonne of mā, speake vnto ſ house of Israel, & say vnto thē, Thus saith the Lord God, yet in this your fathers haue blasphemed me, though thei had *before* grieuously transgressed against me.
28 n For when I had broght thē into the land, for ſ which I lifted vp mine hand to giue it, then they sawe euerie hie hil, & all the thicke trees, and they offred there their sacrifices, and there they presented their offring of prouocation: there also they made their swete sauour, and powred out there their drinke offrings.
29 Then I said vnto them, What is the hie place whereunto ye go? And the name thereof was called o Bamah vnto this day.
30 Wherefore, say vnto ſ house of Israel, Thus saith ſ Lord God, Are ye not polluted p after ſ maner of your fathers? & commit ye not whoredome after their abominations?
31 For when you offer your giftes, & make your sonnes to passe through ſ fyre, you pollute your selues ẅ all your idoles vnto this day: shal I answer you thē I am asked, ô house of Israel? as I liue, saith the Lord God, q I wil not answer you when I am asked.
32 Nether shal that be done that cometh into your minde: for ye say, We wil be as the heathen, and as the families of the countreis, and serue wood, and q stone.
33 As I liue saith ſ Lord God. I wil surely rule you ẅ a mightie hand, and with a stretched out arme, and in *my* wrath powred out,
34 And wil bring you frō the people, & wil gather you out of ſ countreis, wherein ye are scatred, ẅ a mightie hand, & with a stretched out arme & in *my* wrath powred out.
35 And I wil bring you into the r wildernes of the people, and there wil I plead with you face to face.
36 Like as I pleaded ẅ your fathers in ſ wildernes of the land of Egypt, so wil I pleade with you, saith the Lord God.
37 And I wil cause you to passe vnder ſ rod, & wil bring you into the bonde of the couenant.

forgiuing his rebellion, and wickednes. r I wil bring you among strange nations as into a wildernes, & there wil visit you, & so call you to repentance & thē bring the godlie home againe Isa. 65, 9.

38 And

Leu. 18, 6. rom. 10, 5. gal. 3, 12. Exod. 20, 8. & 31, 13. deut. 5, 12.

Nom. 14, 28. & 26, 65.

g Who might thereby take an occasiō to blaspheme my Name & to accuse me of lacke of abilitie, or els that I had soght a meanes to destroy them more commodiously.

h That is, my true religion, ẅ I had cōmanded them and gaue them selues to serue me according to their owne fantasies.

i Whereby the holy Goſt confuteth them that saie that thei wil follow the religion & example of their fathers, and not measure their doings by Gods worde, whether thei be approuable thereby or no.

k Meaning ſ thei set their delite vpon thē.

l Because thei wolde not obei my lawes, I gaue them vp to them selues that thei shulde obey their owne fantasies, as ver. 39. rom. 1, 21.

m I cōdemned those things, & counted them as abominable which they thoght had bene excellent, & to haue declared moste zeale, Luk. 16, 15. for that which God required as moste excellent, that gaue they to their idoles.

n Not onely in the wildernes, when I broght thē out of Egypt, but since I placed them in this land: which declareth how prompt mans heart is to idolatrie, seing ſ by no admonitions he can be drawen backe.

o Which signifieth, an hie place, declaring that they vanted thē selues of their idolatrie, and were not ashamed thereof, though God had commanded them expreſſely, that they shulde haue no altar lifted vp on hie by staires. Exod. 20, 26.

p *Ebr. in the way.*

q He sheweth, that the ingratitude of the people deserueth, that God shulde cut thē of & that they shulde not haue the cōfort of his worde.

r He declareth that mā of nature is wholy enemie vnto God & to his owne saluatiō, and therefore God calleth him to ſ right way partely by chastising, but chiefly by his mercie in

38 And I wil [f]chuse out from amõg you ý rebelles, & thẽ that transgresse against me: I wil bring them out of ý land where thei dwell, & they shal not entre into ý land of Israel, & you shal knowe that I am the Lord.

39 As for you, ô house of Israel, thus saith the Lord God, [t]Go you, & serue euerie one his idole, seing that ye wil not obey me, and pollute mine holie Name no more with your giftes and with your idoles.

40 For in mine holie mountaine *euen* in the hie mõtaine of Israel, saith ý Lord God, there shal all the house of Israel, and all in the land, serue me: there wil I accept thẽ, and there wil I require your offrings and the first frutes of your oblations, with all your holy things.

41 I wil accept your swete sauour, when I bring you from ý people, & gather you out of the cõtreis, wherein ye haue bene scattered, that I may be sanctified in you before the heathen.

42 And ye shal knowe, that I am ý Lord, when I shal bring you into the land of Israel, into the land, for the which I lifted vp mine hand to giue it to your fathers.

43 And there shal ye remẽber your wayes, and all your workes, wherin ye haue bene defiled, & ye[v] shal iudge your selues worthy to be cut of, for all your euils, that ye haue committed.

44 And ye shal knowe, that I am ý Lord, whẽ I haue respect vnto you for my Names sake, & not after your wicked waies, nor according to your corrupt workes, ô ye house of Israel, saith ý Lord God.

45 ¶ Moreouer, the worde of ý Lord came vnto me, saying,

46 Sonne of man, set thy face toward the way of Teman, & droppe *thy worde* towarde [x]the South, and prophecie towarde the forest of the field of the South,

47 And say to the forest of the South, Heare the worde of the Lord: thus saith the Lord God, Beholde, I wil kindle a fyre in thee, and it shal deuoure all the [y]grene wood in thee, and all ý dry wood: the continual flame shal not be quenched, and euerie face from the South to the North shalbe burnt therein.

48 And all flesh shal se, that I ý Lord haue kindled it, & it shal not be quẽched.

Thẽ said I, Ah Lord God, thei say of me, Doeth not he speake[z] parables?

CHAP. XXI.

He threateneth the sworde & destructiõ to Ierusalẽ. 25 He sheweth the fall of King Zedekiah. 28 He is cõmanded to prophecie the destruction of the children of Ammon. 30 The Lord threatneth to destroye Nebuchad-nezzar.

1 THe worde of the Lord came to me againe, saying,

2 Sonne of man, set thy face towarde Ierusalem, [a] & droppe *thy worde* toward ý holy places, & prophecie against ý land of Israel,

3 And say to the lãd of Israel, Thus saith ý Lord, Beholde, I *come* against thee, & wil drawe my sworde out of his sheath, & cut of from thee *bothe* the [b]righteous and the wicked.

4 Seing thẽ that I wil cut of frõ thee *bothe* the righteous & wicked, therefore shal my sworde go out of his sheath against all flesh from the South to the [c] North,

5 That all flesh may knowe ý I the Lord haue drawen my sworde out of his sheath, & it shal not returne anie more.

6 Mourne therefore, thou sonne of man, *as* in the paine of *they*[d] reines, & mourne bitterly before them.

7 And if they say vnto thee, Wherefore mourneſt thou? then answer, Because [e] of the brute: for it cometh, and euerie heart shal melt, and all hands shalbe weake, and all mindes shal faint, & all knees shal fall away *as* water: beholde, it cometh, & shal be done, saith ý Lord God.

8 ¶ Againe, the worde of the Lord came vnto me, saying,

9 Sonne of man, prophecie, & say, Thus saith ý Lord God, say, A sworde, a sworde bothe sharpe, and fourbished.

10 It is sharpened to make a sore slaughter, & it is fourbished that it may [f] glitter: how shal we reioyce? *for* it contemneth the [g] rod of my sonne, *as* [h] all *other* trees.

11 And he hathe giuẽ it to be fourbished, ý he may handle it: this sworde is sharpe, and is fourbished, that he may giue it into the hand of the [i] slayer.

12 Crye, & houle, sonne of man: for this shal come to my people, & it shal come vnto all the princes of Israel: the terrours of the sworde shalbe vpon my people: [k] smite therefore vpon thy thigh.

13 For *it is* a tryal, [l] & what shal this be, if *the sworde* contẽne euen the rod? It shal be *no more*, saith the Lord God.

14 Thou therefore, sonne of man, prophecie, and smite [m] hand to hand, and let the sworde be doubled: let the sworde that hathe killed, *returne* the thirde time: it is the sworde of the great slaughter entring into their priuie chambers.

15 I haue broght the feare of the sworde

f Signifying, ý he will not burne thẽ corne w the chaffe, but chuse out the wicked to punish thẽ whẽ he wil speare his.

t Thus is spokẽ to the hypocrites. — *Or to speake ouer to their profit.*

v Your owne consciences shal conuict you after that you haue felt my mercies.

x For Iudah stode South from Babylon.

y Bothe strong and weake in Ierusalem.

z The people said, that ý Prophet spake darkely: therefore he desireth the Lord to giue thẽ a plaine declaration hereof.

a Speake sensibly, that all may vnderstãd.

b That is, suche which seme to haue an outward shew of righteousnes, by obseruation of the ceremonies of ý Law.

c Meaning, through all the land.

d As though thou were in extreme anguish.

e Because of the great noise of ý armie of ý Caldeans.

f And so cause a feare.

g Meaning, the scepetre: shewing, that it wil not spare the King who shulde be as the sunne of God, and in his place.

h That is, ý rest of the people.

i To wit, vnto the armie of the Caldeans.

k Read Iere. 31, 19.

l Ezekiel moued with cõpassion, thus cõplaineth fearing the destruction of ý kingdome, w God had confirmed to Dauid. & his posteritie by promes: w promes God performed, although here it semeth to mans eye ý it shulde vtterly perish.

m That is, incourage the sworde.

into all their gates to make *their* heart to faint, & to multiplie *their* ruines. Ah it is made bright, & it is dressed for the slaughter.

16 Get thee[n] alone: go to the right hand, *or* get thy self to the left hand, whether soeuer thy face turneth.

17 I wil also smite mine hands together, & wil cause my wrath to cease. I ỹ Lord haue said it.

18 ¶ The worde of ỹ Lord came vnto me againe, saying,

19 Also thou sonne of man, appoint thee [o] two wayes, that ỹ sworde of the King of Babel may come: bothe twaine shal come out of one land, and chuse a place, and chuse it in the corner of the way of the citie.

20 Appoint a way, that the sworde may come to Rabbath of the Ammonites, and [p] to Iudah in Ierusalem the strong citie.

21 And the King of Babel stode at the [q] parting of the way, at the head of the two wayes, consulting by diuination, *and* made his arrowes bright: he consulted with idoles, *and* loked in[r] the liuer.

22 At his right hand was the diuination for Ierusalem to appoint captaines, to open *their* mouthe in the slaughter, and to lift vp *their* voyce with shouting, to lay engines of warre against the gates, to cast a mount, & to buyld a fortres.

23 And it shalbe vnto thē[s] as a false diuination in their sight for the othes made vnto thē: [t] but he wil call to remēbrance *their* iniquitie, to the intent thy shulde be taken.

24 Therefore thus saith the Lord God, Because ye haue made your iniquitie to be remembred, in discouering your rebellion, ỹ in all your workes your sinnes might appeare: because, *I say*, that ye are come to remembrance, ye shalbe taken with the hand.

25 And thou[u] prince of Israel polluted, & wicked, whose day is come, whē iniquitie *shal haue* an end,

26 Thus saith the Lord God, I wil take away the [x] diademe, & take of ỹ crowne: this shalbe no more the same: I wil exalt the humble, and wil abase him that is hie.

27 I wil ouerturne, ouerturne, ouerturne it, and it shalbe no more vntil he[y] come, whose right it is, and I wil giue it him.

28 And thou, sonne of man, prophecie, and say, Thus saith ỹ Lord God to the children of Ammon, and to their blasphemie: say thou, I say, The sworde, the sworde is drawen forthe, & fourbished to the slaughter to cōsume, because of the glittering.

29 Whiles they se[z] vanitie vnto thee, & prophecied a lye vnto thee to bring thee vpon the neckes of the wicked that are slaine, whose day is come when their iniquitie *shal haue* an end.

30 Shal I cause it to returne into his sheathe? I wil iudge thee in the place where thou wast created, *euen* in ỹ land of thine habitation.

31 And I wil powre out mine indignacio vpon thee, & wil blowe against thee in the fyre of my wrath, & deliuer thee into the hand of beastlie mē, & skilful to destroy.

32 Thou shalt be in ỹ fyre to be deuoured: thy blood shalbe in the middes of the lād & thou shalt be no more remēbred: for I the Lord haue spoken it.

CHAP. XXII.

1 Ierusalem is reproued for crueltie. 25 Of the wicked doctrine of the false prophets and priests, and of their vnsaciable couetousnes. 27 The tyrannie of rulers. 29 The wickednes of the people.

1 MOreouer, the worde of the Lord came vnto me, saying,

2 Now thou sonne of mā, wilt thou[a] iudge, wilt thou iudge this bloody citie? wilt thou shewe her all her abominacions?

3 Then say, Thus saith the Lord God, The citie sheddeth blood in the middes of it, that her [b] time may come, and maketh idoles[c] against her self to pollute her self.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy self in thine idoles, which thou hast made, and thou hast caused thy dayes to drawe nere, & art come vnto thy terme: therefore haue I made thee a reproche to the heathē, & a mocking to all countryes.

5 Those that be nere, & those that be farre from thee, shal mocke thee *which art* vile in[d] name & sore in affliction.

6 Beholde, ỹ princes of Israel euery one in thee was *ready* to his power, to shed blood.

7 In thee haue thei despised father & mother: in the middes of thee[e] haue they oppressed the stranger: in thee haue thei vexed the fatherles and the widowe.

8 Thou hast despised mine holy things, & hast polluted my Sabbaths.

9 In thee are mē that cary tales to shed blood: in thee *are they* that eat vpō the mountaines: in the middes of thee they commit abominacion.

10 *In

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n Prouide for thy self: for ỹ shalt se Gods plague of all parties on this countrey.

o This was spoken, because ỹ when Nabuchad-nezzar came against Iudah his purpose was also to go against ỹ Ammonites: but douting in ỹ way, which en terprise to vndertake first, he cōsulted with his southsaiers, and so went against Iudah.

p That is, to the tribe of Iudah that kept thē selues in Ierusale.

q To knowe whether he shulde go against ỹ Ammonites or the of Ierusalē.

r He vsed conjuring & sorcerie.

s Because there was a league betwene ỹ Iewes, & the Babylonians, they of Ierusalē shal thinke nothing lesse then that this thing shulde come to passe.

t That is, Nebuchad nezzar wil remember ỹ rebellion of Zedekiah, and so come vpon the.

u Meaning, Zedekiah, who practised with the Egyptians to make hi self hie, and able to resist the Babylonians.

x Some referre this to ỹ priests attire: for Iehozadek the priest went into captiuitie with the King.

y That is, vnto the comming of Messiah: for thogh the Iewes had some signe of gouernement afterward vnder the Persians, Grekes, and Romains, yet this restitution was not til Christs coming, and at length shulde be accomplished, as was promised, Gen. 49, 10.

z Thogh the Iewes & Ammonites wolde not beleue, ỹ thou towit, the sworde, shuldest come vpon them, and said that ỹ prophets, w threatned, spake lies, yet thou shalt as surely come as thogh thou werest already vpō their neckes.

a Art ỹ ready to execute thy charge, which I commit vnto thee against Ierusalem, that murthereth the Prophets, and them that are godlie?

b That is the time of her destruction.

c To her owne vndoing.

d Whose very name all men hate.

e He meaneth hereby ỹ there was no kinde of wickednes, w was not committed in Ierusalem, & therefore ỹ plagues of God shulde spedely come vpon her.

Leui. 20, 11.

10 *In thee haue thei discouered their fathers shame: in thee haue they vexed her that was polluted in *her* floures.

Iere. 5, 8.

11 And euery one *hathe committed abominacion with his neighbours wife, and euery one hath wickedly defiled his daughter in law, & in thee hathe euery man forced his owne sister, *euen* his fathers daughter.

12 In thee haue they taken giftes to shed blood: thou hast taken vsurie & the encrease, and ȳ hast defrauded thy neighbours by extorcion, and hast forgotten me, saith the Lord God.

f Inwoken of my wrath and vengeance.

13 Beholde, therefore I haue[f] smittē mine hands vpon thy couetousnes, ȳ thou hast vsed, & vpon ȳ blood, which hathe bene in the middes of thee.

g That is, able to defend thy self.

14 Can thine heart endure, or can thine hands[g] be strong, in ȳ daies that I shal haue to do with thee? I the Lord haue spoken it, and wil do it.

15 And I wil scatter thee among the heathē, and disperse thee in the countreis, & wil cause thy[h] filthines to cease from thee.

h I wil thus take away the occasion of thy wickednes.

i Thou shalt be no more ȳ inheritance of the Lord, but forsaken.

16 And thou shalt take thine[i] inheritance in thy self in the sight of the heathen, and thou shalt knowe, that I am the Lord.

17 ¶ And the worde of ȳ Lord came vnto me, saying,

k Which before was moste precious.

18 Sonne of mā, ȳ house of Israel is vnto me as[k] drosse: all they are brasse, & tynne, and yron, and lead in the middes of the fournace: thei are *euen* the drosse of siluer:

19 Therefore thus saith ȳ Lord God, Because ye are all as drosse, beholde, therefore I wil gather you in the middes of Ierusalem.

20 As they gather siluer & brasse, & yrō, & lead, & tynne into the middes of the fornace, to blowe ȳ fyre vpon it to melt it, so wil I gather you in mine angre and in my wrath, & wil put you *ther*[l] & melt you.

l Meaning hereby, that the godlie shuld be tryed & the wicked destroyed.

21 I wil gather you I say, & blowe the fyre of my wrath vpon you, & you shal be melted in the middes thereof.

22 As siluer is melted in ȳ middes of the fornace, so shal ye be melted in ȳ middes thereof, & ye shal knowe, that I the Lord haue powred out my wrath vpon you.

23 And the worde of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land, that is vncleane, [m] & not rained vpon in the day of wrath.

m Thou art like a baren land which the Lord plagueth with drought.

25 *There is* a conspiracie[n] of her Prophetes in ȳ middes thereof like a roaring lyon, rauening the pray: thei haue deuoured soules: they haue takē the riches & precious things: thei haue made her many widdowes in the middes thereof.

n The false prophetes haue conspired together to make their doctrine more probable.

26 Her P. iests haue brokē my Law, & haue defiled mine holy things: they haue put no difference betwene the holy and prophane, nether discerned betwene ȳ vncleane, and the cleane, and haue hid their[o] eyes from my Sabbaths, and I am prophaned among them.

wicked priests.

o They haue neglected my seruice.

27 Her princes in[*] ȳ middes thereof *are* like wolues, rauening the pray to shed blood, & to destroye soules for their owne couetous lucre.

*Mich. 3, 11. Zephan. 3, 3.

28 And her[p] Prophetes haue dawbed thē with vntempered *morter*, seing vanities, & diuining lies vnto thē, saying, Thus saith the Lord God, when the Lord had not spoken.

p They which shulde haue reproued thē, flattered them in their vices and couered their doings ẅ lies. Chap. 13, 10.

as were the rulers were the people.

29 The people of the land haue violētly oppressed by spoyling and robbing, & haue vexed the poore & the neady: yea, they haue oppressed ȳ stranger against right.

30 And I soght for a man among thē, that shulde[q] make vp ȳ hedge, & stand in the gap before me for the land that I shulde not destroy it, but I founde none.

q Which wolde shewe him self zealous in my cause by resisting vice. Isa. 52, 16 & 63, 5, & also pray vnto me to withholde my plagues. psal 106, 23.

31 Therefore haue I powred out mine indignacion vpon thē, & consumed them with ȳ fyre of my wrath: their owne waies haue I rēdred vpon their heads, saith the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria & Ierusalem vnder the names of Aholah and Oholibah.

1 THe worde of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women, the daughters of one[a] mother.

a Meaning, Israel & Iudah, ẅ came bothe out of one familie.

3 And they committed fornicacion[b] in Egypt, they cōmitted fornicatiō in their youth: there were their breasts pressed, & there thei bruised the teates of their virginitie.

b Thei became idolaters after ȳ maner of the Egyptians.

4 And the names of[c] them *were* Aholah, the elder, and Aholibah her sister: & thei were mine, and thei bare sonnes and daughters: thus *were* their names. Samaria *is* Aholah, and Ieruſalem Aholibah.

c Aholah signifieth a mansion or dwelling in her self, meanig Samaria which was the royal citie of Israel: and Aholibah, signifieth my māsion in her, whereby is ment Ierusalem where Gods Temple was.

5 And Aholah plaied ȳ harlot[*] whē[d] she was mine, and she was set on fyre ẅ her louers, *to wit*, ẅ the Assyriās *her* neighbours,

*Ebr. vnder me.

d When the Israelites were named the people of God they became idolaters and forsoke God, and put their trust in ȳ Assyrians.

6 Which were clothed ẅ blewe silke, *both* captaines and princes: thei were all pleasant yong men, & horsemen riding vpon horses.

7 Thus she committed her whoredome ẅ them, *euen* with all them ȳ were the chosen men of Ashur, and with all on whome she doted, & defiled her self with all their idoles.

8 Nether left she her fornicaciōs *learned* of the Egyptians: for in her youth

e The holy Goſt vſeth theſe termes which ſeme ſtrange to chaſte eares to cauſe this wicked vice of idolatrie ſo to be abhorred that vneth any ſhulde abyde to heare ſ name mencioned.

f Meaning, the Aſſyrians.

thei [c] laye with her, & thei bruiſed the breaſts of her virginitie, and powred their whoredome vpon her.

9 Wherefore I deliuered her into the hands of her louers, *euen* into the hands of the Aſſyrians, vpon whome ſhe doted.

10 Theſe diſcouered her ſhame: thei toke away her ſonnes & her daughters, & ſlewe her with the ſworde, & ſhe had an *euil* name among women: for [f] thei had executed iudgement vpon her.

11 And when her ſiſter Aholibah ſawe this, ſhe marred her ſelf with inordinate loue, more then ſhe, and with her fornications more then her ſiſter with *her* fornications.

12 She doted vpon the Aſſyrians *her* neighbours: *bothe* captaines & princes clothed with diuers ſutes, horſemen riding vpon horſes: thei were all pleaſant yong men.

13 Then I ſawe, that ſhe was defiled, *and* that they were bothe after one ſorte,

14 And that ſhe encreaſed her fornications: for when ſhe ſawe men [g] painted vpon the wall, the images of the Caldeans painted with vermelon,

15 And girded with girdles vpon their loynes, & with dyed attyre vpon their heads (loking all like princes after the maner of the Babylonians in Caldea, the land of their natiuitie)

16 Aſſone, I ſay, as ſhe ſawe them, ſhe doted vpon them, & ſent meſſengers vnto them into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her [w] there fornication, & ſhe was polluted with them, & her luſt departed from them.

18 So ſhe diſcouered her fornication, & diſcloſed her ſhame: then mine heart forſoke her, like as mine heart had forſaken her ſiſter.

19 Yet ſhe encreaſed her whoredome more, & called to remembrance the dayes of her youth, wherein ſhe had plaied the harlot in the land of Egypt.

20 For ſhe doted vpon their ſeruãts whoſe membres are *as* the membres of aſſes, & whoſe yſſue is *like* the yſſue of horſes.

21 Thou calledſt to remembrance ſ wickednes of thy youth, when thy teates were bruiſed by the Egyptians: therefore the papes of thy youth *are thus*.

22 Therefore, ô Aholibah, thus ſaith the Lord God, Beholde, I wil raiſe vp thy louers againſt thee, from whome thine heart is departed, and I wil bring them againſt thee on euery ſide,

23 *To wit*, the Babylonians, and all the Caldeans, [h] Peked, & Shoah, & Koa, & all the Aſſyrians with them: they were all pleaſant yong men, captaines & princes: all thei were valiant & renoumed, riding vpon horſes.

24 Euen theſe ſhal come againſt thee [w] charettes, waggens, and wheles, and with a multitude of people, *which* ſhal ſet againſt thee, buckler & ſhield, and helmet rounde aboute: and [i] I wil leaue the puniſhment vnto them, and they ſhal iudge thee according to their [k] iudgements.

25 And I wil lay mine indignation vpon thee, and thei ſhal deale cruelly [w] thee: they ſhal cut of thy [l] noſe and thine eares, and thy remnant ſhal fall by ſ ſworde: they ſhal cary away thy ſonnes and thy daughters, and thy reſidue ſhalbe deuoured by the fyre.

26 They ſhal alſo ſtrippe thee out of thy clothes, and take away thy faire iewels.

27 Thus wil I make thy wickednes to ceaſe from thee and thy fornication out of the land of Egypt: ſo that thou ſhalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus ſaith the Lord God, Behold, I wil deliuer thee into the hand of them, whome thou hateſt: *euen* into the hands of them from whome thine heart is departed.

29 And they ſhal handle thee diſpytefully, and ſhal take away all thy [k] labour, & ſhal leaue thee naked and bare, & the ſhame of thy fornicacios [l] ſhalbe diſcouered, bothe thy wickednes, & thy whoredome.

30 I wil do theſe things vnto thee, becauſe thou haſt gone a whoring after the heathen, & becauſe thou art polluted with their idoles.

31 Thou haſt walked in the way of thy ſiſter: therfore wil I giue her [m] cup into thine hand.

32 Thus ſaith the Lord God, Thou ſhalt drinke of thy ſiſters cup, depe & large: thou ſhalt be laughed to ſcorne and had in deriſion, becauſe it conteineth muche.

33 Thou ſhalt be filled with [n] drunkennes & ſorowe, *euen* with the cup of deſtruction, & deſolation, with the cup of thy ſiſter Samaria.

34 Thou ſhalt euen drinke it, and wring it out *to the dregges*, & thou ſhalt breake the ſherdes thereof, & teare thine owne breaſtes: for I haue ſpoken it, ſaith the Lord God.

35 Therefore thus ſaith the Lord God, Becauſe thou haſt forgottten me, & caſt me behind thy backe, therefore thou ſhalt alſo beare thy wickednes and thy whoredome.

36 ¶ The Lord ſaid moreouer vnto me, Sonne of man, wilt thou iudge Aholah & Aholibah? and wilt thou declare to them their abominacions?

37 For they haue played the whores, and blood

g This declareth ſ no wordes are able ſufficiently to expreſſe the rage of idolaters, and therefore ſ holy Goſt here cõpareth them to thoſe which in their raging loue & filthy luſtes dote vpon ſ images & paintings of the after whome they luſt.

h Theſe were the names of certeine princes & captaines vnder Nebuchad nezzar.

i *I wil giue iudgement before them.*

k *Or, lawes.*

l They ſhal deſtroy thy princes and Prieſts with the reſt of thy people.

k All thy treaſures & riches ſ thou haſt gotten by labour.

l All the worlde ſhal ſe thy ſhameful forſaking of God to ſerue idoles.

m I wil execute the ſame iudgements and vengeance againſt thee, & ſ with greater ſeuerite.

n Meaning, that the afflictions ſhulde be ſo great that thei ſhulde cauſe them to loſe their ſenſes, & reaſon.

blood *is* in their hands, and with their idoles haue they committed adulterie, and haue also caused their sonnes, whome they bare vnto me, to passe *by the fyre* to be their [o] meat.

38 Moreouer thus haue they done vnto me: they haue defiled my sanctuarie in the same day, and haue prophaned my Sabbaths.

39 For when they had slaine their childrē to their idoles, they came the same day into my Sanctuarie to defile it: and lo, thus haue they done in the middes of mine house.

40 And how muche more *is it* that they sent for men to come from [p] farre vnto whome a messenger was sent, & lo, they came? for whome thou dideſt wash thy self, and painted thine eyes, & deckedſt thee with ornaments,

41 And sateſt [q] vpon a costlie bed, and a table prepared before it, whereupon thou hast set mine incense & mine oyle.

42 And a voyce of a multitude being at ease, *was* with her: and with the men to make the companie great were brought men of [r] Saba from the wildernes, which put bracelets vpon their hāds, & beautiful crownes vpon their heads.

43 Then I said vnto her, that was olde in adulteries, Now shal she and her fornications come to an end.

44 And they wēt in vnto her as they go to a commune harlot: so went they to Aholah and Aholibah the wicked women.

45 And the righteous men they shal iudge them, after the maner of [s] harlotes, and after the maner of murtherers: for they are harlotes, and blood *is* in their hands.

46 Wherefore thus saith the Lord God, I wil bring a multitude vpon them, and wil giue them vnto the tumulte, and to the spoyle,

47 And the multitude shal stone them with stones, & cut them with their swordes: they shal slay their sonnes, and their daughters, and burne vp their houses with fyre.

48 Thus wil I cause wickednes to cease out of the land, that all [t] women may be taught not to do after your wickednes.

49 And they shal lay your wickednes vpon you, and ye shal beare the sinnes of your idoles, and ye shal knowe that I am the Lord God.

CHAP. XXIIII.

1 *He sheweth the destruction of Ierusalem by a parable of a sething pot.* 16 *The parable of Ezekiels wife being dead.*

A Gaine in the [a] ninth yere, in the tenth moneth, in the tenth *day* of ſ [b] moneth came the worde of the Lord vnto me, saying,

2 Sonne of man, write thee, the name of the day, *euen* of this same day: *for* ſ King of Babel set him self against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus saith the Lord God, Prepare a [c] pot, prepare it, and also power water into it.

4 Gather the [d] pieces thereof into it, *euen* euerie good piece, *as* the thigh and the shuldre, *and* fil it with the chief bones.

5 Take one of the best shepe, and [e] burne also the [e] bones vnder it, & make it boyle wel, and sethe the bones of it therein,

6 Because the Lord God saith thus, Wo to the bloodie citie, *euen* to the pot, [f] whose skome *is* therein, and whose skome is not gone out of it: bring it out [g] piece by piece: let no [h] lot fall vpon it.

7 For her blood is in the middes of her: she set it vpon an high [i] rocke, *and* powred it not vpon the grounde to couer it with dust,

8 That it might cause wrath to arise, & take vengeāce: *euen* I haue set her blood vpon an high rocke that it shulde not be couered.

9 Therefore thus saith the Lord God, *Wo to the bloodie citie, for I wil make [#] the burning great.

10 Heape on muche wood, [k] kindle ſ fyre, consume the flesh, and cast in spice, and let the bones be burnt.

11 Then set it emptie vpon the coles thereof, that [l] the brasse of it may be hot, & may burne, and that the filthines of it may be molte in it, & that the skome of it may be consumed.

12 [l] She hathe wearied her self with lies, & her great skome went not out of her: *therefore* her skome *shalbe consumed* with fyre.

13 *Thou remainest* in thy filthines & wickednes: becauſe I wolde [m] haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthines, til I haue caused my wrath to light vpon thee.

14 I the Lord haue spoken it: it shal come to passe, and I wil do it: I wil not go backe, nether wil I spare, nether wil I repent: according to thy wayes, and according to thy workes shal [n] they iudge thee, saith the Lord God.

15 ¶ Also the worde of the Lord came vnto me, saying,

16 Sonne of man, beholde, I take away from thee the [o] pleasure of thine eyes with a plague: yet shalt thou nether mourne nor wepe, nether shal thy teares

o That is, to be sacrifices to their idoles, read Chap. 16, 20.

p They sent into other countreis to haue suche as shulde teache the seruice of their idoles.

q He meaneth ſ altar, that was prepared for ſ idoles.

r Which shulde teache the maner of worshiping their gods.

s That is, worthy death, read. Chap. 16, 38.

t Meaning, all other cities, and countreis.

a Of Ieconiahs captiuitie, and of the reigne of Zedekiah, 2. King. 25, 1.

b Called Tebeth, which cōteineth parte of December and parte of Januarie: in ſ which moneth and day Nebuchad-nezzar besieged Ierusalem.

c Whereby was ment Ierusalē.

d That is, ſ citizēs, & ſ chief men thereof.

e Or, heape.

e Meaning, of ſ innocents, whome they had slaine, who were the cause of the kindeling of Gods wrath against them.

f Whose iniquities, & wicked citizens there yet remaine.

g Signifying, ſ thei shulde noe be destroyed all at once, but by litle & litle.

h Spare none estate or condition.

i The citie shewed her cruelties to all the worlde, and was not ashamed thereof, nether yet hid it. *Nah. 3, 1. habak. 2, 12.*

Or, an heape of wood.

k Meaning, that the citie shulde be vtterly destroyed, and that he wolde giue ſ enemies an appetite thereunto.

Or, hot ome.

l The citie hathe flattered her self in vaine.

m I labored by sending my Prophetes to call thee to repentance, but thou wouldeſt not.

n That is, ſ Babylonians.

o Meaning, his wife in whome he delited, as ver. 18.

runne downe.

17 Ceasse frō sighing: make no mourning for the dead, & binde the tyre of thine head vpon thee, [p] and put on thy shoes vpon thy fete, & couer not thy lippes, & eat [q] not the bread of men.

18 So I spake vnto the people in the morning, and at euen my wife dyed: and I did in [r] the morning, as I was commanded.

19 And ỹ people said vnto me, Wilt thou not tel vs what these things meane toward vs, that thou doest so?

20 Then I answered them, The worde of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith ỹ Lord God, Beholde, I wil [s] pollute my Sanctuarie, *euen* the [t] pride of your power, the pleasure of your eyes, & your hearts desire, & your sonnes, and your daughters whome ye haue left, shal fall by the sworde.

22 And ye shal do as I haue done: ye shal not couer your lippes, nether shal ye eat the bread of men.

23 And your tyre *shalbe* vpon your heads, & your shoes vpon your fete: ye shal not mourne nor wepe, but ye shal pine away for your iniquities, & mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all ỹ he hathe done, ye shal do: and when this cometh, ye shal knowe that I am the Lord God.

25 Also, thou sonne of man, shal it not be in the day when I take from thē their power, the ioye of their honour, ỹ pleasure of their eyes, and the [u] desire of their heart, their sonnes & their daughters?

26 That he that escapeth in ỹ day, shal come vnto thee *to tel thee* that which he hathe heard with *his* eares?

27 In that day shal thy mouth be opened to him which is escaped, and thou shalt speake, and be no more domme, & thou shalt be a signe vnto them, & they shal knowe that I am the Lord.

p For in mourning they went bare headed & bare foted, and also couered their lippes.
q That is, ẅ the neighbour sent to them ỹ mourned.
r Meaning, the morning following.
s By sending ỹ Caldeans to destroie it, as Chap. 7, 22.
t Wherein you boast and delite.
u Ebr. *lifting vp of their soules.*

CHAP. XXV.

The worde of the Lord against Ammon, which reioyced at the fall of Ierusalem. 8 Against Moab and Seir, Idumea and the Philistims.

1 THe worde of the Lord came againe vnto me, saying,

2 Sonne of man, set thy face against the Ammonites, and prophecie against them,

3 And say vnto ỹ Ammonites, Heare the worde of the Lord God, Thus saith the Lord God, Because thou saydest, [a] Ha ha, against my Sanctuarie, when it was polluted, and against the land of Israel, whē it was desolate, & against the house of Iudah, when they went into captiuitie,

4 Beholde, therefore I wil deliuer thee to the [b] men of the East for a possession, & they shal set their [c] palaces in thee, and make their dwellings in thee: they shal eat thy frute, and they shal drinke thy milke.

5 And I wil make [d] Rabbah a dwelling place for camels, and the Ammonites a shepecote, & ye shal knowe that I am ỹ Lord.

6 For thus saith the Lord God, Because thou hast clapped the hands, and stamped with the fete, & reioyced in heart with all thy despite against the land of Israel,

7 Beholde, therefore I wil stretche out mine hand vpō thee, & wil deliuer thee to be spoiled of ỹ heathē, & I wil roote thee out from the people, & I wil cause thee to be destroyed out of ỹ countreis & I wil destroye thee, & thou shalt knowe that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir do say, Beholde, the house of Iudah is like vnto all the heathen,

9 Therefore, beholde, I wil opē the side of Moab, *euen* of the cities [e] of his cities, *I say*, in his frontiers with the pleasant countrey, Beth-ieshimoth, Baalmeō, & Kariathaim.

10 *I wil call* the men of the East against the Ammonites, and wil giue them in possession, so that the Ammonites shal no more be remembred among the nations,

11 And I wil execute iudgements vpon Moab, and thei shal knowe that I am the Lord.

12 ¶ Thus saith the Lord God, Because ỹ Edom hathe done *euil* by taking vengeance vpō the house of Iudah, & hathe cōmitted great offence, & reuēged him self vpon them,

13 Therefore thus saith the Lord God, I wil also stretche out mine hand vpon Edom, and destroye man and beast out of it, & I wil make it desolate from Teman, and they of Dedan shal fall by the sworde.

14 And I wil execute my vengeance vpō Edom by the hand of my people Israel, & they shal do in Edō according to mine angre, and according to mine indignatiō, & they shal knowe my vēgeance, saith the Lord God.

15 Thus saith the Lord God, because the Philistims haue executed vengeance, and reuēged them selues with a despiteful heart, to destroye it for the olde hatred,

16 Therefore thus saith ỹ Lord God, Beholde, I wil stretche out mine hād vpon the

a Because ye reioyced whē the enemie destroied my citie and Temple.
b That is, to ỹ Babylonians.
c Thei shal chase thee awaie & take thy gorgeous houses to dwell.
d Called also Philadelphia, ẅ was ỹ cief citie of ỹ Ammonites and ful of conduites, 2. Sam. 12, 27.
e So ỹ no power or strength shulde beable to resist the Babylonians.

f Which were certeine garisons of Philistims, whereby thei ofte times molested ỹ Iewes, of ỹ Cherethims Dauid also had a garde, 2. Sam. 8.

the Philistims, and I wil cut of the f Cherethims, & destroye the remnant of the sea coast.

17 And I wil execute great vengeance vpō them with rebukes of mine indignation, and thei shal knowe that I am the Lord, when I shal laie my vengeance vpon them.

CHAP. XXVI.

1 He propheciеth that Tyrus shalbe ouerthrowen because it reioyced at the destruction of Ierusalem. 15 The wondring and astonishment of the marchantes for the destruction of Tyrus.

a Ether of the captuitie of Ieconiah, or of the reigne of ỹ Zedekiah.

1 AND in the a eleuenth yere, in ỹ first day of the moneth, the worde of the Lord came vnto me saying,

2 Sonne of man, because that Tyrus hathe said against Ierusalem, A ha, the b gate of the people is broken: it is turned vnto me: *for* seing she is desolate, I shalbe c replenished,

b That is, ỹ famous citie Ierusalem, whereunto all people resorted.

c My riches and fame shal increase: thus ỹ wicked reioyce at their fall by whom: ether maie haue any profite or aduantage.

3 Threfore thus saith the Lord God, Beholde, I come against thee, ō Tyrus, & I wil bring vp manie nations against thee, as the sea mounteth vp with his waues.

4 And thei shal destroie the walles of Tyrus & breake downe her towers: I wil also scrape her dust from her, and make her like the toppe of a rocke.

5 Thou shalt be for ỹ spreading of nettes in the middes of the sea: for I haue spoken it, saith the Lord God, and it shalbe a spoile to the nations.

d The townes ỹ belonged vnto her.

6 And her d daughters which are in the fielde, shalbe slaine by the sworde, and thei shal knowe that I am the Lord.

7 For thus saith the Lord God, beholde, I wil bring vpō Tyrus Nebuchad-nezzar King of Babel, a King of Kings frō the North, with horses & with charets, & with horsemen, with a multitude and muche people.

8 He shal slaie ẅ the sworde thy daughters in the field and he shal make a forte against thee, and cast a mount against thee, & lift vp the buckler against thee.

9 He shal set engines of warre before him against thy walles, & with his weapons breake downe thy towres.

e For Tyrus was muche buylt by art, & by labour of me was wonne out of the sea. Some referre this vnto the images of the noble men ẅ thei had erected vp for their glorie and renoume.

10 The dust of his horses shal couer thee, for their multitude: thy walles shal shake at the noise of the horsemen, and of the wheles, & of the charets, whē he shal entre into thy gates as into the entrie of a citie that is broken downe.

11 With the houes of his horses shal he tread downe all thy stretes: he shal slaie thy people by the sworde, and the e pillers of thy strength shal fall downe to the grounde.

12 And thei shal robbe thy riches & spoile thy marchandise, and thei shal breake downe thy walles, and destroie thy pleasant houses, & thei shal cast thy stones & thy timbre and thy dust into the middes of the water.

13 *Thus wil I cause the sounde of thy songs to cease, and the sounde of thine harpes shalbe no more heard. *Iere. 7. 34*

14 I wil laie thee like ỹ toppe of a rocke: f thou shalt be for a spreading of nettes: thou shalt be buylt no more for I the Lord haue spoken it, saith ỹ Lord God.

f I wil make thee so bare ỹ thou shalt haue nothing to couer thee.

15 Thus saith the Lord God to Tyrus, Shal not the yles tremble at the sounde of thy fall? and at the crye of the wounded, when thei shalbe slaine and murthered in the middes of thee?

16 Then all the princes of the g sea shal come downe frō their thrones: thei shal laie awaie their robes, and put of their broydred garments, and shal clothe them selues with astonishment: thei shal sit vpon the grounde, and be astonished at *euerie* moment, and be amased at thee.

g The gouernours and rulers of other countreyes that dwell by ỹ sea: wherebi he signifieth that hee destructiō shulde be so horrible, that all the worlde shulde heare thereof and be afraied.

17 And thei shal take vp a lamentacion for thee, and saie to thee, How art thou destroyed, that wast inhabited h of the sea *men*, the renomed citie which was strong in the sea, *bothe* she & her inhabitants, which cause their feare to be on all that haunt therein?

h Meaning, marchantes ẅ by their traffique did enriche her wonderfully and increase her power.

18 Now shal the yles be astonished in the daie of thy fall: yea, the yles that are in the sea, shalbe troubled at thy departure.

19 For thus saith the Lord God, When I shal make thee a desolate citie, like ỹ cities that are not inhabited, & when I shal bring the deape vpon thee, & great waters shal couer thee,

20 When I shal cast thee downe with them that descende into the pit, with ỹ people i of olde time, and shal set thee in the lowe partes of the earth, like the olde ruines, with thē *I say*, & go downe to the pit, so ỹ thou shalt not be inhabited, and I shal shewe my glorie in the land of the k liuinig.

i Which are dead long ago.

21 I wil bring thee to nothing, and thou shalt be no *more*: thogh thou be soght for, yet shalt thou neuer be founde againe, saith the Lord God.

k Meaning, in Iudea, whē it shal be restored.

CHAP. XXVII.

The Prophet bewaileth the desolation of Tyrus, shewing what were the riches, power and autoritie thereof in time past.

1 THE worde of the Lord came againe vnto me, saying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus, ỹ is situat at the

a Which ſerueth all the worlde with thy marchandiſe.

entrie of the ſea, which is the marte a of the people for manie yles, Thus ſaith the Lord, O Tyrus, thou haſt ſaid, I am of perfite beautie.

4 Thy borders are in the "middes of ỹ ſea, & thy buylders haue made thee of perfite beautie.

"Ebr. heart.

5 Thei haue made all thy *ſhip* bordes of fyrre trees of b Shenir: they haue broght cedres from Lebanō, to make maſts for thee.

b This mountaine was called Hermō, but the Amorites called it Shenir, Deu. 3, 9.

6 Of the okes of Baſhan haue they made thine ores: the companie of the Aſſyrians haue made thy bankes of yuorie, *broght* out of the yles of c Chittim.

c Which is take for Grecia and Italie.

7 Fine linen with broydred worke, *broght* from Egypt, was ſpred ouer thee to be thy ſaile, blewe ſilke & purple, *broght* from the yles of Eliſhah, was thy couering.

8 The inhabitants of Zidon, and Aruad were thy mariners, ô Tyrus: thy "wiſe men that were in thee, thei were thy "pilotes.

"Or, ſhipmaſters.

9 The ancients of Gebal, and the wiſe men thereof were in thee thy d calkers, all the ſhips of the ſea with their mariners were in thee to occupie thy marchandiſe.

d Meaning, that thei buyld the walles of ỹ citie, w is here ment by ỹ ſhip: & of theſe were the buylders of Salomons Temple, 1. King. 5, 18.

10 Thei of Perſia, & of Lud and of Phut were in thine armie: thy men of warre thei hāged the ſhield & helmet in thee: thei ſet forthe thy beautie.

11 The men of Aruad with thine armie *were* vpon thy walles rounde about, & the e Gammadims were in thy towers: thei hanged their ſhields vpon thy walles rounde about: thei haue made thy beautie perfite.

e That is, thei of Cappadocia or pigmes and dwarfs which were ſo called becauſe ỹ out of the hie towres thei ſemed litle.

12 They of Tarſhiſh *were* thy marchāts for the multitude of all riches, for ſiluer, yron, tynne, and lead, *which* thei broght to thy faires.

13 Thei of f Iauan, Tubal and Meſhech were thy marchants, g concerning the liues of men, and thei broght veſſels of braſſe for thy marchandiſe.

f Of Grecia, Italie and Cappadocia.

g By ſelling ſclaues.

14 Thei of the houſe of h Togarmah broght to thy faires horſes, & horſmen, & mules.

h Which are taken for a people of Aſia minor.

15 The men of Dedan *were* thy marchants: and the marchandiſe of manie yles *were* in thine hands: thei broght thee for a preſent i hornes, bones, teeth, and peacockes.

i Meaning, vnicornes hornes, and eliphants teeth.

16 Thei of Aram *were* thy marchāts for the multitude of thy wares: thei occupied in thy faires with "emeraudes, purple, and broydred worke, and a fine linen, & coral, and perle.

"Or, workes.

a Or, carbuncle.

17 They of Iudah and of the land of Iſrael were thy marchants: thei broght for thy marchandiſe wheat of k Minnith, and Pannag, and hony and oyle, & a balme.

a Or, ſilke.

k Where ỹ beſt wheat growed.

18 Thei of Damaſcus *were* thy marchāts in the multitude of thy wares, for the multitude of all riches, *as* in the wine of Helbon and white wolle.

a Or, turpentine, or triacle.

19 Thei of Dan alſo and of Iauan, going to and fro, occupied in thy faires: yron worke, caſſia and calamus were among thy marchandiſe.

20 Thei of Dedan *were* thy marchants in precious clothes for the charets.

21 Thei of Arabia, & all the princes of Kedar "occupied with thee, in lambes, & rams & goats: in theſe were thei thy marchants.

"Or, were marchants whoſe marchandiſe paſſed through thine hands.

22 The marchants of Sheba, and Raamah were thy marchants: thei occupied in thy faires with the chief of all ſpices, and with all precious ſtones and golde.

23 Thei of Haram and Canneh and Eden, the marchants of Sheba, Aſſhur, *and* Chilmad were thy marchants.

24 Theſe were thy marchants in all ſortes *of things*, in raiment of blewe ſilke, and of broydred worke, and in coffers for the riche apparel, which were boūde with cordes: chaines alſo *were* amōg thy marchandiſe.

25 The ſhippes of Tarſhiſh 'were thy chief in thy marchandiſe, and thou waſt repleniſhed and made very glorious in the middes of the ſea.

'Or, came in compaſſe towarde thee.

26 Thy "robbers haue broght thee into great waters: the l East winde hathe broken thee in the middes of the ſea.

"Or, rowers.

l That is, Nebuchad-nezzar.

27 Thy riches and thy faires, thy marchandiſe, thy mariners and pilotes, thy calkers and the occupiers of thy marchandiſe and all thy men of warre that are in thee, and all thy multitude which is in the middes of thee, ſhal fall in the middes of the ſea in the daie of thy ruine.

28 The m ſuburbes ſhal ſhake at the ſounde of the crye of the pilotes.

m That is, the cities nere about thee, as was Zidon, Aruad and others.

29 And all that handle the ore, the mariners & all the pilotes of the ſea ſhal come downe from their ſhips, *and* ſhal ſtand vpon the land,

30 And ſhal cauſe their voice to be heard againſt thee, and ſhal crye bitterly, and ſhal caſt duſt vpon their heads, and wallowe them ſelues in the aſhes.

31 Thei ſhal plucke of their heere for thee and gyrd them with a ſackecloth, & thei ſhal wepe for thee with ſorowe of heart & bitter mourning.

32 And in their mourning thei ſhal take vp a lamentacion for thee, *ſaying*, What *citie* is like Tyrus, ſo deſtroied in ỹ midde of the ſea?

33 When thy wares went forthe of the ſeas, thou filledſt manie people & thou dideſt enriche the Kings of the earth with the multitude of thy riches and of thy marchandiſe.

34 When thou ſhalt be broken by the

ſeas

seas in ỹ depths of the waters, thy marchandise and all thy multitude, which was in the middes of thee, shal fal.

35 All the inhabitants of the yles shalbe astonished at the, & all there kings shalbe sore affraied & troubled in their countenance.

36 The marchants amõg the people shal hisse at thee: thou shalt be a terrour, and neuer shalt be [n] anie more.

n Whereby is ment a long time: for it was prophecied to be destroyed but seuenty yeres, as Isa. 23. 15.

CHAP. XXVIII.

The worde of God against the King of Tyrus for his pride. 21 The worde of the Lord against Zidon. 25 The Lord promiseth that he wil gather together the children of Israel.

1 THe worde of ỹ Lord came againe vnto me, saying,

2 Sonne of man, say vnto the prince of Tyrus, Thus saith the Lord God, Because thine heart is exalted, & thou hast said, [a] I am a god, I sit in the seat of God in the middes of ỹ sea, yet thou art but a man and not God, & [b] though thou didest thinke in thine heart, that thou wast equal with God.

a I am safe that none can come to hurt me, as God is in ỹ heauen.

b *Though thou set thine heart as the heart of God.* Thus he speaketh by derisiõ: for Daniel had declared notable signes of his wisdome in Babylon, when Ezekiel wrote this.

3 Beholde, thou art wiser then [b] Daniel: there is no secret, that thei can hide frõ thee.

4 With thy wisdome and thine vnderstanding thou hast gotten thee riches, & hast gotten gold & siluer into thy treasures.

5 By thy great wisdome & by thine occupying hast thou increased thy riches, and thine heart is lifted vp because of thy riches.

6 Therefore thus saith the Lord God, Because thou didest thinke in thine heart, that thou wast equal with God,

7 Beholde, therefore I wil bring strangers vpon thee, *euen* the terrible naciõs: & thei shal drawe their swordes against the beautie of thy wisdome, & thei shal defile thy brightnes.

8 Thei shal cast thee downe to the pit, & thou shalt dye the death of them, that are slaine in the middes of the sea.

9 Wilt thou say *then* before him, that slaieth thee, I am a god? but thou shalt be a man, and no God, in the hands of him that slaieth thee.

c Like ỹ rest of ỹ heathen and infideles, ẅ are Gods enemies.

10 Thou shalt dye the death of the [c] vncircumcised by the hands of strangers: for I haue spokẽ it, saith the Lord God.

11 ¶ Moreouer the worde of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentacion vpon the King of Tyrus, and say vnto him, Thus saith the Lord God, Thou sealest vp the summe, & art ful of [d] wisdome and perfite in beautie.

d He derideth ỹ vaine opinion and confidence ỹ the Tyrians had in their riches strength & pleasures.

13 Thou hast bene in Eden the garden of God: euerie precious stone *was in thy* garment, the rubie, the topaze and the [e] diamond, the chrysolite, the onix, and [f] the iasper, the saphir, [g] emeraud, and the carbuncle & golde: the worke manship of thy timbrels, & of thy pipes was prepared in thee in the day that thou wast created.

precious stones

e Or, iasper.

f Or, carbuncle.

14 Thou art [h] the anointed Cherub, that couereth, and I haue set thee [i] *in honour*: thou wast vpon the holy mountaine of God: thou hast walked in the middes of the [k] stones of fyre.

h He meaneth ỹ royal state of Tyrus, ẅ for ỹ excellencie and glorie thereof he compareth to ỹ Cherubims ẅ couered the Arke: & by this worde anointed he signifieth ỹ same.

i I did thee this honour to make thee one of the buylders of my Temple, ẅ was when Hiram sent vnto Salomon things necessarie for ỹ worke

g To wit, amõg my people Israel, ẅ shined as precious stones.

15 Thou wast perfite in thy waies from the day that thou wast [l] created, til iniquitie was founde in thee.

16 By the multitude of thy marchandise, thei haue filled the middes of thee ẅ crueltie, and thou hast sinned: therefore I wil cast thee as prophane out of the [m] mouṫaine of God: & I wil destroy thee, ô couering Cherub from the middes of the stones of fyre.

k Which was when I first called thee to this dignitie.

l Thou shalt haue no parte among my people.

17 Thine heart was lifted vp because of thy beautie, & thou hast corrupted thy wisdome by reason of thy brightnes: I wil cast thee to the grounde: I wil lay thee before Kings that thei may behold thee.

k That is, ỹ honour, wherevnto I called thẽ.

18 Thou hast defiled thy [k] sanctification by the multitude of thine iniquities, & by the iniquitie of thy marchandise: therefore wil I bring forthe a fyre from the middes of thee, which shal deuoure thee: & I wil bring thee to asshes vpon the earth, in the sight of all them that beholde thee.

19 All thei that knowe thee among the people, shalbe astonished at thee: thou shalt be a terrour, & neuer shalt thou be any more.

20 ¶ Againe, the worde of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophecie against it,

22 And say, Thus saith ỹ Lord God, Beholde, I *come* against thee, ô Zidon, & I wil be [l] glorified in the middes of thee: and thei shal knowe that I am the Lord, when I shal haue executed iudgements in her, and shalbe sanctified in her.

l By executing my iudgements against thy wickednes.

23 For I wil send into her, pestilence and blood into her stretes, & the slaine shal fall in the middes of her: [m] *the enemie shal come* against her with the sworde on euerie side, & thei shal knowe that I am the Lord.

m That is, Nebuchad-nezzar.

24 And thei shalbe no more a pricking thorne vnto the house of Israel, nor *any* grieuous thorne of all that are rounde about them, and despised them, and thei shal knowe that I am the Lord God.

Zidon a thorn to Israel.

25 Thus saith the Lord God, When I shal haue gathered the house of Israel from

the people where thei are scattred, and shal be [n] sanctified in them in the sight of the heathen, then shal thei dwel in ý land, ý I haue giuen to my seruant Iaakob.

26 And thei shal dwell safely therein, & shal buyld houses, and plant vineyardes: yea, thei shal dwell safely, when I haue executed iudgements vpon all rounde about them that despise them, and thei shal knowe that I am ý Lord their God.

n He sheweth for what cause God wil assemble his Church, and preserue it: wil though he destroy his enemies: to wit, ý they shulde praise him, & giue thankes for his great mercies.

CHAP. XXIX.

He prophecieth against Pharaoh and Egypt. 13 The Lord promiseth that he wil restore Egypt after fourtie yeres. 18 Egypt is the rewarde of King Nebuchad-nezzar for the labour, which he toke against Tyrus.

1 IN the [a] tenth yere, & in the tenth moneth in the twelfth *day* of the moneth, the worde of the Lord came vnto me saying,

2 Sonne of mā, set thy face against Pharaoh the King of Egypt, and prophecie against him, and against all Egypt.

3 Speake, and say, Thus saith the Lord God, Beholde, I *come* against thee, Pharaoh King of Egypt, the great [b] dragon, that lieth in the middes of his riuers, ẅ hathe said, The riuer is mine, & I haue made it for my self.

4 But I wil put [c] hokes in thy chawes, & I wil cause the fish of thy riuers to sticke vnto thy scales, and I wil drawe thee out of the middes of thy riuers, and all the fish of thy riuers shal sticke vnto thy scales.

5 And I wil leaue thee in the wildernes, *both* thee & all ý fish of thy riuers: thou shalt fall vpon the open field: thou shalt not be broght together, nor gathered: *for* I haue giuen thee for meat to ý beastes of the field, and to the foules of the heauen.

6 And all the inhabitants of Egypt shal knowe that I am the Lord, because thei haue bene a staffe of [d] reed to the house of Israel.

7 When thei toke holde of thee with their hand, thou dideſt breake, and rent all their shulder: and when thei leaned vpon thee, thou brakeſt and madeſt all their loynes to [e] stand vpright.

8 Therefore thus saith the Lord God, Beholde, I wil bring a sworde vpon thee, and destroy man and beast out of thee,

9 And the land of Egypt shalbe desolate, & waste, and thei shal knowe that I am ý Lord: because he hathe said, [f] The riuer is mine, and I haue made it,

10 Beholde, therefore I *come* vpon thee, and vpon thy riuers, and I wil make the land of Egypt vtterly waste and desolate from the towre of Seueneh, euen vnto the borders of the [g] blacke Mores.

11 No foote of man shal passe by it, nor foote of beast shal passe by it, nether shal it be inhabited fourtie yeres.

12 And I wil make the land of Egypt desolate in the middes of the countreis, that are desolate, and her cities shalbe desolate among the cities ý are desolate, for fourtie yeres: and I wil scattre the Egyptians among the nacions, and wil disperse them through the countreis.

13 Yet thus saith the Lord God, [h] At the end of fourtie yeres wil I gather the Egyptians from the people, where thei were scattred,

14 And I wil bring againe the captiuitie of Egypt, and wil cause them to returne into the land of Pathros, into the land of their habitation, and thei shal be there a [i] smal kingdome.

15 It shalbe the smalleſt of the kingdomes, nether shal it exalt it self any more aboue the nacions: for I wil diminish them, that thei shal no more rule ý nacions.

16 And it shal be no more the confidence of the house of Israel, to bring *their* [k] iniquitie to remembrance by loking after them, so shal thei knowe, that I am the Lord God.

17 ¶ In the [l] seuen and twentieth yere also in the first *moneth*, & in the first *day* of the moneth came the worde of ý Lord vnto me, saying,

18 Sonne of mā, Nebuchad-nezzar King of Babel caused his armie to serue a great [m] seruice against Tyrus: euerie head was made balde, and euerie shulder was made bare: yet had he no wages, [n] nor his armie for Tyrus, for the seruice that he serued against it.

19 Therefore thus saith the Lord God, Beholde, I wil giue the land of Egypt vnto Nebuchad-nezzar ý King of Babel, and he shal take her multitude, and spoile her spoile, and take her pray, & it shal be the wages for his armie.

20 I haue giuen him the land of Egypt for his labour, that he serued against it, because thei wroght for me.

21 In that day wil I cause the horne of the house of Israel to growe, and I wil giue thee an open mouth in the middes of them, and thei shal knowe that I am the Lord.

a To wit, of the captiuitie of Iconiah or of the reigne of Zedekiah. Of ý order of these prophecies and how ý for ther some time standeth after the latter, read Ier. 27, 1.

b He copareth pharaoh to a drago ẅ hideth him self in the riuer Nilus, as Isa 51, 9.

c I wil send enemies against thee, which shal plucke thee & thy people ẅ truſt in thee out of thy sure places.

d 2 Reade. 2. King 18, 21. Isa. 36, 6.

e Whē thei fele their hurt, thei wolde stay no more vpō thee, but stode vpon their fete & put their truſt in others.

f Thus God can not suffer that man shulde arrogat any thing to him self, or put his truſt in any thing saue in him alone.

g Hebr. cusso, or Ethiopia.

h Ierem 46, 26.

g Meaning, that thei shuld not haue ful dominion, but be vnder the Persiās, Grecians & Romains, and the cause is, that the Israelites shulde no more put their truſt in them, but learne to depend on God.

h Leſt I shulde by this meanes punish their sinnes.

i Counting frō the captiuitie of Iconiah.

k He toke great paines at the siege of Tyrus and his armie was sore handled.

l Signifying ý Nebuchad nezzar had more paines thē profite, by the taking of Tyrus.

CHAP. XXX.

The destruction of Egypt and the cities thereof.

1 THE worde of the Lord came againe vnto me, saying,

2 Sonne of man, prophecie, & say, Thus saith ý Lord God, Houle *& crye*, Wo *be* vnto

vnto this day.

3 For the day is nere, and the day of the Lord is at hand, a cloudie day, & it shalbe the time of the heathen.

4 And the sworde shal come vpon Egypt, and feare shalbe in Ethiopia, when the slaine shal fall in Egypt, when thei shal take away her multitude, and *when* her fundacions shalbe broken downe.

a By phut and Lus are ment Aphrica & Libya.

5 [a]Ethiopia, and Phut, & Lud, and all ỹ commune people, and Cub, and ỹ men of the land, that is in league, shal fall wᵗ them by the sworde.

6 Thus saith ỹ Lord, Thei also ỹ maintein Egypt, shal fall, and the pride of her power shal come downe from ỹ towre of [b]Seueneh shal thei fall by ỹ sworde, saith the Lord God.

b Which was a strong citie of Egypt, cha. 29, 10.

7 And thei shalbe desolate in the middes of the countreis that are desolate, & her cities shalbe in the middes of the cities that are wasted.

8 And thei shal knowe that I am the Lord, when I haue set a fyre in Egypt, *and when* all her helpers shalbe destroied.

9 In that day shal their messengers go forthe from me in shippes, to make the careles Mores afraied, and feare shal come vpon them, as in the day of Egypt: for lo, it cometh.

10 Thus saith the Lord God, I wil also make the multitude of Egypt to cease by the hād of Nebuchad-nezzar King of Babel.

11 For he and his people with him, *euen* the terrible nacions shal be broght to destroy the land: & thei shal drawe their swordes against Egypt, and fil the land with the slaine

12 And I wil make the riuers drye, and sel the land into the hands of the wicked, and I wil make the land waste, and all that therein is by the hands of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I wil also destroy the idoles, and I wil cause their idoles to cease out of [n]Noph, and there shal be no more a prince of the land of Egypt, & I wil send a feare in ỹ land of Egypt.

n Or, Mephis, or Alkaera.

14 And I wil make Pathros desolate, and wil set fyre in [o]Zoan, and I wil execute iudgement in No.

o Or, Tanes.

15 And I wil powre my wrath vpon [p]Sin, *which is* the strength of Egypt: and I wil destroy the multitude of [q]No.

p Or, Peluſiū.

q Or, Alexandria.

16 And I wil set fyre in Egypt: Sin shal haue great sorow, and No shalbe destroyed, and Noph shal haue sorowes daiely.

r Or, Heliopolis.

s Or, Pubastū.

c Meaning, that there shal be great sorowe & affliction.

17 The yong men of [r]Auen, and of [s]Phibeseth shal fall by the sworde: and these *cities* shal go into captiuitie.

d That is, the strēgth & force.

18 At Tehaphnehes the day [c]shal restrict-ne *his light*, when I shal breake there the [d]barres of Egypt: and when the pompe of her power shal cease in her, the cloude shal couer her, & her daughters shal go into captiuitie.

19 Thus wil I execute iudgements in Egypt, and they shal knowe, that I am the Lord.

c Of the captiuitie of Ieremiah, or of Zedekiahs reigne.

20 ¶And in the [e]eleuenth yere, in ỹ first *moneth*, & in the seuenth *day* of the moneth, the worde of the Lord came vnto me, saying,

21 Sonne of man, [f]I haue broken the arme of Pharaoh King of Egypt: and lo, it shal not be bounde vp to be healed, nether shal they put a roole to binde it, & so make it strong, to holde ỹ sworde.

f For Nebuchad nezzar destroyed pharaoh Necho at Carchemish, Ieremi. 46, 26.

22 Therefore thus saith the Lord God, Beholde, I *come* against Pharaoh King of Egypt, and wil breake [g]his arme, that was strong, but is broken, and I wil cause the sworde to fall out of his hand.

g His force and power.

23 And I wil scatter the Egyptians amōg the nacions, & wil disperse thē through the countreis.

24 And I wil strenghten the arme of the King of Babel, and put my sworde in his hand, but I wil breake Pharaohs armes, and he shal cast out sighings as the sighings of him, that is wounded before him.

25 But I wil strengthen the armes of the King of Babel, & the armes of Pharaoh shal fall downe, & they shal knowe, that I am the Lord, [h]whē I shal put my sworde into the hand of the King of Babel, & he shal stretch it out vpon the land of Egypt.

h Whereby we se ỹ tyrants haue no power of them selues, nether can do any more harme thē God appointeth & when he wil, thei must cease.

26 And I wil scatter the Egyptians amōg the naciōs, & disperse them among the countreys, and they shal knowe, ỹ I am the Lord.

CHAP. XXXI.

2 A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 He prophecieth a like destruction to them bothe.

1 AND in the [a]eleuenth yere, in the third *moneth*, & in the first *day* of the moneth the worde of the Lord came vnto me, saying,

a Of Zedekiahs reigne or of Ieconiahs captiuitie.

2 Sonne of man, speake vnto Pharaoh King of Egypt, and to his multitude, Whome art thou [b]like in thy greatnes?

3 Beholde, Asshur *was like* a cedre in Lebanon with faire branches, and with thicke shadowing boughes, and shot vp verie hie, & his top was among ỹ thicke boughes.

b Meaning, that he was not like in strength to ỹ King of ỹ Assyrians, whome ỹ Babylonians ouercame.

4 The waters nourished him, and ỹ depe exalted him on hie with her riuers

running rounde about his plants, & sent out her [c] litle riuers vnto all the trees of the field.

5 Therefore his height was exalted aboue all the trees of the field, and his boughes were multiplied, & his branches were long, becaufe of the multitude of the waters, which *the depe* fent out.

6 All the foules of the heauen made their nefts in his boughes, & vnder his branches did all the beaftes of the field bring forthe their yong, and vnder his fhadow dwelt all mightie nacions.

7 Thus was he faire in his greatnes, & in the length of his braches: for his roote was nere great waters.

8 The cedres in the garden [d] of God colde not hide him: no firre tre was like his branches, & the cheffenut trees were not like his boughes: all the trees in the garden of God were not like vnto him in is beautie.

9 I made him faire by the multitude of his branches: fo that all the trees of Eden, that were in the garden of God, enuied him.

10 Therefore thus faith the Lord God, becaufe [n] he is lift vp on high, and hathe fhot vp his toppe among the thicke boughes, and his heart is lift vp in his height,

11 I haue therefore deliuered him into the hands of the [e] mightieft among the heathen: he fhal handle him, *for* I haue caft him away for his wickednes.

12 And the ftragers haue deftroyed him, *euen* the terrible nacions, and thei haue left him vpon the mountaines, and in ỹ valleis his branches are fallen, and his boughes are [f] broken by all the riuers of the land: & all ỹ people of the earth are departed from his fhaddowe, & haue forfaken him.

13 Vpon his ruine fhal all the foules of ỹ heauen remaine, and all the beaftes of the field fhalbe vpon his branches,

14 So that none of all the trees by the waters fhal be exalted by their height, nether fhal fhoote vp their toppe amõg the thicke boughes, nether fhal their leaues ftand vp in their height, which drinke fo muche water: for thei are all deliuered vnto death in the nether partes of the earth in the middes of ỹ children of men among them that go downe to the pit.

15 Thus faith the Lord God, In the daye when he went downe to hel, I caufed them to mourne, & [g] I couered the depe for him, and I did reftreine ỹ floods thereof, and the great waters were ftaied: I caufed Lebanon to mourne for him, and all the trees of the field fainted.

16 I made the nacions to fhake at the found of his fall, when I caft him downe to hell, with them that defcend into the pit, & all the excellent trees of Eden, & the beft of Lebanon: *euen* all that are nouriſhed with waters, fhal [h] be comforted in the nether partes of the earth.

17 They alfo wẽt downe to hel with him vnto them that be flaine with the fworde, and his arme, & they that dwelt vnder his fhaddowe in the middes of the heathen.

18 To whome [i] art thou thus like in glorie and in greatnes among the trees of Eden? yet thou fhalt be caft downe with the trees of Eden vnto the nether partes of the earth: thou fhalt flepe in the middes of the [k] vncircumcifed, w̃ them that be flaine by ỹ fworde: this is Pharaoh & all his multitude, faith the Lord God.

CHAP. XXXII.

2 The Prophet is commanded to bewaile Pharaoh King of Egypt. 12 He prophecieth that deſtructiõ ſhal come vnto Egypt through the King of Babylon.

1 AND in ỹ [a] twelfth yere in ỹ twelfth moneth, & in the firſt *day* of ỹ moneth, the worde of the Lord came vnto me, ſaying,

2 Sonne of man, take vp a lamentacion for Pharaoh King of Egypt, & ſay vnto him, Thou art like a [b] lyon of the nations & art as a [n] dragon in the ſea: thou caſteſt out thy riuers [c] and troubleſt the waters with thy fete, & ſtampeſt in their riuers.

3 Thus ſaith the Lord God, * I wil therefore ſpread my net ouer thee with a great multitude of people, and thei ſhal make thee come vp into my net.

4 Then wil I leaue thee vpon the land, & I wil caſt thee vpon the open field, & I wil cauſe all the foules of the heauen to remaine vpon thee, and I wil fil all ỹ beaſts of the field with thee.

5 And I wil laye thy fleſh vpon the mountaines, and fil the valleis [d] with thine height.

6 I wil alſo water with thy blood ỹ land wherein thou [e] ſwimmeſt, *euen* to the mountaines, & ỹ riuers ſhalbe full of thee.

7 And when I ſhal [f] put thee out, I wil couer the heauen, and make the ſtarres thereof darke: * I wil couer the ſunne w̃ a cloude, and the moone ſhal not giue her light.

8 All the lights of heauen wil I make darke for thee, & bring [g] darkenes vpon thy land, ſaith the Lord God.

9 I wil alſo trouble the hearts of many people, when I ſhal bring thy deſtructiõ among the nacions, & vpon the countreis which thou haſt not knowen.

10 Yea,

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c Many other nations were vnder their dominion.

[n] Or, countrey.

d Signifying, ỹ there was no greater power in the worlde then his was.

[n] Or, thou waſt lift vp.

e That is, of Nebuchad-nezzar, who afterward was ỹ monarche and onelie ruler of the worlde.

f Hereby is ſignified ỹ deſtructiõ of ỹ power of ỹ Aſſyrians by the Babylonians.

g The depe waters that cauſed him to mourne (meaning his great abundance & pompe) ſhal now lament as though they were couered w̃ ſackecloth.

h To cauſe this deſtruction of ỹ King of Aſſyria to ſeme more horrible, he ſetteth forthe other Kings and princes which are dead, as though thei reioyced at ỹ fall of ſuche a tyrant.

i Meaning, that pharaohs power was no thing ſo great as his was.

k Read Chap. 28, 10.

a Which was ỹ firſt yere of the general captiuitie vnder Zedekiah.

b Thus ỹ ſcriptures compare tyrants to cruel & huge beaſtes w̃ deuoure all that be weaker then they, and ſuche as they may ouercome.

[n] Or, whale.

c Thou prepareſt great armies.

Chap. 12, 13. & 17, 20.

d With heapes of the carkeſes of thine armie.

e As Nilus ouerfloweth Egypt, ſo wil I make the blood of thine hoſte to ouerflowe it.

f The worde ſignifieth to be put out as a cãdel is put out.

Iſa. 13, 10. Ioel. 2, 31. & 3, 15. matt 24, 29.

g By this maner of ſpeache is ment ỹ great ſorowe ỹ ſhalbe for ỹ ſlaughter of ỹ King & his people.

10 Yea, I wil make many people amased at thee, & their Kings shalbe astonished with feare for thee, when I shal make my sworde to glitter against their faces, & thei shal be afraied at euery moment: euery man for his owne life in the day of thy fall.

11 For thus saith ỹ Lord God, The sworde of the King of Babel shal come vpon thee.

12 By the swordes of the mightie wil I cause thy multitude to fall: they all shalbe terrible naciõs, & they shal destroye the [h] pompe of Egypt, & all the multitude thereof shalbe consumed.

h This came to passe iñ lesse thẽ foure yeres after this prophecie.

13 I wil destroye also all the beasts thereof from the great water sides, nether shal the fote of man trouble them any more, nor the houes of beast trouble them.

14 Then wil I make [i] their waters depe, & cause their riuers to runne like oyle, saith the Lord God.

i To wit, of the Caldeans thine enemies, w shal quietly enioy all thy commodities.

15 When I shal make the land of Egypt desolate, & the countrey with all that is therein, shalbe laied wast: when I shal smite all them, which dwell therein, thẽ shal thei knowe, that I am the Lord.

16 This is the mourning where with they shal lament her: the daughters of ỹ nacions shal lament her: thei shal lamẽt for Egypt, and for all her multitude, saith ỹ Lord God.

17 ¶ In the twelfth yere also in ỹ fifteenth day of ỹ moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt, and [k] cast them downe, euen them and the daughters of ỹ mightie nations vnto the nether partes of the earth, with them that go downe into the pit.

k That is, prophecie, ỹ they shal be cast downe: thus ỹ Lord giueth his Prophetes power bothe to plant & to destroy by his worde, read Ierem. 1. 10.

19 Whome doest thou passe [l] in beautie? go downe and slepe with the vncircumcised.

l Haue not other kingdoms, more beautiful then thou, perished?

20 Thei shal fall in the middes of them that are slayne by the sworde: [m] she is deliuered to the sworde: drawe her downe, & all her multitude.

m That is, Egypt.

21 The moste [n] mighty, & strong shal speake to her out of the middes of hel with them that helpe her: they are gone downe & slepe with the vncircumcised that be slaine by the sworde.

n To make the matter more sensible, he bringeth in pharaoh, whome ỹ dead shal mere & maruicle at him, read Isa. 14, 9.

22 Asshur is there and all his companie: their graues are about him: all they are slayne & fallen by the sworde.

23 Whose graues are made in the side of the pit, & his multitude are rounde about his graue: all they are slaine & fallen by the sworde, which caused feare *to be* in the land of the liuing.

24 There *is* [o] Elam and all his multitude rounde about his graue: all they are slaine *and* fallen by the sworde which are gone downe with the vncircumcised into the nether partes of the earth, which caused them selues to be feared in the land of the [p] liuing, yet haue they borne their shame with them that are gone downe to the pit.

o Meaning, the persians.

p Whome in this life all the worlde feared.

25 Thei haue made his bed in the middes of the slaine with all his multitude: their graues *are* rounde about him: all these vncircumcised are slaine by the sworde: thogh thei haue caused their feare in the land of the liuing, yet haue thei borne their shame with them that go downe to the pit: thei are laide in the middes of them, that be slaine.

26 There *is* [q] Meshech, Tubal, and all their multitude their graues *are* rounde about them: all these vncircumcised were slaine by the sworde, thogh thei caused their feare *to be* in the land of the liuing.

q That is, the Cappadocians & Italians, or Spanyardes, as Iosephus writeth.

27 And thei shal not lye with the valiant [r] of the vncircumcised, that are fallen, which are gone downe to the graue, with their weapons of warre, and haue layed their swordes vnder their heads, but their iniquitie shalbe vpon their bones: because *thei were* the feare of the mightie in the land of the liuing.

r Which dyed not by cruel death, but by ỹ course of nature and are honorablie buryed with their cote armour and signes of honour.

honorable burial

28 Yea, thou shalt be broken in ỹ middes of the vncircumcised, and lye with them that are slaine by the sworde.

29 There *is* Edom, his Kings, and all his princes, which with their strength are laied by them that were slaine by the sworde: they shal slepe with the vncircumcised, and with them that go downe to the pit.

30 There *be* all the princes of ỹ [s] North, with all the Zidonians, which are gone downe with the slaine, with their feare: thei are ashamed of their strength, and the vncircumcised slepe with them that be slaine by the sworde, and beare their shame with them ỹ go downe to the pit.

s The Kings of Babylon.

31 Pharaoh shal se them, and he shalbe [t] comforted ouer all his multitude: Pharaoh, & all his armie *shalbe* slaine by the sworde, saith the Lord God.

t As the wicked reioyce when they se others partakers of their miseries.

32 For I haue caused my [v] feare *to be* in the land of the liuing: & he shalbe laid in the middes of the vncircumcised with them, that are slaine by the sworde, *euen* Pharaoh and all his multitude, saith the Lord God.

v I wil make ỹ Egyptians afraid of me, as thei caused others to feare them.

CHAP. XXXIII.

2 The office of the gouernours and ministers. 14 He strengtheneth them that dispaire, and boldeneth them with the promes of mercie. 30 The worde of the Lord against the mockers of the Prophet.

1 AGaine, the worde of the Lord came vnto me, saying,

against negligent pastors.

2 Sonne of man, speake to the children of thy people, and say vnto them, When I bring the sworde vpon a land, if the people of the land take a man [a]from among them, and make him their [a] watcheman,

3 If when he seeth the sworde come vpon the land, he blowe the trumpet and warne the people,

4 Thē he that heareth the sounde of ỹ trumpet, and wil not be warned, if the sworde come, & take him away, his blood shalbe vpon his owne head.

5 For he heard the sounde of the trumpet, and wolde not be admonished: *therefore* his blood shalbe vpon him: but he that receiueth warning, shal saue his life.

6 But if the watchman se the sworde come, and blowe not the trumpet, and the people be not warned: if the sworde come, and take any persone from among them, he is taken away for his [b] iniquitie, but his blood wil I require at the watchmans hand.

7 *So thou, ô sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the worde at my [c] mouth, and admonishe them from me.

8 When I shal say vnto the wicked, O wicked man, thou shalt dye the death, if thou doest not speake, and admonish the wicked of his way, that wicked mā shal dye for his iniquitie, but his blood wil I [d] require at thine hand.

9 Neuertheles, if thou warne the wicked of his way, to turne from it, if he do not turne from his way, he shal dye for his iniquitie, but thou hast deliuered thy soule.

10 Therefore, ô thou sonne of mā, speake vnto the house of Israel, Thus ye speake and say, If our transgressions & our sinnes *be* vpon vs, and we are consumed becausse of them, [e] how shulde we then liue?

11 Say vnto them, as I liue, saith ỹ Lord God, [f] I desire not the death of the wicked, but that the wicked turne frō his way and liue: turne you, turne you from your euil wayes, for why wil ye dye, ô ye house of Israel?

12 Therefore thou sonne of man, say vnto the childrē of thy people, The [g] righteousnes of the righteous shal not deliuer him in the day of his transgression, nor the wickednes of the wicked *shal cause* him to fall therein, in the day that he returneth from his wickednes, neither shal the righteous liue for *his righteousnes* in the day that he sinneth.

13 When I shal say vnto the righteous, that he shal surely liue, if he trust to his owne righteousnes, and commit iniquitie, all his righteousnes shalbe no more remembred, but for his iniquitie that he hathe committed, he shal dye for the same.

14 Againe when I shal say vnto the wicked, Thou shalt dye ỹ death, if he turne frō his sinne, & do that which is lawful and [h] right,

15 *To wit*, if the wicked restore the pledge, *and* giue againe that he had robbed, *and* walke in the statutes of life, without committing iniquitie, he shal surely liue, *and* not dye.

16 None of his sinnes that he hathe cō-mitted, shal be mencioned vnto him: *because* he hathe done that, which is lawful, & right, he shal surely liue.

17 Yet the children of thy people say, *The way of the Lord is not equal: but their owne way is vnequal.

18 When the righteous turneth from his righteousnes, and committeth iniquitie, he shal euen dye thereby.

19 But if the wicked returne from his wickednes, and do that which is lawful, and right, he shal liue thereby.

20 Yet ye say, The way of the Lord is not equal. O ye house of Israel, I wil iudge you euerie one after his wayes.

21 Also in the twelfth yere of [i] our captiuitie, in the tenth *moneth*, *and* in the fifte *day* of the moneth, one that had escaped out of Ierusalem, came vnto me, & said, The citie is smitten.

22 Now the [k] hand of the Lord had bene vpō me in the euening afore he that had escaped, came, and had opened my mouth, vntil he came to me in the morning: & whē he had opened my [l] mouth, I was no more domme.

23 Againe the worde of the Lord came vnto me, and said,

24 Sonne of man, these that dwell in the desolate places of the land of Israel, talke and say, [m] Abraham was but one, and he possessed the land: but we are many, *therefore* the land shalbe giuen vs in possession.

25 Wherefore say vnto them, Thus saith the Lord God, Ye eat with the [n] blood, & lift vp your eyes towarde your idoles, & sheade blood: shulde ye then possesse the land?

26 Ye leane vpon your [o] swordes: ye worke abominacion, & ye defile euerie one his neighbours wife: shulde ye thē possesse the land?

27 Say thus vnto them, Thus saith the Lord God, As I liue, so surely thei that are in the desolate places, shal fal by the sworde: and him that is in the open field, wil I giue vnto the beastes to be deuoured: and thei that be in the fortes and in the caues, shal dye of the pestilence.

28 For I wil lay the land desolate and waste, and the *pompe of her strength shal

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a Heesh weth ỹ ỹe people oght to haue continually gouernours & teachers ẅ may haue a care ouer them, & to warne them euer of the dangers ẅ are at hand.

b Signifying ỹ the wicked shal not escape punishment though ỹ watch man be negligent, but if ỹ watchman blowe ỹ trumpet, & then he wil not obey, he shal deserue double punishment. *Chap 3.17.*

c Which teacheth ỹ he that receiueth not his charge at ỹ Lords mouth, is a spie and not a true watchman.

d The watchmā must answer for ỹ blood of all that perish through his negligence.

e Thus ỹ wicked when they heare Gods iudgements for their sinnes, despaire of his mercies & murmur.

f Read Chap. 18, 23.

g Read of this righteousnes Chap. 18, 23.

h Hereby he condemneth all them of hypocrisie, ẅ pretende to forsake wickednes, and yet declare not them selues suche by their frutes, ỹ is, in obeying Gods commandements & by godlie life. *Chap. 18, 25.*

i When ỹ prophet was led away captiue ẅ Ieconiah.

k I was indued ẅ the Spirit of prophecie, Cha. 8, 2.

l Whereby is signified that ỹ ministers of Godes not speake til God giue them courage & open their mouths, Chap. 24, 27, & 29, 21. ephe. 6, 19.

m Thus ỹ wicked thinke thē selues more worthie to enioye Gods promes then the Saints of God, to whome they were made: and wolde binde God to be subiect & to them, though they wol de not be bounde to him.

n Contrary to the Law, Leui. 17, 14.

o As thei ỹ are ready stil to shed blood.

Chap. 7, 24. & 24, 21. & 30, 6.

shal cease: and the mountaines of Israel shalbe desolate, and none shal passe through.

29 Then shal thei knowe that I am the Lord, when I haue laide the land desolate and waste, because of all their abominacions, that thei haue committed.

30 Also thou sonne of man, the children of thy people that p talke of thee by ẏ walles and in the dores of houses, & speake one to another, euerie one to his brother, saying, Come, I pray you, & heare what is the worde that commeth from the Lord.

p In derision.

31 For thei come vnto thee, as the people vseth to come: and my people sit before thee, & heare thy wordes, but thei wil not do them: for with their mouthes thei make q iestes, & their heart goeth after their couetousnes.

Scoffers and mockers of gods word.

q This declareth ẏ we ought to heare Gods word w ſuche zeale and affection ẏ we shulde in all points obey it, els we abuse ẏ worde to our owne cõdemnation, and make of his ministers as though they were iestes to serue mens foolish fantasies.

32 And lo, thou art vnto them, as a r iesting song of one that hathe a pleasant voice, and can sing wel: for thei heare thy wordes, but thei do them not.

r Or, pleasant, & loue songs.

33 And when this commeth to passe (for lo, it wil come) then shal thei knowe, ẏ a Prophet hathe bene among them.

CHAP. XXXIIII.

2 Against the shepherdes that despised the flocke of Christ, and seke their owne gain.
7 The Lord saith that he wil visite his dispersed flocke, and gather them together.
23 He promiseth the true shepherd Christ, and with him peace.

1 AND the worde of the Lord came vnto me, saying,

2 Sonne of man, prophecie against the shepherdes of Israel, prophecie and say vnto them, Thus saith the Lord God vnto the shepherdes, *Wo be vnto the

Ieuem. 23, 1.

a By the shepherds he meaneth the king, ẏ magistrates, Priests, & Prophetes.

a shepherdes of Israel, that fede them selues: shulde not the shepherdes fede ẏ flockes?

3 Ye eat the b fat, and ye clothe you with the woll: ye kil them that are fed, but ye fede not the shepe.

b Ye seke to inriche your selues by their commodities, & so spoile their riches & substance.

4 The c weake haue ye not strengthened: the sicke haue ye not healed, nether haue ye bounde vp the broke, nor brogh t againe that which was driuen away, nether haue ye soght that which was lost, but with crueltie, and with rigour haue ye ruled them.

c He describeth the office and dueti e of a good pastor, who ought to loue & succor his flocke & not to be cruel toward them.

5 And they were scattred without a shepherde: & when thei were dispersed, thei were d deuoured of all the beastes of the field.

d For lacke of good gouernemẽt & doctrine they perished.

6 My shepe wandred through all ẏ mountaines, and vpon euerie hye hil: yea, my flocke was scattred through all the earth, and none did seke or serche *after them.*

7 Therefore ye shepherdes, heare the worde of Lord.

8 As I liue, saith the Lord God, surely becaus e my flocke was poiled, and my shepe were deuoured of all the beastes of the field, hauing no shepherd, nether did my shepherdes seke my shepe, but the shepherdes fed them selues, and fed not my shepe,

9 Therefore, heare ye the worde of the Lord, ô ye shepeherdes.

10 Thus saith the Lord God, Beholde, I *come* against the shepherdes, and wil require my shepe at their hands, and cause them to cease from feding the shepe: nether shal ẏ shepherds fede them selues any more: for I wil deliuer my shepe from f their mouthes, & thei shal nomore deuoure them.

e By destroying the couetous hirelings & restoring true shepherdes, whereof we haue a signe so oft as God sendeth true preachers who botho by doctrine & life labour to fede his shepe in the pleasant pastures of his worde.

11 For thus saith the Lord God, Behold, I wil serche my shepe, and seke them out.

12 As a shepherd sercheth out his flocke, when he hathe bene among his shepe ẏ are scattered, so wil I seke out my shepe & wil deliuer them out of all places, where thei haue bene scattered in g the cloudie & darke daie,

f In the daie of their affliction and miserie: & this promes is to comfort the Church in all dangers.

13 And I wil bring them out from ẏ people, and gather them from ẏ countreis, and wil bring them to their owne land, and fede them vpon the mountaines of Israel, by the riuers, and in all the inhabited places of the countrey.

14 I wil fede them in a good pasture, & vpon the hie mountaines of Israel shal their folde be: there shal thei lie in a good folde and in fat pasture shal thei fede vpon the mountaines of Israel.

15 I wil fede my shepe, and bring them to their rest, saith the Lord God.

16 I wil seke that h was lost, and bring againe that which was driuen awaie, & wil binde vp that which was broken, & wil strengthen the weake, but I wil destroy the fat and the g strong, & I wil fede them with i iudgement.

g Meaning such as lift vp them selues aboue their brethren, and think thei haue no nede to be gouerned by me.

17 Also you my shepe, thus saith ẏ Lord God, Behold, I iudge betwene shepe, and shepe, *betwene* the rams & the goates.

h That is, by putting difference betwene the good and y bad, and so giue to ether as thei deserue.

18 Semeth it a smale thing vnto you to haue eaten vp the good k pasture, but ye must tread downe with your fete the residue of your pasture? & to haue dronke of the depe waters, but ye must trouble the residue with your fete?

19 And my shepe eat that which ye haue troden with your fete, & drinke that which ye haue troubled with your fete.

i By good pasture and depe waters is ment the pure word of God & ẏ administracion of iustice, w thei did not distribute to ẏ poore til thei had corrupt it.

20 Therefore thus saith the Lord God vnto them, Beholde, I, *euen* I wil iudge betwene the fat shepe & the leane shepe.

21 Because ye haue thrust with side and with shulder, and pusht all the weake w

your hornes, til ye haue scattred them abroade,

22 Therefore wil I helpe my shepe, and thei shal nomore be spoiled, and I wil iudge betwene shepe and shepe.

23 And I wil set vp a shepherd ouer thē, and he shal fede them, *euen* my seruant k Dauid, he shal fede them, and he shalbe their shepherde.

24 And I the Lord wil be their God, and my seruant Dauid *shalbe* ỹ prince amōg them. I the Lord haue spoken it.

25 And I wil make with them a couenāt of peace, and wil cause the euil beastes to cease out of the land: and thei shal l dwell safely in the wildernes, and slepe in the woods.

26 And I wil seke them, *as* a blessing, euen rounde about my mountaine: and I wil cause raine to come downe in due season, & there shalbe raine of blessing.

27 And the m tre of the field shal yelde her frute, & the earth shal giue her frute, and thei shalbe safe in their land, & shal knowe that I am the Lord, when I haue broken the cordes of their yoke, and deliuered them out of the hands of those that serued them selues of them.

28 And thei shal nomore be spoiled of ỹ heathen, nether shal the beasts of ỹ land deuoure them, but thei shal dwell safely and none shal make them afraied.

29 And I wil raise vp for them a n plant of renoume, and they shalbe no more consumed with hungre in the land, nether beare the reproche of the heathen anie more.

30 Thus shal thei vnderstand, that I the Lord their God am with them, and that thei, *euen* ỹ house of Israel, are my people, saith the Lord God.

31 And ye my shepe, the shepe of my pasture are men, & I am your God, saith ỹ Lord God.

CHAP. XXXV.

1 The destructiō that shal come on mount Seir, becausе thei troubled the people of the Lord.

1 MOreouer the worde of the Lord came vnto me, saying,

2 Sonne of man, set thy face against mount a Seir, and prophecie against it,

3 And saie vnto it, Thus saith the Lord God, Beholde, ô mount Seir, I *come* against thee, and I wil stretche out mine hand against thee, and I wil make thee desolate and waste.

4 I wil laie thy cities waste, and thou shalt be desolate, and thou shalt knowe that I am the Lord.

5 Because thou hast had a perpetual hatred & hast put the children of Israel to slight by the force of the sworde in the time of their calamitie, when *their* b iniquitie had an end,

6 Therefore as I liue, saith the Lord God, I wil prepare thee vnto blood, and blood shal pursue thee: except thou c hate blood, euen blood shal pursue thee.

7 Thus wil I make mount Seir desolate and waste, and cut of from it him that passeth out and him that returneth.

8 And I wil fil his mountaines with his slaine men: in thine hils, and in thy valleis & in all thy riuers shal thei fall, that are slaine with the sworde.

9 I wil make the perpetual desolations, and thy cities shalt not d returne, and ye shal knowe that I am the Lord.

10 Because thou hast said, e These two nacions, and these two countreis shalbe mine, & we wil possesse them (seing the Lord was f there)

11 Therefore as I liue, saith the Lord God, I wil euen do according to thy g wrath, & according to thine indignation which thou hast vsed in thine hatred against them: & I wil make my self knowen among h them when I haue iudged thee.

12 And thou shalt knowe, that I ỹ Lord haue heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, Thei lye waste, thei are giuen vs to be deuoured.

13 Thus with your mouthes ye haue boasted against me, and haue multiplied your wordes against me: I haue heard *them*.

14 Thus saith the Lord God, So shal all the worlde reioyce *when* I shal make thee desolate.

15 As thou dideſt reioyce at the inheritance of the house of Israel, becausе it was desolate, so wil I do vnto thee: thou shalt be desolate, ô mōt Seir, & all Idumea wholly, and thei shal knowe, that I am the Lord.

CHAP. XXXVI.

1 He promiseth to deliuer Israel frō the Gentiles. 22 The benefites done vnto the Iewes, are to be ascribed to the mercie of God, and not vnto their deseruings. 26 God renueth our hearts, that we maie walke in his commandements.

1 ALso thou sonne of man, prophecie vnto the mountaines of Israel, and saie, Ye mountaines of Israel, heare the worde of the Lord.

2 Thus saith the Lord God, Because the a enemie hathe said against you, Aha, euē the b hie places of the worlde are ours in possession,

3 Therefore prophecie, and saie, Thus saith the Lord God, Because that they haue made you desolate, and swallowed you vp on euerie syde, that ye might be a pos-

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This true shepherd

k Meaning, Christ, of whome Dauid was a figure, Iere. 30, 9. Hosea. 3. 5.

l This declareth, that vnder Christ the flocke shulde be truely deliuered from sinne, and hel, & so be safely preserued in ỹ Church where thei shal de neuer perish.

m The frutes of Gods graces shal appeare in great abundāce in his Church.

n That is, ỹ rod ỹ shal come out of the roote of Iesai. Isa. 11, 1. i. christ.

a Where ỹ Idumeans dwelt.

b Whē by their punishment I called them frō their iniquitie.

c Except thou repent thy former cruelnie.

d To wit, to their former estate.

e Meaning, Israel & Iudah.

f And so by fighting against Gods people, thei shulde go about to put him out of his owne possession.

g As thou hast done cruelly, so shalt thou be cruelly handled.

h Shewing, that when God punisheth the enemies, the godlie ought to consider that he hathe a care ouer them & so praise his Name: & also ỹ the wicked rage as though there were no God, til they fele his hand to their destruction.

Chap. 6, 2.

a That is, ỹ Idumean.

b That is, Ierusalem, which for Gods promises was ỹ chiefest of al ỹ worlde.

a possession vnto the residue of the heathen, & ye are come vnto the lippes & tongues *of men*, and vnto the reproche of the people,

c Ye are made a matter of talke and derision to all the worlde.

4 Therefore ye mountaines of Israel, heare the worde of the Lord God, Thus saith the Lord God to the mountaines and to the hilles, to the riuers, and to the valleis, and to the waste, & desolate places, and to the cities that are forsaken, which are spoiled and had in derision of the residue of the heathen that are rounde about.

9 Therefore thus saith the Lord God, Surely in the fyre of mine indignation haue I spoken against the residue of the heathen, and against all Idumea, which d haue taken my land for their possession, with the ioye of all *their* heart, *and* with despiteful mindes to cast it out for a praie.

d Thei appointed with them selues to haue it, and therefore came with Nebuchadnezzar against Ierusalē for this purpose.

6 Prophecie therefore vpon the land of Israel, and saie vnto the mountaines, and to the hilles, to the riuers, and to the valleis, Thus saith the Lord God, Beholde, I haue spoken in mine indignation, and in my wrath, because ye haue suffered the shame of the heathen,

e Because you haue bene a laughing stocke vnto them.

7 Therefore thus saith the Lord God, I haue f lifted vp mine hand, surely the heathen that are about you, shal beare their shame.

f By making a solemne othe, read chap. 20, 5.

8 But you, ô mountaines of Israel, ye shal g shoote forthe your branches, and bring forthe your frute to my people of Israel: for thei are ready to come.

g God declareth his mercies & goodnes toward his Church who stil preserueth his, euen when he destroieth his enemies.

9 For beholde, I *come* vnto you, and I wil turne vnto you, and ye shal be tilled and sowen.

10 And I wil multiplie the men vpon you, *euen* all the house of Israel wholly, & the cities shalbe inhabited, & ye desolate places shalbe buylded.

11 And I wil multiplie vpon you man & beast, & thei shal encrease, & bring frute, & I wil cause you to dwell after your olde estate, and I wil bestowe benefites vpon you more then h at the first, & ye shal knowe that I am the Lord.

h Which was accomplished vnder Christ, to whome all these temporal deliuerances did direct them.

12 Yea, I wil cause mē to walke vpō you, i *euen* my people Israel. & thei shal possesse k you, & ye shal be their inheritance, & ye shal nomore hēce forthe depriue them *of men*.

i That is, vpon the mountaines of Ierusalem.

k Or, thee.

13 Thus saith the Lord God, Because thei saie vnto you, Thou k *land* deuourest vp men, & hast bene a waster of thy people,

k Thus the enemies imputed as the reproche of the land w God did for ỹ sinnes of the people according to his iuste iudgements.

14 Therefore thou shalt deuoure men nomore, nether waste thy people hence forthe, saith the Lord God,

15 Nether wil I cause men to heare in thee the shame of the heathen any more, nether shalt thou beare the reproche of the people any more, nether shalt cause thy folke to fall any more, saith ỹ Lord God.

16 ¶ Moreouer the worde of the Lord came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne land, thei defiled it by their owne waies, & by their dedes: their waie was before me as ỹ filthines of the menstruous.

18 Wherefore I powred my wrath vpon them, for the blood that thei had shed in the land, and for their idoles, *wherewith* thei had polluted it.

19 And I scattred them among the heathen, and thei were dispersed through the countreis: *for* according to their waies, and according to their dedes, I iudged them.

20 *And whē thei entred vnto the heathen, whether thei went, thei polluted mine holy Name, when they said of thē, These are the people of the Lord, and are gone out of his land. *Isa. 52, 5. rom. 2, 24.*

21 But I fauoured mine holy l Name w the house of Israel had polluted among the heathen, whether they went.

l And therefore wolde not suffre my Name to be had in contempt, as ỹ heathen wolde haue reproched me, if I had suffred my Church to perish.

22 Therefore say vnto the house of Israel, Thus saith the Lord God, I do not this for your sakes, ô house of Israel, but for mine m holie Names sake, which ye polluted among the heathen whether ye went.

m This excludeth from man all dignitie, and meane to deserue anie thing by, seing ỹ God referreth the whole to him selfe, & that onely for the glorie of his holy Name.

23 And I wil sanctifie my great Name, w was polluted among the heathen, amōg whome you haue polluted it, & ỹ heathen shal knowe that I am ỹ Lord, saith the Lord God, when I shalbe sanctified in you before n their eyes.

n Or, your.

24 For I wil take you from among the heathen, and gather you out of all countreis, and wil bring you into your owne land.

25 Then wil I powre cleane o water vpon you, and ye shalbe cleane: *yea*, from all your filthines, and from all your idoles wil I clense you.

o That is, his Spirit whereby he reformeth ỹ heart & regeneratteth his, Isa. 44, 3. *Iere. 32, 39. and chap. 11, 19.*

26 *A new heart also wil I giue you, & a new spirit wil I put within you, & I wil take away the stonie heart out of your bodye, and I wil giue you an heart of flesh.

27 And I wil put my Spirit within you, and cause you to walke in my statutes, and ye shal kepe my iudgements & do them.

28 And ye shal dwell in the land, that I gaue to your fathers, and ye shalbe my people and I wil be your God.

29 I wil also deliuer you from all your filthines, and I wil call for p corne, and wil increase it, and lay no famine vpon you.

p Vnder ỹ abūdance of temporal benefites he concludeth the spiritual graces.

30 For I wil multiplie the frute of the trees, and the increase of the field, that ye shal beare no more the reproche of famine among the heathen.

31 Thē shal ye remēber your owne wic-

ked wayes, & your dedes that were not good, & shal iudge your selues worthie to haue bene destroyed for your iniquities, and for your abominacions.

p Ye shal come to true repentance, & thinke your selues vnworthie to be of ỹ nomber of Gods creatures for your ingratitude against him.

32 Be it knowen vnto you that I do not this for your sakes, saith the Lord God: *therefore*, ô ye house of Israel, be ashamed, and confounded for your owne wayes.

33 Thus saith the Lord God, What time as I shal haue clensed you from all your iniquities, I wil cause *you* to dwel in the cities, and the desolate places shal be buylded.

34 And the desolate land shalbe tilled, where as it lay waste in the sight of all that passed by.

35 For they said, This waste land was like the garden of Eden, and these waste and desolate and ruinous cities were strong, *and* were inhabited.

q He declareth ỹ it ought not to be referred to ỹ soyle or plentifulnes of the earth that anie countrey is riche, & abundāt, but onely to Gods mercies, as his plagues, and curses declare when he maketh it baren.

36 Then the residue of the heathen that are left round about you, shal q knowe that I the Lord buylde the ruinous places, & plant the desolate places: I the Lord haue spoken it, and wil do it.

37 Thus saith the Lord God, I wil yet for this be soght of the house of Israel, to performe it vnto them: I wil encrease them with men like a flocke.

38 As the holie flocke, as the flocke of Ierusalem in their solemne feastes, so shal ỹ desolate cities be filled with flockes of men, and they shal knowe, that I am the Lord.

CHAP. XXXVII.

1 He prophecieth the bringing againe of the people, being in captiuitie. 16 He sheweth the vnion of the ten tribes with the two.

1 THe hand of the Lord was vpon me, and caryed me out in the Spirit of the Lord, and set me downe in the middes of the [a] field, which was ful of [a] bones.

[a] Or, valley.

2 And he led me round about by them, and beholde, there *were* very manie in the open field, and lo, *they were* verie drye.

a He sheweth by a greater miracle, that God hathe power, & also wil deliuer his people from their captiuitie in asmuche as he is able to giue life to ỹ dead bones, & bodyes, & raise them vp againe.

3 And he said vnto me, Sonne of man, cā these bones liue? And I answered, ô Lord God, thou knoweſt.

4 Againe he said vnto me, Propheeie vpon these bones and say vnto them, O ye drye bones, heare the worde of the Lord.

5 Thus saith the Lord God vnto these bones, Beholde, I wil cause breath to entre into you, and ye shal liue.

6 And I wil lay sinewes vpon you, and make flesh growe vpon you, and couer you with skin, and put breath in you, ỹ ye may liue, and ye shal knowe that I am the Lord.

7 So I prophecied, as I was commanded: and as I prophecied, there was a noise, & beholde, *there was* a shaking, and the bones came together, bone to his bone.

8 And when I behelde, lo, the sinewes, & the flesh grewe vpon them, & aboue, the skin couered thē, but there was no breath in them.

9 Then said he vnto me, Prophecie vnto the winde: prophecie, sonne of man, and say to the winde, Thus saith ỹ Lord God, Come from the foure [b] windes, ô breath, and breathe vpon these slaine, that they may liue.

[b] Signifying, all partes where as the Israelites were scattered: ỹ is, the faithful shal be brought to the same vnitie of Spirit, & doctrine, whersoeuer they are scattered through ỹ worlde.

10 So I prophecied as he had commanded me: & the breath came into them, and they liued, and stode vp vpon their fete, an exceding great armie.

11 Then he said vnto me, Sonne of man, these bones are the whole house of Israel. Beholde, they say, Our bones are dryed, and our hope is gone, & we are cleane cut of.

12 Therefore propheeie, and say vnto them, thus saith the Lord God, Beholde, my people, I wil open your graues, & cause you to come vp out of your sepulchres, and bring you into the land of Israel,

13 And ye shal knowe that I am ỹ Lord, [c] when I haue opened your graues, ô my people, and brought you vp out of your sepulchres,

c That is, when I haue brought you out of those places and townes where you are captiues.

14 And shal put my *Spirit* in you, and ye shal liue, & I shal place you in your owne land: then ye shal knowe that I ỹ Lord haue spoken it, and performed it, saith the Lord.

15 ¶ The worde of the Lord came againe vnto me, saying,

16 Moreouer thou sonne of mā, take thee a *piece* of wood, and write vpon it, Vnto Iudah, and to the children of Israel his companions: then take [d] another *piece* of wood and write vpon it, Vnto Ioseph the tre of Ephraim, and to all the house of Israel his companions.

d Which signifieth ỹ ioyning together of the two houses of Israel, and Iudah.

17 And thou shalt ioyne them one to another into one tre, and they shalbe as one in thine hand.

18 And when the children of thy people shal speake vnto thee, saying, Wilt thou not shewe vs what thou meaneſt by these?

19 Thou shalt answer them, Thus saith the Lord God, Beholde, I wil take the tre [e] of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellowes, & wil put them with him, *euen* with the tre of Iudah, and make them one tre, and they shalbe one in mine hand.

e That is, the house of Israel.

20 And the *pieces* of wood, whereon thou writeſt, shal be in thine hand, in their sight.

21 And say vnto thē, Thus saith ỹ Lord God,

God, Beholde, I wil take the children of Israel from among the heathen, whether they be gone, and wil gather them on euerie side, and bring them into their owne land.

22 And I wil make them one people in the land, vpon the mountaines of Israel, *and one King shalbe King to them all: & they shalbe no more two peoples, neither be deuided anie more hēce forthe into two kingdomes.

Ioh. 10, 16.

23 Nether shal they be polluted anie more with their idoles, nor with their abominations, nor with anie of their transgressions: but I wil saue them out of all their dwelling places, wherein they haue sinned, and wil clense them: so shal they be my people, and I wilbe their God.

24 And Dauid my *seruant *shalbe* King ouer them, and they all shal haue one shepherd: they shal also walke in my iudgements, and obserue my statutes, and do them.

Isa. 40, 11. ier. 23, 5. chap. 34, 23. dan. 9, 24.

f Meaning, that ꝟ elect & by Christ shal dwell in ꝟ hauenlie Ierusalem, ẅ is ment by the land of Canaan.

25 And they shal dwell in the f land, that I haue giuen vnto Iaakob my seruant, where your fathers haue dwelt, & they shal dwell therein, *euen* they, and their sonnes, & their sonnes sonnes for euer, & my seruant Dauid *shalbe* their prince for euer.

Psal. 109, 4. & 116, 2.

26 Moreouer, I wil make *a couenant of peace with them: it shal be an euerlasting couenant with them, and I wil place them, and multiplie them, and wil set my Sanctuarie among them for euer more.

27 My tabernacle also shalbe with them: yea, I wil be their God, and they shalbe my people.

28 Thus the heathen shal knowe, that I the Lord do sanctifie Israel, when my Sanctuarie shalbe among them for euer more.

CHAP. XXXVIII.

He prophecieth that Gog and Magog shal fight with great power against the people of God. 21 Their destruction.

ANd the worde of the Lord came vnto me, saying,

2 Sone of man, set thy face against [a] Gog *and against* the land of Magog, the chief prince of Meshech and Tubal, and prophecie against him,

And say, Thus saith ꝟ Lord God, Beholde, I *come* against thee, ô Gog ꝟ chief prince of Meshech and Tubal.

3 And I wil destroye thee, and put hokes in thy chawes, and I wil bring thee forthe, and all thine hoste *bothe* horses, and horsemen, all clothed with all sortes of *armour, euen* a great multitude with buckelers, and shields, all [b] handling swordes.

a Which was a people ꝟ came of Magog ꝟ sonne of Iaphet, Gen. 10, 2. Magog also here signifieth a certeine coūtrey, so that by these two coūtreis, which had the gouernement of Grecia & Italie, he meaneth ꝟ principal enemies of the Church, Reuel 20, 8.

b He sheweth ꝟ ꝟ enemies shulde bend thē selues against the Church, but it shulde be to their owne destruction.

4 They of [c] Paras, of Cush, and Phut ẅ them, *euen* all they *that beare* shield and helmet.

c The persians, Ethiopians and men of Aphrica.

5 [d] Gomer and all his bandes, & ꝟ house of Togarmah of the North quarters, & all his bandes, & muche people with thee.

d Gomer was Iaphets sonne, and Togarmah ꝟ sonne of Gomer, and are thoght to be they ꝟ inhabited Asia minor.

6 Prepare thy self, and [e] make thee ready, *bothe* thou, and all thy multitude, ꝟ are assembled vnto thee, and be thou their sauegarde.

e Signifying, ꝟ all the people of the worlde shulde assemble them selues against ꝟ Churche and Christ their head.

7 After manie dayes thou shalt be visited: *for* in ꝟ latter yeres thou shalt come into the land, that hathe bene destroyed with the sworde, and is gathered out of manie people vpon the mountaines of Israel, ẅ haue long lien waste: yet [f] they haue bene brought out of the people, & they shal dwell all safe.

Or, in: meaning, the land of Israel.

f That is, to molest, & destroy o the Church.

8 Thou shalt ascend and come vp like a tempest, & shalt be like a cloude to couer the land, *bothe* thou, & all thy bādes, & manie people with thee.

9 Thus saith the Lord God, Euen at the same time shal *manie* things come into thy minde, and thou shalt thinke [g] euil thoghts.

g Meaning, Israel ẅ had now bene destroyed, & was not yet buylt againe: declaring here by the simplicitie of ꝟ godlie, who seke not so muche to fortifie them selues by outward force, as to depende on ꝟ prouidence & goodnes of God.

10 And thou shalt say, I wil go vp to the land that hathe no walled towres: [g] I wil go to them that are at rest, and dwell in safetie, ẅ dwell all without walles, and haue nether barres nor gates,

11 *Thinking* to spoile the pray, and to take a bootie, to turne thine hand vpon the desolate places that are *now* inhabited, & vpon the people that are gathered out of the nations which haue gottē cattel and goods & dwell in the middes of the land.

12 Sheba and Dedan, & the marchantes of Tarshish with all ꝟ lions thereof shal say vnto thee, [h] Art thou come to spoile ꝟ pray? hast thou gathered thy multitude to take a bootie? to cary away siluer & golde, to take away cattel & goods, & to spoile a great pray?

h One enemie shal enuie another because euery one shal thinke to haue the spoile of ꝟ Church.

13 Therefore, sonne of man, prophecie, and say vnto Gog, Thus saith the Lord God, In that day when my people of Israel [i] dwelleth safe, shalt thou not knowe it?

i Shalt not thou spie thine occasions to come against my Church, when they suspect nothing?

14 And come from thy place out of the North partes, thou and muche people with thee, all *shal* ride vpon horses, *euen* a great multitude and a mightie armie.

15 And thou shalt come vp against my people of Israel, as a cloude to couer the land: thou shalt be in the [k] latter daies, & I wil bring thee vpon my land ꝟ the heathen may knowe me, when I [l] shalbe sanctified in thee, ô Gog, before their eyes.

k Meaning, in ꝟ last age, and from the comming of Christ vnto ꝟ end of ꝟ worlde.

l Signifying ꝟ God wilbe sanctified by maintening his Church, & destroying his enemies, as Cha. 36, 23. & 37, 28.

16 Thus saith ꝟ Lord God, Art not thou he, of whome I haue spoken in olde time

m Hereby he declareth that none affliction can come to the Church, whereof they haue not bene aduertised afore time, to teache thē to indure all things with more patience whē they knowe ỹ God hathe so ordeined.

m by the hand of my seruants the Prophetes of Israel & prophecied in those dayes & yeres, that I wolde bring thee vpon them?

8 At the same time also when Gog shal come against the lād of Israel, saist thou Lord God, my wrath shal arise in mine angre.

9 For in mine indignation & in ỹ fyre of my wrath haue I spoken it: surely at that time there shalbe a great shaking in the land of Israel.

10 So that the fishes of the sea, & ỹ foules of the heauen, & the beastes of the field & all that moue & crepe vpon the earth, and all the men that are vpon the earth, shal tremble at my presence, & ỹ mountaines shalbe ouerthrowen, & the n staires shal fall, and euery wall shal fall to the grounde.

n All meanes whereby man shulde thinke to saue him self shal faile, ỹ affliction in those dayes shalbe so great & the enemies destructiō shal be so terrible.

11 For I wil call for a sworde against him o through out all my mountaines, saith the Lord God: euery mans sworde shalbe against his brother.

o Against ỹ people of Gog and Magog.

12 And I wil pleade against him with pestilence, and with blood, & I wil cause to raine vpon him & vpon his bandes, and vpon the great people, that are with him, a sore raine, and haile stones, fyre, & brimstone.

Chap. 36, 23. & 37, 28.

13 Thus wil I be* magnified, and sanctified, and knowen in the eyes of many nacions, and thei shal knowe, that I am the Lord.

CHAP. XXXIX.

2 He sheweth the destruction of Gog & Magog. 11 The graues of Gog and his hoste. 17 Thei shalbe deuoured of birdes & beastes. 23 Wherefore the house of Israel is captiue. 24 Their bringing againe from captiuitie is promised.

1 THerefore, thou sonne of man, prophecie against Gog, & say, Thus saith the Lord God, Beholde, I *come* against thee, ô Gog, the chief prince of Meshech and Tubal.

a Or, destroy thee with six plagues, as Cha. 38, 22.

2 And I wil destroy thee a and leaue but the sixt part of thee, and wil cause thee to come vp from the North partes & wil bring thee vpon the mountaines of Israel:

3 And I wil smite thy bowe out of thy left hand, and I wil cause thine arrowes to fall out of thy right hand.

b Meaning, that by the vertue of Gods worde the enemie shalbe destroied where so euer he assaileth his Church.

4 Thou b shalt fall vpon the mountaines of Israel, and all thy bands and the people, that is with thee: *for* I wil giue thee vnto the birdes & to euery feathered foule & beast of the field to be deuoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lord God.

6 And I wil send a fyre on Magog, and among them that dwell safely in the c yles, and thei shal knowe, that I am the Lord.

c That is, amōg all nations where the enemies of my people dwell, seme they neuer so farre separate.

7 So wil I make mine holy Name knowen in the middes of my people Israel, and I wil not suffer them to pollute mine holy Name anie more, and the heathen shal knowe that I am the Lord, the holie one of Israel.

8 Beholde, d it is come, and it is done, saith the Lord God: this is the day whereof I haue spoken.

d That is, this plague is fully determined in my counsel and can not be chāged.

9 And thei that dwell in the cities of Israel, shal e go forthe, and shal burne & set fyre vpon the weapons, and on the shields, and bucklers, vpon the bowes, and vpon the arrowes, & vpon the staues *in their* hands, and vpon the speares, and thei shal burne them with fyre seuen yeres.

e After this destruction the Church shal haue great peace and tranquillitie, and burne all their weapons because they shal no more feare ỹ enemie: and this is chiefly ment of the accomplishment of Christs kingdome, whē by their head Christ all enemies shalbe ouercome.

10 So that they shal bring no wood out of the field, neither cut downe *any* out of the foreests: for they shal burne the weapons with fyre, and the shal robbe those, that robbed them, & spoyle those that spoyled them, saith the Lord God.

11 And at the same time wil I giue vnto Gog f a place there for buryal in Israel, *euen* the valley whereby men go toward the East part of the Sea: & it shal cause thē that passe by, to stop their g noses, & there shal they burye Gog with all his multitude: & they shal call it the valley of h Hamon-Gog.

f Which declareth ỹ the enemies shal haue an horrible fall.

g For ỹ stinke of ỹ carkeises.

h *Or, of the multitude of Gog.*

12 i And seuen moneths long shal ỹ house of Israel be burying of them, ỹ they may clense the land.

i Meaning, a long time.

13 Yea, all the people of ỹ land shal bury them, & they shal haue a name when I shalbe glorified, saith the Lord God.

14 And they shal chuse out men to go continually through the k land with thē that trauail, to burye those that remaine vpon the grounde, & clense it: they shal searche to the end of seuen moneths.

k partely that ỹ holy land shulde not be polluted, & partely for the compassion ỹ the children of God haue euē on their enemies.

15 And the trauailers that passe through the land, if *any* se a mans bone, then shal he set vp a signe by it, til the buryers haue buryed it, in the valley of Hamon-Gog.

16 And also the name of the citie *shal be* l Hamonah: thus shal they clense the land.

l *Or, multitude.*

17 And thou sonne of man, thus saith the Lord God, Speake vnto euerie feathered foule, and to all the beastes of the field, Assemble your selues, and come: m gather your selues on euerie side to my sacrifice: for I do sacrifice a great sacrifice for you vpon the mountaines of Israel, that ye may eat flesh, and drinke blood.

m Whereby he signifieth the horrible destruction that shulde come vpon ỹ enemies of his Church.

18 Ye shal eat the flesh of the valiant, & drinke the blood of the princes of the earth,

earth, of the weathers, of ſ lambes, and of the goates, & of bullockes, *euen* of all fat beaſts of Bashan.

19 And ye ſhal eat fat til you be full, and drinke blood, til ye be drunken of my ſacrifice, which I haue ſacrificed for you.

20 Thus you ſhalbe filled at my table with horſes and chariots, with valiant men, and with all men of warre, ſaith the Lord God.

21 And I wil ſet my glorie among ſ heathen, & all the heathen ſhal ſe my iudgement, that I haue executed, and mine hand, which I haue layed vpon them.

22 So ſ houſe of Iſrael ſhal knowe, that I am the Lord their God from that day and ſo forthe.

Sym.

1 The heathen ſhal knowe that they ouercame not my people by their ſtrēgth nether yet by the weaknes of mine arme, but ſ this was for my peoples ſinnes.

23 And the heathen ſhal knowe, that the houſe of Iſrael went into captiuitie for their iniquitie, becauſe they treſpaced againſt me: therefore hid I my face frō them, and gaue them into the hand of their enemies: ſo fel they all by ſ ſworde.

24 According to their vnclennes, & according to their tranſgreſsions haue I done vnto them, and hid my face from them.

25 Therefore thus ſaith the Lord God, Now wil I bring againe the captiuitie of Iaakob, and haue compaſsion vpon the whole houſe of Iſrael, and wil be ielous for mine holy Name,

26 After that they haue borne their ſhame, and all their tranſgreſsion, whereby they haue tranſgreſſed againſt me, when they dwelt ſafely in their land, & without feare of any.

27 When I haue broght them againe frō the people, & gathered thē out of their enemies lands, and am *ſanctified in thē in the ſight of manie nacions,

*Chap. 36, 23.

28 Then ſhal they knowe, that I am the Lord their God, which cauſed them to be led into captiuitie among the heathen: but I haue gathered thē vnto their owne land, and haue left none of them any more there,

29 Nether wil I hide my face anie more from them: for I haue powred out my Spirit vpon the houſe of Iſrael, ſaith the Lord God.

CHAP. XL.

The reſtoring of the citie and the Temple.

a The Iewes coūted ſ beginning of ſ yere after two ſorts: for their feaſtes they began to counte in March, and for their other affaires in Septēbre ſo ſ this is to be vnderſtād of September.

IN the fiue and twentieth yere of our being in captiuitie in the[a] beginning of the yere, in the tenth *day* of the moneth, in the fourtēth yere after that the citie was ſmitten, in the ſelf ſame day, ſ hand of the Lord was vpō me, & broght me thether.

2 Into the land of Iſrael broght he me by[b] a diuine viſion, & ſet me vpon a verie hie mountaine, whereupon *was* as ſ buylding of a citie, toward the South.

b Or, viſions of God.

3 And he broght me thether, & beholde, there *was* a[b] man, whoſe ſimilitude was to loke to, like braſſe, with a linen threde in his hand, and a rede to meaſure with: and he ſtode at the gate.

b Which was an Angel in forme of a man, ſ came to meaſure out this buylding.

4 And the man ſaid vnto me, Sonne of man, beholde with thine eyes, and heare with thine eares, and ſet thine heart vpon all that I ſhal ſhew thee: for to the intent, that they might be ſhewed thee, art thou broght hether: declare all that thou ſeeſt, vnto the houſe of Iſrael.

5 And beholde, *I ſawe* a wall on ſ outſide of the houſe rounde about: & in the mans hand *was* a rede to meaſure with, of ſix cubites long, by the cubite, & an hand breadth: ſo he meaſured ſ breadth of the buylding with one rede, and the height with one rede.

6 Then came he vnto the gate, which loketh toward the Eaſt, & went vp the ſtaires thereof, and meaſured the[a] poſte of the gate, *which was* one rede broad, and[b] the other poſte of the gate, *which was* one rede broad.

a Or, three ſholde.

b Or, vpperpoſte.

7 And *euerie* chamber was one rede lōg, & one rede broad, & betwene ſ chambers *were* fiue cubites: & the poſte of the gate by the porche of the gate within *was* one rede.

8 He meaſured alſo the porche of the gate within with one rede.

9 Then meaſured he the porche of the gate of eight cubites, & the[a] poſtes thereof, of two cubites, and the porche of the gate *was* inwarde.

a Or, pentiſes.

10 And the chambers of the gate Eaſtwarde, *were* thre on this ſide, & thre on that ſide: they thre *were* of one meaſure, and the poſtes had one meaſure on this ſide and one on that ſide.

11 And he meaſured the breadth of the entrie of the gate ten cubites, & the height of the gate thirtene cubites.

12 The ſpace alſo before ſ chambers *was* one cubite *on this ſide*, & ſ ſpace *was* one cubite on ſ ſide, & the chabers *were* ſix cubits on this ſide & ſix cubits on ſ ſide.

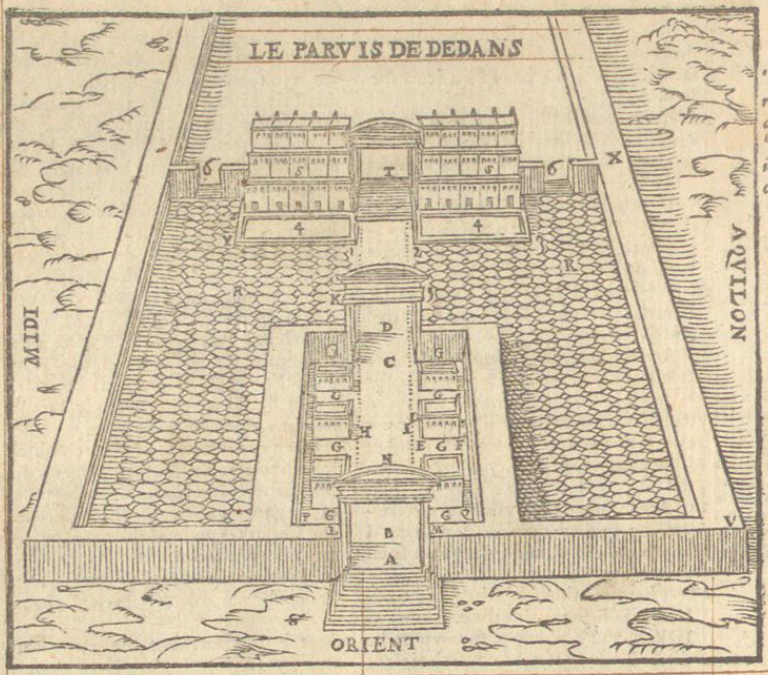
13 He meaſured then the gate from the roufe of a chamber to the top of ſ *gate*: the breadth *was* fyue and twentie cubites, dore againſt dore.

14 He made alſo poſtes of threſcore cubites, and the poſtes of the court, & of ſ gate *had one meaſure* round about.

15 And vpon the forefront of the entrie of the gate vnto the forefront of ſ porche of ſ gate within, *were* fifitie cubites.

16 And *there were* narrow windowes in ſ chabers, & in their poſtes within ſ gate round about, & likewiſe to ſ arches: & the windowes *went* round about within: & vpon the poſtes *were* palme trees.

THE DESCRIPTION OF THE FIGVRE
which beginneth, verſ. 5.



Verſ. 5. The wall that compaſſeth about the Temple & the courtes, as appeareth in the ſecond & in the great figure.
A B The thickenes of ỹ wall, was ſix cubites: for ſo long the rede was.
A C The height of ỹ wall, which was alſo ſix cubites: this wall conteined two thouſand cubites, that is, on the Eaſt ſide 500.
C H and on the North ſide 500.
H I as much on the South ſide.
C K. & 500. on the Weſt ſide.
I K This wall did ſeparate the Temple from ỹ citie, Cha. 42. 20.
Verſ. 6. This gate in the great figure is marked with D. vnto the which apperteine ſeuē ſteppes E. Thence they go into the porche where are ſix chābers. F. Which porche was cloſed with a wall G.
Verſ. 7 E F G. The length. The breadth E O G. The ſpace of fyue cubites betwene ỹ chābers, and ſo muche ſpace was on this ſide, and beyonde ỹ chābers G. From the threſholde inward to the porche was ſix cubites A B.
B C. The porche.
Verſ. 9. C D. The vpper poſtes.
H I. The breadth of the alley of ỹ porche.
B C. The length of the porche, which was inwarde. Verſ. 11. L M. The breadth of the gate, & the height A N. Verſ. 12. The ſpace before the chambers as a litle galerie O. Verſ. 13. The breadth of ỹ whole porche from ỹ vtmoſt chamber to the gate 25. cubites. P. O.
In the 14. ver. he ſpeaketh of the vpper poſtes, or pentiſes w in all were 60 cubites: for euerie chamber had ſix, & ỹ threſholde, & lintel of the dore, either 12 R figures. Verſ. 15. A D. The fiftie cubites.
Verſ. 17. The outward court R ſo called, becauſe it was the outwarde court in reſpect of the Temple as appeareth in ỹ great figure N but it is the inner court in reſpect of ỹ porche, w hathe bene deſcribed. S. The thirtie chambers, fyftene on a ſide. The two litle gates 6. ware by ỹ great gate T. Verſ 19. The ower gate A. w had ſeuen ſteppes, & the gate within eight T. betwene A T were 100. cubites, & had as muche frō South to North V, X. Verſ. 20. This muſt be conſidered in the great figure. The out warde court in reſpect of ỹ Temple M R. The North ſide. The porche S The court without T. The length of ỹ porche with the chambers, as in ỹ Eaſt ſide V X. The breadth 25. cubites X X.

*Le paruis de dedans. *Or, the inner court.

NORTH.

17 ¶Then broght he me into ỹ outward court, and lo, *there were* chambers, and a pauement made for the court round about & thirtie chambers *were* vpon ỹ pauement.
18 And the pauement *was* by the ſide of the gates ouer againſt the length of the gates: & the pauement *was* benethe.
19 Then he meaſured the breadth from the forefront of the lower gate without, vnto the forefront of ỹ court within, an hundreth cubites Eaſtward & Northward.
20 And the gate of the outwarde court, that loked toward the North, meaſured he after the length and breadth thereof.
21 And the chambers thereof *were*, thre on this ſide, and thre on that ſide, and the poſtes thereof and the arches thereof were after the meaſure of the firſt gate: the length thereof *was* fyftie cubites, & the breadth fyue and twentie cubites.
22 And their windowes, and their arches with their palme trees, *were* after the meaſure of the gate that loketh toward the Eaſt, and the going vp vnto it *had* ſeuen ſteppes, & the arches thereof *were* before them.
23 And the gate of the inner court *ſtode* ouer againſt the gate toward the North, and toward the Eaſt, and he meaſured from gate to gate an hūdreth cubites.
24 After that, he broght me toward the South, & lo, *there was* a gate toward the South, & he meaſured the poſtes thereof, and the arches thereof according to thoſe meaſures.
25 And *there were* windowes in it, and in the arches thereof roūd about, like thoſe windowes: the height *was* fiftie cubites. and the breadth fyue and twentie cubites.
26 And there were ſeuen to go vp to it, and the arches thereof *were* before thē: and it had palme trees, one on th is ſide, and another on that ſide vpon the poſte thereof.
27 ¶And

Verſ. 23. The gate of the inner court B. ouer against the gate of the outward court R. and toward the Eaſt c. An hūdreth cubites R b.
Verſ. 24. The South gate in ỹ great figure d. The outward courte.

27 ¶And *there was* a gate in the inner court toward the South, & he measured from gate to gate toward the South an hundreth cubits.

28 And he broght me into ỹ inner court by the South gate, and he measured the South gate according to those measures.

29 And the chambers thereof, & the postes thereof, & ỹ arches thereof according to these measures, and *there were* windowes in it, and in the arches thereof roundeabout, *it was* fiftie cubits long & fiue & twentiê cubits broad.

30 And the arches round about *were* fiue & twentie cubites long, & fiue cubites broad.

31 And the arches thereof *were* toward the vtter court, & palme trees *were* vpon the postes thereof, and the going vp to it *had* eight steppes.

32 ¶Againe he broght me into the inner court towarde the East, and he measured the gate according to those measures.

33 And the chambers thereof, & the postes thereof, and the arches thereof were according to these measures, and *there were* windowes therein, and in the arches thereof round about, *it was* fiftie cubites long, & fyue and twentie cubites broad.

34 And the arches thereof *were* towarde the vtter court, & palme trees *were* vpon the postes thereof, on this side and on that side, & the going vp to it *had* eight steps.

35 ¶After he broght me to the North gate, & measured it, according to these measures.

36 The chambers thereof, the postes thereof, & the arches thereof, & *there were* windowes therein round about: ỹ height *was* fiftie cubites, and the breadth fyue and twentie cubites.

37 And the postes thereof *were* towarde the vtter courte, & palme trees *were* vpon the postes thereof on this side, and on that side, and the going vp to it *had* eight steps.

38 And *euerie* chamber, & the entrie thereof *was* vnder the postes of the gates: there they washed the burnt offring.

39 And in the porche of the gate *stode* two tables on this side, and two tables on that side, vpon the which they slewe the burnt offring, and the sinne offring, and the trespas offring.

40 And at the side beyond the steps, at the entrie of the North gate *stode* two tables: and on the other side, which was at the porche of the gate *were* two tables.

41 Foure tables *were* on this side, & foure tables on that side by the side of the gate, *euen* eight tables whereupon thei slue *their sacrifice*.

42 And the foure tables *were* of hewen

Verſ. 17. The inner court gate f. An hũdreth cubites. d f w was the length of a court, & his chambers.

Verſ. 28. The inner court g. The eight steppes are hid w ỹ buylding, but they are like them of ỹ East gate Q for all ỹ courtes were of one measure, quantitie & fashion.

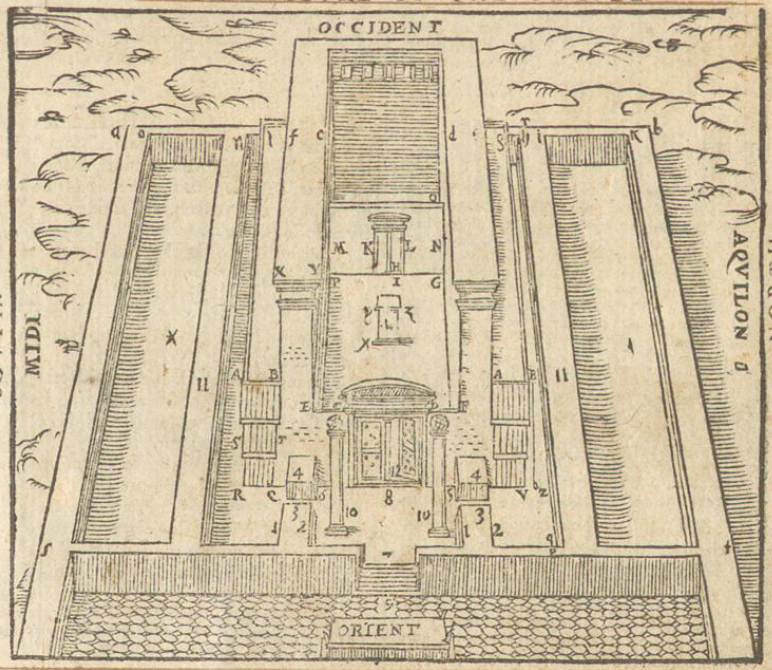
Verſ. 32. The inner court on the East side N. And so in all he maketh six courtes, two on the East side, two on the North, & two on ỹ South side. Loke in the great figure.

Verſ. 38. He speaketh of six chãbers, which were in ỹ porche of the inner courte on the North side.

i The entrie of the chambers, ỹ is, the dores, were vnder the vpper postes or pentises which hanged ouer ỹ chambers, as also did ouer the gate. Loke in ỹ great figure.

Verſ. 39. In ỹ porche of ỹ inuer courte were foure tables. K. & as manie in ỹ outward court S. a cubite, and an halfe long & as broade, & one cubite high.

THE FIGVRE OF THE TEMPLE.



stone for the burnt offring, of a cubite and an halfe long, and a cubite and an halfe broade, and one cubite hie: whereupon also they layed the instruments wherewith they slewe the burnt offring and the sacrifice.

43 And within *were* borders an hand broade, fastened round about, and vpon the tables *laye* the flesh of the offring.

Vers. 44. The chambers in the inner porche on the North side for the singers L. but ſ perſpective hindereth ſ sight, therefore beholde the, ware in ſ East court, for thei are all alike: likewise on the South side. The prophet was now in the East courte, where he saw the altar measured, and describeth one rowe of chambers, ẅ was for the priests.

44 And without the inner gate *were* the chambers of the singers in the inwarde courte, which was at the side of ſ North gate: & their prospect *was* towarde the South, & one *was* at the side of the East gate, hauing the prospect towarde the North.

Vers. 45. He speaketh of the two rowes of chābers, which were in ſ inner court N. whereof they on ſ North side were for the Priests, ſ sacrificed O. & they on the South side for them that kept the Temple N. Which chābers were East & by South, as the other O were East & by North. These must be sene in the great figure.

45 And he said vnto me, This chamber whose prospect is towarde the South, *is* for the Priests, that haue charge to kepe the house.

46 And the chamber whose prospect is towarde the North, *is* for the Priests that haue the charge to kepe the altar: these are the sonnes of Zadok among the sonnes of Leui which may come nere to the Lord to minister vnto him.

Vers. 46. He speaketh of the altar. p.

47 So he measured ſ court, an hundreth cubites long, & an hūdreth cubites broad *euen* four square: likewise ſ altar *that was* before the House.

Vers. 47. The altar. p.

48 And he broght me to the porche of ſ house, and measured the postes of the porche, fiue cubites on this side, and fiue cubites on that side: and the breadth of the gate *was* thre cubites on this side, and thre cubites on that side.

Vers. 48. He entred by ſ gate into the porche of the temple. R. The which described more at large, because the things here mencioned might the better be vnderstand.

49 The length of the porche *was* twentie cubites, and the breadth eleuen cubites: & *he broght me* by the steppes whereby thei went vp to it, & *there were* pillers by the postes, one on this side, and another on that side.

Vers. 49. The length of the porche ſ twentie cubites, and the breadth eleuen cubites. 7. 8 The steppes whereby the prophet came into the porche of the Temple 9. 7. The two pillers 10.

CHAP. XLI.

The disposicion and order of the buylding of the Temple and the other things there to belonging.

Chap. XLI. Vers. 1 The vpper postes or pentises, meanig ſ toppes of the chābers on ſ sides of ſ Temple A B. The second chābre G goeth out more the ſ first R & ſ third A more then the second.

1 AFterwarde, he broght me to ſ Temple, & measured the postes, six cubites broad on the one side and six cubites broad on ſ other side, *which was* the breadth of the tabernacle.

2 And the breadth of the entrie *was* ten cubits, & the sides of the entrie *were* fiue cubits on the one side, & fiue cubits on the other side, and he measured the length thereof fortie cubites, & ſ breadth twentie cubites.

Vers. 2. The breadth of ſ entrie or gate is 10 cubites. C D. Fiue cubites from ſ Temple wall to ſ gate on either side E C D F. ſ length of fourtie cubites from ſ Temple gate to the moste holy place 8. 1. The breadth of ſ Temple 20 cubites. E F. or G p. He speaketh not here of ſ height: therefore it is made of 30 cubites according to Salomōs.

3 Then went he in, and measured ſ postes of the entrie two cubites, and ſ entrie six cubites, and the breadth of the entrie seuen cubites.

4 So he measured ſ length thereof twentie cubites & the breadth twentie cubites before the Temple. And he said vnto me, This is the moste holie place.

5 After, he measured the wall of ſ house, six cubites, and the breadth of *euerie* chambre foure cubites rounde about ſ house, on euerie side.

6 And the chambres *were* chambre vpon chambre, thre and thirtie fore *high*, & they entred into the wall made for ſ chambres which was rounde about the house that *the postes* might be fastened *therein*, and not be fastened in the wall of the house.

7 And it was large and went round mounting vpwarde to the chambres: for ſ staire of the house *was* mounting vpward, rounde about the house: therefore the house was larger vpwarde: so thei went vp from the loweſt *chambre* to the hieſt by the middes.

8 I sawe also the house hie roūde about: the fundacions of the chambres *were* a ful rede of six great cubites.

9 The thickenes of the wall which was for the chamber without, *was* fiue cubites, & that which remained, *was* ſ place of the chambres that were within.

10 And betwene the chambres was the wydenes of twētie cubites rounde about the House on euerie side.

11 And the dores of the chambres *were* towarde the place that remained, one dore towarde the North, & another dore towarde the South, and the breadth of the place that remained, *was* fiue cubites rounde about.

12 Now the buylding that was before the separate place towarde ſ West corner, *was* seuentie cubites broad, and the wall of the buylding was fiue cubites thicke, rounde about, & the length nienetie cubites.

13 So he measured the house an hūdreth cubites long, & the separate place and ſ buylding with the walles thereof *were* an hundreth cubites long.

14 Also the breadth of the forefront of the house and of the separate place toward the East, *was* an hundreth cubites.

15 And he measured the length of the buylding ouer against the separate place, which was behinde it, and the cham-

great place compassed with a wall of fiue cubites farther of the Temple then the alley, or separate place, more plainly set for the in the great figure.

Vers. 3. The Angel went into ſ moste holy place The poste of ſ entrie that is, ſ threshold or thickenes of the wall. H I. The gate 6. cubites, K L. The breadth on either side the gate 7. cubites M K & L N which make in all 20. cubites.

Vers. 4. The length 20. cubites, G O, so it was square.

Vers. 5. The first chābre was, 4 cubites Q R. The second fiue, S. T, and ſ third six A B There were thre heights or stages of chambers. R S A The turning staire can not be shewed in ſ figure, but maie easely be conceiued.

Vers. 8. The fundacions of six cubites, meaning ſ hie chāber was so, and the nether from thence, semed so likewise by a perpendicular ling or plumet, B Z.

Vers. 9. The chambre without was the hie chambre, & frō ſ chambre the wall was but fiue cubites thicke B X Y: for downewarde it was six Q 6

Vers. 10. The chabers on ſ one side were distant from them on the other side 20 cubites. ẅ was ſ breadth of the Temple.

Vers. 11. The dores of ſ chambers on ſ North side opened toward the North V, & thei on the South side towarde ſ South R for there was an alley of fiue cubites rounde about ſ Tēple V Z, and was so closed with a wall. 11.

Vers. 12. The buylding, or the thicke, and was place*, and this is

cubit,

bers on the one side and on the other side an hundreth cubites with the Temple within, & the arches of the court.

Verr.16. He declareth ỹ whatsoeuer was of stone worke from ỹ bottome to the toppe was couered w̄ wood on ỹ East, South & North side.

16 The postes and the narowe windowes, and the chambers rounde about, on thre sides ouer against the postes, siled with *ceder* wood rounde about and from the ground vp to the windowes, & the windowes were siled.

17 And from aboue the dore vnto ỹ inner house & without, and by all the wall rounde about within and without it was *syled according* to the measure.

18 And it was made with Cherubims and palme trees, so ỹ a palme tree *was* betwene a Cherub and a Cherub: and *euerie* Cherub had two faces.

19 So that the face of a man *was* towarde the palme tree on the one side, & the face of a lion towarde the palme tree on the other side: *thus* was it made through all the house rounde about.

20 From the grounde vnto aboue ỹ dore *were* Cherubims and palme trees made as in the wall of the Temple.

21 The postes of the Temple were squared, & thus to loke vnto *was* the similitude & forme of the Sanctuarie.

Verſ.22. The altar V, w̄ was thre cubites high. Y x & two cubites lōg YZ.

22 The altar of wood *was* thre cubites hie, and the length thereof two cubites, and the corners thereof and the length thereof & ỹ sides thereof *were* of wood. And he said vnto me, This is the table that shalbe before the Lord.

23 And the Tẽple & the Sanctuarie had two dores.

24 And the dores had two wickets, *euen* two turning wickets, two wickets for one dore, and two wickets for another dore.

25 And vpon the dores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and *there were* thicke plankes vpon the forefront of the porche without.

26 And *there were* narowe windowes and palme trees on the one side, and on the other side, by the sides of the porche, & *vpon* the sides of the house, and thicke plankes.

CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holie things.

Verſ.1. Hauig described the length and breadth of ỹ Temple, he cometh to the outwarde court on the North side. T. This appeareth in the great figure.

1 THen broght he me into the vtter court by ỹ waie towarde ỹ North, & he broght me into the chamber that was ouer against the separate place, and which was before the buylding towarde the North.

2 Before the length of an hundreth cubites *was* the North dore, & *it was* fiftie cubits broad.

3 Ouer against the twentie *cubites* which were for the inner court, & ouer against the pauement, which was for the vtter court, was chambre against chambre in thre rowes.

4 And before the chābres *was* a galerie of tē cubites wide, & within *was* a waie of one cubite, and their dores towarde the North.

5 Now the chambres aboue were narower: for those chambres *semed* to eat vp these, *to wit*, the lower, and those ỹ were in the middes of the buylding.

6 For thei were in thre rowes, but had not pillers as the pillers of the court: therefore there was a difference from them beneth and from the middlemost, *euen* from the ground.

7 And the wall that was without ouer against the chambres, towarde the vtter court on ỹ fore front of the chambers, *was* fiftie cubites long.

8 For the length of the chambres that were in the vtter court, *was* fiftie cubites: & lo, before ỹ Temple *were* an hundreth cubites.

9 And vnder these chambres *was* ỹ entrie, on the East side, as one goeth into them from the outwarde court.

10 The chambres *were* in the thickenes of the wall of the court towarde ỹ East, ouer against the separate place, and ouer against the buylding.

11 And the waie before them *was* after the maner of the chambres, which were toward the North as long as thei, *and* as broad as thei: and all their entries were like, bothe according to their facions, and according to their dores.

12 And according to the dores of ỹ chābres that were towarde the South, *was* a dore in the corner of the waie, *euen* the waie directly before the wall towarde ỹ East, as one entreth.

13 Then said he vnto me, The North chambres & the South chambres which are before the separate place, thei be holy chambers, wherein the Priests that approche vnto the Lord, shal eat ỹ moste holie things: there shal thei laie the moste holy things, & the meat offring, and the sinoffring, and the trespasse offring: for the place *is* holy.

14 When the Priests entre therein, thei shal not go out of the holie place into ỹ vtter court, but there thei shal laie their garments wherein thei minister: for thei are holie, & shal put on other garmēts, & so shal approche to those things, w̄ are for the people.

15 Now when he had made an end of measuring the inner house, he broght me forthe towarde the gate whose prospect is towarde the East, & measured it

Verſ.2. This gallerie appeareth in the great figure by this nombre. 12.

Verſ.5. These chambres were contrary facioned to them of the Temple.

Verſ.8. So that the wall for the chambres of ỹ outwarde court and the wall of the inner, was either fiftie cubites, & ỹ whole court an hūdreth.

Verſ.9. Vnder these chambers were entries, or dores to passe from one place to another, w̄ are noted euer by z in ỹ great figure.

Verſ.10.11. The chambres, p, of the East court M. were like to ỹ chambers of ỹ North court.

Verſ.13. Which chambers were in the East gate toward ỹ North and South, and towarde ỹ separate place or backe buylding. 4. w̄ chambers are called holie, because thei were by ỹ Tẽple.

Verſ.15. He broght me into the chambre: that is, the rowe of chābres, w̄ were towarde ỹ separate place Westwarde. t Verſ.2. He meaneth ỹ the North was an hūdreth cubites lōg x y & in breadth fiftie. b X

rounde about.

16 He measured the East side with the measuring rod, fiue hundreth redes, *euen* with the measuring rede rounde about.

17 He measured *also* the North side, fiue hundreth redes, *euen* with the measuring rede rounde about.

18 And he measured the South [a] side fiue hundreth redes with ſ measuring rede.

19 He turned about *also* to the West side, & measured fiue hundreth redes w the measuring rede.

20 He measured it by the foure sides: it had a wall rounde about, fiue hundreth *redes* long, and fiue hundreth broad to make a separation betwene the Sanctuarie, & the prophane place.

[a] *Or, winde.*

CHAP. XLIII.

2 He seeth the glorie of God, going into the Temple, from whence it had before departed. 7 He mencioneth the idolatrie of the children of Israel for the which thei were consumed and broght to noght. 9 He is cõmanded to call them againe to repentance.

1 AFterwarde he broght me to the gate, *euen* the gate that turneth towarde the East.

2 And beholde, the glorie of the God of Israel came from out of the East, whose voice was like a noise of great waters, and the earth was made light with his glorie.

3 And the vision which I sawe *was* *like the vision, *euen* as the vision that I sawe [a] when I came to destroie the citie: and the visions *were* like the vision that I sawe by the riuer Chebar: & I fel vpon my face.

4 And the [b] glorie of the Lord came into the house by the waie of the gate, whose prospect is towarde the East.

5 So the Spirit toke me vp and broght me into the inner court, and beholde, the glorie of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: and there stode a man by me,

7 Which said vnto me, Sonne of man, *this* place is my throne, & the place of the soles of my fete, where as I wil dwell among the children of Israel for euer, and the house of Israel shal no more [c] defile mine holie Name, nether thei, nor their Kings by their fornications, nor by the carkeises of [d] their Kings *in* their high places.

8 Albeit they set their thresholdes by my thresholdes, and their postes by my postes (for there *was but* a wall betwene me & them) yet haue thei defiled mine holy Name with their abominations, that thei haue committed: wherefore I haue cõsumed thẽ in my wrath.

9 Now *therefore* let them put away there fornication, & the carkeses of their Kings farre from me, and I wil dwell among them for euer.

10 ¶ Thou sonne of mã, shewe this House to the house of Israel, that thei may be ashamed of their wickednes, and let them measure the paterne.

11 And if thei be ashamed of all ſ thei haue done, shewe them the forme of the house, & the paterne thereof, & ſ going out thereof, & the comming in thereof, and the whole facion thereof, & all ſ ordinances thereof, & all the figures thereof, & all the lawes thereof: & write it in their sight, that thei may kepe the whole facion thereof, & all the ordinances thereof, and do them.

12 This is the "descriptiõ of the house, *It shalbe* vpon the top of the mount: all the limites thereof round about shalbe moste holy. Beholde, this is the descri-

Chap. 9. 3.

a When I prophecied the destruction of the citie by ſ Caldeans.

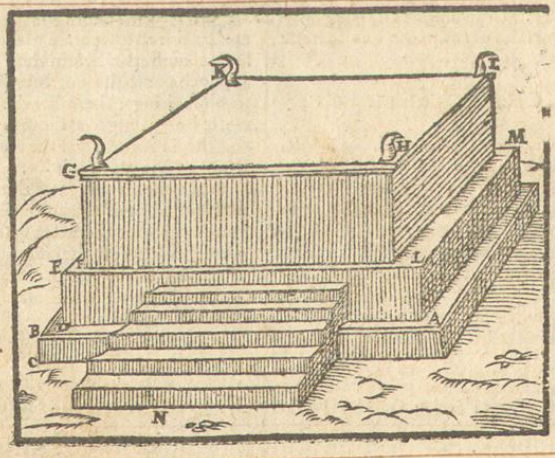
b Which was departed afore, Cha. 10. 4. & 11. 22.

[c] By their idolatries.

[d] He alludeth to Ammon and Manasseh, who were buryeed in their gardens nere the Temple & there had erected vp monumẽts to their idoles.

" *Ebr. Law.*

THE FIGVRE OF THE ALTAR.



ption of the house.

Vers.13. The middes or bottome A. ẅ was a cubite hie B C. and a cubite broad B D.

13 And these are the measures of the Altar, after the cubites, the cubite *is* a cubite, & an hand breadth, euen the bottome *shalbe* a cubite, and the breadth a cubite, & the bordre thereof by ſ edge thereof round about *shalbe* a spanne: and this *shalbe* the height of the altar.

Vers. 14. The lower piece ẅ standeth on the botome & is ſ middlemost piece & vnder the hiest, is two cubites D E. The breadth one cubite E F. From the litle piece, ẅ was ſ seconde, to the hiest foure cubites. F G.

14 And from the bottome *which toucheth* the ground to the lower piece *shalbe* two cubites: and the breadth one cubite, and from the litle piece to the great piece *shalbe* foure cubites, and the breadth one cubite.

15 So the altar *shalbe* foure cubites, and from the altar vpwarde *shalbe* foure hornes.

16 And the altar *shalbe* twelue *cubites* lõg, and twelue broade, & foresquare in the foure corners thereof.

Vers.15. Foure cubites, meaning, the hier parte of ſ altar. F G.

Vers.16. Legth and breadth G H I K, which note also the foure hornes of the altar.

17 And the frame *shalbe* fourtene *cubites* long, & fourtene broade in the foure ſquare corners thereof: and the border about it *shalbe* halfe a cubite, & the bottome thereof *shalbe* a cubite about, and the steppes thereof *shalbe* turned towarde the East.

Vers.17. The frame whereupon the hiest piece stode, is fourtene cubites: for on euery side it is longer by a cubite then the vppermoste E L, L M.

18 ¶And he said vnto me, Sonne of man, thus saith the Lord God, These are the ordinances of the altar in the day when thei shal make it to offer the burnt offring thereon, & to sprinkle blood thereon.

19 And thou shalt giue to the Priests, & to ſ Leuites, that be of the sede of Zadok, ẅ approche vnto me, to minister vnto me, saith the Lord God, a yõg bullocke for a sinne offring.

20 And thou shalt take of ſ blood thereof, and put it on the foure hornes of it, & on the foure corners of the frame, and vpon the bordre round about: thus shalt thou clense it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offring, & burne it in the appointed place of the house without the Sanctuarie.

22 But the seconde day thou shalt offre an he goat without blemish for a sin offring, & thei shal clense the altar, as thei did clense it with the bullocke.

23 When thou hast made an end of clensing it, thou shalt offer a yong bullocke without blemish, and a ram out of the flocke without blemish.

24 And thou shalt offre them before the Lord, and the Priests shal cast salt vpon them, & thei shal offre them for a burnt offring vnto the Lord.

25 Seuen daies shalt thou prepare euerie day an he goat for a sin offring: thei shal also prepare a yong bullocke and a ram out of the flocke, without blemish.

Ebr. fil his hand.

26 Thus shal thei seuen daies purifie the altar, and clense it, and "consecrate it.

27 And when these daies are expired, vpon the eight day and so forthe, the Priests shal make your burnt offrings vpon the altar, and your peace offrings, and I wil accept you, saith the Lord God.

CHAP. XLIIII.

He reproueth the people for their offence. 7 The vncircũcised in heart, & in the flesh. 9 Who are to be admitted to the seruice of the Temple, & who to be refused.

1 THen he broght me toward the gate of the outwarde Sanctuarie, which turneth toward the East, and it was shut.

Vers.1. The East gate D in the great figure.

2 Then said the Lord vnto me, This gate shalbe [a] shut, & shal not be opened, & no man shal entre by it, because the Lord God of Israel hathe entred by it, & it shal be shut.

a Meaning, frõ the commune people, but not from the Priestes, nor ſ prince, read Chap. 46, 9.

3 *It apperteineth* to the Prince: the Prince him self shal sit in it to eat bread before the Lord: he shal entre by the way of the porche of that gate, and shal go out by the way of the same.

4 ¶Then broght he me toward ſ North gate before the House: and when I loked, beholde, the glorie of the Lord filled the house of the Lord, and I fel vpon my face.

5 And the Lord said vnto me, Sonne of man, "marke wel, and beholde with thine eyes, and heare with thine eares, all that I say vnto thee, concerning all the ordinances of the House of the Lord, & all the lawes thereof, and marke wel the entring in of the house with euerie going forthe of the Sanctuarie.

"Ebr set thine heart.

6 And thou shalt say to the rebellious, *euen* to the house of Israel, Thus saith the Lord God, O house of Israel, ye haue ynough of all your abominacions,

b For they had broght, idolaters ẅ were of other coũtrels, to teache them their idolatrie Chap. 23, 40.

7 Seing, that ye haue broght into my Sanctuarie [b] strangers, vncircumcised in heart, and vncircumcised in flesh, to be in my Sanctuarie, to pollute mine house, when ye offre my bread, *euen* fat, and blood: and thei haue broken my couenant, because of all your abominacions.

c Ye haue not offred vnto me according to my Law.

d The Leuites ẅ had comitted idolatrie, were put from their dignitie & colde not be receyued into the Priests office, although they had bene of the house of Aaron, but must serue in ſ inferior offices as to watche & to kepe the dores, read 2. King. 23, 9.

8 For ye haue not kept the [c] ordinances of mine holie things: but you your selues haue set *other* to take the charge of my Sanctuarie.

9 Thus saith the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh shal entre into my Sãctuarie, of any stranger that is among ſ children of Israel,

10 Nether yet the [d] Leuites that are gone backe from me, when Israel went

astray, which went astray from me after their idoles, but thei shal beare their iniquitie.

11 And thei shal serue in my Sanctuarie, & kepe the gates of the House, and minister in the House: thei shal slaye the burnt offring and the sacrifice for the people: & thei shal stande before them to serue them.

12 Because thei serued before their idoles, and caused the house of Israel to fall into iniquitie, therefore haue I lift vp mine hand against them, saith the Lord God, & thei shal beare their iniquitie,

13 And thei shal not come nere vnto me to do the office of the Priest vnto me, nether shal thei come nere vnto any of mine holy things in the moste holy place, but they shal beare their shame and their abominacions, which thei haue committed.

14 And I wil make them kepers of the watche of the House, for all the seruice thereof, & for all that shalbe done therein.

15 But the Priests of the Leuites, the sonnes of Zadok, that * kept the charge of my Sanctuarie, when the children of Israel went astray from me, thei shal come nere to me to serue me, & thei shal stād before me to offre me the fat and the blood, saith the Lord God.

* Which obserued the Lawe of God, and fel not to idolatrie.

16 Thei shal entre into my Sanctuarie, & shal come nere to my table, to serue me, and thei shal kepe my charge.

17 And when thei shal entre in at ȳ gates of the inner court, thei shalbe clothed with linen garments, and no woll shal come vpon them while thei serue in the gates of the inner court, and within.

18 Thei shal haue linen bonettes vpon their heades, & shal haue linen breches vpō their loynes: thei shal not gyrd thē selues in the sweating *places*.

19 But when they go forthe into the vtter court, *euen* to the vtter court to the people, thei shal put of their garments, wherein thei ministred, and laye them in the holy chambers, and thei shal put on other garments: for thei shal not sanctifie the people with their garments.

20 Thei shal not also † shaue their heades, nor suffre their lockes to growe long, *but* round their heades.

† As did ȳ infideles and hearthen.

21 *Nether shal any Priest drinke wine when thei enter into the inner court.

*Leu. 21, 13.

22 Nether shal thei take for their wiues a widowe, or her ȳ is diuorced: but thei shal take maidens of ȳ sede of the house of Israel, or a widow that hathe bene the widow of a Priest.

23 And thei shal teache my people *the difference* betwene the holy and prophane, & cause them to discerne betwene ȳ vncleane and the cleane.

24 And in controuersie thei shal stand to iudge, and thei shal iudge it according to my iudgements: and thei shal kepe my lawes and my statutes in all mine assemblies, & thei shal sanctifie my Sabbaths.

25 *And thei shal come at no dead persone to defile them selues, except at *their* father, or mother, or sonne, or daughter, brother or sister, that hathe had yet none housband: *in these* may thei be defiled.

*Leu. 21, 22.

g Thei may be at their buryal, w was a defiling.

26 And when he is clensed, thei shal reckon vnto him seuen dayes.

27 And when he goeth into the Sanctuarie vnto the inner court to minister in the Sanctuarie, he shal offre his sin offring, saith the Lord God.

28 * And ȳ *Priesthode* shalbe their inheritance, *yea*, I am their inheritance: therefore shal ye giue them no possessiō in Israel *for* I am their possession.

*Deu. 18, 1. nom. 18, 20.

29 Thei shal eat the meat offring, & the sin offring, & the trespace offring, and euerie dedicate thing in Israel shalbe theirs.

30 *And all the first of all the first borne, and euerie oblation, *euen* all of euerie sort of your oblations shalbe the Priests. Ye shal also giue vnto the Priest the first of your dough that he may cause the blessing to rest in thine house.

*Exod. 13, 2. & 22, 29, & 34, 19 nomb. 5, 13.

31 The Priests shal not eat of any thing, ȳ is *dead, or torne, whether it be foule or beast.

*Exod. 22, 31. leui. 22, 8.

CHAP. XLV.

1 Out of the land of promes are there separate foure porcions, of which the first is giuen to the Priests and to the Temple, the second to the Leuites, the third to the citie, the fourth to the prince. 9 An exhortacion vnto the heads of Israel. 10 Of iust weights and measures. 13 Of the first frutes: &c.

1 MOreouer when ye shal deuide the land for inheritance, ye shal offre an oblacion vnto ȳ Lord an [a]holy porcion of the land, fiue and twentie thousand redes long, and ten thousand broad: this shalbe holy in all the borders thereof rounde about.

a Of all ȳ land of Israel ȳ Lord onely requireth this porcion for ȳ Temple and for the priests, for the citie and for ȳ prince.

2 Of this there shalbe for the Sanctuarie fiue hūdreth *in length* with fiue hundreth *in breadth*, all square roūde about, and fiftie cubites rounde about for the suburbes thereof.

3 And of this measure shalt thou measure the length of fiue & twentie thousand, & the breadth of ten thousand: and in it shal be the Sanctuarie, & the moste holy place.

4 The holy porcion of the land shalbe the Priests, which minister in the San-

ctuarie

ſtuarie, which came nere to ſerue the Lord: and it ſhalbe a place for their houſes, and an holy place for the Sanctuarie.

5 And *in* the fiue and twentie thouſand of length, and the ten thouſand of breadth, ſhal the Leuites that miniſter in the houſe, haue their poſſeſsion for twentie chambers.

6 Alſo ye ſhal appoint the poſſeſsion of the citie, fiue thouſand broad, and fiue and twentie thouſand long ouer againſt the oblacion of the holy porciō: it ſhalbe for the whole houſe of Iſrael.

7 And *a porcion ſhalbe* for the prince on ỹ one ſide, and on that ſide of the oblaciō of the holy porcion, and of the poſſeſsiō of the citie, *euen* before the oblacion of the holy porcion, and before the poſſeſsion of the citie from the Weſt corner Weſtwarde, and from the Eaſt corner Eaſtwarde, and the length *ſhalbe* by one of the porcions from the Weſt border vnto the Eaſt border.

8 In this land ſhalbe his poſſeſsion in Iſrael: and my princes ſhal no more oppreſſe my people, and *the reſt* of the lād ſhal thei giue to the houſe of Iſrael, according to their tribes.

b The Prophet ſheweth that, ỹ heads muſt be firſt reformed afore any good ordre can be eſtabliſhed amōg the people.

9 Thus ſaith the Lord God, Let it b ſuffice you, ô princes of Iſrael: leaue of crueltie & oppreſsion, & execute iudgement & iuſtice: take away your exactiōs from my people, ſaith the Lord God.

c Ephah & Bath were bothe of one quantitie, ſaue ỹ Ephah conteined in drye things, ỹ Bath did in licour, Leui. 5, 11. 1. king. 5, 11. *Exod. 30, 13. leui. 27. 15. nomb. 3 47.*

10 Ye ſhal haue iuſte balances, & a true c Ephah, and a true Bath.

11 The Ephah & the Bath ſhalbe equal: a Bath ſhal conteine the tenth parte of an Homer, & an Ephah the tenth parte of an Homer: ỹ equalitie thereof ſhalbe after the Homer.

12 *And the ſhekel *ſhalbe* twentie gerahs, & twentie ſhekels, and d fiue and twentie ſhekels and fiftene ſhekels ſhalbe your Maneh.

d That is, thre. ſcore ſhekels make a weight called Mina: for he ioyneth the ſe thre parters to a Mina.

13 ¶ This is the oblacion that ye ſhal offre, ỹ ſixt parte of an Ephah of an Homer of wheat, and ye ſhal giue the ſixt parte of an Ephah of an Homer of barley.

14 Concerning the ordinance of ỹ oyle, *euen* of the Bath of oyle, *ye ſhal offer* the tenth parte of a Bath out of the Cor (ten Baths *are* an Homer: for ten Baths *fill* an Homer)

15 And one lambe of two hundreth ſhepe out of ỹ fat paſtures of Iſrael for a meat offring, and for a burnt offring and for peace offrings, to make reconciliacion for them, ſaith the Lord God.

16 All the people of the land ſhal *giue* this oblacion for the prince in Iſrael.

17 And it ſhalbe the princes parte to giue burnt offrings, & meat offrings, and drinke offrings in ỹ ſolēne feaſts & in ỹ new moones, & in the Sabbaths, & in all the hie feaſtes of the houſe of Iſrael: he ſhal prepare the ſinne offring, & the meat offring, & the burnt offring, and ỹ peace offrings to make reconciliacion for the houſe of Iſrael.

18 ¶ Thus ſaith the Lord God, In ỹ firſt *moneth*, in the firſt *day* of e the moneth, e Which was Niſan, conteining parte of Marche & parte of April. thou ſhalt take a yōg bullocke without blemiſh & cleanſe the Sanctuarie.

19 And the Prieſt ſhal take of the blood of the ſinne offring, & put it vpon the poſtes of the houſe, and vpon the foure ‖ corners of the frame of the altar, and vpon the poſtes of the gate of the inner court. ‖ Or, courte.

20 And ſo ſhalt thou do the ſeuenth *day* of the moneth, for euery one that hathe erred, and for him that is diſceaued: ſo ſhal you reconcile the houſe.

21 *In the firſt *moneth* in the fourteenth day of the moneth, ye ſhal haue ỹ Paſſeouer a feaſt of ſeuen daies, & ye ſhal eat vnleauened bread. *Exod. 12, 18. leui. 23, 5.*

22 And vpon that day, ſhal the prince prepare for him ſelf, & for all the people of the lād, a bullocke for a ſinne offring.

23 And in the ſeuen dayes of the feaſt he ſhal make a burnt offring to ỹ Lord, *euen* of ſeuen bullockes, and ſeuen rams without blemiſh daiely for ſeuē dayes, & an he goat daiely for a ſinne offring.

24 And he ſhal prepare a meat offring of an Ephah for a bullocke, an Ephah for a ram, and an f Hin of oyle for an Ephah. f Read Exod. 29, 40.

25 In the ſeuenth *moneth* in the fiftenth day of the moneth, ſhal he do the like in the feaſt for ſeuen daies, according to the ſinne offring, according to the burnt offring, and according to the meat offring, & according to the oyle.

CHAP. XLVI.

1 The ſacrifices of the Sabbath and of the newe moones. 8 Thorowe which dores they muſt go in, or come out of the Temple, &c.

1 THus ſaith the Lord God, The gate of ỹ inner court, that turneth towarde the Eaſt, ſhalbe ſhut ỹ ſix working daies: but oñ the Sabbath it ſhalbe opened, & in the daye of the new moone it ſhal be opened. Verſ. 1. The inner court gate whereunto they went vp by eight ſteps, as appeareth in the great figure.

2 And the prince ſhal entre by ỹ waye of the porche of that gate without, and ſhal ſtand by the poſte of the gate, & the Prieſts ſhal make his burnt offring, and his peace offrings, & he ſhal worſhip at the threſholde of the gate: after, he ſhal go forthe, but the gate ſhal not be ſhut til the euening.

3 Likewiſe the people of the land ſhal worſhip at the entrie of this gate before the Lord on the Sabbaths, and in the

new moones.

4 And the burnt offring that the prince shal offre vnto the Lord on ỹ Sabbath daye, *shalbe* six lambs without blemish, & a ram without blemish.

5 And ỹ meat offring, *shalbe* an Ephah for a ram: & the meat offring for ỹ lambes [a] a gift of his hand, and an Hin of oyle to an Ephah.

a That is, as much as he wil.

6 And in the daye of the new moone *it shal* be a yõg bullocke without blemish, & six lambs and a ram: they shalbe without blemish.

7 And he shal prepare a meat offring, *euẽ* an Ephah for a bullocke, & an Ephah for a ram, and for the lambes [b] according as his hand shal bring, and an Hin of oyle to an Ephah.

b Meaning, as he shal thinke good.

8 And when the prince shal entre, he shal go in by the way of the porche of that gate, and he shal go forthe by the way thereof.

Vers. 9. He ỹ entreth in by ỹ North gate R, shal go out by ỹ South gate d & contrary, and in going forward they worshipped in the middes M.

9 But when the people of the land shal come before the Lord in the solemne feasts, he that entreth in by the way of the North gate to worship, shal go out by the way of the South gate: & he that entreth by the way of the South gate, shal go forthe by the way of the North gate: he shal not returne by the way of the gate whereby he came in, but they shal go forthe ouer against it.

10 And the prince shalbe in the middes of them: he shal go in when they go in, & when thei go forthe, they shal go forthe *together*.

11 And in the feasts, and the solemnities the meat offring shalbe an Ephah to a bullocke, and an Ephah to a ram, & to the lambs, the gift of his hand, and an Hin of oyle to an Ephah.

12 Now when the prince shal make a free burnt offring or peace offrings frely vnto the Lord, one shal then open him the gate, that turneth toward the East, and he shal make his burnt offring and his peace offrings, as he did on the Sabbath day: after, he shal go forthe, and when he is gone forthe, one shal shut the gate.

13 Thou shalt daiely make a burnt offring vnto the Lord of a lambe of one yere without blemish: thou shalt do it euery morning.

14 And thou shalt prepare a meat offring for it euery morning, the sixt parte or an Ephah, and the third parte of an Hin of oyle, to mingle with the fine floure: *this* meat offring shalbe continually by a perpetual ordinance vnto the Lord.

15 Thus shal they prepare the lambe, and the meat offring and the oyle euery morning, for a continual burnt offring.

16 ¶ Thus saith the Lord God, If ỹ prince giue a gift of his inheritance vnto any of his sonnes, it shalbe his sonnes, *and* it shalbe their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruants, then it shalbe his to the [c] yere of libertie: after, it shal returne to the prince, but his inheritance shal remaine to his sonnes for them.

c Which was at the Iubile, Leui. 25. 9.

18 Moreouer the prince shal not [d] take of the peoples inheritance, nor thrust them out of their possession: *but* he shal cause his sonnes to inherit of his owne possession, that my people be not scattered euery man from his possession.

d But he conteut ẅ that portion ỹ God hath assigned hi, as Chap. 45. 8.

19 ¶ After, he broght me through ỹ entrie, which was at the side of the gate, into the holy chambers of the Priests, which stode toward the North: and behold, there was a place at the West side of them.

Vers. 19. He describeth the priests chãbers, ẅ were at the side of the Tẽple toward the North: & so cometh to ỹ place, ẅ was on ỹ West side. S ẅ vers. 21. is called the vtter court, in respect of ỹ inner court, as also where the people were, was ỹ vtter court in respect of this inner.

20 Then said he vnto me, This is the place where the Priests shal seeth ỹ trespasse offring and the sinne offring, where they shal bake the meat offring, that thei shulde not beare them into the vter court, [e] to sanctifie the people.

e That ỹ people shulde not haue to do ẅ those things ẅ apperteine to ỹ Lord, & think it lawful for thẽ to eat them.

21 Then he broght me forthe into the vtter court, and caused me to go by the foure corners of the court: and behold, in euery corner of the court, there *was* a court.

22 In the foure corners of the court there were courtes ioyned of fortie *cubites* long, & thirtie broad: these foure corners were of one measure.

vers. 21. The litle court in euery corner, was fortie cubits long. 7. 8. & thirty broad 8, 9. & 7. 9.

23 And there *went* a wall about them, *euen* about those foure, and kitchins were made vnder the walles rounde about.

24 Then said he vnto me, This is the kitchin where ỹ ministers of the house shal seeth the sacrifice of the people.

vers. 23. About the walles of these litle courts, ẅ were as kitchins, were litle chambers for ỹ cookes 10.

CHAP. XLVII.

1 *The vision of the waters that came out of the Temple.* 13 *The coasts of the land of promes, & the deuision thereof by tribes.*

1 AFterward he broght me vnto the dore of the house: & beholde, [a] waters yssued out from vnder the threshold of the house Eastwarde: for ỹ forefronte of the house *stode* towarde the East, & the waters ran downe from vnder the right side of the House, at the South side of the altar.

Chap. XLVII. vers. 1. The dore of ỹ Temple and from vnder ỹ threshold de yssued out waters, ẅ came out of ỹ South side, and ran toward the East. Loke in ỹ great figure 11

a Whereby are ment ỹ spiritual graces ỹ shulde be giuen to the Church vnder ỹ kingdome of Christ.

2 Then broght he me out toward the North gate, & led me about by the way without vnto the vtter gate, by the way that turneth Eastwarde: & beholde, there came forthe waters on the right side.

3 And whẽ the man that had the line in his hãd, went forthe Eastwarde, he measured a thousand cubites, & he broght me through the waters: ỹ waters *were* to the

the ancles.

4 Againe he measured a thousand, and broght me through the waters: the waters *were* to the knees: againe he measured a thousand, and broght me through: the waters *were* to the loines.

The graces of god shuld be in his church.

5 Afterward he measured a thousand, *& it was* a [b] riuer, that I colde not passe ouer: for the waters were risen, [c] & the waters did flowe, *as* a riuer ỹ colde not be passed ouer.

6 And he said vnto me, Sonne of man, hast thou sene this? Thē he broght me, & caused me to returne to the brinke of the riuer.

7 Now when I returned, beholde, at the brinke of ỹ riuer *were* very many [c] trees on the one side, and on the other.

8 Then said he vnto me, These waters yssue out towarde the East countrey, & runne downe into the plaine, & shal go into *one* [d] sea: thei shal runne into *another* sea, and the [e] waters shalbe holsome.

9 And euerie thing that liueth, which moueth, whereſoeuer the riuers shal come, shal liue, & there shalbe a very great multitude of fish, becausse these waters shal come thether: for thei shalbe holsome, & euerie thing shal liue whether ỹ riuer cometh.

10 And then the [f] fishers shal stand vpō it, *and* from En-gedi euen vnto [g] En-eglaim, thei shal spreade out their nettes: *for* their fish shalbe according to their kindes, as the fish of [h] the maine sea, exceading many.

11 But [i] the myrie places thereof, & the marises thereof shal not be holsome: thei shal be made salt pittes.

12 And by this riuer vpon ỹ brinke thereof, on this side, & on ỹ side shal growe all [n] fruteful trees, whose leafe shal not fade, nether shal the frute thereof faile: it shal bring forthe new frute according to his moneths, becausse their waters rūne out of ỹ Sanctuarie, & the frute thereof shalbe meat, & ỹ leaf thereof shalbe for [n] medecine.

13 ¶ Thus saith the Lord God, This shal be the border, whereby ye shal inherit ỹ land according to the twelue tribes* of Israel: Ioseph shal haue *two* porcions.

14 And ye shal inherit it, one aswel as another: * cōcerning ỹ which I lift vp mine hand to giue it vnto your fathers, & this land shal fall vnto you for inheritance.

15 And this shalbe the border [k] of ỹ land toward the North side, from the maine sea toward Hethlon as men go to Zedadah.

16 Hamath, Berothah, Sibraim, which is betwene the border of Damascus, & the border of Hamath, & Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shalbe Hazar, Enan, & ỹ border of Damascus, and the residue of ỹ North, Northwarde, & the border of Hamath: so *shalbe* ỹ North parte.

18 But the East side shal ye measure from Hauran, and from Damascus, and from Gilead, & from ỹ land of Israel by Iorden, & from the border vnto the East sea: & so *shalbe* the East parte.

19 And ỹ Southeside *shalbe* toward Temā from Tamar to the waters of [l] Meriboth *in* Kadesh, & the riuer to the maine sea: so *shalbe* the South parte toward Teman.

20 The West parte also *shalbe* the great sea from the border, til a man come ouer against Hamath: this shalbe ỹ West parte.

21 So shal ye deuide this land vnto you, according to the tribes of Israel.

22 And you shal deuide it by lot for an inheritance vnto you, & to the strangers that dwell among you, which shal beget children among you, & thei shalbe vnto you, as borne in the countrei among the children of Israel, [l] thei shal parte inheritance with you in the middes of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shal ye giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

The lottes of the tribes. 9 *The partes of the possession of the Priestes, of the Temple, of the Leuites, of the citie and of the prince are rehearsed.*

1 NOw these are the names of the [a] tribes. From the North side, to the coaste toward Hethlon, as one goeth to Hamath, Hazar-Enan, & the border of Damascus Northward the coast of Hamath, euen *from* the East side to ỹ West shalbe a *porcion* for Dan.

2 And by the border of Dan from ỹ East side vnto the West side, a *porcion* for Asher.

3 And by the border of Asher from the East parte euen vnto the West parte a *porcion* for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the West side, a *porcion* for Manasseh.

5 And by the border of Manasseh from the East side vnto the West side a *porcion* for Ephraim.

6 And by the border of Ephraim, from the East parte euen vnto the West parte, a *porcion* for Reuben.

7 And by the border of Reuben, from ỹ East quarter vnto the West quarter, a *porcion* for Iudah.

8 And by the border of Iudah from the East parte vnto the West parte [b] shalbe the offring ẅ thei shal offre of fiue and

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b Signifying ỹ the graces of God shulde neuer decreasse but euer aboūde in his Church.

c Meaning the multitude of them that shulde be refreshed by the spiritual waters.

d Shewing that the abundance of these graces shulde be so great, that all ỹ worlde shulde be ful thereof, ẅ is here ment by the persian sea or Genezareth, & the sea called Mediterraneū, Za. 14, 8.

e The waters ẅ of nature are salt and vnholsome, shalbe made swete & cōfortable.

f Signifying ỹ when God bestoweth his mercies in suche abundance, the ministers shal by their preaching winne many.

g Which were cities at ỹ corners of ỹ salt or dead sea.

h Thei shalbe here of all sortes, and in as great abundance as in ỹ great Ocean where they are bred.

i That is, ỹ wicked & reprobate.

n Or, *tre for meat.*

n Or, *for bruses and sores.* Gen. 48. 22. Gen. 12. 7. & 13. 5. & 15. 18. & 26. 4. deut. 34. 4.

k By the land of promes he signifieth ỹ spiritual lād whereof this was a figure.

l Meaning, that in this spiritual kingdome there shulde be no difference betwene Iewe nor Gentil, but that all shulde be partakers of this inheritance in their head Christ.

a The tribes after that they entred into the land vnder Iohua, deuided ỹ land somwhat otherwise then is here set forthe by this vision.

b That is, the portion of the grounde, ẅ they shal separat and appoint to the Lord, ỹ shalbe deuided in to thre partes for the Priests, for the prince and for the citie.

twentie thousand *redes* broade, and of length as one of the *other* partes, from ſ East ſide vnto the West ſide, & the Sanctuarie ſhal be in the middes of it.

9 The oblacion that ye ſhal offre vnto the Lord, *ſhalbe* of fiue & twentie thousand lōg, & of tē thousand the breadth.

10 And for them, *euen* for the Prieſts ſhal be this holy oblacion, toward ſ North fiue & twentie thousand *long*, & towarde the West, ten thousand broade, and toward the East ten thousand broade, & towarde the South fiue & twentie thousand long, and the Sanctuarie of ſ Lord ſhal be in the middes thereof.

11 *It ſhalbe* for the Prieſts that are ſanctified of the ſonnes of* Zadok, which haue kept my charge, which went not aſtray, when the children of Iſrael went aſtray as the Leuites went aſtraye. *Chap. 44, 15.*

12 Therefore *this* oblacion of the land that is offred, ſhalbe theirs, *as* a thing moſte holie by ſ border of the Leuites.

13 And ouer againſt the border of the Prieſts, the Leuites *ſhal haue* fiue and twentie thousand long, and ten thousand broade: all the length *ſhalbe* fiue & twentie thousand, and the breadth ten thousand.

14 And thei ſhal not ſel of it, nether chāge it, nor abalienate the firſt frutes of the land: for it is holy vnto the Lord.

15 And the fiue thousand that are left in the breadth ouer againſt the fiue and twētie thousand, ſhalbe a prophane place for the citie, for houſing, and for ſuburbes, and the citie ſhalbe in the middes thereof.

16 And theſe ſhalbe the meaſures thereof, the North parte fiue hūdreth & foure thouſand, and the South parte [c] fiue hundreth & foure thouſand, and of the East parte fiue hundreth & foure thouſand, & the Weſt parte fiue hundreth, & foure thouſand. c Meaning, that it ſhulde be ſquare.

17 And the ſuburbes of the citie ſhalbe towarde the North two hundreth and fiftie, & towarde the South two hūdreth and fiftie, and towarde the East two hundreth & fiftie, & towarde the Weſt two hundreth and fiftie.

18 And the reſidue in lēgth ouer againſt ſ oblaciō of the holy porcion *ſhalbe* ten thouſand Eaſtwarde, and ten thouſand Weſt warde: & it ſhalbe ouer againſt ſ oblacion of the holy porcion, and ſ encreaſe thereof ſhal be for fode vnto thē that ſerue in the citie.

19 And thei that ſerue in the citie, *ſhalbe* of all the tribes of Iſrael that ſhal ſerue therein.

20 All the oblacion *ſhalbe* fiue and twenty thouſand with [d] fiue & twentie thouſand: you ſhal offre this oblaciō foure ſquare for the Sanctuarie, & for the poſſeſſion of the citie. d Euerie way it ſhalbe fyue and twēty thouſand.

21 And the reſidue *ſhalbe* for the prince on the one ſide & on the other of the oblacion of the Sanctuarie, & of the poſſeſſion of the citie, ouer againſt the fiue and twentie thouſand of the oblacion towarde the East border, & Weſtward ouer againſt the fiue and twentie thouſand toward the Weſt border, ouer againſt *ſhalbe* for the porcion of the prince: this ſhalbe the holie oblacion, and the houſe of the Sanctuarie *ſhalbe* in ſ middes thereof.

22 Moreouer, from the poſſeſſion of the Leuites, & from the poſſeſſion of the citie, that which is in the middes ſhalbe ſ princes: betwene the border [e] of Iudah, & betwene the border of Beniamin ſhalbe the princes. e So that Iudah was on ſ North ſide of the princes & Leuites portions, and Beniamin on ſ Southſide.

23 And the reſt of the tribes *ſhalbe thus*: from the East parte vnto the Weſt parte Beniamin *ſhalbe a porcion*.

24 And by the border of Beniamin, frō the East ſide vnto the Weſt ſide Simeon *a porcion*.

25 And by the border of Simeon, from ſ East parte vnto ſ Weſt parte Iſhakar *a porcion*.

26 And by the border of Iſhakar from the East ſide vnto the Weſt, Zebulun *a porcion*.

27 And by the border of Zebulun from the East part vnto the Weſt parte, Gad *a porcion*.

28 And by the border of Gad at ſ South ſide, toward [f] Temath, the border ſhalbe euen from [g] Tamor *vnto* the waters of Meribath *in* Kadeſh, & to the [h] riuer, *that runneth* into the mayne ſea. f Which is here taken for dimea. g Which was Iericho ſ citie of palmetrees. h Meaning, Nilus that runneth into the ſea called mediterraneum.

29 This is the land, which ye ſhal diſtribute vnto the tribes of Iſrael for inheritance, & theſe are their porcions, ſaith the Lord God.

30 And theſe are the boundes of the citie, on the North ſide fiue hundreth, and foure thouſand meaſures.

31 And the gates of the citie *ſhalbe* after the names of the tribes of Iſrael, ſ gates Northward, one gate of Reuben, one gate of Iudah, & one gate of Leui.

32 And at the East ſide fiue hundreth & foure thouſand, and thre gates, and one gate of Ioſeph, one gate of Beniamin, & one gate of Dan.

33 And at the South ſide, fiue hundreth & foure thouſand meaſures, & thre portes, one gate of Simeō, one gate of Iſhakar, & one gate of Zebulun.

34 At the Weſt ſide, fiue hundreth and foure thouſand, *with* their thre gates, one gate of Gad, one gate of Aſher, & one gate of Naphtali.

35 *It was* rounde about eightene thouſand *meaſures*, and the name of the citie from ſ day *ſhalbe*, "The Lord is there. "*Ebr. Iehouah ſhammah.*

DANIEL.

THE ARGUMENT.

THe great prouidence of God, and his singular mercie toward his Church are moste liuely here set forthe, who neuer leaueth his destitute, but now in their greatest miseries and afflictions giueth them Prophetes, as Ezekiel, & Daniel, whome he adorned with suche graces of his holie Spirit, that Daniel aboue all other had moste special reuelations of suche things as shulde come to the Church, euen from the time that thei were in captiuitie, to the last end of the worlde, and to the general resurrection, as of the foure Monarches and empires of all the worlde, to wit, of the Babylonians, Persians, Grecians, & Romaines. Also of the certeine nombre of the times euen vnto Christ, when all ceremonies & sacrifices shulde cease, because he shulde be the accomplishement thereof: moreouer he sheweth Christes office and the cause of his death, which was, by his sacrifice to take awaye sinnes, and to bring euerlasting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offred, he wil stil leaue this exercise to his Church vntil the dead rise againe, and Christ gather his into his kingdome in the heauens.

4 monarchie.

CHAP. I.

1 *The captiuitie of Iehoiakim King of Iudah:* 4 *The King chuseth certeine yong men of the Iewes to learne his lawe.* 5 *Thei haue the Kings ordinarie appointed,* 8 *But thei abstaine from it.*

1 IN the [a] thirde yere of the reigne of Iehoiakim King of Iudah, came Nebuchad-nezzar, King of Babel vnto Ierusalē, & beseiged it.

2 And the Lord gaue Iehoiakim King of Iudah into his hand, with parte of ỹ vessels of the house of God, which he caried into the land of [b] Shinar, to the house of his god, and he broght ỹ vessels into his gods treasurie.

3 And the King spake vnto [c] Ashpenaz the master of his [d] Eunuches, that he shulde bring *certeine* of the children of Israel, of the [e] Kings sede, & of ỹ princes:

4 Children in whome was no blemish, but wel [f] fauoured, & instruct in all wisdome, and wel sene in knowledge, and able to vtter knowledge, and suche as were able to stand in the Kings palace, and whome thei might teache the [g] learning, and the tongue of the Caldeans.

5 And the King appointed them prouision euerie daie of a [h] portion of ỹ Kings meat, & of the wine, which he dranke, so nourishing thē [i] thre yere, that at ỹ end thereof, thei might stand [k] before the King.

6 Now among these were *certeine* of the children of Iudah, Daniel, Hananiah, Mishael and Azariah.

7 Vnto whome the chief of the Eunuches [l] gaue *other* names: for he called Daniel, Belteshazar, & Hananiah, Shadrach, & Mishael, Meshach, & Azariah, Abednego.

8 ¶ But Daniel had determined in his heart, ỹ he wolde not [m] defile him self ỹ the porcion of the Kings meat, nor with the wine which he dranke: therefore he required the chief of the Eunuches that he might not defile him self.

9 (Now God had broght Daniel into fauour, and tender loue with the chief of the Eunuches)

10 And ỹ chief of ỹ Eunuches said vnto Daniel, [n] I feare my lord the King, who hathe appointed your meat and your drinke: therefore if he se your faces worse liking then the *other* childrē, ỹ are of your sorte, then shal you make me lose mine head vnto the King.

11 Then said Daniel to Melzar, whome the chief of the Eunuches had set ouer Daniel, Hananiah, Mishael, and Azariah,

12 Proue thy seruants, I beseche thee, [o] ten daies, and let them giue vs [p] pulse to eat,

a Read 2. King. 24. 1. and iere. 25. 1.

b Which was a plaine by Babylon where was the Temple of their great god, & is here taken for Babylon.

c Who was as master of the wardes.

d He calleth thē Eunuches whome ỹ King nourished & broght vp to be rulers of other countries afterward.

e His purpose was to kepe thē as hostages, and ỹ he might shewe him self victorious, & also by their good intreatie & learning of his religio, thei might fauour rather him then ỹ Iewes & so to be able to serue his gouerners in their land: moreouer by this meanes the Iewes might be better kept in subiection, fearing otherwise to procure hurt to these noble men.

f The King required three things, that thei shulde be of noble byrth, ỹ thei shulde be witty & learned, and that thei shulde be of a strong & comelie nature that thei might do him better seruice: this he did for his owne commoditie, therefore it is not to praise his liberalitie: yet in this he is worthy praise, that he esteemed learning, & knewe ỹ it was a necessarie meane to gouerne by.

g That thei might forget their owne religion, and conuerte facions, to serue him the better to his purpose: yet it is not to be thoght that Daniel did learne anie knowledge that was not godlie: in all pointes he refused ỹ abase of things and superstition, in so muche that he wolde not eat the meat wt the King appointed him, but was content to learne the knowledge of natural things.

h That by their good intertenemēt thei might learne to forget the mediocritie of their owne people.

i To the intent that in this time thei might bothe learne ỹ maners of the Caldeans & also their tongue.

k As we to serue at the table, as in other office.

l That thei might altogether forget their religion: for the Iewes giue their children names, wt might reuet put them in remembrace of some point of religion: therefore this was a great tentacion & a signe of seruitude wt thei were not able to resist.

m Not that he thoght anie religion to be in ỹ meat or drinke (for afterwarde he did eat) but because the King shulde not inuse him by this sweete poyson to forget his religion and accustomed sobrietie, and ỹ in his meat and drinke he might daylie remembre of what people he was: and Daniel bringeth this into shewe how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet.

n He supposed thei did this for their religion, which was contrarie to the Babylonians, & therefore herein he representeth them, which are of no religion: for neither he wolde condemne theirs nor maintein his owne.

o Meaning, that within this space he might haue the tryal, and that noman shulde be able to discerne it: and thus he spake, being moued by the Spirit of God.

p Not that it was a thing abominable to eat dentie meates and to drinke wine, as bothe before and after thei did, but if thei shulde haue hereby bene wonne to the King and haue refused their owne religion, that meat and drinke had bene accursed.

and water to drinke.

13 Then let our countenances be loked vpon before thee, and the countenances of the children that eat of the porciō of the Kings meat: & as thou seest, deale wt thy seruants.

14 So he consented to them in this matter, & proued them ten daies.

15 And at the end of ten daies, their countenances appeared fairer, & in better lyking then all the childrens, which did eat the porcion of the Kings meat.

16 Thus Melzar toke awaie the porcion of their meat, & the wine that thei shulde drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge, and vnderstanding in all learning[r] and wisdome: also he gaue Daniel vnderstanding of all [r] visions & dreames.

18 Now when the time was[r] expired, that the King had appointed to bring them in, the chief of the Eunuches broght them before Nebuchad-nezzar.

19 And the King communed with them: and among them all was founde none like Daniel, Hananiah, Mishael, & Azariah: therefore stode thei before the King.

20 And in all matters of wisdome, & vnderstanding that the King enquired of them, he founde them ten times better then all the inchanters & astrologians, that were in all his realme.

21 And Daniel was vnto [v] the first yere of King Cyrus.

CHAP. II.

The dreame of Nebuchad-nezzar. 13 The King commandeth all the wise men of Babylon to be slaine because thei colde not interprete his dreame. 16 Daniel requireth time to solute the question. 24 Daniel is broght vnto the King and sheweth him his dreame & the interpretacion thereof. 44 Of the euerlasting kingdome of Christ.

AND in the [a] second yere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed [b] dreames wherewith his spirit was [c] troubled, and his [d] slepe was vpon him.

2 Then the King commanded to call the inchanters, and the astrologians and the sorcerers, and the [e] Caldeans for to shew the King his dreames: so thei came and stode before the King.

3 And the King said vnto them, I haue dreamed a dreame, and my spirit was troubled to knowe the dreame.

4 Then spake the Caldeans to the King in the [f] Aramites language, O King, liue for euer: shewe thy seruants thy dreame, and we shal shewe the interpretacion.

5 *And* the King answered and said to the Caldeans, The thing is gone from me. If ye wil not make me vnderstand the dreame with the interpretacion thereof, ye shalbe drawen in pieces, & your houses shalbe made a iakes.

6 But if ye declare the dreame and the interpretacion thereof, ye shal receiue of me gifts and rewardes, and great honour: therefore shewe me the dreame & the interpretacion of it.

7 Thei answered againe, and said, Let the King shewe [h] his seruants the dreame, and we wil declare the interpretacion thereof.

8 *Then* the King answered, and said, I knowe certeinly that ye [i] wolde gaine the time, because ye se the thing is gone from me.

9 But if ye wil not declare me the dreame, there is but one iudgement for you: for ye haue prepared lying and corrupt wordes, to speake before me til the time be changed: therefore tel me the dreame, that I maie knowe, if ye can declare me the interpretacion thereof.

10 *Then* the Caldeans answered before the King, and said, There is no man vpon earth that can declare the Kings matter: yea, there is nether King nor prince nor Lord that asked suche things at an inchanter or astrologian or Caldean.

11 For it is a rare thing that the King requireth, and there is none other that can declare it before the King, except the gods whose dwelling is not with flesh.

12 For this cause the King was angrie & in great furie, and commanded to destroie all the wise men of Babel.

13 ¶ And when sentence was giuen, the wise mē were slaine: and thei [i] sought Daniel & his felowes to be put to death.

14 Then Daniel answered with counsel & wisdome to Arioch the Kings chief steward, which was gone forthe to put to death the wise men of Babel.

15 *Yea*, he answered and said vnto Arioch the Kings captaine, Why is the sentence so hastie from the King? Thē Arioch declared the thing to Daniel.

16 So Daniel went and desired the King that he wolde giue him leasure and that he wolde shewe the King the interpretacion thereof.

17 ¶ Then Daniel went to his house and shewed the matter to Hananiah, Mishael, and Azariah his companions,

18 That thei shulde beseche the God of hea-

¶ This bare feding and that also of Moses when he fled from the court of Egypt, declareth that we must liue in suche sobrietie as God doeth call vs vnto, seing he wil make it more profitable vnto vs, thē all dentesis: for his blessing onely sufficeth.

[p] *Ebr father in flesh.*

[r] Meaning, in liberal sciences, and natural knowledge, and not in magical artes which are forbidden, Deu. 18. 11.

[s] So that he onely was a prophet & none of the other: for by dreames & visions God appeared to his prophetes, Nōb. 12. 6.

[t] Of that yeres aboue mencioned ver. 5.

[v] That is, he was estemed in Babylon as a prophet so lōg as that commune wealth stode.

[a] The father & the sonne were bothe called by this name, so that this is mēt of the sonne, when he reigned alone: for he reigned also after a sort with his father.

[b] Not that he had many dreames, but because many matters were conteined in this dreame.

[c] Because it was so rare and strange a dreame that he had not had the like.

[d] He was so heauy with slepe that he began to slepe agayne. Some read, and his slepe was broken from him.

[e] For all these astrologers & sorcerers called them selues by this name of honour as though all the wisdome and knowledge of the countrey depended vpon them, and that all other countreis were voide of the same.

[f] That is, in the Syrian tongue which differed not muche frō the Caldeans, sane it semed to be more eloquent, & therefore the learned vsed to speake it as the Iewish writers do to this day.

[g] This is a iuste rewarde of their arrogancie, wanted of the selues that they had the knowledge of all things, that thei shulde be proued fooles & that to their perpetual shame and confusion.

[h] Here in appeared their ignorance that not withstanding their brags, yet were thei not able to tel the dreame, except he entred them into the matter, and therefore thei wolde pretende knowledge where was but mere ignorance, & so as deluders of the people, thei were worthy to dye.

[i] *Ebr. redeme the time.*

[i] Which declareth, that God wolde not haue his seruant ioyned in the companie of these sorcerers, & astrologers, whose artes were wicked, & therefore iustly ought to dye, though the King did it vpon a rage, & no zeale.

heauen for grace in this secret, ỹ Daniel & his felowes shulde not perish with the rest of the wise men of Babel.

19 Then was ỹ secret reueiled vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

Psal. 113, 2. & 145, 18.

20 And Daniel answered and said, * The Name of God be praised for euer and euer: for wisdome and strength are his,

21 And he changeth the times and seasons: he taketh awaie Kings: he setteth vp Kings: he giueth wisdome vnto ỹ wise, and vnderstanding to those that vnderstand.

22 He discouereth the depe and secret things: he knoweth what is in the darkenes, and the [k] light dwelleth with him.

k He sheweth ỹ man hathe neither wisdome nor knowledge but very darke blindenes, and ignorãce of him self: for it cometh onely of God, ỹ man vnderstãdeth anie thing.

23 I thanke thee and praise thee, ô thou God of my [l] fathers, that thou hast giuen me wisdome and [m] strength, & hast shewed me now the thing that we desired of thee: for thou hast declared vnto vs the Kings matter.

l To whome ỹ madest thy promes, & who liued in thy feare whereby he excludeth all other gods.

m Meaning, power to interprete it

24 ¶ Therefore Daniel went vnto Arioch, whome the King had ordeined to destroie the wise men of Babel: he went and said thus vnto him, Destroye not [n] ỹ wise men of Babel, *but* bring me before the King, and I wil declare vnto the King the interpretacion.

n Whereby appeareth ỹ manie were slaine, as vers. 13, & the rest at Daniels offer were preserued on condition: not that Daniel fauoured their wicked profession, but that he had respect to equitie because the King proceded according to his wicked affection, and not considering, if their science was lawful or no.

25 Then Arioch broght Daniel before ỹ King in all haste, & said thus vnto him, I haue found a man of the children of Iudah that were broght captiues, ỹ wil declare vnto the King the interpretacion.

26 Then answered the King, & said vnto Daniel, whose name was Belteshazzar, Art thou able to shewe me the dreame, which I haue sene, & the interpretacion thereof?

27 Daniel answered in the presence of the King, & saied, The secret [o] the King hathe demanded, can nether the wise, the astrologians, the inchanters, *nor* the southsaiers declare vnto the King.

o He affirmeth that mã by reason, and arte is not able to attaine to ỹ cause of Gods secrets but the vnderstanding onely thereof must come of God. whereby he sheweth ỹ King with a certeine feare and reuerence of God that he might be the more apt to receiue the hye misteries, that shulde be reueiled.

28 But there is a God in [o] heauen that reueileth secrets, and sheweth the King Nebuchad-nezzar what shalbe in ỹ latter dayes. Thy dreame, and the things, [p] thou hast sene in thine head vpon thy bed, is this.

p Because he had said that God onely must reueile the signification of this dreame, the King might haue asked, why Daniel did enterprise to interpret it, & therefore he sheweth, that he was, but Gods minister, & had no giftes, but suche as God had giuen him to set forthe his glorie.

29 O King, when thou wast in thy bed, thoghts came into thy *minde*, what shulde come to passe hereafter, and he that reueileth secrets, telleth thee, what shal come.

30 As [p] for me, this secret is not shewed me for anie wisdome that I haue, more then anie other liuing, but onely to shewe the King the interpretacion, & that thou mightest knowe ỹ thoghts of thine heart.

31 O King, thou sawest, and beholde, there *was* a great image: this great image whose glorie was so excellent, stode before thee, and the forme thereof *was* terrible.

32 This images head was of fine [q] golde, his breast and his armes of siluer, his bellie and his thighs of brasse,

q By golde, siluer, brasse, and yron are mẽt ỹ Caldean, Persiã, Macedonian, & Romaine kingdome, w̃ shulde successiuely rule all ỹ worlde til Christ (w̃ is here called the stone) come him selfe, & destroye the last. and this was to assure the Iewes, that their afflictions shulde not end with ỹ empire of the Caldeans, but ỹ they shulde paciently abyde ỹ comming of Messiah, w̃ shulde be at the end of this fourth monarchie.

33 His legges of yron, *and* his fete *were* parte of yron, and parte of clay.

34 Thou beheldest it til a stone was cut without hands, which smote the image vpon his fete, that were of yron & clay, and brake them to pieces.

35 Then was the yron, the clay, the brasse, the siluer & the golde broken all together, & became like the chaffe of the sommer floores, & the winde caryed thẽ away, that no place was founde for thẽ: and the stone that smote the image, became a great mountaine, and filled the whole earth.

r Daniel leaueth out the kingdome of ỹ Assyriãs, which was before the Babyloniã, bothe becauſe it was not a monarchie & general empire, and also because he wolde declare ỹ things, ỹ were to come, to the comig of Christ for the comfort of the elect among these wõderful alterations: & he calleth the Babylonian kingdome the golde head, because in respect of ỹ other three it was the best, & yet was of it self wicked and cruel.

36 This is the dreame, and we wil declare before the King the interpretacion thereof.

37 ¶ O King, thou art a King of Kings: for the God of heauen hathe giuen thee a kingdome, power, and strength, & glorie.

38 And in all *places* where the children of men dwell, the beasts of the field, & the foules of the heauen hathe he giuen into thine hand, and hathe made thee ruler ouer them all: thou art [r] this head of golde.

39 And after thee shal rise another kingdome, [s] inferior to ỹ, *of siluer*, & another [t] third kingdome *shalbe* of brasse, which shal beare rule ouer all the earth.

40 And the fourth kingdome shalbe strong as yron: for as yron breaketh in pieces, & subdueth all things, & as yron bruseth all these things, *so* shal it breake *in* [v] pieces and bruse *all*.

41 Where as thou sawest the fete & toes, parte of potters clay, and parte of yron: the kingdome shalbe [x] deuided, but there shalbe in it of the strength of ỹ yron, as thou sawest the yron mixt with ỹ claye, & earth.

42 And *as* the toes of the fete *were* parte of yron, & parte of clay, *so* shal ỹ kingdome be partely strong, and partely broken.

43 And where as thou sawest yron mixt with clay & earth, they shal mingle the

s That is, of the Macedonians shalbe of brasse, not alluding to the hardenes thereof, but to the vilenes in respect of siluer.

t That is, the Romain empire shal subdue all these other a fore named, which after Alexander were deuided into ỹ Macedonians, Grecians, Syriãs & Egyptians.

u Them shal haue ciuil warres and continual discordes among them selues.

shewing, that the worlde shulde growe worse, and worse, til it was restored by Christ.

y That shal by mariages, & affinities thinke to make them selues strōg: yet shal they neuer be ioyned in hearts.

¶ His purpose is to shewe, that all the kingdomes of y world de are transitorie, and that the kingdome of Christ shal onely remaine for euer.

a Meanig Christ who was sent of God, and not set vp by man, whose kingdome at y beginning shulde be smale, & without beautie to mans iudgemēt, but shulde at length growe & fil the whole earth, w he calleth a great mountaine, as vers. 35. And this kingdome, which is not onely referred to y persone of Christ, but also to the whole bodie of his Church, and to euerie member thereof, shalbe eternal: for the Spirit y is in them, is life eternal, Ro. 8, 10.

b Though this humbling of y King semed to deserue commendation, yet because he ioyned Gods honour with the prophets, it is to be reproued. and Daniel herein erred if he suffred it: but it is credibile that Daniel admonished him of his faute & did not suffre it. c This confession was but a sudden motion, as it was also in pharaoh. Exo. 9, 28. but his heart was not touched, as appeared sone afterward. d Not that the prophet was desirous of gifts or honour, but because by this meanes he might relieue his poore breathren which were grieuously oppressed in this their captiuitie, and also he receiued them, lest he shulde offend this cruel King, which willingly gaue them. e He did not this for their priuate profit, but that the whole Church which was then there in affliction, might haue some releasse and ease, by this benefite. f Meaning, that ether he was a iudge, or that he had the whole authoritie, so that none colde be admitted to y Kings presence, but by him.

selues with y sede of men: but they shal not ioyne one with another, as yron can not be mixed with clay.

44 And in the dayes of these Kings, shal the God of heauen set vp a kingdome, which a shal neuer be destroyed: & this kingdome shal not be giuen to another people, but it shal breake, and destroye all these kingdomes, and it shal stand for euer.

45 Where as thou sawest, that the a stone was cut of the mountaine without hāds, & that it brake in pieces the yron, the brasse, the clay, the silver and the golde: so the great God hathe shewed the King, what shal come to passe hereafter, & the dreame is true, and the interpretacion thereof is sure.

46 ¶ Then the King Nebuchad-nezzar fel vpon his face, and b bowed him self vnto Daniel, and commanded that thei shulde offer meat offrings, & swete odoures vnto him.

47 Also the King answered vnto Daniel, & said, I knowe of a trueth y your c God is a God of gods, & the Lord of Kings, & y reueiler of secrets, seing thou coldest open this secret.

48 So the King made Daniel a great mā, and gaue him manie and great d giftes. He made him gouernour ouer the whole province of Babel, and chief of the rulers, & aboue all the wise men of Babel.

49 Then Daniel e made request to the King, and he set Shadrach, Meshach, and Abednego ouer the charge of the province of Babel: but Daniel sate in y f gate of the King.

threscore cubites, & the breadth thereof six cubites: he set it vp in the plaine of Dura, in the province of Babel.

2 Then Nebuchad-nezzar y King sent forthe to gather together the nobles, y princes & the dukes, the iudges, the receiuers, the counsellers, the officers, and all the gouerners of the prouinces, that they shulde come to the b dedication of the image, which Nebuchad-nezzar the c King had set vp.

3 So the nobles, princes, & dukes, y iudges, the receiuers, the coūsellers, the officers, & all y gouerners of the prouinces were assembled vnto the dedicating of the image, that Nebuchad-nezzar y King had set vp: and they stode before y image, which Nebuchad-nezzar had set vp.

4 Thē an herald cryed aloud, Be it knowen to you, ô people, d nations, and languages,

5 That when ye heare the sound of the corner, trūpet, harpe, sackebut, psalteries, dulcimer, & all instruments of musicke, ye fall downe and worship y golden image, that Nebuchad-nezzar the King hathe set vp.

6 And whosoeuer falleth not downe & worshippeth, shal the same houre he cast into the middes of an hote fyrie fornace.

7 Therefore assone as all the people heard the sound of the cornet, trumpet, harpe, sackebut psalterie, & all instruments of musicke, al the people, natiōs, & languages fel downe, & worshiped y golden image, that Nebuchad-nezzar the King had set vp.

8 ¶ By reason whereof at that same time came men of the Caldeans, & grieuously accused the Iewes.

9 For they spake and said to the King Nebuchad-nezzar, O King, liue for euer.

10 Thou, ô King, hast made a decre, that euerie man that shal heare the sound of the cornet, trumpet, harpes, sackebut, psalterie, and dulcimer, and all instruments of musicke, shal fall downe and worship the golden image,

11 And whosoeuer falleth not downe, and worshippeth, that he shulde be cast into the middes of an hote fyrie fornace.

12 There are certeine Iewes whome thou hast set ouer the charge of the prouince of Babel, e Shadrach, Meshach, and Abednego: these men, ô King, haue not regarded thy commandement, nether wil they serue thy gods, nor worship the golden image, that thou hast set vp.

13 ¶ Then

CHAP. III.

1 The King setteth vp a golden image. 8 Certeine are accused because thei dispised the Kings commandement, & are put into a burning ouen. 25 By belefe in God they are deliuered from the fyre. 26 Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

1 NEbuchad-nezzar the King made a an image of golde, whose height was

a Vnder pretence of religion, & holines in making an image to his idole Bel, he soght his owne ambitton & vaine glorie: & this declareth, that he was not touched with the true feare of God before, but y he confessed him on a sudden motion as y wicked, when thei are ouercome with the greatnes of his workes. The Greke interpreters write, y this was done xii. veres after y dreame, & as may appeare y King feared lest y Iewes by their religion shulde haue altered y state of his commune wealth, and therefore he ment to bring all to one kinde of religion, and so rather sogh̄t his owne quietnes, then Gods glorie.

b Shewing, that the idole is not knowen for an idole so long as he is with the workman: but when the ceremonies and customes are recited, and vsed and the consent of the people is there, then of a blocke they thinke they haue made a god.

c This was sufficient with the wicked at all times to approue their religion, if y Kings authoritie were alledged for y establishment thereof, not cōsidering in the meane season what Gods worde did permit.

d These are the two dangerous weapons wherewith Satan vseth to fight against the children of God, y consent of the multitude & y cruelte of the punishment: for though some feared God, yet y multitude, w consented to y wickednes, astonied them: & here y King required not an inward consent, but an outward gesture, that the Iewes might by litle & litle learne to forget their true religion.

e It semeth, that thei named not Daniel because he was greatly in the Kings fauour, thinking if these three had bene destroyed, they might haue had better occasion to accuse Daniel: and this declareth that this policie of erecting this image was intented by the malicious flatterers, which sought nothing, but the destruction of the Iewes, whome they accused of rebellion and ingratitude.

13 ¶Then Nebuchad-nezzar in *his* angre & wrath commanded that they shulde bring Shadrach, Meshach, and Abednego: so these men were broght before the King.

14 *And* Nebuchad-nezzar spake, and said vnto them, What disordre? wil not you, Shadrach, Meshach, and Abednego serue my god, nor worship the golden image, that I haue set vp?

15 [f] Now therefore are ye ready when ye heare the sound of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musicke, to fall downe, and worship the image, which I haue made? for if ye worship it not, ye shalbe cast immediatly into the middes of an hote firie fornace: for who is that God, that can deliuer you out of mine hands?

16 Shadrach, Meshach, and Abednego answered & said to the King, O Nebuchad-nezzar, we [g] are not careful to answer thee in this matter.

17 Beholde, our God whome we serue, is able to deliuer vs from the hote fyrie fornace, & he wil deliuer vs out of thine hand, ô King.

18 But if not: be it knowē to thee, ô King, that we wil not serue thy gods, nor worship the golden image, which thou hast set vp.

19 ¶Then was Nebuchad-nezzar ful of rage, & the forme of his visage was chāged against Shadrach, Meshach, and Abednego: *therefore* he charged and commanded that they shulde heate the fornace at once seuen [i] times more then it was wonte to be heat.

20 And he charged the moste valiant men of warre that were in his armie, to binde Shadrach, Meshach, and Abednego, & to cast them into the hote fyrie fornace.

21 So these men were bounde in their coates, their hosen, & their clokes, & their *other* garments, and cast into the middes of the hote fyrie fornace.

22 Therefore, because the Kings commandement was straite, that the fornace shulde be exceading hote, the flame of the fyre slew those men that broght forthe Shadrach, Meshach, and Abednego.

23 And these thre men Shadrach, Meshach and Abednego fel downe bounde into the middes of the hote fyrie fornace.

24 ¶Then Nebuchad-nezzar the King was astonied and rose vp in haste, *and* spake, and said vnto his counsellers, Did not we cast thre men bounde into the middes of the fyre? Who answered and said vnto the King, It is true, ô King.

25 *And* he answered, & said, Lo, I se foure men loose, walking in the middes of the fyre, and they haue no hurt, and the forme of the fourth is like the [k] sonne of God.

26 Then the King Nebuchad-nezzar came nere to the mouth of the hote fyrie fornace, *and* spake and said, Shadrach, Meshach and Abednego, the seruants of the hie God, go forthe and come *hether*: so Shadrach, Meshach and Abednego [l] came forthe of the middes of the fyre.

27 Then the nobles, princes and dukes, and the Kings counsellers came together to se these men, because the fyre had no power ouer their bodies: for not an heere of their head was burnt, nether was their coats changed, nor any smel of fyre came vpon them.

28 Wherefore Nebuchad-nezzar spake and said, [m] Blessed *be* the God of Shadrach, Meshach and Abednego, who hathe sent his Angel, & deliuered his seruants, that put their trust in him, & haue changed the Kings commandement, & yelded their bodies rather then thei wolde serue or worship anie god, saue their owne God.

29 Therefore I make a decre, that euery people, nacion, and lāguage, which speake any [n] blasphemie against the God of Shadrach, Meshach and Abednego, shal be drawen in pieces, & their houses shal be made a iakes, because there is no god that can deliuer after this sorte.

30 Then the King promoted Shadrach, Meshach and Abednego in the prouince of Babel.

31 Nebuchad-nezzar King vnto all people, nacions and languages, that dwell in all the [o] worlde, Peace be multiplied vnto you:

32 I thoght it good to declare the signes and wonders, that the hie God hathe wroght towarde me.

33 How great are his signes, and how mightie are his wonders? [p] his kingdome *is* an euerlasting kingdome, and his dominion *is* from generacion to generacion.

CHAP. IIII.

2 Another dreame of Nebuchad-nezzar, which Daniel declareth. 29 The Prophet declareth how of a proude King he shulde become as a beast. 31 After he confesseth the power of God and is restored to his former dignitie.

1 I Nebuchad-nezzar being at [a] rest in mine house, & flourishing in my palace,

2 Sawe a [b] dreame, which made me a-

[b] This was another dreame besides that which foure empires: for Daniel bothe declared what that what it ment: and here he onely expound-th the dreame.

[f] Signifying, ỹ he wolde receiue them to grace, if they wolde now at the length obey his decree.

[g] For they shulde haue done iniurie to God, if they shulde haue doubted in this holie cause, & therefore they say, ỹ they are resolued to dye for Gods cause.

[h] They groundeon two pointes, first in the power, and prouidence of God ouer them, and secondly on their cause, w was Gods glorie, and ỹ testifying of his true religion, with their blood and so make open confession, that they wil not so muche as outwardly consent to idolatrie.

[i] This declareth ỹ the more, that tyrants rage, & the more witty they shewe thē selues in inuenting strange, and cruel punishements, ỹ more is God glorified by his seruants to whome he giueth pacience & cōstancie to abide the crueltie of their punishement: for ether he deliuereth them frō death or els for this life giueth thē a better.

[k] For the Angels were called the sonnes of God, because of their excellencie: therefore the King called this Angel, whome God sent to comfort his in these great torments, ỹ sonne of God.

[l] This commēdeth their obedience vnto God that they wolde not for any feare departe out of this fornace til the time was appointed, as Noah remained in the Arke til ỹ Lord called him forthe.

[m] He was moued by ỹ great nes of the miracle to praise God, but his heart was not touched. And here we se that miracles are not sufficient to conuert men to God, but that doctrine must chiefly be adioned, without the w there can be no faith.

[n] If this heathē King moued by Gods Spirit, wolde not se blasphemie vnpunished, but made a Law and set a punishmēt to ſuche transgressers, muche more ought all they ỹ professe religion, take order ỹ suche impietie reigne not, lest according as their knowledge and charge is greater, so they suffer double punishment.

[o] Meaning, so farre as his dominion extēded.

[p] Read Chap. 2, 44.

[a] There was no trouble ỹ might cause me to dreame, & therefore it came onely of God.

fraied, and the thoghtes vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decre, that thei shulde bring all the wise men of Babel before me, that they might declare vnto me the interpretacion of the dreame.

4 So came the enchanters, the astrologians, the Caldeans & the southsayers, to whome I tolde the dreame, but [c] they colde not shewe me the interpretacion thereof,

5 Til at the last Daniel came before me (whose name *was* [d] Beltesshazzar, according to the name of my god, which hathe the spirit of the holy gods in him) and before him I tolde the dreame, *saying*,

6 O Beltesshazzar, [e] chief of ỹ enchanters, because I knowe, that the spirit of ỹ holy gods is in thee, & no secret troubleth thee, tel me the visiõs of my dreame, that I haue sene and the interpretacion thereof.

7 Thus *were* the visions of mine head in my bed. And beholde, I sawe a [f] tre in the middes of the earth and the height thereof *was* great:

8 A great tre and strong, and the height thereof reached vnto heauen, and the sight thereof to the ends of all the earth.

9 The boughes thereof *were* faire and ỹ frute thereof muche, and in it was meat for all: it made a shadowe vnder it for ỹ beastes of the field, and the foules of the heauen dwelt in the boughs thereof, & all flesh fed of it.

10 I sawe in the visions of mine head vpon my bed, and beholde, a [g] watcheman and an holy one came downe from heauen,

11 And cryed aloude, and said thus, Hewe downe the tre, and breake of his branches: shake of his leaues, and scattre his frute, that the beasts may flee from vnder it, and the foules from his branches.

12 Neuertheles leaue the stumpe of his rootes in the earth, and with a band of yron and brasse *binde it* among the grasse of the field, and let it be wet with the dewe of heauen, and let his porcion *be* with the beastes among the grasse of the field.

13 [h] Let his heart be changed from mans *nature*, & let a beastes heart he giue vnto him, and let seuen times he passed ouer him.

14 [i] The sentence *is* according to ỹ decre of the watchemen, and according to the worde of the holy ones: the demande *was answered*, to the intent that liuing men may knowe, that the moste hight hathe power ouer the kingdome of men, & giueth it to whomesoeuer he wil, & appointeth ouer it the moste abiect among men.

15 This is the dreame, *that* I King Nebuchad-nezzar haue sene: therefore ỹ, ô Beltesshazzar, declare the interpretacion thereof: for all the wise men of my kingdome are not able to shewe me the interpretacion: but thou art able, for ỹ spirit of the holy gods *is* in thee.

16 ¶ Then Daniel (whose name *was* Beltesshazzar) held his [k] peace by the space of one houre, and his thoghts troubled him, & the King spake and said, Beltesshazzar, let nether the dreame, nor the interpretaciõ thereof trouble thee. Beltesshazzar answered & said, My lord, the dreame *be* to them that hate thee, and the interpretacion thereof to thine enemies.

17 The tre ỹ thou sawest, which was great and mightie, whose height reached vnto the heauen, and the sight thereof through all the worlde,

18 Whose leaues *were* faire & the frute thereof muche, & in it was meat for all, vnder the which the beasts of the field dwelt, and vpon whose branches ỹ foules of the heauen did sit,

19 It is thou, ô King, that art great and mightie: for thy greatnes is growen, and reacheth vnto heauen, & thy dominion to the ends of the earth.

20 Where as the King sawe a watchemã, & an holy one, that came downe from heauen, and said, Hewe downe the tre & destroy it, yet leaue the stumpe of the rootes thereof in the earth, and with a bande of yron and brasse *binde it* among the grasse of the field, & let it be wet w the dewe of heauen, and let his porcion be with the beasts of the field, [l] til seuen times passe ouer him,

21 This *is* the interpretation, ô King, & it is the decre of the moste high, which is come vpon my lord the King,

22 That they shal driue thee from men, & thy dwelling shalbe with the beasts of the field: they shal make thee to eat grasse as the [m] oxen, & thei shal wet thee with the dewe of heauen, & seuen times shal passe ouer thee, til thou knowe, that [n] the moste high beareth rule ouer the kingdome of men, and giueth it to whome soeuer he wil.

23 Where as they said, that one shulde leaue the stumpe of ỹ rootes, thy kingdome shal remaine vnto thee: after that thou shalt knowe, that the heauens haue the rule.

24 Wherefore, ô King, let my counsel be accep-

c In that that he sent abroad to others whose ignoracce in times past he had experimented, and left Daniel was euer ready at hand, it declareth ỹ nature of the vngodlie, w neuer seke to ỹ seruantes of God, but for very necessitie, and then they spare no flatterings.

d This no doute was a great grief to Daniel not onely to haue his name changed, but to be called by the name of a vile idole, w thing Nebuchad-nezzar did to make him forget the true religion of God.

e Which also was a great grief to ỹ Prophet to be nõbred among the sorcerers & mẽ whose practises were wicked & contrary to Gods worde.

f By the tre, is signified ỹ dignitie of a King, whome God ordeineth to be a defence for all kinde of men, & and whose state is profitable for mankinde.

g Meaning, the Angel of God, which nether eateth not sleepeth, but is euer ready to do Gods wil and is not infect with mãs corruption but is euer holy: and in that that he commãdeth to cut downe this tre, he knewe ỹ it shulde not be cut downe by man but by God.

h Hereby he meaneth that Nebuchad-nezzar shulde not onely for a time loose his kingdome, but be like a beast.

i God hathe decreed this iudgement and the whole armie of heauen haue as it were subscribed vnto it, like as also thei desire the execution of his decre against all thẽ ỹ lift vp thẽ selues against God.

k He was troubled for ỹ greate iudgement of God w he sawe ordeined against ỹ King: & so the Prophetes vsed on ỹ one parte to denounce Gods iudgements for the zeale they bare to his glorie, & on the other parte to haue compassiõ vpõ man, and also to consider ỹ they shulde be subiect to Gods iudgements, if he did not regarde them w pitie.

l Whereby he meaneth a long space, as seuen yeres. Some interprete seuen moneths, & others seuẽ wekes: but it semeth he ment of yeres.

m Not that his shape or forme was chãged into a beast, but ỹ he was ether striken mad, & so auoided mãs copanie, or was cast out for his tyrannie and so wandered amõg ỹ beasts, & ate herbes & grasse.

n Daniel heweth ỹ cause, why God thus punished him.

acceptable vnto thee, & [o] breake of thy sinnes by righteousnes, & thine iniquities by mercie toward the poore: lo, let there be an [p] healing of thine errour.

25 All these things shal come vpon the King Nebuchad-nezzar.

26 ¶ At the end of twelue [q] moneths, he walked in the royal palace of Babel.

27 *And* the King spake and said, Is not this great Babel, that I haue buylt for the house of the kingdome by ý might of my power, and for the honour of my maiestie?

28 While the worde *was* in the Kings mouth, a voyce came downe from heauen, *saying*, O King Nebuchad nezzar, to thee be it spoken, Thy kingdome is departed from thee,

29 And they shal driue thee from men, and thy dwelling *shalbe* with the beasts of the field: they shal make thee to eat grasse, as the oxen, and seuen times shal passe ouer thee, vntil thou knowest, ý the most high beareth rule ouer ý kingdome of men, & giueth it vnto whome soeuer he wil.

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, and he was driuen from mē, & did eat grasse as the oxen, & his bodie was wet with the dewe of heauen, til his heeres were growen as egles *feathers* & his nailes like birds *clawes*.

31 And at the end of *these* [r] dayes I Nebuchad-nezzar lift vp mine eies vnto heauen, and mine vnderstanding was restored vnto me, and I gaue thankes vnto the moste high, and I praised and honored him that liueth for euer, *whose power *is* an euerlasting power, & his kingdome *is* from generacion to generacion.

32 And all the inhabitants of the earth are reputed as nothing: and according to his [s] wil he worketh in the armie of heauen, & in the inhabitants of ý earth: and none can stay his hand, nor say vnto him, [w] hat doest thou?

33 At the same time was mine vnderstanding restored vnto me, & *I returned* to the honour of my kingdome: my glorie & my beautie was restored vnto me, & my counsellours [t] and my princes soght vnto me, & I was established in my kingdome, and my glorie was augmented toward me.

34 Now *therefore* I Nebuchad-nezzar [v] praise, & extoll & magnifie the King of heauen, whose workes are all trueth, & his wayes iudgement, and those that walke in pride, he is able to abase.

CHAP. V.

Belshazzar King of Babylon seeth an hand writing on the wall. 8 The Sothsayers called of the King, can not expounde the writing. 25 Daniel readeth it, and interpreteth it also. 30 The King is slayne. 32 Darius enioyeth the kingdome.

1 KIng[a] Belshazzar made a great feast to a thousand of his princes, and dranke wine [b] before the thousand.

2 *And* Belshazzar[a] whiles he tasted ý wine, commanded to bring him the golde & siluer vessels, which his [c] father Nebuchad-nezzar had broght from the Temple in Ierusalem, that the King & his princes, his wife, and his concubines might drinke therein.

3 Then were broght the golden vessels that were taken out of the Temple of the Lords house at Ieruſalem, & ý King & his princes, his wiues, and his concubines dranke in them.

4 They dronke wine and praised the [d] gods of golde, and of siluer, of brasse, of yron, of wood and of stone.

5 At the same houre appeared fingers of a mans hand, which wrote ouer [e] against the candlesticke vpon the plaister of the wall of the Kings palace and the King sawe the palme of the hand that wrote.

6 Then ý Kings countenance was changed, and his thoghts troubled him, so that the ioyntes of his loines were loosed, & his [f] knees smote one against the other.

7 *Wherefore* the King cryed loud, that they shulde bring [g] the astrologians, the Caldeans and the sothsaiers. And the King spake, and said to the wise men of Babel, [w] hosoeuer can read this writing, and declare me the interpretacion thereof, shalbe clothed with purple, & *shal haue* a chaine of golde about his necke, and shalbe the third ruler in the kingdome.

8 Then came all the Kings wise men, but they colde nether read the writing, nor shewe the King the interpretacion

9 Then was King Belshazzar greatly troubled, and his countenance was chaged in him, and his princes were astonied.

10 *Now* the [h] Queene by reason of ý talke of the King, & his princes came into the banket house, & the Queene spake & said, O King, liue for euer: let not thy thoghts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in whome is the spirit of the holie gods, & in the dayes of thy father light and vnderstāding & wisdome like ý wisdome of

a Daniel receiteth this historie of King Belshazzar Euil merodachs sonne, to shewe Gods iudgements against ý wicked, for the deliuerance of his Church, and how ý prophecie of Ieremiah was true, ý they shulde be deliuered after seuentie yeres.

b The Kings of the East partes then vsed to sit alone communely, & disdained ý anie shulde sit in their companie: and now to shewe his power, and how litle he set by his enemie, w^hen beseged Babylon, he made a solemne banket, & vsed excesse in their companie w^h intent hereby drinking wine: thus the wicked are moste dissolute, and negligent whe their destruction is at hand.

c *Or, ouercome with wine.*

d Meaning, his grand father.

e In contempt of the true God they praisd their idoles, not that they thoght, that the golde or siluer were gods, but that there was a certeine vertue, and power in them to do them good, w^h is also the opinio of all idolaters.

f So he ý before re contemned God, was moued by this sight to tremble for feare of Gods iudgements.

g Thus ý wicked in their troubles seke manie meanes, who draw them from God, because they seke not to him who is the onelie comfort in afflictions.

h To wit, his grand mother Nebuchad nezzars wife, which for her age was not before at the feast, but came thether when she heard of these strange newes.

o Ceasse from Prouoking God to angre any longer by thy sinnes, that he may mitigate his punishmet, if thou shewe by thine vpright life that thou hast true faith & repentance.

p Suffre the errours of thy former life to be redressed.

q After that Daniell had declared this vision: & this his pride declareth that it is not in man to conuert to God except his Spirit moue hi, seing that these terrible threatnings colde not moue him to repent.

r When the terme of these seuen yeres was accomplished.

Chap. 7. 14. mich. 4. 11. luk. 1. 33.

s He confesseth Gods wil to be the rule of all iustice and a moste perfite Law whereby he gouerneth bothe man and Angels and deuiles, so ý none ought to murmure, or aske a reason of his doings, but onely to stand content therewith and giue him ý glorie.

t By whome it semeth that he had bene put from his kingdome before.

v He doeth not onely praise God for his deliuerance, but also confesseth his faute ý God may onely haue ý glorie & man ý shame, & ý he may be exalted and man cast downe.

the gods, was found in him: whome the King Nebuchad-nezzar thy father the King, *I say*, thy father, made chief of the ‡enchanters, astrologians, Caldeans, *and* sothsaiers,

‡ Read Chap. 4, 6. and this declareth, ỹ bothe this name was odious vnto hi, and also that he did not vse these vile practises, because he was not among them when all were called.

12 Because a more excellent spirit, and knowledge, and vnderstanding (for he did expounde dreames, & declare hard sentences, and dissolued doutes) were founde in him, *euen* in Daniel, whome the King named Belteshazzar: now let Daniel be called, and he wil declare the interpretacion.

13 ¶ Then was Daniel broght before the King, & the King spake and said vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whome my father the King broght out of Iewrie?

k For the idolaters thoght, that the Angels had power as God, & therefore had thé in like estimation, as they had God, thinking ỹ the spirit of prophecie, & vnderstãding came of them.

14 Now I haue heard of thee, that k the spirit of the holie gods *is* in thee, & that light and vnderstanding and excellent wisdome is found in thee.

15 Now therefore wisemen, & astrologians haue bene broght before me, that they shulde read this writing, and shewe me the interpretacion thereof: but they colde not declare the interpretacion of the thing.

16 Then heard I of thee, that thou coldest shewe interpretacions, and dissolue doutes: now if thou canst read the writing, & shewe me the interpretaciõ thereof, thou shalt be clothed w purple, & *shalt haue* a chaine of golde about thy necke, & shalt be the third ruler in the kingdome.

17 Then Daniel answered, and said before the King, Kepe thy rewardes to thy self, & giue thy giftes to another: yet I wil read the writing vnto the King and shewe him the interpretacion.

‖ Before hereof ỹ writing, he declareth to the king his great ingratitude toward God, who colde not be moued to giue him the glorie, considering his wonderful worke toward his grand father, & so sheweth, that he doeth not sinne of ignorãce, but of malice.

18 O King, *heare* thou, The moste high God gaue vnto ‖ Nebuchad-nezzar thy father a kingdome, and maiestie & honour and glorie.

19 And for ỹ maiestie that he gaue him, all people, nations, & languages trẽbled, and feared before him: he put to death whome he wolde: he smote whome he wolde: whome he wolde he set vp, and whome he wolde he put downe.

20 But when his heart was puft vp, and his minde hardened in pride, he was deposed from his kinglie throne, and they toke his honour from him.

21 And he was driuen from the sonnes of men, and his heart was made like the beasts, and his dwelling was with the wilde asses: they fed him with grasse like oxen, and his bodie was wet with the dewe of the heauen, til he knewe, that ỹ moste high God bare rule ouer ỹ kingdome of mẽ, & that he appointeth ouer it, whome soeuer he pleaseth.

22 And thou his sonne, ô Belshazzar, hast not humbled thine heart, thogh thou knewest all these things,

23 But hast lift thy self vp against the Lord of heauen, and they haue broght the vessels of his House before thee, & thou and thy princes, thy wiues and thy concubines haue drunke wine in them, and thou hast praised the gods of siluer and golde, of brasse, yron, wood & stone, w̃ nether se, nether heare, nor vnderstand: and the God in whose hand thy breath is & all thy wayes, him hast thou not glorified.

24 m Then was the palme of the hand sent from him, and hathe writẽ this writing.

m After ỹ God had so long time deferred his angre, & pacietly waited for thine amendement.

25 And this is the writing that he hathe writen, n MENE, MENE, TEKEL VPHARSIN.

n This worde is twise writen for the certeintie of the thing: shewing, ỹ God had moste surely counted: signifying also ỹ God hathe appointed a terme for all kingdomes, & that a miserable end shal come on all ỹ raise thé selues against him.

26 This is the interpretacion of ỹ thing, MENE, God hathe nõbred thy kingdome, & hathe finished it:

27 TEKEL, thou art wayed in ỹ balance, & art founde to light.

28 PERES, thy kingdome is deuided, and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar they clothed Daniel with purple, and *put* a chaine of golde about his necke, & made a proclamacion concerning him that he shulde be the third ruler in the kingdome.

30 The same night was Belshazzar ỹ King of the Caldeans slaine.

Or, wanting. Esa. 22. 4

31 And Darius o of the Medes toke the kingdome, being therescore & two yere olde.

o Cyrus his sonne in lawe gaue him this title of honour althogh Cyrus in effe & had the dominion.

CHAP. VI.

1 Daniel is made ruler ouer the gouerners.
5 An acte against Daniel 16 He is put into a denne of lyons by the commandement of the King. 23 He is deliuered by faith in God.
24 Daniels accusers are put vnto the lyons.
25 Darius by a decre magnifieth the God of Daniel.

1 IT pleased Darius to set ouer ỹ kingdome a an hundreth and twentie gouernours, which shulde be ouer ỹ whole kingdome.

a Read Esters Chap. 1, 1.

2 And ouer these, thre rulers (of whome Daniel was one) ỹ the gouernours might giue accompts vnto them, and the King shulde ‖ haue no domage.

‖ Or, not be troubled.

3 Now this Daniel b was preferred aboue the rulers and gouernours, because ỹ spirit was excellent in him, and the King thoght to set him ouer the whole realme.

b This heathen King preferred Daniel a strãger to all his nobles & familiars, because ỹ graces of God were more excellent in him then in others.

4 Wherefore the rulers and gouernours c soght an occasion against Daniel concerning

c Thus ỹ wicked can not abide the graces of God in others, but seke by all occasions to deface them: therefore against suche assaltes there is no better remedie thẽ to walke vprightly in ỹ feare of God, & to haue a good conscience.

cerning the kingdome: but they colde finde none occasion nor faute: for he was so faithful that there was no blame nor faute founde in him.

5 Then said these men, We shal not finde an occasion against this Daniel, except we finde it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the King, & said thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome the officers & gouernours, the counsellers, and dukes haue consulted together to make a decre for the King and to establish a statute, that whosoeuer shal aske a peticion of anie god or man for thirtie dayes saue of thee, ô King, he shalbe cast into the denne of lyons.

8 Now ô King, confirme the decre, and seale the writing, that it be not changed according to the law of the Medes and Persians, which altereth not.

9 Wherefore King Darius [d] sealed the writing and the decre.

10 ¶ Now when Daniel vnderstode that he had sealed the writing, he went into his house, and his [e] windowe being open in his chamber toward Ierusalem, he kneeled vpō his knees thre times a day, & prayed & praised his God, as he did afore time.

11 Then these men assembled, & founde Daniel praying, and making supplicacion vnto his God.

12 So they came, and spake vnto ỹ King concerning the Kings decre, Hast thou not sealed the decre, that euerie man ỹ shal make requeste to anie god or man within thirtie dayes, saue to thee, ô King, shalbe cast into the denne of lyons? The King answered, and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and said vnto ỹ King, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, ô King, nor the decre, ỹ thou hast sealed, but maketh his peticion thre times a day.

14 When the King heard these wordes, he was sore displeased with him self, and set his heart on Daniel, to deliuer him: & he laboured til ỹ sunne went downe, to deliuer him.

15 Then these men assembled vnto the King, and said vnto the King, Vnderstand, ô King, that the law of the Medes and Persians is, that no decre nor statute, which the King confirmeth, may be altered.

16 ¶ Then the King commanded, and they broght Daniel, and cast him into the denne of lyons. now the King spake, and said vnto Daniel, Thy God, whome thou alway seruest, *euen* he wil deliuer thee.

17 And a stone was broght, & layed vpon the mouthe of the denne, and ỹ King sealed it with his owne signet, and with the signet of his princes, that the purpose might not be changed, concerning Daniel.

18 Then the King went vnto his palace, and remained fasting, neither were ỹ instrumēts of musicke broght before him, and his slepe went from him.

19 ¶ Then the King arose early in the morning, and went in all haste vnto the denne of lyons.

20 And when he came to the denne, he cryed with a lamētable voyce vnto Daniel: and the King spake, & said to Daniel, O Daniel, the seruant of the liuing God, is not thy God (whome thou alwaie seruest) [g] able to deliuer thee from the lions?

21 Then said Daniel vnto the King, O King, liue for euer.

22 My God hathe sent his Angel & hathe shut the lions mouthes, that thei haue not hurt me: for [h] my iustice was foūd out before him: & vnto thee, ô King, I haue done [i] no hurte.

23 Then was the King exceading glad for him, and commāded that thei shulde take Daniel out of the denne: so Daniel was broght out of the denne, & no maner of hurte was founde vpon him, becaūse he [k] beleued in his God.

24 And by the commandement of the King these men which had accused Daniel were broght, & were [l] cast into the denne of lions, *euen* thei, their children, & their wiues: & the lions had the maistrie of them, & brake all their bones a pieces, or euer thei came at the grounde of the denne.

25 ¶ Afterwarde King Darius wrote, Vnto all people, nations & languages, that dwell in all the worlde: Peace be multiplied vnto you.

26 I make a decre that in all the dominion of my kingdome, men tremble and feare [m] before the God of Daniel: for he is the [n] liuing God, and remaineth for euer: and his kingdome shal not perish, and his dominion *shalbe* euerlasting.

27 He rescueth and deliuereth, and he worketh signes and wonders in heauen & in earth: who hathe deliuered Daniel

and also admonisheth princes how to punish such, when their wickednes is come to light: though not in euerie point or with like circunstances, yet to execute true iustice vpon them.

m This proueth not that Darius did worship God aright, or els was cōuerted: for then he wolde haue destroyed all superstition and idolatrie, and not onely giue God the chief place, but onely haue set him vp, and caused him to be honored according to his worde: but this was a certeine confession of Gods power, whereunto he was compelled by this wonderful miracle.

n Which hathe not onely life in him self, but is the onelie fountaine of life, & quickeneth all things, so that without him there is no life.

d Herein is cōdemned ỹ wickednes of the king, who wolde be set vp as a god, and passed not what wicked lawes he approued for the maintenance of the same.

e Because he wolde not by his silence shew ỹ he consented to this wicked decre, he set open his windowes towarde Ierusalem, whē he prayed: both to stirre vp him self with ỹ remembrace of Gods promises to his people when they shulde pray towarde ỹ Temple, & also that others might se that he wolde neither consent in hart nor dede for these fewe dayes to anie thig that was cōtrarie to Gods glorie.

f Thus the wicked maintreine euil laws by cōstancie, & autoritie, which oft times ether lightenes, or stubbernes when as the innocents thereby perish: & therefore gouernours nether ought to feare nor be ashamed to breake such.

g This declareth ỹ Darius was not touched with the true knowledge of God, because he douted of his power.

h My iuste cause, and vprightnes in this thing, wherein I was charged, is approued of God.

i For he did disobey the Kinge wicked commandement to obey God, and so did no iniurie to the King who ought to cōmāde nothing whereby God shulde be dishonored.

k Because he cōmitted him self wholy vnto God whose cause he did defend, he was assured, ỹ nothing but good colde come vnto him: wherein we se the power of faith, as Ebr. 11. 33.

l This is a terrible example against all the wicked, which do against their conscience make cruel lawes to destroye the children of God

from the power of the lyons.

28 So this Daniel prospered in the reigne of Darius and in the reigne of Cyrus of Persia.

CHAP. VII.

3 A vision of foure beastes is shewed vnto Daniel. 1 The ten hornes of the fourth beast. 27 Of the euerlastieg kingdome of Christ.

1 IN the first yere of Belshazzar King of Babel, Daniel sawe a dreame, and there *were* visions in his head, vpon his bed: [a]then he wrote the dreame, & declared the summe of the matter.

2 Daniel spake & said, I sawe in my vision by night, and beholde, the foure windes of the heauen stroue vpon [b], the great sea.

3 And foure great beastes came vp from the sea one diuers from another.

4 The first *was* as a [c]lion, and had egles wings: I beheld, til the wings thereof were plukte of, and it was lifted vp frō the earth, & set vpon *his* fete as a man, and a mans heart was giuen him.

5 And beholde, another beast *which was* the seconde, was like a [d] beare & stode vpon the [e] one side: and he had three ribbes in his [f] mouth betwene his teeth, [g] & thei said thus vnto him, Arise & deuoure muche flesh.

6 After this I behelde, and lo, there *was* an other like a [h] leopard, which had vpon his backe [i] foure wings of a foule: ſ beast had also foure heads, and [k] dominion was giuen him.

7 After this I sawe in ſ visions by night, and beholde, the [l] fourth beast *was* fearefull and terrible and verie strong. It had great [m] yron teeth: it deuoured and brake in pieces and stamped [n] the residue vnder his fete: and it was vnlike to the beastes that were before it: for it had [o] ten hornes.

8 As I considered the hornes, beholde, there came vp among them another little [p] horne, before whome there were thre of the first hornes plukt awaie: and beholde, in this horne *were* [r] eyes like ſ eyes of man, & a mouthe speaking presumptious things.

9 I behelde, til the [s] thrones were set vp, and the [t] Ancient of daies did sit, whose garment was white as snowe, and the heere of his head like the pure woll: his throne *was like* the fyrie flame, & his wheles *as* burning fyre.

10 A fyrie streame yssued, and came forthe from before him: thousand-thousands ministred vnto him, & ten thousand [v] thousands stode before him: the iudgement was set, and the [x] bokes opened.

11 Then I behelde, [y] because of ſ voyce of the presumpteous wordes, which ſ horne spake: I behelde, euen til ſ beast was slaine, and his bodie destroyed, and giuen to the burning fyre.

12 As [z] concerning the other beastes, thei had taken awaie their dominion: yet their liues were prolonged for a certeine time and season.

13 ¶ As I behelde in visions by night, beholde, [a] one like the Sonne of man came in the cloudes of heauen, & [b] approced vnto the Ancient of daies, and thei broght him before him.

14 And he gaue him [c] dominion, and honour, and a kingdome, that all people, nations & languages shulde serue him:

a Where as the people of Israel loked for a cōtinual quietnes after these seuentie yeres, as Ieremiah had declared, he sheweth that this rest shal not be a deliuerance from all troubles, but a beginning, & therefore incouraged then to loke for a continual affliction til the Messiah ſ be vttered, and reueiled, by whome they shulde haue a spiritual deliuerance, and all the promises fulfilled: whereof they shulde haue a certeine token in the destruction of the Babylonical kingdome.

b Which signified that there shulde be horrible troubles and afflictions in the world in all corners of the worlde and at sondrie times.

c Meaning the Assyrian and Caldean empire, which was moste strong and fierce in power, and moste sone come to their authoritie as though thei had had wings to flye: yet their wings were pulled by the Persians, and thei went on their feet, and were made like other men which is here ment by mans heart.

d Meaning the Persians, which were barbarous and cruel.

e Thei were smale in the beginning and were shut vp in their mountaines and had no brute.

f That is, destroyed many kingdomes, and was insaciable.

g To wit, the Angels by Gods commandement, who by this meanes punished the ingratitude of the worlde.

h Meaning, Alexander the king of Macedonie.

i That is, his foure chief captaines, which had the empire among them after his death. Seleucus had Asia the great, Antigonus the lesse, Casser his doutsand men, and he ouercame in one battel Darius, which had ten hundreth thousand, when he was so heauie with slepe that his eyes were scarse open, as the stories reporte: therefore this power was giuen him of God.

k It was not of him self nor of his owne pomeus had Egypt.

l That is, the Romain empire which was a monster & colde not be compared to anie beast, because ſ nature of none was able to expresse it.

m Signifying ſ tyrannie and griedines of ſ Romains.

n That ẅ the Romains colde not quietly enioie in other countreis, thei wolde giue it to other kings & rulers ſ at all times when thei wolde, thei might take it againe: ẅ liberalitie is here called the stamping of the rest vader the fete.

o That is, sondrie and diuers prouinces ẅ were gouerned by the deputies and proconsuls, whereof euerie one might be compared to a king.

p Which is mēt of Iulius Cesar, Augustus, Tiberius, Caligula, Claudius, & Nero &c. who were as kings in effect, but because thei colde not rule, but by the consent of the Senat, their power is compared to a litle horne. For Mahomet came not of the Romaine empire, and the Pope hathe no vocacion of gouernement: therefore this cā not be applied vnto them. and also in this prophecie the prophets purpose is chiefly to comfort ſ Iewes vnto the reuelation of Christ. Some take it for ſ whole bodie of Antichrist.

q Meaning, a certeine portiō of the ten hornes: that is, a parte from the whole estate was plucke awaie. For Augustus toke from the Senat the libertie of chosing the deputes to send into the prouinces, and toke the gouernement of certeine countreis to him self.

r These Romaine Emperours at the first vsed a certeine humanitie and gentlenes, and were content that others as the Consuls and Senat shulde beare the name of dignitie, so that thei might haue the profite, and therefore in elections and counsels wolde behaue them selues according as did other Senatours: yet against their enemies and those that wolde resist them, thei were fierce and cruel, which is here ment by ſ proud mouth.

s Meaning the places where God and his Angels shulde come to iudge these monarchies, which iudgement shulde beginne at the first comming of Christ.

t That is, God which was before all times, and is here described as mās nature is able to comprehend some portion of his glorie.

v That is, an infinit nomber of Angels, which were ready to to execute his commandement.

x This is ment of the first comming of Christ when as the wil of God was plainely reueiled by his Gospel.

y Meaning, that he was astonied, when he sawe these Emperours in suche dignitie, & pride, and so suddenly destroyed at the comming of Christ when this fourth monarchie was subiect to men of other nacions.

z As the thre former monarchies had an end at the time that God appointed, although thei flourished for a time, so shal this fourth haue, and they that paciently abide Gods appointement, shal inioye the promises.

a Which is ment of Christ who had not yet taken vpon him mans nature, neither was the sonne of Dauid according to the flesh, as he was afterwarde: but appeared then in a figure, and that in the cloudes: that is, being separate from the commune sorte of men by manifeste signes of his diuinitie.

b To wit, when he ascended into the heauens, and his diuine maiestie appeared, and all power was giuen vnto him in respect of that that he was our Mediator.

c This is ment of the beginning of Christs kingdome when God the Father gaue vnto him all dominion, as to the Mediator, to the intent that he shulde gouerne here his Church in earth continually til the time that he broght them to eternal life.

his

his dominion *is* an euerlasting dominion, which shal neuer be taken awaie: and his kingdome shal neuer be destroied.

d Through the strangenes of ỹ vision.
e Meaning, of ỹ Angels, as ver. 30.

15 ¶ I Daniel was d troubled in my spirit, in the middes of my bodie, and the visions of mine head made me afraied.
16 Therefore I came vnto e one of them that stode by, and asked him the trueth of all this: so he tolde me, and shewed me the interpretacion of these things.
17 These great beastes which are foure, *are* foure Kings, which shal arise out of the earth,

note this
f Because Abraham was appointed heire of all the worlde Ro. 4. 13. and in him all the faithful, therefore the kingdome thereof is theirs by right, ẅ these foure beastes or tyrants shulde inuade, and vsurpe vntil the worlde were restored by Christ: and this was to confirme them ỹ were in troubles, that their afflictions shulde haue an end at length.
g That is, of the moste hie things, because God hathe chosen thē out of this worlde, ỹ they shulde loke vp to the heauens, whereō all their hope dependeth.
h For the other thre monarchies were gouerned by a King, & the Romain empire by Consuls: ỹ Romains changed their gouernours yerely, & the other monarchies reteined them for terme of life: also the Romains were the strongest of all the other, and were neuer quiet among them selues. i Read vers. 7. k This *is* ment of the fourthe beast, which was more terrible then ỹ other. l Meaning the Romaine Emperours who were moste cruel against the Church of God bothe of the Iewes and of the Gentiles. m Til God shewed his power in the persone of Christ, and by the preaching of the Gospel gaue vnto his some rest & so obteined a famous name in the worlde, and were called the Church of God, or the kingdome of God. n Read the exposition hereof, vers. 8. o That is, shal make wicked decrees and proclamations against Gods worde and sende through out all their dominion to destroy all that did professe it. p These Emperours shal not consider that thei haue their power of God but thinke it is in their owne power to change Gods lawes and mans, & as it were the order of nature, as appeareth by Octauius, Tyberius, Caligula, Nero, Domitianus &c.

18 And thei shal take the f kingdome of the Saincte of the g moste high, & possesse the kingdome for euer, euen for euer and euer.
19 ¶ After this, I wolde *knowe* the trueth of the fourth beast, ẅ was so h vnlike to all ỹ others, very feareful, whose teeth were of yrō, & his nailes of brasse: *which* deuoured, brake in pieces, and stamped the i residue vnder his fete.
20 Also *to knowe* of the ten hornes that were in his head, & of the other ẅ came vp, before whome thre fell, and of the horne that had eyes, and of the mouth that spake presumpteous things, whose k loke was more stoute then his felowes.
21 I Behelde, and the same l horne made battel against the Saincte, yea, and preuailed against them,
22 Vntil m the Ancient of daies came, & iudgement was giuen to the Saincte of the moste high: & the time approched, that the Saincte possessed the kingdome.
23 Then he said, The fourth beast shal be the fourth kingdome in the earth, which shalbe vnlike to all the kingdomes, and shal deuoure the whole earth, and shal treade it downe and breake it in pieces.
24 And the ten hornes out of this kingdome *are* ten Kings that shal rise: & another shal rise after them, and he shalbe vnlike to the first, and he shal subdue n thre Kings,
25 And shal speake wordes against o the moste high, and shal consume the Saincte of the moste high, & thinke that he maie n change times and lawes, and thei shalbe giuen into his hand, vntil a q time, and times and the diuiding of time.
26 But the r iudgement shal sit, and thei shal take awaie his dominion, to consume and destroie it vnto the end.
27 And ỹ s kingdome, and dominion, & the greatnes of ỹ kingdome vnder the whole heauen shalbe giuen to ỹ holie people of ỹ moste high, whose kingdome *is* an euerlasting kingdome and all t powers shal serue and obeie him.
28 Euen this is the end of the matter, I Daniel had manie v cogitacions *which* troubled me, and my countenance changed in me: but I kept the matter in mine heart.

q God shal suffre them thus to rage against his Saincte for a lōg time, which is ment by the time and times but at length he wil asswage these troubles and shorten the times for his elects sake, Mat. 24. 22. which is ment by ỹ diuiding of time.
r God by his power shal restore things that were out of order, and so destroie this litle horne, that it wherefore ỹ beast shulde be destroied, to wit, that his Church might haue rest & quietnes, which though thei do not fully inioye here, yet thei haue it in hope and by the preaching of the Gospel enioye the beginning thereof, which is ment by there wordes vnder the heauen: and therefore he here speaketh of ỹ beginning of Christs kingdome in this worlde, which kingdome the faithful haue by the participation ỹ thei haue with Christ their head. t That is, some of euerie sorte that beare rule. v Though he had manie motions in his heare which moued him to and fro to seke out this matter curiously: yet he was content with that which God reueiled, and kept it in memorie and wrote it for the vse of the Church.

shal neuer rise vp againe. s He sheweth

CHAP. VIII.

A vision of a battel betwene a ramme and a goat. 20 The vnderstanding of the vision.

1 IN the thirde yere of the reigne of King Belshazzar, a vision appeared vnto me, *euen* vnto me Daniel, a after that *which* appeared vnto me at the first.
2 And I sawe in a vision, & when I sawe it, I was in the palace of Shushan, which is in the prouince b of Elam, & in a vision me thoght I was by the riuer of Vlai.
3 Then I loked vp and sawe, and beholde, there stode before the riuer a c ramme, which had two hornes: and these two hornes *were* hie: but one was d hier then another, & the hiest came vp last.
4 I sawe the ram pusshing against the West and against the North, & against the South: so that no e beastes might stande before him, nor colde deliuer out of his hand, but he did what he listed, and became great.
5 And as I considered, beholde, f a goat came frō the West ouer ỹ whole earth, & touched not the grounde: & this goat *had* an g horne that appeared betwene his eyes.
6 And he came vnto the ram that had ỹ two hornes, whome I had sene standing

a After the general vision, he cometh to certeine particular visions: as touching ỹ destruction of ỹ monarchie of the Persians, & Macedonians: for ỹ ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.
b That is, of Persia.
c Which represented ỹ kingdome of ỹ Persians, and Medes, which were ioyned together.
d Meaning Cyrus, which after grewe greater in power then Darius his vncle & father in lawe.
e That is, no Kings or nations.
f Meaning, Alexander that came from Grecia with great spede & expedition. g Though he came in the name of all Grecia, yet he bare the title & dignitie of the general captaine, so that the strength was attributed to him, which is ment by this horne.

by the riuer, and ranne vnto him in his fierce rage.

7 And I sawe him come vnto ſ ramme & being moued against him, he h smote the ramme, and brake his two hornes: & there was no power in the ramme to ſtand against him, but he cast him downe to the groũde, & ſtamped vpon him, & there was none that colde deliuer the ramme out of his power.

8 Therefore the goat waxed exceeding great, and when he was at the ſtrongeſt, his great i horne was broken: and for it came vp foure that k appeared towarde, the foure windes of the heauen.

9 And out of one of them came forthe l a litle horne, which waxed very great towarde the m South, and towarde the n East, and towarde the o pleaſant *land*.

10 Yea, it grewe vp vnto the p hoſte of heauen, and it caſt downe *some* of the hoſte, & of the ſtarres to the grounde and trode vpon them:

11 And extolled him ſelf against ſ q prince of the hoſte from whome the r dailie *ſacrifice was taken away and the place of* his Sanctuarie was caſt downe.

12 And s a time ſhalbe giuen *him* ouer ſ *ſacrifice* for the iniquitie: & it ſhal t caſt downe the trueth to the grounde, and thus ſhal it do, and proſper.

13 Then I heard one of ſ v Sainctes ſpeaking, & one of the Sainctes ſpake vnto a certeine one, ſaying, How long *ſhal endure* the viſion of the daiely *ſacrifice*, and the iniquitie of the x deſolation to tread both the Sanctuarie & the y armie vnder fote?

14 And z he anſwered me, Vnto the a euening, & the morning, two thouſand and thre hũdreth, then ſhal the Sanctuarie be clenſed.

15 ¶ Now when I Daniel had ſene the viſion, and ſoght for the meaning, beholde, there ſtode before me b like the ſimilitude of a man.

16 And I heard a mans voyce betwene *the bankes* of Vlai, which called & ſaid, Gabriel, c make this man to vnderſtad the viſion.

17 So he came where I ſtode: and when he came, I was afraied, and fel vpon my face: but he ſaid vnto me, Vnderſtand, ô d ſonne of man: for e in the laſt time *ſhalbe* the viſion.

18 Now as he was ſpeaking vnto me, I being a ſlepe *fel* on my face to the grounde: but he touched me, and ſet me vp in my place.

19 And he ſaid, Beholde, I wil ſhewe thee what ſhal be in the laſt f wrath: for in the end of the time appointed *it ſhal come*.

20 The ramme which thou ſaweſt hauing two hornes, *are* ſ Kings of ſ Medes & Perſians.

21 And the goat *is* the King of Grecia, & the great horne that is betwene his eies, is the firſt King.

22 And that that is broken, & foure ſtode vp for it, *are* foure kingdomes, which ſhal ſtand vp g of that nacion, but not h in his ſtrength.

23 And in the end of their kingdome, when the rebellious ſhalbe conſumed, a King of i fierce countenance, and vnderſtanding darke ſentences, ſhal ſtand vp.

24 And his power ſhalbe mightie, but not k in his ſtrẽgth: & he ſhal deſtroie wõderfully, & ſhal proſper, and practiſe, and ſhal deſtroie the l mightie, and ſ holy people.

25 And through his m policie alſo, he ſhal cauſe craft to proſper in his hand, and he ſhal extoll him ſelf in his heart, & by n peace ſhal deſtroy many: he ſhal alſo ſtand vp against the o prince of princes, but he ſhal be broken downe p without hand.

26 And the viſion of the q euening and the morning, which is declared, is true: therefore ſeale thou vp the viſion, for it *ſhalbe* after many daies.

27 And I Daniel was ſtriken and ſicke r *certeine* daies: but when I roſe vp, I did the Kings buſines, and I was aſtoniſhed at the viſion, but none vndeſtode it.

CHAP. IX.

1 Daniel deſireth to haue that performed of God, which he had promiſed concerning the returne of the people from their baniſhment in Babylon. 5 A true confeſſion. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth vnto him the viſion of the ſeuentie weekes. 24 The anointing of Chriſt. 25 The buylding againe of Ieruſalem. 26 The death of Chriſt.

1 IN the firſt yere of Darius the ſonne of a Ahaſhueroſh, of the ſede of the Medes, which was made King ouer the b realme

h Alexander ouercame Darius in two ſondry battels, and ſo had the two kingdomes of the Medes and Perſians.

i Alexanders great power was broke: for when he had ouercome all the Eaſt, he thoght to returne towarde Grecia to ſubdue them ſ there had rebelled, and ſo dyed by ſ way.

k That is, ẅ were famous: for almoſte in the ſpace of fiftene yere there were fiftene diuers ſucceſſours before this monarchie was deuided to theſe foure, whereof Caſſander had Macedonia, Seleucus, Syria, Antigonus Aſia the leſſe, & Ptolomeus Egypt.

l Which was Antiochus Epiphanes, who was of a ſcrnile and flattering nature, and alſo there were other betwene him & ſ kingdome, and therefore is here called, the litle hornebe cauſe nether prince lie conditions, nor any other thing was in him, why he ſhulde obteine this kingdome.

m That is, toward Egypt.

n Where by he meaneth Ptolomais.

o That is, Iudea.

p Antiochus raged againſt the elect of God, and trod his precious ſtarres vnder fete which are ſo called, becauſe they are ſeparated from the worlde.

q That is, God, who gouerneth and maintaineth his Church.

r He labored to aboliſh all religion, & therefore caſt Gods ſeruice out of his Temple, which God had choſen as a litle corner from all the reſt of the worlde to haue his Name there truely called vpon.

ſ He ſheweth that their ſinnes are the cauſe of theſe horrible affections: and yet comforteth them, in that he appointeth this tyrant a time, whome he wolde not ſuffer vterly to aboliſh his religion.

t This horne ſhal aboliſh for a time the true doctrine & ſo corrupt Gods ſeruice.

v Meaning, that he heard one of the Angels aſking this queſtion of Chriſt whome he calleth a certeine one or a ſecret one, or a marueilous one.

x That is, the Iewes ſinnes, ẅ were cauſe of this deſtruction.

y That is, which ſuppreſſeth Gods religion, & his people.

z Chriſt anſwered me for the cõforte of ſ Church.

a That is, vnto ſo many natural daies be paſt, ẅ make ſix yeres thre monethes & an half: for ſo long vnder Antiochus was ſ Temple prophaned.

b Which was Chriſt, who in this maner declared him ſelfe to the olde fathers how he wolde be God manifeſt in fleſh. This power to commaude the Angel, declareth that he was God,

d The effect of this viſion ſhal not yet appeare, but a long time after.

e Meaning that great rage ẅ Antiochus ſhul de ſhewe againſt the Church.

f That is, out of Grecia.

g They ſhal not haue like power as had Alexander.

h Noting ſ this Antiochus was impudent and cruell, and alſo craftie that he colde not be deceiued.

i That is, not like Alexanders ſtrength.

k Bothe ſ Gentils that dwel about him, and alſo the Iewes.

l What ſoeuer he goeth about by his craft, he ſhal bring it to paſſe.

m That is, vnder pretence of peace or as it were in ſporte.

n Meaning, againſt God.

o For God wolde deſtroy him with a notable plague, & ſo cõforte his Church 2. Mac. 9, 9.

p Read verſ. 14.

q For feare and aſtoniſhement.

a Who was alſo called Aſtyages.

b For Cyrus led w ambitiō, wēt about warres in other countreis, & therefore Darius had the title of the kingdome, though Cyrus was King in effect.

c For though he was an excellēt Prophet, yet he daily increased in knowledge by reading of ȳ Scriptures.

d He speaketh not of that ordinarie praier, w he vsed in his house thrise a day, but of a rare & vehement prayer, lest their sinnes shulde cause God to delay the time of their deliuerance propheried by Ieremiah.

e That is, hast all power in thy selfe to execute thy terrible iudgements against obstinat sinnes, as thou art riche in mercie to comfort them, w obey thy worde & loue the.

"Ebr. him.

f He sheweth ȳ whensoeuer God punisheth, he doeth it for iuste cause: and ȳ godlie neuer accuse him of rigour as ȳ wicked do, but acknowledge that in them selues there is iuste cause, why he shulde so intreat them.

"Ebr. confusiō of face.

g He doeth not excuse ȳ Kings because of their autoritie, but praieth chiefly for them as the chief occasions of these great plagues.

h He sheweth ȳ they rebell against God, w serue him not according to his commandement & worde.

i As Deu. 27, 15. or ȳ curse confirmed by an othe.

"Or, gouerned vs.

b realme of the Caldeans,

2 Euen in the first yere of his reigne, I Daniel vnderstode by c bokes the nombre of the yeres, whereof the Lord had spoken vnto Ieremiah the Prophet, that he wolde accomplish seuentie yeres in the desolation of Ierusalem.

3 And I turned my face vnto the Lord God, and d soght by praier and supplicacions with fasting and sackecloth and ashes.

4 And I praied vnto the Lord my God, & made my confession, saying, Oh Lord God, *which art* e great and feareful, and kepest couenant and mercie toward thē which loue" thee, & toward them that kepe thy commandements,

5 We haue sinned, and haue committed iniquitie and haue done wickedly, yea, we haue rebelled, and haue departed from thy preceptes, and from thy iudgements.

6 For we wolde not obei thy seruants the Prophetes, which spake in thy Name to our Kings, to our princes, and to our fathers, and to all the people of the land.

7 O Lord, f righteousnes *belongeth* vnto thee, and vnto vs "open shame, as *appeareth* this day vnto euerie man of Iudah, and to the inhabitants of Ierusalem: yea, vnto all Israel, *both* he nere and farre of, through all the countreis, whether thou hast driuen them, because of their offenses, that thei haue committed against thee.

8 O Lord, vnto vs *apperteineth* open shame, to our g Kings, to our princes, and to our fathers, because we haue sinned against thee.

9 *Yet* compassion and forgiuenes *is* in ȳ Lord our God, albeit we haue rebelled against him.

10 For we haue not obeied the h voice of the Lord our God, to walke in his lawes, which he had laid before vs by the ministerie of his seruants the Prophetes.

11 Yea, all Israel haue transgressed thy Lawe, and are turned backe, and haue not heard thy voice: therefore the i curse is powred vpon vs, and the othe that is writen in the lawe of Moses the seruāt of God, because we haue sinned against him.

12 And he hathe confirmed his wordes which he spake against vs, and against our iudges that "iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hathe not bene the like, as hathe bene broght vpon Ierusalem.

13 All this plague is come vpon vs, as it is writen in the Lawe of Moses: yet made we not our prayer before the Lord our God, that we might turne from our iniquities and vnderstand thy truth.

14 Therefore hathe ȳ Lord" made readie the plague, and broght it vpon vs: for the Lord our God is righteous in all his workes which he doeth: for we wolde not heare his voice.

"Ebr. watched vpon the euil.

15 *And now, ô Lord our God, that hast broght thy people out of the land of Egypt with a mightie hand, and hast gotten thee renoume, as *appeareth* this day, we haue sinned, we haue done wickedly.

*Exod. 13, 14, 28. Baru. 2, 11.

16 O Lord, according to all thy k righteousnes, I beseche thee, let thine angre and thy wrath be turned away from thy citie Ierusalem thine holy Mountaine: for because of our sinnes, & for the iniquities of our fathers, Ierusalem and thy people *are* a reproche to all *that are* about vs.

k That is, according to all thy merciful promises & the performance thereof.

17 Now therefore, ô our God, heare the prayer of thy seruant, and his supplications, and cause thy face to l shine vpon thy Sanctuarie, that lyeth waste for the m Lords sake.

l Shewe thy selfe fauorable.

m That is, for thy Christs sake in whome ȳ wilt accept all our praiers.

18 O my God, encline thine eare & heare: open thine eies, & beholde our desolations and the citie whereupō thy Name is called: for we do not present our supplicacions before thee for our owne n righteousnes, but for thy great tendre mercies.

n Declaring, ȳ the godlie flee onely vnto Gods mercies and renounce their owne workes when they seke for remissiō of their sinnes.

19 O Lord, heare, ô Lord forgiue, ô Lord o consider, & do it: differre not, for thine owne sake, ô my God: for thy Name is called vpon thy citie, and vpon thy people.

o Thus he colde nor contēt him selfe w any vehemencie of wordes: for he was so led with a feruent zeale cōsidering Gods promes, made to the citie in respect of his Church and for ȳ aduancement of Gods glorie.

20 ¶ And whiles I was speaking & praying, and confessing my sinne, and ȳ sinne of my people Israel, and did present my supplicacion before the Lord my God, for the holy Mountaine of my God.

Chap. 8, 16.

21 Yea, while I was speaking in praier, euen the man *Gabriel, whome I had sene before in the vision, came flying, & touched me about the time of the euening oblacion.

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forthe to giue thee knowledge & vnderstanding.

23 At the beginning of thy supplicaciōs the commandement came forthe, and I am come to shewe *thee*, for thou art greatly beloued: therefore vnderstand the matter and consider the vision.

24 Seuentie p wekes are determined vpō q thy people and vpon thine holie citie, to finish the wickednes, and to seale vp the r sinnes, and to reconcile the iniquitie, and to bring in euerlasting righ-

p He alludeth to Ieremiahs prophecie, who prophecied that their captiuitie shulde be seuentie yeres: but now Gods mercie shulde seuen folde excede his iudgement, w shulde be foure hundreth & ninetie yeres, euen to the cōming of Christ, & so thē it shulde cōtinue for euer.

q Meaning Daniels nacio, euer whome he was careful.

r To shewe mercie & to put sinne out of remembrance.

teousnes, and to ſeale vp the viſion and prophecie, and to anoint the moſte Holie.

25 Knowe therefore and vnderſtand, ẏ from[f] the going forthe of the commandement to bring againe *the people*, and to builde Ieruſalem, vnto Meſsiah the prince. *ſhalbe* ſeuen[t] wekes, & thre ſcore and two wekes, & the ſtrete ſhalbe built againe, & the wall euen in a[u] troublous time.

26 And after threſcore and two[x] wekes, ſhal Meſsiah be ſlayne, and ſhal[z] haue nothing, and the people of[y] the prince that ſhal come, ſhal deſtroye the citie & the Sanctuarie, & the end thereof *ſhalbe* with a flood: and vnto the end of the battel it ſhalbe deſtroyed by deſolacions.

27 And he[z] ſhal confirme the couenant with manie for one weke: & in the middes of the weke he ſhal cauſe the ſacrifice & the oblacion to[a] ceaſe, [b] & for ẏ ouerſpreading of the abominacions, he ſhal make it deſolate, euen vntil ẏ conſummacion determined ſhalbe powred vpon the deſolate.

f From the time ẏ Cyrus gaue them leaue to departe: & theſe wekes make 49. yere, whereof 46 are referred to the time of the building of the Temple, & 3 to ẏ laying of ẏ fundacion.

t Coũting from the firſt yere of Darius who gaue the ſeconde commandement for the building of the Temple, are 62 weekes, ẅ make 434 yeres, ẅ comprehend the time from this building of ẏ Temple vnto ẏ Baptime of Chriſt.

u *Ebr. in ſtreightes of time.*

x In this laſt weeke of the ſeuentie ſhal Chriſt come and preache and ſuffer death.

z He ſhal ſeme to haue no beautie, nor to be of anie eſtimacion, as 1 Iſa 53, 2.

y Meaning, Titus Veſpaſians ſonne, who ſhulde come and deſtroy bothe the Temple and the people without all hope of recouerie.

z By the preaching of the Goſpel he confirmed his promes, firſt to the Iewes, and after to the Gentiles.

a Chriſt accompliſhed this by his death & reſurrection.

b Meaning that Ieruſalem and the Sanctuarie ſhulde be vtterly deſtroyed for their rebellion againſt God and their idolatrie. or ſome read that the plagues ſhal be ſo great, that they ſhal all be aſtonied at them.

CHAP. X.

There appeareth vnto Daniel a man clothed in linen, 11 Which ſheweth him wherefore he is ſent.

1 IN the[a] third yere of Cyrus King of Perſia, a thing was reueiled vnto Daniel (whoſe name was called Belteſhazzar) and the worde *was* true, but the time appointed *was*[b] long, and he vnderſtode the thing, & had vnderſtanding of the viſion.

2 At the ſame time, I Daniel was in heauines for thre weekes of daies.

3 I ate no pleaſant bread, nether came fleſh, nor wine in my mouth, nether did I anoint my ſelf at all, til thre weekes of daies were fulfilled.

4 And in the foure and twentieth day of the[c] firſt moneth, as I[d] was by the ſide of that great riuer, euen Hiddekel,

5 And I lift vp mine eyes, & loked, and beholde, there *was* a man[e] clothed in linen, whoſe loines were girded with fine golde of* Vphaz.

a He noteth this third yere, becauſe at this time ẏ building of the Temple begã to be hindered by Cambyſes Cyrus ſonne, when ẏ father made warre in Aſia minor againſt ẏ Scythians, ẅ was a diſcouraging to ẏ godlie, and a great feare to Daniel.

b Which is to declare that the godlie ſhulde not haſten to muche, but paciently to abide ẏ yſſue of Gods promes.

c Called Abib, which conteineth parte of Marche and parte of April.

d Being caryed by the ſpirit of prophecie to haue ẏ ſight of this riuer Tygris

e This was the Angel of God, which was ſent to aſſure Daniel in this prophecie that followeth.

* *Ierem.* 10, 9.

6 His bodie alſo *was* like the Chryſolite, and his face (to loke vpon) like the lightening, & his eyes as lampes of fyre, and his armes and his fete *were* like in colour to poliſhed braſſe, & the voyce of his wordes *was* like the voyce of a multitude.

7 And I Daniel alone ſawe the viſiõ: for the men that were with me, ſawe not ẏ viſion: but a great feare fell vpon them, ſo that they fled away & hid them ſelues.

8 Therefore I was left alone, and ſawe this great viſion, and there remained no ſtrength in me: for[f] my ſtrẽgth was turned in me into corruption, and I reteined no power.

9 Yet heard I the voyce of his wordes: & when I heard the voyce of his wordes, I ſlept on my face: & my face *was* towarde the grounde.

10 And beholde, an hand[g] touched me, which ſet me vp vpon my knees & vpon the palmes of mine hands,

11 And he ſaid vnto me, O Daniel, a man greatly beloued, vnderſtand the wordes that I ſpeake vnto thee, & ſtand in thy place: [g] for vnto thee am I now ſent. And when he had ſaid this worde vnto me, I ſtode trembling.

12 Then ſaid he vnto me, Feare, not Daniel: for frõ the firſt daye ẏ thou dideſt ſet thine heart to vnderſtand, & to hũble thy ſelf before thy God, thy wordes were heard, and I am come for thy wordes.

13 But the[h] prince of the kingdome of Perſia withſtode me one and twentie dayes: but lo, [i] Michael one of the chief princes, came to helpe me, & I remained there by the Kings of Perſia.

14 Now I am come to ſhewe thee what ſhal come to thy people in the latter dayes: for yet the[k] viſion *is* for *manie* daies.

15 And when he ſpake theſe wordes vnto me, I ſet my face towarde the grounde, & helde my tongue.

16 And beholde, [l] one like the ſimilitude of the ſonnes of mã touched my lippes: then I opened my mouth, & ſpake, & ſaid vnto him that ſtode before me, O my Lord, [m] by the viſion my ſorowes are returned vpon me, & I haue reteined no ſtrength.

17 For how can the ſeruant of this my Lord talke with my Lord *being* ſuche one? for as for me, ſtraight way there remained no ſtrength in me, nether is there breth left in me.

18 Then there came againe, & touched me one like the appearance of a man, & he ſtrengthened me,

f The worde alſo ſignifieth comelines, or beautie, ſo ẏ for feare he was like a dead man for deformitie.

g Which declareth that when we are ſtricken downe with the maieſtie of God we can not riſe except he alſo lift vs vp with his hand, ẅ is his power.

h Meaning, Cãbyſes who reigned in his fathers abſence, & did not onely for this ſpace hinder ẏ building of the Tẽple, but wolde haue farther raged, if God had not ſent me to reſiſt him, and therefore haue I ſtaied for the profite of the Church.

i Thogh God colde by one Angel deſtroy all the worlde, yet to aſſure his children of his loue, he ſendeth forthe double power euẽ Michael, ẏ is Chriſt Ieſus ẏ head of Angels.

k For thogh ẏ prophet Daniel ſhulde end and ceaſe, yet his doctrine ſhulde continue til the comming of Chriſt for the comfort of his Church.

l This was the ſame Angel that ſpake with him before in the ſimilitude of a man.

m I was ouercome with feare and ſorowe, when I ſawe the viſion.

19 And

19 And ſaid, O man, greatly beloued, feare not: [n] peace *be* vnto thee: be ſtrong & of good courage. And when he had ſpoken vnto me, I [o] was ſtrengthened, and ſaid, Let my Lord ſpeake: for thou haſt ſtrengthened me.

20 Then ſaid he, Knoweſt thou wherefore I am come vnto thee? but now wil I returne to fight with the prince of Perſia: and when I am gone forthe, lo, the Pprince of Grecia ſhal come.

21 But I wil ſhewe thee that which is decreed in the Scripture of trueth: [q] and there is none that holdeth with me in theſe things, but Michael your Prince.

n Hte declareth here: by that God wolde be merciful vnto the people of Iſrael.

o Which declareth that when God ſmiteth downe his children, he doeth not immediatly lift them vp at once (for now ſ Angel had touched him twiſe) but by litle and litle.

p Meaning that he wolde not onely him ſelf bridle the rage of Cambyſes, but alſo the other Kings of Perſia by Alexander the King of Macedonia.

q For this Angel was appointed for the defenſe of the Church vnder Chriſt, who is the head thereof.

CHAP. XI.

A prophecie of the kingdomes, which ſhulde be enemies to the Church of God, as of Perſia, 3 Of Grece, 5 Of Egypt, 28 Of Syria, 36 And of the Romaines.

a The Angel aſſureth Daniel that God hathe giuen him power to perforne theſe thigs, ſeing he appointed him to aſſiſt Darius, when he ouercame the Caldeans.

1 ALſo I, in the firſt yere of Darius of the Medes, *euen* I [a] ſtode to incourage and to ſtrengthen him.

2 And now wil I ſhewe thee ſ trueth. Beholde, there ſhal ſtand vp yet [b] thre Kings in Perſia, and the fourth ſhalbe farre richer then they all: and by his ſtrength, & by his riches he ſhal ſtirre vp [c] all againſt the realme of Grecia.

b Whereof Cambyſes that now reigned, was the firſt, the ſecond Smerdes, the third, Darius ſ ſonne of Hyſtaſpis, and the fourth Zerxes, which all were enemies to ſ people of God and ſtode againſt them.

3 But a [d] mightie King ſhal ſtand vp, ſ ſhal rule with great dominion, and do according to his pleaſure.

4 And when he ſhal ſtand vp, [e] his kingdome ſhalbe broken, [f] and ſhalbe deuided towarde the [g] foure windes of heauen: and not to his [h] poſteritie, nor according to [i] his dominion, which he ruled: for his kingdome ſhalbe pluckt vp, *euen to be* for others beſides [k] thoſe.

c For he raiſed vp all the Eaſt countreis to fight againſt the Grecians: and albeit he had in his armie nine hundreth thouſand men, yet in foure battels he was diſcomfited & fled away with ſhame.

5 And the [l] King of the South ſhalbe mightie, and *one* of [m] his princes, and ſhal preuaile againſt him, and beare rule: his dominion *ſhalbe* a great dominion.

d That is, Alexander the Great.

e For when his eſtate was moſte floriſhing, he ouercame him ſelf with drinke, and ſo fell into a diſeaſe: or as ſome write, was poyſoned by Caſſander.

f For his twelue chief princes firſt deuided his kingdome among them ſelues.

g After this his monarchie was deuided into foure: for Seleucus had Syria, Antigonus Aſia minor, Caſſander the kingdome of Macedonia, and Ptolomeus Egypt.

h Thus God reuenged Alexanders ambition and crueltie in cauſing his poſteritie to be murthered, partely of the fathers chief friends, and partely one of another.

i None of theſe foure ſhalbe able to be compared to the power of Alexander.

k That is, his poſteritie hauing no parte thereof.

l To wit, Ptolemeus King of Egypt.

m That is, Antiochus the ſonne of Seleucus, & one of Alexanders princes ſhalbe more mightie: for he ſhulde haue bothe Aſia and Syria.

6 And in ſ end of yeres they ſhalbe ioyned together: for the Kings [n] daughter of the South ſhal come to the King of ſ North to make an agremẽt, but ſhe ſhal not reteine the power of the [o] arme, neither ſhal [p] he continue, nor his [q] arme: but ſhe ſhalbe deliuered *to death*, & thei that brought her, and he [r] that begate her, and he that comforted her in theſe times.

7 But out of the budde of her [s] rootes ſhal one ſtãd vp in his ſtead, [t] which ſhal come with an armie, & ſhal entre into ſ fortereſſe of the King of the North, and do with them *as he liſt*, and ſhal preuaile,

8 And ſhal alſo carye captiues into Egypt their gods with their molten images, & with their precious veſſels of ſiluer and of golde, and he ſhal continue [v] mo yeres then the King of the North.

9 So the King of the South ſhal come into *his* kingdome, & ſhal returne into his owne land.

10 Wherefore his [x] ſonnes ſhalbe ſtirred vp, and ſhal aſſemble a mightie great armie: and *one* [y] ſhal come, and ouerflowe, & paſſe through: then ſhal he [z] returne, and be ſtirred vp at his fortereſſe.

11 And the King of the South ſhalbe angrie, and ſhal come forthe, and fight [a] with him, *euen* with the King of the North: for he ſhal ſet forthe a great [a] multitude, and the multitude ſhalbe giuen into his hand.

12 Then the multitude ſhalbe proude, & their heart ſhalbe lifted vp: for he ſhal caſt downe thouſands: but he ſhal not *ſtil* preuaile.

13 For the King of the North [b] ſhal returne, and ſhal ſet forthe a greater multitude then afore, and ſhal come forthe (after certeine yeres) with a mightie armie, & great riches.

14 And at the ſame time there ſhal [c] manie ſtand vp againſt ſ King of ſ South: alſo the rebellious childre of thy [d] people ſhal exalte them ſelues to eſtabliſh the viſion, but they ſhal fall.

15 So the King of the North ſhal come, and caſt vp a mounte, & take the ſtrõg citie: and the armes of the South ſhal

n That is, Berenice the daughter of Ptolemeus philadelphus ſhalbe giuen in mariage to Antiochus Theos, thinking by this affinitie ſ Syria and Egypt ſhulde haue a continual peace together.

o That force & ſtrẽgth ſhal not continue: for ſone after Berenice & her yõg ſonne after her houſbads death, was ſlayne of her ſtepſonne Seleucus Calinicus the ſonne of Laodice, the lawful wife of Antiochus, but put away for this womans ſake.

p Nether Ptolemeus, nor Antiochus.

q Some read, ſeed, meaning the childe begotten of Berenice

r Some read, ſhe that begate her, and therehy vnderſtand her nurce, ẅ broght her vp: ſo that all thei ſ were occaſion of this mariage, were deſtroyed.

f Meaning that Ptolomeus Euergetes after ſ death of his father philadelphus ſhulde ſucede in ſ kingdome being of ſ ſame ſtocke ſ Berenice was.

t To reuenge his ſiſters death againſt Antiochus Calinicus King of syria.

v For this Ptolomeus reigned ſix & fortie yeres

x Meaning Seleucus and Antiochus ſ greptolomeus Philopater ſ ſonne of philadelphus.

y For his elder brother Seleucus dyed, or was ſlayne whiles the warres were preparing.

z That is, philopater when he ſhal ſo Antiochus to take great dominions from him in Syria, and alſo readie to inuade Egypt.

a For Antiochus had ſix thouſand horſemen and threſcore thouſand fotemen.

b After the death of ptolemeus philopater, who left ptolemeus Epiphanes his heire.

c For not onely Antiochus came againſt him, but alſo philippe King of Macedonia, and theſe two brought great power with them.

d For vnder Onias, which falſely alledged that place of Iſa. 19. 19. certeine of the Iewes retyred with him into Egypt to fulfil this prophecie: alſo the Angel ſheweth that all theſe troubles which are in the Church, are by the prouidence and conſel of God.

e The Egyptians were not able to resist Stopas Antiochus captaine.

c not resist: nether his chosen people, nether *shal* there *be* anie strength to withstand.

16 But he that shal come, shal do vnto him as he list, and none shal stand against him: and he shal stand in the f pleasant land, which by his hād shalbe consumed.

17 Againe he shal g set his face to enter with the power of his whole kingdome, and his confederates with him: thus shal he do, and he shal giue him the h daughter of women, to destroye i her: but k she shal not stande *on his side*, nether be for him.

18 After this shal he turne his face vnto the l yles, and shal take many, but a prince m shal cause his shame to light vpon him, beside that he shal cause his owne shame to turne vpon n him self.

19 For he shal turne his face to warde the fortes of o his owne land: but he shalbe ouerthrowen and fall, and be no more p founde.

20 q Then shal stand vp in his place in the glorie of ſ kingdome, one that shal raise taxes: but after fewe dayes he shalbe destroyed, nether in r wrath, nor in battel.

21 And in his place shal stand vp a s vile persone, to whome they shal not giue ſ honour of ſ kingdome: but he shal come in peaceably, & obteine the kingdome by flateries.

22 And the t armes shalbe ouerthrowen with a flood before him, & shalbe broken: and also the prince of the v couenant.

23 And after x the league *made* with him, he shal worke deceitfully: for he shal come vp, and ouercome with a y smale people.

24 He shal entre into the quiet & plentiful prouince, and he shal do that which his fathers z haue not done, nor his fathers fathers: he shal deuide among the the pray and the spoile, and the substance, yea, and he shal forecast his deuises against the strong holdes, euen for a a time.

25 Also he shal stirre vp his power and his courage against the King of ſ South with a great armie, and the King of the South shalbe stirred vp to battel with a very great and mighrie armie: but he shal not b stand: for thei shal forecast & practise against him.

26 Yea, they that fede of the portion of c his meat shal destroy him: & his armie d shal ouerflowe: & many shal fall, & be slaine.

27 And bothe these Kings hearts *shalbe* to do e mischief, and they shal talke of disceite at one table: but it shal not auaile: for f yet the end *shalbe* at the time appointed.

28 Then shal he returne into his land w great g substance: for his heart shalbe against the holie couenant: so shal he do & returne to his owne land.

29 At the time appointed he shal returne, and come towarde the South: but the last shal not be as the first.

30 For the shippes h of Chittim shal come against him: therefore he shalbe sorie and returne, and freat against ſ holie couenant: so shal he do, he shal euen returne i and haue intelligence with them that forsake the holie couenant.

31 And armes k shal stand on his parte, and thei shal pollute the Sanctuarie l of strength, and shal take away the dailie *sacrifice*, & they shal set vp the abominable desolation.

32 And suche as wickedly m breake the couenant, shal he cause to sinne by flatterie: but ſ people that do knowe their God, shal preuaile and prosper.

33 And they that vnderstand among n the people shal instruct many: o yet they shal fall by sworde, & by flame, by captiuitie & by spoile many dayes.

34 Now when they shal fall, they shal be holpen with a p litle helpe: but many shal cleaue vnto them q fainedly.

f He sheweth that he shal not onely affict the Egyptians, but also the Iewes, & shal enter into their countrey, whereof he admonisheth thē before that they may knowe ſ all these things come by Gods prouidence.

g This was the seconde battel that Antiochus foght against Ptolemeus Epiphanes.

h To wit, a beautiful woman, which was Cleopatra Antiochus daughter.

i For he regarded not the life of his daughter in respect of ſ kingdome of Egypt.

k She shal not agree to his wicked cōsel, but shal loue her housbād, as her duetie requireth, and not seke his destruction.

l That is, toward e Asia, Grecia & those yles which are in ſ sea called Mediterraneum: for the Iewes called all countreis yles which were deuided from them by sea.

m For whereas Antiochus was wont to contemne the Romaines, and put their ambassadours to shame in all places, Aetilius the Consul, or Lucius Scipio put him to flight and caused his shame to turne on his owne head.

n By his wicked life and obeying of foolish counsel.

o For feare of the Romaines he shal flee to his holdes.

p For when as vnder the pretence of pouertie he wolde haue robbed the temple of Iupiter Dodoneus, the countreimen slue him.

q That is, Seleucus shal succede his father Antiochus.

r Not by foraine enemies or battel but by treason.

s Which was Antiochus Epiphanes, who as is thoght, was the occasion of Seleucus his brothers death and was of a vile, cruel and flattering nature, and defrauded his brothers sonne of the kingdome, and vsurped the kingdome without the consent of the people.

t He sheweth that great foraine powers shal come to helpe the yong sonne of Seleucus against his vncle Antiochus, and yet shalbe ouerthrowen.

v Meaning Ptolomeus philometor philopaters sonne, who was this childes cousin germaine, and is here called the prince of the couenant, because he was the chief, and all other followed his conduite.

x For after the battel philometor and his vncle Antiochus made a league

y For he came vpon him at vnwares, and when he suspected his vncle Antiochus nothing.

z Meaning in Egypt.

a He wil contēt him self with ſ smale holdes for a time, but euer labor by crafte to atteine to the chiefest.

b He shalbe ouercome with treason.

c Signifying his princes and the chief about hi.

d Declaring ſ his soldiers shal brast our & vēture their liſe to slay and to be slaine for ſ saluegarde of their prince.

e The vncle and ſ nephewe shal take truce, and bāket together, yet in their hearts thei shal imagine mischief one against another.

f Signifying ſ it standeth not in the counsel of men to bring things to passe, but in the prouidence of God who ruleth the Kings by a secret bridel that they can not do what thei list them selues.

g Which he shal take of ſ Iewes in spoiling Ierusalem, and the Temple. & this is tolde thē before to moue them to pacience, knowing all thinges are done by Gods prouidence.

h That is, thē Romaine power shal come against him: for P. popilius the ambassador appointed him to depart in ſ Romaines name, to which thing he obeied, although with grief, and to reuenge his rage he came against the people of God the seconde time.

i With the Iewes which shal forsake the couenant of the Lord: for first he was called against the Iewes by Iason the hie Priest, and this seconde time by Menelaus.

k A great faction of the wicked Iewes shal holde with Antiochus.

l So called, because the power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, & so began to corrupt the pure seruice of God.

m Meaning suche as bare the name of Iewes but in dede were nothing lesse: for they solde their soules, and betrayed their brethren for gaine.

n They that remaine constant among the people, shal teache others by their example and edifie many in the true religion.

o Whereby he exhorteth the godlie to constancie although they shulde perish a thousand times, and thogh their miseries indure neuer so long.

p As God wil not leaue his Church destitute, yet wil he not deliuer it all at once, but so helpe, as they may stil seme to fight vnder the crosse, as he did in the time of the Macabees whereof he here prophecieth.

q That is, there shalbe euen of this smale nomber many hypocrites.

* To wit, of the that feare God & wil lose their life for the defense of true religion, signifying also that the Church must continually be tryed and purged and ought to loke for persecution after another: for God hathe appointed the time: therefore we must obey.
f Because ſ Angels purpose is to shewe ſ who le course of the persecutiones of ſ Iewes vnto the comming of Christ, he now speaketh of the monarchie of ſ Romaines w he noteth by ſ name of a King, who were without all religion & contemned ſ true God.
t So long the tyrants shal prevaile as God hathe appointed to punish his people: but he sheweth that it is but for a time.
v The Romaines shal observe no certeine forme of religion as other natiõs, but shal chãge their gods at their pleasures, yea, contemne them & preferre thẽ selues to their gods.
x Signifying ſ they shulde be without all humanitie: for the loue of women is taken for singular or great loue, as 2. Sam. 1. 26.
y That is, ſ god of power & riches: they shal esteme their owne power aboue all their gods & worship it.
z Vnder pretence of worshipping the gods, they shal enriche their citie with the most precious iewels of all the worlde, because that hereby all men shulde haue them in admiration for their power and riches.
a Althogh in their hearts thei had no religion, yet they did acknowledge the gods and worshipped them in their temples, lest they shulde haue bene despised as atheistes: but this was to increase their fame and riches: and when they gate any countrey, they so made others the rulers thereof, that the profite emer came to the Romaines.
b That is, bothe the Egyptians and the Syrians shal at length fight against the Romaines, but they shalbe ouercome.
c The Angel forewarneth the Iewes that when they shulde se the Romaines innade them, and that ſ wicked shulde escape their hands, ſ thẽ they shulde not thinke but ſ all this was done by Gods prouidence, for asmuche as he warned them of it so long a fore, and therefore he wolde stil preserue him.
d Hearing that Crassus was slaine and Antonius discomfited.
e For Augustus ouercame the parthians, and recouered that which Antonius had lost.

35 And some of them [r] of vnderstanding shal fall to trye them, and to purge, and make them white, til the time be out: for there *is* a time appointed.
36 And the [s] King shal do what him list: he shal exalte him self, & magnifie him self against all, *that is* God, & shal speake marueilous things against the God of gods, and shal prosper, til the wrath [t] be accomplished: for the determination is made.
37 Nether shal he regarde the [v] God of his fathers, nor the desires [x] of women, nor care for any God: for he shal magnifie him self aboue all.
38 But in his place shal he honour the [y] god Mauzzim, and the god whome his fathers knewe not, shal he honour with [z] golde & with siluer, and with precious stones, & pleasant things.
39 Thus shal he do in [a] the holdes of Mauzzim with a strange god whome he shal acknowledge: he shal increase *his* glorie, and shal cause them to rule ouer many, and shal deuide the land for gaine.
40 And at the end of time shal the King of the [b] South push at him, and ſ King of the North shal come against him like a whirle winde with charets, & with horsemen, and with many shippes, and he shal entre into the countreis, & shal ouerflowe & passe through.
41 He shal entre also into the [c] pleasant lãd, & many *countreis* shalbe ouerthrowen: but these shal escape out of his hãd, *euen* Edom & Moab, & the chief of the children of Ammon.
42 He shal stretch forthe his hands also vpon the countreis, & the land of Egypt shal not escape.
43 But he shal haue power ouer the treasures of gold & of siluer, & ouer all the precious things of Egypt, & of the Lybians, & of the blacke Mores where he shal passe.
44 But the tidings out of the East & the North shal [d] trouble him: therefore he shal go forthe [e] with great wrath to destroy & roote out many.
45 And he shal plant the tabernacles [f] of his palace betwene the seas in the glorious *and* holie mountaine, yet he shal come to his end, & none shal helpe him.

f The Romaines after this reigned quietly through all countreis & from sea to sea, & in Iudea: but at length for their cruelnie God shal destroy thẽ.

CHAP. XII.

1 Of the deliuerance of the Church by Christ.

1 AND at that [a] time shal Michael stãd vp, the great prince, which standeth for the children of thy people, and there shalbe a time of trouble, suche as neuer was since there began to be a nation vnto that same time: and at that time thy people shalbe deliuered, euerie one that shal be founde writen in the boke.
2 And many [b] of them that slepe in the dust of the earth, shal awake, some to euerlasting life, & some to shame & perpetual contempt.
3 And thei that be [c] wise, shal shine, as the brightnes of the firmament: & they that [d] turne many to righteousnes, *shal shine* as the starres, for euer and euer.
4 But thou, ô Daniel, [e] shut vp the wordes, and seale the boke [f] til the end of ſ time: many shal rũne to & fro, & knowledge shalbe increased.
5 ¶ Then I Daniel loked, and beholde, there stode other two, the one on this side of the brinke of the [g] riuer, and the other on that side of the brinke of the riuer.
6 And *one* said vnto the man clothed in linnen, which was vpon the waters of the riuer, When *shalbe* the end of these wonders?
7 And I heard the man clothed in linnen which was vpon the waters of ſ riuer, when he held vp his [h] right hand, & his left hand vnto heauen, & sware by him that liueth for euer, that *it shal tarie* for [i] a time, two times & an halfe: & whẽ he shal haue accomplished [k] to scatter the power of ſ holie people, all these things shalbe finished.
8 Then I heard it, but I vnderstode it not: then said I, O my Lord, what shal be the end of these things?
9 And he said, Go thy way, Daniel: for the wordes are closed vp, and sealed, til the end of the time.
10 Many shalbe purified, made white, and tried: but the wicked shal do wickedly, and none of the wicked shal haue vnderstanding: but the wise shal vnderstand.

Chap. XII.
a The Angel here noteth two things: first that the Church shal be in great affliction & trouble at Christs comming, and next ſ God wil send his Angel to deliuer it, whome here he calleth Michael, meaning Christ, wis published by the the preaching of the Gospel.
b Meaning all shal rise at the general resurrection, w thing he here nameth, becausef faithful shulde haue euer their respect to that: for in ſ earth there shalbe no sure comfort.
c Who haue the true feare of God & his religion.
d He chiefly meaneth ſ ministers of Gods worde, & next, all the faithful which instruct & ignorant, and bring them to ſ true knowledge of God.
e Though ſ moste parte despise this prophecie, yet kepe thou it sure and esteme it as a treasure.
f Til the time ſ God hathe appointed for the full reuelation of these things: and then many shal runne to & fro to searche ſ knowledge of these mysteties, w things they obteine now by ſ light of the Gospel.
g Which was Tygris.
h Which was as it were a double othe and did the more confirme the thing.
i Meaning, a long time, a longer time, and at length a short time: signifying that their troubles shulde haue an end.
k When the Church shalbe scattered and diminished in suche sorte as it shal seme to haue no power.

l From the time that Christ by his sacrifice shal take away the sacrifice & ceremonies of the Law.

m Signifying ỹ the time shalbe long of Christs seconde coming couraged, though

11 And from the time that the [l] dailie *sacrifice* shalbe taken away, and the abominable desolation set vp, there [m] *shalbe* a thousand, two hundreth and ninetie dayes.

12 Blessed *is he* that waiteth and commeth to the thousand, thre hundreth

and yet the children of God ought not to be discouraged, though it be differred.

and fiue and thirtie dayes.

13 But go [o] thou thy way til the end be: for thou shalt rest & stand vp in thy lot, at the end of the dayes.

n In this nomber he addeth a moneth and an halfe to ỹ former nombers, signifying that it is not in mã

to appoint the time of Christs comming, but ỹ they are blessed that pacíently abide his appearing. o The Angel warneth the Prophet pacíently to obide, til the time appointed come, signifying that he shulde departe this life, and rise againe with the elect, whe God had sufficiently humbled & purged his Church.

HOSEA.

THE ARGUMENT.

After that the ten tribes had fallen away from God by the wicked and subtil counsel of Ieroboam the sonne of Nebat, and in stede of his true seruice commaded by his worde worshipped him according to their owne fantasies and traditions of men, giuing them selues to moste vile idolatrie and superstition, the Lord from time to time sent them Prophetes to call them to repentance: but they grewe euer worse, and stil abused Gods benefites. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as he did at the same time Isaiah and Micah to them of Iudah) to condemne them of their ingratitude: and where as they thoght them selues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: & therefore sheweth them that God wolde take away their kingdome, & giue them to the Assyrias to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeres, though they remained stil in their vices & wickednes, & derided the Prophetes, & contemned Gods iudgements. And because they shulde nether be discouraged with threatnings onely, nor yet flatter them selues by the swetenes of Gods promises, he setteth before them the two principal partes of the Law, which are the promes of saluation, & the doctrine of life: for the first parte he directeth the faithful to Messiah, by whome onely they shulde haue true deliuerance: & for the seconde, he vseth threatnings and menaces to bring them from their wicked maners & vices, & this is the chief scope of all the Prophetes, ether by Gods promises to allure them to be godlie, els by threatnings of his iudgements to feare them from vice: & albeit that the whole Law conteine these two pointes, yet the Prophetes moreouer note peculiarly bothe the time of Gods iudgements and the maner.

CHAP. I.

1 The time wherein Hosea prophecied. 2 The idolatrie of the people. 10 The calling of the Gentiles. 11 Christ is the head of all people.

1 THE worde of the Lord that came vnto Hosea the sonne of Beeri, in the dayes [a] of Vzziah, Iothã, Ahaz, & Hezekiah [b] Kings of Iudah, & and in the dayes of Ieroboam the sonne of Ioash King of Israel.

2 At the beginning the Lord spake by Hosea, and the Lord said vnto Hosea, Go, [c] take vnto thee a wife of fornications, and children of fornications: for the land hathe committed great whoredome, *departing* from the Lord.

3 So he went, and toke [d] Gomer, the daughter of Diblaim, which conceiued and bare him a sonne.

4 And the Lord said vnto him, Call his name [e] Izreel: for yet a litle, and I wil visite the blood of Izreel vpon the house [f] of Iehu, and wil cause to cease the kingdome of the house of Israel.

5 And at that [g] day wil I also breake the bow of Israel in the valley of Izreel.

6 She conceiued yet againe, and bare a daughter, and *God* said vnto him, Call her name [h] Lo-ruhamah: for I wil no more haue pitie vpon the house of Israel:

a Called also Azariah, who being a lepre was deposed from his kingdome.

b So that it may be gathered by the reigne of these foure Kings, that he preached aboue threscore yere.

c That is, one that of long time hathe accustomed to play the harlot: not that the Prophet did this thing in effect, but he sawe this in a vision, or els was commanded by God to set forthe vnder this parable of figure the idolatrie of the Synagogue, and of the people her children.

d Gomer signifieth a consumption or corruption and Diblaim clusters of figges, declaring, that they were all corrupt like rotte figges.

e Meaning, that they shulde be no more called Israelites, of ỹ which name they boasted, becanse Israel did preuaile w God: but ỹ they were as bastards, & therefore shulde be called Izreelites, that is, scattered people, alluding to Izreel, which was the chief citie of the ten tribes vnder Ahab where Iehu shed so muche blood, 2. King. 10, 8.

f I wil be reuenged vpon Iehu for the blood that he shed in Izreel: for albeit God stirred him vp to execute his iudgements, yet he did them for his owne ambition, and not for the glorie of God, as the end declared: for he buylt vp that idolatrie, which he had destroyed.

g When the measure of their iniquitie is ful, and I shal take vengeance and destroye all their policie and force.

h That is, not obteining mercie: whereby he signifieth, that Gods fauour was departed from them.

but

but I wil vtterly take them away.

Yet I wil haue mercie vpon the house of Iudah, and wil saue them by the Lord their God, and wil not saue thē by bowe, nor by sworde nor by battel, by horses, nor by horsemen.

Now when she had wained Lo-ruhamah, she conceiued, and bare a sonne.

Then said *God*, Call his name Lo-ammi: for ye are not my people: therefore wil I not be yours.

Yet the nomber of the children of Israel shalbe as the sand of the sea, which can not be measured nor tolde: and in the place where it was said vnto them, Ye are not my people, it shal be said vnto them, *Ye are* the sonnes of the liuing God.

Then shal the children of Iudah, and the children of Israel be gathered together, and appoint them selues one head, and they shal come vp out of the land: for great *is* the day of Izreel.

CHAP. II.

The people is called to repentance. 5 He sheweth their idolatrie and threateneth them except they repent.

SAy vnto your brethren, Ammi, and to your sisters, Ruhamah,

Plead with your mother: plead *with her*: for she is not my wife, nether am I her housband: but let her take away her fornications out of her sight, and her adulteries from betwene her breastes.

Lest I strippe her naked, & set her as in the day that she was borne, & make her as a wildernes, & leaue her like a drye land, and slaye her for thirst.

And I wil haue no pitie vpon her children: for they be the children of fornications.

For their mother hathe played the harlot: she that conceiued them, hathe done shamefully: for she said, I wil go after my louers that giue me my bread and my water, my woll & my flaxe, mine oile and my drinke.

Therefore beholde, I wil stoppe thy way with thornes, & make an hedge, that she shal not finde her paths.

Thogh she followe after her louers, yet shal she not come at them: thogh she seke them, yet shal she not finde *them*: then shal she say, I wil go & returne to my first housband: for at that time was I better then now.

Now she did not know that I gaue her corne, and wine, & oile, and multiplied her siluer and golde, *which* they bestowed vpon Baal.

Therefore wil I returne, and take away my corne in the time thereof, and my wine in the season thereof, and wil recouer my woll and my flaxe *lent*, to couer her shame.

And now wil I discouer her lewdnes in the sight of her louers, and no man shal deliuer her out of mine hand.

I wil also cause all her myrth to cease, her feast dayes, her newe moones, & her Sabbaths, and all her solemne feasts.

And I wil destroy her vines and her figtrees, whereof she hathe said, These are my rewardes that my louers haue giuen me: & I wil make them as a forest, and the wilde beasts shal eat them.

And I wil visit vpon her the dayes of Baalim, wherein she burnt incense to them: and she decked her self with her earings & her iewels, and she followed her louers, and forgate me, saith the Lord.

Therefore beholde, I wil allure her, & bring her into the wildernes, & speake friendly vnto her.

And I wil giue her her vineyardes frō thence, and the valley of Achor for the dore of hope, and she shal sing there as in the dayes of her youth, & as in the day when she came vp out of the land of Egypt.

And at that day, saith the Lord, thou shalt call me Ishi, and shalt call me nomore Baali.

For I wil take away the names of Baalim out of her mouth, and they shal be no more remembred by their names.

And in that day wil I make a couenat for them, with the wilde beasts, and with the foule of the heauen, and with that crepeth vpon the earth: and I wil breake the bowe, and the sworde and battel out of the earth, and wil make them to slepe safely.

And I wil marie thee vnto me for euer: yea, I wil marie thee vnto me in righteousnes, and in iudgement, and in mercie & in compassion.

I wil euen marie thee vnto me in faithfulnes, and thou shalt know the Lord.

And in that day I wil heare, saith the Lord, I wil *euen* heare the heauens, and they shal heare the earth,

And the earth shal heare the corne, &

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1 For the Israelites neuer returned, after they were take captiues by the Assyrians.

k For after there receaptiuitie he restored them mitraculously by the meanes of Cyrus, Ezr.1,1.

l That is, not my people.

m Because thei thoght God colde not haue beme true in his promes excepe he had preserued thē, he declareth, thogh they were destroied yet the true Israelites, which are the sonnes of the promes, shulde be without nomber, which stand bothe of the Iewes, and the Gentiles, Rom.9,26.

n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who shulde be the head bothe of Iewes and Gentiles.

o The calamitie and destruction of Izreel shalbe so great, that to restore them shalbe as a miracle.

7 a Seing, that I haue promised you deliuerance, it remaineth ye you incourage one another to imbrace the same, cōsidering that ye are my people on whome I will haue mercie.

8 b God sheweth that the faute was not in him but in their synagogue, & their idolatries, & he forsoke thē, Isa.50,1.

9 c Meaning, that their idolatrie was so great, they were not ashamed, but boasted of it, Ezek.16,25.

10 d For thogh this people were as an harlot for their idolatries, yet he had left them with their apparel & dowrie and certeine signes of his

11 fauour, but if they continued stil, he wolde vtterly destroye them.

e When I brought her out of Egypt, Ezek.16,4.

f That is, bastardes and begotten in adulterie.

g Meaning the idoles which they serued & by whome thei thoght they had welth & abundance.

h I wil punish thee ye thē thou maiest trye whether thine idoles cā helpe thee, & bring thee into suche streitnes, ye thou shalt haue no lust to play ye wanton.

i This he speaketh of faithful, wh are truely conuerted, and also sheweth the vse and profite of Gods rods.

k This declareth idolaters defraude God of his honour whē thei attribute his benefites to their idoles.

l Signifying God will take away his benefites when man by his ingratitude doeth abuse them.

m That is, all her seruice, ceremonies & inuentions whereby she worshipped her idoles.

n I wil punish her for her idolatrie.

o By shewing how harlotes trimme thē selues to please others, he declareth how superstitious idolaters set a great parte of their religion in decking them selues on their holie dayes.

p By my benefites in offring her grace and mercie, euen in ye place where she shal thinke her self destitute of all helpe & comfort.

q Which was a plentiful valley, & wherein they had great comfort when they came out of the wildernes, as Ioth 7,18 and is called ye dore of hope, because it was a departing frō death, & an entrie into life.

r She shal then praise God as she did when she was deliuered out of Egypt.

s That is, mine housbād, knowing I am ioyned to thee by an inuiolable couenant.

t That is, my master: wh name was applied to their idoles.

v No idolatrie shal once come into their mouthe.

x Meaning that he will so blesse them that all creatures shal fauour them.

y With a couenant ye neuer shalbe broken.

z Then shal the heauen desire raine for the earth wh shal bring forthe for ye vse of man.

the wine, and the oyle, & they shal heare Izreel.

23 And I wil sowe her vnto me in the earth, and I wil haue mercie vpon her, that was not pitied, and I wil say to them which were not my people, * Thou art my people. And they shal say, *Thou art* my God.

Rom. 9, 15. 1. pet. 2, 10.

CHAP. III.

1 The Iewes shalbe cast off for their idolatrie. 5 Afterwarde they shal returne to the Lord.

1 THen said the Lord to me, [a] Go yet, *and* loue a woman (beloued of *her* housband, and was an harlot) according to the loue of the Lord toward ỹ children of Israel: yet they loked to other gods, & [b] loued the wine bottels.

2 So [c] I boght her to me for fiftene *pieces* of siluer, and for an homer of barlie and an halfe *homer* of barlie.

3 And I said vnto her, Thou shalt abide with [d] me manie dayes: thou shalt not play the harlot, and thou shalt be to none *other* man, and I wil be so vnto thee.

4 For the children of Israel shal [e] remaine manie dayes without a King & without a [f] prince, and without an offring, & without an image, & without an Ephod and without Teraphim.

5 Afterwarde shal the children of Israel conuert, and seke the Lord their God, and [g] Dauid their King, and shal feare the Lord, and his goodnes in the latter dayes.

a Herein ỹ prophet representeth ỹ persone of God, w loued his Church before he called her, & did not withdrawe the same when she gaue her selfe to idoles.

b That is, gaue thé selues wholly to pleasures, and colde not loke vp, as they ỹ are giuen to drunkennes.

c Yet I loued her and payed a smale portion for her, lest she perceiuing the greatnes of my loue, shulde haue abused me & not bene vnder duetie: for fiftene pieces of siluer were but half the price of a selaue, Exod. 21, 32.

d I wil trie thee a long time as in thy widowehode whether thou wilt be mine or no.

e Meaning, not onely all the time of their captiuitie, but also vnto Christ.

f That is, they shulde neither haue pollicie nor religion, and their idoles also wherein they put their confidence, shulde be destroyed.

g This is ment of Christs kingdome, which was promised vnto Dauid to be eternal, psal. 72, 38.

CHAP. IIII.

A complaint against the people, and the Priests of Israel.

1 HEare the worde of ỹ Lord, ye children of Israel: for the Lord [a] hathe a controuersie with the inhabitants of the land because there *is* no trueth, nor mercie nor knowledge of God in the land.

2 By swearing, & lying, and killing, and stealing, and whoring they breake out, and [b] blood toucheth blood.

3 Therefore shal the land mourne, and euerie one that dwelleth therein, shal be cut of, with the beasts in the field, and with the foules of the heauen, and also the fishes of the sea shalbe taken away.

a Because the people wolde not obey ỹ admonitions of ỹ propher, he citeth them before the iudgemẽt seat of God, against whom they chiefly offended, Isa. 7, 12. Zecha. 12, 10.

b In euerie place appeareth a libertie to most heinous vices, so that one followeth in ỹ necke of another.

4 Yet [c] let none rebuke, nor reproue another: for thy people *are* as they that rebuke the Priest.

5 Therefore shalt thou fall in the [d] day, and the Prophet shal fall with thee in the night, & I wil destroye thy [e] mother.

6 My people are destroyed for lacke of knowledge: because [f] thou hast refused knowledge, I wil also refuse thee, that thou shalt be no Priest to me: and seing thou hast forgotten ỹ Law of thy God, I wil also forget thy children.

7 As they were [h] increased, so they sinned against me: *therefore* wil I change their glorie into shame.

8 [i] They eat vp the sinnes of my people, & lift vp their mindes in their iniquitie.

9 And there shalbe like people, like [k] Priest: for I wil visit their wayes vpon them, & rewarde them their dedes.

10 For they shal eat, & not haue ynough: they shal [l] commit adulterie, & shal not increase, because they haue left of to take hede to the Lord.

11 [m] Whoredome, and wine, and newe wine take away *their* heart.

12 My [n] people aske coũsel of their stockes, & their staffe teacheth them: for ỹ [o] spirit of fornications hathe caused *them* to erre, and they haue gone a whoring from vnder their God.

13 They sacrifice vpon the toppes of the mountaines, & burne incense vpon the hilles vnder the okes, & the poplar tre, & the elme, because the shadowe thereof is good: therefore your daughters shalbe [p] harlottes, & your spouses shalbe whores.

14 I wil not [q] visite your daughters whẽ they are harlots, nor your spouses when they are whores: for thei them selues are separated with harlots, and sacrifice w whores: therefore the people that doeth not vnderstand, shal fall.

15 Though thou, Israel, playe the harlot, *yet* [r] let not Iudah sinne: come not ye vnto [s] Gilgal, nether go ye vp to [t] Bethauen, nor sweare, The Lord liueth.

16 For [v] Israel is rebellious as an vnrulie heiffer. Now the Lord wil fede them as a [x] lambe in a large place.

17 Ephraim *is* ioyned to idoles: let him

c As though he wolde say, that it were in vaine to rebuke thẽ: for no man can abide it: yea, they wil speake against the propheres and Priests whose office is chiefly to rebuke them.

d Ye shal perish all together: ỹ one, because he wolde not obeie, and ỹ other because he wolde not admonish.

e That is, ỹ Synagogue wherein ỹ boasteth.

f That is, the Priests shalbe cast of because, ỹ for lacke of knowledge, they are not able to execute their charge, & instruct others. Deut. 33, 1. malach. 2, 7.

g Meaning, the whole bodie of the people, w were wearie & hearing ỹ worde of God.

h The more it was beneficial vnto them.

i To wit, the Priests seke to eat the peoples offrings & flatter them in their sinnes.

k Signifying, ỹ as they haue sinned together, so shal they be punished together.

l Shewing that their wickednes shalbe punished on all sortes: for though they thinke by the multitude of wiues to haue many children, yet they shalbe deceiued of their hope.

m In giuing thẽ selues to pleasures, they become like brute beasts.

n Thus he speaketh by derision in calling them his people, which now for their sinnes they were not: for they sought helpe of stockes & stickes.

o They are caried away with a rage.

p Because they take away Gods honour, and giue it to idoles, therefore he wil giue them vp to their lustes, ỹ they shal dishonour their owne bodies, Rom. 1, 28.

q I wil not correct your shame to bring you to amendement, but let you runne headlong to your owne damnation.

r God complaineth that Iudah is infected, and willeth them to learne by their example to returne in time.

s For albeit the Lord had honored this place in time past by his presence, yet because it was abused by their idolatrie, he wolde not that his people shulde resort thether.

t He calleth Beth-el, that is the house of God, Beth-auen, that is, ỹ house of iniquitie, because of their abominations set vp there, signifying that no place is holie where God is not purely worshipped.

v God wil so disperse them ỹ they shal not remaine in anie certeine place.

alone.

10 Their drunkennes stinketh: they haue committed whoredome: their rulers loue *to say* with shame, x Bring ye.

19 The winde hathe y bounde them vp in her wings, and they shalbe ashamed of their sacrifices.

x They are so impudent in receiuing bribes, that they wil commande men to bring them vnto them.
y To carie them suddenly away.

CHAP. V.

1 Against the Priests and rulers of Israel. 13 The helpe of man is in vaine.

1 OYe Priests, heare this, and hearken ye, ô house of Israel, & giue ye eare, ô house of the King: for iudgement *is* toward you, because you haue bene a a snare on Mizpah, and a net spred vpō Tabor.

2 Yet they were profounde, to decline to b slaughter, though I haue bene a c rebuker of them all.

3 I knowe d Ephraim, and Israel is not hid from me: for now, ô Ephraim thou art become an harlot, & Israel is defiled.

4 Thei wil not giue their mindes to turne vnto their God: for the spirit of fornication *is* in the middes of them, and they haue not knowen the Lord.

5 And the e pride of Israel doeth testifie to his face: therefore shal Israel and Ephraim fall in their iniquitie: Iudah also shal fall with them.

6 They shal go with their shepe, & with their bullockes to seke the Lord: but they shal not finde him: *for* he hathe withdrawen him self from them.

7 They haue transgressed against the Lord: for they haue begotten f strange children: now shal g a moneth deuoure them with their porcions.

8 Blowe ye the trumpet in Gibeah, & the shaume in Ramah: crye out at Bethauen, after thee, ô h Beniamin.

9 Ephraim shalbe desolare in the day of rebuke: among the tribes of Israel haue I caused to i knowe the trueth.

10 The princes of Iudah were like them that k remoue the bondes: *therefore* wil I powre out my wrath vpon them like water.

11 Ephraim is oppressed, *and* broken in iudgement, because he willingly walked after the l commandement.

12 Therefore wil I be vnto Ephraim as a a moth, and to the house of Iudah as a rottennes.

13 When Ephraim sawe his sickenes, & Iudah this wounde, then went Ephraim vnto m Asshur, & sent vnto King n Iareb: yet colde he not heale you, nor cure you of your wounde.

14 For I wil be vnto Ephraim as a lion, and as a lions whelpe to the house of Iudah: I, *euen* I wil spoyle, and go away: I wil take away, and none shal rescue it.

15 I wil go, & returne to my place, til they acknowledge their faute, and seke me: in their affliction they wil seke me diligently.

a The priests & princes catched the poore people in their snares as the fowlers did y birds, in these two high mountaines.
b Notwithstanding they semed to be giuen altogether to holines, and to sacrifices, which here he calleth slaughter in cōtempt.
c Though I admonished them continually by my Prophetes.
d They boasted them selues to be Israelites, but also Ephraimites, because their King Ieroboam came of that tribe.
e Meaning, their contemning of all admonitions.
f That is their children are degenerat, so that there is no hope in them.
g Their destruction is not farre of.
h That is, all Israel comprehended vnder this parte, signifying that y Lords plagues shulde pursue them from place to place til they were destroyed.
i By the successe thei shal know.
k We that I haue surely determined this.
l Thei haue turned vp side downe all political order, and all maner of religion.
m In stead of seking for remedie at Gods hand.
n Who was King of the Assyrians.

CHAP. VI.

1 Affliction causeth a man to turne to God. 9 The wickednes of the Priests.

1 COme, & let vs a returne to y Lord: for he hathe spoiled, and he wil heale vs: he hathe wounded vs, and he wil binde vs vp.

2 After two dayes wil b he reuiue vs, & in the thirde day he wil raise vs vp, and we shal liue in his sight.

3 Then shal we haue knowledge, and endeuor our selues to knowe the Lord: his going forthe is prepared as y morning, and he shal come vnto vs as the raine, *and* as the latter raine vnto the earth.

4 O Ephraim, what shal I do vnto thee? ô Iudah, how shal I entreat thee? for c your goodnes *is* as a morning cloude, and as the morning dewe it goeth away.

5 Therefore haue I d cut downe by the Prophetes: I haue slaine them by the wordes of my mouth, and e thy iudgements *were as* the light that goeth forthe.

6 For I desired f mercie, & not sacrifice, & the knowledge of God more then burnt offrings.

7 But thei like g men haue transgressed the couenant: there haue they trespaced against me.

8 h Gilead *is* a citie of them that worke iniquitie, *and is* polluted with blood.

9 And as theues waite for a man, *so* the companie of Priests murther in the way by consent: for they worke meschief.

10 I haue sene vilenie in the house of Israel: there *is* y whoredome of Ephraim: Israel is defiled.

11 Yea Iudah hathe set a i plat for thee, whiles I wolde returne the captiuitie of my people.

a He sheweth y people howe they oght to turne to the Lord, y he might call backe his plagues.
b Though he correct vs from time to time, yet his helpe wil not be farre of, if we returne to him.
c You seme to haue a certeine holines, and repentance, but it is vpon y sudden, and as a morning cloude.
d I haue still laboured by my prophets, & as it were framed you to bring you to amendement, but all was in vaine: for my worde was not meat to fede them, but a sworde to slay them.
e My doctrine wherwith I taught thee, was moste euident.
f He sheweth to what scope his doctrine tended y they shulde ioyne the obedience of God, & y loue of their neighbour with outwarde sacrifice.
g That is, like light & weake persones.
h Which was y place where the priests dwelt, and which shulde haue bene best instructed in my worde.
i That is, doeth imitate thine idolatrie, and hathe taken grasses of thy trees.

CHAP. VII.

1 Of the vices and wantonnes of the people. 12 Of their punishment.

1 WHen I wolde haue healed Israel, thē the iniquitie of Ephraim was

discouered, and the wickednes of Samaria: for they haue delt falsely: and [a] the thefe cometh in, & the robber spoyleth without.

2 And they cõsider not in their hearts, ỹ I remember all their wickednes: now their owne inuencions haue beset them about: they are in my sight.

3 They make the [b] King glad with their wickednes, & the princes with there lies.

4 Thei are all adulterers, & as a verie [c] ouen heated by the baker, which ceaseth from raising vp, & from kneding ỹ dowe vntil it be leauened.

5 *This is* the day of our King: ỹ princes haue made him sicke with flagons of wine: he stretcheth out his hand to scorners.

6 For thei haue made readie their heart like an ouen whiles they lie in waite: their baker slepeth all the night: in the morning it burneth as a flame of fyre.

7 They are all hote as an ouen, and haue [e] dououred their Iudges: all their Kigs are fallen: there is none among thẽ that calleth vnto me.

8 Ephraim hathe [f] mixt him self among the people. Ephraim is as a cake on the herth not turned.

9 Strangers haue deuoured his strẽgth, & he knoweth it not: yea, [g] graye heeres are here & there vpon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face, and they do not returne to the Lord their God, nor seke him for all this.

11 Ephraim also is like a doue deceiued, without [h] heart: they call to Egypt: they go to Asshur.

12 *But* when they shal go, I wil spred my net vpon them, *and* drawe them downe as the foules of the heauen: I wil chastise them as their [i] congregation hathe heard.

13 Wo vnto them: for they haue fled away from me: destruction *shalbe* vnto them, because they haue transgressed against me: thogh I haue [k] redemed thẽ, yet they haue spoken lies against me.

14 And they haue not cryed vnto me w their hearts, [l] when they houled vpon their beds: [m] they assemble them selues for corne, and wine, & thei rebell against me.

15 Thogh I haue bounde, & strengthened their arme, yet do they imagine mischief against me.

16 Thei returne, *but* not to ỹ most high: thei are like a deceitful bowe: their princes shal fall by the sworde, for the rage [n] of their tongues: this shalbe their derision in the land of Egypt.

a Meaning, that there was no one kinde of vice among them, but ỹ they were subiect to all wickednes, both secret and open.

b Thei esteme their wicked King Ieroboam aboue God, and seke but how to flatter, & please him.

c He compareth the rage of the people to a burning ouen w ỹ baker heateth stil til his dowe be leauened, and raised.

d They vsed all riot & excesse in their feasts & solemnities, whereby their King was ouercome w surfet, and broght into diseases, & delited in flatteries.

e By there occasion God hathe depriued thẽ of all good rulers.

f That is, he cõterfaiteth ỹ religiõ of ỹ Gẽtiles yet is it but as a cake baked, on the one side & rawe on the other, that is, nether through hote nor through cold, but parcely a Iewe, and parcely a Gentil.

g Which are a token of his maniefolde afflictions.

h That is, without all iudgement, as they ỹ can not tel whether it is better to cleaue onely to God, or to seke the helpe of man.

i According to my curses made to the whole congregation of Israel.

k That is, diuers times redemed them, and deliuered them from death.

l When they were in affliction, and cryed out for paine, they soght not vnto me for helpe. m They onely seke their owne commoditie and welth, and passe not for me their God. n Because they boast of their owne strength, and passe not what they spake against me and my seruants, Psal. 73, 6.

CHAP. VIII.

1 The destruction of Iudah and Israel, because of their idolatrie.

1 SEt the trumpet to thy [a] mouth: *he shal* come as an egle against the House of ỹ Lord, because they haue transgressed my couenant, & trespaced against my Law.

2 Israel shal [b] crye vnto me, My God, we knowe thee.

3 Israel hathe cast of the thing that is good: the enemie shal pursue him.

4 They haue set vp a [c] King, but not by me: they haue made princes, and I knewe it not: of their siluer and their golde haue they made them idoles: therefore shal thei be destroyed.

5 Thy calfe, ô Samaria, hathe cast thee of: mine anger is kindeled against thẽ: how long wil they be without [d] innocencie?

6 [e] For it came euen from Israel: ỹ workeman made it, therefore it is not God: but the calfe of Samaria shalbe *broken in* pieces.

7 For they haue [f] sowen the winde, and they shal reape the whirlwinde: it hathe no stalke: the budde shal bring forthe no meale: if so be it bring forthe, ỹ strãgers shal deuoure it.

8 Israel is deuoured, now shal they be among the Gentiles as a vessel where in *is* no pleasure.

9 For they are gone vp to Asshur: *they are as* a [g] wilde asse alone by him self: Ephraim hathe hired louers.

10 Yet thogh they haue hired among ỹ nacions, now wil I gather them, and thei shal sorowe a litle, for the [h] burden of ỹ King, & the princes.

11 Because Ephraim hathe made many altars to sinne, his altars *shalbe* to sinne.

12 I haue writen to them ỹ great things of my Law: *but* they were counted as a [i] strange thing.

13 They sacrifice flesh for the sacrifices of mine offrings, & eat it: *but* the [k] Lord accepteth them not: now wil he remember their iniquitie, and visite their sinnes: they shal returne to Egypt.

14 For Israel hathe forgotten his maker, & buyldeth temples, and Iudah hathe encreased strong cities: but I wil send a fyre vpon his cities, and it shal deuoure the palaces thereof.

a God incourageth ỹ Prophet to signifie the spedie coming of the enemie against Israel, w was once the people of God.

b They shal crye like hypocrites, but not frõ ỹ heart, as their dedes declare.

c That is, Ieroboam, by whome they sogth their owne libertie, & not to obey my wil.

d That is vpright iudgemẽt and godlie life.

e Meaning, the calfe was inuented by them selues, & of their fathers in the wildernes.

f Shewing that their religion hathe but a shewe, & in it self is but vanitie.

g They neuer cease but runne to and fro to seke helpe.

h That is, for ỹ tribute which ỹ King & ỹ princes shal lay vpon them: which meanes ỹ Lord vseth to bring them to repentance.

i Thus the idolaters counte ỹ worde of God as strãge in respect of their owne inuẽtiõs.

k Saying ỹ they offer it to the Lord, but he accepteth no seruice, w he him self hathe not appointed.

CHAP. IX.

Of the hunger and captiuitie of Israel.

1 REioyce not, ô Israel for ioye as *other* people: for ỹ hast gone a whoring from

Chap. IX.

a For thogh all other people shulde escape, yet thou shalt be punished.

from thy God: thou hast loued [b] a rewarde vpon euery corne floore.
2 [c] The floore, and the wine presse shal not fede them, & the new wine shal faile in her.
3 They wil not dwell in the Lords land, but Ephraim wil returne to Egypt, and they wil eat vncleane things in Asshur.
4 They shal not offer [d] wine to ỹ Lord, nether shal their sacrifices be pleasant vnto him: *but thei shalbe* vnto them as ỹ bread of mourners: all that eat thereof, shal be polluted: for their bread [e] for their soules shal not come into ỹ House of the Lord.
5 What wil ye do [f] then in the solemne day, and in the day of the feast of the Lord?
6 For lo, they are gone from [g] destruction: *but* Egypt shal gather them vp, & Memphis shal bury them: ỹ nettles shal possesse the pleasant *places* of their siluer, & the thorne *shalbe* in their tabernacles.
7 The dayes of visitation are come: the dayes of recompense are come: Israel shal knowe it: [h] the Prophet *is* a foole: the spiritual man *is* mad, for the multitude of thine iniquitie: therefore ỹ hatred is great.
8 The watcheman of Ephraim [i] *shulde be* with my God: *but* ỹ Prophet *is* the snare of a fouler in all his waies, & hatred in the House of his God.
9 They [k] are depely set: they are corrupt as in the daies of Gibeah: *therefore* he wil remember their iniquitie, he wil visite their sinnes.
10 I founde Israel like [l] grapes in ỹ wildernes: I sawe your fathers as the first ripe in ỹ fig tre at her first time: *but* they went to Baal-Peor, and separated them selues vnto that shame, and *their* abominacions were according to [m] their louers.
11 Ephraim their glorie shal flee away like a birde: from the birth [n] & from the wombe, and from the conception.
12 Though they bring vp their children, yet I wil depriue them from being mẽ: yea, wo to them, when I departe from them.
13 Ephraim, as I sawe, *is as a tre* [o] in Tyrus planted in a cottage: but Ephraim shal bring forthe his children to ỹ murtherer.
14 O Lord, giue them: what wilt thou giue them? giue them a [p] baren wombe & drye breasts.
15 All their wickednes *is* in [q] Gilgal: for there do I hate them: for the wickednes of their inuencions, I wil cast them out of mine House: I wil loue them no more: all their princes are rebelles.
16 Ephraim is smittẽ, their roote is dryed vp: they can bring no frute: yea, though thei bring forthe, yet wil I slaie euen ỹ dearest of their bodie.
17 My God wil cast them away, because they did not obey him: and they shal wander among the nacions.

CHAP. X.

Against Israel and his idoles. 14 His destruction for the same.

1 Israel *is* a [a] emptie vine, *yet* hathe it broght forthe frute vnto it self, *and* according to the multitude of the frute thereof he hathe increased the altars: according to the [b] goodnes of their land they haue made faire images.
2 Their heart is [c] deuided: now shal they be founde fautie: he shal breake downe their altars: he shal destroye their images.
3 For now they shal say, We haue no [d] King, because we feared not the Lord: and what shulde a King do to vs?
4 They haue spoken wordes, swearing falsely in making [e] a couenant: thus [f] iudgement groweth as wormewood in the furrowes of the field.
5 The inhabitants of Samaria shal [g] feare because of the calfe of Beth-auen: for ỹ people thereof shal mourne ouer it, & the [h] Chemarims thereof, that reioyced on it for the glorie thereof, because it is departed from it.
6 It shalbe also broght to Asshur, for a present vnto King Iareb: Ephraim shal receiue shame, & Israel shalbe ashamed of his owne counsel.
7 Of Samaria, the King thereof is destroied, as the fome vpon the water.
8 The hie places also of [i] Auen shalbe destroied, *euen* ỹ sinne of Israel: ỹ thorne and the thistle shal growe vpon their altars, and they shal say to the mountaines, *Couer vs, & to the hilles, Fall vpon vs.*
9 O Israel, thou hast [k] sinned from the daies of Gibeah: there they [l] stode: the battel in Gibeah against the children of iniquitie did not [m] touche them.
10 It is my desire [n] that I shulde chastise

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b Thou hast committed idolatrie in hope of reward, and to haue thy barnes filled, Iere. 44.17. as an harlot that had rather liue by playing ỹ whore then to be intertained of her owne housband.
c These outward things ỹ thou sekest, shalbe taken frõ thee.
d All their doings bothe touching policie and religiõ shalbe reiected as things polluted.
e The meat offring which thei offred for them selues.
f When ỹ Lord shal take away all ỹ occasions of seruing him, which shalbe ỹ moste grieuous point of your captiuitie, whẽ you shal se your selues cut offrõ God.
g Thogh they thinke to escape by fleing the destruction that is at hand, yet shal they be destroyed in the place whether they flee for soccour.
h Thẽ they shal knowe ỹ they were deluded by them who chalenged to thẽ selues to be their Prophetes & spiritual mẽ.
i The prophetes duetie is to brig men to God and not to be a snare to pul them from God.
k This people is so rooted in their wickednes, ỹ Gibeah ẅ was like to Sodom, was neuer more corrupt, Iud. 19, 22.
l Meaning, that he so estemed thẽ & delited in them.
m They were as abominable vnto me, as their louers the idoles. n Signifying that God wold destroy their children by these sundry meanes, & so consume them by litle and litle. o As they kept tender plantes in their houses in Tyrus to preserue them from ỹ colde ayre of the sea, so was Ephraim at the first vnto me, but now I wil giue him to the slaughter. p The prophet seing the great plagues of God toward Ephraim, praieth to God to make them baren, rather then that this great slaughter shulde come vpon their children.
q The chief cause of their destruction is ỹ they commit idolatrie & corrupt my religiõ in Gilgal.
a Whereof thogh the grapes were gathered, yet euer as it gathered new strength, it increased new wickednes, so ỹ ỹ correction ẅ shulde haue broght them to obedience, did but vtter their stubbernes.
b As thei were riche and had abundance.
c To wit, from God.
d The day shal come that God shal take away their King, and then they shal fele the frute of their sinnes, and how they trusted in him in invaine, 2. King. 17, 6.
e In promising to be faithful toward God.
f Thus their integritie & fidelitie which they pretended, was nothing but bitternes & grief.
g When ỹ calfe shalbe caried away.
h Chemarims were certeine idolatrous priestes, ẅ did weare blacke apparel in their sacrifices and cryed ẅ a loude voice: ẅ superstition Eliah derided, 1. King. 18, 27. read 2. king. 23, 5.
i This he speaketh in contempt of Bethel, read Cha. 4, 15. *Isa.* 2. 19. *Luk.* 23, 30. *reuel.* 6, 16. & 9, 6.
k In those daies wast thou as wicked as the Gibeonites, as God there partely declared: for thy zeale colde not be good in executing Gods iudgements, seing thine owne dedes were as wicked as theirs.
l To wit, to fight, or the Israelites remained in that stubbernes from that time. m The Israelites were not moued by their example to cease from their sinnes. n Because they are so desperate, I wil delite to destroy them.

them, & the people shalbe gathered against them, when they shal gather them selues in their two o furrowes.

o That is, when they haue gathered all their strength together.

And Ephraim *is as* an heiffer vsed to desire p in threshing: but I wil passe by her q faire necke: I wil make Ephraim to ride: Iudah shal plowe, & Iaakob shal breake his cloddes.

p Wherein is pleasure, as in plowing is labour and peine.

q I wil lay my yoke vpon her fat necke.

r Read Iere. 4, 4

12 Sowe to your selues in righteousnes: reape after ỹ measure of mercie: r breake vp your fallowe grounde: for *it is* time to seke the Lord, til he come & raine righteousnes vpon you.

13 *But* you haue plowed wickednes: ye haue reaped iniquitie: you haue eaten ỹ frute of lies: because thou dideſt truſt in thine owne waies, & in the multitude of thy strong men,

14 Therefore shal a tumult arise among thy people & all thy munitions shalbe destroied, as s Shalmā destroyed Beth-arbel in the day of battel: the mother with the children was dashed in pieces.

s That is, Shalmanazzar in the destruction of ỹ citie spared neither kinde nor age.

15 So shal Beth-el do vnto you, because of your malicious wickednes: in a morning shal the King of Israel be destroyed.

CHAP. XI.

The benefites of the Lord toward Israel. 5 Their ingratitude against him.

a Whiles, ỹ Israelites were in Egypt and did not prouoke my wrath by their malice & ingratitude.

VVHen Israel a *was a* childe, then I loued him, & called my sonne out of Egypt.

2 They called them, *but* they b wēt thus from thē: thei sacrificed vnto Baalim, & burnt incense to images.

b They rebelled & went a contrary way when the Prophetes called them to repentance.

3 I led Ephraim also *as one* shulde beare them in his armes: but thei knewe not that I healed them.

c That is, friedly & not as beasts or sclaues.

4 I led them with cordes c of a man, *euen* with bandes of loue, and I was to them, as he that taketh of the yoke frō their iawes, and I laied the meat vnto them.

5 He shal no more returne into the land of Egypt: but Asshur shalbe his d King, because thei refused to conuert.

d Seing they cōtemne all this kindenes, they shalbe led captiue into Assyria.

6 And the sworde shal fall on his cities, and shal consume his barres, and deuoure them, because of their owne counsels.

e To wit, ỹ Prophetes.

7 And my people are bent to rebellion against me: though e they called them to the most hie, *yet* none at all wolde exalt *him*.

f God cōsidereth ẅ him selfe & ỹ with a certeine grief how to punish.

g Which were two of the cities ỹ were destroied ẅ Sodom, Deu. 29, 23.

8 f How shal I giue thee vp, Ephraī? *how* shal I deliuer thee, Israel? how shal I make thee as g Admah? *how* shal I set thee, as Zeboim? mine heart is turned within me: h my repentings are rouled together.

h Meaning, that his loue where with he first loued thē, maie him bet weene doute & assurance what to do: & herein appeareth his fatherlie affection, that is mercie toward his shal ouercome his iudgemēts, as he declareth in ỹ next ver

9 I wil not execute the fiercenes of my wrath: I wil not returne to destroy Ephraim: for I am God, and not man, the holy one in the middes of thee, & I wil not i entre into the citie.

i To consume thee, but wil cause thee to yelde & so receiue thee to mercie: and this is ment of the small nomber who shal walke after the Lord.

10 They shal walke after the Lord: he shal roare like a lyon: when he shal roare, then the children of the West shal feare.

k The Egyptiās and Assyrians shal be afraid when ỹ Lord maintaineth his people.

11 k Thei shal feare as a sparowe out of Egypt, and as a doue out of the land of Asshur, & I wil place them in their houses, saith the Lord.

l Gouerneth their state according to Gods worde, & doeth not degenerate.

12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Iudah yet ruleth l with God, and is faithful with the Saincts.

CHAP. XII.

He admonisheth by Iaakobs example to trust in God, and not in man.

Chap. XII.

1 EPhraim is fed a with the winde, and followeth after ỹ Eastwinde: he encreaseth daiely lies and destruction, and they do make a couenant with Asshur, & b oyle is caryed into Egypt.

a That is, flattereth him self with vaine confidence.

b Meaning, presentes to get friendship.

2 The Lord hathe also a controuersie ẅ c Iudah, & wil visite Iaakob, according to his waies: according to his workes, wil he recompense him.

c Which in these pointes was like to Ephraim, but not in idolatries.

3 He toke his brother by the hele in ỹ wombe, & by his strength he had d power with God,

d Seing ỹ God did thus preferre Iaakob, the i father, Iudahs ingratitude was the more to be abhorred.

4 And had e power ouer the Angel, and preuailed: he wept & prayed vnto him: f he founde him in Beth-el, and there he spake with vs.

e Read Genes. 32, 28.

5 Yea, the Lord God of hostes, the Lord *is* him self his memorial.

f God founde Iaakob as he lay sleping in Beth-el, Genes. 28, 12, & so spake with him there, that the frute of that speache appertened to the whole body of ỹ people, whereof we are.

6 Therefore turne thou to thy God: kepe mercie and iudgement, and hope stil in thy God.

7 *He is* g Canaan: the balances of deceit *are* in his hand: he loueth to oppresse.

g As for Ephraim he is more like the wicked Canaanites thē godlie Abrahā or Iaakob.

8 And Ephraim said, Notwithstanding I am riche, I haue founde me out riches in all my labours: they shal finde none iniquitie in me, h that were wickednes.

h Thus ỹ wicked measure Gods fauour by outward prosperitie, and like hypocrites can not abide that anie shulde reproue their doings.

9 Thogh I am the Lord thy God, from the land of Egypt, yet wil I make thee to dwell in the tabernacles, as in i ỹ dayes of the solemne feast.

i Seīg thou wilt not acknowledge my benefites, I wil bring thee againe to dwell in tentes as in ỹ feast of ỹ Taberuacles, ẅ thou doest now contemne.

10 I haue also spoken by the Prophetes, and I haue multiplied visions, and vsed similitudes by the ministerie of the Prophetes.

11 Is there k iniquitie in Gilead? surely

k The people thoght ỹ no mā durst haue spoken against Gilead, ỹ was but vanitie.

thei are vanitie: they sacrifice bullockes in Gilgal, and their altars *are* as heapes in the furrowes of the field.

12 [l] And Iaakob fled into the countrey of Aram, and Israel serued for a wife, & for a wife he kept sheepe.

13 And by a [m] Prophet the Lord broght Israel out of Egypt, and by a Prophet was he reserued.

14 *But* Ephraim prouoked him with hie places: therefore shal his blood be powred vpon him, and his reproche shal his Lord rewarde him.

CHAP. XIII.

1 The abomination of Israel. 9 And cause of their destruction.

1 WHen Ephraim spake, there *was* [a] trembling: he [b] exalted him self in Israel, but he hathe sinned in Baal, and is dead.

2 And now they sinne more and more, & haue made them molten images of their siluer, *&* idoles according to their owne vnderstanding: they were all ý worke of the craftesmen: they say one to another whiles thei sacrifice a [d] mā, Let them kisse the calues.

3 Therefore they shalbe as the morning cloude, & as the morning dewe ý passeth away, as the chaffe that is driué with a whirle winde out of the floore, & as ý smoke that goeth out of the chimney.

4 Yet I am the Lord thy God [e] from ý land of Egypt, and thou shalt know no God but me: for there *is* no Sauiour beside me.

5 I did knowe thee in the wildernes, in the land of drought.

6 As in their pastures, so were thei filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I wil be vnto them as a verie lyon, *and* as a leoparde in the waye of Asshur.

8 I wil mete them, as a beare that is robbed of her whelpes, and I wil breake the calle of their heart, and there wil I deuoure them like a lyon: the wilde beast shal teare them.

9 O Israel, [f] one hathe destroyed thee, but in me is thine helpe.

10 [g] I am: where is thy King, that shulde helpe thee in all thy cities? & thy iudges, of whome thou saidest, Giue me a King and princes?

11 I gaue thee a King in mine angre, and I toke him away in my wrath.

12 The iniquitie of Ephraim *is* [h] bounde vp: his sinne *is* hid.

13 The sorowes of a trauailing woman shal come vpō him: he is an vnwise sonne, els wolde he not stand stil at the time, *euen* at the [i] breaking forthe of the children.

14 I wil redeme them from the power of the graue: I wil deliuer them from death: ô [k] death, I wil be thy death: ô graue, I wil be thy destruction: [l] repentance is hid from mine eyes.

15 Thogh he grewe vp among *his* brethren, an East winde shal come, *euen* ý winde of the Lord shal come vp from the wildernes, and drye vp his veine, and his fountaine shalbe dryed vp: he shal spoyle the treasure of all pleasant vessels.

16 Samaria shal be desolate: for she hathe rebelled against her God: they shal fall by the sworde: their infants shalbe dashed in pieces, & their women with childe shalbe ript.

CHAP. XIIII.

1 The destruction of Samaria. 3 He exhorteth Israel to turne to God, who requireth praise and thankes.

1 O Israel, [a] returne vnto the Lord thy God: for thou hast fallen by thine iniquitie.

2 Take vnto you wordes, and turne to the Lord, and say vnto him, [b] Take away all iniquitie, and receiue *vs* graciously: so wil we render ý calues of [c] our lippes.

3 Asshur shal [d] not saue vs, nether wil we ride vpō horses: nether wil we say anie more to the worke of our hands, Ye *are* our gods: for in thee the fatherles findeth mercie.

4 [e] I wil heale their rebellion: I wil loue them frely: for mine anger is turned away from him.

5 I wil be as the dewe vnto Israel: he shal growe as the lilie and fasten his rootes as *the trees* of Lebanon.

6 His branches shal spreade, & his beautie shalbe as the oliue tre, and his smel as Lebanon.

7 They that dwell vnder his [f] shadowe, shal returne: they shal reuiue *as* ý corne, & florish as the vine: the sent thereof *shalbe* as the wine of Lebanon.

8 Ephraim *shal say*, What haue I to do anie more with idoles? I [g] haue heard him, and loked vpon him: I am like a grene fyrre tre: vpon me is thy frute found.

9 Who is [h] wise, and he shal vnderstand these things? *and* prudent, and he shal knowe them? for the wayes of the Lord *are* righteous and the iuste shal walke in them: but the wicked shal fall therein.

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a If you boast of your riches and nobilitie, ye seme to reproche your father who was a poore fugitiue and seruant.

m Meanig, Moses. Whereby appeareth, that whatsoeuer they haue, it cometh of Gods free goodnes.

a He sheweth ý excellencie, and autoritie that this tribe had aboue all ý rest.

b He made a King of his tribe.

c The Ephraimites are not farre from destruction, & haue lost their autoritie.

d The false prophetes perswaded ý idolaters to offer their children after ý example of Abraham, and he sheweth how they wolde exhorte one another to ý same & to kisse, and worship these calues ẅ were their idoles.

e He calleth the to repentance & reproueth their ingratitude.

f Thy destruction is certeine, & my benefites towarde the declare that it cometh not of me: therefore thine owne malice, idolatrie & vaine confidence in men must nedes be ý cause thereof.

g I am allone, Iam 1,17.

h It is surely laid vp to be punished, as Iorem. 17,1.

i But wolde come out of the wombe, that is, out of this dāger wherein he is, and not tarie to be stifeled.

k Meaning, that no power shal resist God when he wil deliuer his, but euen in death wil he giue them life.

l Because thei wil not turne to me, I wil not change my purpose.

a He exhorteth them to repentance, to auoide all these plagues, willing them to declare by wordes their obedience & repentance.

b He sheweth them how thei ought to confesse their sinnes.

c Declaring, that this is the true sacrifice: that ý faithful can offer, euen thankes and praise. Ebr. 13,15.

d We wil leaue of all vaine cōfidence & pride.

e He declareth how ready God is to receiue them that do repent.

f Whosoeuer ioyne them selues to this people, shalbe blessed.

g God sheweth how prompt he is to heare is, when they repent, and to offer him self, as a protection, & sauegard vnto them, as a moste sufficient frute and profite.

h Signifying, that the true wisdome and knowledge consisteth in this, euen to reste vpon God.

IOEL.

THE ARGUMENT.

THe Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine still obstinat. Secondly he threateneth greater plagues, because they grewe daily to a more hardenes of heart, & rebellion against God notwithstanding his punishments. Thirdly he exhorteth them to repentance, shewing that it muste be earneste, and procede from the heart because they had grieuously offended God. And so doing, he promiseth, that God wil be merciful, & not forget his couenant that he made with their fathers: but wil send his Christ who shal gather the scattred shepe, and restore them to life, and liberties, though they semed to be dead.

CHAP. I.

1 A prophecie against the Iewes. 2 He exhorteth the people to prayer, and fasting for the miserie that was at hand.

a THE worde of ỹ Lord that came to Ioel the sonne of Pethuel.

2 Heare ye this, ô a Elders, and hearken ye all inhabitants of the land, whether b suche a thing hathe bene in your dayes, or yet in the dayes of your fathers.

3 Tell you your children of it, and let your children *shewe* to their children, and their children to another generacion.

4 That which is left of the palmer worme, hathe the grashopper eaten, and the residue of ỹ grashopper hathe the canker worme eaten, and the residue of the canker worme hathe the caterpiller eaten.

5 A wake ye c drunkardes, and wepe, & houle all ye drinkers of wine, because of the new wine: for it shalbe pulled from your mouth.

6 Yea, d a nation cometh vpon my land, mightie, and without nomber, whose teeth *are like* the teeth of a lyon, and he hathe the iawes of a great lyon.

7 He maketh my vine waste, & pilleth of the barke of my figtre: he maketh it bare, and casteth it downe: the branches thereof are made white.

8 Mourne like a virgine girded with sackecloth for the housband of e her youth.

9 The meat offring, and the drinke offring is f cut off from the House of the Lord: the Priests the Lords ministers mourne.

10 The field is wasted: the land mourneth: for the corne is destroyed: g the new wine is dryed vp, *and* the oyle is decayed.

11 Be ye ashamed, ô housbande mẽ: houle, ô ye vine dressers for the wheat, and for the barly, because the harueste of the field is perished.

12 The wine is dryed vp, and the figtre is decayed: the pomegranate tre & the palme tre, and the apple tre, *euen* all the trees of the field are withered: surely ỹ ioy is withered away from the sonnes of men.

13 h Girde your selues and lament, ye Priests: houle ye ministers of the altar: come, *and* lye all night in sackecloth, ye ministers of my God: for the meat offring, and the drinke offring is taken away from the House of your God.

14 Sanctifie you a fast: call a solemne assemblie, gather the Elders, & all the inhabitants of the land into the House of the Lord your God, and crye vnto the Lord,

15 Alas: for the day, for the i day of the Lord is at hand, and it cometh as a destruction from the Almightie.

16 Is not the meat cut of before our eyes? & ioye, and gladnes from the House of our God?

17 The sede is rotten vnder their cloddes: the garners are destroyed: ỹ barnes are broken downe, for ỹ corne is withered.

18 How did the beastes mourne? the herdes of cattel pine away, because they haue no pasture, and the flockes of shepe are destroyed.

19 O Lord, to thee wil I crye: for the fyre hathe deuoured the pastures of ỹ wildernes, and the flame hathe burnt vp all the trees of the field.

20 The beastes of the field crye also vnto thee: for the riuers of waters are dryed vp, & the k fyre hathe deuoured the pastures of the wildernes.

CHAP. II.

He prophecieth of the comming and cruelte of their enemies. 13 An exhortacion to moue them to conuert. 18 The loue of God towarde hu people.

1 BLowe a the trumpet in Zion, and shout in mine holie Mountaine: let all the inhabitants of the land tremble: for the daie of the Lord is come: for it is at hand.

a Signifying, ỹ princes, ỹ priests, and the gouerners.
b He calleth ỹ Iewes to ỹ consideration of Gods iudgemẽts, who had now plagued ỹ frutes of the grounde for ỹ space of foure yere, ẅ was for their sinnes, & to call them to repentance.
c Meaning, that the occasion of their excesse & drunkẽnes was taken away.
d This was another plague wherewith God had punished them, when he stirred vp ỹ Assyrians against them.
e Mourne grieuously as a woman, ẅ hathe lost her housband, to whome she hathe bene maried in her youth.
f The tokens of Gods wrath did appeare in his Temple in so muche, as Gods seruice was left of.
g All comfort & substance for nourishment is taken away.
h He sheweth ỹ the only meanes to auoide Gods wrath, & to haue all things restored is vnfained repentance.
a fast.
i We se by these great plagues ỹ vtter destructiõ is at hand.
k That is, drought.
a He sheweth ỹ great iudgements of God ẅ are at hand except they repent.

6 Of affliction and trouble.

c Meaning the Assyrians.

d The enemie destroieth our plentiful countrei whereſoeuer he cometh.

e Thei ſhalbe pale and blacke for feare, as Nahum. 2, 10.

f For none ſhal be able to reſiſt them.

g Read Iſa. 13, 10. ezek. 32, 7. chap. 3, 1. & 3, 15. math. 24, 29.

h The Lord ſhal ſtirre vp ſ Aſſyrians to execute his iudgements. *Ierem. 30, 7. amos. 5, 18. ſeph. 1, 15.*

i Mortifie your affections & ſerue God w̄ purenes of heart and not with ceremonies.

k He ſpeaketh this to ſtirre vp their ſlothfulnes, & not ſ he douted of Gods mercies, if thei did repēt How God repenteth read Iere. 18, 8.

l That as all haue ſinned, ſo all maie ſhewe for the ſignes of their repentance, ſ men ſeing the children, w are not fre frō Gods wrath, might be ſ more liuely touched w the conſideratiō of the ir owne ſinnes.

2 A [b] daie of darkenes, and of blackenes, a daye of cloudes, and obſcuritie, as the morning ſpreade vpon the mountaines, *ſo is* there a [c] great people, and a mightie: there was none like it from the beginning, nether ſhal be anie more after it, vnto the yeres of manie generacions.

3 A fyre deuoureth before him, and behinde him a flame burneth vp: the land *is* as the garden of [d] Eden before him, and behinde him a deſolate wildernes, ſo that nothing ſhal eſcape him.

4 The beholding of him *is* like ſ ſight of horſes, & like the horſe men, ſo ſhal thei runne.

5 Like the noyce of charets in ſ toppes of the mountaines ſhal thei leape, like ſ noyce of a flame of fyre that deuoureth the ſtubble, & as a mightie people prepared to the battel.

6 Before his face ſhal the people tremble: all faces [e] ſhal gather blackenes.

7 They ſhal runne like ſtrong men, and go vp to the wall like men of warre, and euerie man ſhal go forwarde in his waies, & thei ſhal not ſtaie in their paths.

8 Nether ſhal one [f] thruſt another, *but* euerie one ſhal walke in his path: & whē thei fall vpon the ſworde, they ſhal not be wounded.

9 Thei ſhal runne vpon the wall: they ſhal clime vp vpon the houſes, & enter in at the windowes like the thief.

10 The earth ſhal tremble before him, the heauens ſhal ſhake, the [g] ſunne and the moone ſhalbe darke, and the ſtarres ſhal withdrawe their ſhining.

11 And the Lord ſhal [h] vtter his voyce before his hoſte: for his hoſte is verie great: for *he is* ſtrong that doeth his worke: * for the daies of the Lord is great and very terrible, and who can abyde it?

12 Therefore alſo now the Lord ſaith, [i] Turne you vnto me with all your heart, & with faſting, and with weping, & with mourning,

13 And [l] rent your heart, and not your clothes: and turne vnto the Lord your God, for he is gracious, and merciful, ſlowe to angre, and of great kindenes, & repenteth him of the euil.

14 Wo knoweth, *if* he wil [k] returne and repent & leaue a bleſsing behinde him, *euen* a meat offring, & a drinke offring vnto the Lord your God?

15 Blowe the trumpet in Zion, ſanctifie a faſt, call a ſolemne aſſemblie.

16 Gather the people: ſanctifie the congregacion, gather the Elders: aſſemble ſ children, & thoſe that ſucke ſ breaſts: let the bridegrome go forthe of his chābre, & the bride out of her bride chambre.

17 Let the Prieſts, the miniſters of the Lord wepe betwene the porche and the altar, and let them ſay, Spare thy people, ô Lord, and giue not thine heritage into reproche that the heathen ſhulde rule ouer them. *Wherefore ſhulde thei ſaie among the people, Where is their God?

18 Then wil the Lord be [m] ielouſe ouer his land and ſpare his people.

19 Yea, the Lord wil anſwer and ſaie vnto his people, Beholde, I wil ſend you corne, and wine, and oyle, and you ſhal be ſatiſfied therewith: and I wil nomore make you a reproche among the heathen,

20 But I wil remoue farre of from you the [n] Northren *armie*, and I wil driue him into a land, baren and deſolate with his face towarde the [o] Eaſt ſea, and his end to the vtmoſt ſea, and his ſtinke ſhal come vp, and his corruption ſhal aſcend, becauſe he hathe exalted him ſelf to do *this*.

21 Feare not, ô land, *but* be glad and reioyce: for the Lord wil do great things.

22 Be not afraied, ye beaſtes of the field: for the paſtures of the wildernes are grene: for the tre beareth her frute: the figtre and the vine do giue their force.

23 Be glad then, ye children of Zion, & reioyce in the Lord your God: for he hathe giuen you the raine of [p] righteouſnes, * and he wil cauſe to come downe for you the raine, *euen* the *firſt* raine, and the later raine in the firſt *moneth*.

24 And the barnes ſhalbe ful of wheat, & the preſſes ſhal abounde with wine and oyle.

25 And I wil render you the yeres that the graſhopper hathe eaten, the canker worme and the caterpiller and the palmer worme, my great hoſte which I ſent among you.

26 So you ſhal eat and be ſatiſfied and praiſe the Name of the Lord your God, that hathe delt marueilouſly with you: and my people ſhal neuer be aſhamed.

27 Ye ſhal alſo knowe, that I am in the middes of Iſrael, and that I am the Lord your God and none other, and my people ſhal neuer be aſhamed.

28 And afterwarde wil I power [q] out my Spirit vpon all fleſh: and your ſonnes & your daughters ſhal prophecie: your olde men ſhal dreame [r] dreames, & your yong men ſhal ſe viſions,

29 And alſo vpon the ſeruants, and vpon the maides in thoſe daies wil I poore my Spirit.

30 And I wil ſhewe [ſ] wonders in the hea-

Pſal. 79, 10.

m If thei repēt, he ſheweth that God wil preſerue and defende them w a moſte ardent affection.

n That is, ſ Aſſyrians your enemies.

o Called ſ ſalt ſea, or perſian ſea: meaning ſ thogh his armie were ſo great, ſ it filled all from this ſea called mediterraneum, yet he wolde ſcatter them.

p That is, ſuche as ſhulde come by iuſte meaſure & as was wōt to be ſent when God was reconciled with thē. *Leu. 26, 4. deuet. 11, 14.*

q That is, in greater abūdance & more generally then in time paſt: & this was fulfilled vnder Chriſt, whē as Gods graces, and his Spirit vnder ſ Goſpel was abundantly giuen to the Church, Iſa. 44, 3. ad. 2, 17. ioh. 7, 38.

r As they had viſions, & dreames in old time, ſo ſhal they now haue clearer reuelatiōs.

ſ He warneth ſ faithful what terrible things ſhulde come, to the intent ſ thei ſhulde not loſe for continual quietnese in this worlde, & yet in all theſe troubles he wolde preſerue them.

uens and in the earth: blood and fyre, and pillers of ſmoke.

t The order of nature ſhal ſeme to be changed for the horrible afflictions that ſhal be in the worlde, Iſa. 13,10. ezek.32,7 chap.3, 15. mat. 24,29.

31 The [t] ſunne ſhalbe turned into darkenes, & the moone into blood, before the great and terrible daie of the Lord come.

v Gods iudgements are for the deſtruction of the infideles, and to moue the godlie to call vpon the Name of God, who wil giue them ſaluation. 10,13.

32 But whoſoeuer ſhal call [v] on the Name of the Lord, ſhal be ſaued: for in mount Zion, and in Ieruſalem ſhal be deliuerance, as the Lord hathe ſaid, and in the remnant, whome the Lord ſhal call.

x Meaning hereby the Gentiles, Rom.

CHAP. III.

Of the iudgement of God againſt the enemies of his people.

a When I ſhal deliuer my Church, ẏ ſtandeth of the Iewes, and of the Gentiles.

b It appeareth ẏ he alludeth to that great victorie of Iehoſhaphat, whē as God without mans helpe deſtroyed the enemies, 2. Kin. 20, 26 alſo he hath reſpect to this worde, Iehoſhaphat, ẅ ſignifieth pleading or iudgement, becauſe God wolde iudge ẏ enemies of his Church as he did there.

c That which ẏ enemie gate for the ſale of my people, he beſtowed it vpon harlotes and drinke.

d He taketh ẏ cauſe of his Church in hand againſt the enemie, as though ẏ iniurie were done to him ſelf.

e Haue I done you wrōg, that ye wil render me the like?

f For afterwarde God ſolde them by Nebuchad-nezzar, & Alexander the great, for the loue he bare to his people, and thereby they were comforted as though the price had bene theirs.

1 For beholde, in [a] thoſe daies and in that time, when I ſhal bring againe the captiuitie of Iudah and Ieruſalem,

2 I wil alſo gather all nations, and wil bring them downe into the [b] vallei of Iehoſhaphat, and wil plead with them there for my people, and for mine heritage Iſrael, whome thei haue ſcattered among the nations, and parted my land.

3 And thei haue caſt lottes for my people, and haue giuen the childe [c] for the harlot, & ſolde the girle for wine, that they might drinke.

4 Yea, and what [d] haue you to do with me, ô Tyrus & Zidon & all the coaſtes of Paleſtina? wil ye render me [e] a recōpenſe? & if ye recompenſe me, ſwiftely & ſpedely, wil I render your recompenſe vpon your head:

5 For ye haue taken my ſiluer and my gold, and haue caryed into your temples my goodlie & pleaſant things.

6 The children alſo of Iudah and the children of Ieruſalem haue you ſolde vnto the Grecians, that ye might ſend them farre from their border.

7 Beholde, I wil raiſe them out of the place where ye haue ſolde them, & wil render your rewarde vpon your owne head,

8 And I wil ſell your ſonnes and your daughters into the hand of the children of Iudah, and thei [f] ſhal ſell them to the Sabeans, to a people farre of: for ẏ Lord him ſelf hathe ſpoken it.

9 Publiſh this among the Gentiles: prepare warre, wake vp the mightie men: let all the men of warre, drawe nere *and* come vp.

g When I ſhal executemy iudgements againſt mine enemies, I wil cauſe euerie one to be ready, & to prepare their weapons to deſtroy one another, for my Churchs ſake.

10 [g] Breake your ploweſhares into ſwordes, and your ſieths into ſpeares: let the weake ſaie, I am ſtrong.

11 Aſſemble your ſelues, and come all ye heathen and gather your ſelues together rounde about: there ſhal the Lord caſt downe thy mightie men.

12 Let the heathen be wakened, & come vp to the vallei of Iehoſhaphat: for there wil I ſit to iudge all the heathen rounde about.

h Thus he ſhal incourage the enemies when their wickednes is ful ripe to deſtroy one another, which he calleth ẏ valley of Gods iudgement.

13 Put in your [h] ſieths, for the harueſt is ripe: come, get you, downe, for the winepreſſe is ful: yea, the winepreſſes runne ouer, for their wickednes is great.

14 O multitude, ô multitude, *come* into the vallei of threſhing: for the daie of the Lord *is* nere in the vallei of threſhing.

15 The ſunne and moone ſhalbe darkened, and the ſtarres ſhal withdrawe their light.

16 The Lord alſo ſhal roare out of Zion, and vtter his voice from Ieruſalem, and the heauens, and the earth ſhal ſhake, but ẏ Lord wilbe the hope [i] of his people, and the ſtrength of the children of Iſrael.

i God aſſureth his againſt all troubles, ẏ whē he deſtroyeth his enemies, his children ſhalbe deliuered.

17 So ſhal ye knowe that I am the Lord your God dwelling in Zion, mine holie Mountaine: then ſhal Ieruſalem be holy, and there ſhal no ſtrangers go [k] throwe her anie more.

k The ſtrangers ſhal nomore deſtroy his Church: which if thei do, it is the people which by their ſinnes make the breache for the enemie.

18 And in that daie ſhal the mountaines [l] droppe downe newe wine, and the hilles ſhal flowe with milke, and all the riuers of Iudah ſhal runne with waters, & a fountaine ſhal come forthe of ẏ Houſe of the Lord, and ſhal water the valley of Shittim.

l He promiſeth to his Church abundance of graces, read Ezek. 47, 1. which ſhulde water & comfort ẏ moſte baren places, Amos. 9, 13.

19 [m] Egypt ſhalbe waſte, and Edom ſhalbe a deſolate wildernes, for the iniuries of the children of Iudah, becauſe thei haue ſhed innocent blood in their land.

m The malicious enemies ſhal haue no parte of this grace.

20 But Iudah ſhal dwell for euer, and Ieruſalem from generacion to generacion.

21 For I wil [n] clenſe their blood, that I haue not clenſed, & the Lord wil dwell in Zion.

n He had ſuffered his Church hitherto to lye in their filthines, but now he promiſeth to clenſe them and to make them pure vnto him.

AMOS.

THE ARGVMENT.

AMong many other Prophetes that God raiſed vp to admoniſh the Iſraelites of his plagues for their wickednes and idolatrie, he ſtirred vp Amos, who was an herdman or ſhepherd of a poore towne, and gaue him both the knowledge and conſtancie to reproue all eſtates and degrees, and to denounce Gods horrible iudgements againſt them, except thei did in time repent: ſhewing them, that if God ſpare not the other nacions about them, who had liued as it were in ignorance of God in reſpect of them, but for their ſinnes wil puniſh them, that thei ſolde loke for nothing, but an horrible deſtruction, except thei turned to the Lord by vnfained repentance. And finally, he comforteth the godlie with hope of the comming of the Meſſiah, by whome thei ſhulde haue perfite deliuerance and ſaluacion.

CHAP. I.

1 *The time of the prophecie of Amos.* 3 *The worde of the Lord againſt Damaſcus.* 6 *The Philiſtims, Tyrus, Idumea and Ammon.*

1 THe wordes of Amos, who was among the herdmen [a] at Teco a; which he ſawe vp-on Iſrael, in the daies of Vzziah King of Iudah, and in the daies of [b] eroboam the ſonne of Ioaſh King of Iſrael, two yere before [c] the earth-quake.

2 And he ſaid, The Lord ſhal roare frō Zion, and vtter his voyce from Ieruſalem, and the dwelling places of the ſhepherds ſhal periſh, and the top of [d] Carmel ſhal wither.

3 Thus ſaith the Lord, For [e] thre tranſgreſsions of Damaſcus, and for foure I wil not turne to it, becauſe thei haue threſhed Gilead with threſhing inſtrumentes of yron.

4 Therefore wil I ſend a fyre into the houſe of Hazael, and it ſhal deuoure the [g] palaces of Ben-hadad.

5 I wil breake alſo the barres of Damaſcus & cut of the inhabitant of Bikeath-auen: & him that holdeth the ſcepter out of Beth-eden, and the people of Aram ſhal go into captiuitie vnto [h] Kir, ſaith the Lord.

6 Thus ſaith the Lord, For thre trāſgreſſions of Azzah, and for foure, I wil not turne to it, becauſe thei [i] caried away priſoners the whole captiuitie to ſhut them vp in Edom.

7 Therefore wil I ſend a fyre vpon the walles of Azzah, and it ſhal deuoure the palaces thereof.

8 And I wil cut of the inhabitant from Aſhdod, and him that holdeth the ſcepter from Aſhkelon, and turne mine hand to Ekron, and the remnant of the Philiſtims ſhal periſh, ſaith the Lord God.

9 ¶ Thus ſaith the Lord, For thre tranſgreſsions of Tyrus, and for foure, I wil not turne to it, becauſe thei ſhut the whole captiuitie in Edom, and haue not remembred the [k] brotherlie couenant.

10 Therefore wil I ſend a fyre vpon the walles of Tyrus, & it ſhal deuoure the palaces thereof.

11 ¶ Thus ſaith the Lord, For thre tranſgreſsions of Edom, and for foure I wil not turne to it, becauſe he did purſue his brother with the ſworde, & did "caſt of all pitie, and his anger ſpoiled him euermore, and his wrath watched him [l] alway.

12 Therefore wil I ſend a fyre vpon Teman, and it ſhal deuoure the palaces of Bozrah.

13 ¶ Thus ſaith the Lord, For thre tranſgreſsions of the children of Ammon, & for foure, I wil not turne to it, becauſe thei [m] haue ript vp the women with childe of Gilead, that thei might enlarge their border.

14 Therefore wil I kindle a fyre in the wall of Rabbah, and it ſhal deuoure the palaces thereof, with ſhouting in the daie of battel, & with a tempeſt in the day of the whirlewinde.

15 And their King ſhal go into captiuitie, he and his princes together, ſaith the Lord.

CHAP. II.

Againſt Moab, Iudah, and Iſrael.

1 THus ſaith the Lord, For thre tranſgreſsions of Moab, and for foure, I wil not turne to it, becauſe it burnt the [a] bones of the King of Edom into lime.

2 Therefore wil I ſend a fyre vpon Moab, and it ſhal deuoure the palaces of Kerioth, & Moab ſhal dye with tumult, with ſhouting, *and* with the ſounde of a trumpet.

3 And I wil cut of the Iudge out of the middes thereof, & wil ſlaie all the princes thereof with him, ſaith the Lord.

a Which was a towne ſix miles from Ieruſalem in Iudea, but he prophecied in Iſrael.

b In his daies ſ kingdome of Iſrael did moſte floriſh.

c Which, as Ioſephus writeth, was when Vziah wolde haue vſurped the Prieſts office, & therefore was ſmiten with ſ leproſie.

d Whatſoeuer is fruteful and pleaſant in Iſrael, ſhal ſhortely periſh.

e He ſheweth firſt that all the people rounde about ſhulde be deſtroyed for their manifolde ſinnes: w are ment by thre & foure w make ſeuen, becauſe ſ Iſraelites ſhulde the more depely conſider Gods iudgements toward them.

f If the Syrians ſhal not be ſpared for cōmitting this cruelties againſt one citie, it is not poſſible ſ Iſrael ſhulde eſcape puniſhment w hathe committed ſo many & grieuous ſinnes againſt God & man.

g The antiquitie of their buyldings ſhal not auoide my iudgements, read Ier. 49, 27.

h Tiglath pielſar led the Syrians captiue, and brought them to Cyrene, which he calleth here Kir.

i Thei ioyned them ſelues with the Edomites their enemies, which caryed them away captiues.

k For Eſau (of whome came ſ Edomites) and Iaakob were brethren: therefore thei ought to haue admoniſhed them of their brotherlie friēdſhip, & not to haue prouoked them to hatred.

" *Ebr. corrupt his compaſſiōs.*

l He was a continual enemie vnto him.

m He noteth ſ great cruelties of the Ammonites ſ ſpared not ſ women, but moſte tyrannouſly tormented them, & yet the Ammonites came of Lot who was of the houſhold of Abraham.

a For the Moabites were ſo cruel againſt the King of Edom ſ they burnt his bones after that he was dead: w declared their barbarous rage, ſeing they wolde reuenge themſelues of ſ dead

4 ¶ Thus saith the Lord, For thre trāsgressions of Iudah, & for foure, [b] I wil not turne to it, because thei haue cast away ſ Law of ſ Lord, & haue not kept his commandements, & their lies caused them to errre after the which their fathers haue walked.

5 Therefore wil I send a fyre vpon Iudah, & it ſhal deuoure ſ palaces of Ierusalem.

6 ¶ Thus saith the Lord, For thre transgressions of [c] Israel, & for foure, I wil not turne to it, because thei solde ſ righteous for siluer and the poore for [d] shoes.

7 Thei gape ouer the head of the poore, in the [e] dust of the earth, and peruert the waies of the meke: & a man and his father wil go in to a maid to dishonour mine holie Name.

8 And thei lie doune vpon clothes laid to pledge [f] by euerie altar: & thei [g] drinke the wine of ſ condemned in ſ House of their God.

9 Yet destroied I the [h] Amorite before the, whose height was like the height of the cedres, and he was strong as the okes: not-withstanding I destroied his frute from aboue, and his roote from beneth.

10 Also I broght you vp from the land of Egypt, & led you fourtie yeres thorow the wildernes, to possesse the land of the Amorite.

11 And I raised vp of your sonnes for Prophetes, and [i] of your yong men for Nazarites. Is it not euen thus, ô ye children of Israel, saith the Lord?

12 But ye gaue the Nazarites wine to drinke, and commanded the Prophetes, saying, Prophecie not.

13 Beholde, I [k] am pressed vnder you as a cart is pressed that is ful of sheaues.

14 Therefore the flight shal perish from the [l] swift, and ſ strong shal not strengthen his force, nether shal the mightie saue his life.

15 Nor he that handleth ſ bowe, shal escape, nether shal he that rideth ſ horse, saue his life.

16 And he that is of mightie courage among the strong men, shal flee away naked in that day, saith the Lord.

CHAP. III.

He reproueth the house of Israel of ingratitude. 11 For the which God wil punish them.

HEare this worde that the Lord pronounceth against you, ô children of Israel, *euen* against the whole familie ẅ I broght vp from the lād of Egypt, saying,

2 You [a] onely haue I knowē of all the families of the earth: therefore I wil visite you for all your iniquities.

3 Can two walke together except thei be [b] agreed?

4 Wil a [c] lion roare in the forest, when he hathe no pray? or wil a lions whelpe cry e out of his denne, if he haue taken nothing?

5 [d] Can a birde fall in a snare vpon the earth, where no fouler is? or wil he take vp the [e] snare from the earth, and haue taken nothing at all?

6 Or [f] shal a trumpet be blowen in the citie, and the people be not afraied? or shal there [g] be euil in a citie, and ſ Lord hathe not done it?

7 Surely the Lord God wil do nothing, but he [h] reueileth his secret vnto his seruants the Prophetes.

8 The lion hathe roared: who wil not be afrayed? the Lord God hathe spoken: who can but [i] prophecie?

9 Proclame in the palaces at Ashdod, & in the palaces in the land of Egypt, and say, Assemble your selues vpon ſ mountaines of Samaria: so beholde ſ great tumultes in the middes thereof, and the oppressed in the middes thereof.

10 For thei knowe not to do right, saith the Lord: thei store vp violence, & robberie [l] in their palaces.

11 Therefore thus saith the Lord God, An aduersarie *shal come* euen rounde about the countrei, & shal bring downe thy strength from thee, and thy palaces shalbe spoiled.

12 Thus saith the Lord, As the shepherd taketh [m] out of the mouth of the lion two legges, or a piece of an eare: so shal the children of Israel be taken out that dwell in Samaria in the corner of a bed, & in [n] Damascus, *as in* a couche.

13 Heare, and testifie in the house of Iaakob, saith the Lord God, the God of hostes.

14 Surely in the day that I shal visite ſ transgressions of Israel vpon him, I wil also visit the altars of Beth-el, & ſ hornes of the altar shal be broken of, and fall to the grounde.

15 And I wil smite the winter house with the sommer house, and the houses of yuorie shal perish, and the great houses shalbe consumed, saith the Lord.

CHAP. IIII.

Against the gouernours of Samaria.

1 HEare this worde, ye [a] kine of Bashā ſ are in the moūtaine of Samaria: ẅ oppresse the poore, & destroy the nedie, and thei say to their masters, [b] Bring, and let vs drinke.

b Seing the Gentiles ſ had not so farre knowledges were thus punished, Iudah ẅ was so fully instructed of the Lordes wil, might not thinke to escape.

c If he spare not Iudah vnto whome his promises were made, much more he wil not spare this dignerate kingdome.

d They estemed moste vile bribes more then mens liues.

e Whē thei haue spoiled him & throwē him to the grounde, they gape for his life.

f Thinking by these ceremonies, that is, by sacrificing, and being nere mine altar, they may excuse all their other wickednes.

g They spoile others and offer thereof vnto God, thinking that he wil dispense with thē, when he is made partaker of their iniquitie.

h The destruction of their enemies and his mercie toward them shulde haue caused their heartes to melt for loue toward him.

i Ye contemned my benefites & abused my graces & craftely went about to stop ſ mouthes of my prophetes.

k You haue wearyed me ẅ your sinnes. Isa 1, 14.

l None shalbe deliuered by any meanes.

Chap. II.

a I haue onely chosen you to be mine among all other people, and yet you haue forsaken me.

b Hereby the prophet signifieth ſ he speaketh not of him selfe, but as God guideth & moueth him, ẅ is called ſ agrement betwene God and his Prophetes.

c Wil God threaten by his prophetes, except there be some great occasion?

d Can any thing come without Gods prouidence?

e Shal his threatnings be in vayne?

f Shal the Prophets threaten Gods iudgemēts & ſ people not be afrayed?

g Doeth anie aduersitie come without Gods appointement? Isa. 45, 7.

h God dealeth not ẅ the Israelites as he doeth with other people: for he euer warneth them before of his plagues by his prophetes.

i Because the people euer murmured against the prophetes, he sheweth ſ Gods Spirit moued the so to speake as thei did.

k He calleth the strangers, as ſ philistims and Egyptians to witnesses of Gods iudgements against ſ Israelites for their cruelties & oppression.

l The fruite of their cruelties & theft appeareth by their great riches ẅ they haue in their houses.

m When ſ lion hathe caciate his hungre, the shepherd findeth a legge or a tip of an eare to shewe ſ shepe hathe bene worried.

n Where they thogh to haue had a sure he calleth the great abundance of Gods benefites, forgate God, & therefore he calleth them by ſ name of beastes & not of mē.

holde, and to haue bene in safetie.

a Thus princes & gouerners, ẅ being ouerwhelmed with ſ great abundance of Gods benefites, forgate God, & therefore he calleth them by ſ name of beastes & not of mē.

b They incourage suche as haue auctoritie ouer ſ people, to powle thē, so ſ they may haue profite by it.

2 The Lord God hathe ſworne by his holines, that lo, the daies ſhal come vpon you, that he wil take you away with [c] thornes, and your poſteritie with fiſh hokes.

3 And ye ſhal go out at ſ breaches euerie *kowe* forwarde: and ye ſhal caſt your ſelues out of the palace, ſaith the Lord.

4 Come to [d] Beth-el, & tranſgreſſe: to Gilgal, and multiplie tranſgreſſion, and bring your ſacrifices in the morning, & your tithes after thre [e] yeres.

5 And after a thankes giuing [f] of leaue, publiſh & proclame the fre offrings: for this [g] liketh you, ó ye children of Iſrael, ſaith the Lord God.

6 Therefore haue I giuen you [h] clennes of teeth in all your cities, & ſcarcenes of bread in all your places, yet haue ye not returned vnto me, ſaith the Lord.

7 And alſo I haue withholden the raine from you, when there *were* yet thre [i] moneths to the harueſt, and I cauſed it to raine vpon one citie, and haue not cauſed it to raine vpon another citie: one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two *or* thre cities wandered vnto one citie to drinke water, but thei were [k] not ſatiſfied: yet haue ye not returned vnto me, ſaith the Lord.

9 I haue ſmitten you with blaſting, and mildewe: your great gardens & your vineyardes, & your fig trees, and your oliue trees did the palmer worme deuoure: yet haue ye not returned vnto me, ſaith the Lord.

10 Peſtilence haue I ſent among you, after the maner of [l] Egypt: your yong mē haue I ſlayne with the ſworde, and haue taken away your horſes: & I haue made the ſtinke of your tents to come vp euen into your noſtrels: yet haue ye not returned vnto me, ſaith the Lord.

11 I haue ouerthrowen you, as God ouerthrewe Sodom and Gomorah: & ye were as a fyre [m] brande pluct out of ſ burning: yet haue ye not returned vnto me, ſaith the Lord.

12 Therefore, thus wil I do vnto thee, ô Iſrael: and becauſe I wil do this vnto thee, prepare to [n] mete thy God, ô Iſrael.

13 For lo, he that formeth the mountaines, & createth the winde, & declareth vnto man what is his thoght: which maketh the morning darkenes, and walketh vpon the hie places of the earth, ſ Lord God of hoſtes *is* his Name.

CHAP. V.

A lamentacion for the captiuitie of Iſrael.

1 HEare ye this worde, which I lift vp vpon you, *euen* a lamentacion of ſ houſe of Iſrael.

2 The [a] virgine Iſrael is fallen, & ſhal no more riſe: ſhe is left vpon her land, & there *is* none to raiſe her vp.

3 For thus ſaith the Lord God, The citie which went out by a thouſand, ſhal leaue an [b] hundreth: and that which wēt forthe by an hundreth, ſhal leaue ten to the houſe of Iſrael.

4 For thus ſaith the Lord vnto the houſe of Iſrael, Seke ye me, and ye ſhal liue.

5 But ſeke not Beth-el, nor enter into [c] Gilgal, and go not to Beer-ſheba: for Gilgal ſhal go into captiuitie, & Beth-el ſhal come to naught.

6 Seke the Lord, and ye ſhal liue, leſt he breake out like fyre in the houſe of Ioſeph and deuoure it, & there *be* none to quenche it in Beth-el.

7 They turne [d] iudgement to wormewood, and leaue of righteouſnes in the earth.

8 He [e] maketh Pleiades, and Orion, & he turneth the ſhadowe of death into ſ morning, and he maketh ſ day darcke as night: he calleth the waters of the ſea, and powreth them out vpon the open earth: the Lord *is* his Name.

9 He ſtrengtheneth the deſtroyer againſt the mightie: and the deſtroyer ſhal come againſt the fortereſſe.

10 They haue hated him, [f] that rebuked in the gate: and they abhorre him that ſpeaketh vprightly.

11 For aſmuch then as your treading *is* vpon the poore, and [g] ye take from him burdens of wheat, ye haue buylt houſes of hewen ſtone, but ye ſhal not dwell in them: ye haue plāted pleaſant vineyardes, but ye ſhal not drinke wine of thē.

12 For I knowe your manifolde trāſgreſſions & your mightie ſinnes: they afflict the iuſt, thei take rewardes, and thei oppreſſe the poore in the gate.

13 Therefore [h] the prudent ſhal kepe ſilence in that time, for it is an euil time.

14 Seke good and not euil, that ye may liue: and the Lord God of hoſtes ſhalbe with you, as you haue ſpoken.

15 Heare the euil, and loue the good, & eſtabliſh iudgement in the gate: it may be that the Lord God of hoſtes wil be merciful vnto the remnant of Ioſeph.

16 Therefore the Lord God of hoſtes, the Lord ſaith thus, Mourning *ſhalbe* in all ſtretes: & they ſhal ſay in all the hie waies, Alas, alas: & thei ſhal call [i] houſbandman to lamentacion, and ſuche as can mourne, to mourning.

17 And in all the vines *ſhalbe* lamentacion: for I wil paſſe through thee, ſaith the Lord.

18 Wo vnto you, that [k] deſire the day of the Lord: what haue you to do with it?

c He alludeth to fiſhers which catche fiſh by hokes & thornes.

d He ſpeaketh this in cōtempt of them ẅ reſorted to theſe places, thinking that their great deuocion & good intention had bene ſufficient to haue bounde God vnto them.

e Read Deut. 14. 22.

f As Leu. 7. 13.

g You onely delite in theſe outwarde ceremonies & haue none other reſpect.

h That is, lacke of bread and meat.

i I ſtaied ſ raine til ſ frutes of ſ earth were deſtroied ẅ drought, & yet you wolde not conſider it to returne to me by repentance.

k Thei colde not finde water ynough where they had heard ſay it had rained.

l As I plagued the Egyptians, Exod. 9, 10.

m You were almoſt all conſumed, & a fewe of you wōderfully preſerued, 2. King. 14, 26.

n Turne to him by repentance.

a He ſo calleth them, becauſe they ſo boaſted of them ſelues, or becauſe thei were giuen to wantonnes and deintines.

b Meaning, that the tenth parte ſhulde ſcarſely be ſaued.

c In theſe places thei worſhipped new idoles, ẅ afore time ſerued for ſ true honour of God: therefore he ſaith ſ theſe ſhal not ſaue them.

d In ſtead of iudgement and equitie they execute cruelltie and oppreſſion.

e He deſcribeth the power of God, Iob. 9, 9.

f Thei hate the prophetes, ẅ reproue them in the aſſemblies.

g Ye take bothe his money and alſo his fode wherewith he ſhulde liue.

h God wil ſo plague them, ſ thei ſhal not ſuffer the godlie once to ope their mouthes to admoniſh thē of their fautes.

i So ſ all degrees ſhal haue matter of lamentacion for ſ great plagues.

k Thus he ſpeaketh becauſe ſ wicked and hypocrites ſaid thei were content to abide God iudgemēts, where as ſ godlie tremble and feare, Iere 30, 7. Ioel. 2, 11. Zeph. 1, 15.

the day of the Lord *is* darkenes and not light.

19 As if a man did flee from a lyon, & a beare met him, or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shal not the day of the Lord be darkenes, and not light? euen darkenes and no light in it?

21 I hate & abhorre your feast daies, and I wil not smel in your solemne assemblies.

22 Though ye offer me burnt offrings & meat offrings, [l] I wil not accept them: nether wil I regarde the peace offring of your fat beasts.

23 Take thou away from me the multitude of thy songs (for I wil not heare ỹ melodie of thy violes)

24 And let iudgement runne downe as [m] waters, and righteousnes as a mightie riuer.

25 Haue ye offred vnto me sacrifices & offrings in the wildernes fortie yeres, ô house of Israel?

26 But you haue borne [n] Siccuth your King and Chiun your images, & ỹ starre of your gods, which ye made to your selues.

27 Therefore wil I cause you to go into captiuitie beyonde Damascus, saith the Lord, whose Name *is* the God of hostes.

l Because ye haue corrupt my true seruice & remaine obstinate in your vices, Isa. 1, 11. Ier. 6, 20.

m Do your duetie to God and to your neighbour, and so ye shal fele his grace plentifully, if you shewe your abundant affectiõs according to Gods worde.

n That idole ẅ you esteemed as your King, and caryed about, as you did Chiun, in the ẅ images you thoght ỹ there was a certeine diuinitie.

CHAP. VI.

Against the princes of Israel liuing in pleasures.

1 WOe to [a] them that are at ease in Zion and trust in the mountaine of Samaria, [b] which were famous at the beginning of the nacions: and the house of Israel came to them.

2 Go you vnto Calneh, & se: and from thence go you to Hamath the great: thẽ go downe to Gath of the Philistims: be [c] thei better then these kingdomes? or the border of their land greater then your border,

3 Ye that put farre away the [d] euil day, and approche to the seat of iniquitie?

4 Thei lie vpon beddes of yuorie, and stretch them selues vpon their beddes, and eat the lambes of the flocke, & the calues out of the stall.

5 They sing to the sounde of the viole: thei inuent to them selues instruments of musicke like [e] Dauid.

6 They drinke wine in bowls, & anoint them selues with the chief ointments, but no man is [f] sory for the affliction of Ioseph.

7 Therefore now shal thei go captiue with the first that go captiue, & [g] the sorowe of them that stretched them selues, is at hand.

8 Thee [h] Lord God hathe sworne by him self, saith the Lord God of hostes, I abhorre [i] the excellencie of Iaakob, & hate his palaces: therefore wil I deliuer vp the citie with all that is therein.

9 And if there remaine ten men in one house, thei shal dye.

10 And his vncle [k] shal take him vp and burne him to cary out the bones out of the house, and shal say vnto him, that is by [l] the sides of the house, Is there yet any with thee? And he shal say, None. Then shal he say, [m] Holde thy tongue: for we may not remembre the Name of the Lord.

11 For beholde, the Lord commandeth, & he wil smite the great house with breaches, & the litle houses with clefts.

12 Shal horses [n] runne vpon the rocke? or wil one plowe *there* with oxen? for ye haue turned iudgement into gall, and the frute of righteousnes into [o] worme wood.

13 Ye reioyce in a thing of noght: ye say, Haue not we gotten vs [p] hornes by our owne strength?

14 But beholde, I wil raise vp against you a nacion, ô house of Israel, saith the Lord God of hostes: and thei shal afflict you, from the entring in of [q] Hamath vnto the riuer of the wildernes.

f Thei pitied not their brethren, whereof now manie were slayne & caryed away captiue.

g Some read, ỹ ioye of them ỹ stretche them selues, shal departe.

h Read Ierem. 51, 14.

i That is, ỹ riches and pompe.

k The destruction shalbe so great that none shal almost be left to burie ỹ dead: and therefore they shal burne them at home, to carye out the burnt ashes with more ease.

l That is, to some neighbour, that dwelleth rounde about.

m They shalbe so astonished at this destructiõ, ỹ they shal boost no more of the Name of God, and ỹ they are his people: but they shalbe dumme when they heare Gods Name & abhorre it, as they that are desperate or reprobate.

n He compareth them to baren rockes whereupon it is in vaine to bestowe labour: shewing ỹ Gods benefites can haue no place among them.

o Read Cha 5, 7.

p That is, power & glorie.

q Frõ one corner of ỹ countrey to another.

a The prophet threatneth the wealthy, ẅ regarded not Gods plagues nor menaces by his Prophetes.

b These two cities were famous by their first inhabitãts the Canaanites: & seing before time they did nothing auaile them that were there borne, why shulde you loke that thei shulde saue you, which were broght in to dwell in other mens possessions?

c If God haue destroied these excellent cities in thre diuers kingdomes, as in Babylõ, Syria, & of the philistims, & hath broght their wide borders into a greater streitenes, then yours yet are, think you to be better or to escape?

d Ye that continue stil in your wickednes and thinke that Gods plagues are not at hand, but giue your selues to all idlenes, wantonnes & riote.

e As he caused diuers kindes of instrumẽts to be made to serue Gods glorie, so these did contend to inuent as manie to serue their wãton affections & lustes.

so shal not be, saith the Lord God.

7 ¶ Thus *againe* he shewed me, and beholde, the Lord stode vpon a wall made by line [e] with a line in his hand.

8 And ý Lord said vnto me, Amos, what seest thou? And I said, A line. Then said the Lord, Beholde, I wil set a line in the middes of my people Israel, & wil passe by them no more.

9 And ý hie places of Isaak shalbe desolate, and the temples of Israel shalbe destroyed: and I wil rise against ý house of Ieroboam with the sworde.

10 ¶ [f] Then Amaziah ý Priest of Bethel sent to Ieroboam King of Israel, saying, Amos hathe conspired against thee in the middes of the house of Israel: the land is not able to beare all his wordes.

11 For thus Amos saith, Ieroboam shal dye by the sworde, and Israel shalbe led away captiue out of their owne land.

12 Also [g] Amaziah said vnto Amos, O thou the Seer, go, flee thou away into ý land of Iudah, and there eat *thy* bread and propheçie there.

13 But propheçie no more at Beth el: for it is the Kings chappel, and it is ý Kings court.

14 Then answered Amos, and said to Amaziah, I was no [h] Prophet, nether was I a Prophetes sonne, but I was an herdman, and a gatherer of wilde figges.

15 And the Lord toke me as I followed the flocke, and the Lord said vnto me, Go, propheçie vnto my people Israel.

16 Now therefore heare thou the worde of the Lord. Thou saist, Propheçie not against Israel, and speake nothing against the house of Isaak.

17 Therefore thus saith the Lord, [i] Thy wife shal be an harlot in the citie, and thy sonnes and thy daughters shal fall by the sworde, and thy land shalbe deuided by line: and thou shalt dye in a polluted land, and Israel shal surely go into captiuitie.

CHAP. VIII.

Against the rulers of Israel. 7 The Lord sweareth. 11 The famine of the worde of God.

1 THus hathe the Lord God shewed vnto me, & beholde, a basket of somer frute.

2 And he said, Amos, what seest thou? And I said, A basket of somer [a] frute. Then said the Lord vnto me, The end is come vpon my people of Israel, I wil passe by them no more.

3 And the songes of the Temple shalbe houlings in that day, saith the Lord God: many dead bodies *shalbe* in euerie place: thei shal cast them forthe with [b] silence.

4 Heare this, ô ye that [c] swallow vp the poore, that ye may make the nedie of ý land to faile,

5 Saying, When wil the [d] new moneth be gone, that we may sell corne, and the Sabbath, that we may set forthe wheat, and make [e] the Ephah smale, and the shekel great, and falsefie the weights by deceit?

6 That we may bye the poore for siluer, and the nedie for shoes: yea, and sell the refuse of the wheat.

7 The Lord hathe sworne by the excellencie of Iaakob, Surely I wil neuer forget any of their workes.

8 Shal not the land tremble for this, & euerie one mourne, that dwelleth therein? & it shal rise vp wholy as a flood, & it shalbe cast out, & [f] drowned as by the flood of Egypt.

9 And in that day, saith the Lord God, I wil euen cause the [g] sunne to go downe at noone: and I wil darken the earth in the cleare day.

10 And I wil turne your feastes into mourning, and all your songes into lamentacion: and I wil bring sackecloth vpon all loines, & baldnes vpon euerie head: & I wil make it as the mourning of an onelie sonne, & the end thereof as a bitter day.

11 Beholde, the daies come, saith ý Lord God, that I wil send a famine in ý land, not a famine of bread, nor a thirst for water, but of hearing the worde of the Lord.

12 And they shal wander from sea to sea, and from the North euen vnto the East shal thei runne to and fro to seke the [h] worde of the Lord, and shal not finde it.

13 In that day shal the fayre virgines & the yong men perish for thirst.

14 They that sweare by the sinne [i] of Samaria, and that say, Thy God, ô Dan, liueth, and [k] the maner of Beer-sheba liueth, euen thei fall, and neuer rise vp againe.

CHAP. IX.

Threatnings against the Temple, 2 And against Israel. 11 The restoring of the Church.

1 I Sawe the Lord standing vpon the [a] altar, and he said, Smite the lintel of ý dore, that the postes may shake: & cut them in pieces *euen* the [b] heads of them all, & I wil slay the last of them with the sworde: he that fleeth of them, shal not flee away: and he that escapeth of them, shal not be deliuered.

2 Thogh thei digge into the hel, thence shal mine hād take them: thogh thei clime vp to heauen, thence will I bring them downe.

e Signifying ý this shulde be the last measuring of ý people, & ý he wolde deferre his iudgement no longer.

f That is, when Amos had propheçied that ý King shulde be destroyed: for this wicked priest more for hatred he bare to the Prophet then for loue toward ý King, thoght this accusation sufficient to condēne him, where as none other colde take place.

g When this instrument of Satan was not able to compasse his purpose by the King, he assayed by another practise: ý was, to feare ý prophet, that he might departe, and not reproue their idolatrie there openly, and so hinder his profite.

h Thus he sheweth by his extraordinarie vocation, ý God had giuen him a charge which he must nedes execute.

i Thus God vsed to approue the autoritie of his prophetes by his plagues & iudgemēts against them, ẅ were malicious enemies. ter 28 32 & 29, 21 and 25. as this day he doeth against them ý persecute the ministere of his Gospel.

a Which signified ý ripenes of their sinnes and the readines of Gods iudgements.

Ioel. 1. 9.

b There shalbe none left to mourne for thē.

c By staying the sale of fode & necessarie thigs ẅ you haue gotten into your owne hands, & so cause ý poore to sped quickely that litle they haue, & at length for necessitie to become your sclaues.

d When ý dearth was once come, thei were so griedy of gaine, ý thei thoght ý holy day to be an hinderance vnto them.

e That is, the measure smale & ý price great.

f That is, ý inhabitants of ý land shal be drowned, as Nilus drowneth many when it ouerfloweth.

g In the middes of their prosperitie I wil send great affliction.

as of him it ha ving a why on you loseph him. Zacher. 12 Ier. 6. 26

a famine of the worde. Ezek. 7. 26

h Whereby he sheweth ý they shal not onely perish in bodie, but also in soule forlacke of Gods worde, ẅ is the fode thereof.

i For the idolaters did vse to sweare by their idoles: & here he calleth their sinne, as the papistes yet do by theirs.

k That is, the commune maner of worshiping and ý seruice or religiō there vsed.

a Which was at Ierusalem: for he appeared not in ý idolatrous places of Israel.

b Bothe ý chief of them & also the commune people.

3 And though thei hide them selues in ſ toppe of Carmel, I wil searche and take them out thence: and though thei be hid from my ſight in the bottome of ſ ſea, thence wil I commande the [c] ſerpent, & he ſhal byte them.

c He ſheweth ſ God wil declare him ſelfe enemie vnto thē in all places, & ſ his elementes & all creatures ſhalbe enemies to deſtroy thē.

4 And though thei go into captiuitie before their enemies, thēce wil I commande the ſworde, and it ſhal ſlaye them: & I wil ſet mine eies vpon them for euil, & not for good.

5 And the Lord God of hoſtes ſhal touche the land, and it ſhal melt away, and all that dwell therein, ſhal mourne, and it ſhal riſe vp wholy like a flood, and ſhalbe drowned as by the flood of Egypt.

d He declareth by the wonderful power of God, by ſ making of ſ heauens & the elements that it is not poſsible for man to eſcape his iudgements when he puniſheth.

6 He buyldeth his [d] ſpheres in the heauen, and hathe laied the fundacion of his globe of elements in the earth: he calleth the waters of the ſea, & powreth them out vpon the open earth: the Lord *is* his Name.

e Am I more bounde to you then to the Ethiopians or blackemores? yet haue I beſtowed vpon you greater benefites.

7 Are ye not as the Ethiopians [e] vnto me, ô children of Iſrael, ſaith the Lord? haue not I broght vp Iſrael out of the lād of Egypt? & the Philiſtims frō [f] Caphtor, & Aram from Kir?

f Read Ierem. 47.4.

8 Beholde, the eyes of the Lord God *are* vpon the ſinful kingdome, & I wil deſtroy it cleane out of the earth, Neuertheles I wil not vtterly [g] deſtroy ſ houſe of Iaakob, ſaith the Lord.

g Though he deſtroye the rebellious multitude, yet he wil euer reſerue ſ remnant his Church to call vpon his Name.

9 For lo, I wil commande and I wil ſifte the houſe of Iſrael among all naciōs, like as *corne* is ſifted in a ſiue: yet ſhal not the [h] leaſt ſtone fall vpon the earth.

10 *But* all the ſinners of my people ſhal dye by the ſworde, which ſay. The euil ſhal not come, nor haſten for vs.

h Meaning, that none of his ſhulde periſh in his wrath.

11 In that day wil I raiſe vp the [i] tabernacle of Dauid, that is fallen downe, & cloſe vp the breaches thereof, and I wil raiſe vp his ruines, and I wil buyld it, as in the daies of olde,

i I wil ſend the Meſsiah promiſed and reſtore by him ſ ſpiritual Iſrael, Act. 15.16.

12 That thei may poſſeſſe the remnant of [k] Edom, and of all the heathen, becauſe my Name is called vpon them, ſaith the Lord, that doeth this.

k Meaning that the very enemies, as were ſ Edomites & other, ſhulde be ioyned with ſ Iewes in one ſocietie & body, whereof Chriſt ſhulde be head.

13 Behold, the daies come, ſaith ſ Lord, that the plowman ſhal [l] touche ſ mower, & the treader of grapes him ſ ſoweth ſede: & the mountaine ſhal [m] droppe ſweete wine, & all the hilles ſhal melt.

l Signifying ſ there ſhal be great plenty of all things ſo ſ when one kinde of frute is ripe, another ſhulde followe and euerie one in course, Leu. 26.5.

14 [n] And I wil bring againe ſ captiuitie of my people of Iſrael: & thei ſhal buylde the waſte cities, and inhabite them, & thei ſhal plant vineyardes, & drinke the wine thereof: thei ſhal alſo make gardens, & eat the frutes of them.

m Read Ioel, 3.18.

15 And I wil plant them vpon their lād, and thei ſhal no more be pulled vp againe out of their land, which I haue giuen them, ſaith the Lord thy God.

n The accompliſhement thereof is vnder Chriſt, when they are planted in his Church, out of the which they can neuer be pulled, after they are once graffed therein.

OBADIAH.

THE ARGUMENT.

THe Idumeans, which came of Eſau, were mortal enemies alway to the Iſraelites, which came of Iaakob, and therefore did not onely vexe them continually with ſondry kindes of cruelties, but alſo ſtirred vp others to fight againſt them. Therefore when thei were now in their greateſt proſperitie, & did moſte triumphe againſt Iſrael, which was in great affliction and miſerie, God raiſed vp his Trophet to comfort the Iſraelites, for aſmuche as God had now determined to deſtroy their aduerſaries, which did ſo ſore vexe them, and to ſend them ſuche as ſhulde deliuer them, and ſet vp the kingdome of Meſsiah, which he had promiſed.

THe viſion of Obadiah. Thus ſaith the Lord God againſt Edom, [a] We haue heard a rumor from ſ Lord, & an ambaſſadour is ſent among the heathen: ariſe, and [b] let vs riſe vp againſt her to battel.

a God hathe certeinly reuelled to his Propheres that he wil raiſe vp the heathnto deſtroy ſ Edomites, whereof ſ rumour is now publiſhed, Iere. 49.14.

b Thus ſ heathen incourage them ſelues to riſe againſt Edom.

2 Beholde, I haue made thee ſmale among the heathen: thou art vtterly deſpiſed.

c Which deſpiſed all others in reſpect of thy ſelf and yet art but an handful in compariſon of others, & art ſhut vp among ſ hilles as ſeparate from the reſt of the worlde.

3 The [c] pride of thine heart hathe deceiued thee: thou that dwelleſt in ſ clefes of the rockes, whoſe habitacion *is* hie, ſ ſaith in his heart, Who ſhal bring me downe to the grounde?

4 Yea though thou exalt thy ſelf as the egle, & make thy neſt among the ſtarres, thence wil I bring thee downe, ſaith the Lord.

d God wil ſo deſtroy them ſ he wil leaue none, though theues when they come, take but til thei haue ynough, & they ſ gather grapes, euer leaue ſome behinde them, Ierem 40.9.

5 [d] Came theues to thee or robbers by night? how waſt thou broght to ſilence? wolde thei not haue ſtollen, til they had ynough? if the grape gatherers came to thee, wolde thei not leaue *ſome* grapes?

e They in whome thou dideſt truſt, for to haue helpe and friendſhip of them ſhal be enemies and deſtroy thee.

6 How are the things of Eſau ſoght vp, & his treaſures ſearched?

7 All the men of thy confederacie [e] haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, *and* preuailed againſt thee: *they that eat* thy [f] bread, haue laied a wounde vnder thee: there is none vnderſtanding in him.

f That is, thy familiar frinds and gheſtes haue by ſecret practiſes deſtroyed thee.

8 Shal not I in that day, ſaith the Lord,

euen

euen destroy the wise men out of Edom, & vnderstanding from ſ mout of Esau.
9 And thy strong men, ô Teman, shalbe afraied, because euerie one of the mount of Esau shalbe cut of by slaughter.
10 For thy crueltie against thy [g] brother Iaakob, shame shal couer thee, and thou shalt be cut off for euer.
11 When thou stodest [h] on the other side, in the day that the strangers caryed away his substance, and strangers entred into his gates, and cast lottes vpon Ierusalem, euen thou wast as one of them.
12 But thou shuldest not haue beholden the day of thy brother, in the day that he was made [i] a stranger, nether shuldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shuldest not haue spoken proudely in the day of affliction.
13 Thou shuldest not haue entred into the gate of my people in the day of their destruction, nether shuldest thou haue once loked on their affliction in the day of their destruction, nor haue laid hands on their substance in the day of their destruction.
14 Nether shuldest thou haue stand in ſ crosse waies to cut of them, that shulde escape, nether shuldest thou haue shut vp the remnant thereof in the daie of affliction.
15 For the daie [k] of the Lord *is* nere vpon all the heathen: as thou hast done, it shal be done to thee: thy rewarde shal returne vpon thine head.
16 For as ye haue [l] drunke vpon mine holy Mountaine, *ſo* shal all the heathen drinke continually: ye, yea, thei shal drinke and swalowe vp, and thei shal be [m] as though thei had not bene.
17 But vpon mount Zion shal be deliuerance, and it shalbe holy, and the house of Iaakob shal possesse their possessions.
18 And the house of Iaakob shalbe [n] a fyre, and the house of Ioseph a flame, and the house of Esau as stubble, & thei shal kindle in them and deuoure them: and there shal be no remnant of the house of Esau: for the Lord hathe spoken it.
19 And thei shal possesse the South side of the [o] mount of Esau: and the plaine of the Philistims, and thei shal possesse the fieldes of Ephraim and the fields of Samaria, & Beniamin *shal haue* Gilead.
20 And the captiuitie of this hoste of the children of Israel, which were among ſ [p] Canaanites, *shal possesse* vnto Zarephath and the captiuitie of Ierusalem, which is in Sepharad, shal possesse the cities of the South.
21 And thei [q] that shal saue, shal come vp to Mount Zion to iudge the mount of Esau, and the kingdome shalbe the Lords.

g He sheweth ſ cause why the Edomites were so sharpely punished: to wit, because they were enemies to his Church, whome now he comforteth by punishing their enemies.
h When Nebuchad-nezzar came against Ierusalem, thou ioynedst with him and hadest part of the spoile, and so didest reioyce when my people that is, thy brother were afflicted, where as thou shuldest haue pitied and holpen thy brother.
i When ſ Lord depriued them of their former dignitie & gaue them to be caryed into captiuitie.
k When he wil sommon all the heathen, & send thē to destroy thee.
l That is, reioiced & triūphed.
m The Edomites shalbe vtterly destroyed, & yet in despite of all the enemies I wil preserue my Church & restore it. In God attributeth this power to consume his enemies to his Church ẅ power is only is proper to him, self, as Isa 10, 17. deut 4, 24. chr. 12, 29.
n He describeth how ſ Church shalbe inlarged and haue great possessions, but this chiefly is accomplished vnder Christ when as ſ faithful are made heires & lords of all things by him ẅ is their head.
o By ſ Canaanites the Iewes meane the Dutche men, and by Zarephath, France, and by Sepharad, Spaine.
q Meaning that God wil raise vp in his Church suche as shal rule and gouerne for the defense of the same, and destruction of his enemies vnder Messiah, whome the prophet calleth here the Lord & head of this kingdome.

IONAH.

THE ARGVMENT.

When Ionah had long prophecied in Israel & had litle profited, God gaue him expresse charge to go, and denounce his iudgements against Niniueh the chief citie of the Assyrians, because he had appointed that thei which were of the heathen, shulde conuert by the mightie power of his worde, and that within thre daies preaching, that Israel might se how horribly thei had prouoked Gods wrath, which for the space of so many yeres, had not conuerted to the Lord for so many Prophetes and so diligent preaching. He prophecied vnder Ioash, and Ieroboam, as 2. King. 14, 25.

CHAP. I.

1 Ionah fled when he was sent to preache.
4 A tempest ariseth, & he is cast into the sea for his disobedience.

1 THe worde of ſ Lord came [a] also vnto Ionah the sonne of Amittai ſ saying,
2 Arise, & go to [b] Niniueh that [c] great citie, and crye against it: for their wickednes is come vp before me.
3 But Ionah rose vp to [d] flee into Tarshish from the presence of the Lord, & went downe to [e] Iapho: & he founde a ship going to Tarshish: so he paied ſ fare therof, and went downe into it, that he might go with them vnto Tarshish, from the [f] presence of the Lord.
4 But the Lord sent out a great winde into the sea, and there was a mightie tēpest in the sea, so that the ship was like to be broken.

a After that he had preached a long time in Israel: & so Ezekiel, after that for a time he had prophecied in Iuda, he had visios in Babylon, Ezek. 1, 1.
b For seing the great obstinatiō of ſ Israelites, he sent his Prophet to ſ Gētiles ſ they might prouoke thē to repentāce or at least make the inexcusable: for Niniueh was the chief citie of the Assirians.
c For as autors write, it conteined in circuit about eight and fortie mile and had a thousand and fyue hundreth towres, and at this time there were an hundreth and twentie thousand children therein, Chap. 4, 11.
d Whereby he declared his weakenes, that wolde not prōptely follow ſ Lords calling, but gaue place to his own reason, which persuaded him that he shulde nothing at all profite there, seing he had done so smale good a-mong his owne people Chap. 4, 2.
e Which was the Ioppe.
f From that vocation wherevnto God had called him, & where in he wolde haue assisted him.

5 Then the mariners were afraied, and cryed euerie man vnto his god, & cast the wares that were in the ship, into the sea to lighten it of them: but Ionah was gone downe [g] into the sides of the ship, and he laie downe, and was fast a slepe.

6 So the shipmaster came to him, & said vnto him, What meanest thou, ô sleper? A rise, call vpon thy [h] God, if so be that God wil thinke vpon vs, that we perish not.

7 And thei said euerie one to his felowe, Come, & let vs cast [i] lottes, that we maie knowe, for whose cause this euil *is* vpon vs. So thei cast lots, and the lot fel vpon Ionah?

8 Then said thei vnto him, Tel vs for whose cause this euil *is* vpon vs? what is thine occupacion? and whence comest thou? which is thy countrei? and of what people art thou?

9 And he answered them, I am an Ebrew, and I feare the Lord God of heauen, which hathe made the sea, and the drye land.

10 Then were ỹ men excedingly afraid, and said vnto him, Why hast thou done this? (for the men knewe, that he fled from the presence of the Lord, because he had tolde them)

11 Then said thei vnto him, What shal we do vnto thee, that the sea maie be calme vnto vs? (for the sea wroght and was troublous)

12 And he said vnto them, Take me, and cast me into the sea: so shal the sea be calme vnto you: for I knowe that for my sake this great tempest *is* vpon you.

13 Neuertheles, the men rowed to bring it to the land, but thei colde not: for the sea wroght, and was troubelous against them.

14 Wherefore thei cryed vnto the Lord, & said, [k] We beseche thee, ô Lord, we beseche thee, let vs not perish for this mans life, & laie not vpon vs innocent blood: for thou, ô Lord, hast done, as it pleased thee.

15 So thei toke vp Ionah, and cast him into the sea, & the sea ceased from her raging.

16 Then the men [l] feared the Lord excedingly, and offred a sacrifice vnto the Lord, and made vowes.

17 Now the Lord had prepared a great fish to swalowe vp Ionah: and Ionah was in the [m] belly of the fish thre daies, and thre nights.

g As one that wolde haue cast of this care, and solicitude by seking rest and quietnes.

h As they had called on their idoles, which declareth that idolaters haue no stay nor certeintie, but in their troubles seke, thei can not tel to whome.

i Which declared that ỹ matter was in great extremitie, & doute, w̄ thing was Gods motion in them for ỹ trial of ỹ cause: & this may not be done but in matters of great importance.

k This declareth that the very wicked in their necessities flee vnto God for succour, and also that they are touched with a certein feare to shead mans blood, where as they knowe no manifest signe of wickednes.

l They were touched with a certeine repentance of their life past, and began to worship the true God, by whome they sawe them selues so wonderfully deliuered: but this was done for feare and not of a pure heart & affection, neither according to Gods worde.

CHAP. II.

Ionah is in the fishe bely. 3 His prayer. 12 He is deliuered.

1 THen Ionah praied vnto the Lord his God [a] out of the fishes belly,

2 And said, I cryed in mine afflictiō vnto ỹ Lord, & he hearde me: out of the belly [b] of hel cryed I, & thou heardest my voice.

3 For thou haddest cast me into the bottome in the middes of the sea, and the floods cōpassed me about: all thy surges, & all thy waues passed ouer me.

4 Then I said, I am [c] cast awaie out of thy sight: yet wil I loke againe towarde thine holy Temple.

5 The waters compassed me about vnto the soule: the depth closed me rounde about, and the wedes were wrapt about mine head.

6 I went downe to the bottome of the mountaines: the earth with her barres was about me for euer, yet hast thou brought vp my [d] life frō the pit, ô Lord my God.

7 When my soule fainted within me, I remembred the Lord: and my praier came vnto thee, into thine holy Temple.

8 Thei that waite vpon lying [e] vanities, forsake their owne [f] mercie.

9 But I wil sacrifice vnto thee with the voice of thankesgiuing, & wil paie that that I haue vowed: saluacion *is* of the Lord.

10 And the Lord spake vnto the fish, & it cast out Ionah vpon the drye land.

a Being now swallowed vp of death, & seing no remedy to escape, his faith brast out vnto the Lord knowing that out of the very hel he was able to deliuer him.

b For he was now in ỹ fishes belly as in a graue or place of darkenes.

c This declared what his prayer was, & how he laboured betwene hope and despayre, considering the neglect of his vocation & Gods iudgements for ỹ same: but yet in ỹ end faith gat ỹ victorie.

d Thou hast deliuered me frō the belly of the fishe & all these dangers, as it were raising me from death to life.

e They that depend vpon any thing saue on God alone.

f Thei refuse their owne felicitie and that goodnes w̄ they shulde els receiue of God.

CHAP. III.

Ionah is sent againe to Nineueh. 5 The repentance of the King of Nineueh.

1 ANd the worde of the Lord came vnto [a] Ionah the seconde time, saying,

2 Arise, go vnto Nineueh that great citie, and preache vnto it the preaching, which I bid thee.

3 So Ionah arose and went to Nineueh according to the worde of the Lord: now Nineueh was a [b] great and excellent citie of thre daies iourney.

4 And Ionah began to entre into the citie a daies [c] iourney, & he cryed, & said, Yet fortie daies, and Nineueh shalbe ouerthrowen.

5 So the people of Nineueh [d] beleued God and proclaimed a fast, and put on sackecloth from the greatest of them euen to the least of them.

6 For worde came vnto the King of Nineueh, and he rose from his throne, and he laied his robe from him, and coue-

a This is a great declaration of Gods mercie ỹ he receiueth him againe and sendeth hi forth as his Prophet w̄ had before shewed so great infirmitie.

b Read Chap. 1, 1.

c He went forward one daie in the citie, and preached, & so he continued til the citie was conuerted.

d For he declared that he was a Prophet sent to them from God to denoūce his iudgemēts against the

red him with sackecloth, and sate in ashes.

7 And he proclaimed and said through Nineueh, (by the counsel of the King & his nobles) saying, Let nether man, nor [e] beast, bullocke nor shepe tast any thig, nether fede nor drinke water.

8 But let man and beast put on sackecloth, and [f] cry e mightely vnto God: yea, let euerie man turne from his euil waie, and from the wickednes that is in their hands.

9 [g] Who can tel if God wil turne, & repent & turne awaie frō his fierce wrath, that we perish not?

10 And God sawe their [h] workes that thei turned from their euil waies: and [i] God repented of the euil that he had said that he wolde do vnto them, & he did it not,

CHAP. IIII.

The great goodnes of God toward his creatures.

1 THerefore it displeased [a] Ionah excedingly, and he was angrie.

2 And he praid vnto the Lord, & said, I praie thee, ô Lord, was not this my saying, when I was yet in my countrey? therefore I preuēted it to flee vnto [b] Tarshish: for I knew that thou art a gracious God, and merciful, slowe to angre and of great kindenes, and repentest thee of the euil.

3 Therefore now ô Lord, take, I beseche thee, my life [c] from me: for it is better for me to dye then to liue.

4 Then said the Lord, Doest thou wel to be [d] angrie?

5 So Ionah went out of the citie and sate on the East side of the citie, and there made him a boothe, & sate vnder it in ỹ shadowe [e] til he might se what shulde be done in the citie.

6 And ỹ Lord God prepared a [f] gourde, & made it to come vp ouer Ionah, ỹ it might be a shadowe ouer his head and deliuer him frō his grief. So Ionah was exceding glad of the gourde.

7 But God prepared a worme when the morning rose the next daie, and it smote the gourde, that it withered.

8 And when the sunne did arise, God prepared also a feruent East winde: and the sunne bet vpon the head of Ionah, ỹ he fainted, and wished in his heart to dye, & said, It is better for me to dye, then to liue.

9 And God said vnto Ionah, Doest thou wel to be angrie for the gourde? And he said, I do wel to be [g] angry vnto the death.

10 Then said the Lord, Thou hast had pitie on the gourde for the which thou hast not laboured, nether madest it growe, which came vp in a night, & perished in a night,

11 And shulde [h] not I spare Nineueh ỹ great citie, wherein are [i] six score thousand persones, ỹ can not discerne betwene their right hand, & their left hād, and *also* muche cattel?

e Not that the dumme beastes had sinned or colde repent, but ỹ by their example man might be astonished, considering ỹ for his sinne the angre of God hanged ouer all creatures.

f He willed, ỹ the men shulde earnestly call vnto God for mercie.

g For partely by the threatening of ỹ Prophet, & partely by the motion of his owne cōscience he douted whether God wolde shewe them mercie.

h That is, the frutes of their repentance, wherwith they did procede of faith in God had planted by ỹ ministerie of his Prophet.

i Read Ierem. 18, 8.

a Because hereby he shulde be taken as a false prophet, & so ỹ Name of God, wherwith he preached, shulde be blasphemed.

b Read Chap. 1, 3.

c Thus he praied of grief fearing lest Gods Name by this forgiuenes might be blasphemed as though he sent his Prophetes forthe to denounce his iudgements in vaine.

d Wilt thou be iudge when I do things for my glorie, and when I do not?

e For he douted as yet whether God wolde shewe them mercie or no: and therefore after fourtie dayes he departed out of the citie, loking what ỹ sue God wolde send.

f Which was a further meanes to couer him from the heat of ỹ sunne, as he remained in his boothe.

g This declareth the great inconueniences wherinto Gods seruants do fall when they giue place to their owne affections, & do not in all things willingly submit them selues to God.

h Thus God mercifully reproueth him, wherwith wolde pitie his self and this gourde, and yet wolde restraine God to shewe his cōpassiō to so manie thousand people.

i Meaning, that they were children, & infanes,

MICAH.

THE ARGVMENT.

MIcah the Prophet of the tribe of Iudah serued in the worke of the Lord, concerning Iudah & Israel, at the least thirtie yeres: at what time Isaiah prophecied. He declareth the destruction, first of the one kingdome, and then of the other, because of their manifolde wickednes, but chiefly for their idolatrie. And to this end he noteth the wickednes of the people, the crueltie of the princes and gouernours, and the permission of the false prophetes, and the delting in them. Then he setteth forthe the comming of Christ, his kingdome, & the felicitie thereof. This Prophet was not that Micah which resisted Ahab, & all his false prophetes, as 1. King. 22, 8, but another of the same name.

CHAP. I.

The destruction of Iudah & Israel because of their idolatrie.

1 THe worde of ỹ Lord, that came vnto Micah the [a] Morashite in the dayes of Iotham, Ahaz, & Hezekiah Kings of Iudah, which he sawe concerning Samaria and Ierusalem.

2 Heare, [b] all ye people: hearken thou, ô earth, & all that therein is: and let the Lord God be witnes against you, *euen* the Lord from his holie Temple.

3 For beholde, the Lord cometh out of his place, and wil come [c] downe, & tread vpon the hie places of the earth.

4 And the mountaines shal melt vnder him (so shal the valleis cleaue) as waxe before ỹ fyre, & as the waters that are powred downeward.

5 For ỹ wickednes of Iaakob *is* all this, & for the sinnes of the house of Israel: what is the wickednes of Iaakob? Is not

a Borne in Mareshah a citie of Iudah.

b Because of ỹ malice, & obstinacie of ỹ people whome he had so oft exhorted to repētāce, he sommoneth them to Gods iudgemēts taking all creatures, and God himself to witnes, ỹ the preaching of his prophetes, which they haue abused, shal be reuenged.

c Meaning hereby ỹ God wil come to iudgement against ỹ strong cities & holdes.

d Samaria, & shulde haue bene an example to all Israel of true religion & iustice, was the puddle, & stewes of all idolatrie, & corruption, and bo[c]sted them selues of their father Iaakob.
c That is, of idolatrie and iuffection.
f Which they gathered by euil practises, & thoght ỹ their idoles had inriched them therewith for their seruice vnto them.
g The gaine ỹ came by their idoles, shalbe consumed as a thing of noght: for as wages or riches of harlottes are wickedly gotten, so are they vilely & spedely spent.
h Lest the Philistims our enemies reioyce at our destructiō.
i Which was a citie nere to Ierusalem, Ioſh. 18,23, and signifieth dust: therefore he willeth them to mourne, & roule thē selues in ỹ dust, for their dustie citie.
k These were cities whereby ỹ enemie shulde passe as he came to Iudah.
l He shal not departe before he hathe ouercome you, and so you shal pray for his tarying.
m For Rabshakeh had shut vp Ierusalē, that thei colde not send to succour them.
n To flee away: for Sancherib laid siege first to that citie, and remained therein when he sent his captaines, & armie against Ierusalem.
o Thou first receiuedst the idolatrie of Ieroboam, and so didest infect Ierusalem.
p Thou shalt bribe the Philistims thy neighbours, but they shal deceiue thee, as wel as thei of Ierusalem.
q He prophecieth against his owne citie, & because it signified an heritage, he saith that God wolde send an heire to possesse it.
r For so they thoght thē selues for the strength of their citie.

2 [d]Samaria? and which are the hie [e]places of Iudah? Is not Ierusalem?
6 Therefore I wil make Samaria as an heape of the field, *and* for the planting of a vineyarde, and I wil cause the stones thereof to tumble downe into ỹ valley, & I wil discouer the foundacions thereof.
7 And all ỹ grauen images thereof shalbe broken, and all [f] the gifts thereof shalbe burnt with the fyre, & all ỹ idoles thereof wil I destroye: for she gathered it of the hyre of an harlot, and they shal returne [g] to the wages of an harlot.
8 Therefore I wil mourne & houle: I wil go without clothes, and naked: I wil make lamentacion like ỹ dragon, & mourning as the ostriches.
9 For her plagues are grieuous: for it is come into Iudah: *the enemie* is come vnto the gate of my people, vnto Ierusalem.
10 Declare ye it not at [h]Gath, nether wepe ye: for the house of [i] Aphrah roule thy self in the dust.
11 Thou that dwellest at [k] Shaphir, go together naked with shame: she ỹ dwelleth at Zaanan, shal not come forthe in the mourning of Beth-ezel: *the enemie* shal [l] receiue of you for his standing.
12 For the inhabitant of Maroth waited for good, but euil came from the Lord vnto the [m] gate of Ierusalem.
13 O thou inhabitant of Lachish, binde the charet to ỹ *beastes* [n] of price: she [o] is the beginning of the sinne to ỹ daughter of Zion: for the transgressions of Israel were founde in thee.
14 Therefore shalt thou giue presents to Moresheth [p] Gath: the houses of Achzib *shalbe* as a lie to the Kings of Israel.
15 Yet wil I bring an [q] heire vnto thee, ô inhabitant of Mareshah, he shal come vnto Adullam, [r] the glorie of Israel.
16 Make thee balde: and shaue thee for thy delicate children: enlarge thy bladenes as the egle, for they are gone into captiuitie from thee.

a Assone as they [1] rise, they execute their wicked deuises of the night, & according to their power hurt others.
1 *Ebr. it to power.*

CHAP. II.

Threatnings against the wanton & deintie people. 6 They wolde teache the Prophetes to preache.

1 VVO vnto thē ỹ imagine iniquitie, and worke wickednes vpō their beddes: [a] when ỹ morning is light thei practise it because their hand "hathe the power.
2 And they couet fields, and take them by violence, & houses, & take them away: so they oppresse a man & his house, *euen* man and his heritage.
3 Therefore thus saith the Lord, Behold, against this familie haue I deuised a plague, whereout ye shal not pluck your neckes, & ye shal not go *so* proudly, for this time is euil.
4 In that day shal they take vp a parable against you, and lament with a dolful lamentacion, and say, [b] We be vtterly wasted: he hathe changed the porciō of my people: how hathe he taken it away to restore it vnto me? he hathe diuided our fields.
5 Therefore thou shalt haue none that shal cast a coard by lot in [c] the Congregacion of the Lord.
6 [d] They that prophecied, Prophecie ye not. [e] Thei shal not prophecie to thē, nether shal they take shame.
7 O thou that art named ỹ house of Iaakob, is the Spirit of the Lord shortened? [f] are these his workes? are not my wordes good vnto him [g] that walketh vprightly?
8 But he that was [h] yester day my people, is risen vp on the other side, *as* against an enemie: they spoyle the [i] beautiful garment from them that passe by peaceably, as thogh they returned from the warre.
9 The womē of my people haue ye cast out from their pleasant houses, & from their children haue ye taken away [k] my glorie continually.
10 Arise and departe, for this is not *your* [l] rest: because it is polluted, it shal destroye *you*, euen with a sore destruction.
11 [m] If a man walke in the Spirit, & wolde lie falsely, *saying*, [n] I wil prophecie vnto thee, of wine, and of strong drinke, he shal euen be the Propher of this people.
12 I wil surely gather [o] thee wholy, ô Iaakob: I wil surely gather the remnant of Israel: I wil put them together as the shepe of Bozrah, *euen* as the flocke in the middes of their folde: *the cittes* shalbe ful of brute of the men.
13 The [p] breaker vp shal come vp before them: they shal breake out, and passe by the gate, & go out by it, & the Lord *shalbe* [q] vpon their heads.

b Thus the Iewes lament and say that there is no hope of restitutiō seing their possessiōs are diuided among the enemies.
c Ye shal haue no more lands to diuide, as you had in times past, and as you vsed to measure them in the Iubile.
d Thus ỹ people warne the prophetes that they speake to them no more: for they can not abide their threatenings.
e God saith, that they shal not prophecie, nor receiue no more of their rebukes nor tantes.
f Are these ỹ our workes according to his Law?
g Do not ỹ godlie finde my wordes comfortable?
h That is, afore time.
i The poore cā haue no commoditie by thē, but they spoyle them, as thogh they were enemies.
k That is, their substance, & liuing, which is Gods blessing, and as it were, parte of his glorie.
l Ierusalē shal not be your saueguarde: but ỹ cause of your destruction.
m That is, shewe him self to be a prophet.
n He sheweth what prophetes they delite in: that is, in flatterers, which tel them pleasant tales, and speake of their commodities.
o To destroy thee.
p The enemie shal breake their gates, & walles, and lead them into Caldea.
q To driue them forwarde, and to helpe their enemies.

CHAP. III.

Against the tyrannie of princes and false prophetes.

1 And

c AND I said, Heare, I pray you, ô heads of Iaakob, and ye princes of ỹ house of Israel: shulde not ye knowe a iudgement?

a That thing ẅ is iuste & lawful, bothe to gouerne my people aright, & also to discharge your owne cõscience?

But they hate the good, & loue ỹ euil: thei plucke of their ſkinnes from them, & their fleſh from their bones.

And they eat also ỹ b fleſh of my people, and flay of their ſkinne from them, & they breake their bones, & chop thẽ in pieces, as for the pot, & as fleſh within the caldron.

b The prophet condemneth ỹ wicked gouerners not onely of couetousnes, theft, and murther, but compareth them to wolues, lyõs, & moste cruel beaſts.

Then c ſhal they crye vnto the Lord, but he wil not heare them: he wil euen hide his face from thẽ at that time, becauſe they haue done wickedly in their workes.

c That is, when I ſhal viſite their wickednes: for thogh I heare ỹ godlie before they crie, Iſa. 65, 24. yet I wil not heare these thogh they crye, Iſa. 1, 15. 2, 13. 1 per. 3, 12.

Thus ſaith the Lord, Concerning the prophetes that diſceiue my people, and d bite them with their teeth, and crye peace, but if a man put not into their mouthes, they prepare warre againſt him,

d They deuoure all their ſubſtance, and then flatter thẽ, promiſſing ỹ all ſhal go wel: but if one reſtraine frõ their bellies, then they inuẽt all wayes to miſchief.

Therefore e night ſhalbe vnto you for a viſion, and darkenes ſhalbe vnto you for a diuination, and the ſunne ſhal go downe ouer the Prophetes, and the day ſhalbe darke ouer them.

e As you haue loued to walke in darkenes, & to prophecie lies ſo God ſhal rewarde you ẅ groſſe blindenes, & ignorance, ſo ỹ whẽ all others ſhal ſe the bright beames of Gods graces, ye ſhal as blinde men grope as in the night.

Then ſhal the Seers be aſhamed, and the ſothſaiers cõfounded: yea, they ſhal all couer f their lippes, for they haue none anſwer of God.

f When God ſhal diſcouer them to the worlde, they ſhal be afraid to ſpeake: for all ſhal knowe ỹ they were but falſe prophetes, and did belye the worde of God.

Yet notwithſtanding I am full g of power by the Spirit of the Lord, and of iudgement and of ſtrength to declare vnto Iaakob his tranſgreſſion, and to Iſrael his ſinne.

g The prophet being aſſured of his vocation by the Spirit of God, ſetteth him ſelf alone againſt all the wicked, ſhewing how God bothe gaue him gifres, habilitie, and knowledge, to diſcerne betwene good & euil, and alſo conſtancie to reproue the ſinnes of the people, and not to flatter them.

Heare this, I pray you, ye heads of the houſe of Iſrael: they abhorre iudgemẽt, and peruert all equitie.

They buyld vp Zion with h blood, & Ieruſalem with iniquitie.

h They buylde them houſes by briberie, which he calleth blood and iniquitie.

The heads thereof iudge for rewardes, and the Prieſts thereof teache for hyre, & the Prophetes thereof prophecie for money: yet wil they i leane vpon the Lord, & ſay, Is not the Lord among vs? no euil can come vpon vs.

i They wil ſay, that they are the people of God, and abuſe his Name as a pretence to cloke their hypocriſie.

Therefore ſhal Zion for your ſake be k plowed as a field, & Ieruſalem ſhal be an heape, & the mountaine of the houſe, as the hie places of the foreſt.

k Read Ieremiah, 26, 18.

CHAP. IIII.

Of the kingdome of Chriſt, & felicitie of his Church.

a When Chriſt ſhal come, & the Temple ſhalbe deſtroyed.

1 BVt in the a laſt dayes it ſhal come to paſſe, that the mountaine of ỹ Houſe of the Lord ſhal be prepared in ỹ top of the mountaines, and it ſhalbe exalted aboue the b hilles, and people ſhal flowe vnto it.

b Read Iſa. 2, 2.

2 Yea, many nacions ſhal come and ſay, Come, and let vs go vp to the Mountaine of the Lord, and to the Houſe of the God of Iaakob, & he wil c teache vs his waies, & we wil walke in his paths: for the Law ſhal go forthe of Zion, and the worde of the Lord from Ieruſalem.

c He ſheweth ỹ there is no true Church but where as the people are taught by Gods pure worde.

3 And he ſhal iudge among many people, & d rebuke mightie nacions a farre of, & thei ſhal breake their ſwordes into mattockes, and their ſpeares into e ſiethes: nacion ſhal not lift vp a ſworde againſt nacion, nether ſhal they f learne to fight any more.

d By his correctiõs & threatnings he wil bring the people into ſubiection which are in the vtmoſt corners of the worlde.

e They ſhal abſteine from all euil doing, and exerciſe them ſelues in godlines, and in wel doing to others.

f Read Iſa 2, 4.

4 But thei ſhal ſit euery man vnder his vine, & vnder his fig tre, and none ſhal make them afraied: for the mouth of ỹ Lord of hoſtes hathe ſpoken it.

5 For all people wil walke g euery one in the name of his god, and we wil walke in the Name of the Lord our God, for euer and euer.

g He ſheweth ỹ the people of God ought to remaine conſtant in their religio, albeit all the worlde ſhulde giue them ſelues to their ſuperſtitiõ & idolatrie.

6 At the ſame day, ſaith the Lord, wil I gather her that is caſt out, & her that I haue afflicted.

7 And I wil make her that halted, h a remnant, & her that was caſt farre of, a mightie nacion: and the Lord ſhal reigne ouer them in Mount Zion, from hence forthe euen for euer.

h I wil cauſe ỹ Iſrael, ẅ is now as one lame and halting, and ſo almoſt deſtroied, ſhal liue againe & growe into a great people.

8 And thou, ô i towre of the flocke, the ſtrong holde of the daughter Zion, vnto thee ſhal it come, euen k the firſt dominion, & kingdome ſhal come to the daughter Ieruſalem.

i Meaning Ieruſalem where the Lords flocke was gathered.

k The floriſhing ſtate of ỹ kingdome, as it was vnder Dauid & Salomon, which thing was accompliſhed to ỹ Church by the comming of Chriſt.

9 Now why doeſt thou crye out with lamentacion? is there no King in thee? is thy counſeller periſhed? for ſorow hathe taken thee, as a woman in trauail.

10 Sorow and mourne, ô daughter Zion, like a woman in trauail: for now ſhalt thou go forthe of the citie, and dwell in the field, and ſhalt go into Babel, *but* there ſhalt thou be deliuered: there the Lord ſhal redeme thee from the hand of thine enemies.

l In the meane ſeaſon he ſheweth ỹ they ſhulde indure great troubles & tentations when they ſawe thẽ ſelues nether to haue King nor counſel.

11 Now alſo many nacions are gathered againſt thee, ſaying, Zion ſhalbe condemned and our eye ſhal loke vpon Zion.

m He ſheweth ỹ the faithful ought not to meaſure Gods iudgements by ỹ bragges & threatnings of ỹ wicked, but there are admoniſhed to lifte vp their heartes to God to call for deliuerance.

12 But they m knowe not the thoghts of the Lord, they vnderſtand not his counſel, for he ſhal gather them as the ſheaues in the barne.

13 Ariſe, and threſh, n ô daughter Zion: for I wil make thine horne yron, & I wil make thine hooues braſſe, & thou ſhalt breake in pieces many people: and I wil

n God giueth his Church this victorie ſo oft as he ouercometh their enemies: but ỹ accompliſhmẽt hereof ſhalbe at ỹ laſt cõming of Chriſt.

consecrate their riches vnto the Lord, and their substance vnto the ruler of the worlde.

CHAP. V.

The destruction of Ierusalem. 2 The excellencie of Bethlehem.

1 NOw assemble thy garisons, ô daughter [a] of garisons: he hathe laied siege against vs: they shal smite the iudge of Israel with a rodde vpon the cheke.

2 And thou Beth-leem Ephrathah art [b] litle to be among the thousands of Iudah, *yet* out of thee shal he come forthe vnto me, that shal be the ruler in Israel: whose [c] goings forthe *haue bene* frō the beginning & from euerlasting.

3 Therefore wil he giue them vp, vntil the time that [d] she which shal beare, shal trauail: then the remnant of their brethren shal returne vnto the children of Israel.

4 And he shal [e] stand, and fede in the strength of the Lord, & in the maiestie of the Name of the Lord his God, and they shal dwell stil: for now shal he be magnified vnto the ends of the worlde.

5 And he [f] shal be *our* peace when Assur shal come into our lād: when he shal tread in our palaces, then shal we raise against him seuen shepherds, and eight principal men.

6 And they shal destroie [g] Asshur with ỹ swordes, & the land of Nimrod ẅ their swordes: thus shal he [h] deliuer *vs* from Asshur, when he cometh into our land, and when he shal tread within our borders.

7 And the [i] remnant of Iaakob shalbe among many people, as a dewe from ỹ Lord, & as the showres vpon the grasse, that waiteth not for man, nor hopeth in the sonnes of Adam.

8 And the remnant of Iaakob shalbe among the Gentiles in the middes of many people, as the lyon among the beasts of the forest, & as the lyons whelpe among the flockes of shepe, who when he goeth thorow, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand shal be lift vp vpon thine aduersaries, & all thine enemies shalbe cut of.

10 And it shal come to passe in that day saith the Lord, that I wil cut of thine [k] horses out of the middes of thee, and I wil destroie thy charets.

11 And I wil cut of the cities of thy land, and ouerthrowe all thy strong holdes.

12 And I wil cut of thine inchanters out of thine hād: & thou shalt haue no more sothsayers.

13 Thine idoles also wil I cut of, & thine images out of the middes of thee: and thou shalt no more worship the worke of thine hands.

14 And I wil plucke vp thy groues out of the middes of thee: so wil I destroy thine enemies.

15 And I wil execute a vengeance in *my* wrath and indignation vpon the heathen, [l] which they haue not heard.

CHAP. VI.

An exhortacion to the dumme creatures to heare the iudgement against Israel being vnkinde. 6 What maner of sacrifices do please God.

1 HEarken ye now what ỹ Lord saith, Arise thou, & contend *before* ỹ [a] mountaines, and let ỹ hilles heare thy voyce.

2 Heare ye, ô mountaines, ỹ Lords quarel, and ye mightie foundacions of the earth: for the Lord hathe a quarel against his people, and he wil pleade with Israel.

3 O my people, what haue I done vnto thee? or wherein haue I grieued thee? testifie against me.

4 Surely I [b] broght thee vp out of the house of seruants, and I haue sent before thee, Moses, Aaron, and Miriam.

5 O my people, remēber now what Balak King of Moab had diuised, & what Balaam ỹ sonne of Beor answered him, from [c] Shittim vnto Gilgal, that ye may knowe the [d] righteousnes of the Lord.

6 Wherewith [e] shal I come before the Lord & bowe my self before ỹ hie God? Shal I come before him with burnt offrings, & with calues of a yere olde?

7 Wil the Lord be pleased with thousands of rams, or with ten thousand riuers of oyle? shal I giue my [f] firstborne for my trāsgression, *euen* the frute of my bodie for the sinne of my soule?

8 He hathe shewed thee, ô man, what is good, and what the Lord requireth of thee: [g] surely to do iustely, and to loue mercie, and to humble thy self, to walke with thy God.

9 The

a He forewarneth them of ỹ dangers that shal come, before thei enioy these comfortes, shewing ỹ forasmuche as Ierusalem was accustomed ẅ her garisons to trouble others the Lord wolde now cause other garisons to vexe her, and that her Rulers shulde be smitten on the face moste contemptuously.

b For so ỹ Iewes deuided their countrey, that for euery thousand there was a chief captaine: & because Beth-lehem was not able to make a thousand, he calleth it litle, but yet God wil raise vp his captaine & gouernour therein: & thus it is not the least by reason of this benefit, as mat. 2,6.

c He sheweth ỹ the comming of Christ and all his waies were appointed of God from all eternitie.

d He compareth the Iewes to women ẅ childe, who for a time shulde haue great sorowes, but at length they shulde haue a comfortable deliuerāce. Ioh. 16,21.

e That is, Christes kingdome shalbe stable and euerlasting, and his people, aswel the Gentiles as the Iewes shal dwel in safetie

f This Messiah shalbe a sufficient sauegarde for vs, and though the enemie inuade vs for a time, yet shal God stirre vp many which shal be able to deliuer vs.

g These whome God shal raise vp for that deliueraunce of his Church, shal destroy all the enemies thereof, which are ment here by ỹ Assyriās & Babylonians ẅ were the chiefest ỹ time.

h By these gouernours wil God deliuer vs when the enemie cometh into our land.

i This Remnant or Church which God shal deliuer, shal onely depend on Gods power and defense, as doeth the grasse of the field, and not on the hope of man.

k I wil destroy all things wherein thou puttest thy confidence and idolatrie, & so wil helpe thee.

l It shal be so terrible that ỹ like hathe not beue heard of.

Chap VI.

a He taketh the hie mountaines and hard rockes to witnes against the obstinacie of his people.

b I haue not hurt thee, but bestowed infinite benefites vpon thee.

c That is, remēber my benefites from the beginning how I deliuered you from Balaams curse, and also spared you frō Shittim, which was in ỹ plaine of Moab, til I brought you into the lād promised.

d That is, ỹ truth of his manifolde benefites towarde you.

e Thus the people by hypocrisie ask how to please God, and are content to offer sacrifices, but wil not change their liues.

f There is nothing so deare to man, but the hypocrites wil offer it to God, if they thinke thereby to auoide his anger: but they wil neuer be brought to mortifie their owne affections & to giue them selues willingly to serue God as he cōmādeth.

g The Prophet in few wordes calleth thē to ỹ obseruacion of ỹ secōde table, to knowe if they wil obey God aright or no, sayig ỹ God hathe prescribed thē to do this.

9 The Lords voyce cryeth vnto the [h] citie, and the man of wisdome shal se thy name: Heare the rod, and who hathe appointed it.

10 Are yet the treasures of wickednes in the house of the wicked, and the scant measure, that is abominable?

11 Shal I iustifie the wicked balances, & the bag of deceitful weights?

12 For the riche men [i] thereof are ful of crueltie, & the inhabitants thereof haue spoken lies, & their tongue is deceitful in their mouth.

13 Therefore also wil I make thee sicke in smiting thee, & in making thee desolate because of thy sinnes.

14 Thou shalt eat and not be satisfied, & [k] thy casting downe shalbe in the middes of thee, and thou [l] shalt take holde, but shalt not deliuer: & that which thou deliuerest, wil I giue vp to the sworde.

15 Thou shalt sowe, but not reape: thou shalt treade the oliues, but thou shalt not anoint thee with oyle, & make swete wine, but shalt not drinke wine.

16 For the [m] statutes of Omri are kept, & all thee maner of the house of Ahab, & ye walke in their counsels, that I shulde make thee waste, and the inhabitants thereof an hissing: therefore ye shal beare the reproche of my people.

h Meaning, that whe God speaketh to any citie or nation, ỹ godlie wil acknowledge his maiestie & consider not ỹ mortal man that bringeth the threatening, but God ỹ sendeth it.

i That is, of Ierusalem.

k Thou shalt be consumed with inwarde grief and euil.

l Meaning, ỹ the citie shulde go about to saue her men, as they that lay holde on that which they wolde preserue.

m You haue receiued all the corruption and idolatrie, wherewith the ten tribes were infected vnder Omri and Ahab his sonne: & to excuse your doings, you alledge the Kings autoritie by his statutes, and also wisdome & policie in so doing, but you shal not escape punishement, but as I haue shewed you great fauour, and taken you for my people, so shal your plagues be accordingly, Luk. 12, 47.

CHAP. VII.

1 A complaint for the smale nõber of the righteous. 4 The wickednes of those times. 14 The prosperitie of the Church.

a The prophet [r] taketh vpõ him the persone of ỹ earth, & complaineth that all her frutes are gone, so ỹ none is left: ỹ is, that there is no godlie man remaining: for all are giuen to crueltie & deceit, so ỹ none spareth his owne brother.

b He sheweth ỹ ỹ prince, ỹ iudge & the riche man are linked together, all to do euil and to cloke ỹ doings one of another.

c That is, ỹ riche man ỹ is able to giue money, d These men agree among them selues and consent to do euil.

e They that are of moste estimation and honest among them, are but thornes and briers to pricke.

f Meaning of the Prophetes and gouernours.

WO is me, for I am as [a] the somer garherings, & as the grapes of the vintage: there *is* no cluster to eat: my soule desired the first ripe frutes.

2 The good man is perished out of the earth, and there *is* none righteous among men: [b] they all lie in waite for blood: euery man hunteth his brother with a net.

3 To make good for the euil of *their* hands, the prince asked, and the iudge *iudgeth* for a reward: therefore ỹ [c] great man he speaketh out the corruption of his soule: so [d] they wrap it vp.

4 The best of them *is* as [e] a brier, & the most righteous of them *is sharper* then a thorne hedge: the day of [f] thy watchmen & the visitacion cometh: then shalbe their confusion.

5 Trust ye not in a friend, nether put ye confidence in a counseller: kepe the dores of thy mouth from her that lieth in thy bosome.

looke into our hymes.

6 For the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in law against her mother in law, & a mãs enemies *are* ỹ men of his owne house.

7 Therefore [g] I wil loke vnto ỹ Lord I wil waite for God my Sauiour: my God wil heare me.

8 Reioyce not against me, [h] ô mine enemie: though I fall, I shal arise: when I shal sit in darkenes, the Lord *shal be* a light vnto me.

9 I wil beare the wrath of the Lord because I haue sinned against him, vntil he pleade my cause, and execute iudgement for me: *then* wil he bring me forthe to the light, & I shal se his righteousnes.

10 Then she that is mine enemie, shal loke vpon it, and shame shal couer her, which said vnto me, Where is the Lord thy God? Mine eies shal beholde her: now shal she be troden downe as ỹ myre of the stretes.

11 *This is* [i] the day that thy walles shalbe buylte: this daie shal driue farre away [k] the decre.

12 In this day also they shal come vnto thee from [l] Asshur, and *from* the strong cities, and from the strong holdes euen vnto the riuer, & from sea to sea, & *from* mountaine to mountaine.

13 Notwithstanding, the land shalbe desolate because of them that dwell therein, & for the frutes of [m] their inuentiõs.

14 [n] Fede thy people with thy rod, ỹ flocke of thine heritage (which dwell solitarie in the wood) *as* in ỹ middes of Carmel: let them fede in Bashan & Gilead, as in olde time.

15 [o] According to the dayes of thy comming out of ỹ land of Egypt, wil I shewe vnto thee marueilous things.

16 The nacions shal se, and be confounded for all their power: they shal [p] laye their hand vpon their mouth: [q] their eares shal be deafe.

17 They shal [r] licke the dust like a serpent: thei shal moue out of their holes like wormes: they shal be afraide of the Lord our God, and shal feare because of thee.

18 Who *is* a God like vnto thee, that taketh away iniquitie, & [s] passeth by the transgression of the remnãt of his heritage? he retaineth not his wrath for euer, because he delighteth in mercie.

g The Prophet sheweth that the onelie remedy for the godlie in desperat euils is to flee vnto God for succour.

h This is spoken in the persone of the Church which calleth the malignant Church her enemie.

i To wit, when God shal shew him self a deliuerer of his Church, & a destroyer of his enemies.

k Meaning, the cruel empire of the Babylonias.

l When ỹ Church shalbe restored, they ỹ were enemies afore, shal come out of all ỹ corners of the worlde vnto her, so that nether holdes, riuers, seas nor mountaines shalbe able to let them.

m Afore this grace appeare, he sheweth how grieuously the hypocrites thẽ selues shal be punished, seing that the earth it self, which can not sinne, shal be made waste because of their wickednes.

n The Prophet prayeth to God to be merciful vnto his Church, when they shulde be scattered abroad as in solitarie places in Babylon and vnto them as in time past.

o God promiseth to be fauorable to his people as he had bene afore time.

p They shalbe astonished, and afraid to heare men speake, heare of their destruction.

q They shal fall flat on the grounde for feare.

r They shal licke the dust like a serpent: that is, they shal be afraide of the Lord our God, and shal feare because of thee.

s As though he wolde not se it, but winke at it.

tage? He reteineth not his wrath for euer, because mercie pleaseth him.

19 He wil turne againe, & haue compassion vpon vs: he wil subdue our iniquities, & cast all[t] their sinnes into ſ bottome of the sea.

t Meaning, of his elect.

20 Thou wilt performe *thy*[v] trueth to Iaakob, *and* mercie to Abraham, as thou hast sworne vnto our fathers in olde time.

v The Church is assured, ſ God wil declare in effect the trueth of his mercifull promes, which he had made of olde to Abraham, & to all ſ shulde apprehende the promes by faith.

NAHVM.

THE ARGVMENT.

As they of Nineueh shewed themselues prompt and ready to receiue the worde of God at Ionas preaching, and so turned to the Lord by repentance: so after a certeine time rather giuing themselues to worldelie meanes to increase their dominõ, then seking to continue in the feare of God, and trade wherein they had begonne, they cast of the care of religion, & so returned to their vomite, and prouoked Gods iuste iudgement against them, in afflicting his people. Therefore their citie Nineueh was destroyed, and Meroch-baladan King of Babel (or as some thinke Nebuchad-nezzar) enioyed the empire of the Assyrians. But because God hathe a continual care of his Church, he sturreth vp his Prophet to comfort the godlie, shewing that the destruction of their enemies shulde be for their consolation. And as it semeth, he prophecied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

a Read Isa.13.1.
b The vision or reuelation, w God commanded Nahum to write concerning ſ Ninuites.
c That is, borne of a poore village in ſ tribe of Simeon.
d Meaning, of ſ his glorie.
e With his he is but angrie for a time, but his angre neuer aswageth toward the reprobat, thogh for a time he deferre it.
f Thus ſ wicked wolde make Gods mercie an occasion to sinne, but the prophet wil teth them to consider his force & iustice.
g If all creatures be at Gods commandemẽt & none is able to resist his wrath, shal man flatter him self and thinke by anie meanes to escape when he prouoketh his God to angre?
h Lest ſ faithful shulde be discouraged by hearing the power of God, he sheweth them that his mercies apperteine vnto them, & that he hathe care ouer them.
i Signifying, that God wil suddenly destroye Nineueh, & the Assyrians suche sort as they shal lie in perpetual darkenes, & neuer recouer their strength againe.

1 THe[a] burden of Nineueh. [b] The boke of the vision of Nahum the [c]Elkeshite.

2 God *is*[d] ielous, and the Lord reuengeth: the Lord reuengeth: euen the Lord[e] of angre, the Lord wil take vengeance on his aduersaries, and he reserueth *wrath* for his enemies.

3 The[e] Lord *is* slowe to angre, but *he is* great in power, and wil not surely cleare *the wicked*: the Lord *hathe* his way in the whirlewinde, and in the storme, and the cloudes *are* the dust of his fete.

4 He rebuketh the sea, and dryeth it, & he dryeth vp all ſ riuers: Bashan is wasted and Carmel, and the floure of Lebanon is wasted.

5 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his sight, yea, the worlde, and all that dwell therein.

6 [g] Who can stand before his wrath? or who can abide in the fiercenes of his wrath? his wrath is powred out like fyre, and the rockes are broken by him.

7 The Lord is good[h] *and* as a strong holde in the day of trouble, & he knoweth them that trust in him.

8 But passing ouer *as* with a flood, he wil vtterly destroye the[i] place thereof, and darknes shal pursue his enemies.

9 What do ye[k] imagine against ſ Lord? he wil make an vtter destruction: affliction shal not rise vp the seconde time.

10 For *he shal come as* vnto[l] thornes folden one in another, and as vnto drunkardes in their drunkennes: thei shalbe deuoured as stubble fully dryed.

11 There[m] cometh one out of thee that imagineth euil against the Lord, *euen a* wicked counselour.

12 Thus saith the Lord, Thogh they be[n] quiet, & also manie, yet thus shal they be cut of, when he shal passe by: thogh I haue afflicted thee, I wil afflict thee no more.

13 For now I wil breake his yoke from the, and wil burst thy bondes in sondre.

14 And the Lord hathe giuen a commandement concerning thee, that no more of thy name be[o] sowen: out of the house of thy gods wil I cut of the graue, and the molten image: I wil make it thy graue for thee, for thou art vile.

15 *Beholde vpon the mountaines ſ fete of him that declareth, & publisheth[p] peace: ô Iudah, kepe thy solemne feastes, performe thy vowes: for the wicked shal no more passe through thee: he is vtterly cut of.

k He sheweth ſ the enterprises of the Assyrians against Iudah & the Church, were against God, & therefore he wolde so destroye them at once, ſ he shulde not nede to returne the seconde time.
l Thogh ſ Assyrians thinke themselues like thornes that pricke on all sides, yet ſ Lord wil set fyre on them, & as drũken mẽ are not able to stand against anie force, so thei shal be nothing able to resist him.
m Which may be vnderstand either of Sancherib, or of the people of Nineueh.
n Though they thinke thẽselues in moste safetie, & of greatest strẽgth yet when God shal passe by, he wil destroye them: not withstanding he comforteth his Church & promiseth to make an end of punishing them by the Assyrians. *Isa.52, 7. rom.10,15.*
o Meaning sancherib, who shulde haue no more children, but be slaine in the house of his gods, 2. King.19,35.
p Which peace the Iewes shulde enioy by the death of sancherib.

CHAP. II.

He describeth the victories of the Caldeans against the Assyrians.

1 THe[a] destroyer is come before thy face: kepe thy munition, loke to ſ way: make *thy* loynes strong: increase *thy*

a That is, Nebuchad nezzar is in a redines to destroye ſ Assyrians. and the prophet derideth the enterprises of the Assyrians w prepared to resist him.

thy strength mightely.

2 For the Lord hathe b turned away the glorie of Iaakob, as the glorie of Israel: for the emptiers haue emptied thē out, & c marred their vine branches.

3 The shield of his mightie men is made red: d the valiant men are in skarlet: the charrets *shalbe as* in the fyre & flames in the day of his preparation, and e the firre trees shal tremble.

4 The charrets shal rage in the stretes: thei shal runne to and fro in the hie wayes: thei shal seme like lampes: they shal shote like the lightning.

5 f He shal remember his strong men: they shal stumble as they go: they shal make haste to the walles thereof, & the defense shalbe prepared.

6 The gates of the riuers shalbe opened, and the palace shal melt.

7 And Huzzab *the Queene* shalbe led away captiue, and her maides shal leade *her* as with the voyce of doues, smiting vpon their breasts.

8 But Nineueh is g of olde like a poole of water: yet they shal flee away. Stand, stand, *shal they crye*: but none shal loke backe.

9 h Spoyle ye the siluer, spoyle the golde: for there is none end of the store, & glorie of all the pleasant vessels.

10 i She is emptie and voyde and waste, & the heart melteth, and the knees smite together, and sorow is in all loines, & the faces k of them all gather blackenes.

11 Where is the l dwelling of the lyons, & the pasture of the lyons whelpes? where the lyon, & the lyoness walked, *and* the lyons whelpe, and none made them afraied.

12 The lyon did teare in pieces vnough for his whelpes, & woryed for his lyoness, & filled his holes with praye, and his dennes with spoyle.

13 Beholde, I *come* vnto thee, saith ỹ Lord of hostes, & I wil burne her charrets in the m smoke, & the sworde shal deuoure thy yong lyons, & I wil cut of thy spoile from the earth, & ỹ voice of thy n messengers shal no more be heard.

b Seing God hathe punished his owne people Iudah & Israel, he wil now punish the enemies by whome he scourged them, read Isa. 10, 12.
c Signifying, ỹ the Israelites were vtterly destroyed.
d Bothe to feare the enemie, and also ỹ they them selues shulde not sone espie blood one of another to discourage them.
e Meaning, their speares shulde shake and crashe together.
f Then the Assyrians shal seke by all meanes to gather their power, but all things shal faile them.
g The Assyrias wil flatter them selues and say, ỹ Nineueh is so ancient that it can neuer perish, and is as a fishpoole, whose waters they that walke on the banckes cā not touche, but they shalbe scattered, & shal not loke backe thogh mē wolde call them.
h God commādeth the enemies to spoile Nineueh, and promiseth thē infinite riches, & treasures.
i That is, Nineueh, & the men thereof shalbe after this sorte.
k Read Ioel. 2, 6
l Meaning, Nineueh, whose inhabitants were cruel like the lyons & giuen to all oppression and spared no violence or tyrannie to prouide for their wiues, & children.
m That is, assone as my wrath beginneth to kindle.
n Signifying the heraldes, which were accustomed to proclame warre Some read of thy gume tethe wherewith Nineueh was wōt to bruse the bones of the poore.

CHAP. III.

1 *Of the fall of Nineueh.* 8 *No power can escape the hand of God.*

Chap III.
a It neuer ceaseth to spoile and robbe.
b He sheweth how the Caldeans shal haste, & how courageous their horses shal be in beating the grounde when they come against the Assyrians.

O Bloodie citie, it is all ful of lies, & robberie: a the pray departeth not:

2 The noyce of a whippe, b & the noyce of the mouing of the wheles, & ỹ beating of the horses, and the leaping of the charrets.

3 The horseman lifteth vp bothe the bright sworde, and the glitering speare, and a multitude *is* slaine, and the dead bodies *are* manie: there *is* none end of their corpses: they stumble vpon their corpses.

4 Because of the multitude of the fornications of the c harlot that is beautiful, and is a mastresse of witchcraft, and selleth the people thorowe her whoredome, and the nations thorowe her witchcraftes.

5 Beholde, I *come* vpon thee, saith the Lord of hostes, & wil discouer thy skirtes vpon thy face, & wil shewe the nations thy filthines, and the kingdomes thy shame.

6 And I wil cast filth vpon thee, & make thee vile, and wil set thee as a gasing stocke.

7 And it shal come to passe that all they that loke vpon thee, shal flee from thee, & say, Nineueh is destroyed, who wil haue pitie vpon her? where shal I seke comforters for thee?

8 Art thou better then d No, *which was* ful of people? that laye in the riuers, & *had* the waters round about it? whose ditche was the sea, & her wall *was* from the sea?

9 Ethiopia and Egypt *were* her strength & there *was* none end: Put and Lubim were e her helpers.

10 Yet was she caryed away, & went into captiuitie: her yong children also were dashed in pieces at the head of all the stretes: & thei cast lottes for her noble men, & all her mightie men were bound in chaines.

11 Also thou shalt be drunken: thou shalt hide thy self, & shalt seke helpe because of the enemie.

12 All thy strōg cities *shalbe like* figtrees with the first ripe figs: for if thei be shaken, thei fall into ỹ mouth of the eater.

13 Beholde, thy people within thee *are* women: the gates of thy lād shalbe opened vnto thine enemies, & the fyre shal deuoure thy barres.

14 Drawe thee waters for the siege: fortifie thy strong holdes: go into the claye, and temper the morter: make strong bricke.

15 There shal the fyre deuoure thee: the sworde shal cut thee of: it shal eat thee vp like the f locustes, *though* ỹ be multiplied like ỹ locustes, & multiplied like the grashopper.

16 Thou hast multiplied thy marchantes aboue the starres of heauen: the locust spoileth and flieth awaie.

17 Thy princes *are* as ỹ grashoppers, & thy captaines as ỹ greate grashoppers ỹ

c He compareth Nineueh to an harlot, ỹ by her beautie & subtiltie entiseth yong men, and bringeth them to destruction.
d Meaning, Alexandria, ỹ was in league ỹ so manie nacions, and yet was now destroyed.
e Or, thine.
f Signifying, ỹ Gods iudgements shulde suddenly destroye the Assyrians, as these vermine are ỹ raine or change of wether.

remaine in the hedges in the colde daye: *but* when the sunne ariseth, they flee awaie & their place is not knowen where thei are.

f Thy princes and counselours.

18 Thy f shepherdes do slepe, ô King of Ashur: thy strong men lie downe: thy people is scattered vpon the mountaines, and no man gathereth *them*.

19 There is no healing of thy wounde: thy plague is grieuous: all that heare the brute of thee, shal clappe the hands ouer thee: for vpon g whome hathe not thy malice passed continually?

g Meaning, that there was no people, to whome the Assyrias had not done hurt.

HABAKKVK.

THE ARGVMENT.

The Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godlie, which indure all kinde of affliction & cruelties, and yet can se none end. Therefore he had this reuelation shewed him of God, that the Caldeans shulde come and take them awaie captiues, so that they colde loke for none end of their troubles as yet, because of their stubbernes and rebellion against the Lord. And lest the godlie shulde dispaire, seing this horrible confusion, he comforteth them by this that God wil punish the Caldeans their enemies, when their pride and cruelties shalbe at height: wherefore he exhorteth the faithful to patience by his owne example, & sheweth them a forme of prayer, wherewith they shulde comfort themselues.

CHAP. I.

2 *A complaint against the wicked that persecute the iust.*

1 THE burden, which Habakkuk ý Prophet did se.

2 O Lord how long shal I crye, and thou wilt not heare? *euen* crye out vnto thee a for violence, & thou wilt not helpe?

a The Prophet cõplaineth vnto God & bewaileth y among ý Iewes is left none equitie nor brotherlie loue: but in stead hereof reigneth cruelties, theft, contentiõ & strife.

3 Why doest thou shewe me iniquitie, & cause me to beholde sorowe? for spoyling, and violence *are* before me: and there are that raise vp strife and contention.

b To suppresse him if any shulde shewe him self zealous of Gods cause.

4 Therefore the Law is dissolued, and iudgement doeth neuer go forth: for ý wicked doeth b compasse about ý righteous: therefore c wrong iudgemẽt procedeth.

c Because ý iudges ẽ shulde redresse this excesse are as euil as the rest

5 Beholde among the heathen, and regarde, and wonder, *and* marueil: for I wil worke a worke in your daies: dye wil not beleue it, thogh it be tolde you.

d As in times past you wolde not beleue Gods worde, so shal ye not now beleue the strange plagues which are at hand

6 For lo I raise vp the Caldeans, that bitter and furious nacion, which shal go vpon the breadth of the land to possesse the dwelling places, *that are* not theirs.

c They the selues shal be your iudges in this cause, & none shal haue autoritie ouer them to cõtrolle thẽ. *Zeph 3 3.*

7 Thei are terrible and feareful: c their iudgement and their dignitie shal procede of them selues.

8 Their horses also are swifter then the leopards, and are more fierce then the wolues in the * euening: & their horsemen are many: and their horsemen shal come from farre: thei shal flie as ý egle hasting to meat.

f For the Iewes moste feared this winde, because it destroyed their fruites.

9 They come all to spoyle: before their faces *shalbe* an f Eastwinde, and they shal gather the captiuitie, g as the sand.

g They shalbe so many in nõber.

10 And thei shal mocke the Kings, and the princes *shalbe* a skorne vnto them: thei shal deride euery strong holde: for they shal gather h dust, and take it.

h They shal cast vp mountes against it

11 Then shal thei i take a courage, and transgresse & do wickedly *imputing* this their power vnto their god.

i The prophet comforteth the faithful ý God wil also destroy the Babylonias, because they shal abuse this victorie & become proude & insolent, attributing ý praise hereof to their idoles.

12 Art not thou of olde, ô Lord my God mine holy one? we shal k not dye: O Lord, thou hast ordeined them for iudgemẽt, and ô God, thou hast established them for correction.

k He assureth ý godlie of Gods protection, shewing that the enemie can do no more then God hathe appointed, and also ý their sinnes required suche a sharpe rod.

13 *Thou art* of pure eyes, and canst not se euil: thou canst not beholde wickednes: wherefore doest thou loke vpon ý transgressors, & holdest th tongue when the wicked deuoureth the man, that is more righteous then he?

l So that ý great deuoureth ý smale & ý Caldeans destroy all the worlde.

14 And makest men as the l fish of ý sea & as the creping things, that haue no ruler ouer them.

15 Thei take vp all with the angle: thei catche it in their net, and gather it in their yarne, whereof they reioyce and are glad.

16 Therefore thei sacrifice vnto their m net & burne incense vnto their yarne, becausse by them their porcion *is* fat & their meat plenteous.

m Meaning, that ý enemies flatter them selues and glorie in their owne force, power, wit.

17 Shal thei therefore stretch out their net & not spare continually to slaye n ý nacions?

n Meaning, that they shuldenot.

CHAP. II.

2 *A vision,* 5 *Against pride, couetousnes, drunkennes & idolatrie.*

1 I Wil stand vpon my a watche, & set me vpon the towre, and wil loke and

a I wil renounce mine owne iudgement, and onely depend on God to be instructed what I shal answer them that abuse my preaching, and to be armed against all tentations.

se

se what he wolde say vnto me, and what I shal answer to him that rebuketh me.

2 And the Lord answered me, and said, Write the vision, & make it plaine vpon tables, that he may runne [b] that readeth it.

3 For the vision *is* yet for an appointed time, but at the [c] last it shal speake, and not lie: though it tary, waite: for it shal surely come, & shal not stay.

4 Behold, [d] he that lifteth vp him self, his minde is not vpright in him, but the iuste shal liue by his faith.

5 Yea, in dede the proude man *is as* he ỹ transgresseth by wine: [e] therefore shal he not endure, because he hathe enlarged his desire as the hel, & is as death, and can not be satisfied, but gathereth vnto him all nacions, & heapeth vnto him al people.

6 Shal not all these take vp a parable against him, and a tanting prouerbe against him, and say, Ho he that increaseth *that which is* not his? [f] how long? and he that ladeth him self with thicke clave?

7 Shal [g] they not rise vp suddenly, that shal bite thee? and awake that shal stirre thee? and thou shalt be their pray?

8 Because thou hast spoiled manie nations, all the remnant of the people shal spoile thee, because of mens blood, and for the wrong *done* in the land, in ỹ citie, & vnto all that dwell therein.

9 Ho, he ỹ coueteth an euil couetousnes to his house, that he may set his nest on hie, to escape from the power of euil.

10 Thou [h] hast consulted shame to thine owne house, by destroying manie people, and hast sinned against thine owne soule.

11 For the [i] stone shal crye out of ỹ wall, and the beame out of the timber shal answer it.

12 Wo vnto him that buyldeth a towne with blood, and erecteth a citie by iniquitie.

13 Beholde, it is not of the [k] Lord of hostes that the people shal labour in ỹ very fyre? the people shal euē weary them selues for very vanitie.

14 For the earth shal [l] be filled with the knowledge of the glorie of the Lord, as the waters couer the sea.

15 Wo vnto him that giueth his neighboure [m] drinke: thou ioynest thine heate, & makest *him* drunkē also, that thou maist se their priuities.

16 Thou art filled with shame [n] for glorie: drinke thou also, & be made naked: the cuppe of the Lords right hand shal be turned vnto thee, and shameful spuing *shalbe* for thy glorie.

17 For the [o] crueltie of Lebanō shal couer thee: so shal the spoile of ỹ beastes, which made them afraide, because of mens blood, and for the wrong *done* in ỹ land, in the citie, and vnto all that dwell therein.

18 What profiteth the [p] image? for the maker thereof hathe made it an image, and a teacher of lies, though he ỹ made it, trust therein, when he maketh dumme idoles.

19 Wo vnto him that saith to the wood, Awake, & to the dumme stone, Rise vp, it shal teache thee: [q] beholde, it is laide ouer with golde and siluer, and there *is* no breath in it.

20 But the Lord *is* in his holie Temple: let all the earth kepe silence before him.

b Write it in great letters, that he ỹ runneth may read it.

c Which conteined the destruction of the enemie, and the comfort of the Church: which thing though God execute not according to mans hastie affections, yet the vsse of bothe is certeine at his time appointed.

d To trust in hi self or in anie worldlie thing, is neuer to be quiet: for the onelie rest is to stay vpon God by faith. Rom. 1,17. galat. 3, 11. ebr. 10, 8.

e He compareth the proude, and couetous man to a drunkard ỹ is without reason and sense, whome God wil punish, and make him a laughing stocke to all the worlde: & this he speaketh for the comfort of ỹ godlie, and against the Caldeans.

f Signifying, ỹ all the worlde shal wish ỹ destruction of tyrants, and ỹ by their oppressiō, & couetousnes thei heape but vpon them selues more heauie burdēs: for the more they get, the more are they troubled.

g That is, ỹ Medes & persians, that should destroye the Babylonians?

h Signifying, ỹ the couetous man is the ruine of his owne house, when as he thinketh to enriche it by cruelte and oppression.

i The stones of the house shal crye, and say that they are buylt of blood, and the wood shal answer and say the same of it self.

k Meaning, that God wil not deferre his vengeace lōg, but wil come, & destroye all their labours, as though thei were consumed ẅ fyre.

l In the destruction of the Babylonians his glorie shal appeare through all the worlde.

m He reprocheth thus the King of Babylon, who as he was drunken with couetousnes and cruelte, so he prouoked others to ỹ same & inflamed them by his rage, & so in the end broght them to shame.

n Where as thou thoghtest to haue glorie of the se thy doings, they shal turne to thy shame: for thou shalt drinke of the same cup with others in thy turne.

o Because ỹ Babylonians were cruel not only against other nacions, but also against ỹ people of God, ẅ is ment by Lebanon, and the beastes therein, he sheweth ỹ the like cruelte shalbe executed against them

p He sheweth ỹ the Babylonians gods colde nothing auaile them: for they were but blocke or stones, read Ierem. 50, 2.

q If thou wilt consider what it is, and how that it hathe neither breath nor life, but is a dead thing.

CHAP. III.

2 A praier for the faithfull.

1 A Praier of Habakkuk the Prophet for the [a] ignorances.

2 [b] O Lord, I haue heard thy voice, *and* was afraide: ô Lord, reuiue thy [c] worke in the middes of the people, in ỹ middes of ỹ veres make it knowen: in wrath remember mercie.

3 God commeth from [d] Teman, and the holie one from mounte Paran, Selah. His glorie couereth the heauens, and the earth is ful of his praise,

4 And *his* brightnes was as the light: [e] he had hornes *coming* out of his hands, and there was the hiding of his power.

5 Before him went the pestilence, and burning coles went forthe before his fete.

6 He stode and measured the earth: he behelde and dissolued the nacions and the euerlasting mountaines were broken, & the ancient hilles did bowe: his waies *are* euerlasting.

7 [g] For *his* iniquitie I sawe the tentes of Cushan, & the curtaines of the land of Midian did tremble.

8 Was the Lord angrie against the [h] riuers? or was thine angre against ỹ floods?

a The prophet instructeth his people to pray vnto God not only for their great sinnes, but also for suche as they had committed of ignorance.

b Thus ỹ people were afraied when they heard Gods threatenings, & praied.

c That is, ỹ state of thy Church ẅ is now ready to perish before it come to half a perfect age ẅ shulde be vnder Christ.

d Teman and Paran were nere Sinai where the Law was giuen: whereby is signified that his deliuerance was as present now as it was then.

e Whereby is ment power, that was ioyned with his brightnes, which was hid to the rest of the worlde, but was reueiled in Mount Sinai to his people, Psal. 18, 19.

f Signifying that God hath wonderful meanes, & euer had a marueilous power when he wolde deliuer his Church.

g The iniquitie of this King of Syria in vexing thy people was made manifest by thy iudgemēt, to ỹ comfort of thy Church. Iudg. 3, 10. & also of ỹ Midianites, which destroied them selues, Iudg. 7, 22.

h Meaning, that God was not angrie with ỹ waters, but ỹ by this meanes he wolde destroy his enemies and deliuer his Church.

frag

or was thy wrath against the sea, ý thou dideſt ride i vpon thine horſes? thy charettes broght ſaluation.

9 Thy k bowe was manifeſtely reueiled, *and* the l othes of the tribes *were* a ſure worde, Selah. thou m dideſt cleaue the earth with riuers.

10 The mountaines ſawe thee, and they trembled: the ſtreame of the water n paſſed by: the depe made a noiſe, and lift vp his hand on hie.

11 The o ſunne & moone ſtood ſtil in *their* habitacion: P at the light of thine arrowes thei went, & at the bright ſhining of thy ſpeares.

12 Thou trodeſt downe the land in angre, & dideſt threſh the heathen in diſpleaſure.

13 Thou wenteſt forthe for the ſaluation of thy people, *euen* for ſaluation with thine q Anointed: thou haſt wounded ý head of the houſe of the wicked, and diſcoueredſt ý fundations vnto ý r necke, Selah.

14 Thou dideſt ſtrike thorowe with his owne ſtaues the heades of his villages: they came out as a whirlewinde to ſcatter me: their reioycing *was* as to deuoure the poore ſecretly.

15 Thou dideſt walke in the ſea with thine horſes vpon the heape of great waters.

16 When I s heard, my belie trembled: my lippes ſhoke at the voyce: rottennes entred into my bones, and I trembled in my ſelfe, that I might reſt in t the day of trouble: *for* when he cometh vp u vnto the people, he ſhal deſtroy them.

17 For the figtre ſhal not floriſh, nether ſhal frute *be* in the vines: the labour of the oliue ſhal faile, and the fieldes ſhal yelde no meat: the ſhepe ſhalbe cut of from the folde, & there ſhalbe no bullocke in the ſtalles.

18 But I wil reioyce in the Lord: I wil ioy x in the God of my ſaluation.

19 The Lord God *is* my ſtrength: he wil make my fete like hindes *fete*, & he wil make me to walke vpon mine hie places. z To the chief ſinger on Niginothai.

i And ſo dideſt vſe all the elemẽts as inſtruments for the deſtruction of thine enemies.
k That is, thy power.
l For he had not only made a couenant w Abraham, but renued it with his poſteritie.
m Read Nomb. 20,11.
n He alludeth to the red ſea & Iorden, w gaue paſſage to Gods people, and ſhewed ſignes of their obedience, as it were by lifting vp of their hands.
o As appeareth Ioſh. 10,12.
p According to thy commandement the ſunne was directed by the weapõs of thy people, that warde.
q Chriſt.
r enemies.
le with their owne weapons, though they were neuer ſo fierce against his Church.
foght in thy cauſe, as though it durſt not go forſ Signifying that there is no ſaluation, but by
From the top to the toe thou haſt deſtroyed the God deſtroyed his enemies bothe great & ſma
s He returneth to that which he ſpake in the 2. ver. and ſheweth how he was afraide of Gods iudgements.
t He ſheweth that the faithful can neuer haue true reſt, except they feele before ý weight of Gods iudgements.
u That is, the enemie: but the godlie ſhalbe quiet, knowing that all things ſhal turne to good vnto them.
x He declareth wherein ſtãdeth ý comfort and ioy of ý faithful, though thei ſe neuer ſo great affliction prepared.
z The chief ſinger vpon the inſtrumentes of muſicke ſhal haue occaſion to praiſe God for his great deliuerance of his Church.

ZEPHANIAH.

THE ARGVMENT.

SEing the great rebellion of the people, and that there was now no hope of amendement, he denounceth the great iudgement of God, which was at hand, ſhewing that their countrei ſhoulde be vtterly deſtroyed, and they caried away captiues by the Babylonians. Yet for the cõfort of the faithful he prophecied of Gods vengeance againſt their enemies as the Philiſtims, Moabites, Aſſyrians and others, to aſſure them that God had a continual care ouer them. And as the wicked ſhoulde be puniſhed for their ſinnes & tranſgreſſions: ſo he exhorteth the godlie to pacience, & to truſt to finde mercie by reaſon of the fre promes of God made vnto Abraham & therefore quietly to abyde til God ſhewe them the effect of that grace, whereby in the end they ſhoulde be gathered vnto him, and counted as his people and children.

CHAP. I.

Threatnings againſt Iudah and Ieruſalem, becauſe of their idolatrie.

THE worde of the Lord, which came vnto Zephaniah ý ſonne of Cuſhi, the ſonne of Gedaliah, the ſonne of Amariah, the ſonne of Hizkiah, in ý daies of * Ioſiah, the ſonne of * Amon King of Iudah.

2 I wil ſurely deſtroy all things from of the land, ſaith the Lord.

3 I wil deſtroy man and beaſt: I wil deſtroy the a foules of the heauen, & the fiſh of the ſea, & ruines *ſhalbe* to ý wicked, & I wil cut of man from of ý land, ſaith the Lord.

4 I wil alſo ſtretche out mine hand vpõ Iudah, & vpon all ý inhabitants of Ieruſalem, and I wil cut of the remnant of Baal from this place, & the name of the b Chemarims with the Prieſtes,

5 And them that worſhip the hoſte of heauen vpon the houſe toppes, & them that worſhip & ſweare by the Lord, and by c Malcham,

6 And them that are turned backe frõ the Lord, & thoſe that haue not ſoght the Lord, nor inquired for him.

2. *King.* 22,1. 2. *King.* 21,19.
a Not that God was angrie w theſe dumme creatures, but becauſe mẽ was ſo wicked for whoſe cauſe they were created, God maketh them to take parte of ý punishment w him.
b Which were an order of ſuperſtitious mẽ appointed to miniſter in the ſeruice of Baal, and were as his peculiar chapelens, read 2. King 23,5. hoſea.10,5.
c He alludeth to their idole Molech, which was for bidden Leu. 20,2, yet they called him their king and made him as a god, therefore he here noteth them that wil bothe ſaye they worſhip God, and yet wil ſweare by idoles and ſerue them: which halting is here condemned, as Ezek. 20,39. 2. king. 17,33.

7 Be ſtil

7 Be ſtil at the preſence of ſ Lord God: for the day of the Lord is at hand: for ſ Lord hathe prepared a ſacrifice, & hathe ſanctified his gheſtes.

8 And it ſhalbe in the day of ſ Lords ſacrifice, that I wil viſite the princes & ſ Kings children, and all ſuche as are clothed with[d] ſtrange apparel.

9 In the ſame day alſo wil I viſit all thoſe that[e] dance vpon the threſholde ſo proudly, which fil their maſters houſes by crueltie and deceit.

10 And in ſ day, ſaith ſ Lord, there *ſhalbe* a noyce, *and* crye from the [f] fiſh gate, & an howling frō ſ ſeconde *gate*, & a great deſtruction from the hilles.

11 Howle ye inhabitants of [g] the lowe place: for the companie of the merchants is deſtroied: all thei that bare ſiluer, are cut of.

12 And at that time wil I ſearche Ieruſalem with[h] lightes, & viſite the mē that are froſen [i] in their dregges, and ſay in their heartes, The Lord wil nether do good nor do euil.

13 Therefore their goods ſhalbe ſpoiled, & their houſes waſte: *thei ſhal alſo buyl de houſes, but not inhabit *them*, & thei ſhal plant vineyardes, but not drinke ſ wine thereof.

14 The great day of the Lord *is* nere: it *is* nere, & haſteth, greatly, *euen* the voyce of the day of the Lord: [k] the ſtrong mā ſhal crye there bitterly.

15 * That day *is* a day of wrath, a day of trouble and heauines, a day of deſtruction and deſolation, a day of obſcuritie and darkenes, a day of cloudes and blackenes,

16 A day of the trūpet & alarme againſt the ſtrong cities, and againſt the hie towres.

17 And I wil bring diſtres vpon men, that thei ſhal walke like blinde men, becauſe thei haue ſinned againſt the Lord, and their blood ſhalbe powred out as duſt, & their fleſh as the dongue.

18 *Nether their ſiluer nor their golde ſhal be able to deliuer them in ſ day of the Lords wrath, but ſ* whole land ſhal be deuoured by the fyre of his ielouſie: for he ſhal make euen a ſpedie riddance of all them that dwell in the land.

CHAP. II.

He moueth to returne to God. 5 Prophecying deſtruction againſt ſ Philiſtims, Moabites & others.

1 GAther[a] your ſelues, euen gather you, ô nacion not worthy to be loued,

2 Before the decre come forthe, *& ye be* as chaffe that paſſeth in a day, & before ſ fierce wrath of the Lord come vpon you, & before the day of the Lords angre come vpon you.

3 Seke ye the Lord all ſ meke of ſ earth, which[b] haue wroght his iudgement: ſeke righteouſnes, ſeke lowlines, if ſo be that ye may be hid in the day of the Lords wrath

4 For[c] Azzah ſhal be forſaken, & Aſhkelon deſolate: thei ſhal driue out Aſhdod at the none day, & Ekron ſhal be rooted vp.

5 Wo vnto ſ inhabitants of the ſea[d] coaſt: the nacion of the Cherethims, the worde of the Lord *is* againſt you, ô Canaan, the land of the Philiſtims, I wil euen deſtroy thee without an inhabitant.

6 And ſ ſea coaſt ſhalbe dwellings & cotages for ſhepherdes & ſhepefoldes.

7 And *that* coaſt ſhal be for the[e] remnant of the houſe of Iudah, to fede thereupon: in the houſes of Aſhkelon ſhal thei lodge towarde night: for ſ Lord their God ſhal viſite them, & turne away their captiuitie.

8 I haue heard the reproche of Moab, & the rebukes of the children of Ammō, whereby they vpbraided my people, & [f] magnified them ſelues againſt their borders.

9 Therefore, as I liue, ſaith ſ Lord of hoſtes, the God of Iſrael, ſurely Moab ſhal be as Sodom, & the children of Ammō as Gomorah, *euen* ſ breeding of nettels & ſalt pittes, & a perpetual deſolation: ſ reſidue of my folke ſhal ſpoile them, & the remnant of my people ſhal poſſeſſe them.

10 This ſhal thei haue for their pride, becauſe thei haue reproched & magnified them ſelues againſt the Lord of hoſtes people.

11 The Lord *wilbe* terrible vnto thē: [g] for he wil conſume all the gods of ſ earth, and euerie man ſhal worſhip him from his place, *euen* all the yles of the heathen.

12 Ye Morians alſo ſhalbe ſlaine by my ſworde with them.

13 And he wil ſtretche out his hād againſt the North, and deſtroy Aſſhur, & wil make Nineueh deſolate, *and* waſte like a wildernes.

14 And flockes ſhal lie in the middes of her, & all the beaſtes of the nacions, and the [h] pellicane, & the [i] owle ſhal abide in the vpper poſtes of it: the voyce of *birdes* ſhal ſing in the windowes, & deſolations *ſhalbe* vpon the poſtes: for ſ cedres are vncouered.

15 This is [i] the reioycing citie that dwelt careleſſe, that ſaid in her heart, I am, and there *is* none beſides me: how is ſhe made waſte, and the lodging of the beaſtes? euerie one that paſſeth by her, ſhal hiſſe and wagge his hand.

a He exhorteth thē to repentance & willeth thē to deſcend into them ſelues and gather thē ſelues together, leſt they be ſcattered like chaffe.

d Meaning the courtears did imitate ſ ſtraunge apparel of other nacions to winne their fauour thereby, & to appeare glorious in ſ eyes of all other, read Eze. 23, 14.

e He meaneth ſ ſeruantes of the rulers which inuade other mens houſes & reioyce and leape for ioy when they can get any pray to pleaſe their maſter withall.

f Signifying ſ all ſ corners of the citie of Ieruſalē ſhulde be ful of trouble.

g This is ment of the ſtrete of the marchantes which was lower then ſ reſt of the place about it.

h So that nothing ſhal eſcape me.

i By their proſperitie they are hardened in their wickednes.

Deu. 28, 30.
amos 5, 11.

k They that truſted in their owne ſtrength & contemned the Prophets of God.

Ier. 32 7.
ioel 2, 11.
amos 5, 18.
Ezek. 7, 19.
Chap. 3, 8.

b That is, which haue liued vprightly & godly according as he preſcribeth by his worde.

c He comforteth the faithful in that, that God wolde chāge his puniſhmēts frō them vnto the Philiſtims their enemies and other nacions.

d That is, Galilea: by theſe nacions he meneth the people that dwel nere to the Iewes and in ſtead of friendſhip were their enemies: therfore he calleth them Canaantes whome ſ Lord appointed to be ſlaine.

e He ſheweth why God wolde deſtroy their enemies, becauſe their coūtrei might be a reſting place for his Church.

f Theſe nacions preſumed to take from the Iewes that countrey which the Lord had giuen them.

g When he ſhal ſhal deliuer his people and deſtroy their enemies and idoles, his glorie ſhal ſhine through out all the worlde.

h Read Iſa. 34, 11.

i Or, hedgehog.

i Meaning, Nineueh, which reioycing ſo muche of her ſtrength & proſperitie, ſhulde be thus made waſte and Gods people deliuered.

CHAP. III.

Against the gouerners of Ierusalem. 8 Of the calling of all the Gentiles. 12 A cõfort to the residue of Israel.

1 WO to her that is filthy & polluted, to the robbing[a] citie.
2 She heard not ỹ voyce: she receiued not correctiõ: she trusted not in ỹ Lord: she drue not nere to her God.
3 Her princes within her *are* as roaring * lions: her iudges *are* as* wolues in ỹ euening, which [b] leaue not the bones til the morowe.
4 Her prophetes are light, & wicked persones: her priests haue polluted ỹ Sanctuarie: they haue wrested the Law.
5 The[c] iust Lord *is* in the middes thereof: he wil do none iniquitie: euery morning doeth he bring his iudgement to light, he faileth not: but the wicked wil not learne to be ashamed.
6 I haue[d] cut of the nacions: their towres are desolate: I haue made thier streates waste, that none shal passe by: their cities are destroyed without man & without inhabitant.
7 I said, Surely thou wilt feare me: ỹ wilt receiue instructiõ: so their dwelling shuld de not be destroied how soeuer I visited thẽ, but[e] they rose early & corrupted all their workes.
8 Therefore[f] waite ye vpõ me, saith the Lord, vntil ỹ daye that I rise vp to the pray: for I am determined to gather the nacions, and that I wil assemble ỹ kingdomes to powre vpon them mine indignacion, *euen* all my fierce wrath: for all ỹ earth shalbe deuoured with the fyre of my ielousie.
9 Surely[g] then wil I turne to the people a pure lãgage, that they may all call vpõ the Name of ỹ Lord, to serue him "with one consent.
10 From beyonde the riuers of Ethiopia, the[h] daughter of my dispersed, praying vnto me, shal bring me an offring.
11 In that daye shalt thou not be ashamed for [i] all thy workes, wherein thou hast transgressed against me: for thẽ I wil take away out of the middes of thee them that reioyce of thy pride, & thou shalt no more be proude of mine holie Mountaine.
12 Then wil I leaue in the middes of thee an humble & poore people: and thei shal trust in the Name ot the Lord.
13 The remnant of Israel shal do none iniquitie, nor speake lies: nether shal a deceitful tongue be foũde in their mouth: for they shalbe fed, and lie downe, and none shal make them afraid.
14 Reioyce, ô daughter Ziõ: be ye ioyful, ô Israel: be glad & reioyce with all *thine* heart, ô daughter Ierusalem.
15 The Lord hathe takẽ away thy[k] iudgemẽts: he hathe cast out thine[l] enemie: the King of Israel, *euen* the Lord *is* in the middes of[m] thee: thou shalt se no more euil.
16 In that day it shalbe said to Ierusalem, Feare thou not, ô Zion: let not thine hands be faint.
17 The Lord thy God in ỹ middes of thee *is* mightie: he wil saue, he wil reioyce ouer thee with ioye: he wil quiet him self in[n] his loue: he wil reioyce ouer thee with ioye.
18 After a certeine time wil I gather the[o] afflicted that were of thee, & thẽ that bare the reproche for it.
19 Beholde, at ỹ time I wil bruise all that afflict thee, & I wil [p] saue her ỹ halteth, & gather her that was cast out, & I wil get them praise & fame in all ỹ [q] lands of their shame.
20 At that time wil I bring you againe, & thẽ wil I gather you: for I wil giue you a name & a praise amõg all people of the earth, whẽ I turne backe your captiuitie before your eyes, saith the Lord.

a That is, Ierusalem. *Ezek. 22,27. mic. 3,11. Habak. 1,8.*
b They are so greiedy ỹ they eat vp bones & all.
c The wicked thus boasted ỹ God was euer among thẽ but ỹ prophet answereth[1] ỹ that can not excuse their wickednes: for God wil not beare with their sinnes: yet that he did pacienly abide & sent his Prophetes continually to call them to repentance, but he profited nothing.
d By the destruction of other nations he sheweth ỹ the Iewes shulde haue learned to feare God.
e They were moste earneste & ready to do wickedly.
f Seing ye wil not repent, you shal loke for my vengeãce aswel as other natiõs.
g Lest any shulde thinke thẽ ỹ Gods glorie should haue perished whẽ Iudah was destroyed, he sheweth ỹ he wil publish his grace through all the worlde.
" *Ebr. with one shulder, as Hos. 6,9.*

h That is, the Iewes shal come aswel as ỹ Gentiles: which is to be vnderstãd vnder the time of the Gospel.
i For they shal haue ful remission of their sinnes: & the hypocrites ẅ boasted of the Temple, which was also thy pride in time past, shal be take from thee.
k That is, ỹ punishment for thy sinne.
l As the Assyrians, Caldeans, Egyptians, and other nations.
m To defende thee as by thy sianes thou hast put him away & left thy selfe naked, as Exod. 32,25.
n Signifying, ỹ God deliteth to shewe his loue & great affectiõ toward his
o That is, them that were had in hatred & reuiled for the Church & because of their religion.
p I wil deliuer the Church ẅ now is afflicted, as Micah. 4,6.
q As among the Assyrians and Caldeans ẅ did mocke them & put thẽ to shame.

HAGGAI.

THE ARGUMENT.

When the time of the seuentie yeres of captiuitie prophecied by Ieremiah, was expired, God raised vp Haggai, Zechariah and Malachi to comforte the Iewes and to exhorte them to the buylding of the Temple, which was a figure of the spiritual Temple and Church of God, whose perfection and excellencie stode in Christ. And because that all were giuen to their owne pleasures & commoditie, he declareth that that plague of famine which God sent then among them, was a iuste reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they wil returne to the Lord, with the promes of greater felicitie, forasmuche as the Lord wil finish the worke that he hathe begonne, and send Christ whome he had promised, and by whome they shulde attaine to perfite ioy and glorie.

CHAP.

CHAP. I

The time of the prophecie of Haggai. & An exhortacion to buylde the Temple againe.

1 IN the seconde yere of King [a] Darius, in the sixt moneth, the first day of the moneth, came the worde of the Lord (by the ministerie of the Prophet Haggai) vnto [b] Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, saying,

2 Thus speaketh the Lord of hostes, saying, This people say, The time is not yet come, [c] that the Lords House shulde be buylded.

3 Then came the worde of the Lord by the ministerie of the Prophet Haggai, saying,

4 Is it time for your selues to dwell in your [d] siled houses, and this House lie waste?

5 Now therefore thus saith the Lord of hostes, Cōsider your owne waies in your hearts.

6 Ye haue sowen muche, & bring in litle: ye eat, but ye haue not ynough: ye drinke, but ye are not filled: ye clothe you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bagge.

7 Thus saith ỹ Lord of hostes, Consider your owne waies in your hearts.

8 Go[f] vp to ỹ mouneaine, & bring wood, & buylde this House, & [g] I wil be fauorable in it, and I wil [h] be glorified, saith the Lord.

9 Ye loked for muche, & lo, *it came* to litle: and when ye brogbt it home, I did blowe [i] vpon it. And why, saith ỹ Lord of hostes? Because of mine House that is waste, and ye runne euery man vnto his owne house.

10 Therefore the heauen ouer you staied it self frō dewe, and the earth staied her frute.

11 And I called for a drought vpon the land, & vpon the mountaines, & vpon ỹ corne, and vpon the wine, and vpon the oyle, vpon *all* that the grounde bringeth forthe: bothe vpon men & vpon cattel, and vpon all the labour of the hands.

12 When Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the hie Priest with all ỹ remnant of the people, heard the [k] voyce of the Lord their God, & ỹ wordes of the Prophet Haggai (as the Lord their God had sent him) then the people did feare before the Lord.

13 Thē spake Haggai the Lords messenger in the Lords message vnto the people, saying, I am with you, saith the Lord.

14 And the Lord stirred vp [l] the spirit of Zerubbabel, the sonne of Shealtiel a prince of Iudah, and the spirit of Iehoshua the sonne of Iehozadak the hie Priest, and the spirit of all the remnant of the people, & they came, & did the worke in the House of the Lord of hostes their God.

a Who was the sonne of Hystaspis, & the third King of the persians, as some thinke.

b Because the buylding of the Tēple began to cease by reason ỹ the people were discouraged by their enemies: & if these two notable mē had nede to be stirred vp & admonished of their duetie, what shal we thinke of other gouernours whose doings are ether against God, or very colde in his cause?

c Not ỹ they cōdemned ỹ buylding thereof, but thei preferred policie, and priuate profite to religiō, being content with smale beginnings.

d Shewing that they soght not onely their necessities, but their very pleasures before Gods honour?

e Consider ỹ plagues of God vpō you for preferring your policies to his religion, & because ye seke not him first of all.

f Meaning, that they shulde leaue of their owne cōmodities, & go forwarde in the buylding of Gods Tēple & in the setting forthe of his religion.

g That is, I wil heare your praiers accordig to my promes, 2. King. 2, 21.

h That is, my glorie shal be set forthe by you.

i And so bring it to nothing.

k This declared that God was ỹ autor of the doctrine, & that he was but the minister, as Exod. 14, 31 iudg. 7, 20. act. 15, 28.

l Which declareth that mē are vnapt & dul to serue the Lord, nether can thei obey his worde or his messengers before God reforme their hearts and giue thē new spirits, Ioh. 6, 44.

CHAP. II.

He sheweth that the glorie of the seconde Temple shal exceade the first.

1 IN the foure & twentieth daye of the sixt moneth, in the seconde yere of King Darius,

2 In the seuenth *moneth*, in ỹ one & twētieth *day* of the moneth, came ỹ worde of the Lord by the ministerie of ỹ Prophet Haggai, saying,

3 Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, & to the residue of the people, saying,

4 Who is left among you, that sawe this [a] House in her first glorie, & how do you se it now? Is it not in your eyes, in comparison of it, as nothing?

5 Yet now be of good courage, ô Zerubbabel, saith the Lord, & be of good cōfort, ô Iehoshua, sonne of Iehozadak the hie Priest: & be strong, all ye people of the land, saith the Lord, and [b] do it: for I am with you, saith the Lord of hostes.

6 *According* to the worde that I couenanted w̄ you, when ye came out of Egypt: so my Spirit shal remaine among you feare ye not.

7 For thus saith the Lord of hostes[c] Yet a litle while, and I wil shake the heauēs and the earth, and the sea, and the drye land:

8 And I wil moue all nacions, & [d] the desire of all nacions shal come, & I wil fil this House with glorie, saith the Lord of hostes.

9 The [e] siluer *is* mine, & the golde *is* mine, saith the Lord of hostes.

10 The glorie of this last House shalbe greater thē the first, saith ỹ Lord of hostes:

a For the people according as Isa. 32, 11, and ezek. 41, 1, had prophecied, thoght this Temple shulde haue bene more excellent then Salomons temple, which was destroied by the Babylonians, but the prophets ment the spiritual Temple, the Church of Christ.

b That is, go forwarde in buylding the Temple.

c He exhorteth them to pacience though they se not as yet this Temple so glorious as the Prophets had declared: for this shulde be accomplished in Christ by whome all things shulde be renued.

d Meaning, Christ whome all oght to lok or by desire, he may signifie all precious things, as riches and suche.

e Therefore when his time cometh, he can make all the treasures of the worlde to serue his purpose: but the glorie of this seconde Temple doeth not stand in material things nether can be buylt.

and in this place wil I giue f peace, saith the Lord of hostes.

10 ¶ In the foure and twentieth *day* of the ninth moneth, in ỹ seconde yere of Darius, came the worde of the Lord vnto the Prophet Haggai, saying,

12 Thus saith ỹ Lord of hostes, Aske now the Priests *concerning* the Law, and say,

13 If one beare g holy flesh in the skirt of his garment, & with his skirt do touche the bread, or the potage, or the wine, or oyle, or any meat, shal it be holy? And ỹ Priests answered and said, No,

14 Thē said Haggai, If a polluted persone touche any of these, shal it be vncleane? And the Priests answered, & said, It shal be vncleane.

15 Then answered Haggai, and said, So is this people, & so is this nacio before me, saith the Lord: and so *are* all ỹ workes of their hands, & ỹ which they offre here, is vncleane.

16 And now, I pray you, consider in your mindes: frō this h day, and afore, *euen* afore a stone was laid vpon a stone in the Temple of the Lord:

17 Before these things were, i when one came to an heape of twentie *measures*, there were but ten: when one came to the wine presse for to drawe out fiftie *vessels* out of the presse, there were but twentie.

18 I smote you, with blasting, and w mildewe, and with haile, in all the labours of your hands: yet you *turned* not to me, saith the Lord.

19 Consider, I pray you, in your mindes from k this day, and afore from ỹ foure & twētieth day of the ninth *moneth, euen* from the day that the fundacion of the Lords Temple was laid: consider it in your mindes.

20 Is the l seed yet in the barne? as yet the vines, & the figtre, & the pome granate, & ỹ oliue tre hathe not broght forthe: from this day wil I blesse *you*.

21 And againe the worde of the Lord came vnto Haggai in ỹ foure & twentieth *day* of the moneth, saying,

22 Speake to Zerubbabel ỹ prince of Iudah, and say, I m wil shake the heaues & the earth,

23 And I wil ouerthrowe the throne of kingdomes, & I wil destroy ỹ strength of the n kingdomes of ỹ heathen, & I wil ouerthrowe the charets, & those ỹ ride in them, and the horse & the riders shal come downe, euerie one by the sworde of his brother.

24 In that day, saith ỹ Lord of hostes, wil I take thee, ô Zerubbabel my seruant, ỹ sonne of Shealtiel, saith the Lord, & wil make thee as a o signet: for I haue chosen thee, saith the Lord of hostes.

f Meaning, all spirituel blessings and felicitie purchased by Christ, phil. 4.7.

g That is, the flesh of the sacrifices: where by he signifieth ỹ that thing, w of it self is good, can not make another thig so: & therefore they ought not to iustifie thē selues by their sacrifices and ceremonies: but cōtrary he ỹ is vncleane and not pure of heart, doeth corrupt those things & make them detestable vnto God which els are good and godlie.

h Consider how God did plague you with famine afore you began to buylde the Temple.

i That is, before the building was begonne.

k From ỹ time they began to buylde the Tēple, he promiseth ỹ God wolde blesse thē: & albeit as yet the frute was not come forthe, yet in the gathering they shulde haue plentie.

l He exhorteth them to pacience & to abide til ỹ harueste came, and then they shulde se Gods blessings.

m I wil make a change & renue all things in Christ, of whome Zerubbabel here is a figure.

n Hereby he sheweth ỹ there shalbe no let or hinderance whē God wil make this wonderful restitutiō of his Church.

o Signifying ỹ his dignitie shulde be most excellent, which thing was accomplished in Christ. *Cant.* 8.6.

ZECHARIAH

THE ARGUMENT.

Two moneths after that Haggai had begonne to prophecie, Zechariah was also sent of the Lord to helpe him in the labour, & to confirme the same doctrine. First therefore he putteth them in remembrance, for w hat cause God had so sore punished their fathers, and yet comforteth thē, if they wil repent vnfainedly, & not abuse this great benefite of God in their deliuerance, which was a figure of that true deliuerance, that all the faithful shulde haue from death & sinne by Christ. But because they stil remained in their wickednes & coldenes to set forthe Gods glorie, & were not yet made better by their long banishement, he rebuketh thē moste sharpely: yet for the comfort of the repentant, he euer mixeth the promes of grace, that they might by thes meanes be prepared to receiue Christ, in whome all shulde be sanctified to the Lord.

CHAP. I.

He exhorteth the people to returne to ỹ Lord, & to eschewe ỹ wickednes of their fathers. 16 He signifieth the restitution of Ierusalem and the Temple.

1 IN the eight moneth of the seconde yere of a Darius, came ỹ worde of the Lord vnto b Zechariah ỹ sonne of Berechiah, the sonne of Iddo, the Prophet, saying,

2 The Lord hathe bene c sore displeased with your fathers.

3 Therefore say thou vnto thē, Thus saith the Lord of hostes, d Turne ye vnto me, saith the Lord of hostes, and I wil turne vnto you, saith the Lord of hostes.

4 Be ye not as your fathers, vnto whome ỹ former* Prophetes haue cryed, saying, Thus saith the Lord of hostes, Turne you now from your euil wayes, & from

a who was the sonne of Hystaspis.

b This was not that Zechariah, whereof is mencion 2. Chro. 24, 20, but had the same name, & is called the sonne of Berechiah, as he was, because he came of those progenitors, as of Ioiada or Berechiah & Iddo.

c He speaketh this to feare thē with Gods iudgemēts that they shulde not prouoke him as their fathers had done, whome he so grieuously punished.

d Let your frutes declare, that you are Gods people and that he hathe wroght in you by his Spirit and mortified you: for els man hathe no power to returne to God, but God must conuert him, as Ier. 31, 18. Iam. 5, 21. *Isa.* 21, 8, & 45, 21. *Iere.* 3, 12. *Exe.* 18, 30. *Hos.* 14, 2. *Ioel.* 2, 12.

your wicked workes: but they wolde not heare, nor hearken vnto me, ſaith the Lord.

5 Your fathers, where[e] are they? and do the Prophetes liue for euer?

6 But did not my wordes and my ſtatutes, which I commanded by my ſeruãts the Prophetes, take holde of [f] your fathers? & [g] they returned, & ſaid, As the Lord of hoſtes hathe determined to do vnto vs, according to our owne wayes, & according to our workes, ſo hathe he delt with vs.

7 Vpon the foure and twentieth day of the eleuenth moneth, which is the moneth [h] Shebat, in the ſeconde yere of Darius, came the worde of the Lord vnto Zechariah the ſonne of Berechiah, the ſonne of Iddo the Prophet, ſaying,

8 I [i] ſawe by night, & beholde [k] a mã riding vpon a red horſe, & he ſtode amõg the mirre trees, that were in a bottome, & behinde him were there [l] red horſes ſpeckeled and white.

9 Then ſaid, I O my Lord, what are theſe? And the Angel that talked with me, ſaid vnto me, I wil ſhewe thee what theſe be.

10 And the man that ſtode among ſ mirre trees, anſwered & ſaid, Theſe are they whome ſ Lord hathe ſent to go through the worlde.

11 And they anſwered the Angel of the Lord, that ſtode among the mirre trees, & ſaid, We haue gone thorowe ſ worlde: & beholde, all & worlde ſitteth ſtil, & is at reſt.

12 Then the [m] Angel of the Lord anſwered & ſaid, O Lord of hoſtes, how lõg wilt thou be vnmercifull to Ieruſalem, and to the cities of Iudah, with whome thou haſt bene diſpleaſed now theſe thre ſcore and ten yeres?

13 And the Lord anſwered the Angel that talked with me, with good wordes & cõfortable wordes.

14 So the Angel that communed with me, ſaid vnto me, Crye thou, & ſpeake, Thus ſaith the Lord of hoſtes, I am [n] ielouſe ouer Ieruſalem and Zion with a great zeale,

15 And am greatly angrie againſt the careles heathen: for I was angrie but [o] a litle, & they helped forwarde the affliction.

16 Therefore thus ſaith the Lord, I wil returne vnto Ieruſalẽ with tender mercie: mine houſe ſhal be buylded in it, ſaith the Lord of hoſtes, & a line [p] ſhal be ſtretched vpon Ieruſalem.

17 Crye yet, and ſpeake, Thus ſaith the Lord of hoſtes, My cities ſhal yet [q] be broken with plentie: the Lord ſhal yet comforte Zion, and ſhal yet chuſe Ieruſalem.

18 Then lift I vp mine eyes and ſawe, & beholde, [r] foure hornes.

19 And I ſaid vnto the Angel that talked with me, What be theſe? And he anſwered me, Theſe are the hornes which haue ſcattered Iudah, Iſrael, and Ieruſalem.

20 And the Lord ſhewed me foure [ſ] carpenters.

21 Then ſaid I, What come theſe to do? And he anſwered, & ſaid, Theſe are the hornes, which haue ſcattered Iudah, ſo that a mã durſt not lift vp his head: but theſe are come to fraye them, & to caſt out the hornes of the Gentiles, which lift vp their horne ouer the land of Iudah, to ſcattre it.

CHAP. II.

The reſtoring of Ieruſalem and Iudah.

1 I Lift vp mine eyes againe and loked, and beholde, a [a] man with a meaſuring line in his hand.

2 Then ſaid I, Whither goeſt thou? And he ſaid vnto me, To meaſure Ieruſalẽ, that I may ſe what is ſ breadth thereof, & what is the length thereof.

3 And beholde, ſ Angel that talked with me, went forthe: and another Angel wẽt out to mete him,

4 And ſaid vnto him, Runne, ſpeake to this [b] yong man, and ſay, [c] Ieruſalem ſhal be inhabited without walles, for the multitude of men and cattel therein.

5 For I, ſaith the Lord, wil be vnto her a wall of [d] fyre rounde about, & wil [e] be the glorie in the middes of her.

6 Ho, ho, *come* [f] *forthe*, & flee from ſ land of the North, ſaith the Lord: for I haue ſcattered you into ſ foure [g] windes of ſ heauen, ſaith the Lord.

7 [h] Saue thy ſelf, ô Zion, ſ dwelleſt with the daughter of Babel.

8 For thus ſaith the Lord of hoſtes, After

e Though your fathers be dead, yet Gods iudgements in puniſhing thẽ oght ſtil to be before your eyes: and though the prophetes be dead, yet their doctrine remaineth for euer, 2. pet. 1, 15.

f Seing ye ſaw the force of my doctrine in puniſhing your fathers, why do not ye feare the threatnings conteined in the ſame and declared by my prophetes?

g As men aſtoniſhed with my iudgements, and not that they were touched w true repentance.

h Which conteineth parte of Ianuarie & parte of Februarie.

i This viſion ſignifieth the reſtauration of the Church, but as yet it ſhulde not appeare to mãs eyes, which is here mẽt by the night, by ſ bottome & by the mirre trees, w are blacke and giue a darke ſhadowe: yet he compareth God to a King, who hathe his poſtes and meſſengers abroad, by whome he ſtil worketh his purpoſe & bringeth his matters to paſſe.

k Who was the chief among the reſt of the horſe men.

l Theſe ſignified ſ diuers offices of Gods Angels by who me God ſome time puniſheth & ſomtime comforteth & bringeth forthe his workes in diuers ſortes.

m That is, Chriſt the Mediator praied for the ſaluacion of his Church, which was now troubled when all the countreys about them were at reſt.

n Thogh for a time God differre his helpe and comfort from his Church, yet this declareth that he loueth them ſtil moſte derely, as a moſte merciful father his children, or an houſband his wife, and when it is expedient for them, his helpe is euer ready.

o In deſtroying the reprobat I ſhewed my ſelf, but a litle angtie toward my Church, but the enemie wolde haue deſtroied them alſo, and conſidered not the end of my chaſtiſements,

p To meaſure out the buyldings.

q The abundance ſhalbe ſo great that the places of ſtore ſhal not be able to containe theſe bleſſings that God wil ſend, but ſhal euen breake for fulnes.

r Which ſignified all the enemies of the Church, Eaſt, Weſt, North, South.

ſ Theſe carpenters or ſmithes are Gods inſtruments, which with chier mallets and hammers breake theſe hard and ſtrong hornes, which wolde ouerthrowe the Church, and declare that none enemies horne is ſo ſtrong, but God hathe an hãmer to breake it in pieces.

a That is, ſ Angel who was Chriſt: for in reſpect of his office he is oft times called an Angel, but in reſpect of his eternal eſſence, is God and ſo called.

b Meaning him ſelf Zechariah.

c Signifying the ſpiritual Ieruſalẽ and Church vnder Chriſt, which ſhulde be extended by the Goſpel through all the worlde and ſhulde nede no material walles, nor truſt in any worldelie ſtregth, but ſhulde be ſafely preſerued &, dwell in peace among all their enemies.

d To defende my Church, to feare the enemies, and to deſtroy them if they approche nere.

e In me they ſhal haue their ful felicitie & glorie.

f He calleth to them, which partely for feare and partely for their owne eaſe remained ſtil in captiuitie, and ſo preferred their owne priuate commodities to the beneſites of God promiſed in his Church.

g As it was I that ſcattered you, ſo haue I power to reſtore you.

h By fleing from Babylon and coming to the Church.

this [i] glorie hathe he sent me vnto the nacions, which spoiled you: for he that toucheth you, toucheth the [k] apple of his eye.

9 For beholde, I wil lift vp mine hand [l] vpon them: and [m] they shal be a spoile to those that serued them, and ye shal knowe, that the Lord of hostes hathe [n] sent me.

10 Reioyce, and be glad, ô daughter Zion: for lo, I come and wil dwell in the middes of thee, saith the Lord.

11 And many nacions shalbe ioyned to ỹ Lord in that day, & shal be my people: and I wil dwell in the middes of thee, & thou shalt knowe that the Lord of hostes hathe sent me vnto thee.

12 And the Lord shal inherit Iudah his portion in the holy land, & shal chuse Ierusalem againe.

13 Let all flesh be stil before the Lord: for he is raisd vp out of his hoiy place.

i seing that God hathe becomne to shewe his grace amõg you by deliuering you, he continueth the same stil towarde you, and therefore sendeth me his Angel, & his Christ to defend you from your enemies, ỹ they shal not hurt you, nether by the way nor at home.

k Ye are so deare vnto God that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in ỹ eye, Psal. 17, 8.

l Vpon ỹ heathen your enemies. m They shalbe your seruantes as you have bene theirs.

n This must necessarely be vnderstand of Christ, who being God equal with his Father was sent as he was Mediator to dwell in his Church, and to gouerne them.

CHAP. III.

A prophecie of Christ and of his kingdome.

1 And he shewed me Iehoshua the hie Priest, [a] stãding before the Angel of the Lord, and [b] Satan stode at his right hand to resist him.

2 And the [c] Lord said vnto Satan, The Lord reproue thee, ô Satan: euen the Lord that hathe chosen Ierusalem, reproue thee. Is not this a [d] brande taken out of the fyre?

3 Now Iehoshua was clothed with filthy garments, and stode before the Angel.

4 And he answered and spake vnto those that stode before him, saying, Take away the [e] filthy garments frõ him. And vnto him he said, Beholde, I haue [f] caused thine iniquitie to departe frõ thee, & I wil clothe thee with change of raiment.

5 And I said, Let thẽ [g] set a faire diademe vpon his head. So they set a faire diademe vpon his head, & clothed him with garments, and the Angel of the Lord stode by.

6 And the Angel of the Lord testified vnto Iehoshua, saying,

7 Thus saith the Lord of hostes, If thou wilt walke in my waies, & kepe my watche, thou shalt also [h] judge mine House, and shalt also kepe my [i] courtes, and I wil giue thee place among [k] these that stand by.

8 Heare now, ô Iehoshua ỹ hie Priest, thou & thy fellowes that sit before thee, for they [l] are monstruous persones: but beholde, I wil bring forthe the [m] Branche my seruant.

9 For lo the [n] stone that I haue laid [o] before Iehoshua: vpon one stone shalbe seuen eyes. beholde, I wil [p] cut out ỹ grauing thereof, saith the Lord of hostes, & I wil take [q] away the iniquitie of this land in one day.

10 In that day, saith ỹ Lord of hostes, shal ye call euerie man his neighbour vnder the [r] vine, and vnder the fig tree.

a He praied to Christ the Mediator for the state of the Church.

b Which declareth that the faithful haue not onely warre with flesh & blood, but with Satan him self & the spiritual wickednes, Eph. 6, 12.

c That is, Christ speaketh to God as the Mediator of his Church that he wolde rebuke Satan: and here he sheweth him self to be the continual preseruer of his Church.

d Meaning that Iehoshua was wõderfully preserued in the captiuitie, and now Satã soght to afflict & trouble him when he was doing his office

e In respect of ỹ glorious garments, and precious stones that the Priestes did weare before the captiuitie: and by this contemptible state the prophet signifieth that these smale beginnings shulde be made excellent when Christ shal make the ful restitution of his Church.

f He sheweth of what apparel he speaketh, ẅ is when our filthy sinnes are taken away and we are clad with Gods mercies which is meme of the spiritual restitution.

g The prophet praieth that besides the raiment the priest might also haue tyre for his head accordingly. that is, that the dignitie of the priesthode might be perfect: and this was fulfilled in Christ, who was bothe priest and King: and here all suche are condemned that can content them selues with any meane reformation in religion, seing the prophet desireth the perfection, and obteineth it.

h That is, haue rule and gouernement in my Church as they precede[s]sours haue had.

i Whereby he meaneth to haue the whole charge and ministerie of the Church.

k That is, the Angels who represented the whole nomber of the faithful: signifying that all the godlie shulde willingly receiue him.

l Because they followe my worde, thei are condemned in the worlde, & esteemed as monsters, Isa. 8, 18.

m That is, Christ, who did so humble him self, that not onely he became the seruant of God, but also the seruant of men: and therefore in him they shulde haue comfort, although in the worlde they were contemned, Isa. 11, 1. ierem. 23, 5. and 33, 14.

n He sheweth that the ministers can not buylde, before God lay the first stone, which is Christ, who is ful of eyes, bothe because he giueth light vnto all others, & that all ought to seke light at him, Chap 4, 10.

o That is, I wil make it profite in all pointes, as a thing wroght by the hand of God.

p. Though I haue punished this land for a time, yet I wil euen now be pacified, & visit their sinnes no more.

q Ye shal then liue in peace & quietnes, that is, in the kingdome of Christ, Isa. 2, 2. micah. 4, 4.

CHAP. IIII.

The vision of the golden candelsticke, & the exposition thereof.

1 And ỹ Angel that talked with me, came againe & waked me, as a man that is raised out of his slepe,

2 And said vnto me, What seest thou? And I said, I haue loked, & behold, a [a] candelsticke all of gold ẅ a bowle vpõ the top of it, & his seuẽ lampes therein, & seuen pipes to the [b] lampes, ẅ were vpon the top thereof.

3 And two oliue trees ouer it, one vpõ the right side of the bowle, & ỹ other vpon the left side thereof.

4 So I answered, & spake to ỹ Angel that talked with me, saying, What are these, my Lord?

5 Thẽ the Angel ỹ talked ẅ me, answered & said vnto me, Knowest thou not what these be? And I said, No, my Lord.

6 Then he answered & spake vnto me, saying, This is ỹ worde of the Lord vnto [c] Zerubbabel saying, Nether by [d] an armie nor strength, but by my Spirit, saith the Lord of hostes.

7 Who art thou, ô [e] great mountaine, before

a Which was euer in the middes of the Tẽple, signifying ỹ the graces of Gods Spirit shal dessend there in moste abundance, & in all perfection.

b Which cõueied the oyle that dropped frõ the trees into ỹ lampes, so that the light neuer failed: & this vision was to confirme the faithful that God had sufficient power in him self to continue his graces, & to brig his promes to passe, though he had no help of man.

c Who was a figure of Christ & therefore this doctrine was d[i]rected to all ỹ Church who are his bodie & mẽbers

d He sheweth ỹ Gods power onely is sufficient to preserue his Church, though he vse not mãs helpe thereunto.

e He coparetth ỹ power of ỹ aduersaries to a great mountaine, who thoght ỹ Iewes nothing in respect of them, & wolde haue hindred Zerubbabel who represented Christ whome the enemies daily labour to let in the buylding of his spiritual Temple, but all in vaine.

re Ze-

f Though the enemies thinke to ſtay this buylding, yet Zerubbabel ſhal lay ý hieſt ſtone thereof, and bring it to perfection, ſo that all the godlie ſhal reioyce, and pray vnto God that he wolde continue his grace, and fauour toward the temple.

g Meaning, the Prophet, that I am Chriſt ſent of my Father for ý buylding, & preſeruation of my ſpiritual Temple.

h Signifying ý all were diſcouraged at ý ſmale & poore beginnings of the Temple.

i Whereby he ſignifieth ý plúmet & line, that is, ý Zerubbabel which repreſented Chriſt, ſhulde go forward with his buylding to the ioye & comfort of ý godlie, though the worlde be againſt him, & though his for a while be diſcouraged, becauſe thei ſe not things pleaſant to ý eye. k That is, God hathe ſeuen eyes: meaning, a continual prouidence, ſo that nether Satan nor anie power in the worlde can go about or bring anie thing to paſſe to hinder his worke, Chap. 3. 9. l Which were euer grene & ful of oyle, ſo that ſtil they powred forthe oyle into the lãpes: ſignifying, ý God wil cotinually maintaine & preſerue his Church, & indue it ſtil with abundance and perfection of graces.

re Zerubbabel? *thou ſhalt be* a plaine, & f he ſhal bring forthe the head ſtone thereof, w ſhowtings, *crying*, Grace, grace vnto it.

7 Moreouer, the worde of the Lord came vnto me, ſaying,

9 The hands of Zerubbabel haue laid the fundacion of this houſe: his hands ſhal alſo finiſh it, and g thou ſhalt knowe that the Lord of hoſtes hathe ſent me vnto you.

10 For who hathe deſpiſed the day of the h ſmale things? but they ſhal reioyce, & ſhal ſe the ſtone of i tinne in the hand of Zerubbabel: k theſe ſeuẽ are the eies of the Lord, which go thorowe the whole worlde.

11 Then anſwered I, and ſaid vnto him, What are theſe two oliue trees vpõ the right and vpon the left ſide thereof?

12 And I ſpake moreouer, and ſaid vnto him, What be theſe two oliue branches, which thorowe the two golden pipes emptie themſelues into the golde?

13 And he anſwered me & ſaid, Knoweſt thou not what theſe be? And I ſaid, No, my Lord.

14 Then ſaid he, Theſe are the two l oliue branches, that ſtande with the ruler of the whole earth.

CHAP. V.

1 The viſion of the flying booke, ſignifying the curſe of theues, & ſuche as abuſe the Name of God. 6 By the viſion of the meaſure is ſignified the bringing of Iudahs afflictions into Babylon.

1 THen I turned me, & lift vp mine eyes and loked, & beholde, a flying booke.

2 And he ſaid vnto me, What ſeeſt ý? And I anſwered, I ſe a flying a booke: ý legth thereof *is* twentie cubites, & ý breadth thereof ten cubites.

3 Then ſaid he vnto me, This is the curſe that goeth forthe ouer ý whole earth: for euerie one that b ſtealeth, ſhalbe cut of *aſwel* on this c ſide, as on ý: & euerie one that d ſweareth, ſhal be cut of *aſwel* on this ſide, as on that.

4 I wil bring it forthe, ſaith the Lord of hoſtes, & it ſhal enter into the houſe of the thief, & into ý houſe of him, ý falſely ſweareth by my Name: & it ſhal remaine in the middes of his houſe, and ſhal conſume it, with the timbre thereof, & ſtones thereof.

5 Then ý Angel that talked with me, wẽt forthe, & ſaid vnto me, Lift vp now thine eyes, and ſe what is this that goeth forthe.

6 And I ſaid, What is it? And he ſaid, This is an e Ephah ý goeth forthe. He ſaid moreouer, This is ý f ſight of them, through all the earth.

7 And beholde, there was lift vp a g talẽt of lead: & this is a h woman that ſitteth in the middes of the Ephah.

8 And he ſaid, This is i wickednes, & he caſt it into the middes of the Ephah, & he caſt the weight of lead vpon ý mouth thereof.

9 Then lift I vp mine eyes, and loked: & beholde, there came out two b women, & ý winde *was* in their wings (for thei had wings like ý wings of a ſtorke) & they lift vp the Ephah betwene the earth & the heauen.

10 Then ſaid I to ý Angel ý talked with me, Whither do theſe beare the Ephah?

11 And he ſaid vnto me, l To buyld it an houſe in the land of Shinar, & it ſhalbe eſtabliſhed and ſet there vpon her owne place.

a Becauſe the Iewes had prouoked Gods plagues by contemning his worde, and caſting of all iudgement & equitie, he ſheweth that Gods curſes writte in this booke had iuſtely light bothe on them, & their fathers: but now if they wolde repent, God wolde ſend the ſame among the Caldeans their former enemies. b That is, vſeth any iniurie towarde his neighbour. c Meaning where ſoeuer he be in the worlde. d He that tranſgreſſeth the firſt table, and ſerueth not God aright, but abuſeth Gods Name.

e Which was a meaſure in dry things conteining about ten pottels.

f That is, all the wickednes of the vngodlie is in Gods ſight, who kepeth in a meaſure & can ſhut it or open it at his pleaſure.

g To couer the meaſure.

h Which repreſenteth iniquitie, as in the next verſe.

i Signifying ý Satan ſhulde not haue ſuche power againſt the Iewes to tempt them, as he had in time paſt, but that God wolde ſhut vp iniquitie in a meaſure as in a priſon.

k Which declared ý God wolde execute his iudgementes by remoue the iniquitie and afflictions that came for the ſame from the meanes of weake and infirme meanes. l To Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charettes he deſcribeth the foure monarchies.

1 AGaine, I turned and lift mine eyes, and loked: and beholde, there came foure a charettes out from betwene b two mountaines, and the mountaines were mountaines of braſſe.

2 In the firſt charet *were* c red horſes, & in the ſeconde charet d blacke horſes,

3 And in ý thirde charet e white horſes, & in ý fourth charet, horſes of f diuers colours, and reddiſh.

4 Then I anſwered, & ſaid vnto the Angel that talked with me, What are theſe, my Lord?

5 And the Angel anſwered, & ſaid vnto me, Theſe are ý g foure ſpirits of ý heauen, which go forthe fro ſtanding with the Lord of all the earth.

a By charets here, as by horſes a fore, he meaneth ý ſwift meſſengers of God to execute and declare his wil.

b By the braſen mountaines he meaneth ý eternal counſel and prouidence of God, wherby he hathe from before all eternitie decreed what ſhal come to paſſe, & that w nether Satan nor all ý worlde can aker.

c Which ſignified the great cruelrie & proſecutione that the Church had indured vnder diuers enemies. d Signifying that they had indured great afflictions vnder the Babylonians. e Theſe repreſented their ſtate vnder the perſians which reſtored them to libertie. f Which ſignified that God wolde ſomtime giue his Church reſt, & powre his plagues vpon their enemies, as he did in deſtroying Nineueh & Babylon, and other their enemies. g Meaning, all the actions & motions of Gods Spirit, which according to his inchangeable counſel he cauſeth to appeare through all the worlde.

6 That with the blacke horse wēt forthe into the land of the North, & the white went out after them, & they of diuers colours went forthe towarde the[h] South countrey.

7 And the[i] reddish went out, & required to go, & passe through the worlde, and he said, Go passe through the worlde. So they went thorowout the worlde.

8 Then cryed he vpon me, & spake vnto me, saying, Beholde, these ỹ go towarde the North countrey, haue pacified my [k] spirit in the North countrey.

9 And the worde of the Lord came vnto me, saying,

10 Take of them of the captiuitie, *euen* of Heldai, & of Tobiiah, and Iedaiah, which arē come from Babel, and come thou the same day, and go vnto the house[l] of Iosiah, the sonne of Zephaniah.

11 Take euen siluer, and golde, & make crownes, & set *them* vpon the [m] head of Iehoshua, the sonne of Iehozadak the hie Priest,

12 And speake vnto him, saying, Thus speaketh the Lord of hostes, and saith, Beholde the man whose name is the [n] Branche, and he shal growe [o] vp out of his place, & he shal [p] buylde the Temple of the Lord.

13 Euen he shal buylde the Temple of ỹ Lord, and he shal beare the[q] glorie, and shal sit and rule vpon his throne, and he shalbe a Priest vpō his throne, and the counsel of peace shalbe betwene [r] them bothe.

14 And the crownes shalbe to [s] Helem, & to Tobiiah and to Iedaiah, and to[t] Hen the sonne of Zephaniah for a [v] memorial in the Temple of the Lord.

15 And thei that are [x] farre of, shal come & buyld in the Temple of the Lord, & ye shal know, that the Lord of hostes hathe sent me vnto you. And this shal come to passe, if ye wil [y] obey the voyce of the Lord your God.

h That is, toward Egypt, and other countreies there about.

i That is, they of diuers colours, w̄ aske leaue, to signifie ỹ Sathan hathe no power to hurt or afflict til God giue it hī, Iob. 1.12.

k By punishing the Caldeans mine anger ceased, and you were deliuered.

l To receiue of him and the other three, money to make the two crowns: w̄ were men of great authoritie among ỹ Iewes, and douted of the restitution of ỹ Kingdome & of the Priesthode, and hurt others by their example.

m Because this colde not be attributed to anie one according to the Law, therefore it followeth that Iehoshua must represente the Messiah who was bothe Priest & King.

n Meaning, Christ, of whome Iehoshua was the figure: for in Greke they were bothe called Iesus.

o That is, of him self without the helpe of man.

p Which declareth that none colde buylde this Temple, whereof Haggai speaketh, but only Christ: & therefore is spiritual, & not material, Hag. 2, 10.

q Whereof Iehoshua had but a shadowe.

r The two offices of the kingdome, & priesthode shalbe so ioyned together, that they shalbe no more disseuered

s Who was also called Heldai.

t He also was called Iosiah.

v That they made acknowledge their infirmitie, which loked that all things shulde haue bene restored incontinently: & of this their infidelitie these two crownes shal remaine as tokens, Act. 1.6.

x That is, the Gentiles by the preaching of the Gospel shal helpe towarde the buylding of his spiritual Temple.

y If ye wil beleue & remaine in the obedience of faith.

CHAP. VII.

5 The true fasting. 11 The rebellion of the people is the cause of their affliction.

1 AND in the fourth yere of King Darius, the worde of ỹ Lord came vnto Zechariah in the fourth *day* of ỹ ninth moneth, euen in [a] Chisleu.

a Which conteined parte of November & parte of Decembar.

2 For[b] thei had sent vnto ỹ House of God Sharezer, and Regem-melech & their men to praye before the Lord,

3 *And* to speake vnto ỹ Priests, which were in the House of the Lord of hostes, and to the Prophetes, saying, Shulde I wepe in the fifte moneth, and [d] separate my self as I haue done these so manie yeres?

4 Then came the worde of ỹ Lord of hostes vnto me, saying.

5 Speake vnto all the people of the land, & to the [e] Priests, and say, When ye fasted, & mourned in the fifte & seuenth moneth, euen these seuentie yeres, did ye fast vnto me?[g] do I *approue it*?

6 And when ye did eat, and when ye did drinke, did ye not eat[h] for your selues, & drinke for your selues?

7 Shulde ye not *heare* the wordes, which the Lord [i] hathe cryed by the ministerie of the former Prophetes when Ierusalem was inhabited, and in prosperitie, and the cities thereof roūde about her, when the South and the plaine was inhabited?

8 And the worde of the Lord came vnto Zechariah, saying,

9 Thus speaketh ỹ Lord of hostes, saying, [k] Execute true iudgement, & shewe mercie and compassion, euerie man to his brother,

10 And oppresse not ỹ widowe, nor ỹ fatherles, the stranger nor the poore, & let none of you imagine euil against his brother in your heart.

11 But they refused to hearken, & [l] pulled away the shulder, & stopped their eares, that they shulde not heare.

12 Yea, thei made their hearts as an adamāt stone, lest they shulde heare ỹ Lawe & the wordes which the Lord of hostes sent in his [m] Spirit by the ministerie of the former Prophetes: therefore came a great wrath from the Lord of hostes.

13 Therefore it is come to passe, that as he cryed, and they wolde not heare, so they cryed, & I wolde not heare, saith the Lord of hostes.

14 But I scattered thē among all ỹ natiōs, whome they knewe not: thus ỹ land was desolate [n] after them, that no mā passed through nor returned: for they laid the pleasant land [o] waste.

b That is, the rest of the people ỹ remained yet in Caldea, sent to ỹ Church at Ierusalē for the resolution of these questions, because these feasts were cōsented vpō by the agremēt of the whole Church, the one in the moneth, ỹ the Temple was destroyed, & the other when Gedaliah was slaine, Iere. 41, 2.

c By weping, & mourning appeare what exercises thei vsed in their fasting.

d That is, prepare my self with all deuotiō to this fast.

e Which was now since the time the Temple was destroyed.

f For there were bothe of the people, and of the Priests, which douted as touching this cōtrouersie, besides thē which as yet remained in Caldea, and reasoned of it as of one of the chief points of their religion.

g For they thoght they had deserued toward God because of this fast, which they inuented of the selues: & thogh fasting of it self be good, yet because they thoght it a seruice towarde God, and trusted therein, it is here reproued.

h Did ye not eat, and drinke for your owne commoditie, & necessitie, and so likewise ye did abstaine according to your owne fantasies, and not after the prescript of my Law?

i Hereby he condemneth their hypocrisie, which thoght by their fasting to please God, and by suche things as they inuented, and in the meane season wolde not serue him as he had commanded.

k He sheweth, that thei did not fast with a syncere heart, bur for an hypocrisie, and that it was not done of a pure religion, because that they lacked these offices of charitie, which shulde haue declared that thei were godlie. Mat. 23, 23.

l And wolde not eary the Lords burden, which was swete & easy, but wolde beare their owne, w̄ was heauie & grieuous to the flesh, thinking to merit thereby: w̄ similitude is taken of oxen, w̄ shrinke at the yoke, Nehem. 9, 29.

m Which declareth, ỹ they rebelled not onely agtinst ỹ prophetes but against ỹ Spirit of God that spake in them.

n That is, after they were caryed captiue.

o By their sinnes whereby they prouoked Gods angre.

CHAP.

CHAP. VIII.

2 Of the returne of the people vnto Ierusalem, and of the mercie of God towarde them. 16 Of good workes. 20 The calling of the Gentiles.

1 AGaine the worde of the Lord of hostes came *to me*, saying,
2 Thus saith the Lord of hostes, I was [a] ielous for Zion with great ielousie, & I was ielous for her with great wrath.
3 Thus saith the Lord, I wil returne vnto Zion, and wil dwell in the middes of Ierusalem, and Ierusalem shalbe called a [b] citie of trueth, and the Mountaine of the Lord of hostes, the holie Mountaine.
4 Thus saith the Lord of hostes, There shal yet olde [c] men & olde womē dwell in the stretes of Ierusalem, and euerie man with his staffe in his hand for very age.
5 And the stretes of the citie shalbe ful of boyes and girles, playing in the stretes thereof.
6 Thus saith the Lord of hostes, Though it be [d] vnpossible in the eyes of ỹ remnant of this people in these dayes, shulde it therefore be vnpossible in my sight, saith the Lord of hostes?
7 Thus saith the Lord of hostes, Behold, I wil deliuer my people from ỹ East countrey, and from the West countrey.
8 And I wil bring them, and they shal [e] dwell in the middes of Ierusalem, and they shal be my people, and I wil be their God in trueth and in righteousnes.
9 Thus saith ỹ Lord of hostes, Let your [f] hands be strong, ye that heare in these dayes these wordes by the mouth of the Prophetes, which were in the day, that the fundacion of the House of ỹ Lord of hostes was laide, ỹ the Temple might be buylded.
10 For before these dayes there was no hier for [g] man nor anie hier for beast, nether was there anie peace to him that went out or came in because of the affliction: for I set all men, euerie one against his neighbour.
11 But now, I wil not *intreate* the residue of this people as afore time, saith ỹ Lord of hostes.
12 For the sede *shalbe* prosperous: the vine shal giue her frute, and the grounde shal giue her increase, & the heauēs shal giue their dewe, & I wil cause the remnant of this people to possesse all these things.
13 And it shal come to passe, that as ye were a curse among the heathen, ô house of Iudah, and house of Israel, so wil I deliuer you, & ye shalbe a blessing: feare not, *but* let your hands be strong.
14 For thus saith the Lord of hostes, As I thoght to punish [h] you: when your fathers prouoked me vnto wrath, saith ỹ Lord of hostes, and repented not,
15 So againe haue I determined *in* these dayes [i] to do wel vnto Ierusalem, and to the house of Iudah: feare ye not.
16 These are the things that ye shal do. Speake ye euerie man the trueth vnto his neighbour: execute iudgement truely and vprightly in your gates,
17 And let none of you imagine euil in your hearts against his neighbour, and loue no false othe: for all these are the things that I hate, saith the Lord.
18 And the worde of the Lord of hostes came vnto me, saying,
19 Thus saith the Lord of hostes, The fast of the fourthe *moneth*, and the fast of the fifte, and the fast of the seuenth, and the fast of the [k] tenth, shal be to the house of Iudah ioye and gladnes, and prosperous hie feastes: therefore loue ỹ trueth and peace.
20 Thus saith the Lord of hostes, That there shal yet come [l] people, and the inhabitants of great cities.
21 And they that dwell in one *citie*, shal go to another, saying, *Vp, let vs go and pray before the Lord, & seke the Lord of hostes: I wil go also.
22 Yea, great people and mightie nations shal come to seke the Lord of hostes in Ierusalem, and to pray before the Lord.
23 Thus saith the Lord of hostes, In those dayes shal ten men take holde out of all langages of ỹ nacions, *euen* take holde of the skirt of him that is a Iewe, and say, We wil go with you: for we haue heard, that God is with you.

CHAP. IX.

1 The threatening of the Gentiles. 9 The comming of Christ.

1 THe burden of the worde of ỹ Lord in the land of [a] Hadrach: and Damascus *shalbe* his [b] rest: when the [c] eyes of man, *euen* of all the tribes of Israel *shalbe* toward the Lord.
2 And Hamath also shal border [d] thereby: Tyrus *also* and Zidon, though *they be* [e] verie wise.
3 For Tyrus did buylde her self a strōg holde, and heaped vp siluer as the dust, & golde as the myre of the streates.
4 Beholde, the Lord wil spoile her, and he wil smite her [f] power in the sea, and

a I loued my citie ✠ a singular loue, so that I colde not abide ỹ anie shulde do her anie iniurie.
b Because she shalbe faithful, and loyal towarde me her housband.
c Though their enemies did greatly molest & trouble them, yet God wolde come, and dwell among them, & so preserue thē so log as nature wolde suffer thē to liue, and increase their childrē in great abundance.
d He sheweth wherein our faith standeth, ỹ is, to beleue ỹ God can performe that ✠ he hathe promised though it seme neuer so vnpossible to man, Rom. 4, 20.
e So that their returne shal not be in vaine: for God wil accomplish his promes, and their prosperitie shal be sure and stable.
f Let nether respect of your priuate cōmodities, nether counsel of others, nor feare of enemies discourage you in the going forwarde with the buylding of the Temple, but be constant & obei the Propheres, ✠ incourage you thereunto.
g For God cursed your worke, so ỹ nether man nor beast had profite of their labours.

h Read Ezek. 18, 20.

i Which declareth, ỹ man can not turne to God til he chāge mans heart by his Spirit, & so beginne to do well, which is to pardon his sinnes & to giue him his grace.

k Which fast was appointed when the citie was beseged, & was ỹ first fast of these foure: and here ỹ prophet sheweth, ỹ if ỹ Iewes wil repent, and turne wholy to God, they shal haue no more occasiō to fast, or to shewe signes of heauines: for God wil send them ioy & gladnes.
l He declareth the great zeale that God shuld giue the Gentiles to come to his Church and to ioyne with ỹ Iewes in his true religion, ✠ shulde be in the kingdome of Christ. *Isa. 2, 2. mic. 4, 1.*

a Whereby he meaneth Syria.
b Gods angre shal abide vpō their chief citie, and not spare so muche as that.
c When the Iewes shal cōuert and repent, thē God wil destroye their enemies.
d That is, by Damascus: meaning that Hamath or Antiochia shulde be vnder the same rod and plague.
e He secretly sheweth the cause of their destruction, because they deceiued all other by their craft, and subtiltie, which they cloked with this name of wisdome.
f Though they of Tyrus thinke them selues inuincible by reason of the sea, that compasseth them round about, yet they shal not escape Gods iudgemēts.

she shal be deuoured with fyre.

5 Askelon shal se it, and feare, & Azzah also shalbe verie sorowful, & Ekrō: for her countenance shalbe ashamed, & ȳ King shal perish from Azzah, & Askelon shal not be inhabited.

6 And the [g] stranger shal dwell in Ashdod, and I wil cut of the pride of the Philistims.

7 And I wil take away his blood out of his mouth, and his abominacions from betwene his [h] teeth: but he that remaineth, euen he shalbe for our God, & he shalbe as a prince in Iudah, but [i] Ekron shalbe as a Iebusite.

8 And I wil campe about [k] mine House against the armie against him that passeth by, and against him that returneth, and no oppressour shal come vpō them anie more: for now [l] haue I sene with mine eyes.

9 Reioyce greatly, ô daughter Zion: shoute for ioye, ô daughter Ierusalem: beholde, thy King cometh vnto thee: [m] he is iuste and saued, poore and riding vpon an [n] asse, and vpon a colte the foale of an asse.

10 And I wil cut of the [e] charrets from Ephraim, and the horse from Ierusalem: the bowe of the battel shalbe broken, and he shal speake peace vnto the heathen, & his dominion *shalbe* from [p] sea and from the [q] riuer to the end of ȳ lād.

11 [r] Thou also *shalt be saued* through the blood of thy couenant. I haue loosed thy [s] prisoners out of the pit wherein *is* no water.

12 Turne you to the [t] strong holde, ye [v] prisoners of hope: euen to day do I declare, that I wil render the [x] double vnto thee.

13 For Iudah haue I [y] bent as a bowe for me: Ephraims hand haue I filled, and I haue raised vp thy sonnes, ô Zion, against thy sonnes, ô Grecia, and haue made thee as a gyants sworde.

14 And the Lord shalbe sene ouer them, & his arrowe shal go forthe as ȳ lightning: and the Lord God shal blowe the trumpet, and shal come forthe with the whirlewindes of the South.

15 The Lord of hostes shal defend them, & they shal deuoure them, [z] and subdue them with sling stones, and they shal drinke, & make a noyse as thorowe wine, and they shalbe filled like bowles, & as the hornes of the altar.

16 And the Lord their God shal deliuer them in that day as ȳ flocke of his people: for *they shalbe as* the [a] stones of the crowne lifted vp vpon his land.

17 For how great is his goodnes? & how great is his beautie? corne shal make ȳ yong men chereful, & new wine ȳ maides.

CHAP. X.

1 The vanitie of idolatrie. 3 The Lord promiseth to visite & comforte the house of Israel.

1 Aske you of the [a] Lord raine in the time of the latter raine: *so* shal the Lord make white cloudes, and giue you showres of raine, & to euerie one grasse in the field.

2 Surely [b] the idoles haue spoken vanitie, & the sothsayers haue sene a lie, and the dreamers haue tolde a vaine thing: they comfort in vaine: therefore [c] they went away as shepe: they were troubled, because there was no shepherd.

3 My wrath was kindled against ȳ shepherds & I did visite the [d] goates: but ȳ Lord of hostes wil visite his flocke the house of Iudah, & wil make thē as [e] his beautiful horse in the battel.

4 Out [f] of him shal the corner come forth: out of him the naile, out of him the bowe of battel, & out of him euery [g] appointer of tribute also.

5 And they shalbe as the mightie men, which treade downe *their enemies* in the myre of the stretes in the battel, & they shal fight, because the Lord *is* [h] them, & the riders on horses shalbe confounded.

6 And I wil strengthen the house of Iudah, and I wil preserue the house [i] of Ioseph, and I wil bring them againe, for I pitie them: and they shalbe as though I had not cast them of: for I am the Lord their God, and wil heare them.

7 And they of Ephraim shalbe as a gyant, and their heart shal reioyce as thorowe wine: yea, their children shal se it, & be glad: [k] their heart shal reioyce in the Lord.

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g Meaning, that all shulde be destroyed saue a verie fewe, ȳ shulde remaine as strangers.

h He promiseth to deliuer the Iewes when he shal take vengeance on their enemies for their crueltie, and wrongs done to them.

i As the Iebusites had bene destroyed, so shulde Ekron and all ȳ Philistims.

k He sheweth ȳ Gods power onely shalbe sufficiēt to defend his Church against all aduersaries be thei neuer so cruel or assemble their power neuer so often.

l That is, God hathe now sene the great iniuries and afflictions wherewith they haue bene afflicted by their enemies.

m That is, he hathe righteousnes, and saluation in him self for the vse & commoditie of his Church.

n Which declareth that thei shulde not loke for suche a King as shulde be glorious in ȳ eyes of mā but shulde be poore, & yet in him self haue all power to deliuer his: & this is ment of Christ, as Mat 21.5. o

No power of man or creature shalbe able to let ȳ kingdome of Christ, and he shal peaceably gouerne them by his worde.

p That is, from the red sea, to the sea called Syriacum: and by these places which ȳ Iewes knewe, he ment an infinite space and compasse ouer the whole worlde.

q That is, from Euphrates.

r Meaning, Ierusalem or the Church which is saued, by the blood of Christ whereof the bloodof the sacrifices was a figure, & is here called the couenant of the Church because God made it with his Church, & left it with them for the Ioue that he bare vnto them.

s God sheweth ȳ he wil deliuer his Church out of all dangers, seme they neuer so great.

t That is, into ȳ holie land where ȳ citie & the Temple are, where God wil defend you.

v Meaning ȳ faithful, wh̄ semed to be in dāger of their enemies on euerie side, & yet lined in hope ȳ God wolde restore thē to libertie.

x That is, double benefites, & prosperitie in respect of that which your fathers enioyed from Dauids time to ȳ captiuitie.

y I wil make Iudah & Ephraim, that is, my whole Church, victorious against all enemies, which he here meaneth by the Grecias.

z He promiseth that the Iewes shal destroye their enemies and haue abundance, and excesse of all thigs, as there is abundance on ȳ altar when the sacrifice is effred. Which things are not to moue them to intemperacie, but to sobrietie, & a thankful remembrance of preserued, & repelled to esteme them: for Gods glorie shal shine in them as Iosephus declareth of Alexander the great when he met Iadi the hie priest.

a The prophet reproueth the Iewes because by their owne infidelitie thei put backe Gods graces promised, & so famine came by Gods iuste iudgment: therefore to auoide this plague he willeth them to turne to God, & to pray in faith to him, and so he wil giue thē abundance.

b He calleth to remembrance Gods punishments in times past because they trusted not in him, but in their idoles and sorcerers who euer deceiued them.

c That is, ȳ Iewes went into captiuitie.

d Meaning, the cruel gouernours wh̄ did oppresse the poore shepe, Ezek. 34,17.

e He wil be merciful to his Church & cherish them as a King or Prince doeth his best horse which shalbe [m] for his owne vse in the warre.

Gods great liberalitie.

a The faithful shal be reuerenced of all, that the verie enemies shalbe compelled to esteme them: for Gods glorie shal shine in them as Iosephus declareth of Alexander the great when he met Iadi the hie priest.

f Out of Iudah shal the chief gouernour procede, who shal be as a corner to vpholde the buylding & as a naile to fasten it together.

g Ouer their enemies.

h That is, the ten tribes, which shulde be gathered vnder Christ to the rest of the Churche.

8 I wil [i] hisse for them, and gather thē: for I haue redemed them: and they shal encrease, as they haue encreased.
9 And I wil [k] sowe them among ỹ people, and they shal remember me in farre countreis: & thei shal liue with their children and [l] turne againe.
10 I wil bring them againe also out of ỹ land of Egypt & gather them out of Asshur: and I wil bring them into the land of Gilead, and Lebanon, & *place* shal not be founde for them.
11 And he [m] shal go into the sea with affliction, and shal smite the waues in the sea, and all the depthes of the riuer shal drye vp: and the pride of Asshur shalbe cast downe, and the sceptre of Egypt shal departe away.
12 And I wil strēgthen them in ỹ Lord, and they shal walke in his Name, saith the Lord.

i Whereby he declareth ỹ power of God who nedeth no great preparation when he wil deliuer his: for with a becke or hisse he can call them from all places suddenly.
k Though they shal yet be scattered and seme to be lost, yet it shalbe profitable vnto thē: for there thei shal come to ỹ knowledge of my Name, which was accomplished vnder the Gospel, among whome it was first preached.
l Not that they shulde returne into their countrey, but be gathered and ioyned in one faith by the doctrine of the Gospel. m He alludeth to the deliuerance of the people out of Egypt where as the Angel smote the floods and riuers.

CHAP. XI.

1 The destruction of the Temple. 4 The care of the faithful u cōmitted to Christ. 7 A grieuous vision against Ierusalem and Iudah.

1 OPen thy dores, ô [a] Lebanon, and the fyre shal deuoure thy cedres.
2 Houle, [b] fyrre trees: for the cedre is fallen because all the mightie are destroyed: houle ye, ô okes of Bashan, for the [c] defensed forest is cut downe.
3 There *is* the voyce of the housing of the shepherds: for their [d] glorie is destroyed: the voyce of the roaring of lyons whelpes: for the pride of Iorden is destroyed.
4 Thus saith the Lord my God, Fede ỹ shepe of the [e] slaughter.
5 They that possesse them, slaye them [f] and sinne not: and thei that sell them, say, [g] Blessed *be* the Lord: for I am riche, & their owne shepherds spare them not.
6 Surely I wil no more spare those that dwell in the land, saith the Lord: but lo, [h] I wil deliuer the men euerie one into his neighbours hand, and into the hand of his [i] King: and they shal smite ỹ land, and out of their hands I wil not deliuer *them*.
7 For I fed the shepe of slaughter, euen the [k] poore of the flocke, & I toke vnto me [l] two staues: the one I called, Beautie, & the other I called, Bandes, and I fed the shepe.
8 [m] Three shepherdes also I cut of in one moneth, & my soule lothed [n] them, and their soule abhorred me.
9 Then said I, I wil not fede you: ỹ that dyeth, let it dye: & that that perisheth, let it perish: & let the remnant eat, euerie one the fleish of his neighbour.
10 And I toke my staffe, *euen* Beautie, & brake it, that I might disanul my couenant, which I had made with all people.
11 And it was broken in that day: and so the [o] poore of the shepe that waited vpon me knewe that it was the worde of the Lord.
12 And I said vnto them, If ye thinke it good, giue *me* [p] my wages: and if no, leaue of: so they weighed for my wages thirtie *pieces* of siluer.
13 And the Lord said vnto me, Cast it vnto the [q] potter: a goodlie price, that I was valued at of them. And I toke the thirtie *pieces* of siluer, and cast them to the potter in the House of the Lord.
14 Then brake I mine other staffe, *euen* the Bandes, that I might dissolue the brotherhode betwene Iudah and Israel.
15 And the Lord said vnto me, Take to thee yet [r] the instruments of a foolish shepherd.
16 For lo, I wil raise vp a shepherd in ỹ land, ỹ shal not loke for the thing, that is lost, nor seke the tender lambes, nor heale that that is hurt, nor fede ỹ that [f] standeth vp: but he shal eat the fleish of the fat, and teare their clawes in pieces.
17 O idole shepherd that leaueth ỹ flocke: the sworde *shalbe* vpon his [b] arme, & vpō his right eye. His arme shalbe cleane dryed vp, and his right eye shal be vtterly darkened.

a Because ỹ Iewes thoght thē selues, so strōg by reason of this mountaine, that no enemie colde come to hurt them, the prophet sheweth that when God sendeth ỹ enemies, it shal shewe it self ready to receiue them.
b Shewing that if ỹ strong men were destroied, ỹ the weaker were not able to resist.
c Seing ỹ Lebanon was destroied, ỹ was ỹ strongest munition, ỹ weaker places colde not thinke to holde out.
d That is, ỹ renoume of Iud ah and Israel shulde perish.
e Which being now destinate to be slayne, were deliuered as out of the lions mouthe. f Their gouernours destroie them without any remorce of conscience, or yet thinking that they do euil. g He noteth the hypocrites, which euer haue the Name of God in their mouthes, though in their life & doings thei deate God, attributing their gaine to Gods blessing, ỹ cometh of ỹ spoile of their brethre. h I wil cause one to destroy another. i Their gouernours shal execute cruelties ouer thē. k That is the smale remnant, whome he thoght worthie to shewe mercie vnto.
l I God sheweth his great benefites towarde his people to conuince them of greater ingratitude, ỹ wolde nether be ruled by his moste beautiful order of gouernement, nether continue in the bandes of brotherlie vnitie, and therefore he breaketh bothe the one and ỹ other. Some read, for Bādes, Destroiers, but in the 14. verse ỹ first reading is confirmed.
m Whereby he sheweth his care and diligence that he wolde suffer them to haue no euil rulers, because they shulde cōsider his great loue.
n Meaning the people, because they wolde not acknowledge these great benefites of God.
o He sheweth that the least parte euer profit by Gods iudgements.
p Besides their ingratitude God accuseth them of malice and wickednes, ỹ did not onely forget his benefites, but esteemed them as things of noght.
q Shewing that it was to litle to pay his wages, which colde scarse suffice to make a fewe tiles for to couer the Temple. r Signifying, that thei shulde haue a certeine kinde of regiment, and ourwarde shewe of gouernement: but in effect it shulde be nothing: for they shulde be wolues, & deuouring beasts in stead of shepherds.
s And is in health & sounde. t By the arme he signifieth strength, as he doeth wisdome and iudgement by the eye: that is the plague of God shal take away both thy strength and iudgement.

CHAP. XII.

Of the destruction and buylding againe of Ierusalem.

1 THe burden of the worde of ỹ Lord vpon [a] Israel, saith the Lord, which spred the heauēs, & layed the foundacion of the earth, and formed the spirit of man within him.
2 Beholde, I wil make Ierusalem a [b] cuppe of poyson vnto all the people rounde about: and also with Iudah wil he be,

Chap. XII.
a That is, ỹ ten tribes, ỹ neglected Gods benefite in deliuering their brethren, & had rather remaine in captiuitie, then to returne home, when God called them.
b Ierusalem shalbe defended against all her enemies: so shal God defend all Iudah also, and shal destroye the enemies.

in the siege against Ierusalem.

3 And in that day wil I make Ierusalē an heauie stone for all people: all that lift it vp, shalbe torne, though all ỹ people of the earth be gathered together against it.

4 In that day, saith the Lord, I wil smite euery horse with stonishment, & his rider with madnes, & I wil open mine eyes vpon the house of Iudah, & wil smite euery horse of ỹ people with blindnes.

5 And the princes of Iudah shal say in their hearts, The [c] inhabitants of Ierusalem *shalbe* my strength in the Lord of hostes their God.

6 In that day wil I make the princes of Iudah like coles of fyre among ỹ wood, & like a fyre brande in the sheafe, and they shal deuoure all the people rounde about on the right hand, & on the left: & Ierusalem shalbe inhabited againe in her owne place, *euen* in Ierusalem.

7 The Lord also shal preserue the [d] tentes of Iudah, *as* afore time: therefore the glorie of the house of Dauid shal not boast, nor the glorie of the inhabitants of Ierusalem against Iudah.

8 In that day shal the Lord defende the inhabitants of Ierusalem, and he that is feble among them, in that daye shalbe as Dauid: and the house of Dauid *shalbe* as gods *house, &* as the Angel of ỹ Lord before them.

9 And in that day wil I seke to destroye all the nacions that come against Ierusalem.

10 And I wil powre vpon the house of Dauid, and vpon the inhabitants of Ierusalem the Spirit of [e] grace and of cōpassion, & they shal loke vpō me, whome they haue [f] perced, and they shal lament for him, as one mourneth for *his* onelie *sonne*, and be sorie for him as one is sorie for *his* first borne.

11 In ỹ day shal there be a great mourning in Ierusalem: as the [h] mourning of [i] Hadadrimmon in the valley of Megiddon.

12 And the [k] land shal bewaile euerie familie a [l] parte, the familie of the [m] house of Dauid a parte, & their wiues a parte: the familie of the house of Nathan a parte, and their wiues a parte:

13 The familie of ỹ house of Leui a parte, & their wiues a parte: the familie of [n] Shemei a parte, & their wiues a parte:

14 All the families that [o] remaine, euery familie a parte, & their wiues a parte.

c Euerie captaine, that had many vnder hī afore, shal now thinke that the smale power of Ierusalē shalbe sufficient to defend them against all enemies, because the Lord is among them.

d The people ẅ are now as it were dispersed by ỹ fields, and lie open to their enemies, shalbe no lesse preserued by my power, then if they were vnder their Kings (ẅ is ment by ỹ house of Dauid) or in their defensed cities.

e They shal haue ỹ feeling of my grace by faith, & knowe ỹ I haue cōpassion on them.

f That is, whome they haue continually vexed with their obstinacie, and gricued my Spirit, Iohn. 19, 38. where it is referred to Christs bodie, ẅ here is referred to the Spirit of God.

g They shal turne to God by true repentance, whome before they had so grieuously offended by their ingratitude.

h They shal lament and repēt excedingly for their offences against God.

i Which was ỹ name of a towne and place nere to Megid do where Iosiah was slayne, 2. Chro. 35, 22.

k That is, in all places where the Iewes shal remaine.

l Signifying that this mourning or repentance shulde not be a vaine ceremonie: but euery one touched with his owne grief shal lament.

m Vnder these certeine families he conteineth all the tribes, & sheweth that bothe the Kings & ỹ Priests had by their sinnes perced Christ.

n Called also Simeon.

o To wit, which were elect by grace, & preserued from the commune destruction.

CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleane riddance of idolatrie. 3 The zeale of the godlie against false prophetes.

1 IN that day there [a] shalbe a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem, for sinne & for vnclennes.

2 And in that day, saith the Lord of hostes, I wil cut of the [b] names of the idoles out of the land: & they shal no more be remembred: and I wil cause the [c] prophetes, & the vncleane spirit to departe out of the land.

3 And when anie shal yet [d] prophecie, his father & his mother ỹ begate him, shal say vnto him, Thou shalt not liue: for thou speakest lies in the Name of ỹ Lord: & his father & his mother ỹ begate him, [e] shal thrust him through, whē he prophecieth.

4 And in that daye shal the Prophetes [f] be ashamed euerie one of his vision, when he hathe prophecied: nether shal thei weare a rough garment to deceiue.

5 But he shal say, I am no [g] Prophet: I am an housband man: for man taught me to be an herdman frō my youth vp.

6 And one shal say vnto him, What are these [h] woundes in thine hands? The he shal answere, Thus was I wounded in ỹ house of my friends.

7 ¶ Arise, ô sworde, vpon my [i] shepherd, & vpon the man, *that is* my fellow, saith ỹ Lord of hostes: smite the shepherd, & the shepe shalbe scattred: & I wil turne mine hand vpon the litle ones.

8 And in all the lād, saith the Lord, [k] two partes therein shalbe cut of, & dye: but ỹ third shalbe left therein.

9 And I wil bring that third parte thorow the fyre, & wil fine them as ỹ siluer is fined, & wil trye thē as golde is tryed: they shal call on my Name, & I wil heare them: I wil say, It is my people, and they shal say, The Lord *is* my God.

a He sheweth what shal be ỹ frute of their repentance, to wit, remission of sinnes by the blood of Christ, ẅ shalbe a continual running fountaine, and purge thē from all vnclennes.

b He promiseth ỹ God wil also purge them frō all superstition & that their religiō shalbe pure.

c Meaning, the false prophets and teachers, who are ỹ corrupters of all religion, whome the prophet here calleth vncleane spirits.

d That is, when they shal prophecie lies and make God, who is the autor of trueth, a cloke thereunto.

e He sheweth what zeale the godlie shal haue vnder the kingdome of Christ Deut 13, 6.

f God shal make them ashamed of their errors and lies & bring them to repentance, and they shal no more weare prophetes apparel to make their doctrine seme more holy.

g They shal cōfesse their former ignorance, & be content to labour for their liuing.

h Hereby he sheweth that though their parents and friends dele more gently with them, and put them not to death: yet they wolde so punish their children, that became false prophetes, that the markes & signes shulde remaine for euer.

i The Prophet warneth the Iewes, that before this great comfort shulde come vnder Christ, there shulde be an horrible dissipacion among the people: for their gouernours and pastors shulde be destroyed, & the people shulde be as scattered shepe: and the Euangelist applieth this to Christ, because he was the head of all Pastours, Matt. 26, 31.

k The greatest parte shal haue no porcion of these blessings, and yet they that shal enioye thē, shalbe tryed with great afflictions, so that it shalbe knowen that onely Gods power and his mercies do preserue them.

CHAP. XIIII.

1 Of the doctrine that shal procede out of the Church, & of the restauration thereof.

1 BEholde, ỹ day of the Lord cometh, and thy spoyle shal be [a] diuided in

a He armeth ỹ godlie against ỹ great tentacios, ỹ shulde come, before thei enioyed this prosperous estate promised vnder Christ, that whē these dangers shulde come, they might knowe that they were warned of them afore.

the

the middes of thee.
2 For I wil gather all nations against Ierusalem to battel, and the citie shalbe taken, & the houses spoyled, & the women defiled, & half of the citie shal go into captiuitie, & the residue of ỹ people shal not be cut off from the citie.
3 Then shal the Lord go forthe, & fight against those nacions, as when [b]he foght in the day of battel.
4 And his fete shal stand in that day vpon the [c] mount of oliues, ẅ is before Ierusalem on the East side, and the mount of oliues shal cleaue in the middes thereof: toward the East & towarde ỹ West there *shalbe* a very great[d] valley, & halfe of the mountaine shal remoue towarde the North, & halfe of the mountaine towarde the South.
5 And ye shal flee vnto the [e] valley of ỹ mountaines: for the valley of the mountaines shal reache vnto Azal: yea, ye shal flee like as ye fled from the [f] earthquake in the dayes of Vzziah King of Iudah: & the Lord [g] my God shal come & all the Saintes with thee.
6 And in that day shal there be no cleare light, but darke.
7 And there shalbe a day (it is knowen to the Lord) [h] neither day nor night, but about the euening time it shalbe light.
8 And in that day shal there [i] waters of life go out from Ierusalem, halfe of thẽ towarde the East sea, & halfe of them towarde the vttermost sea, & shalbe, bothe in somer and winter.
9 And the Lord shalbe King ouer all the earth: in ỹ day shal there be one [k] Lord, and his Name shalbe one.
10 All the land shalbe turned [l] as a plaine from Geba to Rimmon, towarde the South of Ierusalem, and it shalbe lifted vp, & inhabited in her place: from Beniamins gate vnto the place of the first gate, vnto ỹ corner gate, & from ỹ towre of Hananiel, vnto the Kings wine presses.
11 And men shal dwell in it, & there shal be no more destruction, but Ierusalem shalbe safely inhabited.
12 And this shalbe ỹ plague, wherewith the Lord wil smite all people, that haue foght against Ierusalem: their flesh shal consume away, thogh thei stand vpon their fete, & their eyes shal consume in their holes, & their tongue shal consume in their mouth.
13 But in that day [m] a great tumult of ỹ Lord shalbe among them, & euerie one shal take [n] the hand of his neighbour, & his hand shal rise vp against the hand of his neighbour.
14 And Iudah shal fight also against Ierusalem, & the arme of all the heathen shalbe gathered roũd about, with [o] golde and siluer, & great abundance of apparel.
15 Yet this shal be the plague of ỹ horse, of the mule, of the camel and of ỹ asse and of all ỹ beasts that be in these tentes as this [p] plague.
16 But it shal come to passe that euerie one that is left of all the nations, ẅ came against Ierusalem, shal go vp from yere to yere to worship ỹ King the Lord of hostes, & to kepe the feast of Tabernacles.
17 And who so wil not come vp of *all* ỹ families of the earth vnto Ierusalem to worship the King the Lord of hostes, euen vpon them shal come no raine.
18 And if the familie of [q] Egypt go not vp, & come not, it shal not *raine* vpon them. *This* shal be the plague wherewith the Lord wil smite all the heathen, that come not vp to kepe the feast of Tabernacles.
19 This shal be ỹ punishement of Egypt & the punishement of all the nations ỹ come not vp to kepe the feast of Tabernacles.
20 In that day shal there be *writen* vpon the [r] bridels of the horses, The holines vnto the Lord, and the [s] pottes in the Lords House shal be like ỹ bowles before the altar.
21 Yea, euerie pot in Ierusalem & Iudah shalbe holie vnto the Lord of hostes, & all they that sacrifice, shal come and take of them and seeth therein: and in that day there shal be no more the [t] Canaanite in the House of the Lord of hostes.

b As your fathers, and you haue had experience bothe at the red Sea & at all other times.
c By this maner of speache the prophet sheweth Gods power, and care ouer his Church, & how he wil as it were by miracle saue it.
d So that out of all the partes of the worlde they shal se Ierusalem, ẅ was before hid ỹ this mountaine: and this he meaneth of the spiritual Ierusalẽ ỹ Church.
e He speaketh of the hypocrites, ẅ colde not abide Gods presence, but shulde flee into all places where they might hide thẽ among the mountaines.
f Read Amos. 1. 1.
g Because thei did not credit ỹ Prophetes wordes, he turneth to God, & comforteth him self in the that he knewe ỹ these things shulde come, and saith, Thou, ó God, ẅ thine Angels wilt come to performe this great thing.
h Signifying, that there shulde be great troubles in the Church, and that the time hereof is in ỹ Lords hands, yet at length (which is here ment by the euening) God wolde send comfort.
i That is, the spiritual graces of God, which shulde euer continue in moste abundance.
k All idolatrie and superstition shalbe aboolished, & there shalbe one God, one faith and one religion.
l This newe Ierusalem shalbe sene through all the worlde & shal excell the first in excellencie, welth & greatnes.
m God wil not onely raise vp warre without but sedition at home to trye them.
n To hurte, and oppresse him.
o The enemies are riche, and therefore shal not come for a pray, but to destroy & sheade blood.
p As the men shulde be destroyed, ver. 12.
q By the Egyptians, ẅ were greatest enemies to true religion, he meaneth all ỹ Gentiles.
r Signifying, ỹ to what seruice they were put now (whether to labour, or to serue in warre) thei were now holie, because ỹ Lord had sanctified them.
s As precious ỹ one as ỹ other, because they shalbe sanctified.
t But all shalbe pure, & cleane & there shal neither be hypocrite, or anie ỹ shal corrupt the true seruice of God.

MALACHI.

THE ARGVMENT.

THis Prophet was one of the thre, which God raised vp for the comfort of his Church after the captiuitie, and after him there was no more vntil Iohn Baptist was sent, which was ether a token of Gods wrath, or an admonition that they shulde with more feruent desire loke for the comming of Messiah. He confirmeth the same doctrine, that the two former do, but chiefly he reproueth the Priests for their couetousnes, and for that they serued God after

their owne fantaſies, and not according to the preſcript of his worde. He alſo noteth certein peculiar ſinnes, which were then among them, as maryying of idolatrous and manie wiues, murmurings againſt God, impaciencie, and ſuche like. Notwithſtanding for the comfort of the godlie he declareth that God wolde not forget his promes made vnto their fathers, but wolde ſend Chriſt his meſſinger, in whome the couenant ſhulde be accompliſhed, whoſe cõming ſhulde be terrible to the wicked, and bring all conſolation and ioye vnto the godlie.

CHAP. I.

A complaint againſt Iſrael and chiefly the Prieſts.

a Read Iſa.13.1.

1 THE [a] burden of the worde of the Lord to Iſrael by the miniſterie of Malachi.

2 I haue loued you, ſaith the Lord: yet ye ſay, [b] Wherein haſt thou loued vs? Was not Eſau Iaakobs brother, ſaith ſ Lord? yet I loued Iaakob,

3 And I [c] hated Eſau, and made his mountaines waſte, and his heritage a wildernes for dragons.

4 Thogh Edom ſay, We are impouerished, but we wil returne and buyld the deſolate places, yet ſaith ſ Lord of hoſtes, they ſhal buylde, but I wil deſtroye it, and they ſhal call them, The border of wickednes, and the people, with whome the Lord is angrie for euer.

5 And your eyes ſhal ſe it, and ye ſhal ſay, The Lord wil be magnified vpon ſ border of Iſrael.

6 A ſonne honoreth *his* father, & a ſeruant his maſter. If then I be a father, where is mine honour? and if I be a maſter, where is my feare, ſaith the Lord of hoſtes vnto you, [d] ô Prieſts, that deſpiſe my Name? and ye ſay, [e] Wherein haue we deſpiſed thy Name?

7 Ye offer [f] vncleane bread vpon mine altar, & you ſay, Wherein haue we polluted thee? In that ye ſay the table of the Lord is not [g] to be regarded.

8 And if ye offer the blinde for ſacrifice, it is [h] not euil: and if ye offer the lame and ſicke, it is not euil: offer it now vnto thy prince: wil he be content with thee, or accept thy perſone, ſaith ſ Lord of hoſtes?

9 And now, I pray you, [i] pray before God, that he may haue mercie vpon vs: this hathe bene, by your meanes: wil he regarde [k] your perſones, ſaith the Lord hoſtes?

10 Who is there euen among you, [l] that wolde ſhut the dore? and kindle not *fyre* on mine altar in vaine, I haue no pleaſure in you, ſaith the Lord of hoſtes, neither wil I accept an offring at your hãd.

11 For from the riſing of the ſunne vnto the going downe of the ſame, my Name is [m] great among the Gentiles, and in euerie place incenſe ſhalbe offred vnto my Name, & a pure offring: for my Name is great among the heathen, ſaith ſ Lord of hoſtes.

12 But ye haue polluted it, in that ye ſay, The table of the Lord is [n] polluted, and the frute thereof, *euen* his meat is not to be regarded.

13 Ye ſaid alſo, Beholde, *it is* a [o] wearines, & ye haue ſnuffed at it, ſaith ſ Lord of hoſtes, and ye offred that which was torne & the lame and the ſicke: thus ye offred an offring: ſhulde I accept this of your hand, ſaith the Lord?

14 But curſed be the deceiuer, which hathe in his flocke [p] a male, & voweth, & ſacrificeth vnto ſ Lord a corrupt thing: for I am a great King, ſaith the Lord of hoſtes, and my Name is terrible among the heathen.

b Which declareth their great ingratitude that did not acknowledge this loue, wherin was ſo euident, in that he choſe Abrahã from out of all the worlde, and next choſe Iaakob the yonger brother of whome they came, & left Eſau the elder.

c For beſides ſ the ſignes of mine hatred appeared eue whẽ he was made ſeruãt vnto his yonger brother, being yet in his mothers belly, and alſo afterward in that he was put frõ his birthright, yet euen now before your eyes ſ ſignes hereof are euident, in ſ that hit cõtrey lieth waſte, and he ſhal neuer returne to inhabit it, where as ye my people whome the enemie hated more then them are by my grace and loue towarde you deliuered, read Rom.9.13.

d Beſides ſ reſt of the people he condemneth the Prieſts chiefly becauſe they ſhulde haue reproued others for their hypocriſie, & obſtinacie againſt God, & not haue hartened them by their example to greater euils.

e He noteth their groſſe hypocriſie, which wolde not ſe their faultes, but moſte impudently couered them, & ſo were blinde guides.

f Ye receaue all maner offrings for your owne griedines, and do not examine whether they be according to my Law or no.

g Not that they ſaid thus, but by their doings they declared no leſſe. h You make it no faute: whereby he condemneth thẽ, that thinke it ſufficient to ſerue God partely, as he hathe commanded, & partely after mans fantaſie, & ſo come not to ſ purenes of religion, whe requireth, & therefore in reproche he ſheweth then ſ a mortal mã wolde not be content to be ſo ſerued. i He derideth ſ prieſts who bare ſ people in hand, that they praied for thẽ, & ſheweth that they were the occaſion, that theſe euils came vpon the people.

k Wil God cõſider your office and ſtate, ſeing you are ſo couetous, and wicked?

l Becauſe ſ Leuites who kept ſ dores, did not tryе whether ſ ſacrifices that came in, were according to ſ Law, God wiſheth, that thei wolde rather ſhut the dores then to receiue ſuche as were not perfite.

m God ſheweth, ſ their ingratitude, & neglect of his true ſeruice ſhal be the cauſe of ſ calling of ſ Gentiles: & here the Prophet ſ was vnder the Law framed his wordes to ſ capacitie of the people, and by the altar, and ſacrifice he meaneth ſ ſpiritual ſeruice of God, wh ſhulde be vnder the Goſpel, whẽ by Chriſts one-ly ſacrifice. n Bothe the prieſts and the people were infected with this error, that they paſſed not what was offred: for they thoght that God was aſwel content with the leane as with the fat: but in ſ meane ſeaſon they ſhewed not that obedience to God, which he required, & ſo committed bothe impietie, & alſo ſhewed their contẽpt of God & couetouſnes. o The prieſts & people were both e weary with ſeruing God, & paſſed not what maner ſeruice they gaue to God, for that which was leaſt thoght good ynough for the Lord. p That is, hathe habilitie to ſerue the Lord according to his worde, and yet wil ſerue him according to his couetous minde.

CHAP. II.

Threatnings againſt the Prieſts being ſeducers of the people.

1 AND now, ô ye [a] Prieſts, this commãdement is for you.

2 If ye wil not heare it, nor conſider it in your heart to giue glorie [b] vnto my Name, ſaith the Lord of hoſtes, I wil euen ſend a curſe vpon you, and wil curſe your [c] bleſſings: yea, I haue curſed thẽ already becauſe ye do not conſider it in *your* heart.

3 Beholde, I wil corrupt [d] your ſeed, & caſt dongue vpon your faces, *euen* the [e] dongue

a He ſpeaketh vnto them chiefly, but vnder them he cõteineth the people.

b To ſerue me according to my worde.

c That is, ſ abũdance of Gods benefites.

d Your ſeed ſowen ſhal come to no profite.

e You boast of your holines, sacrifices & feastes, but they shal turne to your shame, and be as vile as dongue.

f The Priests obiected against the Prophet ý he colde not reproue them, but he must speake against ý priesthode, & the office enablished of God by promes, but he sheweth, that the office is nothing eslandered, when these vilenes, & dongue are called by their owne names.

g He sheweth what were the two conditions of the conenãt made with the tribe of Leui, on Gods parte, that he woide giue them long life & felicitie, and on their parte, that they shulde faithfully serue him according to his worde.

h I prescribed Leui a certeine Law to serue me.

i He serued me & set forthe my glorie with all humilitie and submission.

k He sheweth ý the priest oght to haue knowledge to instruct other in ý worde of the Lord.

l He is as the treasure house of Gods worde and oght to giue to euerie one according to their necessitie, and not to reserue it for himself.

m Shewing, that whosoeuer doeth not declare Gods will, is not his messenger, and Priest.

e dongue of your solemne feasts, & you shalbe like vnto it.

4 And ye shal knowe, that I haue f sent this commandement vnto you, ý my couenant, which I made with Leui, might stand, saith the Lord of hostes.

5 My g couenant was with him of life and peace, and I h gaue him feare, & he feared me, and was afraide before i my Name.

6 The law of k trueth was in his mouth, & there was no iniquitie founde in his lippes: he walked with me in peace and equitie, and did turne manie away from iniquitie.

7 For the Priests l lippes shulde preserue knowledge, and they shulde seke the lawe at his mouth: for he is the m messenger of the Lord of hostes.

8 But ye are gone out of the way: ye haue caused manie to fall by the Law: ye haue broken the couenant of Leui, saith the Lord of hostes.

9 Therefore haue I also made you to be despised, and vile before all the people, because ye kept not my wayes, but haue bene parcial in the Law.

10 Haue we not all n one father? hathe not one God made vs? why do we trãsgresse euerie one against his brother, & breake the couenant of o our fathers?

11 Iudah hathe transgressed, and an abominacion is committed in Israel and in Ierusalem: for Iudah hathe defiled the holines of the Lord, which he loued, & hathe maried the p daughter of a strange god.

12 The Lord wil cut of the man ý doeth this: *both* the master and the seruant out of the tabernacle of Iaakob, and him ý q offereth an offring vnto the Lord of hostes.

13 And this haue ye done againe, & r couered the altar of the Lord with teares, with weping and with mourning: because the offring is no more regarded, nether receiued acceptably at your hands.

14 Yet ye say, s Wherein? Because the Lord hathe bene witnes betwene thee and thy wife of thy youth, against whome thou hast transgressed: yet is she thy t companion, and the wife of thy v couenant.

15 And did not x he make one? yet had he y abundance of spirit: and wherefore one? because he soght a godlie z seed: therefore kepe your selues in your a spirit, & let none trespasse against the wife of his youth.

16 If thou hatest *her*, b put her away, saith the Lord God of Israel, yet he couereth c the iniurie vnder his garment, saith the Lord of hostes: therefore kepe your selues in your spirit, and transgresse not.

17 Ye haue wearied the d Lord ♔ your wordes: yet ye say, Wherein haue we wearied him? When ye say, Euerie one that e doeth euil, is good in the sight of the Lord, and he deliteth in them. Or where is the God of f iudgement.

n The Prophet accuseth the ingratitude of ý Iewes toward God and man: for seing they were all borne of one father Abraham, and God had elected them to be his holie people, they oght nether to offend God nor their brethren. o Whereby they had bounde them selues to God to be an holie people. p Thei haue ioyned them selues in mariage with them that are of another religion.

q That is, the priests. r Ye cause the people to lament, because that God doeth not regarde their sacrifices, so that they seme to sacrifice in vaine. s This is another faute, whereof he accuseth them, that is, that they brake the lawes of mariage. t As ý one halfe of thy selfe. v She that was ioyned to thee by a solemne couenant, & by the inuocation of Gods Name. x Did not God make man and woman as one flesh and not many?

y By his power, and vertue he colde haue made many women for one man.

z Suche as shulde be borne in lawful and moderat mariage wherein is no excesse of lustes.

a Cõteine your selues within your boundes, and be sober in minde, & bridle your affections.

b Not ý he doe allowe diuorcement, but of the two faute he sheweth, which is the lesse. c He thinketh it sufficient to kepe his wife stil, albeit he take others, and so as it were couereth his faute. d Ye murmured against God, because he heard not you assone as you called. e In thinking that God fauored the wicked, and hathe no respect to them that serue him. f Thus they blasphemed God in condemning his power and iustice, because he iudged not according to their fantasies.

CHAP. III.

1 Of the messenger of the Lord, Iohn Baptist, and of Christs office.

1 Beholde, I wil send my a messenger, and he shal prepare the way before me: and the b Lord whome ye seke, shal spedely come to his Temple: euen the c messenger of the couenant whome ye desire: beholde, he shal come, saith the Lord of hostes.

2 But who c may abide the day of his comming? and who shal endure, when he appeareth? for he is like a purging fyre, and like fullers sope.

3 And he shal sit downe to trye & fine the siluer: he shal euen fine the sonnes of e Leui, and purifie them as gold and siluer, that they may bring offrings vnto the Lord in righteousnes.

4 Then shal the offrings of Iudah and Ierusalem be acceptable vnto ý Lord, as in olde time and in the yeres afore.

5 And I wil come nere to you to iudgement, and I wil be a swifte witnes against the sothesayers, and against the adulterers, and against false swearers, & against those that wrongfully kepe backe the hirelings wages, *and vexe* the widdowe, and the fatherles, & oppresse the stranger, and feare not me, saith ý Lord of hostes.

6 For I am the Lord: I change not, and ye sonnes of Iaakob f are not consu-

a This is ment of Iohn Baptist, as Christ expoundeth it, Luk. 7.27.

b Meaning, Messiah, as psal. 140, 1. dan. 9, 17.

c That is, Christ by whome the couenant was made and ratified, who is called the Angel or messenger of the couenant, because he reconcileth vs to his father: and is Lord or King, because he hath the gouernement of his Church.

d He sheweth that the hypocrites which wish so much for the Lords comming, wil not abide whē he draweth nere: for he wil consume them, and purge his and make them cleane.

e He beginneth at ý Priestes that they might be lightes and shine vnto others. f They murmured against God, because they sawe not his helpe euer present to defend them: and therefore he accuseth them of ingratitude, and sheweth that in that they are not daily consumed, it is a token, that he doeth stil defend them: and so his mercie toward them neuer changeth.

med.

7 From the dayes of your fathers, ye are gone away from mine ordinances, & haue not kept *them*: [g] returne vnto me, & I wil returne vnto you, saith the Lord of hostes: but ye said, Wherein shal we returne?

8 Wil a [h] man spoyle *his* gods? yet haue ye spoyled me: but ye say, Wherein haue we spoyled thee? In [i] tythes and offrings.

9 Ye are cursed with a curse: for ye haue spoyled me, euen this whole nacion.

10 Bring ye all the tythes into the store house, that there may be meat in mine House, & proue me now herewith, saith the Lord of hostes, if I wil not open you windowes of heauen vnto you, & powre you out a blessing [k] without measure.

11 And I wil rebuke the [l] deuourer for your sakes, and he shal not destroye the frute of your grounde, nether shal your vine be baren in the field, saith the Lord of hostes.

12 And all nacions shal call you blessed: for ye shalbe a pleasant land, saith the Lord of hostes.

13 Your wordes haue bene stoute [m] against me, saith the Lord: yet ye say, What haue we spoken against thee?

14 Ye haue said, *It is* in vaine to serue God: and what profite is it that we haue kept his commandement, and that we walked humbly before the Lord of hostes?

15 Therefore we counte proude blessed: euen they that worke wickednes, are set vp, & they that tempte God, yea, thei are [n] deliuered.

16 [o] Then spake they that feared the Lord, euerie one to his neighbour, & the Lord hearkened & heard it, & a [p] boke of remembrance was writen before him for them that feared the Lord, & that thoght vpon his Name.

17 And they shalbe to me, saith the Lord of hostes, in that day [q] that I shal do *this*, for a floeke, & I wil [r] spare them, as a man spareth his owne sonne that serueth him.

18 Then shal you returne, & discerne betwene the righteous & wicked, betwene him that serueth God, and him that serueth him not.

CHAP. IIII.

The day of the Lord, before the which Eliah shulde come.

1 FOr beholde, the day cometh that shal [a] burne as an ouen, and all the proude, yea, and all that do wickedly, shal be stubble, & the day that cometh, shal burne them vp, saith the Lord of hostes, and shal leaue them, nether roote nor branche.

2 But vnto you that feare my Name, shal the [b] Sunne of righteousnes arise, & health *shalbe* vnder his wings, & ye shal [c] go forthe, and growe vp as fat calues.

3 And ye shal treade downe the wicked: for they shalbe dust vnder the soles of your fete in the day that I shal do *this*, saith the Lord of hostes.

4 [d] Remember the Lawe of Moses my seruant, which I commanded vnto him in Horeb for all Israel with the statutes and iudgements.

5 Beholde, I wil send you [e] Eliah the Prophet before the comming of the great and [f] feareful day of the Lord.

6 And he shal [g] turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come [h] and smite the earth with cursing.

g Read Zechar. 1,3.

h There are none of the heathe so barbarous, that wil defraude their gods of their honour, or deale deceitfully with the.

i Whereby the seruice of God shulde haue bene mainteined, & the Priests, & the poore relieued.

k Not hauing respect how much ye nede, but wil giue you in all abundance: so that ye shal lacke place to put my blessings in.

l Meaning, the caterpiller, and whatsoeuer destroieth corne & frutes.

m The prophet condéneth the of double blasphemie against God: first in that they said that God had no respect to them that serued him, & next that the wicked were more in his fauour the the godlie.

n They are not onely preferred to honour, but also deliuered from dangers.

o After these admonitions of the Prophet some were liuely touched, & incouraged others to feare God.

p Bothe because the thing was strange, that some turned to God in that great and vniuersal corruption, and also that this might be an example of Gods mercies to all penitent sinners.

q When I shal restore my Church according to my promes, they shalbe as mine owne propre gods.

r That is, forgiue their sinnes, & gouerne them with my Spirit.

a He propheticeth of Gods iudgements against the wicked who wolde not receiue Christ, when as God shulde send him for the restauration of his Church.

b Meaning, Christ, who with his wigs or beames of his grace shulde lighten, & comfort his Church, Ephe. 5. 14. and he is called the sunne of righteousnes, because in him self he hath all perfection, and also the iustice of the father dwelleth in him: whereby he regenerateth vs into righteousnes, cleseth vs from the filth of this worlde, & reformeth vs to the image of God.

c Ye shalbe set at libertie and increase in the ioye of the Spirit, 2. Cor. 3, 17.

d Because the time was come that the Iewes shulde be destitute of prophetes vntil the time of Christ, because they shulde with more feruent mindes desire his coming, the prophet exhorteth them to exercise them selues diligently in studying the Lawe of Moses in the meane season, whereby they might continue in the true religion and also be armed against all tentations.

e This Christ expoundeth of Iohn Baptist, Mat. 11, 13. who bothe for his zeale, and restoring of religion is aptly compared to Eliah.

f Which as it is true for the wicked, so doeth it waken the godlie and call them to repentance.

g He sheweth wherein Iohns office shulde stand: in the turning of men to God and ioyning the father and children in one vnitie of faith: so that the father shal turne to that religion of his sonne which is conuerted to Christ, and the sonne shal imbrace the faith of the true fathers, Abraham, Izhak and Iaakob.

h The seconde point of his office was to denounce Gods iudgements against them that wolde not receiue Christ.

APOCRYPHA.

THE ARGUMENT.

THese bokes that follow in order after the Prophetes vnto the Newe testament, are called Apocrypha, that is, bokes which were not receiued by a commune consent to be red and expounded publikely in the Church, nether yet serued to proue any point of Christian religion, saue in asmuche as they had the consent of the other Scriptures called Canonical to confirme the same, or rather whereon they were grounded: but as bokes proceding from godlie men, were receiued to be red for the aduancement and furtherance of the knowledge of the historie, & for the instruction of godlie maners: which bokes declare that at all times God had an especial care of his Church and left them not vtterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnesse that those calamities that God sent to his Church, were according to his prouidence, who had bothe so threatened by his Prophetes, and so brought it to passe for the destruction of their enemies, and for the tryal of his children.

I. Esdras.

CHAP. I.

1 Iosias appointeth Priestes, and kepeth the Passeouer. 7 Offrings for the Priests and the people. 11 The order of the Leuites. 23 The vpright life of Iosias. 25 His death and the occasion thereof, and the lamentatiō for him. 34 Ioachaz appointed King. 53 The destruction of Ierusalem.

2 King 23, 21 / 2. chro 35, 1

AND Iosias kept the Passeouer to his Lord in Ierusalem, and offred the Passeouer in the fourteenth day of the first moneth,

2 And appointed ỹ Priests in order according to their dailie courses, being clothed with long garments in the Temple of the Lord.

3 And he spake to the Leuites the holy ministers of Israel, thāt they shulde sanctifie them selues to the Lord, to set the holy Arke of the Lord in the House, which Salomon the sonne of King Dauid had buylt,

4 And said, Ye shal no more beare ỹ Arke vpon your shulders: now therefore serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid King of Israel, and according to the maiestie of Salomon his sonne, and stand in the Temple (according to the ordre of the dignitie of your fathers the Leuites) which were *appointed* before your brethren the children of Israel.

6 Offer in ordre the Passeouer, and make readie the sacrifices for your brethren, and kepe the Passeouer after the Lords commandement giuen to Moyses,

7 And Iosias gaue to the people that was present, thirtie thousand lambes and kiddes, with thre thousand calues.

8 These were giuen of the Kings possessions according to the promes, to the people, and to the Priests, and to the Leuites. Then gaue Helkias and Zacharias and [a]Syelus the gouernours of the Temple, to the Priests for the Passeouer two thousand shepe, and thre hundreth calues.

[a] Or, Ichiel.

9 Furthermore, Iechonias, and Samaias, and Nathanael his brother, and [a]Sabias, and [b]Chielus, and [c]Ioram captaines gaue to the Leuites for the Passeouer fiue thousand shepe and seuen hundreth calues

[a] Or, Hasabiah. [b] Or, Ichiel. [c] Or, Chorabe

10 And when these things were done, the Priests and the Leuites stode in ordre, hauing vnleauened bread according to ỹ tribes,

11 And after the ordre of the dignitie of their fathers, before the people to offre to the Lord, as it is writen in the bokes of Moyses: and thus *they did* in the morning.

12 And they rosted the Passeouer with fyre as *apperteined, & they sod their offrings with perfumes in caldrons and pottes, *Exod. 12. 8

13 And set it before all them that were of the people, and afterward they prepared for them selues, and for the Priests their brethren the sonnes of Aaron,

14 For the Priests offred the fatte vnto the euening, and the Leuites, did make ready for them selues, and for the Priests their brethren the sonnes of Aaron

15 And the holy singers, the sonnes of Asaph, were in their orders, according to te appointed ordinaces of Dauid, *to wit*, Asaph, and Azarias, and [a]Eddim[b], which was of the Kings appointement.

[a] Or, Iedithun.

16 And the porters were at euerie gate, *so that* it was not lawful, ỹ anie shulde passe his ordinarie watche for their brethren the Leuites made readie for them.

17 And in that day those things which apperteined to the sacrifice of the Lord, were accomplished, that they might offre the Passeouer,
18 And offre sacrifices vpon the altar of the Lord, according to the commandement of King Iosias.
19 So the children of Israel, which were present at that time, kept the Passeouer and the feast of vnleauened bread seuen daies.
20 And there was not suche a Passeouer kept in Israel since the time of Samuel the prophet.
21 And all the Kings of Israel did not offre suche a Passeouer, as did Iosias, and the Priestes, and the Leuites, and the Iewes, and all Israel, which were founde to remaine in Ierusalem.
22 In the eightenth yere of the reigne of Iosias was this Passeouer kept.
23 The workes of Iosias were vpright before his Lord with a heart ful of godlines.
24 And concerning ý things which came to passe in his time, they are writē before, *to wit*, of those ý sinned & did wickedly against ý Lord aboue euerie nation and kingdome, and grieued him with "sensible things, so that the wordes of the Lord stode vp against Israel.
25 ¶ * Now after all these actes of Iosias it came to passe that when Pharaoh King of Egypt came to moue warre at Carchamis vpon Euphrates, Iosias went out against him.
26 But ý King of Egypt sent to him, saying, What haue I to do with thee, ô Kig of Iudea?
27 I am not sent of the Lord God against thee: but my warre is vpon Euphrates, and now the Lord is with me, and the Lord hasteneth me forwarde: departe from me, and be not against the Lord.
28 But Iosias wolde not turne backe his chariot from him, but prepared him self to fight with him, not regarding ý wordes of Ieremias the Prophet by the mouth of the Lord,
29 But he set him self in battel aray against him in the field of Megeddo. & ý princes came downe to King Iosias.
30 And the King said to his seruants, Conuaye me out of the battel, for I am very weake. And by and by his seruants broght him out of the battel.
31 So he gate vpon his seconde chariot, and being come againe to Ierusalem he changed his life, and was buryed in his fathers graue.
32 And in all Iudea was Iosias bewailed, yea Ieremias the Prophet did lament for Iosias, and the gouernours and their wiues did lament him vnto this day: & this was ordeined in all the kinred of Israel to be done continually.
33 But these things are written in the boke of the stories of the Kings of Iudea, and euerie one of the actes ý Iosias did, & his glorie, and his knowledge in the lawe of the Lord, and the things which he did before, and the things now *rehersed* are registred in the boke of the Kings of Israel and Iudea.
34 Then they of the nacion toke *Ioachaz the sonne of Iosias, and made him King in steade of his father Iosias, when he was thre and twentie yere olde. *2. King. 23, 31 2. chron. 36, 1*
35 And he reigned in Iudea and in Ierusalem thre moneths: for the King of Egypt deposed him from reigning in Ierusalem.
36 He taxed also the people of an hundreth talēts of siluer, & one talēt of gold.
37 And the King of Egypt made Ioacim his brother King of Iudea & Ierusalem.
38 And he bounde Ioachaz and his gouernours: but when he had takē Zaraces his brother, he led hi away into Egypt.
39 Twētie and siue yere olde was Ioacim, when he reigned in Iudea and Ierusalem and he did euil in the sight of the Lord.
40 Wherefore against him came vp Nabuchodonosor King of Babylon, who when he had bounde him with a chaine of brasse, led him away into Babylon.
41 Thē Nabuchodonosor toke of the holie vessels of the Lord, & caried thē away, and set thē in his tēple at Babylon.
42 But all his actes, and his prophanation, and his reproche are written in ý Chronicles of the Kings.
43 And Ioacim his sonne reigned for him: and when he was made King, he was eightene yere olde.
44 And he reigned thre moneths and ten dayes in Ierusalem, and he did euil in the sight of the Lord.
45 ¶ So a yere after Nabuchodonosor sent and broght him to Babylon with the holy vessels of the Lord.
46 And he made Sedecias King of Iudea and Ierusalem when he was one and twentie yere olde, & he reigned eleuen yeres.
47 And he did euil in the sight of the Lord, nether did he feare the wordes spoken *by Ieremias the Prophet from the mouth of the Lord. *Ier. 38, 21*
48 For after that he was sworne to King Nabuchodonosor, he forsware him self by the Name of the Lord and fel away, and hardened his necke and his heart, and transgressed the Lawes of the Lord God of Israel.
49 Also the gouerners of the people, and the Priests committed many things against the lawes and passed all ý pollutions of all nacions, and polluted the Temple of the Lord, which was sanctified in Ierusalem.
50 Neuertheles the God of their Fathers sent

"Or, by worshiping sensible creatures. 2. Chron. 35, 20

sent his messenger to call them backe, because he spared them and his owne Tabernacle.

51 But they derided his messengers, and in the day, that the Lord spake vnto them, they mocked his Prophetes.

52 So that he, being moued to angre against his people for their great wickednes, commanded the Kings of the Chaldeans to inuade them.

53 These killed their yong men with the sworde rounde about their holie Temple, nether did they spare yong man, nor maiden, nether olde man, nor childe among them.

54 But he deliuered them all into their hands, and all the holy vessels of the Lord, bothe great & smale with the vessels of the Arke of God: and they toke, & caryed away the Kings treasures into Babylon.

55 And they set fyre in the House of ỹ Lord and brake downe the walles of Ierusalē and burnt their towres with fyre

56 They consumed also all the precious things thereof, & broght thē to noght, and those that were left by the sworde, he caryed away into Babylon.

57 And they were seruants to him, & to his children til the Persians reigned, to fulfil the worde of the Lord by the mouth of Ieremias,

Ierem. 25,11, & 29,10

58 And that the land might enioye her Sabbaths all the time, that it was desolate, til seuentie yeres were accomplished.

CHAP. II.

1 Cyrus gaue leaue to the Iewes to returne. 10 He sent the holy vessels. 13 The names of them that returned. 16 Their aduersaries did let their buylding, and the Kings letters for the same.

2.Chro 36,22 Ezra. 1,1

1 IN the first yere of the reigne of Cyrus King of the Persians, to fulfil the worde of the Lord by the mouth of Ieremias.

2 The Lord raised vp the spirit of Cyrus King of the Persians, and he made proclamacion through out all his kingdome, euen by expresse lettres,

3 Saying, Thus saith Cyrus King of the Persians, The Lord of Israel, euen the moste high Lord, hathe made me King ouer the whole worlde,

4 And he hathe commanded me to buylde him an House in Ierusalem, which is in Iudea.

5 If there be anie therefore of you of his people, let the Lord, euen his Lord be with him, & let him go vp to Ierusalem, which is in Iudea & buylde the House of the Lord of Israel: he is the Lord ỹ dwelleth in Ierusalem.

6 All they then that dwell in the places rounde about, those, I say, that are in his place, let them helpe him with golde and siluer,

7 With gifts, with horses and cattel, and other things, which shalbe broght, according to the vowes into the Temple of the Lord, which is in Ierusalem.

8 ¶ Then arose the chief of the families of Iudea, and of the tribe of Beniamin, and the Priests & Leuites, & all whose minde the Lord had moued to go vp, and buylde an House to the Lord in Ierusalem.

9 And those that were about them, helped them in all things with siluer and golde, horses, and cattel, and with diuers vowes of many whose mindes were stirred vp.

10 Also King Cyrus broght out the holy vessels of the Lord, which Nabuchodonosor had caryed out of Ierusalem, and had consecrated them in the Temple of his idoles.

11 Now when Cyrus King of the Persians had broght them out, he deliuered thē to Mithridates his treasurer.

12 By whome they were giuen to "Abassar the gouernour of Iudea,

"Or Shasbazar, or Sanabassar.

13 Whereof this was the nomber: a thousand golden cuppes, and a thousand siluer cuppes, batens of siluer for the sacrifices, nine and twentie violes, of golde thirtie, and of siluer two thousand, foure hundreth and ten, and a thousand other vessels.

14 So all the vessels of golde and siluer, which they caried away, were fiue thousand foure hūdreth, three score and nine.

15 They were broght by Sanabassar with them of the captiuitie of Babylō to Ierusalem.

16 ¶ But * in the time of Artaxerxes Kīg of the Persias "Belemus, & Mithridates, and Tabellius, and Rathumus, and Beelteth mus, & "Semellius the secretarie, & others which were ioyned to these, dwelling in Samaria and in other places, wrote vnto hi this epistle here following against them, that dwelt in Iudea & Ierusalē, TO THE KING ARTAXERXES OVR LORD,

Ezra. 4,6
"Or, Bischlemus.
"Or, Shimshi.

17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the secretarie, and the rest of their counsel, & the iudges which are in Coelosyria and Phenice.

18 Be it now therefore knowen to our lord the King, that the Iewes which came vp from ỹ, are come to vs into Ierusalem, that rebellious and wicked citie, & buylde ỹ marked places, and make vp the walles thereof, and laye the fundacions of the Temple.

19 Therefore if this citie be buylt, and the walles be finished, they wil not onely not indure to paye tribute, but wil also resist Kings.

20 And because the things perteining to the Temple go forwarde, we thoght it

not mete to passe ouer suche a thing,
21 But to declare it to our lord the King, that if it be thy pleasure, it may be sought out in the bokes of thy fathers,
22 And thou shalt finde in the Chronicles the writings cõcerning these things, and shalt knowe that this citie did alwaies rebel, & did trouble bothe Kings and cities,
23 And that the Iewes are rebellious, raising alwaies warres therein: for the which cause also this citie was made desolate.
24 Now therefore, õ lord the King, we declare it, that if this citie be buylt and the walles thereof repared, you shal haue no more passage into Coelosyria, nor Phenice.
25 ¶ Then the King wrote againe to Rathumus, that wrote the things that came to passe, and to Beeltehmus, and to Samellius the secretarie, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria and Phenice, these things that followe.
26 I haue red the epistle, which ye sent to me: therefore I commanded, that it shulde be soght out, and it was founde, that this citie hathe alwaies practised against Kings,
27 And that the men thereof were giuen to rebellion and warres, and how that mightie Kings and fierce haue reigned in Ierusalem, which toke tribute of Coe losyria and Phenice.
28 Now therefore I haue commanded to forbid these men to buylde vp the citie and that it be taken hede that no more be done,
29 And that those wicked things, & shulde molest the King, go not forwarde.
30 Then when Rathumus, & Semellius the secretarie and the rest, which were ioyned with them, had red the things, & King Artaxerxes had writen, they moued their tents with spede to Ierusalem with horses and men in araye,
31 And began to let them which buylt, so that the buylding of the Temple in Ierusalem ceased vnto the seconde yere of the reigne of Darius King of the Persians.

CHAP. III.

1 The feast of Darius. 16 The thre wise sentences.

1 NOw when Darius reigned, he made a great feast to all his subiects, & to all those of his owne house, and to all the princes of Media and Persia,
2 And to all the gouernours & captaines, and lieutenants that were with him, frõ India vnto Ethiopia of an hundreth and seuen and twentie prouinces.
3 And when they had eaten and drunke, & were satisfied, thei departed, and King Darius went into his chamber, and slept, til he wakened againe.
4 ¶ In the meane time thre yong men of the garde, kepers of the Kings bodie, said one to another.
5 Let euerie one of vs speake a sentẽce, & he that shal ouercome, and whose sentẽce shal appeare wiser then the others, Darius the King shal giue him great gifts, and great things in token of victorie,
6 As to weare purple & to drinke in golde, and to slepe in golde, and a chariot with bridles of golde, an head tyre of fine linen, and a chaine about his necke.
7 And he shal sit next to Darius for his wisdome, and shalbe called Darius cousin.
8 Then euerie man wrote his sentence and sealed it, and put it vnder the pillowe of King Darius,
9 And said, when the King rose, thei wolde giue him the writing, and whose sentence the King and the thre princes of Persia shulde iudge to be wisest, to him shulde the victorie be giuẽ, as it was appointed.
10 One wrote, The wine is strongest.
11 The other wrote, The King is strõgest.
12 The other wrote, women are strongest, but trueth ouercometh all things.
13 ¶ And whẽ the King arose, they toke ỹ writings and gaue them to him, and he red them,
14 And sent and called all the noble men of Persia and of Media, and the gouernours & the captaines, and lieutenants, and the consuls.
15 And sate him downe in the counsel, and the writing was red before them.
16 Then he said, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.
17 Then he said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of wine.
18 And said on this maner, O ye men, how strong is wine! it deceiueth all mẽ that drinke it.
19 It maketh the minde of the King and of the fatherles bothe one, of the bonde man and of the fre man, of the poore man and of the riche man.
20 It turneth also euerie thoght into ioye and gladnes, so that one remembreth no maner of sorow, nor det.
21 It maketh euerie heart riche, so that one remembreth nether King nor gouernour, & causeth to speake all thigs by "talents.
22 When men haue drunke, they haue no minde to loue ether friends or brethren, and a litle after they drawe out swordes.
23 But when they are frõ the wine, they do not remember what they haue done.
24 O ye men, is not wine strongest, which cõpelleth to do suche things? & he held de his peace when he had thus spoken.

"Or, poundes.

CHAP.

CHAP. IIII.

Of the strength of a King. 13 Of the strength of women. 34 Of the strength of trueth, which Sentence is approued, 47 And his petition granted.

1 THen the seconde which had spoken of the strength of the King, began to say,

2 O ye men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?

3 But the King *is* yet greater: for he ruleth all things, & is lord of them, so that they do all things which he comandeth them.

4 If he bid thē make warre one against another, they do it: if he send them out against ẏ enemies, they go and breake downe mountaines and walles and towres.

5 They kil & are killed, & do not passe the commandement of the King: if they ouercome, they bring all to the King, aswel the spoyles as all other things.

6 And those also ẅ go not to warre & battel, but til the earth: *for* whē they haue sowen it againe, thei reape it, & bring it to the King, and compelle one another to paye tribute to the King.

7 Yet he is *but* one man: if he bid, Kil, they kil: if he sai Spare, they spare.

8 *If* he bid, Smite, they smite: *if* he bid them, Make desolate, they make desolate: *if* he bid, Buyld, thei buyld.

9 *If* he bid, Cut of, they cut of: *if* he bid, Plante, they plante.

10 So all his people & al his armies obey one man: in the meane while he sitteth downe, he eateth, and drinketh and sleepeth.

11 For these kepe him rounde about: nether can any one go & do his owne busines, nether are they disobedient vnto hī.

12 O ye men, how shulde not ẏ King be strongest, seing he is thus obeied? So he helde his tongue.

13 ¶ Then the third which had spoken of women & of the trueth (this was Zorobabel) began to speake,

14 O ye men, nether the mightie King, nor many men nor wine is strongest: who then ruleth them or hathe dominion ouer them? are they not women?

15 Women haue borne the King & all the people ẅ beare rule by sea & by land.

16 Euen of them were they borne, and they nourished them, which planted the vines, of which the wine is made.

17 They also make mens garmēts & make men honorable, nether can men be without women.

18 And if thei haue gathered together gold & siluer, or any goodlie thing, & they not loue a faire and beautiful woman?

19 Do they not leaue all those things & giue them selues wholy vnto her, & gape, and gaze vpon her, & all men desire her more then gold, or siluer, or any precious thing?

20 A man leaueth his owne father ẅ ha the nourrished him, & his owne countrei, and is ioyned with his wife.

21 And for ẏ woman he iopardeth his life and nether remembreth father nor mother nor contrey.

22 Therefore by this ye may knowe ẏ the women beare rule ouer you: do ye not labour and trauail, and giue and bring all to the women?

23 Yea, a man taketh his sworde and goeth forthe to kil & to steale, and to saile vpon the sea, and vpon riuers,

24 And he seeth a lion & goeth in darkenes, & whē he hathe stollen, rauished & spoiled, he bringeth it to his loue.

25 Wherefore a mā loueth his owne wife more then father or mother.

26 Yea, many haue runne mad for women, and haue bene seruantes for them.

27 Many also haue perished & haue erred and sinned for women.

28 Now therefore do you not beleue me? is not the King great in his power? do not all regions feare to touche him?

29 *Yet* I sawe him & Apame, the Kings coucubine, the daughter of the famous Bartacus, sitting on the right hand of the King.

30 And she toke the crowne of the Kings head, & put it vpon her owne, and stroke the King with her left hand.

31 Yet in the meane season the King gaped and gazed on her: & if she laughed at him, he laughed: & if she were angrie with him, he did flatter her ẏ he might be reconciled with her.

32 How then, ô ye men, are not women more strong, seing they do thus?

33 ¶ Then the King and the princes loked one vpon another, and he began to speake of the trueth.

34 O ye men, are not women stronger? great is the earth, & the heauen is hie, and the sone is swift in his course: for he turnith roūde about heauē in one day, & runneth againe into his owne place.

35 Is not he great ẏ maketh these things? therefore ẏ trueth is greater and stronger then all.

36 All the earth calleth for trueth, and the heauen blesseth it: and all things are shaken and tremble, nether is there any vniust thing with it.

37 The wine *is* wicked, the King *is* wicked, womē *are* wicked, & all the childrē of men are wicked, and all their wicked workes are suche, and there is no trueth in thē, and they perish in their iniquitie.

38 But trueth doeth abide, and is strong for euer, and liueth and reigneth for euer and euer.

39 With her there is no receiuing of per-

sons nor differenee: but she doeth ſ
things which are iuſte, & abſteineth
from vniuſt & wicked things, and all
men fauour her workes.
40 Neither is there any vniuſt thing in
her iudgement, and she is the ſtrengh
and the kingdome and the power, and
maieſtie of all ages. Bleſſed be ſ God
of trueth.
41 So he ceaſed to ſpeake, and then all
the people cryed & ſaid then, Truth
is great and ſtrongeſt.
42 Then the King ſaid vnto him, Aſke
what thou wilt beſides ſ which is ap-
pointed, & we wil giue it thee becauſe
thou art founde the wiſeſt, and thou
ſhalt haue libertie to ſit by me, and
ſhalt be called my couſin.
43 ¶ Then he ſaid to the King, Remem-
bre the vowe that thou haſt vowed to
buylde Ieruſalem, in the day that thou
tokeſt the kingdome,
44 And to ſend againe all the veſſels ſ
were taken out of Ieruſalem, which Cy
rus ſet aparte when he made a vowe to
cut of Babylon, & vowed to ſend them
thither.
45 Thou alſo haſt vowed to buylde the
Temple, which the Idumeans burnt w
hen Iudea was deſtroied by the Chal
deans.
46 And now, ô Lord the King, this is
that which I deſire & require of thee,
& t is is the magnificence, whic *I re-
quire* of thee: I require therefore that
thou woldeſt accompliſh the vowe w
hich thou haſt vowed with thine owne
mouth to do to the King of heauen.
47 Then King Darius riſing vp, kiſſed
him & wrote him letters to all the ſte-
wardes and lieutenants, and captaines
ād gouernours, that thei ſhold bring
on ſ way both hi & all that went with
him which went vp to buylde Ieruſale.
48 And he wrote letters to all the lieu-
tenants in Coeloſyria and Phenice, &
to thē that were in Libanus, that they
ſhulde bring cedre wood from Libanus
to Ieruſalem, and buylde the citie with
him.
49 And he wrote for all ſ Iewes, which
went vp out of his kingdome vnto Iu-
dea, concerning their libertie, that no
prince, nor lieutenant, nor gouernour,
nor ſteward ſhuld enter into their do-
res,
50 And that all the region which they
kept ſhulde paye no tribute, and that
the Idumeans ſhulde let go the villa-
ges of the Iewes which they helde,
51 And that euerie yere there ſhulde be
giuen for the buylding of the Temple
twentie talents vntil it were buylt,
52 And to mainteine the burnt offrings
vpon the altar euerie day (as they had
a commandement to offer ſeuentene)
other then talents euerie yere.
53 And that all they which went from
Babylon to buylde ſ citie, ſhulde haue
libertie, aſwel they as their poſteritie,
and all the Prieſts that went away.
54 He wrote alſo touching the charges
and the Prieſts garment, wherein they
ſhulde miniſter.
55 And he wrote that they ſhulde giue
the Leuites their charges vntil the
Houſe were finiſhed, and Ieruſalem
buylt.
56 Alſo he wrote that they ſhulde giue
penſions & wages to them that kept
the citie.
57 And he ſent away all the veſſels w-
hich Cyrus had ſet aparte out of Baby-
lon, and what ſoeuer Cyrus had comma
ded to do, he alſo commanded to do it,
and to ſend to Ieruſalem.
58 And when the "young man was gone *or, Zoroba-
forthe, he lift vp his face to heauen to- bel.
wardes Ieruſalem, and gaue thankes to
the King of heauen,
59 Saying, Of thee is the victorie, & of
thee is wiſdome, & of thee is glorie,
and I *am* thy ſeruant.
60 Bleſſed be thou which haſt giuen
me wiſdome: for vnto thee I acknow-
ledg it, ô Lord of *our* fathers.
61 ¶ So he toke ſ letters & went out &
came to Babylon & telled all his bre-
threm.
62 And thei bleſſed ſ God of their fa-
thers, becauſe he had giuen them fre-
dome & libertie,
63 To go vp & to buylde Ieruſalem, &
the Temple, where his Name is renou
med, & thei reioyced with inſtruments
of muſike and ioye, ſeuen daies.

CHAP. V.

1 *The nomber of them that returne from the
captiuitie. 42 Their vowes & ſacrifices.
54 The Temple is begonne to be buylt. 66
Their ennemies wolde craftely ioyne with
them.*

1 AFter *theſe things the chief of the *1. Ezr. 2, 1.
houſes of their fathers were cho
ſen after their tribes, & their wiues,
and their ſonnes, & their daughters, &
their ſeruantes, & their maides, and
their cattel.
2 And Darius ſent with them a thouſād
horſemen, til they were reſtored to Ie-
ruſalem in ſafetie, & with muſical in-
ſtruments, with tabrets and flutes.
3 And all their brethren plaied: thus he
cauſed them to go vp together with
them.
4 ¶ And theſe are ſ names of the men
that went vp after their families, by
their tribes, *and* after the order of
their dignitie.

5 The

5 The Priests. The sonnes of Phinees, the sonne of Aaron, Iesus *sonne* of Iosedec *sonne* of Saraias, & Ioacim the *sonne* of Zorobabel, the *sonne* of Salathiel of the house of Dauid, of the kinred of Phares, of the tribe of Iuda.

6 'Who spake wise wordes to Darius the King of the Persians in the seconde yeacre of his reigne, in the moneth Nisan which is the first moneth.

7 ¶ And these are thei of Iudea, which came out of ý captiuitie, where thei dwelt, whome Nabuchodonosor King of Babylon had caryed away into Babylon,

8 And returned vnto Ieruſalem and to the reſt of Iudea, euerie one into his owne citie: which came with Zorobabel, & Iesus, Nehemias, " Zacharias, Reesaias, Enenius, Mardocheus, Beelsarus, Aspharasus, Reelius, Roimus & Baana their guides.

9 The nomber of them of the nacion & their gouuernours: ý sonnes of Phares two thousand an hundreth seuentie & two, the sonnes of Saphat foure hundreth, seuentie & two.

10 The sonnes of "Ares seuen hundreth fiftie and six.

11 The sonnes of Phaath Moab, two thousand, eight hundreth and twelue.

12 The sonnes of Elam, a thousand, two hundreth, fiftie & foure: the sonnes of Zathui nine hũdreth fortie & fiue: the sonnes of Corbe seuen hundreth & fiue.

13 The sonnes of Bibe six hundreth, twentie and three: the sonnes of "Sadas three thousand, two hundreth, twentie and two.

14 The sonnes of Adonikan, six hundreth, sixtie & seuen: the sonnes of Bagoi, two thousand, sixtie & six: ý sonnes of Adinu, foure hundreth, fiftie and foure.

15 The sonnes of " Aterisias, ninetie & two: ý sonnes of Ceilan & Azotus, sixtie & seuen: the sonnes of Azucã foure hundreth, thirtie and two.

16 The sonnes of Ananias, an hundreth & one: the sonnes of Arõ, and the sonnes of Bassa, three hundreth, twentie and three: the sonnes of Arsiphurith, an hundreth & two.

17 The sonnes of Meterus, three thousand & fiue: the sonnes of "Bethlomõ, an hundreth, twentie and three.

18 They of "Netophas, fiftie & fiue: they of "Anaboth, an hundreth, fiftie & eight: they of Bethsamos, fortie and two.

19 They of "Cariathiarius, twentie & fiue thei of Caphiras & Beroth, seuen hundreth, fortie & three: they of "Piras, seuen hundreth,

20 They of Chadias and Ammidioi fiue hundreth, twentie & two: they of "Cirama & Gabdes, six hundreth, twentie and one.

21 They of " Macalon, an hundreth twentie and two: they of " Betolius, fiftie & two: the sonnes of " Nephis, an hundreth, fiftie & six.

22 The sonnes of Calamolalus & Orius seuen hundreth, twentie and fiue: the sonnes of Ierechus, three hundreth, fortie & fiue.

23 The sonnes of " Annaas, three thousand, three hundreth and thirtie.

24 The Priests, the sonnes of Ieddu, ý sõnes of Iesus, *which are counted* amõg the sonnes of Sanasib, nine hundreth, seuentie and two: the sonnes of Meruth, a thousand fiftie and two.

25 The sonnes of " Phassaron, a thousãd fortie and seuen: the sonnes of " Carme, a thousand and seuentene.

26 ¶ The Leuites. The sonnes of Iessue, Cadmiel, Bannu and Suiu, seuentie and foure.

27 ¶ The sonnes *which were* holie singers. The sonnes of Asaph, an hundreth, fortie and eight.

28 ¶ The porters The sonnes of Salum, the sonnes of Iatal, the sonnes, of " Tolman, the sonnes of Dacobi, the sonnes of Teta, the sonnes of Sami: all *were* an hundreth, thirtie and nine.

29 The ministers of the Temple. The sonnes of Esau, the sonnes of Asipha, the sonnes of Tabaoth, the sonnes of " Ceras, the sonnes of " Sud, the sonnes of Phaleu, ý sonnes of Labana, the sonnes of " Agraba,

30 The sonnes of " Acrua, ý sonnes of " Outa, the sonnes of Cetab, the sonnes of Agaba, ý sonnes of " Subai, the sonnes of Anan, the sonnes of Cathua, the sonnes of " Geddur.

31 The sonnes of " Airus, the sonnes of Daisan, the sonnes of " Noeba, the sonnes of Chaseba, the sonnes of " Gazera, the sonnes of Azias, the sonnes of Phinees, the sonnes of Asara, the sonnes of Basthai, the sonnes of Asana, ý sonnes of " Meani, the sonnes of " Naphisi, the sonnes of " Acub, the sonnes of " Acipha, the sonnes of " Asur, the sonnes of Pharacim, the sonnes of " Basaloth.

32 The sonnes of " Meeda, ý sonnes of Coutha, the sonnes of "Corea, the sonnes " Charcus, the sonnes of Aserar, sonnes of " Thomoi, the sonnes of " Nasith, the sonnes of Atipha.

33 The sonnes of the seruãts of Salomon. The sonnes of " Asaphion, the sonnes of " Pharira, the sonnes of " Ieeli, the sonnes of Lozon, the sonnes of Isdael, the sonnes of " Sapheth.

34 The sonnes of Agia, ý sonnes of "Phachirheth, the sonnes of "Sabie, the

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h Or, Zorobabel

i Or, Saraia

k Or, Areh

l Or, Bibai

m Or, Azgad

n Or, Aterhezecia

o Or, The sõnes of Anania an hundreth, the sonnes of Arõ one, the sonnes of Besai thre hũdreth, twenty and thre

p Or, Bethlehẽ

q Or, Netophah

r Or, Anatoth

s Or, Kariahiarim.

t Or, Pirah

u Or, Arama

x Or, Macamon

y Or, Bethel

z Or, Nebus

a Or, Sanaah

b Or, Phassur

c Or, Charim

d Or, Talmon

e Or, Ceros

f Or, Suia

g Or, Hagaba

h Or, Acub

i Or, Uta

k Or, Agab

l Or, Sibe

m Or, Cedur

n Or, Raia

o Or, Nerida

p Or, Gazema

q Or, Basle

r Or, Meunim

s Or, Naphisod

t Or, Bacubuh

u Or, Acupha

x Or, Assur

y Or, Baraloth

z Or, Mehida

a Or Chareseha

b Or, Bareus

c Or, Thomoth

d Or. Nasib

e Or. Hazophoreth

f Or, Pharuda

g Or, Ieelah

h Or Staphelia

i Or. Phaca reth

the sonnes of ‖ Sarothie, the sonnes of Masias, the sonnes of Gar, the sonnes of ‖ Addus, the sonnes of ‖ Subas, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabat, the sonnes of Allom.

35 All the ministers of the Temple, and the sonnes of the seruants of Salomon *were* thre hundreth, seuentie and two.

36 These came vp from ‖ Thermeleth and Thelersas: Caraathalat and Aalar leading them.

37 Nether colde they shewe their families nor their stocke how they were of Israel, the sonnes of ‖ Ladan the sonne of ‖ Ban, the sonnes of ‖ Necodan, six hundreth fiftie and two.

38 And of ỹ Priests those which exercised ỹ office of Priests, & were not founde, ỹ sonnes of ‖ Obdia, the sonnes of ‖ Accos, the sonnes of Addus, * which had taken for wife Augia, *one* of ỹ daughters of ‖ Berzelaius.

39 And was called after his name, and when the description of the kinred of these men had bene sought in the registre, and colde not be founde, they were set a parte from the office of Priests.

40 For ‖ Neemias and Attharias said to them that they shulde not be partakers of the holie things, til there arose an hie Priest clothed with doctrine and trueth.

41 So all they of Israel from them of twelue yere olde and litle children, were ‖ fortie thousand besides men seruants and women seruants, two thousand, thre hundreth and sixtie.

42 Their seruants and handmaides *were* seuen thousand, thre hundreth, fortie and seuen, the singing men and women two hundreth, fortie and fiue:

43 Camelles, foure hundreth, thirtie and fiue, and horses, seuen hundreth, thirte and six: mules, two hundreth, fortie and fiue: ‖ beastes that bare ỹ yocke fiue thousand, fiue hundreth, twentie and fiue.

44 And *there were* of the gouernours after their families, *which* whe they were come to the Temple in Ierusalem, vowed to buyld the House in his owne place according to their power,

45 And to giue to the treasure of the workes, ‖ a thousand pound in golde, and fiue thousand pound in siluer, and an hundreth priestlie garments.

46 And the Priests and the Leuites and the people dwelt in Ierusalem and in the countrei, & the holie singers & the porters and all Israel in their ‖ villages.

47 ¶ But * when the seuenth moneth was nere, and when the children of Israel were euerie one at home, they were all gathered together with one accorde into the open place of the first gate which is towarde the East.

48 Then Ieshua the sonne of Iosedec and his brethren the Priests with Zorobabel the sonne of Salathiel & his brethren, rising vp, made ready ỹ altar of the God of Israel,

49 To offre burnt offrings vpon it according as it is writen in the boke of Moyses the man of God.

50 Whither also there were garhered against them of all nacions of the land: but they dressed the altar in his owne place, although all the nacions of the land were their enemies and vexed thẽ, and they offred sacrifices according to the season, and burnt offrings to the Lord, morning & euening.

51 They kept also the feast of tabernacles, as it is * ordeined in the Law, & *offred* sacrifices euerie day, as was requisite, *Leui. 23, 34*

52 And afterwarde, the continual oblations and offrings of the Sabbaths & of the new moneths & of all holy feasts

53 ¶ And all * thei which had made any vowe to God, began to offre sacrifice vnto God in the first day of ỹ seuenth moneth, although the Temple of God was not yet buylt. *Ezra 3, 88*

54 They gaue also money to the masõs & to the workemen, and meat and drinke with gladnes,

55 And charrets to the Sidonians and to those of Tyrus to bring ceder wood out of Libanus, which shulde be broght by flots to the hauen of Ioppe according to the commandement giuen vnto them by Cyrus King of Persia.

56 And in the second yere and second moneth, came into the Temple of God in Ierusalem, Zorobabel the sonne of Salathiel, and Iesus the sonne of Iosedec, and their brethren, and the Priests & Leuites, and all they that came owte ofcaptiuitie into Ierusalem,

57 And * layed the fundacion of the House of God in the first day of the second moneth of the second yere after their returne into Iudea and Ierusalem. *Eccles. 49, 18*

58 And they appointed ỹ Leuites from twentie yere olde, ouer the workis of the Lord, and Iesus & his sonne, & his brethren, & his brother Cadmiel, & the sonnes of Madiabon with the sonnes of Ioda, the sonne of Heliadun, with their sonnes, & brethren, *euen* all the Leuites with one accorde did followe after the worke, calling vpon the works in the House of God: thus the workemen buylt the Temple of the Lord.

59 And the Priests stode clothed with their long garments with musical *instruments* & trumpets, and the Leuites the sonnes

‖ Or, Sabia
‖ Or Spa. 114.
‖ Or, Addu
‖ Or, Subath

‖ Or, Thelmelah, & Thelharsa. Caraathalar & Alar.
‖ Or, Dalaias
‖ Or, Tubia
‖ Or, Necoda

‖ Or, Hobia
‖ Or, Hacoz. Ezra 2, 61
‖ Or, Barzeleus

‖ Or, Nehemias & Atharias

‖ Or, fortie and two thousand, thre hundreth & sixty.

‖ Or, asser

‖ Or, of gold twelue thousand pounde, & of siluer fiue, &c.

‖ Or, quarters Ezra 3, 1

sonnes of Asaph with Symbales,
60 Singing & blessing the Lord, according to the ordinance of Dauid King of Israel.
61 And they sung with loud voice songs to the praise of the Lord because his mercie and glorie *is* for euer in all Israel.
62 Then all the people blewe trumpets, and cryed with loud voice, praising ỹ Lord for the raising vp of the House of the Lord.
63 Also some of ỹ Priests & Leuites, and chief men, *to wit*, the Ancients, which had sene the former House,
64 Came *to se* the buylding of this with weping and great crying, & manie with trūpets and ioye *cryed* with loude voice,
65 So that the people colde not heare the trumpets, because of the weping of the people: yet there was a great multitude that blew trumpets so that thei were heard far of.
66 ¶ Wherefore whē the enemies of the tribes of Iuda & Beniamin heard it, they came to know what noise of trumpets it was,
67 And they knewe that they of the captiuitie buylt the Temple to the Lord God of Israel.
68 Wherefore they coming to Zorobabel, & Iesus, and the chief of the families, said vnto them, Let vs buyld also with you.
69 For we obey your Lord as you do, and sacrifice vnto him since the dayes of 'Asbasareth King of the Assyrias, which broght vs hether.
70 Then Zorobabel, and Iesus, & the chief of the families of Israel said to them, It doeth not apperteine to vs, and to you to build an House to the Lord our God.
71 For we alone wil buylde it to ỹ Lord God of Israel, as it becometh vs, & as 'Cyrus the King of the Persians bad vs.
72 Howbeit the people of the land made them sluggish that were in Iudea, and letted them to buyld the worke, and by their ambushmēts and seditions & conspiracies hindred the finishing of the buylding,
73 All the time of King Cyrus life: so ỹ they were let from the bulding two yere vntil the reigne of Darius.

'or, Asaza-ret, or, Asachadon.

Ezra. 4.4

CHAP. VI.

1 Of Aggeus and Zacharias. 2 The buylding of the Temple. 3 Sisinnes wolde let them. 7 His epistle to Darius. 23 The Kings answer to the contrarie.

1 BVt* in the second vere of the reigne of Darius, Aggeus & Zacharias the sonne of Addo the Prophetes prophecied to the Iewes, euen vnto thē ỹ were in Iudea and Ieruſalem, in the Name of the Lord God of Israel, wh they *called*' vpon.
2 Then Zorobabel sonne of Salathiel, and Iesus the sonne of Iosedec stode vp, & began to buylde the House of ỹ Lord, wh is in Ieruſalem, the Prophetes of the Lord being with them, & helping them.
3 ¶ In that time Sisinnes the gouernour of Syria, and Phenice, and Sathrabouzanes with his companions came vnto them,
4 And said vnto them, By whose commandement buylde you this House & this buylding, and entrepriſe all these other things? and who are the buylders that entrepriſe suche things?
5 But the Ancients of the Iewes had grace of ỹ Lord after that he had visited the captiuitie,
6 That they were not letted to buyld, vntil it was signified vnto Darius of these matters, and an answer was receiued.
7 ¶ The copie of the epistle, which he did write and send to Darius. SISINNES gouernour of Syria and of Phenice, and Sathrabouzanes, and their cōpanions, presidents in Syria and Phenice, salute King Darius.
8 It may please the King our master plainely to vnderstand, that when we came to the countrey of Iudea, and entred into the citie of Ieruſalem, we found in the citie of Ieruſalem the Ancients of the Iewes that were of the captiuitie,
9 Buylding an House to the Lord great & newe, of hewen stones, and of great price, and the timber all ready laid vpon the walles.
10 And these workes are done with great spede, yea, and the worke hathe good succeſſe in thir hands, so that it wil be finished with all glorie & diligence,
11 Then we asked their Ancients, saying, By whose commandement buyld you this House & lay the fundacion of these workes?
12 We asked them these things to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore we demanded the names of the gouernours in writing.
13 But they answered, saying, We are the seruants of the Lord, which hathe created the heauen and the earth.
14 And* this House was buylt vp manie yeres ago by a King of Israel great & strong, and was finished.
15 But when our fathers, prouoking *God* to wrath, sinned against the Lord of Israel, *which is* in heauen, * he deliuered

'Gre. vpon the

Ezra. 5.1 Neh. 1

1. King. 6.2

2. King. 24.1

them into the hands of Nabuchodonosor King of Babylon of the Chaldeans,

16 Who brake downe the House & burnt it, & caryed the people captiue to Babylon.

17 But in the first yere of the reigne of Cyrus ouer the countrey of Babylon, King Cyrus wrote that this House shulde be buylt vp.

18 And the holie vessels of golde & of siluer, which Nabuchodonosor had caryed out of the House at Ierusalem, & had dedicated them in his owne Temple, Cyrus the King toke out of the Temple at Babylon, & they were giuen to Zorobabel, and to || Sanabassarus ruler.

|| or, Shashbazar.

19 And a commandement was giuen vnto him that he shulde cary away those vessels, & put them in the Temple at Ierusalem, & that this Temple of the Lord shulde be buylt in this place.

20 Then the same Sanabassarus, being come hether, layed the fundacions of the House of the Lord at Ierusalem, and since that time til now, it is in buylding, & is not finished.

21 Now therefore if it please the King, let it be soght vp in the Kings liberaries concerning Cyrus,

22 And if it be found that the buylding of the House of the Lord at Ierusalem hathe bene done by the consent of King Cyrus, & if it seme good to the lord our King, let him make vs answer concerning these things.

23 Then King Darius commanded to searche in the Kings libraries, that were in Babylon, and there was founde in Ecbatane which is a towre in the region of Media, a place where suche things were layed vp for memorie.

24 In the first yere of the reigne of Cyrus, King Cyrus commanded the House of the Lord at Ierusalem to be buylded, where thei did sacrifice with the continual fyre.

25 Of the which the height *shulde be* of threscore cubites, the breadth of threscore cubites with thre rowes of hewed stones, & one rowe of newe wood of that countrey, and that the costs shulde be payed out of the house of King Cyrus.

26 And that the holie vessels of the House of the Lord, aswel those of golde as of siluer, which Nabuchodonosor had caryed out of the house in Ierusalem, and broght into Babylon, shulde be restored to the House, which is in Ierusalem, & set in the place where they were *afore*.

27 Also he commanded that Sisinnes, gouernour of Syria and Phenice, and Sathrabouzanes, and their companiõs, and those which were constitute captaines in Syria and Phenice, shulde take hede to refraine from that place, and to suffer Zorobabel the seruant of the Lord, and gouernour of Iudea, and the Elders of the Iewes to buyld that House of the Lord in that place.

28 And I also haue commanded to buyld it cleane vp againe, and that they be diligent to helpe them of the captiuitie of the Iewes, til the House of the Lord be finished,

29 And that some parte of the tribute of Coelosyria and Phenice shulde be diligently giuen to these men for sacrifice vnto the Lord, and to Zorobabel the gouernour, for bulles, rams and lambes:

30 Also corne, & salte, and wine, and oile continually euerie yere without faile, as the Priests, which are in Ierusalem shal testifie to be spent euerie day,

31 That offrings may be made to the high God for the King, and his children, & that they may pray for their liues.

32 Furthermore he commanded that whosoeuer shulde transgresse anie thing afore spoken or writen, or derogate anie thing thereof, that a tre shulde be taken out of his possession, and he be hanged thereon, and that his goods shulde be the Kings.

33 And therefore let the Lord whose Name is there called vpon, destroye euerie King and nation, which stretcheth out his hand to hinder or do euil to that House of the Lord which is in Ierusalem.

34 * I Darius the King haue ordeined that it shulde be diligently executed according to these things. *Ezra. 6, 13*

CHAP. VII.

1 Sisinnes and his companions follow the Kings commandement and helpe the Iewes to buyld the Temple. 5 The time that it was buylt. 10 They kepe the Passeouer.

1 THen Sisinnes the gouernour of Coelosyria and Phoenice, and Sathrabouzanes, & their companions, obeing King Darius commandements.

2 Assisted diligetly the holie workes, working whith the Ancients and gouernours of the Sanctuarie.

3 And the holie workes prospered by Aggeus and Zacharias the Prophetes which prophecied.

4 So they finished all things by the commandement of the Lord God of Israel, and

and with the consent of Cyrus and Darius, and Artaxerxes Kings of the Persians.

5 Thus the holie House was finished in the three and twentieth day of the moneth Adar in the sixt yere of Darius King of the Persians.

6 ¶ And the children of Israel, and the Priests and the Leuites, and the rest, & were of the captiuitie, & had anie charge, did according to the things *writen* in the boke of Moses.

7 And they offred for the dedication of the Temple of the Lord, an hundreth lambes,

8 *And* twelue goates for the sinne of all Israel, according to the nomber of the chief of the tribes of Israel.

9 And the Priests, and the Leuites stode according to their kinreds clothed with long robes in the workes of the Lord God of Israel, according to the boke of Moses, and also the porters in euerie gate.

10 And the children of Israel offred the Passeouer together with them of the captiuitie, in the fourthtenth *day* of the first moneth, after that the Priests and Leuites were sanctified.

11 But all the children of the captiuitie were not sanctified together, but all the Leuites were sanctified together.

12 And they offred the Passeouer, for all the children of the captiuitie, and for their brethren the Priests, and for them selues.

13 Then all the children of Israel which were of the captiuitie did eat, *euen* all they that had separated them selues from the abominations of the people of the lond, and soght the Lord.

14 And they kept the feast of vnleauened bread seuen dayes, reioycing before the Lord,

15 Because he had turned the counsel of the King of the Assyrians towardes thē to strengthen their hands in the workes of the Lord God of Israel.

CHAP. VIII.

1 Esdras cometh from Babylon to Ierusalem. 10 The copie of the commission giuen by Artaxerxes. 29 Esdras giueth thankes to the Lord. 32 The nomber of the heads of the people that came with him. 76 His prayer and confession.

1 AND after these things when Artaxerxes King of the Persians reigned, Esdras *the sonne* of [a] Saraias, *the sonne* of Ezerias, *the sonne* of Helcias, *the sonne* of Salum,

2 *The sonne* of Sadoc, *the sonne* of Achitob, *the sonne* of Amarias, *the sonne* of [b] Ezias, *the sonne* of [c] Memeroth, *the sonne* of [d] Zaraias, *the sonne* of [e] Sauias, *the sonne* of Boccas, *the sonne* of Abisum, *the sonne* of Phinees, *the sonne* of Eleazar, *the sonne* of Aaron was the the Priest.

3 This Esdras went out, of Babylon, & was a scribe wel taught in the Law of Moyses, giuen by the Lord God of Israel.

4 Also the King gaue him *great* honour, & he founde grace in his sight in all his requestes.

5 With him also there departed some of the children of Israel, and of the Priests and Leuites, and of the holy singers, and of the porters, and of the ministers of the Temple vnto Ierusalem.

7 In the seuenth yere of the reigne of Artaxerxes, & in the fist moneth: this was the seuenth yere of the King (for thei went out of Babylon in the first day of the first moneth,

7 And came to Ierusalem according as the Lord gaue them speed in their iournay)

8 For Esdras had gotten great knowledge, so that he wolde let nothing passe that was in the Law of the Lord, and in the commandements, and he taught all Israel all the ordinances and iudgements.

9 So the commisson writen by King Artaxerxes was giuen Esdras the Priest and reader of the Lav of the Lord: the copie thereof followeth.

10 King Artaxerxes to Esdras the Priest, & reader of the Law of the Lord, Salutacion.

11 Forasmuche as I consider things with pitie, I haue commanded that they that wil and desire of the nacion of the Iewes, and of the Priests and Leuites, & are in our kingdome, shulde go with thee vnto Israel.

12 Therefore as many as be willing, let them departe together, as it hathe semed good to me and my seuen frinds & counsellers,

13 They may visite the things that are in Iudea and Ierusalem diligently, as it is conteined in the Law of the Lord,

14 And cary the gifts to the Lord of Israel in Ierusalem, which I and my frinds vowed: also all the golde and siluer, which shal be fonde in the countrey of Babylon *apperteining* to the Lord in Ierusalem,

15 With that which is giuen of the people to the Temple of the Lord their God, that it might be broght to Ierusalem, aswel siluer as golde, for bulles, and rams, & lambes, and things thereunto perteining,

[a] or, Azarias.
[b] or, Meraioth.
[c] or, Sama.
[d] or, Azi.
[e] or, Azarias.

16 That they may offer sacrifices to the Lord vpon the altar of the Lord their God, which in Ierusalem.
17 And whatsoeuer thou and thy brethren wil do with the golde or siluer, accomplish it according to the wil of thy God.
18 And the holy vessels of the Lord, ẅ are giuen thee for the vse of the Temple of thy God, which in Ierusalem, thou shalt set before thy God in Ierusalem.
19 And what other things soeuer thou shalt remember for the vse of the Temple of thy God, thou shalt giue it out of the Kings treasure.
20 And I also King Artaxerxes haue commanded the treasurers, of Syria and Phenice, that whatsoeuer Esdras, the Priest & reader of the Law of the hiest God, shal send for, they shulde geue it him with all spede, euen to *the some of* an hundreth talents of siluer,
21 And likewise vnto an hundreth cores of corne, and an hundreth pieces of wine and other things in abundance.
22 Let all things be done to the hiest God according to the Law of God with diligence, that wrath come not vpon the kingdome of the King and of his sonnes.
23 Also to you it is commanded, that of none of the Priests or Leuites, or holy singers, or porters or ministers of the Temple, or of the workemen of this Temple, no tribute nor taxe be taken, nor that any, haue power to taxe them in any thing.
24 Thou also, Esdras, according to the wisdome of God, ordeine iudges and gouernours, that they may iudge in all Syria & Phenice all those which are wel instructed in the Law of thy God, and teache those, which are not instructed.
25 And let all those which shal transgresse the Law of God & the King, be diligently punished, ether with death, or orher punishment, ether with penaltie of money, or banishment.
26 ¶ Then Esdras the scribe said, Blessed be the onelie Lord God of my fathers, which hathe put this in the heart of the King to glorifie his House which is in Ierusalem,
27 And hathe honoured me before the King, and the counsellers, and all his friends and gouernours.
Ezr.8,2 28 ¶ * Therefore I was incouraged by the helpe of the Lord my God, and gathered men of Israel to go vp with me.
29 These are the guides after their families and order of dignities, which came vp with me out of Babylon in the reigne of Artaxerxes the King.
30 Of the sonnes of Phinees, Gersom, of the sonnes of Ithamar, Gamael, of the sonnes of Dauid [n] Lettus.
31 Of the sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted an hundreth and fiftie men.
32 Of the sonnes of [r] Salomon, Abeliacnias *the sonne* of Zacharias, and with him two hundreth men.
33 Of the sonnes of Zathoe, Sechenias *the sonne* of [s] Iezolus, & with him thre hundreth men: of the sonnes of Adin, [t] Obeth *sonne* of Ionathas, and with him two hundreth and fiftie men.
34 Of the sonnes of Elam [u] Iesias, *sonne* of Gotholias, and with him seuentie men.
35 Of the sonnes of Saphatias, Zarias *sonne* of Machael, and with him seuentie men.
36 Of the sonnes of Ioab [x] Badias *sonne* of Iezelus, and with him two hundreth and twelue men.
37 Of the sonnes of [y] Banid, Assalimoth *sonne* of Iosaphias, and with him an hundreth and threscore men.
38 Of the sonnes of Babi, Zacharias *sonne* of Bebai, and ẅ him twentie & eight men.
39 Of the sonnes of [z] Astath, Iohannes *sonne* of Acatan, & with him an hundreth & ten.
40 Of the sonne of Adonicam the last: & these are the names of them, Eliphalat, [a] Ieouel and [b] Maias, and with them seuentie men: of the sonnes of [c] Bagouthi *sonne* of Iscacourus, & with him seuentie men.
41 ¶ And I gathered them together to ỹ flood called * Theras, & pitched our tents, there trhe daies, and nombred them.
42 But when I had founde there none of the Priests not Leuites,
43 I sent to Eleazar, and beholde, there came [d] Maasman, and Alnathan, & Samaian and [e] Ioribon, & Nathan, Ennatan, Zacharian, & Mosollamon the chief, & best learned.
44 And I bad them to go to Daddeus ỹ captaine, which was in the place of the treasurie,
45 With charge to bidde Daddeus and his brethren, & the treasurers that were there, to send to vs them, which shulde offer sacrifice in the House of our Lord.
46 And they broght vnto vs by the mightie hand of our Lord learned men of the sonnes of Moli, *the sonne* of Leui, *the sonne* of Israel, *to wit*, [f] Cisebebran & his

[n] *or, Hattus.*
[r] *or, Pahath, Moab, Eliocnai.*
[s] *or, Iezjel.*
[t] *or, Obed.*
[u] *or, Iesaias.*
[x] *or, Michael.*
[y] *or, Obediah, sonne of Iechiel.*
[z] *or, Baniah Esolomith.*
[a] *or, Asgad Iohanan sonne of Eccethan.*
[b] *or, Iehel.*
[c] *or, Semaias.*
or, Bagoi, Uti sonne of Istacuri.
Ezra.8,15
[d] *or, Masma, Alnathan.*
[e] *or, Iorib, Elnathan, Zacharie & Mosollam.*
[f] *or, Seredia.*

& his ſonnes, and his brethren being eighteene.

47 And Aſebia, and ‖ Annon, & Oſaian his brethren of the ſonnes of ‖ Cananeus with their ſonnes, twentie perſones.

48 And of the miniſters of the Temple, which Dauid gaue, & thoſe which were rulers ouer the worke of the Leuites, *to wit*, miniſters of the Temple, two hundreth & twentie, of whome all the names were regiſtred.

Ezra.8.21 49 ¶ And * there I proclaimed a faſt for the yong men before the Lord to aſke of him a good iourney bothe for vs, and for them that were with vs, for our children, & for our cattel.

50 For I was aſhamed to aſke the King fotemen, or horſemen, or conduict for ſauegarde againſt our enemies,

51 Becauſe we had ſaid to the King, that the power of our Lord ſhulde be with them that ſoght him to direct them in all things.

52 Wherefore we praied our Lord againe, according to theſe things, whome we founde fauorable.

53 Then I choſe from among the chief of the tribes & of the Prieſts, twelue men, *to wit*, ‖ Eſebrias and Aſſanias, and with them ten of their brethren.

54 And I weighed them the ſiluer and ȳ golde, & the holy veſſels of the Houſe of our Lord, which the King and his counſellers, & *his* princes, & all Iſrael had giuen.

55 And I weighed them, ſix hundreth & fifty talents of ſiluer, & ſiluer veſſels of an hundreth talents, & an hundreth talents of golde,

56 And twentie golden baſens, & twelue veſſels of braſſe, of fine braſſe ſhining like golde.

57 And I ſaid to them, You are alſo holy to the Lord, and the veſſels are holy, and the golde and the ſiluer is a vowe to the Lord of our fathers,

58 Watch and kepe *them*, til that you giue them to the heads of the families of the Prieſts, and Leuites, and captaines of the families of Iſrael in Ieruſalem in the chambers of the Houſe of our God.

59 So the Prieſts & Leuites toke the ſiluer and the golde, & the veſſels, & caryed them to Ieruſalem to the Temple of the Lord.

60 And we departed from the flood ȳ Thera, in the twelueth *day* of the firſt moneth, & came to Ieruſalem, according to the mightie power of our Lord with vs: and the Lord deliuered vs from the beginning of our iourney from all enemies. So we came to Ieruſalem.

61 And thre daies being paſt there, in the fourth day the ſiluer that was weighed, & the golde was deliuered in the Houſe of our Lord to ‖ Marmoth the Prieſt the ſonne of Iouri,

62 And with him to Eleazar the *ſonne* of Phinees. & there were with them, Ioſabad *the ſonne* of Ieſus, & ‖ Moeth *ſonne* of Sabbanus, Leuites: all *was deliuered them* by nomber and weight.

63 And all the weight of them was writen that ſame houre.

64 Afterwards thoſe that were come out of the captiuitie, offred ſacrifices to the Lord God of Iſrael, *euen* twelue bulles for all Iſrael, rams foure ſcore and ſixtene,

65 Lambs thre ſcore & twelue, twelue goates for ſaluacion, all in ſacrifice to the Lord.

66 And they preſented the commandements of the King to the Kings ſtewards, & to ȳ gouernours of Coeloſyria & Phenice who honored the people, and the Temple of God.

67 ¶ * When theſe things were done, the gouernours came to me, ſaying, The people of Iſrael, the princes and the Prieſts, & the Leuites haue not ſeparated *from them* the ſtrange people of the land, Ezr.9.1

68 Nor the pollutions of the Gentiles, *to wit*, of the Cananites, and Chetites, and Phereſites, and Iebuſites, and Moabites, and Egyptians, and Idumeans.

69 For they haue dwelt with their daughters, bothe they and their ſonnes, and the holie ſede is mixed with the ſtrange people of the land, & the gouernours & rulers haue bene partakers of this wickednes from the beginning of the thing.

70 And aſſone as I had heard theſe things, I rent my clothes, and the holie garment, & I pulled the heere of mine head, and of my bearde, and ſate me downe ſorowful, and verie ſad.

71 Then alſo all they that were moued with the worde of the Lord God of Iſrael, came to me whiles I wepte for the iniquitie, but I ſate verie ſad til the euening ſacrifice.

72 Then I roſe from the faſt with my clothes torne, and the holie garment, and bowed my knees and ſtretched forthe *mine* hands to the Lord,

73 And ſaid, * O Lord, I am aſhamed, & confounded before thy face. Ezr.9.6

74 For our ſinnes are increaſed aboue our heades, & our ignorances are lifted vp to heauen.

75 Yea, euen from the time of our fathers we are in great ſinne vnto this

‖ or, Anom, Ieſaas.
‖ or, Cananien.
‖ or, Marimoth the ſonne of Ieri of Vrie.
‖ or, Noedia. ſonnes ſonne of Bannus.
‖ or, Sereb'as.

day.
76 For our sinnes therefore, and our fathers we with our brethren, with our Kings and Priests haue bene giuen vp to the Kings of the earth, to the sworde and to captiuitie, and for a pray with all shame vnto this day.
77 And now how great hathe thy mercie bene, ô Lord, that *there* shulde be left vs a roote, and name in the place of thine holines!
78 And ỹ thou shuldest reueale to vs a light in ỹ House of ỹ Lord God, & geue vs meate in ỹ time of our seruitude!
79 For when we were in bondage, we were not left of our God, but he gaue vs fauour before the Kings of the Persians, that thei shulde giue vs meat,
80 And that they shulde honour the Temple of our Lord, and raise vp Sion that is desolate, and giue vs assurance in Iudea & Ierusalem.
81 And now, ô Lord, what shal we say, hauing these things? for we haue transgressed thy commandements, which thou hast giuen by the hands of thy seruants the Prophetes, saying,
Deut. 7, 1 82 * Because the land, which ye go to inherite, is a land polluted by the pollucions of the strangers of the land, which haue filled it with their filthines,
83 Therefore now ye shal not ioyne *their* daughters with your sonnes, nether giue your daughters to their sonnes,
84 Nether shal you desire to haue peace with them for euer, that ye may be made strong, and eat the good things of the land, and leaue it for an inheritance to your children for euer.
85 Therefore all that is come to passe, was done for our wicked workes, and for our great sinnes: yet, Lord, thou hast forborne our sinnes,
86 And hast giuen vs suche a roote: *but* we againe haue turned backe to transgresse thy Law, & to mixe *vs* with the vnclennes of the people of the land.
87 Mightest thou not be angrie with vs to destroye vs, so that thou shuldest nether leaue vs roote nor sede nor name?
88 *But*, ô Lord of Israel, thou art true: for there is a roote left, *euen* vnto this day.
89 Beholde, we are now before thee with our iniquities, nether can we indure before thee for these things.
Ezra. 10, 1 90 ¶ And * as Esdras prayed and confessed and wept, and laye vpon the grounde before the Temple, a verie great multitude was gathered vnto him out of Ierusalem of men and women, and yong children: for there was great lamentation among the multitude.
91 Then Iechonias the sonne of "Ieel of the sonnes of Israel, cryed out said, O Esdras, we haue sinned against the Lord God: we haue taken in mariage strange women of the nacions of the land. "or, Iehiel.
92 And now all Israel is douteful: therefore let vs make an othe concerning this to the Lord to put away all our wiues, which are strangers, with their children.
93 If it seme good to thee, and to all the that obey the Law of the Lord, rise vp *and* put it in execution.
94 For to thee doeth it apparteine, & we are with thee to make thee strong.
95 Then Esdras arose, & made all the chief of the families of the Priests and Leuites of all Israel to sweare, that they wolde do thus: and they sware.

CHAP. IX.

7 After Esdras had red the law for the strange wiues, 10 Thei promise to put them away.

1 THen * Esdras rose from the court of the Temple, & went to the chamber of Ioannan *the sonne* of Eliasib, Ezra. 10, 22
2 And being lodged there, he did eat no bread nor dranke water, but mourned for the great iniquities of the multitude.
3 And there was a proclamation in all Iudea and Ierusalem to all them, that were of the captiuitie, that they shulde be gathered to Ierusalem,
4 And that all they which shulde not mete there within two or thre dayes, according to the ordinance of the Elders, which bare rule, shulde haue their cattel confiscate to the Temple, and he cast out from among them of the captiuitie.
5 Then all they which were of the tribe of Iuda and Beniamin, came together within thre dayes into Ierusalem: this was the ninth moneth and twentieth *day* of the moneth.
6 And all the multitude sate in the broad place of the Temple shaking, because of the extreme winter.
7 Then Esdras arose and said to them, Ye haue sinned: for ye haue maried strange wiues, so that ye haue augmented the sinnes of Israel
8 Now therefore confesse and glorifie the Lord God of our fathers,
9 And do his wil, and separate your selues

selues from the people of the land, and from the strange wiues.

10 Then all the multitude cryed out and said with a loude voice, We wil do so as thou hast said.

11 But because the multitude *is* great, and the time is winter, so that we can not stand without, and the worke is not of one day nor of two, seing that manie of vs haue sinned in this matter,

12 Let the chief men of the multitude and all they which haue strange wiues of our families, tarie:

13 And let the Priests and iudges come out of all places at the day appointed, til thei haue appeased the wrath of the Lord against vs for this matter.

14 Then Ionathas Asaels *sonne*, and [a] Ezecias *sonne of* [b] Thecan were appointed concerning these things, and Mosollam and Sabbateus did helpe them.

15 And they which were of the captiuitie, did after all these things.

16 Esdras the Priest also chose him certeine men, chief of their families, all by name: & thei sate together in the first day of the tenth moneth to examine this matter.

17 And they made an end of the things perteining to them that had maried strange wiues in the first day of the first moneth.

18 And there were founde of the Priests which had maried strange wiues,

19 Of the sonnes of Iesus, the *sonne* of Iosedec, & of *his* brethren [a] Mathelas, & Eleazar, and Ioribus, and Ionadan.

20 Who also gaue their hands to cast out their wiues, and offred a ram for *their* reconciliation in their purgation.

21 And of the sonnes of Emmer [a] Ananias, and Zabdeus, and Canes, and Sameus, and Hiereel, and Azarias.

22 And of the sonnes of [a] Phaisu, Ellionas, Massias, Esmaelus, and Nathanael, and [b] Ocidelus, and Talsas.

23 And of the Leuites [a] Iorabadus, and Semis, and Colius, who was called [b] Calitas, and Patheus, and Oudas, and Ionas.

24 Of the holie singers, [a] Eliazurus, Bacchurus.

25 Of the porters, [a] Sallumus, & Tolbanes.

26 Of them of Israel, of the sonnes of Phorus, [a] Hiermas, and Eddias, & Melchias, & Maelus, & Eleazar, & Asibias, & [b] Banaias.

27 Of the sonnes of [a] Ela, Matthanias, Zacharias, and [b] Hierielas, and [c] Hieremoth and Aedias.

28 And of the sonnes of [a] Zamoth, Eliadas, Elisimus, Othonias, Iarimoth, and [b] Sabatus, and Sardeus.

29 Of the sonnes of [a] Bebai, Ioannes, and Ananias, and [b] Iosabad, and Emathens.

30 Of the sonnes of Mani, Olamus, Mamuchus, Iedaias, Iasubus, Iasael, and Ieremoth.

31 And of the sonnes of [a] Addi, Naathus, Moosias, Laccunus, and Naidus, and Mathanias, and [b] Seschel, and Balnuus, and Manasseas.

32 And of the Sonnes of Annas, Elionas, & Aseas, and Melchias, and Sabbeus, and Simon a Chosamite.

33 And of the sonnes of [a] Asom, Altaneus & [b] Matthias, and Bannaias, Eliphalat, & Manasses, and Semei.

34 And of the sonnes of [a] Maani, Ieremias, Momdis, Omairus, Inel, Mamai, and Paclias, and Amos, Carabasion and Euasibus, and Mamnimatanaius, Elisiasis, Vamus, Eliali, Samis, Selemias, Nathanias, & of the sonnes of Ozoras, Sesis, Esril, Azailus, Samatas, Sambis, Iosiphus.

35 And of the sonnes of Ethna, Mazitias, Zabadias, Ethes, Inel, Banaias.

36 All these maryed strange wiues, and put them away with their children.

37 And the Priests & the Leuites dwelt in Ierusalem, & in the countrey, the first day of the seuenth moneth, and the children of Israel in their owne houses.

38 ¶ * Then all the multitude assembled together with one consent into the broad place before the gate of the Temple toward the East, *Nehe. 8, 1*

39 And spake to Esdras the Priest, and reader, that he shulde bring the Law of Moyses, which had bene giuen by the Lord God of Israel.

40 Then broght Esdras the chief Priest the Law to all the multitude, bothe man and woman, and to all the Priests, that they might heare the Law the first day of the seuenth moneth.

41 [a] And he red in the first broad place of the gate of the Temple, from morning to mid day, before the men and the women, and all the multitude hearkened to the Law.

42 So Esdras the Priest and reader of the Law, stode vpon a pulpet of wood that was prepared.

43 And there stode by him [a] Matgathias, Sammus, Ananias, Azarias, Ourias, Ezecias, Balasamus at his right hand,

44 And at his left hand [a] Phaldaius, and Sail, Melchias, Aothasaphus, Nabarias.

45 Then Esdras toke the boke of the Law before the multitude (for he sate

b 4

[a] *or, Iahazias.*
[b] *or, Thecuæ.*

[a] *or, Maasias.*
[b] *or, Iedaliah.*

[a] *or, Anani, & Zabiah.*

[a] *or, Phasiour, Elionai Maasias, Ismael*
[b] *or, Olridel, and Alasa.*
[b] *or, Iosabad, Semei.*
[a] *or, Galias, Pathias, Iobudas*
[b] *or, Eliasib, and Bacur.*
[a] *or, Sallum.*
[b] *or, Remias.*
[a] *or, Banadias.*
[b] *or, Elam.*
[a] *or, Iebiel.*
[b] *or, Ieremoth & Helias.*

[a] *or, Zathoue, Eliadas, Elisib*
[b] *or, Sabad, and Sardai.*
[a] *or, Bebe.*
[b] *or, Iosabat, and Emah.*
[a] *or, Bani Ola, Malluch, Iedia, Iasub.*
[b] *or, Addin, Natus, Laccun.*
Banaias.
[a] *or, Bezelel, Balaus, Manasses.*
[b] *or, Hasam.*
[a] *or, Mathmas, Matathias.*
[b] *or, Ban, Ieremias, Moadi, Eniram.*

[a] *or, Matthias.*

[a] *or, Pedaias.*

sate honorably before them all)
46 And they all stode vpright when he expounded the Law, and Esdras, blessed the Lord the moste hie God, the moste mightie God of hostes.
47 And the whole multitude cryed, Amen.
48 Then Iesus and [f] Anus, and Sarabias, and Adimus, & Iacobus, Sabatajas, Autanias, Maianias and Calitas, Azarias, & Iozabdus, and Ananias, & Biatas the Leuites lift vp their hands, and fell downe on the grounde, and worshiped the Lord,
49 And taught the Law of the Lord, and stode also earnestly vpon the reading.
50 Then said [g] Aththarates to Esdras the chief Priest and reader, & to the Leuites, that taught the multitude in all things, This day is holie vnto the Lord, and all haue wept in hearing of the Law.
51 Go therefore and eat the fat meates, & drinke the swete drinkes, and send presents to them that haue not.
52 For this day is holie to the Lord, and be not sorie: for the Lord God wil glorifie you.
53 So the Leuites commanded all these things to the people, saiyng, This day is holie to the Lord: be not sad.
54 Then they departed all to eat, and drinke, and to reioyce, and to giue presents to them that had not, and to make good chere.
55 For they were yet filled with the wordes wherewith they were instructed, when they were assembled together.

[f] or, Banis
[g] or, Nehemias

II. Esdras.

CHAP. I.

1 The people is reproued for their vnfaithfulnes. 30 God wil haue another people, if these wil not be reformed.

1 THE second boke of the Prophet * Esdras, the sonne of Sarajas, the sonne of Azarias, the sonne of Helcias, the sonne of Sadanias, the sonne of Sadoc, the sonne of Achitob,
2 The sonne of Achias, the sonne of Phinees, the sonne of Heli, the sonne of Amerias, the sonne of Asie, the sonne of Marimoth, the sonne of Arua, the sonne of Ozias, the sonne of Borith, the sonne of Abisei, the sonne of Phinees, the sonne of Eleazar,
3 The sonne of Aaron (of the tribe of Leui) which *Esdras* was prisonner in the land of Medes, in the reigne of Artaxerxes King of Persia.
4 * And the worde of the Lord came vnto me, saying,
5 Go and shewe my people their sinnes, & their children their wickednes, which thei haue committed against me, that they may tel their childrens children.
6 For the sinnes of their fathers are increased in them, because they haue forgotten me, and haue offred vnto strange gods.
7 Haue not I broght them out of the land of Egypt from the house of bondage? but they haue prouoked me vnto wrath, and despised my consels.
8 Pull thou of then the heere of thine head, and cast all euil vpon them: for they haue not bene obedient vnto my Law, but they are a rebellious people.
9 How long shal I forbeare them, vnto whome I haue done so muche good?
10 * Many Kings haue I destroied for their sakes: Pharao with his seruants and all his armie haue I smittten downe.
11 All the nacions haue I destroied before them: * I haue destroied the East, the people of the two countreis Tyrus and Sidon, and haue slaine all their enemies.
12 Speake thou therefore vnto them, saying, Thus saith the Lord.
13 * I haue led you thorow the Sea, and haue giuen you a sure [e] way, since the beginning: * I gaue you Moyses for a guide, and Aaron for a Priest.
14 * I gaue you light in a piller of fyre, and great wonders haue I done amog you: yet haue ye forgotten me, saith the Lord.
15 Thus saith the Almightie Lord, The quailes * were a token vnto you: I gaue you tentes for sauegarde, wherein ye murmured:
16 And ye triumphed not in my Name for the destruction of your enemies, but ye yet murmure stil.
17 Where are the benefites, that I haue done for you? when ye were hungrie in the wildernes, did ye not crye vnto me? Saying, Why hast thou broght vs into this wildernes to kill vs? It had bene better

Esra.7,1
Exod.14,28
Numb.21,24 Iosua.8,12
Exod.14,29
[e] or, street.
Exod 3,10, & 4,14
Exo.13,21
Exod.16,13 psal.104,40
Numb.14,13
Isa 58,1

better for vs to haue serued ỹ Egyptias, then to dye in this wildern s.
19 I had pitie vpon your moenrnings, and
Wis.16.20 gaue you Manna to eat: * so ye did eat Angels fode.
Mom.20,11 Wisd.11,4 20 * When ye were thirstie, did not I cleaue the stone, & waters did flowe out to satisfie you? from the heat I coueréd you with the leaues of the trees,
21 And I gaue you fat countreis: I cast out the Cananites, the Pherestes, & Philistims before you: * what shal I do more
Isa.5,4 for you, saith the Lord?
Exod.15,25 22 Thus saith the almightie Lord, * Whē ye were in the wildernes at the bitter waters, being a thirst, and blaspheming my Name,
23 I gaue you not fyre for the blaspheמies, but cast a tre into the water, and made the riuer swete.
Exod.32,8 24 What shal I do vnto thee, ô Iacob? thou * Iuda woldest not obey: I wil turne me to other nacions and vnto those wil I giue my Name, that they may kepe my lawes.
25 Seing ye haue forsaken me, I wil also forsake you: when ye aske mercie of me I wil not haue pitie vpon you.
Isa.1,15 26 * When ye call vpon me, I wil not heare you: for ye haue defiled your hands with blood, and your fete are swift to commit muther.
27 Althogh ye haue not forsakē me, but your owne selues, saith the Lord.
28 Thus saith the almightie Lord, Haue I not prayed you, as a father his sonnes, and as a mother her daughters, and as a nurse her yong babes,
29 That ye wolde be my people, as I am your God, and that ye wolde be my children, as I am your father?
Mat.23,37 30 * I gathered you together as an henne gathereth her chickes vnder her wings: but now what shal I do vnto you? I wil cast you out from my sight.
Isa.1,13 31 * When you bring gifts vnto me, I wil turne my face from you: for your solēne feast dayes: your new moones & your circumcisions haue I forsaken.
32 I sent vnto you my seruants the Prophetes, whome ye haue taken and slaine and torne their bodies in pieces, who se blood I wil reuenge, saith the Lord.
33 Thus saith ỹ almightie Lord, Your house shalbe desolate: I wil cast you out as the winde doeth the stubbel.
34 Your children shal not haue generacion: for thei haue despised my commandement, & done the thing that I hate before me.
35 Your houses wil I giue vnto a people to come, who shal beleue me thoght they heare me not, and they, vnto whome I neuer shewed miracle, shal do the things that I commanded them.
36 Thogh they se no Prophetes, yet shal they hate their iniquities.
37 ¶ I wil declare the grace that I wil do for the people to come, whose children reioyce in gladnes, and thogh they haue not sene me with bodelie eyes, yet in heart they beleue the things that I say.
38 Now therefore brother, beholde what great glorie, and se the people that come from the East.
39 Vnto whome I wil giue for leaders Abraham, Izhak, Iaacob, Oseas, Amos, Micheas, Ioel, Abdias, Ionas,
40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Mala-chias (which is called also the * messenger of the Lord) Malach.3,1

CHAP. II.

The Synagogue findeth faute with her owne children. 12 The Gentiles are called.

1 THus saith the Lord, I broght this people out of bondage: I gaue them also my commandements by my seruants the Prophetes, whome they wolde not heare, but despised my counsels.
2 The mother that bare them, saith vnto them, Go you away, ô children: for I am a widdowe and forsaken.
3 I broght you vp with gladnes, but with sorowe and heauines haue I lost you: for ye haue sinned against ỹ Lord your God, and done the thing that displeaseth him.
4 But what shal I now do vnto you? I am a widdowe and forsaken: go ye, ô my children, and aske mercie of the Lord.
5 And thee, ô father, I call for a witnes for the mother of these children, which wolde not kepe my couenant,
6 That thou bring them to confusion, and their motherto aspoile, that their kinred be not continued.
7 Let their names be scatred among the heathē: let them be put out of ỹ earth, for they haue despised my couenant.
8 Wo vnto thee, Assur: for thou hidest ỹ vnrighteous in thee: ô wicked people, remember * what I did vnto Sodom and Gomorrha, Gen.19,24
9 Whose land is mixt with cloudes of pitch and heapes of ashes: so wil I do vnto them, that heare me not, saith the almightie Lord.
10 ¶ Thus saith the Lord vnto Esdras, Tel my people, that I wil giue them the kingdome of Ierusalem, which I wolde haue giuen vnto Israel.
11 And I wil get me glorie by them, and giue them the euerlasting tabernacles, which I had prepared for those.
12 They shal haue at wil the tre of life, smelling of ointement: they shal nether labour nor be weary.

13 Go ye, & ye shal receaue it: pray ỹ the time, which is long, may be shortened: the kingdome is already prepared for you: watche.
14 Take heauen and earth to witnes: for I haue abolished the euil, and ereated the good: for I liue, saith the Lord.
15 Mother, embrace thy children, and bring them vp with gladnes: make their sete as fast as a piller: for I haue chosen thee, saith the Lord.
16 And those that be dead, wil I raise vp from their places, and bring them out of the graues, for I haue knowen my Name in Israel.
17 Feare not, thou mother of the children: for I haue chosen the, saith the Lord.
18 I wil send thee my seruants Esaie and Ieremie to helpe thee, by whose counnsel I haue sanctified & prepared for thee twelue trees laden with diuers frutes,
19 And as many fountaines, flowing with milke and hony, and seuen mightie mountaines, whereupon there growe roses and lilies, whereby I wil fil thy children with ioye.
20 Execute iustice for the widdowe: iudge the cause of the fatherles: giue to ỹ poore: defende the fatherles: clothe the naked.
21 Heale the wounded, and sicke: laugh not a lame man to scorne: defend the crepel, and let the blinde come into the light of my clerenes.
22 Kepe the olde & the yong that are within thy walles.
Tob. 1. 20 23 * Whereſoeuer thou findeſt the dead, take them and burye them, and I wil giue thee the first place in my resurrection.
24 Abide stil, ô my people, and rest: for thy quietnes shal come.
25 Nourish thy children, ô thou good nurse: stablish their fete.
26 None of the seruants that I haue giuen thee, shal perish: for I wil seke thē from among thy nomber.
27 Be not weary: for when the day of trouble and heauines commeth, other shal wepe aud be soroweful, but thou shalt be mery and haue abundance.
28 The heathen shal enuie thee, and shal do nothing against thee, saith the Lord.
29 Mine hands shal couer thee, so that thy children shal not se hell.
30 Be ioyful, ô thou mother, with thy children: for I wil deliuer thee, saith the Lord.
31 Remember thy children that slepe: for I wil bring them out of the sides of ỹ earth, and wil shewe mercie vnto them: for I am merciful, saith the Lord almightie.
32 Embrace thy children, vntil I come and shewe mercie vnto them: for my foutaines runne ouer, and my grace shal not faile.
33 I Esdras receiued a charge of ỹ Lord vpon ỹ mount Horeb, that I shulde go vnto them of Israel, but when I came to them, thei cast me of, and despised ỹ commandement of the Lord.
34 And therefore I say vnto you, ô ye heathen, that heare and vnderstand, Wait for your shepherd, who shal giue you euerlasting rest: for he is nere at hand, that shal come in the end of the worlde.
35 Be ready to the rewarde of the kingdome: for the euerlasting light shal shine vpon you for euermore.
36 Fle the shadowe of this worlde. receiue the ioye of your glorie: I testifie my Sauiour openly.
37 Receiue ỹ gift that is giuen you, and be glad, giuing thankes vnto him, ỹ hath called you to ỹ heauenlie kingdome.
38 Arise, and stand vp, and beholde the nomber of those that are sealed for the feast of the Lord,
39 Which are departed from the shadowe of the worlde, and haue receiued glorious garments of the Lord.
40 Take thy nomber, ô Sion, and shut vp them that are clothed in white, which haue fulfilled the Law of the Lord,
41 The nomber of thy children whome thou longest for, is fulfilled: beseche ỹ power of the Lord, that thy people ỹ haue bene called from the beginning, may be sanctified.
42 * I Esdras sawe vpon mount Sion a great people whome I colde not nomber, and they all praised the Lord with songs. Reuel. 7. 9
43 And in the middes of them there was a yong man hier in stature then them all, & vpon euerie one of their heads he set crownes, and was hier then the others, which I muche merueiled at.
44 So I asked the Angel, and said, Who are these, my lord?
45 Who answered, and said vnto me, These be they, ỹ haue put of the mortal clothing, and haue put on ỹ immortal, and haue confessed the Name of God: now are they crowned, and receiue the palmes.
46 Then said I vnto the Angel, What yong man is it, that setteth crownes on them, & giueth them ỹ palmes in their hands.
47 And he answered, & said vnto me, It is the sonne of God, whome they haue confessed in the worlde. Then began I greatly to commende them, that had stand so strongly for ỹ Name of Lord.
48 Then ỹ Angel said vnto me, Go thy way, and tel my people, what, and how great wonders of the Lord God thou hast

haſt ſene.

CHAP. III.

The wonderous workes, which God did for the people, are recited. 31. Eſdras marueileth that God ſuffreth, the Babylonians to haue rule ouer his people, which yet are ſynners alſo.

1 IN the thirtieth yere after the fall of the citie, as I was at Babylon, I lay troubled vpon my bed, and my thoghts came vp to mine heart,
2 Becauſe I ſawe the deſolation of Sion, & ye wealth of them ye dwelt at Babylō.
3 So my ſpirit was ſore moued, ſo that I beganne to ſpeeke fearful wordes to ye moſt High, and ſaid,
4 O Lord, Lord, thou ſpeakeſt at the beginning when thou alone plantedſt the earth, and gaueſt commandement vnto the people,
Geneſ. 2. 7. 5 *And a bodie vnto Adam, without ſoule, who was alſo the workemanſhip of thine hands, and haſt breathed in him the breth of life, ſo that he liued before thee,
6 And leddeſt him into Paradiſe, which thy right hand had planted, or euer the earth [b] broght forthe.
[b] Or, went forward.
7 Euen then thou gaueſt him commandement to loue thy way: but he tranſgreſſed it, and immediatly thou appointedſt death to him and his generacion, of whome came nacions, tribes, people and kinreds out of nomber.
Geneſ. 12 8 *And euerie people walked after their owne wil, and did wonderful things before thee, and deſpiſed thy commandements.
Geneſ. 7. 10 9 *But at ye time appointed thou broghteſt the flood vpon thoſe that dwelt in the worlde and deſtroiedſt them,
10 So that by the flood, that came to euerie one of them, which came by death vnto Adam,
1. Pet. 3. 20 11 Yet thou lefteſt one, *euen* *Noe, with his houſholde, of whome came all righteous men.
12 And when they that dwel vpon the earth, began to multiplie, and the nomber of the children, people and many nacions were increaſed, they began to be more vngodlie then the firſt.
Geneſ. 12. 1 *Geneſ. 17. 5* 13 Now whē they liued wickedly before thee, * thon dideſt choſe thee a man from amōg them, whoſe name was *Abraham.
14 Whome thou louedſt, and vnto whome onely thou ſhewedſt thy wil.
15 And madeſt an euerlaſting couenant with him, promiſing him that thou woldeſt neuer forſake his ſede.
Geneſ. 21. 12 *Geneſ 25. 23* *Malac. 1* *Rom. 9. 13* 16 *And vnto him thou gaueſt Iſahac, *vnto Iſahac alſo thou gaueſt Iacob and Eſau, * and dideſt choſe Iacob, and caſt of Eſau, and ſo Iacob became a great multitude.
17 And when thou leddeſt his ſede out of Egypt, * thou broghteſt them vp to mount Sina,
Exod 19. 1 *Deut. 4. 10*
18 And enclinedſt the heauens and bowedſt downe the earth, and dideſt moue the groūde, and cauſe the depths to ſhake, and dideſt aſtoniſh the worlde.
19 And thy glorie went thorowe foure gates of fyre, with earthquakes, winde and colde, that thou mighteſt giue the Lawe vnto the ſede of Iacob, and that which the generacion of Iſrael ſhulde diligently obſerue.
20 Yet tokeſt thou not away from them the wicked heart, that thy Law might bring forthe frute in them.
21 For * Adam firſt hauing a wicked heart, was ouercome and vainquiſhed, & all they that are borne of him.
Geneſ. 3. 6
22 Thus remained weakenes ioyned with the lawe in the hearts of the people with the wickednes of the roote: ſo that the good departed away, & the euil abode ſtil.
23 So the times paſſed away, and the yeres were broght to an end, * til ye dideſt raiſe thee vp a ſeruant called Dauid,
1. Sam. 16. 13
24 * Whome thou commādedſt to buyld a citie vnto thy Name, to call vpon thee therein with incenſe and ſacrifice.
2. Sam. 5. 1
25 When this was done many yeres, the inhabitants forſoke thee,
26 Following the waies of Adam and all his generacion, for they alſo had a wicked heart.
27 Therefore thou gaueſt thy citie ouer into the hands of thine enemies.
28 But do they that dwel at Babylon, any better, that they ſhulde haue the dominion of Sion?
29 For when I came thether, and ſawe their wicked dedes without nomber (for this is the thirtieth yere that I ſe many treſpacing) I was diſcouraged.
30 For I ſawe, thou ſufferedſt them that ſinne, and ſpareſt the wicked doers, where as ye haſt deſtroied thine owne people & preſerued thine enemies, and thou haſt not ſhewed it.
31 I can not perceiue how this commeth to paſſe. Are the dedes of Babylon better then they of Sion?
32 Or is there any other people ye knoweth thee beſides Iſrael? or what generacion hathe ſo beleued thy Teſtimonies, as Iacob?
33 And yet their reward appeareth not, and their labour hathe no frute: for I haue gone here & there thorow out the heathen, and I ſe them floriſh, and thinke not vpon thy commandements.
34 Weigh ye therefore our wickednes

now in the balence, and theirs also that dwel in the worlde, and no mention of the shal be founde but in Israel.
35 Or when is it that they that dwel on the earth, haue not sinned in thy sight? or what people hathe so kept thy commandements?
36 Thou shalt surely finde that Israel by name hathe kept thy precepts, but not the heathen.

CHAP. IIII.

2 *The Angel reproueth Esdras, because he semed to entre into the profounde iudgemets of God.*

AND the Angel that was sent vnto me, whose name was Vriel, answered,
2 And said, Thine heart hathe taken to muche vpon it in this worlde, and ỹ thinkest to comprehende the waies of the Hiest.
3 Then said I, Yea, my lord. And he answered me, and said, I am sent to shewe thee thre waies, and to set forthe thre similitudes before thee,
4 Whereof if thou canst declare me one, I wil shewe thee also the way, that thou desirest to se, and I wil shewe thee from whence the wicked heart cometh.
5 And I said, Tell on, my lord. Then said he vnto me, Go thy way: weigh me the weight of the fyre, or measure me the blast of the winde, or call me againe the daye that is past.
6 Thē answered I, and said, What man is borne, that can do that, which thou requirest me, concerning these things?
7 And he said vnto me, If I shulde aske thee how depe dwellings are in the middes of the sea, or how great springs are in the beginning of the depth, or how greet spriggs are in the stretching out of the heauen, or which are the borders of Paradise,
8 Peraduenture thou woldest say vnto me, I neuer went downe to the depe, nor yet to the hell, nether did I euer clime vp to heauen,
9 But now haue I asked thee but of fyre & winde, and of the day, whereby thou hast passed, and from the which things thou canst not be separated, and yet canst thou giue me none answer of them.
10 He said moreouer vnto me, Thine owne things, and suche as are growen vp with thee, canst thou not knowe:
11 How shulde thy vessell then be able to comprehend the wayes of the Hiest, and now outwardly in the corrupt worlde, to vnderstand the corruption that is euident in my sight?
12 Then said I vnto him, It were better that we were not at all, them that we shulde liue in wickednes, and to suffer, and not to knowe wherefore.
13 And he answered me, & said, * I came to a forest in the plaine where the trees helde a counsel, *Iudg. 9. 8. 2. Chro. 25. 18.*
14 And said, Come, let vs go fight againste the sea, that it may giue place to vs, and that we may make vs more woods.
15 Likewise ỹ floods of the sea toke counsel and said, Come, let vs go vp and fight agaīst the trees of the wood, that we may get another countrey for vs.
16 But the purpose of the wood was vaine: for the fyre came and consumed it.
17 Likewise also the purpose of the floods of the sea: for the sand stode vp and stopped them.
18 If thou were iudge betwene these two whome woldest thou iustifie, or whome woldest thou condemne?
19 I answered and said, Verely it is a foolish purpose, that thei bothe haue deuised: for the grounde is appointed for ỹ wood, and the sea hathe his place to beare his floods.
20 Then answered he me, and said, Thou hast giuen a right iudgement: but why iudgest thou not thy self also? *Isa. 55. 8?*
21 For like as the grounde is appointed for the wood, and the sea for his flods, so * they that dwel vpon earth, can vnderstand nothing, but that which is vpon earth: & they that are in the heauens, the things that are aboue ỹ height of rhe heauens. *Iohn 3. 32. 1. Cor. 2. 11.*
22 Then answered I, & said, I beseche thee, ô Lord, let vnderstanding be giuen me.
23 For I did not purpose to inquire of thine hie things, but of suche as we daiely medle with all, *namely* wherfore Israel is made a reproche to the heathen, and for what cause the people, whome thou hast loued, is giuen ouer to wicked nacions, and why the Law of our fathers is abolished, and the writen ceremonies are come to none effect,
24 Why we are tossed to ād fro through the worlde as the gresshoppers, and our life is a very feare, and we are not thoght worthie to obteine mercie.
25 But what wil he do to his Name, which is called vpon ouer vs? Of these things haue I asked the question.
26 Then answered he me, and said, The more thou searchest, the more thou shalt maruel: for the worlde hasteth fast to passe away,
27 And can not comprehend the things, that

that are promised to the righteous in time to come: for this worlde is ful of vnrighteousnes and weakenes.
28 But to declare thee the things whereof thou askest, the euil is sowen, but the destruction thereof is not yet come.
29 If ỹ euil now that is sowen, be not turned vp side downe, and if the place where the euil is sowen, passe not away, then can not the thing come, that is sowen w̃ good.
30 For the corne of euil sede hathe bene sowen in the heart of Adam from the beginning, & how muche vngodlines hathe he broght vp vnto this time? & how much shal he bring forthe vntil the harueste come?
31 Pondre with thy self, how muche frute of wickednes the corne of euil sede bringeth forthe,
32 And when the stalkes shalbe cut downe which are without nõber, how great an harueste must be prepared.
33 Then I answered, and said, How, & when shal these things come to passe? wherefore are our yeres fewe and euil?
34 And he answered me, saying, Haste not to be aboue ỹ moste High: for thou laboreste in vaine to be aboue hī, thogh thou indeuer neuer so muche.
35 Did not the soules also of the righteous aske question of these things in their chambres, saying, How long shal I thus hope? & when cometh the frute of my barne and our wages?
36 And vpon this Ieremiel the Archangel answered, and said, When the nomber of ỹ sedes is filled in you: for he hathe weighed the worlde in the balãce.
37 The measured of the times is measured: the ages are counted by nomber, and they shal not be moued or shaken, til the measure thereof be fulfilled.
38 Then answered I, & said, O lord, lord we are all euen ful of sinne,
39 And for our sake paraduenture the harueste of ỹ righteous is not fulfilled, because of the sinne of them that dwel vpon earth.
40 So he answered me, and said, Go, & aske a woman with childe, when she hathe fulfilled her nine moneths, if her wombe may kepe the birth anie longer within her.
41 Then said I, No, lord, she can not. And he said vnto me, In the graue the places of soules are like the wombe.
42 For as she that is with childe, hasteth to escape the necessitie of the trauail, so do these places hast to deliuer those things that are committed vnto them.
43 That which thou desireste to se, shalbe shewed thee from the beginning.
44 Then answered I, and said, If, I, haue founde grace in thy sight, and if it be possible, and if I be mete therefore,
45 Shewe me whether there be more to come then is past, or more things past then are to come.
46 What is past, I knowe, but what is to come, I knowe not.
47 And he said vnto me, Stand on the right side, and I wil expounde thee this by example.
48 So I stode, and beholde, a whote burning ouen passed before me: and when ỹ flame was gone by, I loked, & beholde, ỹ smoke had the vpper hand.
49 After this there passed before me a waterie cloude, and sent downe muche raine with a storme: and when the stormie raine was past, the droppes came after.
50 Then said he vnto me, Consider with thy self, as the raine is more then the droppes, and as fyre excedeadeth the smoke. so the porcion that is past, hathe the vpper hand, & the droppes and the smoke were muche.
51 Then I praied, & said, Maie I liue, thinkest thou vntil that time? or what shal come to passe in those daies?
52 He answered me, and said, Of the tokens whereof thou askest me, I can tell thee a parte: but I am not sent to shewe thee of thy life: for I do not knowe it.

CHAP V.

1 In the latter times trueth shalbe hid. 6 Vnrighteousnes & all wickednes shal reigne in the worlde. 23 Israel is reiected and God deliuereth them. 35 God doeth all things in season.

1 NEuertheles concerning the tokens beholde, the times shal come, that thei which dwell vpon earth, shalbe taken in a great nomber, & the way of the trueth shalbe hid & ỹ land shalbe baren from faith,
2 And * iniquitie shalbe increased more then thou hast sene now, or hast heard in time past. *Mat. 24, 12*
3 And it shal come to passe, that one shal set in fote, and thou shalt se the land desolate, which now reigneth.
4 Yea, if God grante thee to liue, thou shalt se after the third trumpet, that the sunne shal suddēly shine againe in the night, & he moone thre times a day
5 Blood shal drop out of the wood, and the stone shal giue his voyce, and the people shalbe moued:
6 And he shal rule, of whome thei hope not that dwell vpon earth, and the foules shal change place.
7 And the sea of Sodom shal cast out fish, and make a noyse in the night, which many shal not knowe, but they

shal, all heare the voyce thereof.
8 There shalbe a confusiō in many places, and the fyre shal oft breake forthe & the wilde beasts shal change their places, and menstruous womē shal beare monstres,
9 And salt waters shalbe founde in the swete, & all friends shal fight one against another: then shal wit hide it self, and vnderstanding departe into his secret chamber.
10 It shalbe soght of many, and yet not be founde: then shal vnrighteousnes and voluptuousnes haue ȳ vpper hand vpon earth.
11 One land also shal aske another, & say, Is righteous iustice gone thorowe thee? And it shal say, No.
12 At the same time shal men hope, but not obteine: they shal labour, but their enterprises shal not prosper.
13 To shewe thee suche tokens I haue leaue, and if thou wilt praie againe and wepe as now, and fast seuen daies, thou shalt heare yet greater things thē these.
14 ¶ Then I awaked, and a fearefulnes went thorow my bodie, and my minde was feble and fainted.
15 But the Angel that was come to talke with me, helde me, comforted me, and set me vp vpon my fete.
16 And in the seconde night Salathiel ȳ captaine of the people came vnto me, saying, Where hast thou bene? and why is thy countenance so heauie?
17 Knowest thou not that Israel is committed vnto thee in the land of their captiuitie?
18 Vp then and eat, & forsake vs not, as the shepherd that leaueth his flocke in ȳ hands of the cruel wolues.
19 Then said I vnto him, Go thy waies from me, and come not nere me: and when he heard it, he went from me.
20 And I fasted seuen daies, mourning and weping, as Vriel the Angel had commanded me.
21 And after seuen daies the thoghts of mine heart were very grieuous vnto me againe.
22 And I had a desire to reason againe, and I beganne to talke with the moste High againe,
23 And said, O Lord, Lord: of euerie forest of the earth, and of all the trees thereof thou hast chosen thee one onely vineyarde.
24 And of all lands of the worlde thou hast chosen thee one pit, & of all the floures of the *grounde* thou hast chosen thee one lilie.
25 And of all ȳ depths of the sea thou hast filled thee one riuer, and of all buylded cities thou hast sanctified Siō vnto thy self.
26 And of all the foules that are created, thou hast named thee one doue, and of all the cattel that are made, thou hast appointed thee one shepe.
27 And among all the multitude of people thou hast gotten thee one people, and vnto this people whome thou louedst, thou gauest a Law, that is proued of all.
28 And now, ô Lord, why hast thou giuē this one *people* ouer vnto many? and vpon one roote thou hast set others, & hast scatred thine onelie *people* among many.
29 They treade them downe, which haue with stand thy promises, and beleue not thy testimonies.
30 And if thou dideſt somuche hate thy people, they shulde haue bene punished with thine owne hands.
31 ¶ Now when I had spoken these wordes, ȳ Angel that came to me the night a fore, was sent vnto me,
32 And said vnto me, Heare me, and I wil teache thee, & hearken that I may instruct thee further
33 And I said, Speake on, my lord, Then said he vnto me, Thou art sore vexed and troubled for Israels sake. Louest thou them better, then he doeth that made them?
34 And I said, No, lord: but of very sorow haue I spoken: for my raines paine euerie houre, while I labour to cōprehēd the way of the moste High, & to seke out parte of his iudgement.
35 And he said vnto me, Thou canst not. And I said, Wherefore, lord, wherefore was I borne? or why was not my morthers wombe then my graue? so had I not sene the trouble of Iacob, and ȳ grief of the flocke of Israel.
36 And he said vnto me, Nomber vnto me the things that are not yet come, or gather me the droppes, that are scatred, or make me the withered floures grene againe.
37 Open me the places that are closed, and bring me forthe the windes, that are shut vp therein: shewe me the image of a voyce, and then wil I declare thee the thing, that thou askest and laboreſt to knowe.
38 And I said, O Lord, Lord, who can knowe these things, but he that hathe not his dwelling with men?
39 But I that am ignorant, how can I speake of these thigs, whereof thou askest me?
40 Then said he vnto me, Like as thou canst do none of these things, that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefite, that I haue promised vnto my people.
41 Then I said, Beholde, ô Lord, ȳ last things

things are present vnto thee, and what shal they do that haue bene before me, or we that be now, or they that shal come after vs?

42 And he said vnto me, I wil compare my iudgement vnto a ring: as there is no slacknes of the last, so is there no swiftnes of the first.

43 Then I answered, and said, Coldest thou not make at once those ý haue bene, those that are now, & those that shal come, that thou mightest shewe thy iudgement the sonner?

44 Then answered he me, The creature said he, can not preuent the Creator, nether can the worlde holde them at once, that shalbe created therein.

45 And I said, As thou hast taught thy seruant, that thou, which giuest strength *to all*, hast giuē life at once to all ý worke created by thee, and hast sustcined it, so might it now also conteine all mē at once.

46 And he said vnto me, Aske the wombe of a woman, and say vnto her, Why must thou haue time before thou brigest forthe? require her to bring forthe ten at once.

47 And I said, Sureli she can not, but by distance of time.

48 Then said he vnto me, So haue I deuided the nomber of the earth by times when sede is sowen vpon it.

49 For as a yong child begetteth not that that belongeth to the aged, so haue I ordeined the time which I haue created.

50 ¶ I asked againe, and said, Seing thou hast now shewed me the way, I wil procede to speake before thee: for our mother, whome thou hast tolde me is yong, draweth she nere vnto age?

51 He answered me, and said, Aske a womā that traueileth, and she wil tell thee.

52 Say vnto her, Wherefore are not they (whome thou hast now brought forthe) like those that were before thee, but lesse of stature?

53 And she shal answer thee, Some were borne in the floure of youth, others were borne in the time of age, when the wombe failed.

54 Consider now thy self, how that ye are lesse of stature, then those that were before you,

55 And so are they that come after you, lesse then ye, as the creatures which now begynne to be olde, and haue passed ouer the strength of youth.

56 Then said I, Lord, I beseche thee, if I haue founde fauour in thy sight, shewe thy seruant, by whome doest thou gouerne thy workemanship?

CHAP. VI.

God hathe foreséne all things in his secret counsel, and is autor thereof, and hathe created them for his children. 25 The felicitie of the age to come.

1 AND he said vnto me, In the begīning when the rounde worlde was made, and before the borders of the worlde were set, and before the windes blewe one against another:

2 Before ý noyse of thundres sounded, before ý bright lightening did shine forthe, before the fundacions of Paradise were laide:

3 Before the faire floures did appeare, before the moueable powers were stablished, before the innumerable armies of Angels were gathered:

4 Before ý heights of ý aire were lifted vp, before ý measures of ý heauēs were named, before ý chimneis in Sion were hote:

5 Before ý present yeres were soght out and before ý affectiōs of thē that now sinne, were turned away, and they ý haue laid vp the treasure of faith, were sealed,

6 Then did I purpose these things, & they were made by me alone, and by none other. by me also they shalbe ended, and by none other.

7 The answered I, and said, What shalbe the diuision of times? or when shalbe ý end of the first, and the beginning of it that followeth?

8 And he said vnto me, From Abraham vnto Isaac, when Iacob and Esau were borne of him, *Iacobs hand helde first the hele of Esau. *Genes. 25, 26*

9 For Esau is the end of this worlde, and Iacob is the beginning of it that followeth.

10 The hād of man is betwixt ý hele and the hand. Other thīg, Esdras, aske ý not.

11 ¶ I answered then, & said, O Lord, Lord, if I haue foūde fauour in thy sight

12 I beseche thee, make an end to shewe thy seruant thy tokens, whereof thou shewedst me parte the last night.

13 So he answered me, and said, Stand vp vpon thy fete, and heare a mightie sounding voyce.

14 There shal come as an earthquake, but the place where thou standest, shal not be moued.

15 And therefore when he speaketh, be not afraied: for of the end shal be the worde, & of the fundacion of the earth shal it be vnderstand.

16 Therefore while one speaketh of thē it trēbleth ād is moued: for it knoweth that it must be changed at the end.

17 And when I had heard it, I stode vp vpon my fete, and hearkened, and beholde, there was a voyce ý spake, and the sounde of it was like the sounde of man y waters:

18 And it said, Beholde, the daies come, that I wil come & inquire of them that dwell vpon the earth,
19 And when I beginne to inquire of thē, who by their vnrighteousnes haue hurt others, and when the affliction of Sion shal be fulfilled,
20 And the wrolde, that shal vanish away, shalbe sealed, them wil I shewe these signes: the bokes shalbe opened before the heauen, and they shal se all it together.
21 And the children of a yere olde shal speake with their voyces: the women with child shal bring forthe vntimelie childrē of thre or foure moneths olde, and they shal liue that are raised vp.
22 Then suddenly shal the sowen places appeare as the vnsowne, & the ful store houses shal suddenly be founde emptie.
23 And the trumpet shal sounde, and all they that heare it, shalbe suddenly afraied.
24 At that time shal friends fight with friends, as with enemies, and the earth shal feare with them: the springs of the welles shal stand stil, & in thre houres they shal not renne.
25 Whosoeuer remaineth from all these things that I haue tolde thee, shal be saued & se my saluacion, & the end of your worlde.
26 And the men that are receiued, shal se it: they that haue not tasted death from their birth, and the heart of the inhabitants shal be changed, and turned to another meaning.
27 For euil shal be put out, and disceate shal be quenched,
28 But faith shal flourish: corruption shalbe ouercome, and the trueth which hathe bene so long without frute, shal come forthe.
29 ¶ And when he talked with me, beholde, I loked a litle vpon him before whome I stode.
30 And these wordes said he vnto me, I am come to shewe the, the time of the night to come.
31 If thou wilt pray againe, and fast seuen daies more, I wil tel thee more things, & greater then these, which I haue heard in the day.
32 For thy voyce is heard before the Highest: surely the mightie hathe sene thy righteous dealing, he hathe sene also thy chastitie, which thou hast kept since thy youth.
33 Therefore hathe he sent me to shewe thee all these things, and to say vnto thee, Be of good comfort, and feare not,
34 And haste not in the vaine consideration of the first times, nor make haste to the latter times.
35 And after this I wepte againe and fasted seuen daies in like maner, that I might fulfil the thre wekes, which he had appointed me.
36 And in the eight night was mine heart vexed within me againe, and I began to speake before the moste High.
37 For my spirit was greatly set on fyer, & my soule was in distresse.
38 And I said, O Lord, thou spakest expresly in the first creation (euen the first day) and commandedst * that the heauen and the earth shulde be made, and the worke followed thy worde.
39 And thē was there the spirit, and the darknes was on euerie side whith silence: there was no mans voyce as yet created of thee. *Genes. 1.2*
40 Then commandedst thou a bright light to come forthe out of thy treasures, that it might giue light to thy worke.
41 Vpon the second day thou createdst the heauenlie ayre, and commandedst it, that going betwene, it shulde make a diuision betwene the waters, that ỹ one parte might remaine aboue, and the other beneth.
42 Vpon the third day thou commandedst, that the waters shulde be gathered together in the seuenth parte of ỹ earth: six partes dideſt ỹ drye, & kept them to the intent that of these there shulde be that shulde serue thee, being sowen of God and tilled.
43 Assone as thy worde went forthe, the worke was incontinently made.
44 For immediatly great and innumerable frute did spring vp, and manie diuerse pleasures for the taste, and flowres of vnchangeable colour, and odours of a moste wonderful smel & these things were created the third day. *Genes. 1.11.12*
45 * Vpon the fourth day thou createdst the light of the sunne, and of the moone, and the order of the starres,
46 And gauest them a charge, to do * seruice euen vnto man that was for to be made. *Genes. 11.14 & 15 Deut. 4.19*
47 And vpon the fift day thou saidest vnto the seuenth parte * where the waters were gathered, that it shulde bring forthe beasts, as foules and fishes: and it was so. *Genes. 1.20*
48 For the domme waters, and without life broght forthe liuing things at the commandement of God that the nations might praise thy wonderous workes.
49 Then dideſt thou prepare two liuing things, the one thou calledst || Behemoth, & the other thou calledst Leuiathan, || *Or, Enooch*
50 And dideſt separate the one from the other: for the seuenth parte, whete the water was gathered, could not holde them.

51 Vnto Behemoth thou gaueſt one parte, which was dryed vp the third day, that he ſhulde dwell in the ſame parte, where in are a thouſand hilles.
52 But vnto Leuiathan thou gaueſt the ſeuenth parte, that is wett, and haſt prepared him to deuoure what thou wilt, and when thou wilt.
53 Vpon the ſixt day thou gaueſt commandement vnto the earth, that before thee it ſhulde bring forthe beaſts, catel and creping things.
54 And beſides this Adam, whome thou madeſt lord ouer all the workes which thou haſt created, of him come we all, and the people alſo, whome thou haſt choſen.
55 All this haue I ſpoken before thee, ô Lord, becauſe thou haſt created the worlde for our ſakes.
56 As for the other people which alſo come of Adam, thou haſt declared thē that they are nothing before thee, but be like vnto ſpittle, and haſt compared their riches vnto a drop that falleth from a veſſel.
57 And now, ô Lord, beholde theſe heathen which haue bene reputed as nothing, haue begonne to be lords ouer vs and to deuoure vs.
58 And we thy people (whome thou haſt called the firſt borne, the onely begotten, and thy feruent louer) are giuen into their hands.
59 If the worlde then be created for our ſakes, why haue we not the inheritance thereof in poſſeſsion? or how long ſhal we ſuffer theſe things?

CHAP. VII.

5 Without tribulation none can come to felicitie. 12 God aduertiſeth all in time. 28 The coming and death of Chriſt. 32 The reſurrection and laſt iudgement, 43 After the which all corruption ſhal ceaſe. 48 All fell in Adam. 59 The true life. 62 The mercies and goodnes of God.

1 AND when I had made an end of theſe wordes, there was ſent vnto me an Angel, which had bene ſent downe to me the nights afore.
2 And he ſaid vnto me, Vp, Eſdras, and heare the wordes that I am come to tell thee.
3 And ſaid, Speake on, my God. Then ſaid he vnto me, The ſea is ſet in a wyde place, that it might be deepe and great,
4 But preſuppoſe that the entrance thereof were narow, and like riuers,
5 Who colde go into the ſea to loke vpon it, and to rule it? If he went not thorowe the narowe, how colde he come into the broade?
6 There is alſo another thing: a citie is buylded and ſet vpon a broade field, and is ful of all good things:
7 The entrance thereof is narrowe and in a dangerous place to fall, that there is fyre at the right hand, and a deepe water at the lefte,
8 And there is but one path betwixt them, euen betwene the fyre and the water, ſo that there colde but one man go there.
9 If this citie were giuen vnto a man for an inheritance, if he neuer went thorowe the peril before it, howe colde he receaue his inheritance?
10 And I ſaid, It is ſo, Lord. Then ſaid he, So is the portion of Iſrael.
11 Surely for their ſakes haue I made the worlde: and when Adam tranſgreſſed my ſtatutes, then came this thing to paſſe.
12 Then were the entrances of the worlde made narowe, full of ſorowe and trauail: they are but fewe and euil, and full of perils, and verie peineful.
13 For the entrances of the fore worlde were wyde and ſure, and broght immortal frute.
14 If then they that are liuing, labour not to enter by theſe ſtrait and brittel things, they can not atteine to thoſe things that are hid.
15 Why then diſquietteſt thou thy ſelf, ſeing thou art corruptible? and why art thou moued, ſeing thou art mortal?
16 And why haſt thou not conſidered in in thy minde the things to come, rather then them that are preſent?
17 Then ſaid I, O Lord, Lord, * ſeing ỹ haſt ordeined in thy Law, that the righteous ſhulde inherite theſe things, and that the vngodlie ſhulde periſh, *Deut.8,2*
18 Shulde the righteous ſuffer ſtraitnes, in hoping for large things? yet thei ỹ haue liued vngodly and ſuffered straitnes ſhal not ſe the large things.
19 Then he ſaid vnto me, There is no iudge more iuſte then God, and there is none more wiſe then the moſte High,
20 For manie periſh in this life becauſe they deſpiſe the Law of God that is appointed.
21 For, God hathe diligētly admoniſhed ſuche as came, ſo oft as they came, what they ſhulde do to haue life, & what they ſhulde obſerue, to auoid puniſhment.
22 Neuertheles, they were not obedient vnto him, but ſpake againſt him, and imagined vaine things,
23 And deceiued them ſelues by their wicked dedes, & denied the power of the moſte High, and regarded not his waies.
24 But they deſpiſed his Law, and re-

fused his promises: they haue vnfaithfully broken his ordinances, and haue not performed his workes.

25 And therefore, Esdras, vnto the emptie are emptie things, & to the ful ful things.

26 Beholde, the time shal come, that these tokens which I haue told thee, shal come to passe, and the bride shal appeare, and she shal come forthe, and be sene that now is vnder the earth.

27 And whosoeuer shal escape these euils, he shal se my wonders.

28 For my sonne Iesus shal appeare with those that be with him, and they that remaine, shal reioyce within foure hundreth yeres.

29 After these same yeres shal my sonne Christ dye, and all men that haue life.

30 And the worlde shalbe turned into ỹ olde silence for seuen dayes, as in the fore iudgements, so that no man shal remaine.

31 But after seuen dayes, the worlde that is yet a slepe, shalbe raised vp: and that shal dye, that is corrupt.

32 Then the earth shal restore those, that haue slept in her, and so shal the dust those that dwell therein in silence, and the secret places shal deliuer the soules that were committed vnto them.

33 And the most High shal appeare vpon the seate of iudgement, and miseries shal vanish away, and long suffring shal haue an end.

34 Iustice onely shal continue: the trueth shal remaine, and faith shal be strong.

35 The worke shal followe, and the reward shalbe shewed: the good dedes shalbe of force, and vnrighteousnes shal beare no more rule.

36 Then said I, * Abraham prayed first for the Sodomites, and Moyses for the fathers that sinned in the wildernes, *Gen.18.23 exod.32.3*

37 And they that came after him, for Israel in the time of Achaz, and Samuel,

38 And * Dauid for the destruction, * and Salomon for them that came into the Sanctuarie, *2.Sam.24.17 2.Chro.6.14*

39 * And Elias for those that receiued raine, and for the dead that he might liue, *1.King.17.22 & 18.25 2 King.19.15*

40 And Ezechias for the people in the time of Sennacherib, and diuerse others for manie.

41 Euen so now, seing vice is increased, & wickednes abunderth, and the righteous haue prayed for the vngodlie, wherefore shal not the same effect followe also now?

42 Then he answered me, & said, This present life is not the end: oft times honour is reteined in it: therefore haue they prayed for the weake.

43 But the day of iudgement shal be the end of this worlde, and the beginning of the immortalitie to come, wherein all corruption shal cease.

44 Intemperancie shal passe away: infidelitie shalbe cut of: righteousnes shal growe vp, and ỹ veritie shal spring vp.

45 Then shal no man be able to saue him that is destroyed, nor oppresse him hathe gotten the victorie.

46 I answered then, and said: This is my first and last saying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that he shulde not haue sinned,

47 For what profit is it for men in this present life to be in heauines, and after death to feare punishement?

48 O Adam, what hast thou done? * for in that that thou hast sinned, thou art not fallen alone, but the fall also redundeth vnto vs that come of thee. *Rom.5.11*

49 For what profit is it vnto vs, if there be promised an immortal life, when we do the workes that bring death?

50 And that an euerlasting hope shulde be promised vs, seing that we bitide our selues to deadlie vanitie?

51 And that there shulde be appointed vs dwellings of health and safetie, if we haue liued wickedly?

52 And that the glorie of the moste High shulde be kept to defende them which haue led a pacient life, if we haue walked in the wicked wayes?

53 And that an eternal Paradise shulde be shewed, whose frute remaineth incorruptible, wherein is safetie and health, if we wil not enter into it?

54 (For we haue bene conuersant in vnpleasant places)

55 And that ỹ faces of them, ẅ haue absteined, shuld shine more then starres, if our faces be blacker then darckenes?

56 For while we liued, we did not remember when we did vnrighteously, that we shulde suffer after death.

57 Then answered he me, and said, This is the maner of the battel, which man, that is borne in the earth, shal fight,

58 That if he be ouercome, he shulde suffer as thou hast said: but if he get the victorie, he shulde receaue ỹ thing that I said,

59 For this is the life, where of Moyses spake vnto the people, while he liued, saying, * Chuse thee life that thou maist liue. *Deut.30.19*

60 Neuertheles, they beleued him not, nether the Prophetes after him, nor me also which haue said vnto them,

61 That heauines shulde not so be to their destruction, as ioye shulde come vnto them, to whome saluacion is persuaded.

62 I answered then and said, I know, Lord, that the moste High is called merciful, in that he hathe mercie vpon them,

them, which are not yet come to that worlde,
63 And that he hathe pitie on those that walke in his Law.
Rom.2,4 64 And that * he is pacient: for he long suffreth those that haue sinned as his creatures,
65 And that he is liberall: for he wil giue asmuche as nedeth,
66 And that he is of great mercie: for he ouercometh in mercie those that are present, and that are past, and them ẏ are to come.
67 For if he were not abondant in his mercies, the worlde colde not continue, nor they ẏ haue the possession thereof.
68 He perdoneth also: for if he gaue not of his goodnes that they, which haue done euil, might be relieued from their wickednes, the ten thousand parte of men shulde not remaine aliue.
69 And if he, being iudge, forgaue not those that be healed with his worde, and toke away the multitude of sinnes,
70 There shulde peraduenture be verie fewe left in an vnnumerable multitude.

CHAP. VIII.

1 The nomber of the godlie is smale. 6 The workes of God are excellent. 20 Esdras prayer for him and for his people. 39 The promes of saluacion to the iuste. 55 The destruction of the vniust.

1 AND he answered me, saying, The most High made this worlde for manie, but the worlde to come for fewe.
2 I wil tel thee a similitude, ô Esdras. As when thou askest the earth, it shal say vnto thee, that it giueth muche earthlie matter to make pottes, but litle dust that golde cometh of, so is it with the worke of this worlde.
Mat.20,16 3 * There be manie created, but fewe shalbe saued.
4 Then answered I, and said, Then swalowe vp the wit, ô my soule, and deuoure vnderstanding.
5 For thou hast promised to heare, and thou wilt prophecie: for thou hast no longer space, but the life giuen thee.
6 O Lord, if thou suffer not thy seruant, that we may intreat thee, that thou maist giue sede vnto our heart, and prepare our vnderstanding, that there may come frute of it, whereby euerie one which is corrupt, may liue, who can set him self for man?
7 For thou art alone, and we all are one worke manshipp of thine hands, as thou hast said
8 For when the bodie is facioned now in the wombe, & thou hast giuen it members, thy creature is preserued by fyre & water, and the worke, created by thee, doeth suffer nine moneths the creature, which is facioned in it.
9 But the thing that conteineth, and that which is conteined, shal bothe be preserued, and when time is come, the wombe, being preserued, deliuereth ẏ things that grewe in it.
10 For thou hast commanded the members, euen the breasts, to giue milke vnto the frute appointed to the breasts,
11 That the thing, which is created, may be nourished for a time, til thou disposest it to thy mercie.
12 Thou bringest it vp with thy righteousnes, nurturest it in thy Law, & reformest it with thy iudgement.
13 Thou slayest it as thy creature, & giuest it life as thy worke.
14 Seing then that thou destroyest him, & with so great labours is facioned, it is an aesie thing to appoint by thy commandement, that the thing also ẅ is made, might be preserued.
15 Now therefore, ô Lord, I wil speake (as touching men in general thou shalt rather prouide) but concerning thy people, for whose sake I am sorie,
16 And for thine inheritance for whose cause I mourne: for Israel, for whome I am woful, and for Iacob, for whose sake I am grieued.
17 For them wil I pray before thee, as wel for my self, as for them: for I se our faultes that dwelt in the land.
18 ¶ But I haue heard the sudden comming of the iudge, which is to come.
19 Therefore heare my voyce, and vnderstand my wordes, which I wil speake before thee. The beginning of the wordes of Esdras, before he was taken vp.
20 O Lord that liuest for euer, which beholdest from aboue that which is aboue, and in the ayre,
21 Whose throne is inestimable, & his glorie incomprehẽsible, before whome the hoste of the Angels stãd with trembling,
22 Whose keping is turned in winde and fyre, whose worde is true, and sayings sted fast, whose commandement is strong, and gouernement terrible,
23 Whose loke dryeth vp ẏ depths, and wrath maketh the mountaines to melt away as the thing beareth witnes. ẏ
24 Heare the prayer of thy seruant, and receiue into thine eares the petition of thy creature.
25 For while I liue, I wil speake, and so long as I haue vnderstanding, I wil answer.
26 Loke not vpon the sinnes of thy people, rather then thy faithful seruants.

27 Haue not respect vnto the wicked dedes of men, rather then to them ỹ haue thy testimonies in afflictions.
28 Thinke not vpon those that haue walked fainedly before thee, but remember them that reuerence thy wil.
29 Let it not be thy wil to destroye them which haue liued like beasts, but loke vpon them that haue clearly taught thy Law.
30 Take not displeasure with them, ẅ appeare worse then beasts, but loue thē that alway put their trust in thy righteousnes and glorie.
31 For we and our fathers haue all the same sicknes: but because of vs that are sinners thou shalt be called merciful.
32 If therefore thou wilt haue mercie vpon vs, thou shalt be called merciful towardes vs which haue no workes of righteousnes.
33 For the righteous, which haue laid vp manie good workes, let them receiue the rewarde of their owne dedes.
34 But what is man, that thou shuldest take displeasure at him? or what is this mortal generacion, that thou shuldest be so gricued towards it?
35 * For verely there is no man amonge them that be borne, but he hathe done wickedly, nor anie that doeth confesse thee, which hathe not done amisse.
36 For in this, ô Lord, thy righteousnes and thy goodnes shalbe praised, if thou be merciful vnto them which haue not the substance of good workes.
37 ¶ Then answered he me, and said, Some things hast thou spoken aright, and according vnto thy wordes it shalbe.
38 For I wil not verely cōsider the workes of them, before the death, before ỹ iudgement, before destruction:
39 But * I wil reioyce in the wayes of the righteous, and I wil remember the pilgrimage, the saluation and the rewarde that they shal haue.
40 Like as I haue spoken now, so shal it come to passe.
41 For as the husband man soweth muche sede vpon the grounde, & planteth many trees, & yet alway the thing that is sowen, cometh not vp in time, nether: yet doeth all that is planted take roote, so nether shal thei all that are brogh̄t into the worlde, be saued.
42 I answered thē & said, If I haue founde grace, let me speake.
43 Like as the husband mans sede perisheth, if it come not vp, and receiue not raine in due season, or if it be destroyed with to muche raine.
44 So perisheth man, which is created with thine hands, & thou art called his patern, because he is created to thine image, for whose sake thou hast made all things, and lickened him vnto the husbandmans sede.
45 Be not wroth with vs, ô Lord, but spare thy people & haue mercie vpon thine inheritance; for thou wilt be merciful vnto thy creature.
46 Then answered he me, and said, The things present are for the present, and the things to come for suche as be to come.
47 For thou art farre of, that thou shuldest loue my creature aboue me: but I haue oft times drawen nere vnto thee and vnto it, but neuer to ỹ vnrighteous.
48 In this also thou art maruelous before the Higheſt,
49 In that thou hast humbled thy self, as it becometh thee, and hast not iudged thy self worthie to boast thy self greatly among the righteous.
50 For many miseries & calamities remaine for them that shal liue in the latter time, because thei shal walke in great pride.
51 But learne thou for thy self, and seke out the glorie for suche as be like thee.
52 For vnto you is paradise opened: the tre of life is planted: the time to come is prepared, plenteousnes made ready: ỹ citie is buylded, and rest is prepared, perfite goodnes and absolute wisdome.
53 The roote of euil is sealed vp from you: ỹ weakenes and moth is destroyed from you, and into hell fleeth corruption to be forgotten
54 Sorowes are vanished away, and in the end is shewed the treasure of immortalitie.
55 Therefore aske thou no more questions concerning the multitude of thē that perish.
56 For when thei had libertie, they despised the most High: they contemned his Law & forsoke his wayes.
57 Moreouer, they haue troden downe his righteous,
58 * Saying in their heart, that there was no God, thogh they knewe that they shulde dye.
59 For as the thing that I haue spoken of, is made readie for you: so is thirst and peine prepared for them: for God wolde not that man shulde perish:
60 But they, after that they were created, haue defiled the Name of him ỹ made them, & are vnthankeful vnto him, which prepared life for them.
61 Therefore my iudgement is now at hand.
62 These things haue I not shewed vnto all men, but vnto thee, and to a fewe like thee: then I answered, and said.
63 Beholde now, ô Lord: thou hast shewed me the many wonders, which thou art determined to do in the last time, but in what time, thou hast not shewed me.

2. King 8, 46
2. Chro. 6. 36
Gen. 4, 14
Psal. 14, 1. & 53, 2

CHAP

CHAP. IX.

2 All things in this worlde haue a beginning and an end. 10 Torments for The wicked after this life. 15 The nomber of the wicked is more then of the good. 29 The Iewes ingratitude: 36 Therefore they perish. 29 The vision of a woman lamenting.

1 HE answered me then, & said, Measure the time with it self, & when thou seest that one parte of the tokens come to passe, which I haue tolde thee before,

2 Then shalt thou vnderstand, that it is ỹ time wherin the moste High wil begin to visite the worlde, ẅ he made.

Mat. 24, 7 3 Therefore when there shalbe sene an *erthquake in ỹ worlde, and an vproare of the people,

4 Then shalt ỹ vndrstād ỹ ỹ moste High spake of those things from the daies ỹ were before ỹ, euen from ỹ begining.

5 For as all that is made in the worlde, hathe a beginning and an end, and the end is manifest,

6 So the times also of the most High haue plaine beginnings in wonders and signes and end in effect and miracles.

7 And euerie one that shal escape safe, & shalbe deliuered by his workes, and by the faith wherein ye haue beleued,

8 Shalbe preserued from the said perils and shal se my saluacion in my land, and within my borders: for I haue kept me holy from the worlde.

9 Then shal they haue pitie of them selues, which now haue abused my waies: & thei that haue cast them out dispitefully, shal dwell in peines.

10 For suche as in their life haue receiued benefites, and haue not knowen me,

11 But haue abhorred my Law, while they were yet in libertie, and when they had yet leasure of amendement, and wolde not vnderstand but despised it,

12 They must be taught it after death by peine.

13 And therefore be thou no more careful, to know how the vngodlie shalbe punished, but inquire how the righteous shalbe saued, and whose the worlde is, and for whome it is, and when.

14 Then answered I, and said,

15 I haue afore said that which I say now & wil speake it hereafter, that there be many mo of them which perish, then of them that shalbe *saued.

Chap. 8. 3 mat. 20, 16 16 As the flood is greater then a drop.

17 And he answered me, saying, As the field is, so is also the sede: as the floures be, so are the colours also: suche as the workeman is, suche is the worke: and as the housbandman is, so is his housbandrie: for it was the time of the worlde.

18 Surely when I prepared the worlde, which was not yet made for them to dwel in, that now liue, no man spake against me.

19 For then euerie one obeied. But now the maners of them that are created in this worlde, that is made, are corrupted by a perpetual sede, & by a Law, whereout, thei can not rid them selues.

20 So I considered the worlde, & beholde, there was peril, because of the deuises, that were sprung vp into it.

21 Yet when I sawe it, I spared it greatly, and haue kept me one grape of the cluster, and a plant out of a great people.

22 Let therefore the multitude perish, which are borne in vaine: and let my grape be kept, and my plant, which I haue dressed with great labour.

23 ¶ Neuertheles, if thou wilt cease seuen daies mo, but thou shalt not fast in them,

24 But shalt go into a faire field, where no house is buylded, & shalt eat onely of the floures of the field, and eat no flesh, nor drinke wine, but the floures onely,

25 And pray vnto the most High continually, thē wil I come, and talke ẅ the.

26 So I went my waye, as he had commanded me, into the field, which is called Ardath, & there I sate among the floures & did eat of the herbes of the field, and ỹ meat of ỹ same satisfied me,

27 And after seuen dayes, as I sate vpon the grasse, and mine heart was vexed with in me, as afore,

28 I opened my mouth, and began to talke before the moste High, and to say,

29 O Lord, when thou woldest shewe thy self vnto vs, * thou declaredst thy self vnto our fathers in the wildernes, in a place where no man dwelleth, in a baren place, when they came out of Egypt, *Exod. 19. 9, & 24, 3, deu. 4, 12*

30 And expressely spakest vnto them, saying, Heare me, ô Israel, and marke my wordes, thou sede of Iacob.

31 For beholde, I saw my Law in you, that it may bring forthe frute in you, and that ye may be honored by it for euer.

32 But our fathers, which receiued the Law, kept it not, nether obserued thine ordinances, nether did the frute of the lawe appeare, nether colde it, for it was thine.

33 *For they that receiued it, perished because they kept not the thing that was sowen in them. *Exod. 32, 28*

34 And lo, it is a custome when the grounde receiueth sede, or the sea a ship, or a vessel meat and drinke, if that perish wherein a thing is sowen, or wherein

any thing is put,
35 Likewise the thing that is sowen, or is put therein, and the things that are receiued must perish: so the things that are receiued, do not remaine with vs: but in vs it cometh not so to passe.
36 For we that haue receiued the Law, perish in sinne, and our heart also which receiued it.
37 But the Law perisheth not, but remaineth in his force.
38 ¶ And when I spake these things in mine heart, I loked about me, & vpon the right side I sawe a woman, which mourned sore and lamented with a loude voyce, and was grieued in heart, and rent her clothes, and she had ashes vpō her head.
Chap. 10. 44
39 Then I left my thoghts, wherein I was occupied, and turned me vnto her,
40 And said vnto her, wherefore wepest thou? why art thou so sory in minde?
41 And she said vnto me, Syr, let me alone, that I may bewaile my self, and increase sorowe: for I am sore vexed in in my minde, and broght verie lowe.
42 Then I said vnto her, What aileth thee? tel me.
43 And she said vnto me, I thy seruant haue bene baren, & haue had no childe, hauing an housband thirtie yeres.
44 And euery houre, & euery day these thirtie yeres I pray to the moste High day & night.
45 And after thirtie yeres God heard me thine handmaid, & loked vpon my miserie, considered my trouble, & gaue me a sonne, & I was glad of him: so was mine housband also, and all they of my countrey, and we gaue great honour vnto the Almightie
46 And I nourished him with great trauail.
47 So when he grewe vp, and came to take a wife, I made a feast.

CHAP. X.

Esdras and the woman that appeareth vnto him, commune together.

1 BVt when my sonne went into his chaber, he felle downe, and dyed.
2 Then we all ouerthrewe the lights, & all my neighbours rose vp to comfort me: so I rested vntil the seconde day at night.
3 And when thei had all left of to comfort me, that I shulde be quiet, then I rose vp by night, & fled, and am come into this field as thou seest,
4 And am not purposed to returne into the citie, but to remaine heare and nether to eat nor drinke, but cōtinually to mourne & fast, vntil I dye.
5 Then left I my purpose wherein I was, and spake to her angerly, and said,
6 Thou foolish woman aboue all other, seest thou not our heauines, and what cometh vnto vs?
7 For Sion our mother is all woful and is sore afflicted, and mourneth extremely.
8 Seing we be all now in heauines, and make our mone (for we be all sorowful) art thou sorie for one sonne?
9 Demande the earth, and she shal tell thee that it is she which ought to mourne for the fall of so manie that growe vpon her.
10 For from the beginning all men are borne of her, and other shal come, and beholde, they walke almoste all into destruction, & the multitude of them shalbe destroyed.
11 Who shulde then rather mourne, she that hathe lost so great a multitude, or thou which art sorie but for one:
12 But if thou woldest say vnto me, My mourning is not like the mourning of the earth (for I haue lost the frute of my wombe, which I broght forthe with heauines, & bare with sorowes,
13 But the earth is according to the maner of the erth, and the present multitude returneth into her as it came)
14 Then say I vnto thee, As thou hast borne with trauail, so the earth also from the beginning giueth her frute vnto man, euen to him that labored her.
15 Now therefore withholde thy sorow in thy self, and beare constantly that is cometh vnto thee.
16 For if thou alloweste Gods purpose, and receiueste his counsel in time, thou shalt be commended therein.
17 Go thy way then into the citie to thine housband.
18 ¶ Then she said vnto me, I wil not, I wil not go into the citie, but here wil I dye.
19 So I continued to speake more with her, and said,
20 Do not so, but be counseled: for how manie falles hathe Sion? Be of good comfort because of the sorowe of Ierusalem.
21 For thou seest ý our Sanctuarie is layed waste: our altar is broken downe: our Temple is destroied.
22 Our psalterion fainteth, and ý song ceaseth, and our mirth is vanished away, and the light of our candelsticke is quenched, and ý Arke of our couenāt is taken away, and our holie things are defiled, and the Name that is called vpon ouer vs, is almoste dishonored, and our children are put to shame, and our Priests are burnt, & our Leuites are caryed into captiuitie, and our virgines are defiled, and our wiues rauished, and our righteous men spoyled, & our

children

children destroyed, and our yong men are broght in bondage, and our strong men are become weake,

23 And, which is the greatest of all, Sion the seale hathe lost her worship: for she is deliuered into the hands of them ý hate vs.

24 And therefore shake of thy great heauines, and put away the multitude of sorowes, that ý Almightie may be merciful vnto thee, and ý the most high may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beautie shined suddenly, and her countenance was bright, so that I was afrayed of her & mused what it might be.

26 And beholde, immediatly she cast out a great voyce, very fearful, so that the earth shoke at ý noyce of the woman.

27 And I loked, and beholde, the woman appeared vnto me nomore: but there was a citie buylded, and a place was shewed from the grounde and fundacion. Then was I afrayed, and cryed with a loude voyce, and said,

Chap. 4, 1 28 Where is Vriel the Angel* which came to me at the first? for he hathe caused me to come into manie and depe consideracions, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these wordes, beholde, he came vnto me, and loked vpon me,

30 And lo, I laye as one dead, and mine vnderstanding was altered, and he toke me by the right hand and comforted me, and set me vpon my feete, and said vnto me,

31 What aileth thee? and why is thine vnderstanding vexed? and the vnderstanding of thine heart? & wherefore art thou sorie?

Chap. 5, 20 32 And I said, Because thou hast forsakē me, and I haue done * according vnto thy wordes: I went into the field, and there haue I sene things, & se that I am not able to expresse.

33 Then said he vnto me, Stand vp manly, and I wil gine thee exhortacion.

34 Then said I, Speake vnto me, my lord, and forsake me not, lest I dye through rashnes.

35 For I haue sene that I knewe not, and heare that I do not knowe.

36 Or is mine vnderstanding disceiued, or doeth my minde, being hautie, erre?

37 Now therefore I beseche thee that thou wilt shewe thy seruant of this wondre.

38 Then he answered me, and said, Heare me and I wil informe thee, & tel thee wherefore thou art afrayed: for the moste High hathe reueiled manie secret things vnto thee.

39 He hathe sene thy good purpose that thou art sorie continually for thy people, and makest great lamentacion for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a litle while ago.

41 Thou sawest a woman mourning, & ý beganneste to comfort her:

42 But now seest thou the likenes of ý woman no more, but there appeared vnto thee a citie buylded.

43 And where as she tolde thee of the death of her sonne, this is the solution,

44 This woman, which thou sawest, she is Sion: and where as she tolde thee (euē she which thou seest now as a citie buylded)

45 And as touching that she said vnto thee, that she was baren thirtie yeres, this was concerning that, there was euē thirtie yeres wherein there was no offring offred in her.

46 But after thirtie yeares, Salomon buylt the citie and offred offrings: then bare the baren a sonne.

47 And where as she tolde thee, that she nourished him with labour, that was ý inhabiting of Ierusalem.

48 But where as she tolde thee that her sonne, as his chance was, dyed when she came into her chamber, that is the fall that is come to Ierusalem.

49 And when thou sawest her like one that mourned for her sonne, thou beganneste to comfort her: of these things which haue chanced these are to be opened vnto thee.

50 For now the moste High seeth, that thou art sorie in thy mind, & because thou suffrest with all thine heart for her, he shewed thee the clerenes of her glorie, and ý fairenes of her beautie.

51 And therefore I bad thee remaine in the field where no house was buylt.

52 For I knewe that the moste High wolde shewe these things vnto thee.

53 Therefore I commanded thee to go into the field, where no fundacion nor buylding is.

54 For the worke of mans buylding can not stand in that place where the citie of ý moste High shulde be shewed.

55 And therefore feare not, nether let thine heart be afrayed, but go in, and se the beautie & greatnes of the buylding as muche as thou art able to se with thine eyes.

56 And after this shalt thou heare, as muche as thine eares may comprehende.

57 For thou art blessed aboue manie, & art called with the moste High among the few.

58 But to moro wat night thou shalt remaine here,
56 And the moste High shal shewe thee visions of high things, which the moste High wil do vnto them that dwell vpon earth, in the last dayes. So I slept the same night & another, as he had commanded me.

CHAP. XI.

5 The vision of an egle coming forthe of the sea, and of her feathers. 37 Of a lyon coming out of the forest.

1 THen saw I a dreame, & beholde, there came vp from the sea an egle which had twelue feathered wings & thre heads.
2 And I sawe and beholde, she spred her wings ouer all the earth, & all the windes of ỹ ayre blewe on her, and gathered them selues.
3 And I behelde, & out of her feathers grew out other contrarie feathers, and they be came litle feathers and smale.
4 But her heads remained stil, & the head in the middes was greater then ỹ other heads, yet rested it with them.
5 Moreouer, I sawe that the egle flewe with his feathers and reigned vpon earth & ouer them that dwelt therein.
6 And I sawe that all things vnder heauen were subiect vnto her, and no man spake against her, no not one creature vpon earth.
7 I sawe also that the egle stode vp vpon her clawes, & spake to her feathers, saying,
8 Watch not all together: slepe euerie one in his owne place, and watch by course.
9 But let ỹ heads be preserued for ỹ last.
10 Neuertheles, I sawe that the voice went not out of her heads, but from ỹ middes of her bodie.
11 Then I nombred her contrarie feathers, and beholde, there were eight of them.
12 And I loked, and beholde vpon the right side there arose one feather, and reigned ouer all the earth.
13 And when it had reigned, the end of it came, and the place thereof appeared: nomore. So the next stood vp, and reigned: it continued a long time.
14 And when it had reigned, the end of it came also, and as the first, so it appeared no more.
15 Then there came a voyce vnto it, and said,
16 Heare thou that hast kept the earth so long: this I say vnto thee, before thou beginnest to appeare no more,
17 There shal none after thee atteine vnto thy time, nether to ỹ halfe thereof.
18 Then arose the third and reigned as the other afore, and it appeared no more also.
19 So came it to all the others one after another, so that euerie one reigned, and then appeared no more.
20 Then I loked, and beholde in processe of time the feathers that followed stode vp on the right side, that they might rule also, & some of them ruled, but within a while they appeared no more.
21 For some of them were set vp, but ruled not.
22 After this I loked & beholde, the twelue feathers appeared no more, nor the two wings.
23 And there was no more vpon ỹ egles bodie, but two heads that rested and six wings.
24 Then sawe I also that two wings deuided them selues from the six, and remained vnder the head, that was vpon the right side: for the foure continued in their place.
25 So I loked, & beholde, ỹ vnder wings thoght to set vp them selues, and to haue the rule.
26 Then was there one set vp, but shortly it appeared no more.
27 And the second were soner gone then the first.
28 Then I behelde, & lo, the two that remained, thoght also in them selues to reigne.
29 And when they so thoght, beholde, there awaked one of the heads that were at rest, which was in the middes: for that was greater then the two.
30 And them I sawe, that the two heads were ioined there with.
31 And beholde, the head was turned with them, that were with it, and did eat vp the two vnder wings that wolde haue reigned.
32 But this head put the whole earth in feare and bare rule in it, ouer all those that dwelt vpō earth with muche labour, & it had the gouernance of the worlde, more then all the wings that had bene.
33 After this I loked, and beholde, the head that was in the middes, suddenly appeared no more, as did the wings.
34 But the two heads remained, which also ruled likewise vpon earth, and ouer those that dwelt therein.
35 And I behelde, and lo the head vpon the right side deuored that was vpon the left side.
36 ¶ Then I heard a voyce which said vnto me, Loke before thee, and consider the thing that thou seest.
37 So I sawe, and beholde as it were a lyon ỹ roareth, renning hastely out of the wood: and I sawe that he sent out a mās voyce vnto ỹ egle, and spake, and said.

38 Heare

38 Heare thou, I wil talke with thee, & the moste High shal say vnto thee,
39 Art not thou that that of the foure beasts remainest, whome I made to reigne in my worlde, that by them the end of times might come,
40 And the fourth is come, and hathe ouercome all the beasts that were past, & hathe power ouer the worlde with great fearfulnes, and ouer the whole compasse of the earth with moste wicked oppression, and that dwelleth so long time in all the worlde with disceite?
41 For ỹ hast not iudged the earth with trueth.
42 Seing thou hast troubled the meke, ỹ hast hurte the peaceable, and thou hast loued lyers, and destroied the dwellings of them that broght forthe frute, & hast cast downe the walles of suche as did thee no harme,
43 Therefore is thy wrongful dealing come vp vnto the moste High, and thy pride vnto the Mightie.
44 The most High also hathe loked vpon ỹ proude times, & beholde, they are ended, and there abhominations are fulfilled.
45 Therefore appeare no more, thou egle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vaine bodie,
46 That all the earth may be refreshed, & come againe, as one deliuered from thy violence, & that she may hope for the iudgement and mercie of him that made her.

CHAP. XII.

The declaration of the former visions.

1 And when the lion spake these wordes to the egle, I sawe,
2 And beholde, the head that had the vpper hand, appeared no more, nether did the foure wings appeare any more, ỹ came to it, and set vp them selues to reigne, whose kingdome was smale and ful of vproares.
3 And I sawe, and beholde, thei appeared no more, and the whole bodie of the egle was burnt, so that the earth was in great feare. Then I awaked out of the trouble and trance of my minde, and from the great feare, and said vnto my spirit,
4 Lo, this hast thou done vnto me in ỹ thou searchest out the waies of ỹ moste High.
5 Lo, yet am I wearie in my minde, and very weake in my spirit, and litle strength is there in me, for the great feare that I receiued this night.
6 Therefore now I wil beseche the moste High that he wil comfort me vnto the end.
7 And I said, O Lord, Lord, if I haue foūde grace before thy sight, & if I am iustified with thee before many other, and if my praier in dede be come vp before thy face,
8 Comfort me, and shewe me thy seruant the interpretacion and difference of this horrible sight, that thou maist, perfectly comforte my soule,
9 Seing thou hast iudged me worthie to shewe me the last times.
10 ¶ Then he said vnto me, This is the interpretacion of this vision,
11 The egle, whome thou sawest come vp from the sea, is the *kingdome which was sene in the vision of thy brother Daniel. *Dan. 7.7
12 But it was not expounded vnto him: therefore now I declare it vnto thee.
13 Beholde, ỹ daies come, that there shal rise vp a kingdome vpon the earth, and it shalbe feared aboue all kingdomes that were before it.
14 In it shal twelue Kings reigne one after another,
15 Whereof the seconde shal beginne to reigne and shal haue more time then ỹ twelue.
16 And this do the twelue wings signifie, which thou sawest.
17 As for the voice that thou heardest speake, and that thou sawest not go out from the heads, but from the middes of the bodie thereof, this is the interpretacion,
18 That after ỹ time of that kingdome there shal arise great strife, & it shalbe in danger to fall, but it shal not thē fall, but shalbe restored againe to his beginning,
19 Concerning the eight vnder wings, ỹ thou sawest hang vnto her wings, this is the interpretacion,
20 In him shal arise eight Kings, whose time shal be but smale, and their yeres swift, and two of them shal perish.
21 But when the midde time cometh, there shalbe foure kept a time, whiles his time beginneth to come, that it maye be ended, but two shalbe kept vn to the end.
22 And where as thou sawest thre heads resting, this is the interpretation,
23 In his last dayes shal the moste High raise vp thre kingdomes, and shal call againe manie things into thē, and they shal haue the dominion of the earth,
24 And of those that dwell therein, with muche grief aboue all those that were before them: therefore are they called the heads of the egle.
25 For they shal accomplish his wickednes, and shal finish his last end.
26 And where as thou sawest that the

great head appeared no more, it signifieth that one of them shal dye vpon his bed, and yet with peine.

27 For the two that remaine, the sworde shal deuore them.

28 For the sworde of the one shal deuoure the other: but at the last, shal he fall by the sworde himself.

29 And where as thou saweſt two vnderwings, that went of towarde the head, which was on the right side, this is the interpretacion,

30 These are they whome ỹ moſte High hathe preſerued for their end, whoſe kingdome is litle, and ful of trouble as thou saweſt.

31 And the lyon whome thou saweſt rising vp out of the wood and roaring, and speaking vnto the egle, and rebuking her for her vnrighteousnes with all the wordes that thou hast heard,

32 This is the winde which the moſte High hathe kept for them, and for their wickednes vnto the end, & he shal reproue them, and cast before thē their spoiles.

33 For he shal set them aliue in the iudgement, and shal rebuke them and correct them.

34 For he wil deliuer the reſidue of my people by affliction, which are preſerued vpon my borders, and he shal make them ioyful, vntil the comming of the day of iudgement, whereof I haue spoken vnto thee from the beginning.

35 This is the dreame that thou saweſt, and these are the interpretacions.

36 Thou onely hast bene mete to know this secret of the moſte High.

37 Therefore write all these things that thou hast sene, in a boke and hide them,

38 And teache them the wiſe of the people, whoſe hearts thou knoweſt may comprehende and kepe these secrets.

39 But waite thou here yet seuen daies mo, that it may be shewed thee what soeuer it pleaseth the moſte High to declare vnto thee: and with that he went his way.

40 And when all the people perceiued, that the seuen daies were past, and I not come againe into the citie, they gathered them all together, from the leaſt vnto the moſte, and came vnto me, and spake vnto me, saying,

41 What haue we offended thee? or what euil haue we done againſt thee, that thou forsakeſt vs, and sitteſt in this place?

42 For of all the people thou onely art left vs as a grape of the vine, and as a candle in a darke place, & as an hauen or shippe preſerued from the tempeſt.

43 Are not the euils which are come vnto vs, sufficient?

44 If thou then forsake vs, how muche better had it bene for vs, that we had bene burnt alſo as Sion was burnt?

45 For we are no better then they ỹ dyed there: and they wept with a loude voyce. Then answered I them, and said, Be of good comfort, ô Israel, and be not heauie, thou houſe of Iacob.

47 For the moſte High hathe you in remembrance, & the Almightie hathe not forgotten you in temptacion.

48 As for me I haue not forsaken you, nether am I departed from you, but am come into this place to praye for the deſolation of Sion, that I might seke mercie for the low eſtate of your Sanctuarie.

49 And now go your way home euerie man, and after these daies wil I come vnto you.

50 So the people went their way into ỹ citie, as I commanded them:

51 But I remained ſtil in the field seuen daies, as he had commãded me, and did eat onely of the floures of the field, & had my meat of the herbes in those daies.

CHAP. XIII.

The viſion of a winde coming forthe of the ſea, 3 Which became a man. 5 His propertie & power againſt his enemies. 21 The declaration of this viſion.

1 AND after the seuen daies I dreamed a dreame by night.

2 And beholde, there aroſe a winde from the sea, and it moued all the waues thereof.

3 And I loked, & beholde, there was a mightie man with the thousands of heauen: and when he turned his countenance to loke, all the things trembled that were sene vnder him.

4 And when the voyce went out of his mouth, all they burned that heard his voice, as the earth faileth when it feeleth the fyre.

5 After these things I saw, and beholde, there was gathered together a multitude of men out of nomber, from the foure windes of the heauen, to fight againſt the man ỹ came out from ỹ sea.

6 And I loked, and beholde, he graued him self a great mountaine, and flewe vp vpon it.

7 But I wolde haue sene the countrei or place whereout the hil was grauen, and I colde not.

8 I saw after the se things, and beholde, all they which came to fight againſt him, were sore afraied, and yet they durſt fight.

9 Neuertheles, when he saw the fiercenes of the multitude that came, he lifted,

lifted not vp his hand: for he helde no sworde nor any instrument of warre,
10 But onely, as I sawe, he sent out of his mouth, as it had bene a blaste of fire, and out of his lippes the winde of the flame, and out of his tongue he cast out sparkes and stormes,
11 And they were all mixt together, *euen* this blast of fyre, the winde of the flame, and the great storme, and fell with violence vpon the multitude, which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing sene, but onely dust, and smel of smoke. When I sawe this, I was afraied.
12 After warde sawe I the same man come downe from the mountaine, and calling vnto him another peaceable multitude.
13 And there came many vnto him, some with ioyful countenance, & some with sad: some of the were bound, and some broght of them that were offred: and I was sicke thorow great feare, and awaked, and said,
14 Thou hast shewed thy seruant these wonders from the beginning, and hast counted me worthie to receiue my praier.
15 Shewe me now therefore the interpretacion of this dreame.
16 For thus I consider in mine vnderstãding, wo vnto them ỹ shalbe left in those daies, and muche more wo vnto them that are nor left behinde.
17 For they that were not left, were in heauines.
18 Now vnderstand I the things that are laide vp in the latter daies, which shal come bothe vnto them, and to those that are left behinde,
19 Therefore are they come into great perils and many necessities, as these dreames declare.
20 Yet is it easier, that he that is in danger, shulde fall into these, & foresee the things to come hereafter, then to passe away as a cloude out of the worlde.
21 ¶ Then answered he me, & said, The interpretacion of the vision wil I shewe thee, and I wil open to thee the thing that thou hast required.
22 Where as thou hast spoken of them that are left behinde, this is the interpretacion,
23 He that shal beare the danger in that time, he shal kepe him self. They that be fallen into danger, are suche as haue workes and faith towarde the moste Mightie.
24 Knowe therefore, that they which be left behinde, are more blessed then thei that be dead.
25 These are the meanings of the vision, Where as thou sawest a man comming vp from the middes of the sea,
26 The same is he whome the moste High hathe kept a great season, who by his owne self shal deliuer his creature, & he shal order them that are left behinde.
27 ¶ And where as thou sawest, that out of his mouth there came as a blast with fyre and storms,
28 And that he nether helde sworde nor weapon, but that by his fiercenes he destroied the whole multitude, that came to fight against him, this is the interpretacion,
29 Beholde, the daies come that the moste High wil beginne to deliuer them that are vpon the earth:
30 And he shal astonish the hearts of thẽ that dwel vpon the earth:
31 And one shal prepare to fight against another, citie against citie, & place against place, * and nacion against nacion, & realme against realme. *Mat. 24. 7*
32 When this commeth to passe, then shal the tokens come, that I shewed thee before, & then shal my Sonne be reueiled, whome thou sawest go vp as a man.
33 And when all the people heare his voyce, euerie man shal in their owne land leaue the battel that they haue one against another.
34 And an innumerable multitude shalbe gathered as one, as they that be willing to come, and to fight against him.
35 But he shal stand vpon the toppe of mount Sion.
36 And Sion shal come, and shalbe, shewed to all, being prepared and buylded, as thou sawest the hil grauen forthe without any hands.
37 And this my Sonne shal rebuke the wicked inuentions of those nacions, which for their wicked life are fallen into the tempest,
38 And into torments like to flame, whereby they shalbe tormented: and without any labour wil he destroy them, euen by the Law, which is compared vnto the fyre.
39 And where as thou sawest that he gathered another peaceable people vnto him,
40 Those are the ten tribes which were caryed away captiues out of their owne land, * in ỹ tyme of Oseas ỹ King, whome Salmanasar the King of the Assyrians toke captiue, and caryed them beyonde the riuer so were they broght into another land. *3. King. 17.*
41 But they toke this counsel to them selues, that they wolde leaue the multitude of the heathen, and go forthe into a further countrey, where neuer mankinde dwelt,
42 That they might there kepe their

statutes, which they neuer kept in their owne land.
43 And they entred in at the narrowe passages of the riuer Euphrates.
44 For the moste High then shewed thē signes, * and stayed the springs of the flood til they were passed ouer.
45 For thorow the countrey there was a great iourney, euen of a yere and an halfe, and the same region is called [a] Arsareth
46 Then dwelt they there vntil the latter time: and when they come forthe againe,
47 The moste High shal holde stil the springs of the riuer againe, that they may go thorow: therefore sawest thou the multitude peaceable.
48 But thei that be left behinde of thy people, are those that be founde within my borders.
49 Now when he destroieth the multitude of the nacions that are gathered together, he shal defende the people that remaine,
50 And then shal he shewe great wonders vnto them.
51 Thē said I, O Lord, Lord, shewe me this, wherefore haue I sene the man cōming vp from the middes of the sea?
52 And he said vnto me, As thou canst nether seke out, nor knowe these thigs that are in the deepe of the sea, so can no man vpon earth se my Sōne, or those that be with him, but in the time of that day.
53 This is the interpretation of the dreame which thou sawest, and whereby thou onely art lightened.
54 For thou hast forsaken thine owne Law, and applied thy diligence vnto mine, and soght it.
55 Thy life hast thou ordered in wisdome, & hast called vnderstanding thy mother.
56 Therefore haue I shewed thee the rewardes with the moste High: and after thre other daies I wil speake other things vnto thee, and wil declare the great and wonderous things.
57 Then went I forthe vnto the field, glorifying and praising the moste High for the wonders which he did in time.
58 Which he gouerneth, and suche thigs as come in their seasons: and there I sate thre dayes.

Exod. 14. 21
Ios. 3. 13

[a] Or, Arabia

CHAP. XIIII.

How God appared to Moses in the busshe. 10 All things decline to age. 15 The latter times worse then the former. 29 The ingratitude of Israel. 35 The resurrectiō and iudgement.

1 VPon the thirde day I sate vnder an oke, and beholde, there came forthe a voyce vnto me out of the busshe & said, Esdras, Esdras?
2 And I said, Here am I, Lord, & stode vp vpon my fete.
3 Then said he vnto me, * In the busshe I reueiled my self and spake vnto Moyses, when my people serued in Egypt:
4 And I sent him, and led my people out of Egypt, and broght him vpon the mount Sinai, & I helde him with me a long seasō.
5 And I tolde him many wōders, & shewed him the secrets of the times and the end, and commanded him, saying,
6 These wordes shalt thou declare, & these shalt thou hide.
7 And now I say vnto thee, that thou lay vp in thine heart the signes that I haue shewed, and the dreames that thou hast sene, & the interpretacions which thou hast heard.
8 For thou shalt be taken away from all and thou shalt remaine hence forthe with my counsel, & with suche as be like thee, vntil the times be ended.
9 For the worlde hathe lost his youth, & the times beginne to waxe olde.
10 For the worlde is deuided into twelue partes, & ten partes of it are gone alreadie and halfe of the tenth parte.
11 And there remaineth that which is after the halfe of the tenth parte.
12 Therefore set thine house in order, and reforme thy people, and comfort suche of them as be in trouble, and now renounce the corruption.
13 Let go from thee mortal thoghts: cast away from thee the burdens of men, & put of now the weake nature,
14 And set aside thy moste grieuous thoghts, and haste thee to departe from these times.
15 For greater euils then those, which thou hast sene now, shal thei commit.
16 For the weaker that the worlde is by reason of age, the more shal the euil be increased vpō them that dwell therein.
17 For the trueth is fled farre away, & lies are at hand: for now hasteth the vision to come, that thou hast sene.
18 ¶ Then answered I, and said before thee,
19 Beholde, ô Lord, I wil go as thou hast commanded me, and reforme the people, which are present: but they that shal be borne after warde, who shal admonish them?
20 Thus the worlde is set in darkenes, and they that dwell therein, are without light.
21 For thy Law is burnt, therefore no man knoweth the things that are done of thee, or the workes that shalbe done.
22 But if I haue founde grace before thee, send ȳ holie Gost into me, & I wil write all that hathe bene done in the worlde

Exod. 3. 6

worlde since the beginning, which was writen in thy Law, that men may finde the path, & that thei which wil liue in the latter daies, may liue.

23 And he answered me, saying, Go, and gather the people, and say vnto them that thei seke thee not for fortie daies;

24 But prepare thee many boxe tables and take with thee these fiue, Sarea, Dabria, Selemia, Ecanus, and Asiel, which are readie to write swiftly,

25 And come hether, & I wil light a candle of vnderstanding in thine heart which shal not be put til the things be performed which thou shalt beginne to to write.

26 And then shalt thou declare some things openly vnto the perfite men, and some things shalt thou shewe secretly vnto the wise: to morowe this houre shalt thou beginne to write.

27 Then went I forthe, as he commanded me, and gathered all the people together, and said,

28 Heare these wordes, ô Israel,

Genes. 47.4 29 * Our fathers at the beginning were strangers in Egypt, from whence they were deliuered,

Act. 7. 53 30 And receiued the Law of life, * which they kept not, which ye also haue trāsgressed after them.

31 Then was the land, euen the land of Sion parted among you by lot: but your fathers and ye also haue done vnrighteously, and haue not kept the wayes which the moste High commanded you.

32 And for so muche as he is a righteous Iudge, he toke from you in time the thing that he had giuen you.

33 And now are ye here, and your brethren among you.

34 Therefore if so be that ye wil subdue your owne vnderstanding, and reforme your heart, ye shalbe kept aliue, and after death shal ye obteine mercie.

35 For after death shal the iudgement come, when we shal liue againe: & then shal the names of the righteous be manifest, and the workes of the vngodlie shalbe declared.

36 Let no man therefore come now vnto me, nor seke me these fortie daies.

37 So I toke the fiue men, as he commāded me, and we went into the field, and remained there.

Ezech. 3.2 38 The next daye beholde, a voyce called me, saying, Esdras, * open thy mouth, and drinke that I giue thee to drinke.

39 Then opened I my mouth, and beholde, he reached me a full cuppe, which was full as it were with water: but the colour of it was like fyre.

40 And I toke it and dranke, and when I had dronke it, mine heart had vnderstanding and wisdome grewe in my breast: for my spirit was strengthened in memorie,

41 And my mouth was opened, and shut no more.

42 The moste High gaue vnderstanding vnto the fiue men, that they wrote the hie things of the night, which they vnderstode not:

43 But in the night they did eat bread, but I spake by day, & helde not my tongue by night.

44 In fortie daies, they wrote two hundreth and foure bokes.

45 And when the fortie dayes were fulfilled, the moste High spake saying, The first that thou hast writen, publish openly, that the worthie and vnworthie may read it.

46 But kepe the seuentie last, that thou maiest giue them to the wise among thy people.

47 For in them is the veine of vnderstanding, and the fountaine of wisdome, and the riuer of knoweledge: and I did so.

CHAP. XV.

1 The prophecie of Esdras is certeine. 5 The euils that shal come on the worlde. 9 The Lord wil aduenge the innocent blood. 12 Egypt shal lament. 16 Sedition, 20 And punishment vpon the Kings of the earth, 24 Cursed are they that sinne. 29 Troubles & warres vpon the whole earth. 53 God is the reuenger of his elect.

1 BEholde, speake thou in the eares of my people the wordes of prophecie, which I wil put in thy mouth, saith the Lord:

2 And cause them to be writen in a lettre: for they are faithful and true.

3 Feare not the imaginacions against thee: let not the vnfaithfulnes of the speakers trouble thee, that spake against thee.

4 For euery vnfaithful shal dye in his vnfaithfulnes.

5 Beholde, saith the Lord, I wil bring plagues vpon all the worlde, the sworde, famine, death and destruction:

6 Because that iniquitie hathe fully polluted all the earth, and their wicked workes are fulfilled.

7 Therefore, saith the Lord, I wil holde my tongue no more for their wickednes, (they do vngodlie) nether wil I suffer them in the things, that they do wickedly.

8 Beholde, * the innocent and righteous blood cryeth vnto me, and the soules of the iust crye continually. Reuel. 6. 10 & 19. 2

9 I wil surely auenge them, saith the Lord, and receiue vnto me all the in-

nocent blood from among them.
10 Beholde, my people is led as a flocke to the slaughter: I wil not suffer them now to dwell in the land of Egypt,
11 But I wil bring thē out with a mightie hand, and a stretched out arme, & smite it with plagues as afore, & wil destroie all the land thereof.
12 Egypt shal mourne, and the foundacions thereof shalbe smitten with the plague and punishment, that God shal bring vpon it.
13 The plowemen that till the groūde, shal mourne: for their sedes shal faile thorowe the blasting and haile, and by an horrible starre.
14 Wo to the worlde, & to them that dwell therein.
15 For the sworde and their destruction draweth nere, and one people shal stand vp to fight against another with swordes in their hands.
16 For there shalbe sedicion among men, & one shal inuade another: they shal not regarde their King, & the princes shal measure their doings by their power.
17 A man shal desire to go into a citie, and shal not be able.
18 Because of their pride the cities shalbe troubled, the houses shalbe afraied, & men shal feare.
19 A man shal haue no pitie vpon his neighbour, but shal destroye their houses with the sworde, & their goods shal be spoyled for lacke of bread, and because of great trouble.
20 Beholde, saith God, I call together all the Kings of the earth to reuerence me, which are from the *East, and from the South, from the East, and from Libanus, to turne vpon them, & to repay the things, that they haue done to thē.
21 As they do yet this day vnto my chosen, so wil I do also, and recompense them in there bosome: thus saith the Lord God,
22 My right hand shal not spare the sinners, nether shal the sworde cease from them, that shed innocent blood vpon earth.
23 The fyre is gone owte frō his wrath, and hathe cōsumed ỹ fundaciōs of the earth, and the sinners like the strawe, that is kindled.
24 Wo to them that sinne, and kepe not my commandements, saith the Lord.
25 I wil not spare them: departe, ô children, from the power: defile not my Sanctuarie.
26 For the Lord knoweth all them that sinne against him, and therefore deliuereth he thē vnto death & destruction.
27 For now are the plagues come vpon the worlde, and ye shal remaine in thē: for God wil not deliuer you, because ye haue sinned against him.
28 Beholde, an horrible visiō cometh fron the East.
29 Where generacions of dragons of Arabia shal come out with manie charets and the multitude of them shalbe caryed as the winde vpon the the earth, that all they which heare them, may feare and tremble.
30 Euen the Carmanians raging in wrath shal go forthe as the bores of the forest, and shal come with great power, and stand against them in battel, and shal destroye a porcion of the land of the Assyrians.
31 But after this shal the dragons haue ỹ vpper hand, and remember their nature, and shal turne about, and conspire to consume them with a great power.
32 Then these shalbe troubled, and kepe silence by their power, and shal flee.
33 From the land of the Assyrians shal the enemie besiege them, and consume some of them, and in their hoste shalbe feare & dread, and strife among their Kings.
34 Beholde cloudes from the East, & frō the North vnto the South, and they are verie horrible to loke vpon, ful of wrath and storme.
35 They shal smite one vpon another: and they shal smite downe a great multitude of starres vpon the earth, euen their owne starre, & the blood shalbe from the sworde vnto the bellie.
36 And the dongue of mā vnto the Camels litter.
37 And there shalbe great fearfulnes, and trembling vpon earth, and thei that se the wrath, shalbe afraied, and a trēbling shal come vpon them.
38 And then there shal come great stormes from the South, and frō the North and parte from the West.
39 And from the East shal windes arise and shal open it with ỹ cloude, which he raised vp in wrath, & ỹ starre, raised to feare the East & West winde, shalbe destroyed.
40 And the great, and mightie cloudes shalbe lift vp, ful of wrath, and the starre, that they may make all the earth afraied, and them that dwell therein, & that they may powe out ouer euerie hie place, and lifted vp, an horrible constellation,
41 As fyre and hayle, and flying swordes & many waters, that all fields may be ful, & all riuers with the abundance of great waters.
42 And they shal breake downe the cities and walles, and moūtaines, and hilles, and the trees of the wood, and the grasse of ỹ medowes, and their corne.
43 And they shal go w a streight course vnto Babylon, and make it afraied.
44 They

*Or, West.

44 They shal come to her, and besiege her, and shal powre forthe the constellation, & all the wrath against her: thē shal ȳ dust and smoke go vp vnto the heauen, and all they that be about her, shal bewaile her.

45 And thei that remaine vnder her, shal do seruice vnto them, that haue put her in feare.

46 ¶ And ȳ Asia, that art partaker of ȳ hope of Babylon, and the glorie of her personne,

47 Wo vnto thee, ô wretch, because thou hast made thy self like vnto her, and hast deck thy daughters in whoredome that they might please & glorie in thy louers, which haue alway desired to commit whoredome with thee.

48 Thou hast followed her that is hated in all her workes, and in her inuencions: therefore saith God,

49 I wil send plagues vpon thee, wedowhed, pouertie, and famine, & the sworde, and pestilence, to waste thine houses with destruction and death.

50 And the glorie of thy power shalbe dryed vp, as a floure whē the heat riseth, that is sent vpon thee.

51 Thou shalt be sicke as a poore wife that is plagued and beaten of women, so that the mightie and the louers shal not be able to receiue thee.

52 Wolde I thus hate thee, saith ȳ Lord,

53 If thou hadest not alway slaine my chosen, exalting the stroke of thine hands, and said ouer their death, when thou wast dronken,

54 Set forthe the beautie of thy countenance?

55 The reward of thy whoredome *shalbe* in thy bosome: therefore shalt thou receiue a rewarde.

56 As thou hast done vnto my chosen, saith the Lord, so wil God do vnto thee & wil deliuer thee vnto the plague.

57 And thy children shal dye of hunger, & thou shalt fall by the sworde, & thy cities shalbe broken downe, and all thy men shal fall by the sworde in the field.

58 And they that be in the mountaines shal dye of hunger, and eat their owne flesh, & drinke their owne blood for want of bread and thirst of water.

59 And thou, as vnhappie, shalt come thorowe the sea, and receiue plagues againe.

60 In the passage they shal cast downe ȳ slaine citie, and shal roote out one parte of thy land, & consume the porcion of thy glorie, & shal returne to her that was destroied.

61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shalbe to thee as fyre.

62 And they shal destroy thee, & thy cities, thy land, & thy mountaines: all thy woods and all thy fruteful trees shal they burne with fyre.

63 Thy children shal they carye away captiue, and shal spoile thy substance, & marre the beautie of thy face.

CHAP. XVI.

1 *Against Babylon, Asia, & Egypt and Syria 18, 38 Of the euils that shal come vpon the worlde, With admonition howe to gouerne thē selues in afflictions. 54 To acknowledge their sinnes, & to comit them selues to the Lord. 55 Whose mighte prouidence and iustice is to be reuerenced.*

1 WO to thee, Babylon & Asia: wo to thee, Egypt and Syria.

2 Gird your selues w sacke & heere clothe, and mourne your children, & be sorie: for your destruction is at hand.

3 A sworde is sent vnto you, and who wil turne it backe? a fyre is sent among you & who wil quenche it?

4 Plagues are sent vnto you, and who can driue them away?

5 May any man driue away an hungrie lion in the wood? or quenche the fyre in stubble when it hathe once begone to burne? may one turne againe the arowe, that is shot of a strong archer?

6 The mightie Lord sēdeth the plagues and who can driue themaway? the fyre is gone forthe in his wrath, and who can quench it?

7 He shal cast lightenings, & who shal not feare? he shal thunder, and who shal not be afraied?

8 The Lord shal threaten, & who shal not vtterl ybe broken in pieces at his presence? the earth quaketh & the fundacion thereof: the sea ariseth vp with waues from the depe, & the waues thereof are troubled, & ȳ fishes thereof, before ȳ Lord and ȳ glorie of his power.

9 For strōg is his right hand, that bēdeth the bowe: his arrowes that he shooteth, are sharpe, & shal not misse, when they beginne to be shot into the ends of the worlde.

10 Beholde, the plagues are sent, & shal not turne againe, til they come vpon earth.

11 The fyre is kindled, & shal not be put out, til it consume the fundacions of the earth.

12 As ā arowe which is shot of a mightie archer, returneth not backward, so the plagues that shalbe sent vpon earth, shalt not turne againe.

13 Wo is me, wo is me: who wil deliuer me in those daies?

14 The beginning of sorowes and great mourning: the beginning of famine, and great death: the beginning of warres, and the powers shal feare: the

beginning of euils, and all shal tremble. What shal I do in these things, when the plagues come?

15 Beholde, famine and plague, and trouble, and anguish are sent as scourges for amendement.

16 But for all these things they will not turne from their wickednes, nor be alway mindeful of the scourges.

17 Beholde, vitailes shalbe so good cheape vpon earth, that they shal thinke them selues to be in good case: but the shal the euils bud forthe vpon earth, euen the sworde, the famine and great confusion.

18 For many of them that dwell vpon earth, shal perish with famine, and the other that escape ỹ famine, shal ỹ sworde destroy.

19 And the dead shalbe cast out as dongue and there shalbe no man to comfort them: forthe earth shalbe wasted, and the cities shalbe cast downe.

20 There shalbe no man left to till the earth and to sowe it: the trees shal giue frute, but who shal gather them?

21 The grapes shalbe ripe, but who shal treade them? for all places shalbe desolate, so that one man shal desire to se another, or to heare his voyce.

22 For of one citie there shalbe ten left, and two of the field, which shal hide them selues in the thicke woods, and in the cleftes of rockes.

23 As when there remaine thre or foure oliues in the place where oliues growe, or among other trees.

24 Or as when a vineyarde is gathered, there are left some grapes of them that diligently soght thorowe the vine yarde:

25 So in those daies there shalbe thre or foure left by them that searche their houses with the sworde.

26 And the earth shalbe left waste, and the fields thereof shal waxe olde, & her waies and all her paths shal growe full of thornes, because no man shal trauail there through.

27 The virgines shal mourne, hauing no bridegromes: the women shal make lamentacion, hauing no housbands: their daughters shal mourne hauing no helpers.

28 In the warres shal their bridegromes be destroied, and their housbands shal perish with famine.

29 But, ye seruants of the Lord, heare these things, and marke them.

30 Beholde the worde of the Lord, receaue it: beleue not the gods of whome the Lord speaketh: beholde the plagues drawe nere, and are not slacke.

31 As a trauailing woman which in the ninthe moneth bringeth forthe her sonne, when the houre of birth is come, two or thre houres afore the peines come vpon her bodie, and when the childe cometh to the birth, they tarie not a whit,

32 So shal not the plagues be slake to come vpon the earth, & the worlde shal mourne, & sorowes shal come vpon it on euerie side.

33 O my people, heare my worde: make you ready to the battel, and in ỹ troubles be euen as strangers vpon earth

34 He that selleth, let him be as he that fleeth his way: & he that byeth, as one that wil lose.

35 Who so occupieth marchandise, as he that winneth not: and he that buyldeth as he that shal not dwell therein:

36 He that soweth, as one that shal not reape: he that cutteth the vine, as he that shal not gather the grapes.

37 They that mary, as they that shal get no children: and they that mary not, so as the widdowes,

38 Therefore they that labour, labour in vaine.

39 For stangers shal reape their frutes, and spoile their goods, and ouerthrowe their houses, and take their children captiue: for in captiuitie & famine shal they get their children.

40 And they that occupie their marchandise with couetousnes, the more they decke their cities, their houses, their possessions, and their owne personnes,

41 So muche more wil I be angrie against them for their sinnes, saith the Lord,

42 As a whore enuieth an honest and vertuous woman,

43 So shal righteousnes hate iniquitie, when she deketh her self, & shal accuse her openly, when he shal come that shal bridle the autor of all sinne vpon earth.

44 And therefore be ye not like thereunto, nor to the workes thereof: for or euer it be long, iniquitie shalbe taken away out of the earth, and righteousnes shal reigne among you.

45 Let not the sinner say, that he hathe not sinned: for coles of fyre shal burne vpon his head, which saith, I haue not sinned before the Lord God and his glorie.

46 Beholde, the Lord, * knoweth all ỹ workes of men, their imaginacions, their thoghtes and their hearts. *Luk. 16.15*

47 * For assone as he said, Let the earth be made, it was made: let the heauen be made, and it was created. *Genes. 1.3*

48 By his worde were the starres established, and he * knoweth the nomber of em *Psal. 147.4*

49 He searcheth the depth, and the treasures thereof: he hathe measured the sea, and

sea, and what it conteineth.
50 He hathe shut the sea in the middes of the waters, and with his worde hathe he hanged the earth vpon the waters.
51 He spreadeth out the heauen like a vawte: vpon the waters hathe he founde it.
52 In the desert hathe he made springs of water, and poles vpon the toppe of the mountaines, to powre out floods from the hie rockes to water the earth.
53 He made man, and put his heart in ỹ middes of the bodie, and gaue him breth, life and vnderstanding.
54 And the Spirit of the Almightie God which made all things, & hathe searched all the hid things in the secrets of the earth,
55 He knoweth your inuencions, and what ye imagine in your heart when ye sinne & wolde hide your sinnes.
56 Therefore hathe the Lord searched and soght out all your workes, and wil put you all to shame.
57 And when your sinnes are broght forthe before men, ye shalbe confounded, and your owne sinnes shal stand as your accusers in that day.
58 What wil ye do, or howe wil ye hide your sinnes before God and his Angels?
59 Beholde, God him selfe is the iudge: feare him cease from your sinnes, and forget your iniquities, and medle no more from hence forthe with them: so shal God lead you forthe, and deliuer you from all trouble.
60 For beholde, the heate of a great multitude is kindled against you, and they shal take away certeine of you, and shal slaye you for meat to the idoles.
61 And they that consent vnto them, shalbe had in derision and in reproche, and troden vnder foote.
62 For in euerie place and cities that are nere, there shalbe great insurrection against those that feare the Lord.
63 They shalbe like mad men: they shal spare none: they shal spoyle, & waste suche as yet feare the Lord.
64 For they then shal waste and spoile their goods, and cast them out of their houses.
65 Then shal the tryal of my chosen appeare, as the golde is tryed by the fyre.
66 Heare, ô ye my beloued, saith the Lord: beholde, the daies of trouble are at hand, but I wil deliuer you from them: be not ye afraied: doute not: for God is your captaine.
67 Who so keepeth my commandements and precepts, saith ỹ Lord God, let not your sinnes weigh you downe, and let not your iniquities lift them selues vp.
68 Wo vnto thē that are bounde ẅ their sinnes, and couered with their iniquities, as a field is hedged in with bushes, and the path thereof couered with thornes, wherby no man may trauail: it is shut vp, and is appointed to be deuoured with fyre.

TOBIT.

CHAP. I.

1 Tobits parentage. 3 His godlines. 6 His equitie. 8 His charitie and prosperitie. 23 He fleeth, and his goods are confiscate, 25 And after, restored.

Tobias, being captiue amogest the Assyrians, did not leaue ỹ way of trueth.

1 THE boke of the wordes of Tobit sonne of Tobiel, the sonne of Anane, the sonne of Adu, the sonne of Gabael, of the seed of Asael & of the tribe of Nephthalim,
2 Who in the time of *Enemessar King of the Assyrians was* ledde away captiue out of Thisbe, which is at ỹ right hand of that citie, which is called properly Nephthalim, in Galilee aboue Aser.
3 I Tobit haue walked all my liue long in the way of trueth and iustice, and I did manie things liberally to the brethren, which were of my nation, and came with me to Niniue into the land of the Assyrians.
4 And when I was in mine owne countrei in the land of Israel, being but yong, all the tribe of Nephthalim my father fell from the house of Ierusalem, which was chosen out of all the tribes of Israel, that all the tribes shulde sacrifice there, where the Temple of the tabernacle of the moste High was consecrated, and buylt vp for all ages.
5 *Now all the tribes, which fell from God, yea, and my father Nephthalims house offred to the heifar called Baal. *1 King. 12,30*
6 But I (as it was ordeined to all Israel by an euerlasting decre) went alone often to Ierusalem, * bringing the first frutes, and ỹ tēth of beasts, with that ẅ was first borne and offred them at the altar to ỹ Priests ỹ children of Aaron. He fledde from idoles. *Exod. 22,29 deut. 12,6*
7 The first tenth parte I gaue to the Priests thē sonnes of Aaron, which mi-

*Or, Salmanasar. 2. King. 17,3

Tobias was merciful.

nistred in Ierusalem: ther other tenth parte I solde, & came & bestowed it euerie yere at Ierusalem.

8 The thirde *tenth parte* I gaue vnto them to whome it was mete, as Debora my fathers mother had commaded me: for my father left me as a pupil.

He maryeth to wife Anna, & beareth him Tobiah. *Nomb.36,7*

9 ¶ Furthermore when I was come to the age of a man, I maried Anna of *mine owne kinred, and of her I begate Tobias.

Gen.43,32

10 ¶ But when I was ledde captiue to Niniue, all my brethren, & those which were of my kinred did eate of the *bread of the Gentiles.

11 But I kept my self from eating,

12 Because I remembred God with all mine heart.

He found grace in the sight of Salmanasar.

13 Therefore the most High gaue me grace and fauour before Enemessar, so that I was his puruoyer.

14 ¶ And I went into Media, and I deliuered ten talents of siluer to Gabael the "brother of Gabrias "in the land of Media.

*Or sonne.
"Or, in Rages a citie of Media.*

15 But when Enemessar was dead, Sennacherib his sonne raigned in his stead: whose state because it was troubled, I colde not go into Media.

"Or, Salmanasar.

16 ¶ But in y time of "Enemessar, I gaue many almose to my brethren and gaue my bread to them which were hungrie,

The charitie of Tobias.

17 And my clothes to the naked: and if I sawe any of my kinred dead, or cast about the walles of Nineue, I buryed him.

18 And if the King Sennacherib had slaine any, when he was come and fled frō Iudea, I buried the priuely (for in his wrath he killed many) but the bodies were not founde when they were soght for of the King.

*2.King.19,35
isa.37,36
eccles.48,24
1.mac.7,41
2.mac.8,19*

19 Therefore when a certeine Nineuite had accused me to the King, because I did bur. them, I hid my self: and because I knewe that I was soght to be slaine, I withdrewe my self for feare.

Tobit fleeth frō the face of Sennacherib.

20 Then all my goods were spoyled nether was there any thing lett me besides my wife Anna and my sonne Tobias.

21 Neuertheles * within fiue and fiftie daies two of his sonnes killed him, and they fled into the mountaines of Arrarath, & Sarchedonus his sonne reigned in his stead who appointed ouer his father accomptes and ouer all his domestical affaires Achiacharus my brother Anaels sonne.

*2.King.19,37
2.chr 32,21*

22 And when Achiacharus had made a requeste for me, I came againe to Nineue: now Achiacharus was cupbearer & keper of the signet, & steward, & ouersawe the accomptes: so Sarchedonus appointed him next vnto him, & he was my brothers sonne.

Tobit returneth.

CHAP. II.

1 Tobit calleth the faithful to his table. 3 He leaueth thee feast to bury the dead. 10 How he became blinde 13 His wife laboreth for her liuing. 16 She reprocheth him bitterly.

1 NOw when I was come home againe, & my wife Anna was restored vnto me, with my sonne Tobias, in the feast of Pentecoste, which is the holy *feast* of the seuen wekes, there was a great dinner prepared me, in the which I sate downe to eat,

Tobit doeth bid to diner those which feare God.

2 And when I sawe abundance of meat, I said to my sonne, Go, & bring what poore man soeuer thou shalt finde of our brethern which doth remember God, & lo I wil tary for thee.

3 But he came againe, and sated, Father, one of our nation is strangled, and is cast out in the market place.

Tobit leauing his gestes, taketh vp the dead bodie into his house to burye it.

4 Then before I had tasted anie meat, I start vp, and broght him into mine house vntil the going downe of the sunne.

5 Then I returned and washed, and ate my meat in heauines,

6 Remembring that Prophecie of * Amos, which had said, your solenne feasts shal be turned into mourning, & your ioyes into wailing.

*Amos 8,10
1.mac.1,41*

7 Therefore I wept, & after the going downe of the sunne I went & made a graue & buried him.

8 But my neighbours mocked me, and said, Doeth he not feare, to dye for this cause who * fled away, and yet, lo, he buryeth the dead againe.

Tobit is rebuked of his neighbours. *Chap.1,22*

9 The same night also when I returned from the buryal, & slept at the wall of mine house because I was polluted, & hauing my face vncouered,

10 And I knewe not the sparowes were in the wall, & as mine eyes were open, the sparowes cast downe warme dongue into mine eyes, & a whitenes came in mine eies, & I went to the phisicians who helped me not. Moreouer Achiacharus did nourish me vntil I went into Elimais.

He is made blinde for an exaple of patience to his posteritie.

11 And my wife Anna did take womens workes to do.

The wife of Tobit laboreth for herliuing.

12 And when she had sent them home to the owners, thei paied the wages, & gaue a kid.

13 Which when it was at mine house, and began to bleat, I said vnto her, From whence is this kid, is it not stollen? render it to the owners: * for it is not lawful to eat anie thing that is stollen.

The innocencie of Tobit. *Deut.22,1*

14 But she said, It was giuen for a gifte more then the wages: but I did not beleue, & bade her to render it to the owners, & I did blush, because of her.

Furthermore

Iob 2,9

Furthermore she said, * Where are thine almes, & thy righteousnes? beholde, they all now appeare in thee.

CHAP. III.

3 The prayer of Tobit. 7 Sarra Raguels daughter, & the things that came vnto her. 12 Her prayer heard. 19 The Angel Raphael sent.

1 THen I, being sorowful, did wepe, & in my sorowe pra ed, saying,
2 O Lord, thou art iuste, & all thy workes, & all thy wayes are mercie & trueth, and thou iudgest truely & iustely for euer.
3 Remember me & loke on me, nether punish me according to my sins or mine ignorances of my fathers, w haue sinned before thee.
4 For thei haue not obeied thy commãdements: wherefore thou hast deliuered vs * for a spoile, & vnto captiuitie, and to death, and for a prouerbe of a reproche to all them amorg whome we are dispersed, and now thou hast manie and iuste causes.
5 To do w me according to my sinnes, & my fathers, becausе we haue not kept thy commandements, nether haue walked in trueth before thee.
6 Now therefore deale with me as semeth best vnto thee, & commande my spirit to be taken from me, that I may be dissolued, & become earth: for it is better for me to dye thẽ to liue, because I haue heard falsе reproches, & am verie sorowful: commande therefore ỹ I may be dissolued out of this distresse, *and go* into the euerlasting place: turne not thy face away from me.
7 ¶ It came to passe the same day that in Ecbatane a citie of Media Sarra the daughter of Raguel was also reproched by her fathers maides,
8 Because she had bene maryed to seuen housbands, whome Asmodeus the euil spirit had killed, before that they had lien with her. Doest thou not knowe, said they, that thou hast strangled thine housbands? thou hast had now seuen housbands, nether wast thou named after anie of them.
9 Wherefore doest thou beat vs for them? if they be dead, go thy wayes hence to them, that we may neuer se of thee ether sonne or daughter.
10 When she heard these things, she was verie sorowful, so that she thoght to haue strangled her self. And she said, I am the onely daughter of my father, & if I do this I shal sclander him, and shal bring his age to the graue with sorowe.
11 Then she prayed towarde the windowe & said, Blessed art thou, ô Lord my God, and thine holie & glorious Name is blessed, and honorable for euer: let all thy workes praise thee for euer.
12 And now, o Lord, I set mine eyes, & my face toward thee,
13 And say, Take me out of the earth, ỹ I may heare no more anie reproche.
14 Thou knowest, ô Lord, that I am pure from all sinne with man,
15 And that I haue neuer polluted my name, nor the name of my father in ỹ land of my captiuitie: I am the onely daughter of my father, nether hathe he anie man child to be his heire, nether anie nere kinsman or childe borne of him, to whome I may kepe my self for a wife: my seuen *housbands* are now dead, & why shulde I liue? But if it please not thee that I shulde dye, commande to loke on me, and to pitie me that I do no more heare reproche.
16 So ỹ prayers of thẽ bothe were heard, before the maiestie of the great God.
17 And Raphael was sent to heale them bothe, *that is*, to take away the whitenes of Tobits eyes & to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, & to binde Asmodeus the euil spirit because she belonged to Tobias by right. The self same time came Tobit home, and entred into his house, and Sarra the daughter of Raguel came downe from her chamber.

Deut. 28,37

Or, thy iudgements are ma me and true.

Sarra is checked of her fathers maides.

Or, when she bette them for their faultes, thei said.

Sarra prayeth, & fasteth ỹ she may be deliuered from shame.

The innocentie of Sarra.

Her chastitie.

Grek nere brother.

The prayers of Tobit, an Sarra are heard bothe at a time.

CHAP. IIII.

Precepts and exhortatiõs of Tobit to his sonne.

1 IN that day Tobit remembred * the siluer which he had deliuered to Gabael in Rages *a citie* of Media,
2 And said with him self, I haue wished for death: wherefore do I not call for my sonne Tobias that I may admonish him before I dye?
3 And when he had called him, he said, My sonne, after that I am dead, bury me, & despise not thy mother, but honour her all the dayes of thy life, & do that which shal please her, and anger her not.
4 Remember, my sonne, how manie dangers she susteined when thou wast in her wombe, and when she dyeth, burye her by me in the same graue.
5 My sonne, set our Lord God alwayes before thine eyes, & let not thy wil be set to sinne or to trãsgresse the cõmandemẽts of God. Do vprightly all thy life long, and followe not the wayes of vnrighteousnes: for if ỹ deale truely, thy doings shal prosperously succede to thee, & to all them which liue iustely.
7 Giue * almes of thy substãce: and when thou giuest almes, let not thine eye be

Chap. 3,14

Tobits exhortation to his sonne, when he thoght he shulde dye.

The mother is to be reuereced Exod 20,12 Eccles. 7,29

God must be in our hearts.

Almes. Prou. 3,9 eccles. 4,1 & 14,13 luk. 14,13

enuious, nether turne thy face from any poore, lest that God turne his face frō thee?

Luk.14.18

Eccles.35.41

8 * Giue almes according to thy substance: if thou haue but a litle, be not afraide to giue a litle almes.

9 For thou laiest vp a good store for thy self against the day of necessitie,

Eccles.29.19

10 * Because that almes doeth deliuer from death, & suffreth not to come into darknes.

11 For almes is a good gift before the moste High to all them which vse it.

Aduoutrie.

1.Thes.4.3

12 Beware of all * whoredoms, my sonne, & chiefly take a wife of ỹ sede of thy fathers, & take not a strange woman to wife ẅ is not of thy fathers stocke: for we are the children of the Prophetes. Noe, Abraham, Isaac and Iacob are our fathers from the beginning. Remember my sonne that thei maryed wiues of their owne kinred, and were blessed in their children and their sede shal inherite the land.

Pride.

13 Now therefore, my sonne, loue thy brethren * & despise not in thine heart the sonnes & daughters of thy people in not taking a wife of thē: for in pride is destruction and muche trouble, & in fiercenes is scarcetie, & great pouertie: for [a] fiercenes is the mother of famine.

[a] *Or, vnprofitablenes.*

Wages of an hired seruant.

Leu.19.13

deu.24.14

14 Let not the * wages of anie man which hathe wroght for thee, tarie with thee, but giue him it oute of hād: for if ỹ serue God, he wil also paye thee: be circumspect, my sonne, in all things that thou doest, and be wel instructed in all thy conuersation.

Mat.7.12

luk.6.31

15 * Do that to no man which thou hatest: drinke not wine to make thee dronken, nether let dronkēnes go with thee in thy iournay.

Luk 14.13

The hungry.

Mat.6.1

16 * Giue of thy bread to the hungry, & of thy garmēts to them ỹ are naked, & * of all thine abundance giue almes, & let not thine eye be enuious, when thou giuest almes.

[b] *Or, be liberal to the iuste, euen to their death.*

17 [b] Powre out thy bread on the buryal of the iuste, but giue nothing to the wicked.

Counsel.

18 Aske counsel alway of ỹ wise, and despise not anie counsel that is profitable.

God is to be blessed.

19 Blesse thy Lord God alway, and desire of him that thy wayes may be made streight and that all thy purposes, and counsels may prosper: for euerie nation hathe not counsel: but the Lord giueth all good things, and he humbleth whome he wil, as he wil: now therefore, my sonne, remember my commandements, nether let them at anie time be put out of thy minde.

Chap.1.14

20 * Furthermore I signifie this to thee, that I deliuered ten talents to Gabael ỹ sonne of Gabrias at Rages in Media.

21 And feare not my sonne, for asmuche as we are made poore: for thou hast manie things; if thou feare God, & flee frō sinne, & do that thing which is acceptable vnto him.

Poueryie with ỹ feare of God.

CHAP. V.

1 *Tobias sent to Rages, 5 He meeteth with the Angel Raphael, which did conduct him.*

1 TObias then answered & said, Father, I wil do all things which thou hast commanded me.

2 But how can I receiue the siluer, seing I know him not?

3 Then he gaue him the hand writing; and said vnto him, Seke thee a man, ẅ may go with thee, whiles I yet liue, and I wil giue him wages, and go and receiue the money.

Tobias, sent by his father to Rages, seketh a companion, meeteth with Raphael, whome he bringeth to his father.

4 Therefore when he was gone to seke a man, he founde Raphael the Angel.

5 But he knewe not, & said vnto him, May I go with thee into ỹ land of Media? and I noweſt thou those places wel?

6 To whome the Angel said, I wil go with thee: for I haue remained with our brother Gabael.

7 Then Tobias said to him, Tarie for me til I tell my father.

8 Then he said vnto him, Go, and tary not: so he went in said to his father, Beholde, I haue founde one, which wil go with me, Then he said, Call him vnto me, ỹ I may know of what tribe he is, and whether he be faithful to go with thee.

9 So he called him, and he came in, & they saluted one an other.

10 Then Tobit said vnto him, Brother, shewe me of what tribe and familie thou art.

11 To whome he said, Doest thou seke a stocke or familie, or an hired man to go with thy sonne? Then Tobit said vnto him, I wolde knowe thy kinred and name.

12 Then he said, I am of the kinred of Azarias & Ananias the great, & of thy brethren.

13 Then Tobit said, 'Thou art welcome: be not now angrie with me, because I haue enquired to knowe thy kinred, and thy familie: for thou art my brother of an honest and good stocke: for I knewe Ananias and Ionathas, sonnes of that great Samaias: for we went together to Ierusalem to worship, and offred the first borne, & the tenths of ỹ frutes, and they were not deceiued with the errour of our brethren: my brother, thou art of a great stocke.

[c] *Or, thou comest happely.*

14 But tel me, what wages shal I giue thee? *wilt thou* a grote a day & things necessarie, as to mine owne sonne?

15 Yea, moreouer if ye returne safe, I wil adde sonne thing to the wages.

16 So

16 So they agreed. Then said he to Tobias, Prepare thy self for the iourney, and go you on Gods Name. And when his sonne had prepared all things for the iourney, his father said, Go thou with this man, & God which dwelleth in heauen, prosper your iourney, and the Angel of God kepe you companie.

Tobias goeth forthe, ỹ Angel keping him copanie.

So they went forthe bothe and departed, and the dogge of the yong man with them.

His mother wepeth. *Chap. 10.4*

17 But *Anna his mother wept, and said to Tobit, Why hast thou sent away our sonne? is he not the staffe of our hand to minister vnto vs?

18 Wolde to God we had not laid money vpon money, but that it had bene cast away in respect of our sonne.

19 For that which God hathe giuen vs to liue with, doeth suffice vs.

20 Then said Tobit, Be not careful, my sister: he shal returne in safetie, & thine eyes shal se him.

21 For the good Angel doeth kepe him companie, and his iourney shal be prosperous, and he shal returne safe.

22 Then she made an end of weping.

CHAP. VI.

Tobias deliuered from the fish. ỹ Raphael sheweth him certeine medecines. 10 He conducteth him toward Sarra.

1 And as they went on their iourney, they came at night to the flood Tygris, and there abode.

Tobias, inuaded of a fish, is deliuered by the Angel.

2 And when the yong man went to wash him self, a fish leaped out of the riuer, and wolde haue deuoured him.

3 Then the Angel said vnto him, Take the fish. And the yong man toke the fish, and drewe it to land.

4 To whome the Angel said, Cut the fish, and take the heart, and the liuer, and the gall, and put them vp surely.

5 So the yong man did as the Angel cõmanded him: & when they had rosted the fish, they ate it: then they bothe went on their way, til they came to Ecbatane.

6 ¶ Then the yong man said to the Angel, Brother Azarias, what auaileth the heart and the liuer, and the gall of the fish?

7 And he said vnto him, Touching the heart and the liuer, if a deuil or an euil spirit trouble any, we must make a perfume of this before the man or the woman, and he shalbe no more vexed.

8 As for the gall, anoint a man that hathe whitenes in his eyes, and he shalbe healed.

9 ¶ And whey then were come nere to Rages,

10 The Angel said to the yong man, Brother, to day we shal lodge w Raguel, who is thy cousin: he also hathe one onelie daughter named Sarra: I wil speake for her that she may be giuen thee for a wife.

11 For to thee doeth * the right of her perteine, seing thou alone art remnant of his kinred, *Nom. 27.8, & 36,8*

12 And the maid is faire and wise: now therefore heare me, and I wil speake to her father, that we may make ỹ mariage when we are returned from Rages: for I knowe that Raguel can not marie her to another according to the Law of Moyses: els he shulde deserue death, because the right doeth rather apperteine to thee then to anie other man.

13 Then the yong man answered the Angel, I haue heard, brother Azarias, that this maid hathe bene giuen to seuen men, who all dyed in the mariage chamber:

14 And I am the onely begotten sonne of my father, and I am afraied, lest I go into her, and dye as the other: for a wicked spirit loueth her, which hurteth no bodie, but those which come into her: wherefore I also feare lest I dye, and bring my fathers and my mothers life because of me to the graue with sorowe: for they haue no other sonne to burye them.

15 Then the Angel said vnto him, Doest thou not remember the precepts which thy father gaue thee, that thou shuldest marie a wife of thine owne kinred? wherefore heare me, ô my brother: for she shalbe thy wife, nether be thou careful of the euil spirit: for this same night shal she be giuen thee in mariage.

16 And when thou shalt go into thy bed, thou shalt take of the hote coles for perfumes, and make a perfume of the heart, and of the liuer of the fish,

17 Which if the spirit do smell, he wil flee away, and neuer come againe anie more: but when thou shalt come to her, rise vp bothe of you, and praye to God which is merciful, who wil haue pitie on you, and saue you: feare not, for she is appointed vnto thee from the beginning, & thou shalt kepe her, & she shal go with thee: moreouer I suppose that she shal beare thee children: now when Tobias had heard these things, he loued her, and his heart was effectually ioyned to her

CHAP. VII.

Tobias maryeth Sarra Raguels daughter.

Raphael & Tobias come to Raguel.

1 AND when they were come to Ecbatane, they came to the house of Raguel: and Sarra met them, and after they had saluted one another, she broght them into the house.
2 Then said Raguel to Edna his wife, How like is this yong man to Tobit my cousin?
3 And Raguel asked, Whence are you, my brethren? To whome they said, that were of the tribe of Nephthalim, and of the captiues that dwelt at Nineue.
4 Then he said to them, Do ye knowe Tobit our kinsman? And they said, We knowe him. Then said he, Is he in good health?
5 And they said, He is bothe aliue, and in good health: and Tobias said, He is my father.
6 Then Raguel leaped, and kissed him, and wept.
7 And blessed him, & said vnto him, Thou art the sonne of a good and honest man: but when he had heard that Tobit was blinde, he was sorowful and wept.
8 And likewise Edna his wife, and Sarra his daughter wept. Moreouer they receiued them with a readie minde, and after that they had killed a ram of the flocke, they set muche meat on the Table. Then said Tobias to Raphael, Brother Azarias, put forthe those things whereof thou spakest in the waye, that this busines may be dispatched.

Tobias asketh Raguels daughter to wife.

9 So he communicated the matter with Raguel, and Raguel said to Tobias, Eat, and drinke and make merry.
10 For it is mete that thou shuldest marie my daughter: neuertheles, I wil declare vnto thee trueth.
11 I haue giuen my daughter in mariage to seuen men, who dyed that night when they came in vnto her: neuertheles, be thou of a good courage and merry. But Tobias said, I wil eat nothig here, vntil ye bring her hether, and betrothe her to me.
12 Raguel said then, Marie her then according to the custome: for thou art her cousin, and she is thine. God which is merciful, make this prosperous to you in all good things.

Raguel giueth his daughter Sarra to Tobias. *Numbr. 36*

13 Then he called his daughter Sarra, & she came to her father, and he toke her by the hand, & gaue her for wife to Tobias, saying, Beholde, take her after the * Law of Moyses, and lead her away to thy father: and he blessed them,
14 And called his wife Edna, and he toke a boke and wrote a contract, and sealed it.
15 Then they began to eate.
16 After, Raguel called his wife Edna, and said vnto her, Sister, prepare another chamber, and bring her in thether,
17 Which when she had done, as he had bidden her, she broght her thether: then *Sarra* wept and her mother wiped away her daughters teares,
18 And said vnto her, Be of good comfort, my daughter: the Lord of heauen & earth giue thee ioye for this thy sorowe be of good comfort, my daughter.

CHAP. VIII.

Tobias driueth away the euil spirit. 4 He prayeth to God with his wife. 11 Raguel prepareth a graue for his sonne in law. 16 Raguel blesseth the Lord.

1 AND when they had supped, they broght Tobias in vnto her.
2 And as he went, he remembred the wordes of Raphael, & toke coles for perfumes, and put the heart and liuer of the fish thereupon, and made a perfume.

Tobias foloweth Raphaels counsel, as Chap. 6, 7

3 The which smel when the euil spirit had smelled, he fled into the " vtmost partes of Egypt, whome the Angel bounde.

" Or, Vpmost

4 And after that they were bothe shut in, Tobias rose out of the bed, and said, Sister, arise and let vs pray, that God wolde haue pitie on vs.

Tobias praier

5 Then began Tobias to say, Blessed art thou, o God of our fathers, and blessed is thine holie and glorious Name for euer: let the heauens blesse thee, and all thy creatures.
6 Thou madest Adam, and gauest him *Eua his wife for an helpe, and stay: of them came mankinde. thou hast said, It is not good, that a man shulde be alone: let vs make vnto him an aide like vnto him self.

*Gen. 2, 7

7 And now, o Lord, I take not this my sister for fornication, but vprightly: therefore grante me mercie, that we may become aged together.
8 And she said with him, Amen.
9 So they slept bothe that night, and Raguel arose, and went and made a graue,

Raguel, thinking Tobias was dead, made a graue for him.

10 Saying, Is not he dead also?
11 But when Raguel was come into his house,
12 He said to his wife Edna, Send one of the maides, and let them se whether he be aliue: if not, that I may burye him, & none knowe it.
13 So the maid opened the dore, and went in, and founde them bothe a slepe,
14 And came forthe, and tolde them that hewas a liue.

Raguel praiseth God for Tobias.

15 Then Raguel praised God, & said, O God, ỹ art worthie to be praised with all pure, & holie praise: therefore let thy Saintes praise thee with all thy creatures, and let all thine Angels and thine elect praise thee for euer.

16 Thou art to be praised, ô Lord: for ỹ hast made me ioyful, and that is not come to me which I suspected: but thou hast delt with vs according to great mercie.

17 Thou art to be praised because thou hast had mercie of two that were the onely begotten children of their fathers: grante them mercie, ô Lord, & finish their life in health with ioye and mercie.

18 Then Raguel bade his seruants to fil the graue.

19 And he kept the wedding feast fourtene daies.

20 For Raguel had said vnto him by an othe, that he shulde not departe before that the fourtene daies of the mariage were expired,

Raguel giueth halfe of his goods toward ỹ mariage of his daughter to Tobias.

21 And then he shulde take the halfe of his goods and returne in safetie to his father, and *shulde haue* the rest, when he and his wife were dead.

CHAP. IX.

Raphael leadeth Gabael to Tobias mariage.

1 THen Tobias called Raphael, & said vnto him,

2 Brother Azarias, take with thee a seruant and two camels, and go to Rages of the Medes to Gabael, and bring me the money and bring him to the wedding.

3 For Raguel hathe sworne that I shal not departe.

Tobias care for his sonne.

4 But my father counteth the daies: and if I tary long, he wil be verie sory.

The Angel goeth on Tobits message.

5 So Raphael went out and came to Gabael, and gaue him the hand writing, who broght forthe bagges which were sealed vp, and gaue them to him.

6 And in the morning they went forthe, bothe together, and came to the wedding. And Tobias begate his wife with childe.

CHAP. X.

1 *Tobit and his wife thinke long for their sonne.* 10 *Raguel sendeth away Tobias and Sarra.*

1 NOow Tobit his father counted euery day, & when the daies of the iournay were expired, and they came not,

The father & mother are in haines for Tobias tarying.

2 Tobit said, Are they not mocked? or is not Gabael dead, and there is no man to giue him the money?

3 Therefore he was verie sorie.

4 Then his wife said to him, My sonne is dead, seing he tarieth: and she began to bewaile him, and said,

5 Now * I care for nothing, my sonne, since I haue lost thee the light of mine eyes. *Chap. 5. 23*

6 To whome Tobit said, Holde thy peace: be not careful, for he is safe.

7 But she said, Holde thy peace, and deceiue me not: my sonne is dead: and she went out euerie day by the waye, which they went, nether did she eat meat on the daye time, & did consume whole nights in bewailing her sonne Tobias vntil the fourtene daies of the wedding were expired, which Raguel had sworne, that he shulde tarie there. Then Tobias said to Raguel, Let me go: for my father and my mother loke no more to se me.

8 But his father in law said vnto him, Tarie with me, and I wil send to thy father, and they shal declare him thine affaires.

9 But Tobias said, No, but let me go to my father.

Raguel giueth Tobias, & his wife leaue to departe.

10 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, and cattel, and money,

11 And he blessed them, & sent them away, saying, The God of heauen make you, my children, to prosper before I dye.

Sarra is instructed by her parents.

12 And he said to his daughter, Honour thy father, & thy mother in law which are now thy parents, that I may heare good reporte of thee: and he kissed them. Edna also said to Tobias, The Lord of heauen restore thee, my dere brother, and grante that I may se thy children of my daughter Sarra, that I may reioyce before the Lord. Beholde now, I committe to thee my daughter as a pledge: do not intreat her euil.

CHAP. XI.

1 *The returne of Tobias to his father.* 9 *How he was receiued.* 10 *His father hathe his sight restored and praiseth the Lord.*

1 AFter these things Tobias went his way, praising God that he had giuen him a prosperous iournay, and blessed Raguel and Edna his wife, and went on his way til he drewe nere to Nineue.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou didest leaue thy father.

The Angels counsel to Tobias.

3 Let vs haste before thy wife, and prepare the house,

4 And take in thine hand the gall of ỹ fish. So they went their way, & the dogge followed them.
5 Now Anna sate in the way loking for her sonne,
6 Whome when she sawe coming, she said to his father, beholde, thy sonne cometh, & the man that went with him.
7 Then said Raphael, I knowe, Tobias, that thy father shal receiue his sight.
8 Therefore anoint his eyes with the gall, and being pricked therewith, he shal rubbe and make the whitenes to fall away, and shal se thee.
9 ¶ Then Anna ranne forthe, and fel on the necke of her sonne, and said vnto him, Seing I haue sene thee, my sonne, from hence forthe I am content to dye, and they wepte bothe.
10 Tobit also went forthe towarde the dore, and stombled, but his sonne ranne vnto him,
11 And toke holde of his father & sprinkled of the gall on his fathers eyes, saying, Be of good hope, my father.
12 And when his eyes began to pricke, he rubbed them.
13 And the whitenes pilled away from the corners of his eyes, and when he sawe his sonne, he fel vpon his necke,
14 And he wept and said, Blessed art thou, ô Lord, & blessed be thy Name for euer, and blessed be all thine holie Angels.
15 For thou hast scourged me, and hast had pitie on me: *for* beholde, I se my sonne Tobias: and his sonne, being glad went in, & tolde his father ỹ great things ỹ had come to passe in Media.
16 Then Tobit wẽt out to mete his daughter in law, reioycing and praising God to the gate of Nineue: and they which sawe him Go, merueiled because he had receiued his sight.
17 But Tobit testified before them all that God had had pitie on him. And when he came nere to Sarra is daughter in law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hathe broght thee vnto vs, & *blessed be* thy father: and there was great ioye among all his brethren which were at Nineue.
18 And Achiacharus & Nasbas his brothers sonne came.
19 And Tobias mariage was kept seuen dayes with great ioye.

CHAP. XII.

2 Tobias declareth to his father the pleasures that Raphael had done him, 5 The which he wolde recompense. 11.15. Raphael declareth that he is an Angel sent of God.

1 THen Tobit called his sonne Tobias, and said vnto him, Prouide, my sonne, wages for the man, which went with thee, and thou must giue him more.
2 And he said vnto him, O father, it shal not grieue me to giue him halfe of those things which I haue broght.
3 For he hathe broght me againe to thee in safetie, and hathe made whole my wife, and hathe broght me the money, & hathe likewise healed thee.
4 Then the olde man said, It is due vnto him.
5 So he called the Angel, & said vnto him, Take halfe of all that ye haue broght, and go away in safetie.
6 But he toke them bothe a parte, and said vnto them, Praise God, and confesse him, and giue him the glorie, and praise him for the things which he hathe done vnto you before all them that liue. It is good to praise God, and to exalte his Name, and to shewe forthe his euident workes with honour: therefore be not wearie to confesse him.
7 It is good to kepe close the secrets of a King, but it is honorable to reueile ỹ workes of God: do that which is good, & no euil shal touche you.
8 Prayer is good with fasting, and almes, & righteousnes. A litle with righteousnes is better then muche with vnrighteousnes: it is better to giue almes then to laye vp golde.
9 For almes doeth deliuer from death, and doeth purge all sinne. Those which exercise almes and righteousnes, shalbe filled with life.
10 But they that sinne, are enemies to their owne life,
11 Surely I wil kepe close nothing from you: neuertheles, I said it was good to kepe close the secret of a King, but ỹ it was honorable to reueile the workes of God.
12 Now therefore when thou dideſt pray, & Sarra thy daughter in law, I did bring to memorie your prayer before the holie one: & when thou dideſt burye the dead, I was with thee likewise.
13 And whē thou wast not grieued to rise vp, and leaue thy diner to burye the dead, thy good dede was not hid from me: but I was with thee.
14 And now God hathe sent me to heale thee, and Sarra thy daughter in law.
15 I am Raphael one of the seuen holie Angels,

He that wilbe acceptable to God, must be proued with tentacion.

Angels, which present the prayers of y Saintes, and which go forthe before his holie maiestie.

16 Then they were bothe troubled, and fell vpon their face: for they feared.

17 But he said vnto them, Feare not, for it shal go wel with you: praise God therefore

18 For I came not of mine owne pleasure, but by the good wil of your God: wherefore praise him in all ages.

Gen. 18, 8. & 19, 3 Iudg. 13, 16

19 *All these dayes I did appeare vnto you, but I did nether eat nor drinke, but you sawe it in vision.

20 Now therefore giue God thankes: for I go vp to him that sent me: but write all things which are done, in a boke.

21 And when they rose, they sawe him no more.

22 Then they confessed the great & wonderful workes of God, and how the Angel of the Lord had appeared to them.

CHAP. XIII.

A thankes giuing of Tobit, who exhorteth all to praise the Lord.

1 THen Tobit wrote a prayer of reioycing, and said, Blessed be God that liueth for euer, & *blessed be* his kingdome.

Deut. 32, 39 1 Sam. 2, 6 Wisd. 16, 13

2 *For he doeth scourge, & hathe pitie: he leadeth to hel, and bringeth vp, nether is there anie that can auoide his hand.

3 Confesse him before the Gentiles, ye children of Israel for he hathe scatterd you among them.

4 There declare his greatnes, and extoll him before all the liuing: for he is our Lord and our God & our father for euer.

5 He hathe scourged vs for our iniquities, and wil haue mercie againe, & wil gather vs out of all nacions, among whome we are scattred.

6 If you turne to him with your whole heart, and with your whole minde, and deale vprightly before him, then wil he turne vnto you, and wil not hide his face from you, but ye shal se what he wil do with you: therefore confesse him, with your whole mouth, and praise the Lord of righteousnes, and extoll the euerlasting King. I wil confesse him in the land of my captiuitie, and wil declare his power, & greatnes to a sinful nacion. O ye sinners, turne & do iustice before him: who can tel if he wil receiue you to mercie, and haue pitie on you?

7 I wil extoll my God, and my soule *shal praise* the King of heauen, and shal reioyce in his greatnes.

8 Let all men speake, and let all praise him for his righteousnes.

9 O Ierusalem the holie citie, he wil scourge thee for thy childrens workes, but he wil haue pitie againe on the sonnes of righteous men.

10 Giue praise to the Lord duely, & praise the euerlasting King, that his tabernacle may be buylded in thee againe with ioye: and let him make ioyful there in thee, those that are captiues, and loue in thee for euer those that be miserable.

11 Manie nacions shal come from farre to the Name of the Lord God, with giftes in their hands, *euen* giftes to the King of heauen: all generacions shal praise thee, & giue signes of ioye.

12 Cursed are all they, which hate thee: but blessed are they for euer which loue thee.

13 Reioyce, and be glad for the children of the iuste: for thei shalbe gathered, and shal blesse the Lord of the iuste.

14 Blessed are they which loue thee: for they shal reioyce in thy peace. Blessed are they which haue bene sorowful for all thy scourges: for they shal reioyce for thee, when they shall se all thy glorie, and shal reioyce for euer.

15 Let my soule blesse God the great King.

16 For Ierusalem shalbe buylt vp with sapphires, and emerodes, and thy walles with precious stones, and thy towres, and thy bulwarkes with pure golde.

17 And the streetes of Ierusalem shalbe paued with beral, and carbuncle, and stones of "Ophir.

18 And all her streetes shal say, "Hallelluiah, and they shal praise *him*, saying, Blessed be God which hathe extolled "it for euer.

"Or, Souphir. "Or, praise ye the Lord. "That is Ierusalem.

CHAP. XIIII.

Lessons of Tobit to his sonne. 5 He prophecieth the destruction of Nineue, 9 And the restoring of Ierusalem and the Temple. 13 The death of Tobit, and his wife. 16 Tobias age and death.

1 SO Tobit made an end of praising God.

2 And he was eight and fiftie yere olde, when he lost his sight, which was restored to him after eight yere, and he gaue almes, and he continued to feare the Lord God, and to praise him.

3 And when he was verie aged, he called his sonne, and six of his sonnes sonnes, and said to him, My sonne, take thy children (or beholde, I am aged, and am ready to departe out of this life)

4 Go into Media, my sonne: for I beleue that those things which Ionas the Prophet spake of Nineue, that it shal be destroied, & for a time peace shal rather be in Media, and that our brethren shal be scattred in the earth from that good land, & Ierusalem shal be desolate, and the House of God in it shal be burned, and shal be desolate for a time.

Esay. 3, 8, & 6, 14

5 Yet againe God * wil haue pitie on them and bring them againe into the land where they shal buylde a Temple, but not like to the first, vntil the times of that age be ful filled, which being finished, they shal returne from euerie place out of captiuitie, & buylde vp Ierusalem gloriously, and the House of God shal be buylt in it for euer with a glorious buylding, as the Prophetes haue spoken thereof.

6 And all nacions shal turne, and feare ỹ Lord God truely & shal burye their idoles.

7 So shal all nacions praise the Lord, & his people shal confesse God, and the Lord shal exalte his people, and all those which loue the Lord in trueth and iustice, shal reioyce & those also which shewe mercie to our brethren.

8 And now, my sonne, departe out of Nineue, because that those things which the Prophet Ionas spake, shal surely come to passe.

9 But kepe thou the Law, & the commandements, & shewe thy self merciful & iust that it may go wel with thee.

10 And burye me honestly, and thy mother with me: but tarie no longer at Nineue. Remember, my sonne, how a man handled Achiacharus ỹ brought him vp, how out of light he brought him into darkenes, and how he rewarded him againe: yet Achiacharus was saued, but the other had his rewarde: for he went downe into darkenes. Manasses gaue almes, & escaped the snare of death, which they had set for him, but Aman fell into the snare and perished:

11 Wherefore now, my sonne, consider what almes doeth, and how righteousnes doeth deliuer. When he had said these things, he gaue vp the gost in the bed, being an hundreth and eight and fiftie yere olde, and he buryed him honorably.

Or, his soule failed him in the bed.

12 And when Anna was dead, he buryed her with his father: but Tobias went with his wife and children to Ecbatane to Raguel his father in lawe.

13 Where he became olde with honour, and he buryed his father and mother in lawe honorably, & he inherited their substance and Tobits his father.

14 And he dyed at Ecbatane in Media, being an hundreth and seuen & twentie yere olde.

15 But before he dyed, he heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assuerus, and before his death, he reioyced for Nineue.

IVDEHT.

IVDEHT.

CHAP. I.

1 The buylding of Ecbatane. 5 Nabuchodonosor made warre against Arphaxad and ouercame him. 12 He threateneth them that wolde not helpe him.

1 IN the twelfth yere of ỹ reigne of Nabuchodonosor, who reigned in Nineue the great citie (in the daies of Arphaxad, which reigned ouer the Medes in Ecbatane),
2 And buylt in Ecbatane the walles rounde about, of hewen stone, thre cubites broad, and six cubites long, and made the height of the wall seuentie cubites, & the breadth thereof fiftie cubites,
3 And made the towres thereof in the gates of it of an hundreth cubites, & ỹ breadth thereof in the fundation threscore cubites,
4 And made the gates thereof, euen gates that were lifted vp on hie, seuentie cubites, & the breadth of them fortie cubites, for the going forthe of his mightie armies, and for the setting in aray of his fotemen)
5 Euen in those daies, King Nabuchodonosor made warre with King Arphaxad in the great field, which is the field in the coastes of Ragau.
6 Then came vnto him all they that dwelt in the mountaines, & all ỹ dwelt by Euphrates, and Tygris and Hydaspes, & the coutrey of Arioch the King of the Elymeans and verie manie nacions assembled them selues to the battel of the sonnes of Chelod.
7 And Nabuchodonosor King of the Assyrians sent vnto all that dwelt in Persia, & to all that dwelt in the West, & to those that dwelt in Cilicia, and Damascus, and Libanus and Antilibanus and to all that dwelt vpon the sea coast,
8 And to the people, that are in Carmel, & Galaad, and the hier Galilee, and ỹ great field of Esdrelam,
9 And to all that were in Samaria, & the cities thereof, & beyonde Iorden vnto Ierusalem, & Betane, & Chellus, & Cades, & ỹ riuer of Egypt, and Taphnes, and Rameſſe and all ỹ land of Gesem,
10 Vnto one come to Tanis, & Memphis & to all the inhabitants of Egypt, & to one come to the mountaines of Ethiopia.
11 But all the inhabitants of this countrey did not passe for the commandement of Nabuchodonosor King of the Assyrians, nether wolde they come with him to the battel: for they did not feare him: yea, he was before them as one man: therefore they sent away his ambassadours from them without effect, and with dishonour.
12 Therefore Nabuchodonosor was verie angrie with all this countrey, and sware by his throne and kingdome that he wolde surely be auenged vpon all those coastes of Cilicia and Damascus, and Syria, and that he wolde slay with the sworde all ỹ inhabitants of the lād of Moab, and the children of Ammon, and all Iudea, and all that were in Egypt, til one come to the borders of ỹ two seas.
13 Then he marched in battel aray with his power against King Arphaxad in the seuenteenth yere, and he preuailed in his battel: for he ouerthrewe all the power of Arphaxad, and all his horsemen, and all his chariots.
14 And he wanne his cities, and came vnto Ecbatane, and toke the towres, and spoiled, the stretes thereof, and turned the beautie thereof into shame.
15 He toke also Arphaxad in the mountaines of Ragau, & smote him through with his dartes and destroyed him vterly that daye.
16 So he returned afterwarde to Nineue bothe he and all his compagnies with a verie great multitude of men of warre, and there he passed the time, and banketed, bothe he, and his armie an hundreth and twentie dayes.

CHAP. II.

1 Nabuchodonosor commanded presumptuously that all people shulde be broght in subiection, 6 And to destroy those that disobeyd him. 15 The preparation of Olophernes armie. 25 The conquest of his enemies.

1 AND in the eightenth yere, ỹ two and twentieth *daye* of the first moneth, there was talke in the house of Nabuchodonosor King of the Assyrians that he shulde auenge him selfe on all the earth as he had spoken.
2 So he called vnto him all his officers and all his nobles, and communicated with them his secret counsel, and set before them with his owne mouth all the malice of the earth.
3 Then they decreed to destroie all flesh that had not obeied the commande-

ment of his mouth.
4 And when he had ended his counsel, Nabuchodonosor King of the Assyrias called Olofernes his chief captaine, and which was next vnto him, and said vnto him,
5 Thus saith the great King, the lord of the whole earth, Beholde, thou shalt go forthe from my presence, and take with thee men that trust in their owne strength, of fotemen, an hundreth and twentie thousand, & the nomber of horses with their riders, twelue thousand,
6 And thou shalt go against all the West countrei because thei desobeied my commandement.
7 And thou shalt declare vnto thē, that they prepare for me the land and the water: for I wil go forthe in my wrath against them, and wil couer the whole face of the earth with the fete of mine armie, and I wil giue them as a spoyle vnto them,
8 So that their wounded shal fil their valleis, & their riuers, & the flood shal ouerflowe, being filled with their dead.
9 And I wil bring their captiuitie to the vtmost partes of all the earth.
10 Thou therefore shalt departe hence, and take vp for me all their countrey: and if they yelde vnto thee, thou shalt reserue thē for me vntil the day that I rebuke them.
11 But concerning them that rebell, let not thine eye spare them, but put them to death, & spoyle them wheresoeuer thou goest.
12 For as I liue, and the power of my kingdome, whatsoeuer I haue spoken, that wil I do by mine hand.
13 And take thou hede that thou transgresse not any of the commandements of thy Lord, but accomplish them fully as I haue commanded thee, and differre not to do them.
14 ¶ Then Olofernes went forthe from the presence of his lord and, called all the gouernours, and captaines, and officers of the armie of Assur,
15 And he mustred the chosen men for the battel, as his lord had commanded him, vnto an hundreth & twentie thousand, and twelue thousand archers on horsbake.
16 And he set them in aray according to the maner of setting a great armie in aray.
17 And he toke camels & asses for their burdens, a very great nomber, and shepe, and oxen, & goates without nomber for their prouision,
18 And vitaile for euerie man of the armie, and very muche golde & siluer out of the Kings house.
19 Then he went forthe and all his power, to go before in the viage of King Nabuchodonosor, & to couer all the face of the earth Westwarde, with their charets, and horsemen, and chosen fotemen.
20 A great multitude also of sundrie sortes came with them like grashoppers and like the grauel of the earth: for ỹ the multitude was without nomber.
21 And they went forthe of Nineue thre daies iornay towarde the countrey of Bectileth, and pitched from Bectileth nere the mountaine which is at the left hand of the vpper Cilicia.
22 Then he toke all his armie, his fotemen and horsemen, and charets, and went from thence into the mountaines,
23 And he destroied Phud and Lud, and spoyled all the children of Rasses, and the children of Ismael, which were towarde the wildernes at the South of the Chelians.
24 Then he went ouer Euphrates, and went through Mesopotamia, & destroied all the hie cities that were vpon the riuer of Arbonai, vntil one come to ỹ sea.
25 And he toke the borders of Cilicia, and destroied all that resisted him, and came to the borders of Iapheth, which were towarde the South and ouer against Arabia.
26 He compassed also all the children of Madian, and burnt vp their tabernacles, and spoyled their lodges
27 Then he went downe into the countrey of Damascus, in the time of wheat haruest and burnt vp all their fields, and destroied their flockes and the herds: he robbed their cities, and spoyled their countrey, and smote all their yong men with the edge of the sworde.
28 Therefore feare and trembling fel vpon all the inhabitans of the sea coast, which were in Sidon and Tyrus, and them that dwelt in Sur & Ocina, & all that dwelt in Iemnaan: & they that dwelt in Azotus, & Ascalon feared him greatly.

CHAP. III.

The people subiect to Olofernes. 8 He destroied their gods that Nabuchodonosor might onely be worshipped.

1 SO they sent ambassadours to him with messages of peace, saying,
2 Beholde, we are the seruantes of Nabuchodonosor the great King: we lie downe before thee: vse vs as shalbe good in thy sight.
3 Beholde, our houses and all our places and all our fields of wheat, and our flockes, and our herdes, and all our lodges and tabernacles lie before thy face: vse them

them as it pleaseth thee.

4 Beholde, euen our cities and the inhabitants thereof are thy seruants come, and take them, as semeth good to thee.

5 ¶ So the men came to Olofernes, and declared vnto them after his maner.

6 Then came he downe towarde the sea coast, bothe he and his armie, and set garisõs in ỹ high cities, and toke out of them chosen men for the warre.

7 So they and all the countrey rounde about receiued them, with crownes, with dances, and timbrels.

8 Yet he brake downe all their borders, and cut downe their woods: for it was inioyned him to destroy all the gods of the land, that all naciõs shulde worshippe Nabuchodonosor onely, ād that all tongues and tribes shulde call vpon him as God.

9 Also he came against Esdraelon, nere vnto Iudea, ouer against the great strait of Iudea,

10 And he pitched bewene Geba, and a citie of the Scythians, and there he taried a moneth, that he might assemble all the baggage of his armie.

CHAP. IIII.

The Israelites were afraied and defended their countrey. 6 Ioacim the Priest writeth to Bethulia, that they shulde fortifie them selues. 9 They cryed to the Lord, and humbled them selues before him.

1 NOw the children of Israel that dwelt in Iudea, heard all that Olofernes the chief captaine of Nabuchodonosor King of the Assyrians had done to the nacions, and how he had spoiled all their temples, and broght them to noght.

2 Therefore they feared greatly his presence, and were troubled for Ierusalem, and for the Temple of the Lord their God.

3 For they were newly returned frõ the captiuitie, and of late all the people was assembled in Iudea, and the vessels and the altar of the House had bene sanctified becawse of the pollution.

4 Therefore they sent into all the coastes of Samaria, and the villages, and to Bethoro, and Belmen, and Iericho, and to Choba, and Esora, and to the valley of Salem,

5 And toke all the toppes of hie mountaines, and walled the villages that were in them, and put in vitailes for the prouision of warre; for their fields were of late reaped.

6 Also Ioacim the hie Priest which was in those daies in Ierusalem, wrote to them that dwelt in Bethulia & Betomestham, which is ouer against Esdraelon towarde the open countrey nere to Dothaim,

7 Exhorting them to kepe the passages of the moutaines: for by them there was an entrie into Iudea, & it was easie to let them that wolde come vp, becawse the passage was streit for two men at the moste.

8 And the children of Israel did as Ioacim the hie Priest had commanded thē with the Ancients of all the people of Israel, which dwelt at Ierusalem.

9 Then cryed euerie man of Israel to God with great feruencie, and their soules with great affection.

10 Bothe they, and their wiues, & their children, and their cattel, and euerie stranger, and hireling, and their boght seruants put sackecloth vpon their loynes.

11 Thus euerie man & woman, and the children, and the inhabitants of Ierusalem fell before the Temple, & sprinkled ashes vpon their heades, and spred out their sackecloth before the face of the Lord: also they put sackecloth about the altar,

12 And cryed to the God of Israel, all with one consent moste earnestly, that he wolde not giue their children for a pray, and their wiues for a spoyle, and the cities of their inheritance to destruction, & the Sanctuaire to pollution and reproche, and vnto derision to the heathen.

13 So God heard their prayers, and loked vpon their affliction: for the people fasted many daies in all Iudea and Ierusalem before the Sanctuaire of the Lord almightie.

14 And Ioacim the hie Priest, and all thee Priests that stode before the Lord, & ministred vnto the Lord, had their loynes girt with sackecloth, and offred the continual burnt offring, with praiers and the fre giftes of the people,

15 And had ashes on their mytres, & cryed vnto the Lord, with all their power for grace, and that he wolde loke vpon all the house of Israel.

CHAP. V.

Achior the Ammonite doeth declare to Olofernes of the maner of the Israelites.

1 THen was it declared to Olofernes the chief captaine of the armie of Assur, that the children of Israel had prepared for warre, and had shut ỹ passages of the mountaines and had waled all the toppes of the hie hilles, and had laied impediments in the champein contrey

2 Where with he was very angrie, and called all the princes of Moab, and ỹ

captaines of Ammon, and all the gouernours of the sea coast.

3 And he said vnto them, Shewe me ô ye sonnes of Chanaan, who is this people that dwelleth in the mountaines? and what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their strength and their power? and what King or captaine is raised among them ouer their armie?

4 And why haue they determined not to come to mete me, more then all the inhabitants of the West?

Chap.11.7 5 ¶ Then * said Achior the captaine of all the sonnes of Ammon, Let my lord heare the worde of the mouth of his seruant, and I wil declare vnto thee the trueth concerning this people, that dwell in these mountaines, nere where thou remainest: & there shal no lie come out of the mouth of thy seruant.

6 This people come of the stocke of ỹ Chaldeans.

Genes.11.3 7 And * they dwelt before in Mesopotamia becaus they wolde not followe the gods of their fathers, which were in the land of Chaldea.

8 But they went out of the way of their ancestres and worshipped the God of heauen, the God whome they knewe: so they cast them out ftom the face of their gods, and they fled into Mesopotamia, & soiourned there many daies.

Genes.12.1 9 Then * their God commanded them to departe from the place where they soiourned, and to go into the land of Chanaan, where they dwelt, and were increased with golde and siluer, and ẅ very muche cattel.

10 But when a famine couered all the land of Chanaan, they went downe into Egypt, ad dwelt there til they returned and became there a great multitude, so that one colde not nomber their linage.

Exod.1.8 11 * Therefore the King of Egypt rose vp against thē, and vsed deceit against them, and broght them lowe with laboring in bricke, and made them slaues.

12 Then they cryed vnto their God, and he smote all the land of Egypt with incurable plagues: so the * Egyptians cast them out of their sight.

Exod.12.3

13 And * God dryed the red Sea in their presence,

Exod.14.21

14 And * broght them into mount Sina and Cades barne, and cast forthe all that dwelt in the wildernes.

Exod.19.1

15 So they dwelt in the land of the Amorites, ad them destroied by their strēgth all them of Esebon, and passing ouer Iordan, they inherited all the mountaines.

Ios.12.21 16 And they * cast forthe before them the Chanaanites & the Pherezites, and the Iebusites, and them of Sichem, and all the Gergesites, and they dwelt in that countrey many daies.

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie, was ẅ them.

18 But * when they departed from the way which he appointed them, they were destroied in many battels after a wōderful sorte, * & were led captiues into a land that was not theirs: & the Tēple of their God was cast to the grounde & their cities were taken by the enemies.

Iudg 22.18. & 3.8

1.Kingg.25.1

19 But * now they are turned to their God, & are come vp from the scattering wherein thei were scattered, and haue possessed Ierusalem, where their Temple is, and dwell in the mountaines which were desolate.

Ezr.1.1

20 Now therefore, my lord & gouernour if there be anie faute in this people, so that they haue sinned agaīst their God let vs consider that this shalbe their ruine, and let vs go vp, and we shal ouercome them.

21 But if there be none iniquitie in this people, let my lord passe by, lest their Lord defend them, and their God be for them, and we become a reproche before all the worlde.

22 ¶ And when Achior had finished these sayings, all the people, standing roūde about the tēt, murmured: & ỹ chief mē of Olofernes, and all that dwelt by the sea side and in Moab, spake that he shulde kill him,

23 For *say they*, we feare not to mete the children of Israel: for lo, it is a people that haue no strength nor power agaīst a mightie armie.

24 Let vs therefore go vp, ô lord Olofernes, and they shal be meat for thy whole armie.

CHAP. VI.

Olofernes blasphemeth God whome Achior confessed. 14 Achior is deliuered into the hands of them of Bethulia. 18 The Bethulians crye vnto the Lord.

1 AND when the tumulte of the mē that were about the counsel, was ceased, Olofernes, the chief captaine of the armie of Assur, said vnto Achior before all the people of the strangers, and before all the children of Moab, & of them that were hired of Ephraim

2 Because thou hast prophecied among vs to day, and hast said that the people of Ierusalem is able to fight, * because their God wil defend them: and who is god but Nabuchodonosor?

Chapp.5.5

3 He wil

3 He wil send his power, and wil destroye them from the face of the earth, and their God shal not deliuer them: but we his seruants wil destroye them as one man: for they are not able to susteine the power of our horses.
4 For we wil tread the vnder fete with them, and their mountaines shalbe drūken with their blood, and their fields shalbe filled with their dead bodies, and their fote steppes shal not be able to stand before vs: but they shal vtterly perish.
5 The King Nabuchodonosor, lord of all the earth, hathe said, euen he hathe said, None of my wordes shalbe in vaine.
6 And thou Achior an hireling of Ammon, because thou hast spoken these wordes in the day of thine iniquitie, thou shalt se my face no more from this day vntil I take vengeance of that people that is come out of Egypt.
7 And then shal the yron of mine armie, and the multitude of them that serue me, passe through thy sides, and thou shalt fall among their slayne, when I shal put them to flight.
8 And my seruants shal cary thee into ỹ mountaines, and they shal leaue thee at one of the hie cities: but thou shalt not perish, til thou be destroyed with them.
9 And if thou persuade thy self in thy minde, that they shal not be taken, let not thy countenance fall: I haue spokē it, and none of my wordes shalbe in vaine.
10 Then commanded Olofernes them concerning Achior, that they shulde bring him to Bethulia, and deliuer him into the hands of the children of Israel.
11 So his seruants toke him, and broght him out of the campe into the plaine: and thei went out from the middes of the plaine into the mountaines, and came vnto the foutaines that were vnder Bethulia.
12 And when the men of the citie sawe them from the toppe of the moutaine, they toke their armour, and went for the of the citie vnto the toppe of the mountaine, euen all the throwers with slings, and kept them from comming vp, by casting stones against thē.
13 But they went priuely vnder the hill, & bounde Achior, and left him lying at the fote of the hill, & returned to their lord.
14 Then the Israelites came doune from their citie, and stode about him, and losed him & broght him into Bethulia & presented him to the gouernours of their citie,
15 Which were in those daies, Ozias the sonne of Micha, of the tribe of Simeon and Chabris the sonne of Gothoniel, & Charmis the sonne of Melchiel.
16 And they called together all the Ancients of the citie, and all their youth ranne together, and their women to the assemblie: and they set Achior in the middes of all their people. Then Ozias asked him of that which was done.
17 And he answered & declared vnto them the wordes of the counsel of Olofernes, and all the wordes that he had spoken in the middes of the princes of Assur and what soeuer Olofernes had spoken proudely against the house of Israel.
18 Then the people fel downe and worshipped God, and cryed vnto God, saying,
19 O Lord God of heauen, beholde their pride, and haue mercie on the basenes of our people, and beholde this day the face of those that are sanctified vnto thee.
20 Then they comforted Achior, & praised him greatly.
21 And Ozias toke out of the assemblie into his house, & made a feast to the Elders, and they called on the God of Israel all that night for helpe.

CHAP. VII.

1 Olofernes doeth besiege Bethulia. 8 The counsel of the Idumeans and other against the Israelites. 23 The Bethulians murmure against their gouernours for lacke of water.

1 THe next day, Olofernes commāded all his armie and all his people, which were come to take his parte that thei shulde remoue their campes against Bethulia, and that they shulde take all the streites of the hill, and to make warre against the children of Israel.
2 Then their strong men remoued their camps in that daye, and the armie of the men of warre was an hundreth thousand and seuentie fotemē, & twelue thousand horsemen, beside the baggage & other men that were a fote among them, a very great multitude.
3 And they camped in the plaine nere vnto Bethulia, by the fountaine, and thei spred abroad toward Dothai vnto Belbaim, & and in length from Bethulia vnto Ciamō, which is ouer against Esdraelom
4 Now the children of Israel, when they sawe the multitude, were greatly troubled, & said euerie one to his neighbour, Now wil they shut vp all the whole earth: for nether the hie

mountaines nor the valleis, nor the hilles are able to abide their burden.
5 Then euerie one toke his weapons of warre, and burning fyres in their towres, they remained and watched all that night,
6 But in the seconde day, Olofernes broght forthe all his horsemen in the sight of the children of Israel, which were in Bethulia,
7 And vewed the passiges vp to their citie: and came to the fountaines of their waters, & toke them & set garisons of men of warre ouer thē, and remoued toward his people.
8 Then came vnto him all the chief of the children of Esau, and all the gouernours of the people of Moab, & all the captaines of the sea coast, and said,
9 Let our captaine now heare a worde, lest an inconuenience come in thine armie.
10 For this people of the children of Israel do not trust in their speares, but in the height of ẏ mountaines, wherein they dwell, because it is not easy to come vp to the toppes of their mountaines.
11 Now therefore, my lord, fight not against them in battel aray, and there shal not so muche as one man of thy people perish.
12 Ramaine in thy campe, and kepe all the men of thine armie, and let thy mē kepe stil the water of the countrey, that cometh forthe at the fote of the mountaine.
13 For all the inhabitants of Bethulia haue their water thereof: so shal thirst kil them, and they shal giue vp their cities: and we and our people wil go vp to the toppes of the mountaines that are nere, & wil campe vpon them, & watche that none go out of the citie.
14 So thei & their wiues, & their childrē shalbe cōsumed w̄ famine, & before the sworde come against them, thei shalbe ouerthrowen in the stretes where thei dwel.
15 Thus shalt thou render them an euil reward, because thei rebelled & obeied not thy personne peaceably.
16 And these wordes pleased Olofernes & all his soldiers, and he appointed to do as they had spoken.
17 So the campe of the children of Ammon departed, & with them fiue thousand of the Assyrians, and they pitched in the valley, & toke the waters, and ẏ fountaines of the waters of the children of Israel.
18 Then the children of Esau went vp with the children of Ammon, & camped in the mountaines ouer against Dothaim, & thei sent some of them selues towarde the South, and towarde the East, ouer against Rebel, which is nere vnto Chusi, that is vpon the riuer Mochmur: and the rest of the armie of the Assyrians camped in the field, and couered the whole land: for their tents & their baggage were pitched in a wonderful great place.
19 Then the children of Israel cryed vnto the Lord, their God, because their heart failed: for all their enemies had compassed them about, and there was no way to escape out from among thē.
20 Thus all the companie of Assur remained about them, bothe their fotemen, chariots and horsemen, foure and thirtie dayes: so that euen all the places of their waters failed all the inhabitāts of Bethulia.
21 And the cisternes were emptie, and they had not water ynough to drinke for one day: for they gaue them to drinke by measure.
22 Therefore their children swoned, and their wiues & yong men failed for thirst, and fel downe in the stretes of ẏ citie, & by the passages of the gates, and there was no strength in them.
23 Then all the people assembled to Ozias, and to the chief of the citie, bothe yong men and women, and children cryed with a loude voyce, and said before all the Elders,
24 The * Lord iudge betwene vs & you for you haue done vs great iniurie, in that ye haue not required peace of the children of Assur. *Exod., 5. 21*
25 For now we haue no helper: but God hathe solde vs into their hands, that we shulde be throwen downe before them with thirst and great destruction.
26 Now therefore call them together, & deliuer the whole citie for a spoile to the people of Olofernes, and to all his armie.
27 For it is better for vs to be made a spoile vnto them, thē to dye for thirst, for we wil be his seruants that we may liue, & not se the death of our infants before our eyes, nor our wiues, nor our children to dye.
28 We take to witnes against you the heauen and the earth, & our God and Lord of our fathers, which punisheth vs, according to our sinnes & the sinnes of our fathers, that he lay not these things to our charge.
29 Then there was a great crye of all with one consent in the middes of the assemblie, & thei cryed vnto the Lord God with a loude voyce.
30 Then said Ozias to them, Brethren, be of good courage: let vs waite yet fiue daies, in the which space the Lord our God may turne his mercie toward vs: for he wil not forsake vs in the end.
31 And if

31 And if these daies passe, & there come not helpe vnto vs, I wil do according to your worde.
32 So he separated the people, euerie one vnto their charge, & thei went vnto the walles and towres of their citie, & sent their wiues & their children into their houses, and they were very lowe broght in the citie.

CHAP. VIII.

The parentage, life & conuersation of Iudeth. 11 She rebuketh the faintenes of the gouernours. 12 She sheweth that they shulde not tempt God, but wait vpon him for succour. 33 Her entreprise against the enemies.

1 NOw at ỹ time, Iudeth heard thereof, which was the daughter of Merari the sonne of Ox, the sonne of Ioseph, the sonne of Oziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeon, the sonne of Raphaim, the sonne of Acito, the sonne of Eliu, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, the sonne of Salasadai, the sonne of Israel.
2 And Manasses was her husband, of her stocke and kinred, who dyed in the barely harueſt.
3 For as he was diligent ouer them that bounde sheaues in the field, the heat came vpon his head, & he fel vpon his bed, & dyed in the citie of Bethulia, & thei buryed him with his fathers in the field betwene Dothaim and Balamo.
4 So Iudeth was in her house a widowe thre yeres and foure moneths.
5 And she made her a tente vpon her house, and put on sackecloth on her loynes, and ware her widowes apparel.
6 And she fasted all the daies of her widowhode, saue the day before the Sabbath and the Sabbaths, and the day before the newe moones, & in the feastes & solemne daies of the house of Israel.
7 She was also of a goodlie countenance & very beautiful to beholde: & her husband Manasses had left her golde & siluer, and men seruants, and maide seruants, and cattel, and possessions, where she remained.
8 And there was none that colde bring an euil reporte of her: for she feared God greatly.
9 Now when she heard the euil wordes of the people against the gouernour, because thei fainted for lacke of waters (for Iudeth had heard all the wordes ỹ Ozias had spoken vnto thē, and that he had * sworne vnto them to deliuer the citie vnto the Assyrias with in fiue daies)
10 Then she sent her maide that had the gouernement of all things that she had, to call Ozias and Chabris and Charmis the Ancients of the Citie.
11 And they came vnto her, and she said vnto them, Heare me, ô ye gouernours of the inhabitants of Bethulia: for your wordes that ye haue spoken before the people this day, are not right, thouching this othe which ye made & pronounced betwene God & you, & haue promised to deliuer the citie to ỹ enemies, vnles within these daies the Lord turne to helpe you.
12 And now who are you that haue tempted God this day, & set your selues in the place of God among the children of men?
13 So now you seke the Lord almightie, but you shal neuer knowe any thing.
14 For you can not finde out ỹ depth of the heart of man, nether can ye perceiue things that he thinketh: thē how can you search out God, that hathe made all these things, and knowe his minde, or comprehend his purpose? Nay my brethren, prouoke not the Lord our God to anger.
15 For if he wil not helpe vs within these fiue daies, he hathe power to defend vs when he wil, euen euerie day, or to destroy vs before our enemies.
16 Do not you therefore binde the counsels of the Lord our God: for God is not as man that he may be threatned, nether as the sonne of mā to be broght to iudgement.
17 Therefore let vs waite for saluacion of him & call vpon him to helpe vs, & he wil heare our voyce if it please him.
8 For there appeareth none in our age, nether is there any now in these daies, nether tribe, nor familie, nor people, nor citie among vs, which worship the gods made with hands, as hathe bene afore time.
19 For * the which cause our fathers were giuen to the sworde, & for a spoile, & had a great fall before our enemies. *Iud 2.11 & 4, 1. & 6, 1*
20 But we knowe none other God: therefore we trust that he wil not despise vs, nor any of our linage.
21 Nether when we shalbe taken, shal Iudea be so famous: for our Sanctuarie shalbe spoiled, and he wil require the prophanacion thereof at our mouth,
22 And the feare of our brethren, and ỹ captiuitie of the countrey, & the desolation of our inheritance wil he turne vpon our heads among the Gentiles, whereseouer we shalbe in bondage, & we shalbe an offence & a reproche to all them that possesse vs.
23 For our seruitude shal not be directed by fauour, but the Lord our God shal turne it to dishonour.
24 Now therefore, ô brethren, let vs shewe an example to our brethren, be-

Chap. 7. 4, 25

cause their hearts depend vpon vs, & ȳ Sanctuarie, & the House, and the altar rest vpon vs.

25 Moreouer, let vs giue thankes to the Lord our God, which tryeth vs euen as he did our fathers.

26 Remember what things he did to * Abrahã, and how he tryed Isaac, and all that he did to * Iacob in Mesopotamia of Syria when he kept the shepe of Laban his mothers brother.

Gen.22.1
Gen.28,7

27 For he hathe not tryed vs as he did them to ȳ examination of their hearts, nether doeth he take vengeance on vs, but the Lord punisheth for instruction them that come nere to him.

28 ¶ Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy wordes.

29 For it is not to day that thy wisdome is knowen, but from the beginning of thy life all the people haue knowen thy wisdome: for the deuice of thine heart is good.

30 But the people were very thirstie, and compelled vs to do vnto them, as we haue spoken, & haue broght vs to an othe which we may not transgresse.

31 Therefore now pray for vs, because thou art an holy woman, that the Lord may send vs rayne to fill our cisternes, and that we may faint no more.

32 Then said Iudeth vnto them, Heare me, and I wil do a thing, which shalbe declared in all generations, to the children of our nacion.

33 You shal stand this night in the gate, and I wil go forthe with mine handmaid: and within the daies that ye haue promised to deliuer the citie to our enemies, the Lord wil visit Israel by mine hand.

34 But iniquire not you of mine acte: for I wil not declare it vnto you, til the things be finished that I do.

35 Then said Ozias & the princes vnto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wardes.

CHAP. IX.

Iudeth humbleth her self before the Lord, & maketh her prayers for the deliuerance of her people. 7 Against the pride of the Assyrians. 11 God is the helpe of the humble.

1 THen Iudeth fel vpon her face, and put ashes vpon her head, and put of the sackecloth wherewith she was clothed. And about the time that the incense of that euening was offred in Ierusalem in the House of the Lord, Iudeth cryed with a loude voyce, & said,

2 O Lord God of my father * Simeon, to whome ȳ gauest a sworde to take vengeance of the strangers which opened the wombe of the maide, and defiled her, and discouered the thigh with shame, and polluted the wombe to reproche (for thou hadest commãded that it shulde not so be,

Gen 34,13

3 Yet thei did things for the which thou gauest their princes to the slaughter, for they were deceiued & washed their beds with blood) and hast striken the seruants with the gouernours, and the gouernours vpon their thrones,

4 And hast giuen their wiues for a pray and their daughters to be captiues, & all their spoiles for a bootie to the children that thou louedst: which were moued with thy zeale, and abhorred the pollution of their blood, & called vpõ thee for aide, ô God, ô my God, heare me also a widdowe.

5 For thou hast wroght the things afore, & these, and the things that shalbe after, and thou considerest the things that are present, and the things that are to come.

6 For the things which thou doest purpose, are present, & say, Beholde, we are here: for all thy waies are ready, & thy iudgements are foreknowen.

7 Beholde, the Assyrians are multiplied by their power: they haue exalted them selues with horses & horsemen: they glorie in the strength of their fotemen: they trust in shield, speare and bowe, & sling, and do not knowe that ȳ art the Lord that breakest the battels: the Lord is thy Name.

8 Breake thou their strength by thy power, and breake their force by thy wrath: for they haue purposed to defile thy Sanctuarie, & to pollute the tabernacle where thy glorious Name resteth, and to cast downe with weapons the hornes of the altar.

9 Beholde their pride, and send thy wrath vpon their heads: giue into mine hand which am a widow, the strength that I haue conceiued.

10 Smite by the deceit of my lippes the seruant with the prince, and the prince with the seruant: abbate their height by the hand of a woman.

Iud 4,21, & 5,26

11 * For thy power standeth not in the multitude, nor thy might in strong men: but thou, ô Lord, art the helpe of the humble and litle ones, the defender of the weake, & the protector of them that are forsaken, & the Sauiour of thē that are without hope.

Iud.7,7,2 Chron.14,11 & 6,18 & 20,6

12 Surely, surely *thou art* the God of my father, & the God of the inheritance of Israel, the Lord of heauen and earth, the creator of the waters, the King of all

of all creatures: heare thou my prayer,
13 And grāt me wordes & craft, & a woūde, and a stroke against them ẏ entrepriſe cruel things against thy couenant, and against thine holy Houſe, & against the toppe of Sion, and against ẏ houſe of the poſſeſsion of thy children.
14 Shewe euidently among all thy people, & all the tribes, that they may knowe that thou art the God of all power & ſtrength, & that there is none other that defendeth the people of Iſrael, but thou.

CHAP. X.

1 Iudeth decketh her ſelf & goeth forthe of the citie. 11. She is taken of the watch of the Aſſyrians and broght to Olofernes.

1 NOw after ſhe had ceaſed to crye vnto the God of Iſrael, and had made an end of all theſe wordes,
2 She roſe where ſhe had fallen downe, and called her maide, & went downe into the houſe, in the which ſhe abode in the Sabbath daies and in the feaſt daies,
3 And putting away the ſackecloth wherewith ſhe was clad, & putting of the garments of her widowhode, ſhe waſhed her body with water, & anointed it with muche ointement, & dreſſed the heere of her head, and put attire vpon it, and put on her garments of gladnes, where with ſhe was clad during ẏ life of Manaſſes her houſband.
4 And ſhe put ſlippers on her fete, & put on bracelets, & ſleues, and rings, & earings, & all her ornaments, and ſhe decked her ſelfe brauely to allure the eyes of all men that ſhulde ſe her.
5 Then ſhe gaue her maide a bottel of wine, and a pot of oyle, and filled a ſcrippe with floure, & with drye figges, & with fine bread: ſo ſhe lapped vp all theſe things together and laid them vpon her.
6 Thus they went forthe to the gate of the citie of Bethulia, and found ſtanding there Ozias, and the ancients of citie, Chabris and Charmis.
7 And when they ſawe her that her face was changed, & that her garment was changed, they marueiled greatly at her wonderful beautie, and ſaid vnto her,
8 The God, the God of our fathers giue thee fauour, and accompliſh thine entrepriſes to the glorie of the children of Iſrael, and to the exaltation of Ieruſalem. Then they worſhipped God.
9 And ſhe ſaid vnto them, Commande the gates of the citie to be opened vnto me, that I may go forthe to accompliſh thē things which you haue ſpoken to me. So they commanded the yong men to open vnto her, as ſhe had ſpoken.
10 And when they had done ſo, Iudeth went out, ſhe and her maide with her, and the men of the citie loked after her, vntil ſhe was gone downe the mōtaine, and til ſhe had paſſed the valley, and colde ſe her no more.
11 Thus they went ſtreight forthe in the valley, & the firſt watche of ẏ Aſſyrians met her,
12 And toke her, & aſked her, Of what people art thou? and whence comeſt ẏ? and whether goeſt thou? And ſhe ſaid, I am a woman of the Hebrewes, and am fled from them: for they ſhalbe giuen you to be conſumed.
13 And I come before Olofernes, the chief captaine of your armie, to declare him true things, and I wil ſhewe before him the way whereby he ſhal go and winne all the mountaines, without loſing the bodie or life of anie of his men.
14 Now when the men heard her wordes, and behelde her countenance, they wondered greatly at her beautie, and ſaid vnto her,
15 Thou haſt ſaued thy life, in that thou haſt haſted to come downe to the preſence of our lord: now therefore come to his tente, and ſome of vs ſhal conduct thee vntil thei haue deliuered thee into his hands.
16 And when thou ſtandeſt before him, be not afraid in thine heart, but ſhewe vnto him according as thou haſt to ſay, and he wil intreat the wel.
17 Then they choſe out of thē an hundreth men, and prepared a charet for her and her maide, and broght her to the tent of Olofernes.
18 Then there was a running to and fro, throughout ẏ campe: for her comming was bruted among the tentes: & thei came and ſtode rounde about her: for ſhe ſtode without the tēt of Olofernes vntil they had declared vnto him concerning her.
19 And thei marueiled at her beautie, and wondered at the children of Iſrael becauſe of her, & euerie one ſaid vnto his neighbour, Who wolde deſpiſe this people, that haue among them ſuche women? ſurely it is not good that one man of them be left: for if thei ſhulde remaine, they might deceiue the whole earth.
20 Then Olofernes garde went out, and all his ſeruantes, and they broght her into the tente.
21 Now Olofernes reſted vpon his bed vnder a canopie, which was wouen with purple and golde and emeraudes, and

precious stones.

22 So they shewed him of her, and he came forthe vnto the entrie of his tent, and they caried lampes of siluer before him.

23 And when Iudeth was come before him and his seruants, they all meruelled at the beautie of her countenance, and she fel downe vpon her face, & did reuerence vnto him, & his seruants toke her vp.

CHAP. XI.

1 Olofernes comforteth Iudeth, 3 And asketh the cause of her comming. 5 She deceiueth him by her faire wordes.

1 THen said Olofernes vnto her, Woman, be of good comfort: feare not in thine heart: for I neuer hurt any that wolde serue Nabuchodonosor ỹ King of all the earth.

2 Now therefore if thy people that dwelleth in ỹ mountaines, had not despised me, I wolde not haue lifted vp my speare against them: but they haue procured these things to thẽ selues.

3 But now tel me wherefore thou art fled from them, and art come vnto vs: for thou art come for safegard: be of good comfort, ỹ shalt liue from this night, & hereafter.

4 For none shal hurt thee, but intreat thee wel, as they do the seruants of King Nabuchodonosor my lord.

5 Then Iudeth said vnto him, Receiue the wordes of thy seruant, & suffer thine handmaide to speake in thy presence, and I wil declare no lie to my lord this night.

6 And if thou wilt folowe the wordes of thine handmaide, God wil bring the thing perfectly to passe by thee, & my lord shal not faile of his purpose.

7 As Nabuchodonosor King of all the earth liueth, and as his power is of force, who hathe sent thee to reforme all persones, not onely men shal be made subiect to him by thee, but also the beastes of the fields, & the cattel, & the foules of the heauen shal liue by thy power vnder Nabuchodonosor & all his house.

8 For we haue heard of thy wisdome and of thy prudent spirit, & it his declared through the whole earth, that thou onely art excellent in all the kingdome, and of a wonderful knowledge, and in feates of warre meruellous.

Chap. 5.3 9 Now * as concerning the matter which Achior did speake in thy counsel, we haue heard his wordes: for the men of Bethulia did take him, & he declared vnto them all that he had spoken vnto thee.

10 Therefore, ô lord & gouernour, reiect not his worde, but set it in thine heart: for it is true: for there is no punishment against our people, nether can ỹ sworde preuaile against thẽ, except they sinne against their God.

11 Now therefore lest my lord shulde be frustrate, & voide of his purpose, & that death may fall vpon them, and ỹ they may be taken in their sinne whiles they prouoke their God to angre, *which is* so oft times as they do that ỹ is not beseming,

12 (For becaũse their vittailes faile, and all their water is wasted, thei haue determined to take their cattel, and haue purposed to consume all things that God had forbidden them to eat by his Lawes:

13 Yea, they haue purposed to consume ỹ first frutes of the wheat, and the tithes of the wine, and of the oile which they had reserued and sanctified for the Priests that serue in Ierusalem before the face of our God: the which things it is not lawful for anie of the people to touche with their hands.

14 Moreouer they haue sent to Ierusalem, becaũse they also that dwel there, haue done the like, suche as shulde bring them licence from the Senate)

15 Now when they shal bring them worde they wil do it, and they shalbe giuen thee to be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am fled from their presence, and God hathe sent me to worke a thing with thee, whereof all the earth shal wonder, & whosoeuer shal heare it.

17 For thy seruant feareth God, and worshipeth the God of heauen day and night, and now let me remaine with thee, my lord, and let thy seruant go out in the night into the valley, and I wil pray vnto God, that he may reueile vnto me when they shal commit their sinnes,

18 And I wil come and shewe it vnto thee: then thou shalt go forthe with all thine armie, & there shalbe none of thẽ that shal resist thee.

19 And I wil lead thee through the middes of Iudea, vntil thou come before Ierusalem, and I wil set thy throne in the middes thereof, and thou shalt driue them as shepe that haue no shepherd, & a dogge shal not barcke with his mouthe against thee: for these thigs haue bene spoken vnto me, & declared vnto me according to my foreknowledge, and I am sent to shewe thee.

20 ¶ Then her wordes pleased Olofernes, and all his seruants, & they meruelled

ueiled at her wisdome, and said,
21 There is not suche a woman in all the worlde, bothe for beautie of face, and wisdome of wordes.
22 Likewise Olofernes said vnto her, God hathe done this, to sent thee before the people, that strenght be in our hands, and destruction vpon them that despise my lord.
23 And now thou art bothe beautiful in thy countenance, & wittie in thy wordes: surely if thou do as thou hast spoken, thy God shalbe my God, and thou shalt dwel in the house of Nabuchodonosor, shalt be renomed throughout ỹ whole earth.

a Or, hathe done wel.

CHAP. XII.

1 Iudeth wolde not pollute her self with the meat of the Gentiles. 5 She maketh her request that she might go out by night to pray. 11 Olofernes causeth her to come to the banket.

1 THen he commanded to bring her in where his treasures were layed, and bade that they shulde prepare for her of his owne meates, and that she shulde drinke of his owne wine.
2 But Iudeth said, * I may not eat of them, lest there shulde be an offence, but I can suffice my selfe with ỹ things that I haue broght.
3 Then Olofernes said vnto her, If the things that thou hast, shulde faile, how shulde we giue thee the like? for there is none with vs of thy nation.
4 Then said Iudeth vnto him, As thy soule liueth, my lord, thine handmaide shal not spend those things that I haue, before the Lord worke by mine hand the things that he hathe determined.
5 Then the seruants of Olofernes broght her into the tent, and she slept vntil midnight, and rose at the mourning watche,
6 And sent to Olofernes, saying, Let my lord commande that thine handmaide may go forthe vnto prayer.
7 Then Olofernes commanded his garde that thei shuld not stay her: thus she abode in the campe thre dayes, and wēt out in the night into the valley of Bethulia, and washed her self in a fountaine, euen in the water by the campe.
8 And when she came out, she prayed vnto the Lord God of Israel, that he wolde direct her way to the exaltation of the children of her people.
9 So she returned, & remained pure in the tent, vntil she ate her meat at euening.
10 ¶ And in the fourthe day, Olofernes made a feast to his owne seruants only and called none of them to the banket that had the affaires in hand.
11 Then said he to Bagoas the eunuche who had charge ouer all that he had, Go and persuade this Hebrewe woman, which is with thee, that she come vnto vs and eat, & drinke with vs.
12 For it were a shame for vs, if we shulde let suche a woman alone, & not talke w̄ her, & if we do not allure her, she wil mocke vs.
13 Then went Bagoas from the presence of Olofernes, & came to her, & said, Let not this faire maide make difficultie to go into my lord, & to be honored in his presence, and to drinke wine with ys ioyfully, & to be intreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.
14 Then said Iudeth vnto him, Who am I now, that I shulde gainesay my lord? Surely whatsoeuer pleaseth him, I wil do spedely, and it shalbe my ioye vnto the day of my death.
15 So she arose & trimmed her with garments, and with all the ornaments of women, & her maide went, & spred for her skinnes on ỹ grounde ouer against Olofernes, which she had receiued of Bagoas for her daily vse, that she might sit and eat vpon them.
16 Now when Iudeth came & sate downe, Olofernes heart was rauished with her, and his spirit was moued, and he desired greatly her companie: for he had waited for the time to deceiue her frō the day that he had sene her,
17 Then said Olofernes vnto her, Drinke now, and be mery with vs.
18 So Iudeth said, I drinke now, my lord because my state is exalted this day more then euer it was since I was borne.
19 Then she toke, & ate & drāke before him the things, that her maide had prepared.
20 And Olofernes reioyced because of her & dranke muche more wine then he had drunken at anie time in one day since he was borne.

Gen. 43. 32 dan. 1. 8 ver. 1. 12

CHAP. XIII.

1 Iudeth praieth for strengeth. 8 She smiteth of Olofernes necke. 10 She returneth to Bethulia & reioyceth her people.

1 NOw when the euening was come, his seruants made haste to departe, and Bagoas shut his tent without, & dimissed, those that were present, from the presēce of his lord, & they went to their beddes: * for they were all wearie, because the feast had bene long,
2 And Iudeth was left alone in the tent & Olofernes was stretched along vpon

Eccles. 31. 22

his bed: for he was filled with wine.
3 ¶ Now Iudeth had commanded her maide to ſtand without her chamber, & to waite for her comming forthe as ſhe did dayly: for ſhe ſaid, ſhe wolde go forthe to her prayers, & ſhe ſpake to Bagoas according to the ſame purpoſe.
4 So all went forthe of her preſence, & none was left in the chamber, nether litle nor great: then Iudeth ſtanding by his bed, ſaid in heart, O Lord God of all power, beholde at this preſent the workes of mine hands for the exaltation of Ieruſalem.
5 For now is the time to helpe thine inheritance, & to execute mine enterpriſes, to the deſtruction of the enemies which are riſen againſt vs.
6 Then ſhe came to the poſt of the bed which was at Olofernes head, & toke downe his fauchin from thence,
7 And approched to the bed, & toke holde of the heere of his head, and ſaid, Strengthen me, ô Lord God of Iſrael this day.
8 And ſhe ſmote twiſe vpon his necke with all her might, and ſhe toke away his head from him,
9 And roled his bodie downe from the bed, and pulled downe the canopie frō the pillers, and anone after ſhe went forthe, & gaue Olofernes head to her maid,
10 And ſhe put it in her ſcrippe of meat: ſo they twaine went together according to their cuſtome vnto prayer, and preſſing through the tentes, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates thereof.
11 ¶ Then ſaid Iudeth afarre of to the watche men at the gates, Open now ŷ gate: God, euen our God is with vs to ſhewe his power yet in Ieruſalem, & his force againſt his enemies, as he hathe euen done this day.
12 Now when the men of her citie heard her voyce, thei made haſte to go downe to the gate of their citie, and they called the Elders of the citie.
13 And they ranne all together bothe ſmale and great: for it was aboue their expectation, that ſhe ſhulde come. So they opened the gate & receiued her, & made a fyre for a light, & ſtoode rounde about them twaine.
14 Then ſhe ſaid to them with a loude voyce, Praiſe God, praiſe God: for he hathe not taken away his mercie from the houſe of Iſrael, but hathe deſtroyed our enemies by mine hands this night.
15 So ſhe toke the head out of the ſcrippe & ſhewed it, and ſaid vnto them: beholde the head of Olofernes, the chief captaine of the armie of Aſſur, and beholde the canopie, wherein he did lie in is drunkenes, & the Lord hathe ſmitten him by the hand of a woman.
16 As the Lord liueth, who hathe kept me in my way that I went, my contenance hathe deceiued him to his deſtruction, & he hathe not commited ſinne with me by anie pollution or vilenie.
17 Then all the people were wonderfully aſtoniſhed, and bowed them ſelues, and worſhiped God, and ſaid with one accorde, Bleſſed be thou, ô our God, which haſt this day broght to noght ŷ enemies of thy people.
18 Then ſaid Ozias vnto her, O daughter, bleſſed art thou of the moſte hie God aboue all the women of the earth, and bleſſed be the Lord God, which ha the created the heauens and the earth, which hathe directed thee to the cutting of of the head of the chief of our enemies.
19 Surely this thine hope ſhal neuer departe out of ŷ heartes of men: for they ſhal remember the power of God for euer.
20 And God turne theſe things to thee for a perpetual praiſe, and viſite the with good things, becauſe thou haſt not ſpared thy life, becauſe of the afflictiō of our nacion, but thou haſt holpen our ruine, walking a ſtreight way before our God. And all the people ſaid, So be it, ſo be it.

CHAP. XIIII.

1 Iudeth cauſeth to hang vp the head of Olofernes. 10 Achior ioyneth him ſelfe to the people of God. 11 The Iſraelites go out againſt the Aſſyrians.

1 THen ſaid Iudeth vnto them, Heare me alſo, my brethren, and *take this head, and hang it vpon the hieſt place of your walles. *2. Mace. 15. 28*
2 And ſo ſone as the morning ſhal appear and the ſonne ſhal come forthe vpon the earth, take you euerie one his weapons, and go forthe euerie valiant man out of the citie, and ſet you a captaine ouer thē, as though you wolde go downe into the field, towarde the watche of the Aſſyrians, but go not downe.
3 Then they ſhal take their armour, & ſhal go into their campe, and raiſe vp the captaines of the armie of Aſſur, and they ſhal runne to the tent of Olofernes, but ſhal not finde him: then feare ſhal fall vpon them, and they ſhal flee before your face.
4 So you and all that inhabite the coaſtes of Iſrael, ſhal purſue them, & ouerthrowe them as they go.
5 But before you do theſe things, call me Achior the Ammonite, that he may ſe, and knowe him that deſpiſed the houſe

house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Ozias, and when he was come and sawe the head of Olofernes in a certeine mans hand in the assemblie of the people, he fell downe on his face, and his spirit failed.

7 But when they had taken him vp, he fel at Iudeths fete, & reuerenced her, and said, Blessed art thou in all the tabernacle of Iuda, and in all nations, which, hearing thy name, shalbe astonished.

8 Now therefore tel me all the things, that thou hast done in these dayes. Thē Iudeth declared vnto him in the middes of the people all that she had done from ỹ daie ỹ she wēt forthe, vntil that houre she spake vnto them.

9 And when she had left of speaking, the people reioyced with a great voyce, and made a noyce of gladnes through their citie.

10 And Achior, seing all things that God had done for Israel, beleued in God vnfainedly, and circumcised the foreskine of his flesh, and was ioyned vnto the house of Israel vnto this day.

11 ¶ Assone as the morning arose, thei hanged the head of Olofernes out at the wall, & euerie man toke his weapons, and they went forthe by bandes vnto the straites of the mountaine.

12 But when the Assyrians sawe them, they sent to their captaines, which wēt to the gouernours and chief captaines, and to all their rulers.

13 So they came to Olofernes tent and said to him ỹ had the charge of all his things, Waken our lord, for the sclaues haue bene bolde to come downe against vs to battel, that they may be destroyed for euer.

14 Then went in Bogoas, & knocked at the dore of the tent: for he thoght that he had slept with Iudeth.

15 But beeause none answered, he opened it, and went into the chamber, and founde him cast vpon the floore, and his head was taken from him.

16 Therefore he cryed with a loude voyce with weping and mourning, & a mightie crye, and rent his garments.

17 After, he went into the tent of Iudeth where she vsed to remaine, and founde her not: then he leaped out to the people and cryed,

18 These sclaues haue committed wickednes: one woman of the Hebrewes hathe broght shame vpon the house of King Nabuchodonosor: for beholde, Olofernes lieth vpon the grounde without an head.

19 When the captaines of the Assyrians armie heard these wordes, they rent their coates, and their heart was wonderfully troubled, & there was a crye and a verie great noyce throughout the campe.

CHAP. XV.

1 The Assyrians are afraied and flee. 3 The Israelites pursue them. 8 Ioacim the hie Priest cometh to Bethulia to se Iudeth and to praise God for her.

1 AND when thei that were in the tents heard, they were astonished at the thing that was done.

2 And feare & trembling fel vpon thē, so that there was no man that durst abide in the sight of his neighbour: but altogether amased, thei fled by euerie way of the plaine and of the mountaines.

3 They also that had camped in the mountaines rounde about Bethulia, were put to flight. then the children of Israel, euery one that was a warriour amōg them, rushed out vpon them.

4 Then sent Ozias to Bethomasthem, and to Bebai, and Chobai, and Chola, & and to all the coastes of Israel, suche as shulde declare vnto them the things that were done, and ỹ all shulde rushe forthe vpon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell vpon them together vnto Choba: likewise also thei that came from Ierusalem & from all the mountaines: for men had tolde them what things were done in the campe of their enemies, and they that were in Galaad and in Galile chased them with a great slaughter vntil they came to Damascus and to the coastes thereof.

6 And the residue that dwelt at Bethulia, fel vpon ỹ campe of Assur and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the reste & the villages & the cities that were in the mountaines, & in the plaine, had a great bootie: for the abundance was verie great.

8 Then Ioacim the hie Prieste and ỹ Ancients of the children of Israel that dwelt in Ierusalem, came to confirme the benefites that God had shewed to Israel, and to se Iudeth, and to salute her.

9 And when they came vnto her, thei blessed her with one accorde, and said vnto her, Thou art the exaltacion of Ierusalem: thou art the great glorie of Israel: thou art the great reioycing of our nacion.

10 Thou hast done all these things by thine hand; thou hast done muche good to Israel, & God is pleased therewith: blessed be thou of the almightie Lord for euermore: and all the people said, So be it.

11 And the people spoiled the campe ỹ space of thirtie daies, and thei gaue vnto Iudeth Olofernes tent, and all his siluer & beddes, and basins, and all his stuffe, & she toke it and laied it on her mules, & made readie her charets, & laied them thereon.

12 Then all the women of Israel came together to se her, and blessed her, and made a dance among them for her, and she toke branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with oliues, and her that was with her, and she went before the people in the dãce, leading all the women: and all the men of Israel followed in their armour, with crownes and with songs in their mouthes.

CHAP. XVI.

Iudeth praiseth God with a song. 19 She offreth to the Lord Olofernes stuffe. 23 Her continence, life and death, 25 All Israel lamenteth her.

1 THen Iudeth began this confession in all Israel, and all ỹ people sang this song with a loude voyce.

2 And Iudeth said, Beginne vnto my God with tymbrels: sing to my Lord with cymbales: tune vnto him a psalme: exalt his praise, and call vpon his Name.

3 For God breaketh the battels, and *pitched* his campe in the middes of the people, & deliuered me out of the hãd persecuters.

4 Assur came from the mountaines forthe of the North: he came with thousands in his armie, * whose multitude hathe shut vp the riuers and their horsemen haue couered the valleis. *Chap. 2, 18*

5 He said that he wolde burne vp my borders & kill my yong men with the sworde, and dash the sucking children against the grounde, & make mine infants as a pray, and my virgenes a spoile.

6 But the almihgtie Lord hathe broght them to naught by the hand of a woman.

7 For the mightie did not fall by the yong men, nether did the sonnes of Titan smite him, nor the hie gyants inuade him, but Iudeth the daughter of Merari did discomfite him by the beautie of her countenance.

8 For she put of the garment of her widdowhode, for the exaltacion of those that were oppressed in Israel, and anointed her face with ointment, and bounde vp her heere in a coife, and toke a linen garment to deceiue him.

9 Her slippers rauished his eyes: her beautie toke his minde prisoner, and the fauchin passed through his necke.

10 The Persians were astonished at her boldenes, and the Medes were troubled with her hardines.

11 But mine afflicted reioyced, & my feble ones showted: then they feared, they lifted vp their voyce and turned backe.

12 The childrẽ of maides perced them, and wounded them as they fled away like children: they perished by the battel of the Lord.

13 I wil sing vnto the Lord a song and praise, O Lord, thou art great and glorious, maruelous and inuincible in power.

14 Let all thy creatures serue thee: *for thou hast spoken and they were made: ỹ hast sent thy Spirit, and he made thẽ vp, & there is none that can resist thy voyce. *Gen. 1, 2, 3, 4* *Psal. 33, 6, 9*

15 For the mountaines leape vp from their fundacions with ỹ waters: the rockes melt at thy presence like waxe: yet thou art merciful to them that feare thee.

16 For all sacrifice is to litle for a swete sauour, and all the fat his to litle for thy burnt offring: but he that feareth ỹ Lord, is great at all times.

17 Wo to the nacions that rise vp against my kinred, the Lord almightie wil take vengeance of them in the day of iudgemẽt in sending fyre and wormes vpon their flesh, and they shal fele them & wepe for euer.

18 ¶ After, when they went vnto Ierusalem, they worshiped the Lord, and assone as the people were purified, they offred their burnt offrings, and their free offrings, and their giftes.

19 Iudeth also offred all the stuffe of Olofernes, which the people had giuen her, and gaue the canopie which she had taken of his bed, for an oblacion to ỹ Lord.

20 So the people reioyced in Ierusalem by the Sanctuarie, for the space of thre moneths, and Iudeth remained with them.

21 After this time, euerie one returned to his owne inheritance, and Iudeth went to Bethulia, and remained in her owne possession, and was for her time honorable in all the countrey.

22 And manie desired her, but none had her companie all the dayes of her life after that Manasses her housband was dead, & was gathered to[u] his people. [u] Or, their people.

23 But

23 But she increased more and more in honour, and waxed olde in her housbands house, being and hundreth and fiue yere olde, & made her maid free: so she dyed in Bethulia, and they buryed her in ỹ graue of her housband Manasses.

Gen. 50.10 24 And * ỹ house of Israel lamented her seuen daies, & before she dyed, she did distribute her goods to all them that were nereſt of kinred to Manasses her housband, and to them that were the nereſt of her kinred.

25 And there was none that made the children of Israel anie more afraied in the daies of Iudeth, nor a long time after her death.

ESTHER.

Certeine porcions of the storie of Esther, Which are founde in some Greke and Latin translations.

Which follow the tenth chapter.

4 THEN Mardocheus said, God hathe done these thigs.

5 For I remember a dreame, which I sawe concerning these matters, and there was nothing thereof omitted.

6 A litle fountaine which became a flood, and was a light, and as the sunne, & as muche water, this flood was Esther whome ỹ King maried, and made Quene.

7 And the two dragons are I and Aman.

8 And ỹ people are they that are assembled to destroye the name of the Iewes.

9 And my people is Israel, which cryed to God, and are saued: for the Lord hathe saued his people, and the Lord hathe deliuered vs from all these eueils, and God hathe wroght signes, and great wonders, which haue not bene done among the Gentiles.

10 Therefore hathe he made two lottes, one for the people of God, and another for all the Gentiles.

11 And these two lottes came before God for all nations, at ỹ houre and time appointed, and in the day of iudgement.

12 So God remembred his owne people, & iustified his inheritance.

13 Therefore those dayes shalbe vnto them in the moneth Adar the fortenth and fiftenth day of the same moneth, with an assemblie and ioye, and with gladnes before God, according to the generations for euer among his people.

CHAP. XI.

1 IN the fourth yere of the reigne of Ptolomeus and Cleopatra Dositheus, who said he was a Priest and Leuite, and Ptolomeus his sonne, that broght the former letters of 'Phrurai, which thei said Lysimachus the sonne of Ptolomeus, which was at Ierusalem, interpreted,

'Or, lotter.

2 In the second yere of the reigne of great Artaxerxes in the first day of the moneth Nisan, Mardocheus the sonne of Iarus, the sonne of Semei the sonne of Cis of the tribe of Beniamin had a dreame,

3 A Iewe dwelling in the citie of Susis, a noble man, that bare office in ỹ Kings court.

4 He was also one of the captiuitie which Nabuchodosor the King of Babylon broght from Ierusalem with Iechonias.

5 And this was his dreame, Beholde a noice of a tempest with thunders, and earthquakes, and vproare in the land.

6 Beholde two great dragons came forthe ready to fight one against another.

7 Their crye was great, whereby all the heathen were ready to fight against the righteous people.

8 And the same day was ful of darkenes & obscuritie, & troble, & anguish: yea, aduersitie, and great affliction was vpō the earth.

9 For then the righteous fearing their afflictions, were amased, and being ready to dye, cryed vnto God.

10 And while they were crying, the litle wel grewe into a great riuer, and flowed ouer with great waters.

11 The light & ỹ sunne rose vp, & ỹ lowlie were exalted, & deuoured ỹ glorious

12 Now when Mardocheus had sene this dreame, he awoke and rose vp and thoght in his heart vntil ỹ night, what God wolde do, & so he desired to knowe all the matter.

CHAP. XII.

1 AT the same time dwelt Mardocheus in the Kings court with Bagathas, and Thara the Kings eunuches & kepers of the palace.

Esth.c 2,21,& 6,2

2 *But when he heard their purpose, and their imaginacions, he perceiued that they went about to lay their hãds vpon the King Artaxerxes, and so he certified the King thereof.

3 Then caused the King to examine the two eunuches with torments, and when they had confessed it, they were put to death.

4 This the King caused to be put in the Chronicles. Mardocheus also wrote the same thing.

5 So ỹ King commanded ỹ Mardocheus shulde remaine in the court, and for ỹ aduertisement, he gaue him a rewarde.

6 But Amã the sonne of Amadathus the Agagite, which was in great honour and reputacion with the King, went about to hurt Mardocheus & his people, because of the two eunuches of the King that were put to death.

CHAP. XIII.

The copie of the letters of Artaxerxes against ỹ Iewes, & The prayer of Mardocheus.

Ioseph. Antiq. li.11, Chap.6

1 THe copie of the letters was this, The great King Artaxerxes writeth these things to the princes & gouernours that are vnder him from India vnto Ethiopia in an hũdreth and seuen and twentie prouinces.

2 When I was made lord ouer manie people, & had subdued the whole earth vnto my dominion, I wolde not exalte my self by the reason of my power, but purposed with equitie alway and gentelnes to gouerne my subiects, and wholy to set them in a peaceable life, and thereby to bring my kingdome vnto tranquiltie, that men might safely go thorow on euerie side, and to renew peace againe, which all men desire.

3 Now when I asked my counselers how these things might be broght to passe, one that was conuersant with vs, of excellent wisdome, and constant in good wil, and shewed him self to be of sure fidelitie, which had the seconde place in the kingdome, euen Aman,

4 Declared vnto vs, that in all nacions there was scatered abroade a rebellious people, that had Lawes contrarie to all people, and haue alway dispised ỹ cõmandements of Kings, and so that this general empire, that we haue begonne, can not be gouerned without offence.

5 Seing now we perceiue, ỹ this people alone are altogether cõtrarie vnto euerie man, vsing strange and other maner of lawes, and hauing an euil opinion of our doings, and go about to stablishe wicked matters, that our kingdome shulde not come to good estate,

6 Therefore haue we commanded, that all they that are appointed in writing vnto you by Aman, (which is ordeined ouer the affaires, & is as our seconde father) shal all with their wiues and children be destroyed and rooted out with the sworde of their enemies without all mercie, and that none be spared the forteenth day of the twelfth moneth Adar of this yere,

7 That they which of olde, and now also haue euer bene rebellious, may in one day with violence be thruste downe into the hell, to the intente that after this time our affaires may be without troubles, and wel gouerned in all pointes.

8 Then Mardocheus thoght vpõ all the workes and of the Lord, and made his prayer vnto him,

9 Saying, O Lord, Lord, ỹ King almightie (for all things are in thy power) and if thou hast appointed to saue Israel, there is no man ỹ can withstande thee.

10 For thou hast made heauen and earth, and all the wonderous things vnder ỹ heauen.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, & thou knowest, Lord, that it was nether of malice, nor presumption, nor for anie desire of glorie, that I did this, and not bowe downe to proude Aman.

13 For I wolde haue bene content with good wil for the saluation of Israel, to haue kist the sole of his fete.

14 But I did it, because I wolde not preferre the honour of a man aboue the glorie of God, and wolde not worship anie but onely thee, my Lord, and this haue I not done of pride.

15 And therefore, ô Lord God and King, haue mercie vpon thy people: for they imagine how thei may bring vs to naught, yea they wolde destroye the inheritance, that hathe bene thine from the beginning.

16 Dispise not the porcion, which thou hast deliuered out of Egypt for thine owne self.

17 Heare my prayer, and be merciful vnto thy portion: turne our sorowe into ioye that we may liue, ô Lord, and praise thy Name: shut not the mouthes of them that praise thee.

18 All Israel in like maner cryed moste earnestly vnto the Lord, because that death was before their eyes.

CHAP. XIIII.

The prayer of Esther for the deliuerance of her, and her people.

1 QVene

QVene Esther also, being in dāger of death, resorted vnto the Lord,
2 And laid away her glorious apparel, and put on the garments of sighing, and mourning In the stead of precious ointement, she scatered ashes, and dongue vpon her head: and she hūbled her bodie greatly with fasting, and all the places of her ioye filled she with the heere that she plucte of.
3 And she prayed vnto the Lord God of Israel, saying, O my Lord, thou onely art our King: helpe me desolate woman, which haue no helper but thee.
4 For my danger is at hand.
5 From my youth vp I haue heard in ỹ kinred of my father, that thou, ô Lord takest Israel from among all people, and our fathers frō their predecessours for a perpetual inheritance, and thou hast performed that which thou didest promise them.
6 Now Lord, we haue sinned before thee therefore hast thou giuen vs into the hands of our enemies.
7 Because we worshipped their gods, ô Lord, thou art righteous.
8 Neuertheles, it satisfieth them not, that we are in bitter captiuitie, but they haue stroken hands with their idoles.
9 That thei wil abolish the thing that ỹ with thy mouth hast ordeined, & destroye thine inheritance, to shut vp the mouthe of them that praise thee, and to quēche the glorie of thy temple, and of thine altar,
10 And to open the mouthes of the heathen, that they may praise the power of the idoles, and to magnifie a fleshlie King for euer.
11 O Lord, giue not thy scepter vnto thē that be nothing, lest thei laugh vs to scorne in our miserie: but turne their deuise vpon thēselues, and make him an example, that hathe begonne the same against vs.
12 Thinke vpon vs, ô Lord, and shewe thy self vnto vs in the time of our distresse, and strengthen me, ô King of gods and Lord of all power.
13 Giue me an eloquent speache in my mouth before the Lion: turne his heart to hate our enemie, to destroye him, and all suche as consent vnto him.
14 But deliuer vs with thine hand, and helpe me that am solitarie, which haue no defense but onely thee.
15 Thou knowest all things, ô Lord: thou knowest, that I hate the glorie of the vnrighteous, & that I abhorre the bed of ỹ vncircuncised, and of all ỹ heathē.
16 Thou knowest my necessitie. for I hate this token of my preeminence, which I beare vpon mine head, what time as I must shewe my self, & that abhorre it as a menstruous cloth, & that I weare it not when I am alone by my self,
17 And that I thine hand maide haue not eaten at Amans table, and that I haue had no pleasure in the Kings feast, nor drunke the wine of the drinke offrings,
18 And that I thine hand maide haue no ioye sence the day that I was broght hether, vntil this day, but in thee, ô Lord God of Abraham.
19 O thou mihgtie God aboue all, heare the voyce of them, that haue none other hope, and deliuer vs out of ỹ hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

1 Mardocheus moueth Esther to go into the King and make intercessiō for her people. 9 And she performeth his request.

1 MArdocheus also bade Esther to go in vnto the King, and pray for her people and for her countrey.
2 Remember, saith he, the daies of thy lowe estate, how ỹ wast nourished vnder mine hand: for Aman ẅ is next vnto ỹ King, hathe giuē sentēce of death against vs.
3 Call thou therefore vpon the Lord, and speake for vs vnto the King, and deliuer vs from death.
4 And vpon the thirde day when she had ended her prayer, she laid away the mourning garments, and put on her glorious apparel,
5 And decte her self goodly, after that she had called vpon God, which is the beholder and sauiour of all things, & tokē two handmaides with her.
6 Vpon the one she leaned her self, as one that was tender.
7 And the other followed her, and bare the traine of her vesture.
8 The shine of her beautie made her face rose coloured: and her face was chearful & amiable, but her heart was sorowful for great feare.
9 Then she went in thorow all the dores and stode before the King, and ỹ King sate vpon his royal throne, & was clothed in his goodlie araye, all glittering with golde and precious stones, and he was very terrible.
10 Then he lift vp his face, that shone with maiestie, and loked fiercely vpon her: therefore the Quene fel downe, and was pale and faint and leaned her self vpon the head of the maide, that went with her.
11 Neuertheles, God turned the Kings minde that he was gentle, who being careful, leaped out of his throne, & toke her in his armes, til she came to her

selfe againe, and comforted her with louing wordes, and said,
12 Esther, what is the matter? I am thy brother, be of good cheare,
13 Thou shalt not dye: for our commandement toucheth the commons, and not thee. Come nere.
14 And so he helde vp his golden septre, & laid it vpon her necke,
15 And kissed her, and said, Talke with me.
16 Then said she, I sawe thee, ô lord, as an Angel of God, & mine heart was troubled for feare of thy maiestie.
17 For wonderful art thou, ô lord, and thy face is ful of grace.
18 And as she was thus speaking vnto him, she fel downe againe for faintnes.
19 Then the King was troubled, and all his seruants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby he reuoketh those which he first sent forthe.

1 THe great King Artaxerxes, which reigneth from India vnto Ethiopia, ouer an hundreth and seuen and twentie prouinces, sendeth vnto ý princes and rulers that haue the charge of our affaires, Salutation.
Ioseph. Antiq. li. chap. 6.
2 There be many that through the goodnes of Princes and honour giuen vnto them, become very proude,
3 And indeuoure not onelye to hurt our subiects, but not content to liue in wealth, do also imagine destruction agaīst those that do them good,
4 And take not onely all thankefulnes away from men, but in pride & presumption, as thei that be vnmindeful of benefites, thei thinke to escape the vengeance of God, that seeth all things & is contrairie to euil.
5 And oft times manie, which be set in office, and vnto whome their friends causes are committed by vaine intisements do wrappe them in calamities, ý can not be remedied: for thei make the partakers of innocent blood.
6 And disceitfully abuse the simplicitie & gentlenes of princes with lying tales
7 This may be proued not onely by olde histories, but also by those things ý are beforé our eyes, and are wickedly committed of suche pestilences as are not worthie to beare rule.
8 Therefore we must take hede hereafter, that we may make the kingdome peaceable for all men, what change so euer shal come,
9 And discerne the things that are before our eyes, to withstand them with gentlenes.
10 For Aman, a Macedonian, the sonne of Amadathus, being in dede a stranger from the Persians blood, and farre from our goodnes, was receiued of vs,
11 And hathe proued the friendship that we beare towarde all nations, so that he was called our father, and was honored of euerie man, as the next persone vnto the King.
12 But he colde not vse him self soberly in this great dignitie, but went about to depriue vs of the kingdome, & of our life
13 With manifolde disceite also hathe he desired to destroye Mardocheus our preseruer, which hath done vs good in all things, and innocent Ester the partaker of our kingdome, with all her nation.
14 For his minde was (when he had take them out of the way) to lay waite for vs, and by this meanes to translate the kindome of the Persians vnto them of Macedonia.
15 But we finde that the Iewes (which were accused of this moste wicked man that thei might be destroyed) are no euil doers, but vse moste iust Lawes,
16 And that they be the children of the moste high and almightie and euer liuing God, by whome the kingdome hathe bene preserued vnto vs, and our progenitours in verie good ordre.
17 Wherefore ye shal do wel, if ye do not put in execution those letters, that Aman the sonne of Amadathus did write vnto you.
18 For he that inuented them, hangeth at Susis before the gates with all his familie, & God (which hathe all things in his power) hathe spedely rewarded him after his deseruing
19 Therefore ye shal publishe the copie of this letter in all places, that the Iewes may frely liue after their owne Lawes.
20 And ye shal aide them, that vpon ý thirteenth day of the twelfth moneth Adar thei may be aduenged of them, which in the time of their trouble wolde haue oppressed them.
21 For almightie God hathe turned to ioye the day, wherein the chosen people shulde haue perished.
22 Moreouer, among other solemne daies ye shal kepe this day with all gladnes,
23 That bothe now & in time to come this day may be a remembrance of deliuranee for vs and all suche as loue ý prosperitie of the Persians, but a remembrance of destruction to those that be sedicious vnto vs.
24 Therefore all cities and coutreis that do not this, shal horribly be destroyed with sworde and fyre, and shal not onely not be inhabited of men, but be abhorred also of the wilde beastes and foules for euer.

THE

THE WISDOME of Salomon.

CHAP. I.

How we ought to search and enquire after God. 2 Who be those that finde him. 5 The holy Goste. 8, 11. We ought to flee from backbyting and murmuring. 12 Whereof death cometh. 13 Righteousnes & vnrighteousnes.

1.King.3.8 Isa.56.1

1 LOue * righteousnes, ye that be Iudges of the earth, thinke reuerently of the Lord & seke him in simplicitie of heart.

Deu.4.29. 2.Chro.15.4

2 * For he wil be founde of them that tempte him not, & appeareth vnto suche as be not vnfaithful vnto him.

3 For wicked thoghts separate frō God: and *his* power when it is tryed, reproueth the vnwise,

4 Because wisdome can not enter into a wicked heart, nor dwell in the body ý is subiect vnto sinne.

Ier.4.22

5 For the holy * Spirit of discipline fleeth from disceit, & withdraweth him self from the thoghts that are without vnderstanding, and is rebuked when wickednes cometh.

Gal.5.23

6 For the Spirit of wisdome * is louing and wil not absolue him, that blaspheme th with his lippes: for God is a witnes of his reines, and a true beholder of his heart, and an hearer of the tongue.

7 For the Spirit of the Lord filleth all the worlde: and the same that mainteineth all things, hathe knowledge of ý voyce.

8 Therefore he that speaketh vnrighteous things can not be hid: nether shal the iudgement of reproche let him escape.

9 For inquisition shalbe made for the thoghtes of the vngodlie, and the sounde of his wordes shal come vnto God for the correction of his iniquities.

10 For the eare of ielousie heareth all things, and the noyce of the grudgings shal not be hid.

11 Therefore beware of murmuring, which profiteth nothing, & refraine your tongue from sclander: for there is no worde so secret, that shal go for noght, & the mouth that speaketh lies slaieth the soule.

Deut.4.29

12 Seke not death in the errour of your life: * destroye not your selues thorow the workes of your owne hands.

Ezek.18.23. & 33.11

13 * For God hathe not made death, nether hathe he pleasure in the destructiō of the liuing.

14 For he created all things, that thei might haue their being: and the generacions of the worlde are preserued, and there is no poyson of destruction in them, & the kingdome of hell is not vpon earth.

15 For righteousnes is immortal, but vnrighteousnes bringeth death.

16 And the vngodlie call it vnto them bothe w hands and wordes: and while they thinke to haue a friend of it, they come to naught: for they are confederate with it: therefore are they worthie to be partakers thereof.

CHAP. II.

The imaginacions and desires of the wicked, & their counsel against the faithful.

1 FOr *the vngodlie* say, as they falsely imagine with them selues, * Our life is shorte and tedious: and in the death of a man there is no recouerie, nether was any knowen that hathe returned from the graue. Iob.7.1 Matth.22.23 1.Cor.15.32

2 For we are borne at all aduenture, and we shalbe hereafter as though we had neuer bene: for the breth is a smoke in our nostrels, and the wordes as a sparke raised out of our heart.

3 Which being extinguished, the body is turned into ashes, and the spirit vanisheth as the soft aire.

4 Our life shal passe away as the trace of a cloude, & come to naught as the mist that is driuen away with the beames of the sunne, and cast downe with the heat thereof. Our name also shalbe forgotten in time, and no man shal haue our workes in remembrance.

5 * For our time is as a shadowe that passeth away, and after our end there is no returning: for it is fast sealed, so that no man cometh againe. 1.Chro.29.15 Iob.8.9

6 * Come therefore, and let vs enioye ý pleasures, that are present, & let vs cherefully vse the creatures as in youth 7 Let vs fill our selues with costlie wine and ointements, and let not the floure of life passe by vs. Isa.22.13. & 56.12. 1.Cor.15.32

8 Let vs crowne our selues with rose buddes a fore they be withthered.

9 Let vs all be partakers of our wantonnes: let vs leaue some token of our pleasure in euerie place: for that is our

porcion, and this is our lotte.
10 Let vs oppresse the poore, that is righteous: let vs not spare the widdowe, nor reuerence the white heeres of ỹ aged, that haue liued many yeres.
11 Let our strength be the lawe of vnrighteousnes: for the thing that is feble is reproued as vnprofitable.
12 Therefore let vs defraude the righteous: for he is not for our profite, & he is contrarie to our doings: he checketh vs for offending against the Lawe, and blameth vs as transgressours of discipline.
13 He maketh his boaste to haue ỹ knowledge of God: and he calleth him self ỹ sonne of the Lord.
14 He is made * to reproue our thoghts.
15 It grieueth vs also to loke * vpon him for his life is not like other mens: his waies are of another facion.
16 He counteth vs as bastardes, and he withdraweth him self from our waies as from filthines: he commendeth greatly the latter end of the iust, and boasteth that God is his father.
17 Let vs se then if his wordes be true: let vs proue what end he shal haue.
18 For if the righteous man be the* sonne of God, he wil helpe him, & deliuer him from the hands of his enemies.
19 Let vs * examine him with rebukes and torments, that we may knowe his mekenes, and proue his pacience.
20 Let vs condemne him vnto a shameful death: for he shal be preserued as he him self saith.
21 Suche things do they imagine, and go astraye: for their owne wickednes hathe blinded them.
22 And they do not vnderstand the mysteries of God, nether hope for ỹ rewarde of righteousnes, nor can discerne the honour of the soules that are fauteles.
23 For God created man without corruption, and made him after the * image of his owne likenes.
24 * Neuertheles, thorow enuy of the deuil came death into the worlde: and they that holde of his side, proue it.

Joh 7.7
Ephes. 5.13
Isa. 53.3
Psal. 22.9
Mat. 27:43
Iere. 11.19
Genes. 1.27 & 2.7. & 5.1
Eccles. 17.2
Gen. 3.2.

CHAP. III.

1 The conuersacion and assurance of the righteous. 7 The rewarde of the faithful. 11 Who are miserable.

1 BVt the * soules of the righteous are in the hand of God, and no torment shal touche them.
2 * In the sight of the vnwise thei appeared to dye, and their end was thoght grieuous,
3 And their departing from vs, destruction, but they are in peace.
4 And thogh they suffer paine before men, yet is * their hope ful of immortalitie.
5 They are punished, but in fewe things, yet in many things shal they be wel rewarded: * for God proueth them, & findeth them mete for him self.
6 He tryeth them as the golde in the fornace, and receiueth them as a perfect frute offring.
7 * And in the time of their vision they shal shine, and runne through as the sparkes among the stubble.
8 They * shal iudge the nacions, and haue dominion ouer the people, and their Lord shal reigne for euer.
9 They that trust in him, shal vnderstand the trueth, and the faithful shal remaine with him in loue: for grace and mercie is among his Saintes, and he regardeth his elect.
10 * But the vngodlie shalbe punished according to their imaginacions: for they haue despised the righteous, and forsaken the Lord.
11 Who so despiseth wisdome and discipline, is miserable, and their hope is vaine, & their labours are foolish, and their workes vnprofitable.
12 Their wiues are vndiscrete, & their children wicked: their offring is cursed.
13 Therefore the barren is blessed which is vndefiled, and knoweth not the sinful bed: * she shal haue frute in the visitation of the soules,
14 And the eunuche, which with his hands hathe not wroght iniquitie, nor imagined wicked things against God: for vnto him shal be giuen the special gift of faith, and an acceptable porcion in the Temple of the Lord.
15 For glorious is the frute of good labours, and the roote of wisdome shal neuer fade away.
16 But ỹ children of adulterers shal not be partakers of the holy things, and ỹ seed of the wicked bed shalbe rooted out.
17 And thogh they liue long, yet shal they be nothing regarded: and their last age shalbe without honour.
18 If they dye hastely, they haue no hope nether comfort in the day of tryal.
19 For horrible is the end of the wicked generacion.

Rom. 8.24
2. Cor. 5.1
1. Pet. 1.13
Exod. 16.2.
Deut. 8.2
Mat. 13.43
Mat. 19.28
1. Cor. 6.2
Mat. 25.41
Esa. 56.5
Deut. 33.3
Chap. 5.4

CHAP. IIII.

Of vertue and the commoditie thereof. 10 The death of the righteous, and the condemnation of the vnfaithful.

1 BEtter is barennes with vertue: for the memorial thereof is immortal for it is knowen with God and with men.

2 When

2 When it is present, men take example thereat, and if it go away, yet they desire it: it is alway crowned and triumpheth, and winneth the battel and the vndefiled rewardes.
3 But the multitude of the vngodlie which abunde in children, is vnprofitable: & the bastard plantes shal take no depe roote, nor laye any fast fundacion.
4 For though they budde forthe in the branches for a time,* yet they shal be shaken with the winde: for they stand not fast, and thorowe the vehemencie of the winde they shalbe rooted out. *Mat. 7.19*
5 For the vnperfect branches shalbe broken, & their frute shalbe vnprofitable & sower to eat, and mete for nothing.
6 For all the children that are borne of the wicked bed, shalbe witnes of the wickednes against their parents when they be asked.
7 But though the righteous be preuented with death, yet shal he be in rest.
8 For ỹ honorable age is not that which is of long time, nether that which is measured by the nomber of yeres.
9 But wisdome is the graye heere, and an vndefiled life is the olde age.
10 * He pleased God, & was beloued of him, so that where as he liued among sinners, he translated him. *Genes. 5.24 Eb. 11. 5*
11 He was taken away, lest wickednes shulde alter his vnderstanding, or deceit beguile his minde.
12 For wickednes by bewitching obscureth the things that are good, & the vnstedfastnes of concupiscence peruerteth the simple minde.
13 Though he was sone dead, yet fulfilled he muche time.
14 For his soule pleased God: therefore hasted he to take him away from wickednes.
15 Yet the people se & vnderstand it not & consider no suche things in their hearts, how that grace and mercie is vpō his Saintes, and his prouidence ouer ỹ elect.
16 Thus the righteous that is dead, cōdemneth the vngodlie which are liuing & the youth that is sone broght to an end, the long life of the vnrighteous.
17 For they se the end of the wise, but they vnderstād not what *God* hathe deuised for him, and wherefore the Lord hathe preserued him in safetie,
18 They se him and despise him, but the Lord wil laugh them to scorne.
19 So that they shal fall hereafter without honour, and shal haue a shame among the dead for euermore: for without anie voyce shal he burste them & cast them downe, and shake them from the fundacions, so that they shalbe vterly wasted, and they shalbe in sorowe, and their memorial shal perish.
20 So they being afraied, shal remember their sinnes, & their owne wickednes shal come before them to conuince them.

CHAP. V.

1 The constantnes of the righteous before their persecuters. 14 The hope of the vnfaithful is vaine. 15 The blessednes of the saintes and godlie.

THen shal the righteous stand in great boldenes before the face of suche as haue tormented him, and taken away his labours.
2 When thei se him, thei shalbe vexed w horrible feare, and shalbe amased for his wonderful deliuerance,
3 And shal change their mindes, & sigh for grief of minde, and say within thē selues, This is he whome we sometime had in derision, and in a parable of reproche.
4 * We fooles thoght his life madnes and his end without honour. *Chap. 3. 2.*
5 How is he counted among the childrē of God, and his porcion is among the Saintes.
6 Therefore we haue erred from the waye of trueth, and the light of righteousnes hathe not shined vnto vs, & ỹ sunne of vnderstāding rose not vpō vs.
7 We haue wearied our selues in the waye of wickednes and destruction, & we haue gone through dāgerous waies: but we haue not known the way of ỹ Lord.
8 What hathe pride profited vs? or what profite hathe the pompe of riches broght vs?
9 All those things are * passed away like a shadow, and as a poste that passeth by: *1. Chro. 29. 15 Chap. 2. 5*
10 As a shippe that passeth ouer the waues of the water, which when it is gone by, ỹ trace thereof can not be fonde, nether the path of it in the floods:
11 Or as * a birde that fleeth thorowe in the aire, and no man can se anie token of her passāge, but onely heare ỹ noise of her wings, beating the light winde, parting the aire thorow the vehemencie of her going, & fleeth on shaking her wings, where as afterwarde no token of her way can be founde: *Prou. 30. 19*
12 Or as when an arowe is shot at a marke, it parteth the aire, which immediatly cometh together againe, so that a man can not knowe where it wēt thorowe.
13 Euen so we, assone as we were borne, we beganne to drawe to our end, & haue shewed no token of vertue, but are consumed in our owne wickednes.

Iob.8.9.psal. 14. & 143.4. Prou.10.25 Iam.1.10

14 For * the hope of the vngodlie is like the dust that is blowne away with ỹ winde, and like a thinne fome that is scattered abroad with the storme, and as the smoke, which is dispersed with the winde, and as the remembrance of him passeth, that tarieth but for a day.
15 But the righteous shal liue for euer: their rewarde also is with the Lord, & the moste High hathe care of them.
16 Therefore shal they receiue a glorious kingdome, and a beautiful crowne of the Lords hand: for with his right hand shal he couer them, and with his arme shal he defende them:
17 He shal take his ielousie for armour, & shal arme the creatures to be reuenged of the enemies.
18 He shal put on righteousnes for a brestplate, and take true iudgement in stead of an helmet.
19 He wil take holines for an inuincible shield.
20 He wil sharpen his fierce wrath for a sworde, and the worlde shal fight with him against the vnwise.
21 Then shal the thunder boltes go streight out of the lightnings, and shal flee to the marke as out of the bent bowe of the clouds, and out of his angre that throweth stones, shal thicke haile be cast, and the water of the sea shalbe wroth: against them, & the floods shal mightely ouerflowe.
22 And a mightie winde shal stand vp against them, and like a storme shal scatter them abroad. Thus iniquitie shal bring all the earth to a wildernes, and wickednes shal ouerthrowe the thrones of the mightie.

CHAP. VI.

The calling of Kings, princes and iudges, which are also exhorted to searche wisdome.

1 HEare therefore, ô ye Kings, and vnderstād: learne, ye that be iudges of the ends of the earth.
2 Giue eare, ye that rule the multitudes & glorie in the multitude of people.
Rom.13.2 3 For the rule* is giuen you of ỹ Lord and power by ỹ moste High, which wil trye your workes, and searche out your imaginacions.
4 Because that ye being officers of his kingdome haue not iudged aright, nor kept the Law, nor walked after the wil of God,
5 Horribly and sodenly wil he appeare vnto you: for an hard iudgement shal they haue that beare rule.
6 For he that is moste lowe, is worthie mercie, but the mightie shalbe myghtely tormented.
7 For he that is Lord ouer all, wil spare no * persone, neither shal he feare anie greatnes: for he hathe made the small and great, and careth for all a like,
8 But for the mightie abideth the sorer trial.
9 Vnto you therefore, ô tyrants, do I speake, that ye may learne wisdome, & not go amisse.
10 For they that kepe holines holily, shalbe holie, and they that are learned there, shal finde a defence.
11 Wherefore set your delite vpon my wordes & desire them, & ye shalbe instructed.
12 Wisdome shineth & neuer fadeth away, and is easely sene of them that loue her, & founde of suche as seke her.
13 She preuenteth them that desire her, that she may first shewe her self vnto them.
14 Whoso awaketh vnto her betimes, shal haue no great trauail: for he shal finde her sitting at his dores.
15 To thinke vpon her then is perfite vnderstanding: and who so watcheth for her, shalbe sone without care.
16 For she goeth about, seking suche as are mete for her, and sheweth her self cherefully vnto them in the wayes, & meteth them in euerie thought.
17 For the moste true desire of discipline is her beginning: and the care of discipline is loue:
18 And loue is the keping of her lawes: and the keping of the lawes is the assurance of immortalitie:
19 And immortalitie maketh vs nere vnto God.
20 Therefore the desire of wisdome leadeth to the kingdome.
21 If your delite be then in thrones, & scepters, ô Kings of the people, honour wisdome, that ye may reigne for euer.
22 Now I wil tell you what wisdome is, & whence it cometh, & wil not hide the misteries from you, but wil seke her out frō the begining of her natiuitie, and bring the knowledge of her into light, and wil not kepe backe the trueth.
23 Nether wil I haue to do with consuming enuie: for suche a man shal not be partaker of wisdome.
24 But the multitude of the wise is the preseruacion of the worlde, and a wise King is the staye of the people.
25 Be therefore instructed by my wordes, & ye shal haue profite.

CHAP. VII.

Wisdome ought to be prefered aboue all thigs.

1 IMy self am also mortal and a man like all other, and am come of him that was

Deut.10.17 2.Chron.19.7 Iob.34.19 Eccles.35.16 Act.10.34 Rom.2.11. Gal.2.6. Ephes.6.9 Col.3.25 Pet.1.17

that was first made of the earth.
Iob 10,10
2 And in my mothers wombe was I facioned to be flesh in ten moneths: I was *broght together into blood of the sede of man, and by the pleasure that cometh with slepe.
3 And when I was borne, I receiued the commune aire, and fel vpon the earth, which is of like nature, crying & weping at the first as all other do.
4 I was nourished in swadling clothes, & with cares.
5 For there is no King that had anie other beginning of birth.
Iob 2,21 1.tim. 6,7
6 All* men then haue one entrance vnto life, and a like going out.
7 Wherefore I praied, and vnderstanding was giuen me: I called & the spirit of wisdome came vnto me.
8 I preferred her to scepters and thrones, and counted riches nothing in comparison of her.
Iob. 28,15
9 *Nether did I compare precious stones vnto her: for all golde is but a litle grauel in respect of her, and siluer shalbe counted but clay before her.
10 I loued her aboue health and beautie, & purposed to take her for my light: for her light can not be quēched.
1.King.3,19 matt.6,33
11 All * good things therefore came to me together with her, and innumerable riches thorow her hands.
12 So I was glad in all: for wisdome was the autor thereof, & I knewe not that she was the mother of these things.
13 And I learned vnfainedly, & communicated without enuie, and I do not hide her riches.
14 For she is an infinite treasure vnto men, which whose so vse, become partakers of the loue of God, and are accepted for the gifts of knowledge.
15 God hathe granted me to speake according to my minde, and to iudge worthely of the things, that are giuen me: for he is the leader vnto wisdome, and the directer of the wise.
16 For in his hand are bothe we and our wordes, and all wisdome, & the knowledge of the workes.
17 For he hathe giuen me the true knowledge of the things that are, so that I knowe how the worlde was made, and the powers of the elements,
18 The beginning and the end, & the middes of the times: how the times alter, and the change of the seasons,
19 The course of the yere, the situation of the starres,
20 The nature of liuing things, and the furiousnes of beasts, the power of the windes and the imaginacions of men, the diuersities of plants, and the vertues of rootes.
21 And all things bothe secret and knowen do I knowe: for wisdome the worker of all things, hathe taught me it.
22 For in her is the spirit of vnderstanding which is holie, the onely begottē, manifolde, subtil, moueable, cleare, vndefiled, euident, not hurtful, louing the good, sharpe, which can not be letted, doing good,
23 Courteous, stable, sure, without care, hauing all power, circumspect in all things, & passing through all, intellectual, pure and subtil spirits.
24 For wisdome is nimbler then all nimble things, she goeth thorow and atteineth to all things, because of her purenes.
25 For she is the breth of the power of God, and a pure influence that floweth from the glorie of the Almightie: therefore can no defiled thing come vnto her.
Ebr.1,3
26 For* she is the brightnes of the euerlasting light, the vndefiled miroure of the maiestie of God, and the image of his goodnes.
27 And being one, she can do all things, & remaining in her self, renueth all, & according to ỹ ages she entreth into ỹ holie soules, and maketh them the friends of God and Prophets.
28 For God loueth none, if he dwell not with wisdome.
29 For she is more beautiful thē the sunne and is aboue all the order of the starres, and the light is not to be compared vnto her.
30 For night cometh vpon it, but wickednes can not ouercome wisdome.

CHAP. VIII.

The effects of wisdome.

1 SHe also reacheth frō one end to another mightely, and comely doeth she order all things.
2 I haue loued her, and soght her from my youth: I desired to marye her, suche loue had I vnto her beautie.
3 In that she is conuersant with God, it commendeth her nobilitie: yea, the Lord of all things loueth her.
4 For she is the scholemastres of the knowledge of God, and the choser out of his workes.
5 If riches be a possession to be desired in this life, what is richer then wisdome, that worketh all things?
6 For if prudence worketh, what is it among all things, that worketh better then she?
7 If a man loue righteousnes, her labours are vertuous: for she teacheth sobernes & prudencie, righteousnes and strength, ẅ are the moste profitable things ỹ men can haue in this life.
8 If a man desire great experience, she

can tell the things that are past, and discerne things to come: she knoweth the subtilties of wordes, and the solutions of darke sentences: she foreseeth the signes and wonders, or euer they come to passe, and the succes of seasons and times.

9 Therefore I purposed to take her vnto my companie, knowing that she wolde counsel me good things, and comfort me in cares and griefs.

10 For her sake shal I haue glorie amõg the multitude and honour among the Elders thogh I be yong.

11 I shal be founde of sharpe iudgement, so that I shal be marueilous in the sight of great men.

12 When I holde my tongue, they shal abide my leasure: when I speake, they shal heare diligently, & if I talke muche, they shal laye their hands vpon their mouth.

13 *Moreouer*, by her I shal obteine immortalitie, and leaue an euerlasting memorial among them that come after me.

14 I shal gouerne the people, and the nacions shalbe subdued vnto me.

15 Horrible tyrants shalbe afraied when they heare me: among the multitude I shalbe counted good, and mightie in battel.

16 When I come home, I shal rest with her: for her companie hathe no bitternes, and her felowshippe hathe no tediousnes, but mirthe and ioye.

17 Now when I considered these things by my self, and pondered them in mine heart, how that to be ioyned vnto wisdome is immortalitie,

18 And great pleasure is in her friendshippe, and that in the workes of her hands are infinite riches, and that in ỹ exercise of talking with her is prudentie, & glorie by communing with her, I went about, seking how I might take her vnto me.

19 For I was a wittie childe, and was of a good spirit.

20 Yea, rather being good, I came to an vndefiled bodie.

21 Neuertheles, when I perceiued that I colde not enioye her, except God gaue her (and that was a pointe of wisdome also, to knowe whose gifte it was) I wẽt vnto the Lord, and besoght him, and with my whole heart I said,

CHAP. IX.

A prayer of Salomon to obteine wisdome.

1 O God of fathers, and Lord of mercei, which hast made all things wt thy worde,

2 And ordeined man thorow thy wisdome that he shulde haue * dominion ouer the creatures which thou hast made,

Gen. 1. 28

3 And gouerne the worlde according to equitie and righteousnes, & execute iudgement with an vpright heart.

4 Giue *me that wisdome, which sitteth by thy throne, and put me not out frõ among thy children. *1. King. 3. 9*

5 For I thy * seruant, & sonne of thine handmaide am a feble personne, & of a shorte time, and yet lesse in the vnderstanding of iudgement and the lawes. *Psal. 116. 16*

6 And thogh a man be neuer so perfite among the children of men, yet if thy wisdome be not with him, he shalbe nothing regarded.

7 *Thou hast chosen me to be a King of thy people, and the iudge of thy sonnes & daughters. *1. Chr. 28. 5 2. chr. 1. 9*

8 Thou hast commanded me to buyld a temple vpon thine holy Mount, & an altar in the citie, wherein thou dwellest, a likenes of thine holie Tabernacle, which thou hast prepared from the beginning,

9 And thy * wisdome with thee, which knoweth thy workes, which also was when thou madest the worlde, and wt knewe what was acceptable in thy sight, & right in thy commandements. *Prouer. 8. 18 Sap. 1. 9*

10 Send her out of thine holy heauens, & send her from the throne of thy maiestie that she may be with me, & labour, that I may know what is acceptable in thy sight.

11 For she knoweth and vnderstandeth all things, and she shal lead me soberly in my workes, and preserue me by her glorie.

12 So shal my workes be acceptable, and then shal I gouerne thy people righteously, & be mete for my fathers throne.

13 For * what man is he that can knowe the counsel of God? or who can thinke what the wil of God is? *Isa. 40. 13 rom 11. 34 1. cor. 2. 16*

14 For the thoghts of mortal men are feareful, and our forecasses are vncerteine,

15 Because a corruptible bodie is heauie vnto the soule, & the earthlie mansion kepeth downe the minde that is ful of cares.

16 And hardly can we discerne the thigs that are vpon earth, and with great labour finde we out the things which are before vs: who can then seke out the things that are in heauen?

17 Who can know thy counsel, except ỹ giue him wisdome, and send thine holy Spirit from aboue?

18 For so the waies of them which are vpon earth, are reformed, & men are taught the things that are pleasant vnto thee, and are preserued thorow wisdome.

CHAP.

CHAP. X.

The deliuerance of the righteous and destruction of the enemies cometh thorow wisdome.

1 SHe preserued the first father of the worlde, that was formed, & kept him whē he was created alone, & brought him out of his offence,

Gen. 2,20 2 And * gaue him power to rule all things,

Gen 4,8 3 * But the vnrighteous in his wrath departed from her, and perished by killing his brother in his furie.

Gen. 7,21 4 For whose cause the * earth was ouerflowen, but wisdome preserued it againe, gouerning the iust man by a litle wood.

Gen. 11,1 5 Moreouer, * when the nacions were ioyned in their malicious confederacies, she knewe the righteous, and preserued him faūteles vnto God, and *kept him sure, because she loued him tēderly as a sonne.

*Or, kept him strong in his tender loue toward his sonne Gen. 20,17

6 She preserued the righteous, * when the vngodlie perished, when he fled from the fyre that fel downe vpon the fiue cities.

7 Of whose wickednes the waste land that smoketh, yet giueth testimonie, & the trees that beare frute that neuer cometh to ripenes: and for a remembrance of the vnfaithful soule, there standeth a piller of salte.

8 For all suche as regarded not wisdome, had not onely this hurt, that they knewe not the things which were good, but also left behinde them vnto men a memorial of their foolishnes, so that in ý things wherein they sinned, thei can not lie hid.

9 But wisdome deliuered them that serued her.

Gen. 28,35 10 * When the righteous fled because of his brothers wrath, she led him ý right way, shewed him the kingdome of God, gaue him knowledge of holie things, made him riche in his labours, and made his peines profitable.

11 Against the couetousnes of suche as defrauded him, she stode by him and made him riche.

12 She saued him from the enemies, and defended him from them, that lay in waite, and she gaue him the price in a mightie battel, that he might knowe that the feare of God is stronger then all things.

Gen. 37,28 & 39,1 act. 7,10 13 * When the righteous was solde, she forsoke him not, but deliuered him frō sinne: she went downe with him into the dongeon,

14 And failed him not in the bandes, til she had broght him the scepter of the realme, and power against those that oppressed him, & them that had accused him, she declared to be liers, & gaue him perpetual glorie.

15 * She deliuered the righteous people and fautles sede from the nacions that oppressed them. Exod. 1,10

16 She entred into the soule of the seruant of the Lord, and stode * by him in wonders and signes against the terrible Kings. Exod. 5,1

17 She gaue the Saintes the rewarde of their labours, and led them forthe a maruelous waie: on the daie time she was a shadow vnto them, and a light of starres in the night.

18 * She broght them thorow the red sea, and caryed them through ý great water, Exod. 14,21 psal. 78,13

19 But she drowned their enemies, and broght them out of the botome of the depe.

20 So the righteous toke the spoiles of the vngodlie, * & praised thine holy Name, ô Lord, and magnified thy victorious hand with one accorde. Exod. 15,1

21 For wisdome openeth the mouth of ý domme, and maketh the tongues of babes eloquent.

CHAP. XI.

1 The miracles done for Israel. 13 The vengeance of sinners. 28 The great power and mercie of God.

1 SHe prospered their workes in the hands of thine holy Prophet.

2 * They went through the wildernes that was not inhabited, and pitched their tentes in places where there lay no way. Exod. 16,1

3 * They stode against their enemies, & were aduenged of their aduersaries. Exod. 17,10

4 * When they were thirsty, they called vpon thee, and water was giuen them out of the hie rocke, and their thirst was quenched out of the hard stone. Nom. 20,11

5 For by the things whereby their enemies were punished, by the same were the *Israelites* helped in their nede.

6 For in steade of a fountaine of running water, the *enemies* were troubled at the corrupt blood, which was to rebuke the commandement of the killing of the children, *but* thou gauest vnto thine owne abundance of water vnloked for,

7 Declaring by the thirst that was at that time * how thou hadest punished thine aduersaries. Exod. 7,20

8 For when they were tryed and chastised with mercie, they knewe how the vngodlie were iudged and punished in wrath.

9 For these hast thou exhorted as a father, and proued them: but thou hast condemned the other as a righteous King, when thou didest examine them.

10 Whether they were absent or present, their punishment was alike: for their grief was double with mourning, & the remembrance of things past.
11 For when they perceiued that through their torments good came vnto them, they felt the Lord.
12 And seing the things that came to passe at the last they wondered at him, whome afore they had cast out, denied and derided: for they had another thirst then the iuste.
13 Because of the foolish deuises of their wickednes wherewith they were deceiued, and worshiped *serpents, that had not the vse of reason, & vile beastes, ý sendidst a multitude of vnreasonable beastes vpon them for a vengeance, ý they might knowe that wherewith a man sinneth, by the same also shal he be punished.
14 *For vnto thine almightie hand, that made the worlde of naught, it was not vnpossible to send among them a multitude of beares, or fierce lyons,
15 Or furious beasts, newly created, and vnknowen, which shulde breathe out blastes of fyre, and cast out smoke as a tempest, or shoote horrible sparkes like lightnings out of their eyes.
16 Which might not onely destroye thē with hurting, but also to kill them with their horrible sight.
17 Yea, without these might they haue bene cast downe with one winde, being persecuted by thy vengeance, and scattered abroade thorow the power of thy Spirit: but thou hast ordered all things in measure, nomber & weight.
18 For thou hast euer had great strength and might, and who can withstand the power of thine arme?
19 For as the small thing that the balance weigheth, so is the worlde before thee, and as a droppe of the morning dewe, that falleth downe vpon the earth.
20 But thou hast mercie vpon all: for ý hast power of all things, and makest as though thou sawest not the sinnes of mē, because they shulde amende.
21 For thou loueſt all the things that are, and hatest none of them whome thou hast made: for thou woldest haue created nothing that thou hadest hated.
22 And how might anie thing endure, if it were not thy wil? or how colde anie thing be preserued, except it were called of thee?
23 But thou sparest all: for they are thine, ô Lord, which art the louer of soules.

Chap. 12, 24 rom. 1, 23

Lev. 16, 22 ver. 8, 22 chap. 16, 1

CHAP. XII.

The mercie of God toward sinners. 14 The workes of God are vnreproueable. 19 God gineth leasure to repent.

1 FOr thine incorruptible spirit is in all things.
2 Therefore thou chastnest them measurably that go wrong, and warnest them by putting them in remembrance of the thigs wherein they haue offended, that leauing wickednes they may beleue in thee, ô Lord.
3 * As for those olde inhabitants of the holy land, thou dideſt hate them. Deut. 9, 3. 12, 29 20 & 18, 9
4 For they committed abominable workes, as sorceries and wicked sacrifices,
5 And slaying of their owne children without mercie, and eating of the bowels of man fleth in banketing, where the raging Priests shed abominable blood.
6 And the fathers were the chief murtherers of the soules, destitute of all helpe, whome thou woldest destroy by the hands of our fathers,
7 That the land which thou loueſt aboue all other, might be a mete dwelling for the children of God.
8 *Neuertheles, thou sparedst them also, Exod. 33, 2 deut. 2, 21 as men, and sendedst the forerunners of thine hoste, euen hornettes to destroye them by litle and litle,
9 Not that thou wast vnable to subdue the vngodlie vnto ý righteous in battel, or with cruel bestes, or with one rough worde to destroie thē together.
10 But in punishing them by litle and litle, thou gaueſt them space to repent, knowing wel, that it was an vnrighteous nacion and wicked of nature, and that their thoght colde neuer be altered.
11 For it was a cursed sede from the beginning: yet hast thou not spared them when they sinned, because thou feared any man.
12 For who dare say, * What hast thou done? or who dare stand against thy iudgement? or who dare accuse thee for the nacions that perish, whome thou hast made? or who dare stand against the to reuenge the wicked men? Rom. 9, 22
13 For there is none other God but thou, * that careſt for all things, that thou maist declare how that thy iudgement is not vnright. 1. Pet. 5, 7
14 There dare nether King nor tyrant in thy sight require accountes of them whome thou hast punished.
15 For so muche then as thou art righteous thy self, thou ordreſt all things righteously, * thincking it not agreable to thy power to condemne him, that hathe not deserued to be punished. Iob. 10, 3
16 For thy power is the beginning of righteousnes, and because thou art Lord of all things, it causeth thee to spare all things.
17 When

17 When men thinke thee not to be of a perfite power, thow declareſt thy power, and reproueſt the boldenes of the wiſe.
18 But thou ruling the power, iudgeſt with equitie, & gouerneſt vs with great fauour: for thou maiſt ſhewe thy power when thou wilt.
19 By ſuche workes now haſt ȳ taught thy people, that a man ſhulde be iuſt and louing, and haſt made thy childrē to be of a good hope: for thou giueſt repentance to ſinners.
20 For if thou haſt puniſhed the enemies of thy children that had deſerued death with ſo great conſideration, and requeſting *vnto them*, giuing them time & place that they might change from there wickednes,
21 With how great circumſpection wilt thou puniſh thine owne children, vnto whoſe fathers thou haſt ſworne and made couenants of good promiſes?
22 So when thou doeſt chaſten vs, thou puniſheſt our enemies a thouſand times more, to the intent that when we iudge, we ſhulde diligently conſider thy goodnes, and when we are iudged, we ſhulde hope for mercie.
23 Wherefore thou haſt tormented the wicked that haue liued a diſſolute life by their owne imaginations.
Chap.11,16 rom.1,23 24 *For they went aſtray verie farre in the waies of errour, and eſtemed the beaſts, which their enemies diſpiſed, for gods, being abuſed after the maner of children, that haue none vnderſtanding.
25 Therefore haſt thou ſent this puniſhment that they ſhulde be in deriſion as children without reaſon.
26 But they that wil not be reformed by thoſe ſcorneful rebukes, ſhal fele the worthie puniſhment of God.
27 For in thoſe things when they ſuffred, they diſdeined: but in theſe whome they counted godlie when they ſawe them ſelues puniſhed by them, they all acknowledged ȳ true God whome afore they had denied to knowe: therefore came extreme damnation vpon them.

CHAP. XIII.

1 All things be vaine, except the knowledge of God. 10 Idolaters and idoles are mocked.

Rom.1,19 1 SVrely all men are vaine by nature, and are ignorant of God, * & colde not knowe him that is, by the good things that are ſene, nether conſider by the workes the worke maſter.
Deut. 4,19: & 17,3 2 * But thei thoght the fyre, or the winde or the ſwift aire, or the courſe of ȳ ſtarres, or the raging water, or the lights of heauen to be gouernours of the worlde, and gods.
3 Thogh they had ſuche pleaſure in their beautie that they thoght them gods, yet ſhulde they haue knowē how muche more excellent he is that made them: for the firſt autor of beautie hathe created theſe things.
4 Or if they marueiled at the power, and operation of them, yet ſhulde they haue perceiued thereby, how muche he that made theſe things, is mightier.
5 For by the greatnes of their beautie, and of the creatures, the Creator being compared with them, may be conſidered.
6 But yet the blame is leſſe in theſe, ȳ ſeke God and wolde finde him, & yet peraduenture do erre.
7 For * they go about by his workes to ſeke him, and are perſuaded by the ſight, becauſe the things are beautiful that are ſene. *Rom.1,20*
8 Howbeit they are not to be excuſed.
9 For if they can knowe ſo muche, that they can diſcerne the worlde, why do they not rather finde out the Lord thereof?
10 But miſerable are they, and among the dead is their hope, that call them gods which are the workes of mens hands, golde, and ſiluer, and the thing that is inuented by arte, and the ſimilitude of beaſts, or anie vaine ſtone ȳ hathe bene made by the hand of antiquitie.
11 * Or as when a carpenter cutteth downe a tre mete for the worke, and pareth of all the barke thereof cunningly, and by arte maketh a veſſel profitable for the vſe of life. *Iſa.44,12 iere.10,5*
12 And the things that are cut of from his worke, he beſtoweth to dreſſe his meat to fil him ſelf,
13 And that which is left of theſe thigs, which is profitable for nothing (*for* it is a croked piece of wood and ful of knobbes) he caruеth it diligently at his leaſure, & according as he is expert in cunning, he giueth it a proporcion, and facioneth it after the ſimilitude of a man.
14 Or maketh it like ſome vile beaſt, and ſtraketh it ouer with red, and painteth it and couereth euerie ſpotte that is in it.
15 And when he hathe made a conueniēt tabernacle for it, he ſetteth it in a wall, and maketh it faſt with yron,
16 Prouiding ſo for it, leſt it fall: for he knoweth ȳ it can not helpe it ſelf becauſe it is an image, which hathe nede of helpe.
17 Then he prayeth for his goods, and

for his mariage and for children: he is not ashamed to speake vnto it, that hath no life.

18 He calleth on him that is weake for health: he prayeth vnto him that is dead for life: he requireth him of helpe that hathe no experience at all.

19 And for his iourney, him that is not able to go, and for gaine, and worke, and successe of his affaires he requireth furtherāce of him, that hathe no maner of power.

CHAP. XIIII.

1 The detestacion and abominacion of images, 8 A curse of them, and of him that maketh them. 14 Whereof idolatrie proceded. 23 What euils come of idolatrie.

1 AGaine, another man purposing to saile, and intending to passe thorowe the raging waues, calleth vpon a stocke more rotten then the shippe ỹ carieth him.

2 For as for *it couetousnes of money hathe founde it out, and the craftesman made it by cunning.

3 But thy prouidence, ô father, gouerneth it: * for thou hast made away, euen in the sea, and a sure path among the waues,

4 Declaring thereby, that thou hast power to helpe in all things, yea, though a man went to the sea without meanes:

5 Neuertheles thou woldest not, that the workes of thy wisdome shulde be vaine, and therefore do men commit their liues to a smale piece of wood and passe ouer the stormie sea in a shippe, and are saued.

6 *For in the olde time also when the proude gyants perished, the hope of the worlde went into a shippe which was gouerned by thine hand, and so left sede of generation vnto the worlde.

7 For blessed is the tre whereby righteousnes commeth.

8 But that is cursed that is made with hands, * bothe it, & he that made it: he because he made it, and it being a corruptible thing, because it was called god.

9 *For the vngodlie, and his vngodlines are bothe like hated of God: so truely the worke & he that made it, shalbe punished together.

10 Therefore shal there be a visitation for the idoles of the nations: for of the creatures of God they are become abominacion, * and stumbling blockes vnto the soules of men, & a snare for the fete of the vnwise.

11 For the inuenting of idoles was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from ỹ beginning, nether shal they continue for euer.

13 The vaine glorie of men broght them into the worlde: therefore shal they come shortly to an end.

14 When a father mourned grieuously for his sonne that was taken away suddenly, he made an image for him that was once dead, whome now he worshipeth as a god, & ordeined to his seruants ceremonies and sacrifices.

15 Thus by proces of time this wicked custome preuailed, and was kept as a law, and idoles were worshiped by the commandement of tyrants.

16 As for those that were so farre of ỹ men might not worship them presentely, they did conterfet the visage that was farre of, and made a gorgeous image of a King, whome they wolde honour, that thei might by all meanes flatter him that was absent, as though he had bene present.

17 Againe ỹ ambition of the craftesman thrust forarde the ignorant to increase the superstition.

18 For he peraduenture willing to please a noble man, labored with all his cunning to make the image of the best facion:

19 And so thorowe the beautie of the worke the multitude was allured, and so toke him now for a god, which a litle afore was but honored as a man.

20 And this was the deceiuing of mans life, when men, being in seruitude, through calamitie and tyranie ascribed vnto stones and stockes ỹ name, which ought not to be communicate vnto anie.

21 Moreouer, this was not ynough for them that they erred in the knowledge of God: but where as they liued in great warres of ignorance, those so great plagues called they peace.

22 For ether * they slewe their owne children in sacrifice, or vsed secret ceremonies, or raging dissolutenes by strange rites,

23 And so kept nether life nor mariage cleane: but ether one slewe another by treason, or els vexed him by adulterie.

24 So were all mixt together, blood and slaughter, theefte & deceit, corruption, vnfaithfulnes, tumultes, periurie,

25 Disquieting of good men, vnthankefulnes, defiling of soules, changing of birth, disordre in mariage, adulterie & vnclennes.

26 For the worshiping of idoles ỹ ought not to be named, is the beginning and the cause and the end of all euil.

27 For either they be mad when they be merie, or prophecie lies, or liue vngodlie, or els lightly forsweare them

selues.

Or, the shippe

Exod. 14, 22

Gen. 6, 4 & 7, 10

Psal. 115, 8 baruc 6, 3

Psal. 7, 5

Iere. 10, 8 habak. 2, 18

Deut. 18, 10 iere. 7, 9 & 19, 4.

selues.
28 For in so muche as their trust is in the idoles, which haue no life, though thei sweare falsely, yet they thinke to haue no hurt.
29 Therefore for two causes shal they iustely be punished, because they haue an euil opinion of God, addicting them selues vnto idoles, and because they sweare vniustly to deceiue, and despise holines.
30 For it is not the power of them by whome they sweare, but the vengeance of them that sinne, which punisheth alwayes the offence of the vngodlie.

CHAP. XV.

The ioyce of the faithful, praising the mercie of God by whose grace they serue not idoles.

1 BVt thou, ô our God, art gracious & true, long suffring, and gouernest all things by mercie.
2 Though we sinne, yet are we thine: for we knowe thy power: but we sinne not, knowing that we are counted thine.
3 For to knowe thee, is perfite righteousnes, and to knowe thy power is the roote of immortalite.
4 For nether hathe the wicked inuention of men disceiued vs, nor the vnprofitable labour of the painters, nor an image spotted ẅ diuers colours.
5 Whose sight stirreth vp the desire of the ignorant: so that he coueteth ẏ forme that hathe no life of a dead image.
6 They that loue suche wicked things, are worthie to haue suche things to trust to, and they that make them, and they that desire them, and they that worship them.
Rom. 9, 20 7 The* potter also tempereth soft earth, and facioneth euerie vessel with labour to our vse: but of the same clay he maketh bothe the vessels, that serue to cleane vses, and the contrarie likewise: but whereto euerie vessel serueth, the potter is the iudge.
8 So by his wicked labour he maketh a vaine god of the same claye: euen he, which a litle afore was made of earth him self, and within a litle while after goeth thither againe whence he was taken, when he shal make accounte for the lone of his life.
Luk. 12, 20 9 Notwithstanding he careth not for the labour he taketh, nor that his life is shorte, but he striueth with the goldesmithes, and siluersmithes, and counterfaiteth the coopersmithes, and taketh it for an honour to make deceiuable things.
10 His heart is ashes, and his hope is more vile then earth, and his life is lesse worthie of honour then claye.
11 For he knoweth not his owne maker, that gaue him his soule, that had power & breathed in him the breth of life.
12 But they counte our life to be but a pastime, and our conuersacion as a market, where there is gaine: for they say we ought to be getting on euerie side, though it be by euil meanes.
13 Now he that of earth maketh fraile vessels and images, knoweth him self to offend aboue all other.
14 All the enemies of thy people, that holde them in subiection, are moste vnwise, & more miserable then the verie fooles.
15 For they iudge all the idoles of the nacions to be gods, which nether haue eye sight to se, nor noses to smel, nor eares to heare, nor fingers of hands to grope, & their fete are slowe to go.
16 For man made them, & he that hathe but a borowed spirit, facioned them: but no man can make a god like vnto him self.
17 For seing he is but mortal him self, it is but mortal that he maketh with vnrighteous hands: he him self is better then thei whome he worshippeth: for he liued, but they neuer liued.
18 Yea, they worshipped beasts also, ẅ are their moste enemies, & which are the worste, if they be compared vnto others because they haue none vnderstanding.
19 Nether haue they anie beautie to be desired in respect of other beasts: for they are destitute of Gods praise, and of his blessing.

CHAP. XVI.

The punishement of idolaters. 10 The benefites done vnto the faithful.

1 THerefore by suche things they are worthely punished & *tormented by the multitude of bestes. *Chap. 11, 18 nomb. 11, 33*
2 In steade of the which punishmēt thou hast bene fauorable to thy people, & to satisfie their appetite, hast prepared a meat of a strange taste, euen quailes,
3 To the intent that they that desired meat, by the things ẅ were shewed & sent among them, might turne awaye their necessarie desire, & that thei, ẅ had suffred penurie for a space, shulde also sele a newe taste.
4 For it was requisite, that they which vsed tyrannie, shulde fall into extreme pouertie, and that to these onelie it shulde be shewed, how their enemies were tormented.
5 * For when the cruel fiercenes of the beasts came vpon them, and they were hurt with the stings of cruel serpents, *Nom. 21, 6 1. cor. 10, 6*

6 Thy wrath endured not perpetually, but they were troubled for a litle season, ỳ they might be reformed, hauing a
a The signe of ỳ brasen serpent. a signe of saluacion, to remember the commandement of thy Law.
7 For he that turned toward it, was not healed by the thing that he sawe, but by thee, ô Sauiour of all.
8 So in this thou shewedst our enemies, that it is thou, which deliuerest from all euil.
Exod. 8, 24 & 10, 4, Psalm. 99 9 * For the biting of grashopers and flyes killed them, and there was no remedie founde for their life: for they were worthie to be punished by suche.
10 But the teeth of the venemous dragons colde not ouercome thy children: for thy mercie came to helpe them, and healed them.
11 For they were pricked, because thei shulde remember thy wordes, and were spedely healed, lest they shulde fall into so depe forgetfulnes, that thei colde not be called backe by thy benefite.
12 For nether herbe nor plaster healed them, but thy worde, ô Lord, which healeth all things.
13 For thou hast the power of life & death, * and leadest downe vnto the gates
Deut. 32, 39 1 Sam 2, 6 Iob. 13, 2 of hel, and bringest vp againe.
14 A man in dede by his wickednes may slaie another: but when the Spirit is gone forthe, it turneth not againe, nether can he call againe the soule that is taken away.
15 But it is not possible to escape thine hand.
Exod. 9, 23 16 * For the vngodlie that wolde not knowe thee, were punished by the strength of thine arme, with strange raine and with haile, and were pursued with tempest, that they colde not auoide, & were consumed with fyre.
17 For it was a wonderous thing that fyre might do more then water, which quencheth all things: but the worlde is the aduenger of the righteous.
18 For some time was the fyre so tame, that the beasts, which were sent against the vngoldie, burnt not: and that, because they shulde se and knowe, that they were persecuted with the punishment of God.
19 And some time burnt the fyre in the middes of the water aboue the power of fyre, that it might destroye the generacion of the vniust land.
Exod. 16, 14 numb. 11, 7 Psal. 78, 25 ioh. 6, 31 20 * In the stead where of thou hast fed thine owne people with Angels fode, & sent them bread readie from heauen without their labour, which had abundance of all pleasures in it & was mete for all tastes.
21 For thy sustinance declared thy swetnes vnto thy children, which serued to the appetite of him, that toke it, & was mete to that that euerie man wolde.
Exod. 9, 23 22 Moreouer the * snowe and yce abode the fyre & melted not, that thei might knowe, that the fyre burning in the hayle, & sparkeling in the raine, destroyed the frute of the enemies.
23 Againe it forgate his owne strength, that the righteous might be nourished.
24 For the creature that serueth thee which art the maker, is fierce in punishing the vnrighteous: but it is easie to do good vnto suche as put their trust in thee.
25 Therefore was it changed at the same time vnto all facions to serue thy grace, which nourisheth all things, according to the desire of them that had nede thereof,
Deut. 8, 3 mat. 4, 4 26 That thy children whome thou louest, ô Lord, might knowe, * that it is not the increase of frutes that fedeth men, but that it is thy worde, which preserueth them that trust in thee.
27 For ỳ which colde not be destroyed with the fyre, being onely warmed a litle with the sunne beames, melted,
28 That it might be knowen ỳ we ought to preuente the sunne rising to giue thankes vnto thee, and to salute thee before the daye spring.
29 For the hope of the vnthankeful shal melt as the winter yce, and flowe away as vnprofitable waters.

CHAP. XVII.

The iudgements of God against the wicked.

1 FOr thy iudgements are great, and can not be expressed: therefore men do erre, that wil not be reformed.
2 For when the vnrighteous thoght to haue thine holie people in subiection, thei were bounde with the bands of darkenes, and long night, and being shut vp vnder the rofe, did lie there to escape the euerlasting prouidence.
3 And while they thoght to be hid in their darke sinnes, thei were scattered abroad in the darke couering of forgetfulnes, fearing horribly and troubled with visions.
4 For the denne that hid them, kept them not from feare: but the soundes that where about them troubled them, and terrible visions and sorowful sights did appeare.
5 No power of the fyre might giue light, nether might the clere flames of the starres lighten the horrible night.
6 For there appeared vnto them onely a sudden fyre, verie dredful: so that being afraied of this vision, b which they colde not se, they thoght the things, which they sawe, to be worse
a That is, the mightie visions

worse.

Exod. 7. 12 & 8. 7

7 *And ỹ illusions of the magical artes were broght downe, and it was a moste shameful reproche for the boasting of their knowledge.

8 For they that promised to driue away feare and trouble from the sicke persone, were sicke for feare, & worthie to be laughed at.

9 And though no feareful thing did feare them, yet were they afraied at the beastes which passed by them, and at ỹ hyssing of the serpents, so that thei dyed for feare, and said they sawe not the ayre, which by no meanes can be auoided.

10 For it is a feareful thing, when malice is condemned by her owne testimonie: and a conscience that is touched, doeth euer forecast cruel things.

11 For feare is nothing els, but a betraying of the succours, which reason offreth.

12 And the lesse that the hope is within, the more doeth he esteme the ignorance of the thing, that tormenteth him, great.

13 But they that did endure the night that was intollerable, and that came out of the dungeon of hell, which is insupportable, slept the same slepe.

14 And sometimes were troubled with monstruous visions, and sometime they sowned, as though their owne soule shulde betray them: for a sudden feare not loked for, came vpon them.

15 And thus, whosoeuer fel downe, he was kept and shut in prison, but without chaines.

16 For whether he was an housband man, or a shepherd, or one that was set to worke alone, if he were taken, he must suffer this necessitie, that he colde not auoide:

17 (For with one chaine of darkenes were they all bounde) *whether it were an hyssing winde, or a swete song of the birds among the thicke branches of the trees, or the vehemencie of hastie running water,

18 Or a great noyce of the falling downe of stones, or the running of skipping beastes that colde not besene, or the noyce of cruel beastes that roared, or ỹ ‖sounde that answereth againe in the holow moutaines: these feareful things made them to swone.

‖ Or, Echo.

19 For all the worlde shined with clere light, and no man was hindred in his labour.

20 Onely vpon them there fel an heauie night, an image of that darkenes that was to come vpon them: yea, they were vnto them selues more grieuous then darkenes.

CHAP. XVIII.

3 The fyrie piller that the Israelites had in Egypt. 8 The deliuerance of the faithful. 10 The Lord smote the Egyptians. 20 The sinne of the people in the wildernes. 21 Aaron stode betwene the liuing and the dead with his censere.

1 BVt thy Saints had a very great *light, whose voyce because ‖ they heard, and sawe not the figure of them, they thoght them blessed, because thei also had not suffred the like.

Exod. 10. 23

‖ Or, the Egyptians.

2 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enimitie.

3 *Therefore thou gauest them a burning piller of fyre to lead them in the vnknowen way, & madest the sunne ỹ it hurted not them in their honorable iourney.

Exod. 13. 21 & 14. 24

psal. 78. 14, & 105. 39

4 But they were worthie to be depriued of the light, and to be kept in darkenes, which had kept thy children shut vp, by whome the vncorrupt light of ỹ Law shulde be giuen to the world.

5 *Where as they thoght to slay the babes of the Saintes, by one childe that was cast out, and preserued to reproue them, thou hast taken away ỹ multitude of their children and destroyed thē all together in the mightie water.

Exod. 1. 16

6 Of that night were our fathers certified afore, ỹ they knowing vnto what othes they had giuen credit, might be of good chere.

7 Thus thy * people receiued the health of the righteous, but the enemies were destroyed.

Exod. 14. 29. 30

8 For as thou hast punished the enemies, so hast thou glorified vs whome thou hast called.

9 For the righteous children of the good men offred secretly, and made a law of righteousnes by one consent, that the Saints shulde receiue good and euil in like maner, and that the fathers shulde first sing praises.

10 But a disagreing priee was heard of the enemies, and there was a lamentable noice for the children that were bewailed.

11 For the * master and the seruant were punished with like punishment, & the commune people suffred alike with the King,

Exod. 12. 29

12 So they altogether had innumerable that dyed with one kinde of death: nether were the liuing sufficient to burie them: for in the twinckling of an eye the noblest offspring of them was destroied.

13 So they that colde beleue nothing, because of the inchantments, confes-

sed this people to be the children of God, in the destructiō of the first borne.
14 For while all things were in quiet silence, & the night was in the middes of her swift course,
15 Thine almightie worde leapt downe from heauen out of thy royal throne, as a fierce man of warre in the middes of the land that was destroyed,
16 And broght thine vnfained commandement as a sharpe sworde, and stode vp, and filled all things with death, and being come downe to the earth, it reached vnto the heauens.
17 Then the sight of the feareful dreames vexed them suddenly, and fearefulnes came vpon them vnawares.
18 Then lay there one here, another there halfe dead, & shewed the cause of his death.
19 For the visions that vexed them, shewed them these things afore, so ý they were not ignorant, wherefore they perished.
20 Now tentation of death touched the righteous also, and * among the multitude in the wildernes there was a plague but the wrath indured not long.
21 For the blameles man made haste, & defended them, and toke the weapons of his ministracion, euen prayer, & the recōciliation by the perfume, & set him self against the wrath, and so broght ý miserie to an end, declaring that he was thy seruant.
22 For he ouer came not the multitude with bodelie power, nor with force of weapons, but with the worde he subdued him that punished, alledging the othes and couenant made vnto the fathers.
23 For when the dead were fallen downe by heapes one vpon another, he stode in the middes, and cut of the wrath, and parted it from comming to the liuing.
24 * For in the long garment was all the ornament, and in the foure rowes of the stones was the glorie of the fathers grauen with thy maiestie in the diademe of his head.
25 Vnto these the destroyer gaue place, and was afraied of them: for it was sufficient, that they had tasted the wrath.

Num. 16, 46

Exod. 28, 21

CHAP. XIX.

1 The death of the Egyptians, and the great ioye of the Hebrewes. 11 The meat that was giuen at the desire of the people. 17 All the elements serue to the wil of God.

1 AS for the vngodlie, the wrath came vpon them without mercie vnto the end: for he knewe what shulde come vnto them,
2 That they (when they had consented to let them go, and had sent them out with diligence) wolde repent, and pursue them.
3 For while yet sorow was before them, and they lamented by the graues of the dead thei deuised another foolishenes, so that they persecuted them in their fleing, whome they had cast out afore with prayer.
4 For the destinie, whereof they were worthie, broght them to this end, and caused them to forget the things that had come to passe, that they might accomplish the punishment, which remained by torments
5 Bothe that thy people might trye a marueilous passage, and ý these might finde a strange death.
6 For euerie creature in his kinde was facioned of newe, and serued in their owne offices inioyned them, that thy children might be kept without hurt.
7 For the cloude ouershadowed their tētes, and the drye earth appeared, where afore was water: so that in the red Sea there was a way without impediment, and the great depe became a grene field.
8 Through the which all the people wēt that were defended with thine hand, seing thy wonderous marueiles.
9 For they "neyed like horses, and leaped like lambes, praising thee, ô Lord, which hadest deliuered them.
10 For they were yet mindeful of those things which were done in ý land where they dwelt, how the grounde broght forthe flies in steade of cattel, & how the riuer scrauled with the multitude of frogges in steade of fishes.
11 * But at the last they sawe a new generation of birdes, when thei were intised with lust, & desired delicate meates.
12 * For the quailes came forthe of the sea vnto them for comfort, but punishmēts came vpō the "sinners not without signes that were giuen by great thundrings: for they suffred worthely according to their wickednes, becausse they shewed a cruel hatred towarde strangers.
13 For the one sorte wolde not receiue them when thei were present, becausse they knewe them not: the other sorte broght the strangers into bondage that had done them good.
14 Beside all these things some *wolde not suffer*, that anie regarde shulde be had of them: for thei handeled the strangers dispitefully.
15 Others that had receiued them with great banketing, and admitted them to be partakers of the same lawes, did afflict them with great labours.
16 Therefore

" Or, were fedde.

Exod. 16, 13 nom. 11, 32

Chap. 16, 1

" Or, Egyptians

16 Therefore thei were striken with blindenes, as in olde time certaine were at the dores of the * righteous, so that euerie one being compassed with darknes, soght the entrance of his dore. Genes. 19. 11

17 Thus the elements agreed among them selues in this change, as when one tune is changed vpon an instrument of musike, and the melodie stil remaineth which may easely be perceiued by the sight of the things that are come to passe.

18 For the things of the earth were chāged into things of the water, & the thing that did swimme, went vpon the grounde.

19 The fyre had power in the water cōtrarie vnto his owne vertue, & the water forgate his owne kinde to quench.

20 Againe, ŷ flames did not hurte the flesh of the corruptible beasts that walked therein, nether melted they ŷ ẅ semed to be yce, and was of a nature that wolde melt, and yet was an immortal meat.

21 For in all things, ô Lord, thou hast magnified and glorified thy people, & hast not despised to assist them in euerie time and place.

THE WISDOME OF

Iesus the sonne of Sirach, called Ecclesiasticus.

This argument was founde in a certeine Greke copie.

THis Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he lived in the latter times, after the people had bene led away captiue, and broght home againe, and almoste after all the Prophetes. Now his grandfather, as he him self witnesseth, was a man of great diligence, and wisdome among the Hebrewes, who did not onely gather the graue sentences of wise men, that had bene before him, but he him self also spake many ful of great knowledge and wisdome. So this first Iesus dyed, and left this which he had gathered, and Sirach afterwarde left it to Iesus his sonne, who toke it and put it in order in a boke, and called it WISDOME, intitling it bothe by his owne name, his fathers name, and his grandfathers: thinking by this title of Wisdome to allure the reader to read this boke with more great desire, and to consider it more diligently. Therefore this boke conteineth wise sayings, and darke sentences, and similitudes with certeine diuine histories which are notable and ancient, euen of men that were approued of God, and certeine prayers, and songs of the autor him self: moreouer, what benefites the Lord had bestowed vpon his people, and what plagues he had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisdome and doctrine, who was therefore called a man of great knowledge, as he was in dede.

The prologue of the Wisdome of Iesus the sonne of Sirach.

WHereas manie, and great things haue bene giuen vs by the Law, and the Prophetes, and by others that haue followed thē, (for the which things Israel ought to be commended by the reason of doctrine and wisdome, whereby ŷ readers ought not onely to become learned them selues, but also may be able by the diligent studie thereof to be profitable vnto strangers bothe by speaking & writing) after that my grande father Iesus had giuen him self to the reading of the Law, and the Prophetes, & other bokes of our fathers, and had gotten therein sufficient iudgement, he purposed also to write some thing pertening to learning and wisdome, to the intēt that they which were desirous to learne, & wolde giue them selues to these things, might profite muche more in liuing according to ŷ Law. Wherefore, I exhorte you to receiue it louingly, and to read it with diligence, and to take it in good worthe, thogh we seme to some in some things not able to atteine to the interpretacion of suche wordes as are hard to be expressed: for the things that are spoken in the Hebrēwe tongue, haue another force in them selues then when they are translated into another tongue, and not onely these things, but other things also, as the Law it self, & the Prophetes, & other bokes haue no smale difference when they are spoken in their owne language. Therefore in the eight and thirtieth yere, when I came into Egypt vnder King Euergetes, and continued there, I founde a copie ful of great

learning, and I thoght it necessarie, to bestowe my diligence, and trauaile to interprete this boke. So for a certeine time with great watching and studie I gaue my self to the finishing of this boke, that it might be published, that they which remaine in banishement, and are desirous to learne, might applie them selues vnto good maners, and liue according to the Law.

CHAP. I.

1 Wisdome cometh of God. 11 A praise of the feare of God. 29 The meanes to come by wisdome.

1. King. 3, 9 & 4. 29

That which is marked w these two markes [ ] is red in ſ Latin copies, & not in ſ Greke.

1 ALL wisdome * *cometh* of the Lord, [and hathe bene euer with him] and is with him for euer.
2 Who can nomber the sand of the sea, and the droppes of the raine, and the dayes of the worlde? [who can measure] the height of heauen, the bredth of the earth, and the depth?
3 Who can finde the wisdome [of God which hathe bene afore all things?]
4 Wisdome hathe bene created before all things, and the vnderstanding of prudence from euerlasting.
5 [The worde of God moste high is the fountaine of wisdome, and the euerlasting commandements are the entrance vnto her]

Rom. 11. 34

6 *Vnto whome hathe the roote of wisdome bene declared? or who hathe knowen her wise counsels?
7 [Vnto whome hathe the doctrine of wisdome bene discouered & shewed? & who hathe vnderstand the manifolde entrance vnto her?]
8 There is one wise, [euen ſ moste high Creator of all things, the almightie, ſ King of power] and verie terrible, which sitteth vpon his throne.
9 He is the Lord, that hathe created her [thorow the holie Goſt:] he hathe sene her, nombred her, [and measured her.]
10 He hathe powered her out vpō all his workes, and vpon all flesh, according to his gift, and giueth her abundantly vnto them that loue him.
11 The feare of the Lord is glorie, & gladnes, and reioycing, and a ioyful crowne.
12 The feare of the Lord maketh a mery heart, and giueth gladnes, and ioye and long life.
13 Whoso feareth the Lord, it shal go wel with him at the last, and he shal finde fauour in the day of his death.
14 [The loue of God is honorable wisdome, & vnto whome it appeareth in a vision, they loue it for the vision, and for the knowledge of the great workes thereof.]

Pſal. 111. 10 Pron. 9. 10 Iob. 28. 28

15 * The feare of the Lord is the beginning of wisdome, and was made with ſ faithful in the wombe: [she goeth with the chosen women, and is knowen with the righteous and faithful.
16 The feare of the Lord is an holie knowledge.
17 Holines shal preserue, & iustifie the heart, and giueth mirth and gladnes.
18 Whoso feareth the Lord, shal prosper, & in the day of his end, he shalbe blessed.]
19 She hathe buylt her euerlasting fundacions with men, and is giuen to be w their sede.
20 To feare God is the fulnes of wisdome, and filleth men with her frutes.
21 She filleth their whole house w [all] things desireable, and the garners with the things, that she bringeth forthe, & bothe twaine are giftes of God.
22 The feare of the Lord is the crowne of wisdome, & giueth peace & perfite health: he hathe sene her and nombred her.
23 "She raineth downe knowledge, and vnderstanding of wisdome, and hathe broght vnto honour, them that possessed her.

Or, wisdome

24 The feare of the Lord is the roote of wisdome, and her branches are long life.
25 [In the treasures of wisdome is vnderstanding, and holie knowledge, but wisdome is abhorred of sinners.]
26 The feare of the Lord drineth out sinne: and when she is present, she drieth away anger.
27 ¶ For wicked angre can not be iustified: for his rashnes in his angre shalbe his destruction.
28 A pacient man wil suffer for a time, and then shal he haue the rewarde of ioye.
29 He wil hide his wordes for a time, & manie mens lippes shal speake of his wisdome:
30 In the threasures of wisdome are the secrets of knowledge, but the sinner abhorreth the worship of God.
31 If thou desire wisdome, kepe the cōmandements, and the Lord shal giue her vnto thee, [and wil fil her treasures.]
32 For the feare of the Lord, is wisdome and discipline: he hathe pleasure in faith and mekenes.
33 Be not disobedient to the feare of the Lord, and come not vnto him with a double heart.
34 ¶ Be not an hypocryte that men shulde speake of thee, but take hede what thou

what thou speakest
25 Exalte not thy self, lest thou fall and bring thy soule to dishonour, and so God discouer thy secretes, & cast thee downe in the middes of the congregacion, because thou woldest not receiue the true feare of God, and thine heart is ful of deceite.

CHAP. II.

1 He exhorteth the seruantes of God to righteousnes, loue, [vnderstanding, and pacience. 11 To trust in the Lord. 13 A curse vpon them that are fainte hearted and impacient.

1 MY sonne, if thou wilt come into the seruice of God, [stand fast in righteousnes and feare, and] prepare thy soule to tentacion.
2 Settle thine heart, & be pacient: [bow downe thine eare, and receiue the wordes of vnderstanding] and shrinke not awaie, when thou art assailed, [but waite vpon God patiently.]
3 Ioyne thy self vnto him, and departe not away, that thou maist be increased at thy last end.
4 What soeuer cometh vnto thee, receiue it paciently, and be patient in the chãge of thine affliction.
Wisdo 3. 6 *Prou. 17. 3 5 * For as golde [& siluer are] tryed in the fyre, euen so are men acceptable in the fornace of aduersitie.
6 Beleue in God and he wil helpe thee: order thy waye aright, & trust in him: [holde fast his feare, and growe olde therein.
7 Ye that feare the Lord, waite for his mercie: shrinke not awaye from him ỳ ye fall not.
8 Ye that feare the Lord, beleue him & your rewarde shal not faile.
9 O ye that feare the Lord, trust in good things, & in the euerlasting ioy & mercie.
10 [Ye that feare the Lord, loue him, & your hearts shalbe lightened.]
11 Consider the olde generacions [of mẽ, ye children,] and marke them wel: *was there euer anie confounded, that put his trust in the Lord? or who hathe continued in his feare, and was forsakẽ? or whome did he euer dispise, that called vpon him?
Psal. 18. 25 12 For God is gracious and merciful, & forgiueth sinnes and saueth in the time of trouble, [& is a defender for all thẽ that seke him in the trueth.]
[a] Or, double 13 Wo vnto them, that haue a [a] feareful heart, [and to the wicked lippes] and to the faint hands, and to the sinner ỳ goeth two * maner of wayes.
1. King. 18. 21 14 Wo vnto him that is faint hearted, for he beleueth not: therefore shal he not be defended.
15 Wo vnto you that haue lost pacience, & haue forsaken the right wayes, & are turned backe into frowarde wayes] for what wil ye do when the Lord shal visit you?
16 They that feare the Lord, wil not disobey his worde: and they that * loue him, wil kepe his wayes. Iob. 14. 24
17 They that feare the Lord, wil seke out the things that are pleasant vnto him: and they that loue him, shalbe fulfilled with his Law.
18 They that feare the Lord, wil prepare their hearts, and humble their soules in his sight.
19 [Thei that feare the Lord, kepe his commandements, and wil be pacient til he se them,
20 Saying, if we do not repent] we shal fall into the hands of the Lord, and not into the hands of men.
21 Yet as his greatnes is, so is his mercie.

CHAP III.

2 To our father and mother ought we to giue double honor. 10 Of the blessing ãd curse of the father and mother. 22 No mã ought ouer curiously to searche out the secrets of God.

1 THe children of wisdome are the Church of the righteous, & their offspring is obedience and loue.]
2 Heare your fathers iudgement, ô children, and do thereafter, that ye may be safe.
3 For the Lord wil haue the father honored of the children, and hathe cõfirmed the autoritie of the mother ouer the children.
4 Who so honoreth his father, his sinnes shalbe forgiuen him, [and he shal absteine from them, & shal haue his daily desires.]
5 And he that honoreth his mother, is like one that gathereth treasure.
6 Who so honoreth his father, shal haue ioye of his owne children, & when he maketh his prayer, he shalbe heard.
7 He that honoreth his father, shal haue a long life, and he that is obedient vnto the Lord, shal comfort his mother.
8 He that feareth the Lord, honoreth his parents, and doeth seruice vnto his parents, as vnto lords.
Exod. 20. 12 Deut. 5. 16 Mat. 15. 4 Ephes. 6. 2 9 * Honour thy father and mother in dede and in worde [& in all pacience,] that thou maist haue [a] Gods blessing, [& that his blessing may abide with thee in the end.]
[a] Or, the blessing of men
10 For the blessing, of the father establisheth the houses of the children, & the mothers curse rotteth out the fundacions.
11 Reioyce not at the dishonour of thy father: for it is not honour vnto thee,

but shame.
12 Seing that mans glorie cometh by his fathers honour, & the reproche of the mother is dishonour to the children,
13 My sonne, helpe thy father in his age and greue him not as long as he liueth.
14 And if his vnderstanding faile, haue pacience with him, & despise him not when thou art in thy ful strength.
15 For the good intreatie of thy father shal not be forgotten, but it shalbe a forteres for thee against sinnes, [and for thy mothers offence thou shalt be recompensed with good, and it shalbe founded for thee in righteousnes.]
16 And in the day of trouble thou shalt be remẽbred: thy sinnes also shal melt away as the yce in the faire wether.
17 He that forsaketh his father, shal come to shame, and he that angreth his mother, is cursed of God.
18 ¶ My sonne, performe thy doings with mekenes, so shalt thou be beloued of them that are approued.
Philip.2.3 19 The * greater thou art, the more hũble thy self [in all things,] & thou shalt finde fauour before the Lord.
20 Many are excellent & of renoume: but the secrets are reueiled vnto the meke.
21 For the power of the Lord is great, & he is honored of the lowlie.
Prou.25.27 Rom.12.3 22 * Seke not out the things that are to hard for thee, nether searche the things rashly which are to mightie for thee.
23 [But] what [God] hathe commanded thee, thinke vpon that with reuerence, [and be not curious in many of his workes:] for it is not nedeful for thee to se with thine eyes the things that are secret.
24 Be not curious in superfluous things: for many things are shewed vnto thee aboue the capacitie of men.
25 The medlig with suche hathe beguiled many, and an euil opinion hathe deceiued their iudgement.
26 Thou canst not se without eyes: professe not the knowledge therefore that thou hast not.
27 A stubberne heart shal feare euil at ỹ last: and he that loueth danger, shal perish therein.
28 An heart that goeth two waies, shal not prosper: and he that is frowarde of heart, shal stumble therein.
29 An obstinate heart shalbe laden with sorowes: and the wicked man shal heape sinne vpon sinne.
30 The persuasion of the proude is without remedie, and his steppes shalbe plucked vp: for the plant of sinne hathe taken roote in him, [and he shal not be estemed.]
31 The heart of him that hathe vnderstanding, shal perceiue secret things, & an attentiue eare is the desire of a wise man.
32 [An heart that is wise & vnderstanding, wil absteine from sinne, and shal prosper in ỹ workes of righteousnes.]
Dan.4.24 33 Water quencheth burning fyre, * and almes taketh away sinnes.
34 And he that rewardeth good dedes, wil remẽber it afterward, & in the time of the fall, he shal finde a staye.

CHAP. IIII.

1 Almes must be done with gentlenes. 12 The studie of wisdome and her frute. 20 An exhortation to eschewe euil, and to do good.

1 MY sonne, defraude not the poore of his liuing, and make not the nedie eyes to waite long.
2 Make not an hungrie soule sorowful, nether vexe a man in his necessitie.
3 Trouble not the heart that is grieued, & differre not the gift of the nedie.
4 Refuse not the prayer of one that is in trouble: turne not away thy face from the poore.
5 Turne not thine eyes a side [in angre] from the poore, and giue him none occasion to speake euil of thee.
6 For if he curse thee in the bitternes of his soule, his prayer shalbe heard of him that made him.
7 Be courteous vnto the companie [of poore, and humble thy soule vnto the Elder,] and bowe downe thine head to a man of worship.
8 Let it not greue thee to bowe downe thine eare vnto the poore, [but pay thy dette,] and giue him a friendlie answer.
9 ¶ Deliuer him that suffreth wrong, from the hand of the oppressour, & be not faint hearted " when thou iudgest. " Or, to defende him.
10 Be as a father vnto the fatherles, and as an housband vnto their mother: so shalt thou be as the sonne of the moste High: and he shal loue thee more then thy mother doeth.
11 Wisdome exalteth her children, and receiueth them that seke her. [& wil go before them in the way of righteousnes.]
12 He that loueth her, loueth life, & they that seke life in the morning, shal haue great ioye.
13 He that kepeth her, shal inherit glorie for vnto whome she entreth, him the Lord wil blesse.
14 They that honour her, shalbe ỹ seruants of the holie one, and them that loue her, the Lord doeth loue.
15 Who so giueth eare vnto her, shal iudge the nacions, and he that goeth vnto her, shal dwell safely.
16 He that is faithful vnto her, shal haue her

ue her in possession, and his generacio shal possesse her.
17 For first she wil walke w him by croked waies, and bring him vnto feare, & dreede, and torment him with her discipline vntil she haue tryed his soule, and haue proued him by her iudgements.
18 Then wil she returne the straight way vnto him, and comfort him, and shew him her secrets, [and heape vpon him the treasures of knowledge, and vnderstanding of righteousnes.]
19 But if he go wrong, she wil forsake him, and giue him ouer into the hands of his destruction.
Rom. 12. 11 20 [¶ My sonne,] * Make muche of time, and eschewe y thing that is euil,
21 And be not ashamed [to say the trueth] for thy life: for there is a shame that bringeth sinne, and a shame that bringeth worship and fauour.
22 Accept no personne against thine owne conscience, that thou be not confounded to thine owne decaye, [and forbeare not thy neighbour in his faute.]
23 And kepe not backe counsel when it may do good, nether hide thy wisdome when it may be famous.
24 For by the talke is wisdome knowen, and learning by the wordes of the tongue, [& counsel, wisdome and learning by the talking of y wise, & stedfastnes in the workes of righteousnes.]
25 In no wise speake against the worde of trueth, but be ashamed of the lies of thine owne ignorance.
26 Be not ashamed to confesse thy sinnes, & resist not the course of the riuer.
27 Submit not thy self vnto a foolish man, nether accept the persone of the mightie.
28 Striue for the trueth vnto death, [and defende iustice for thy life,] and the Lord God shal fight for thee [against thine enemies.]
29 Be not hastie in thy tongue, nether slacke and negligent in thi workes.
30 Be not as a lion in thine owne house, nether beat thy seruants for thy fantasie, [nor oppresse them that are vnder thee.]
Act. 20. 35 31 * Let not thine hand be stretched out to receiue, and shut when thou shuldest giue.

CHAP. V.

1 Riches may we not put any confidence. 7 The vengeance of God oght to be feared, and repentance may not be differred.

1 TRust not vnto thy riches, and say not, I haue ynough for my life: [for it shal not helpe in the time of vengeance and indignation.]
2 Folowe not thine owne minde and thy strength to walke in the wayes of thine heart:
3 Nether say thou, [How haue I had strength?] or who wil bring me vnder for my workes? for God the aduenger wil reuenge the wrong done by thee.
4 And say not, I haue sinned, and what euil hathe come vnto me? for the Almightie is a pacient rewarder, but he wil not leaue thee vnpunished.
5 Becaus thy sinne is forgiuen, be not without feare, to heape sinne vpō sinne.
6 And say not, The mercie of God is great: he wil forgiue my manifolde sinnes: for mercie & wrath come from him & his indignacion cometh downe vpon sinners
7 Make no tarying to turne vnto the Lord, and put not of from day to day: for suddenly shal the wrath of the Lord breake forthe, & in thy securitie thou shalt be destroied, and thou shalt perish in time of vengeance.
8 Trust not in wicked riches: for they shal not helpe thee in the day of punishment [and vengeance.]
9 Be not caryed about with euerie winde, and go not into euerie way: for so doeth the sinner that hathe a double tongue.
10 Stand fast in thy sure vnderstanding [& in the way and knowledge of the Lord] & haue but one maner of worde, [& followe y worde of peace & righteousnes.]
11 Be humble to heare y worde of God, that thou maist vnderstand it, and make a true answere with wisdome.]
12 Be swift to heare good things, and let thy life be pure, & giue a pacient answer.
13 If thou hast vnderstāding, answer thy neighbour: if not, laye thine hand vpon thy mouth, [lest thou be trapped in an vndiscrete worde, and so be blamed.]
14 Honour and shame is in the talke, & the tongue of a mā causeth him to fall.
15 Be not counted a talebearer, & lie not in waite w thy tongue: for shame [and repentance] followe the thief, and an euil condemnacion is ouer him that is double tongued: [but he that is a backebiter, shalbe hated, enuied and confounded.]
16 Do not rashly, nether in small things nor in great.

CHAP. VI.

1 It is the propertie of a sinner to be euil tongued. 6 Of friendship. 33 Desire to be taught.

1 BEnot of a frēd [thy neighbours] enemie: for suche shal haue an euil name, shame and reproche, and he shal be in infamie as the wicked

that hathe a double tongue.
2 Be not proude in the deuice of thine owne minde, lest thy soule rent thee as a bull,
3 And eat vp thy leaues, and destroie thy frute, & so thou be lefte as a drye tree[in the wildernes.]
4 For a wicked soule destroieth him ȳ hathe it, ād maketh him to be laughed to scorne of his enemies,[and bringeth him to the porcion of the vngodlie.]
5 A swete talke multiplieth the friends [& pacifieth them that beat variāce,] and a swete tongue increaseth muche good talke.
6 Holde friendship with manie, neuertheles haue but one cōsseler of a thousand.
7 If thou getteſt a friend, proue him first & be not hastie to credit him.
8 For some man is a friend for his owne occasion, and wil not abide in the day of thy trouble.
9 And there is some friend that turneth to enimitie, and taketh parte against thee, and in contention he wil declare thy shame.
10 Againe some friend is but a companion at the table, and in the day of thine affliction he continueth not.
11 But in thy prosperitie he wil be as ȳ thy self, and wil vse libertie ouer thy seruants.
12 If thou be broght low, he wil be against thee, and wil hide him self from thy face.
13 Departe from thine enemies, and beware of thy friends.
14 A faithful friend is a strong defence, and he that findeth suche one, findeth a treasure.
15 A faithful friend ought not to be chāged for any thing, and the weight [of golde & siluer] is not to be compared to the goodnes [of his faith:]
16 A faithful friend is the medicine of life [and immortalitie,] & thei that feare the Lord, shal finde him.
17 Who so feareth the Lord, shal direct his friendship a right, and as his owne self, so shal his friend be.
18 ¶ My sonne, receiue doctrine from thy youth vp: so shalt thou finde wisdome [which shal indure] til thine olde age.
19 Go to her as one that ploweth, & soweth, and waite for her goad frutes: for thou shalt haue but litle labour in her worke: but thou shalt eat of her frutes right sone.
20 How exceading sharpe is she to the vnlearned? he that is without iudgement, wil not remaine with her.
21 Vnto suche one she is as a fine touchestone, and he casteth her from him without delay.
22 For thei haue the name of wisdome, but there be but fewe that haue the knowledge of her
23 [For with them that knowe her, she abideth vnto the appearing of God.]
24 Giue eare, my sonne: receiue my doctrine, and refuse not my counsel,
25 And put thy fete into her linkes, & thy necke into her chaine
26 Bowe downe thy shulder vnto her, & beare her, and be not wearie of her bands.
27 Come vnto her with thy whole heart & kepe her waies with all thy power.
28 Seke after her, and searche her, & she shalbe shewed thee: and when thou hast gotten her, forsake her not.
29 For at the last thou shalt finde rest in her, and that shalbe turned to thy ioye.
30 Then shal her fetters be a strong defence for thee, [and a sure fundacion] & her chaines a glorious raiment.
31 For there is a golden ornamēt in her, & her bands are the laces of purple colour.
32 Thou shalt put her on as a roobe of honour, & shalt put her vpon thee, as a crowne of ioye.
33 My sonne, if thou wilt, thou shalt be taught, and if thou wilt applie thy minde, thou shalt be wittie.
34 If thou loue to heare, thou shalt receiue[doctrine,] and if thou delite in hearing, thou shal be wise.
35 Stand with the multitude of the Elders, which are wise, and ioyne with him that is wise.
36 *Desire to heare all godlie talke, & let not the graue sentences of knowledge escape thee. *Chap. 8. 9.
37 And if thou seest a man of vnderstanding, get thee sone vnto him, and let thy foote weare the stepes of his dores.
38 Let thy minde be vpon the ordinances of the Lord, and be ‖continually occupied in his commandements: so shal he stablish thine heart, and giue thee wisdome at thine owne desire. ‖Or, earnest ly

CHAP. VII.

2 We must forsake euil, and yet not iustifie our selues. 23 The behauiour of the wise towarde his wife, his frīed, his children, his seruants, his father and mother.

1 DO no euil: so shal no harme come vnto thee.
2 Departe from the thing that is wicked and sinne shal turne away from thee.
3 My sonne, sowe not vpon the forowes of vnrighteousnes, lest that thou reape them seuen folde.
4 Aske not of the Lord preeminence, nether of the King ȳ seate of honour.

5 *Iustifie

5 * Iustifie not thy self before the Lord: [for he knoweth thine heart,] & boast not thy wisdome in the presence of the King.
6 Seke not to be made a iudge, lest thou be not able to take away iniquitie, and lest thou, fearing the persone of the mightie, shuldest commit an offence against thine vprightenes.
7 Offend not against the multitude of a citie, and cast not thy self among the people.
8 * Binde not two sinnes together: for in one sinne shalt thou not be vnpunished.
9 Say not, God wil loke vpon the multitude of mine oblacions: and when I offer to the moste high God, he wil accept it.
10 Be not faint hearted, when thou makest thy praier, nether slacke in giuing of almes.
11 Laugh no man to scorne in the heauines of his soule: for [God which seeth all things] is he * that can bring downe, & set vp againe.
12 Sowe not a lie against thy brother, nether do the same against thy friend.
13 Vse not to make anie maner of lie: for the custome thereof is not good.
14 Make not manie wordes when thou art among the Elders, nether repeate a thing in thy prayer.
15 Hate not laborious worke, nether the housbandrie, which the moste High hathe created.
16 Nomber not thy self in the multitude of the wicked, but remember that vengeance wil not slacke.
17 Humble thy minde greatly: for the vengeance of the wicked is fyre and wormes.
18 Giue not ouer thy friend for anie good, nor thy true brother for ỹ golde of Ophir.
19 Departe not from a wise and good woman, [that is fallen vnto thee for thy porcion in the feare of the Lord:] for her grace is aboue golde.
20 * Where as thy seruant worketh truely, intreate him not euil, nor the hireling that bestoweth him self wholie for thee.
21 Let thy soule loue a good seruant, and defraude him not of libertie, [nether leaue him a poore man.]
22 * If thou haue cattel, loke wel to thē, and if thei be for thy profite, kepe thē with thee.
23 If thou haue sonnes, instruct them, and holde their necke from their youth.
24 If thou haue daughters, kepe their bodie and shewe not thy face chereful towarde them.
25 Marie thy daughter, & so shalt thou performe a weightie matter: but giue her to a man of vnderstanding.
26 If thou haue a wife after thy minde, forsake her not, but cōmit not thy self to the hateful.
27 * Honour thy father from thy whole heart, and forget not the sorowes of thy mother.
28 Remember that thou wast borne of them, and how canst thou recompense them the things that they haue done for thee?
29 ¶ Feare the Lord with all thy soule, & honor his ministers.
30 Loue him that made thee, with all thy strength, * and forsake not his seruants.
31 Feare the Lord with all thy soule, and honor the Priests, * and giue them their porcion, as it is commanded thee, the first frutes, [and purificacions] and sacrifices for sinne, & the offrings of the shoulders, and the sacrifices of sanctificacion, and the first frutes of the holie things.
32 Stretche thine hand vnto the poore ỹ thy [a] blessing, [and reconciliation] may be accomplished.
33 Liberalitie pleaseth all men liuing, & * from the dead restraine it not.
34 * Let not them that wepe, be without [comfort:] but mourne with suche as mourne.
35 * Be not slow to visit the sicke: for ỹ shal make thee to be beloued.
36 Whatsoeuer thou takest in hand, remember the end, and thou shalt neuer do amisse.

Leui. 19, 13
chap. 33, 30
& 34, 7
Deut. 25, 4
Chap. 12, 5
1 Sam. 2, 7
Tob. 9. 1.
Psal. 143. 2
Eccle. 7. 17
Luk. 18. 11
Chap. 3. 9
tob. 4. 3
Deut. 12, 18
Leui. 2, 3
nomb. 18, 15
Tob. 2, 21
Rom. 12, 13
Mat. 25, 36
Mat. 5, 25
Chap. 31, 6
Galat. 6, 1
Leui. 19, 32
Chap. 6, 33

[a] Or, liberalitie

CHAP. VIII.

We must take hede with whome we haue to do.

1 STriue not with a mightie man, lest thou fall into his hands.
2 * Make not variance with a riche man, lest he on the other side weigh downe thy weight: * for golde [and siluer] hathe destroyed manie & hathe subuerted the hearts of Kings.
3 Striue not with a man ỹ is ful of wordes, & laie no stickes vpon his fyre.
4 Playe not with a man that is vntaught, lest thy kinred be dishonored.
5 * Despise not a man that turneth him self away from sinne, nor cast him not not in the teeth with all, but remember that we are all worthie blame.
6 * Dishonour not a man in his olde age: for they were as we which are not olde.
7 Be not glad of the death of thine enemie, but remember that we must dye all, [and so enter into ioy.]
8 * Despise not the exhortation of the [Elders] that be wise, but acquaint thy

self with their wise sentences: for of the thou shalt learne wisdome, [and the doctrine of vnderstanding,] and how to serue great men without complaint.]
9 Go not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding, and to make answer in the time of nede.
10 Kindle not the coles of sinners, [whē thou rebukest them,] lest thou be burnt in the fyre of flames [of their sinnes.]
11 Rise not vp against him that doeth wrong, that he may not wait as a spie for thy mouth.
12 *Lend not vnto him that is mightier then thy self: for if thou lendest him, count it but lost. *Chap. 29, 4*
13 Be not suretie aboue thy power: for if thou be suretie, thinke to paie it.
14 Go not to law with the iudge: for thei will giue sentence according to his owne honour.
15 *Trauaile not by the way with him that is rash, lest he do thee iniurie: for he followeth his owne wilfulnes, and so shalt thou perish throw his folie. *Gen. 17, 8*
16 *Stripe not with him that is angrie, and go not with him into the wildernes: for blood is as nothing in his sight, and where there is no helpe, he will ouerturne thee. *Prou. 22, 24*
17 Take no counsel at a foole: for he can not kepe a thing close.
18 Do no secret thing before a stranger: for thou canst not tell what he goeth about.
19 Open not thine heart vnto euerie man, lest he be vnthankefull to thee, [& put thee to reproue.]

CHAP. IX.

Of iealousie. 12 An olde friend is to be preferred before a newe. 18 Righteous men should be bidden to thy table.

1 BE not ielous ouer thy wife of thy bosome, nether teache her by thy meanes an euil lesson.
2 Giue not thy life vnto a woman, lest she ouercome thy strength, [& so thou be confounded.]
3 Mete not an harlot, lest thou fall into her snares.
4 Vse not the companie of a woman that is a singer, [and a dancer, nether heare her,] lest thou be taken by her craftines.
5 Gaze not on a *maide, that thou fall not by that that is precious in her. *Gen. 6. 2*
6 *Cast not thy minde vpon harlots [in anie maner of thing,] lest thou destroye [bothe thy self and] thine heritage. *Prou. 5, 21*
7 Go not about gazing in the streates of the citie, nether wander y in the secret places thereof.
8 *Turne awaye thine eye from a beautiful woman, and loke not vpon others beautie: for manie *haue perished by the beautie of women: for thorow it loue is kindled as a fyre. *Mat. 5, 28* *Gen. 34, 1* *2. sam. 11. 2* *iudeth. 10, 17*
9 [Euerie woman that is an harlot, shalbe trodden vnder fote as doungue, of euerie one that goeth by the waye.
10 Many wondering at the beautie of a strange woman, haue bene cast out: for her wordes burne as a fyre]
11 Sit not at all with another mans wife, [nether lie with her vpon the bed,] nor banket with her, lest thine heart incline vnto her, and so through thy desire fall into destruction.
12 ¶ Forsake not an olde friend: for the new shal not be like him: a newe friend is as newe wine: when it is olde, y shalt drinke it with pleasure.
13 * Desire not the honour [and riches] of a sinner: for thou knowest not what shalbe his end. *Iudg. 9, 3* *2. sam. 13, 12*
14 Delite not in the thing that the vngodlie haue pleasure in, but remember that they shal not be founde iust vnto their graue.
15 Kepe thee from the man that hathe power to slaye: so shalt thou not doute the feare of death: and if thou come vnto him, make no faute, lest he take away thy life: remember that thou goest in the middes of snares, and that thou walkest vpon the towres of the citie.
16 Trye thy neighbour as nere as thou cāst, *and aske counsel of the wise. *Chap. 7, 8*
17 Let thy talke be with the wise, & all thy communication in the Law of the moste High.
18 Let iust men eat and drinke with thee, and let thy reioycing be in the feare of the Lord.
19 In the hands of the creaftesmen shal the workes be commended, and the wise prince of the people by his worde, [& the worde by the wisdome of the Elders] *Or, the workes remain praised according to the worke.*
20 A man ful of wordes is dangerous in his citie, and he that his rash in his talking, shalbe hated.

CHAP. X.

1 Of Kings and iudges. 7 Pride and couetousnes are to be abhorred. 28 Labour is praised.

1 A Wise iudge wil instruct his people with discretion: the gouernance of a prudent man is wel ordered.
2 As the iudge of the people is him self, so are his officers, and what maner of man

man the ruler of the citie is, ſuche are all they that dwell therein.

3.King.12,2 3 *An vnwiſe King deſtroieth his people, but where they that be in autoritie, are men of vnderſtanding, there the citie proſpereth.

4 The gouernement of the earth is in the hand of the Lord, [and all iniquitie of the nacions is to be abhorred,] & when time is, he wil ſet vp a profitable ruler ouer it.

5 In the hand of God is the proſperitie of man, and vpon the ſcribes wil he laye his honour.

Leu.19,17 6 *Be not angrie for any wrong, with thy neighbour, & do nothing by iniurious practiſes.

7 Pride is hateful before God and man, & by bothe doeth one cõmit iniquitie.

Ier 27,6 dan.4,14 8 *Becauſe of vnrighteous dealing and wrongs and riches gotten by deceit, ý kingdome is tranſlated from one people to another.

9 There is nothing worſe then a couetous man: [why art thou proude, õ earth and aſhes? there is not a more wicked thing, then to loue money:] for ſuche one wolde euen ſel his ſoule. & for his life euerie one is compelled to pul out his owne bowels:

10 [All tyrannie is of ſmale indurance, & the diſeaſe that is hard to heale, is grieuous to the phyſicion.

11 The phyſicion cutteth of the ſore diſeaſe, & he that is to day a King, to morow is dead.

12 Why is earth & aſhes proude, ſeing that when a man dyeth, he is the heire of ſerpents, beaſtes and wormes?

13 The beginning of mans pride, is to fall away from God, and to turne away his heart from his maker.

14 For pride his the original of ſinne, & he that hathe it, ſhal powre out abomination, til at laſt he be ouerthrowen: therefore the Lord bringeth the perſuaſions [of the wicked] to diſhonour, and deſtroieth them in the end.

15 The Lord hathe caſt downe the thrones of the [proude] princes, and ſet vp the meke in their ſteade.

16 The Lord plucketh vp the rootes of the [proude] nacions, and planteth the lowlie with glorie among them.

17 The Lord ouerthroweth the lands of the heathen, and deſtroieth them vnto the fundacions of the earth: he cauſeth them to wither away, & deſtroieth thẽ, and maketh their memorial to ceaſe out of the earth.

18 [God deſtroieth the memorial of the proude, & leaueth ý remembrãce of the humble.]

19 Pride was not created in men, nether wrath in the generacion of women.

20 There is a ſede of man, which is an honorable ſede: the honorable ſede are they that feare the Lord: there is a ſede of man, which is without honour: ý ſede without honour, are they that tranſgreſſe the commandements of ý Lord: it is a ſede that remaineth which feareth the Lord, and a faire plant, that loue him: but they are a ſede without honour, that deſpiſe the Law, and a deceiuable ſede that breake the commandements.

21 He that is the chief among brethrẽ, is honorable: ſo are they that feare the Lord in his ſight.

22 The feare of the Lord cauſeth that the kingdome faileth not, but the kingdome is loſt by crueltie and pride.

23 The feare of the Lord is the glorie aſwel of the riche and the noble, as of the poore.

24 It is not mete to deſpiſe the poore man that hathe vnderſtanding, nether is it conuenient to magniſie the riche ý is a wicked man.

25 The great man and the iudge and the man of autoritie, are honorable, yet is there none of them greater, then he ý feareth the Lord.

Prou.17,2 2.Sam.12,13 26 *Vnto the ſeruant that is wiſe, ſhal they that are free do ſeruice: * he that hathe knowledge, wil not grudge when he is reformed, [and the ignorant ſhal not come to honor.]

27 Seke not excuſes when thou ſhuldeſt do thy worke, nether be aſhamed thereof through pride in the time of aduerſitie.

Prou.12,9 28 *Better is he that laboreth and hathe plenteouſnes of all things, thẽ he that is gorgeous, and wanteth bread.

29 My ſonne, get thy ſelf praiſe my mekenes, & eſteme thy ſelf as ý deſerueſt.

30 Who wil counte him iuſt that ſinneth againſt him ſelf? or honour him, that diſhonoreth his owne ſoule?

31 The poore is honored for his knowledge [and his feare,] but the riche is had in reputacion becauſe of his goods.

32 He ý is honorable in pouertie, how muche more ſhal he be when he is riche? and he that is vnhoneſt being riche, how muche more wil he be ſo when he is pouertie?

CHAP. XI.

1 The praiſe of humilitie. 2 After the outward appearance ought we not to iudge. 7 Of raſh iudgement. 14 All things come of God. 29 All men are not to be brought into thine houſe.

Gen.41,40 dan.6,3 1 WIſdome *lifteth vp the head of him that is lowe, and maketh him to ſit among great men.

2 Commend not a man for his beautie,

nether despise a man in his owteward appearence.
3 The bee is but smal among the foules, yet doeth her frute passe in swetenes.
4 Be not proude of clothing and raimēt, *& exalte not thy self in the day of honour. for the workes of the Lord are wonderful,[and glorious,] secret, [and vnknowen]are his workes among men.
5 Many tyrants haue sit downe vpon the earth, *and the vnlikelie hathe worne the crowne.
6 Many mightie men haue bene broght to dishonour,& ỹ honorable haue bene deliuered into other mens hands.
7 ¶ *Blame [no man]before thou haue inquired the matter: vnderstand first and then reforme[righteously.]
8 *Giue no sentence, before thou hast heard the cause, nether interrupt men in the middes of their tales.
9 Striue not for a matter that thou hast not to do with,and sit not in the iudgement of sinners.
10 My sonne, medle not with many matters: * for if thou gaine muche, thou shalt not be blameles,and if thou follow after it, yet shalt ỹ not atteine it, nether shalt thou escape, thogh thou flee from it.
11 *There is some man that laboreth & taketh peine,and the more he hasteth, the more he wanteth.
12 Againe there is some that is slouthful, and * hathe nede of helpe: for he wanteth strength,and hathe great pouertie, yet the eye of the Lord loketh vpon him to good, and setteth him vp from his lowe estate,
13 And he liftith vp his head: so that manie men marueil at him, [and giue honour vnto God.]
14 *Prosperitie and aduersitie, life and death,pouertie and riches come of the Lord.
15 Wisdome & knowledge, and vnderstanding of the Law are of the Lord: loue and good workes come of him.
16 Errour and darckenes are appointed for sinners, and they that exalte them selues in euil,waxe olde in euil.
17 The gift of the Lord remaineth for the godlie, & his good wil giueth prosperitie for euer.
18 ¶Some man is riche by his care and nigardship, and this is the porcion of his wages,
19 In that he saith, * I haue gotten rest, and now wil I eat continually of my goods,yet he considereth not, that the time draweth nere, that he must leaue all these things vnto other men,and dye him self.
20 Stand thou in thy state, and exercise thy self therein, & remaine in thy worke vnto thine age.
21 Marueil not at the workes of sinners, but trust in the Lord, and abide in thy labour,for it is an easie thing in ỹ sight of the Lord suddenly to make a poore man riche.
22 The blessing of the Lord is in the wages of the godlie,and he maketh his prosperitie sone to florish.
23 ¶Say not, What profite and pleasure shal I haue? & what good things shal I haue hereafter?
24 Againe say not, I haue ynough, and possesse many things, * and what euil can come to me hereafter? Chap.18,25
25 In thy good state remember aduersitie, & in aduersitie forget not prosperitie.
26 For it is an easie thing vnto the Lord in the day of death to rewarde a man according to his waies.
27 The aduersitie of an houre maketh one to forget pleasure: and in a mans end,his workes are discouered.
28 Iudge none blessed before his death: for a man shalbe knowen by his children.
29 Bring not euerie mā into thine house,for the disceitful haue many traines, [and are like stomackes that belche stinkingly.]
30 As a patriche is taken vnder a basket,[and the hinde is taken in the snare,]so is the heart of the proude man, which like a spie watcheth for thy fall.
31 For he lieth in waite & turneth good vnto euil,and in things worthie praise he wil finde some faute.
32 Of one litle sparke is made a great fyre,[& of one disceitful man is blood increased:]for a sinful man laieth waite for blood.
33 Beware of a wicked man: for he imagineth wicked things to bring thee into a perpetual shame.
34 Lodge a stranger, and he wil destroie thee with vnquietnes, and driue thee from thine owne.

CHAP. XII.

1 Vnto whome we ought to do good. 10 Enemies ought not to be trusted.

1 WHen thou wilt do good, knowe to whome thou doest it, so shalt thou be thanked for thy benefites.
2 Do good vnto the righteous, and thou shalt finde[great] rewarde, thogh not of him,yet of the moste High.
3 He can not haue good that continueth in euil,and giueth no almes: [for the moste High hateth the sinners, and hathe mercie vpon them that repent.]

4 Giue

Act.12,2
1.Sam.15,28
Esther6,10
Deu.13,14.&17,6
Ioshu.7,22
Prou.18,13
Mat.19,18
1.tim.6,9
Prou.10,3
Iob.42,10
Iob.14,12
Esa.28,4
Luk.12,19

4 Giue vnto ſuche as feare God, and receiue not a ſinner.
5 Do wel vnto him that is lowlie, but giue not to the vngodlie: holde backe thy bread, and giue it not vnto him, leſt he ouercome thee thereby: els thou ſhalt receiue twiſe as muche euil for all the good that thou doeſt vnto him.
6 For the moſte High hateth the wicked, and wil repay vengeance vnto the vngodlie, and kepeth them againſt the day of horrible vengeance.
7 Giue vnto the good, and receiue not the ſinner.
8 A friend can not be knowen in proſperitie, nether can an enemie be vnknowen in aduerſitie.
9 When a man is in wealth, it grieueth his enemies, but in heauines & trouble a mans very friend wil departe from him.
10 Truſt neuer thine enemie: for like as an yron ruſteth, ſo doeth his wickednes.
11 And thogh he make muche crouching and kneeling, yet aduiſe thy ſelf, and beware of him, & thou ſhalt be to him, as he that wipeth a glaſſe, and thou ſhalt knowe that all his ruſt hathe not bene wel wiped away.
12 Set him not by thee, leſt he deſtroy thee, & ſtand in thy place.
13 Nether ſet him at thy right hand, leſt he ſeke thy roume, & thou at the laſt remember my wordes, & be pricked with my ſayings.
14 Binde not two ſinnes together: for there ſhal not one be vnpunished.
15 Who wil haue pitie of the charmer, ẏ is ſtinged of the ſerpent? or of all ſuche as come nere the beaſtes? ſo is it with him that kepeth companie with a wicked man, and wrappeth him ſelf in his ſinnes.
16 For a ſeaſon wil he bide with thee: but if thou ſtomble, he tarieth not.
Iere. 41. 6 17 *An enemie is ſwete in his lippes: he can make manie good wordes, and ſpeake manie good things: yea, he can weepe with his eyes, but in his heart he imagineth how to throwe thee into the pit: and if he may finde opportunitie, he wil not be ſatiſfied with blood.
18 If aduerſitie come vpon thee, thou ſhalt finde him there firſt, and thogh he pretend to helpe thee, yet ſhal he vndermine thee: he wil ſhake his head, and clappe his hands, and wil make manie wordes, and diſguiſe his countenance.

CHAP. XIII.

1 The companies of the proude & of the riche are to be eſchewed. 15 The loue of God.

1 HE that toucheth pitch, ſhalbe defiled with it: and he that is familiar with the proude, ſhal be like vnto him. Deu. 7. 3
2 Burthen not thy ſelf aboue thy power, whiles thou liueſt, and companie not with one that is mightier, and richer then thy ſelf: for how agre the kettel and the earthen pot together? for if the one be ſmitten againſt the other, it ſhal be broken.
3 The riche dealeth vnrighteouſly, and threatneth with all: but ẏ poore being oppreſſed muſt intreat: if the riche haue done wrong, he muſt yet be intreated: but if the poore haue done it, he ſhal ſtraight waies be threatned.
4 If thou be for his profite, he vſeth thee: but if thou haue nothing, he wil forſake thee.
5 If thou haue anie thing, he wil liue with thee: yea, he wil make thee a bare man, and wil not care for it.
6 If he haue nede of thee, he wil defraude thee, and wil laugh at thee, and put thee in hope, and giue thee all good wordes, and ſay, What wanteſt thou?
7 Thus wil he ſhame thee in his meat, vntil he haue ſupt thee cleane vp twiſe or thriſe, and at the laſt he wil laugh thee to ſcorne: afterwarde, whē he ſeeth thee, he wil forſake thee, and ſhake his head at thee.
8 [Submit thy ſelf vnto God, & waite vpon his hand.]
9 Beware that thou be not diſceiued in thine owne conceit and broght downe by thy ſimplenes: [be not to humble in thy wiſdome.]
10 ¶If thou be called of a mightie man, abſent thy ſelf: ſo ſhal he call thee the more oft.
11 Preaſe not thou vnto him, that thou be not ſhut oute, but go not thou farre of, leſt he forget thee.
12 Withdrawe not thy ſelf from his ſpeache, but beleue not his manie wordes: for with muche communication wil he tempt thee, and laughingly wil he grope thee.
13 He is vnmerciful, & kepeth not promes: he wil not ſpare to do thee hurt, & to put thee in priſon.
14 Beware, & take good hede: for thou walkeſt in peril of thine ouerthrowing: when thou heareſt this, awake in thy ſlepe.
15 Loue the Lord all thy life, and call vpon him for thy ſaluacion.
16 ¶Euerie beaſt loueth his like, and euerie man loueth his neighbour.
17 All fleſh wil reſorte to their like, and euerie man wil kepe companie with ſuche as he is him ſelf.

18 How can the wolfe agre with the lam be? nomore can the vngodlie with the righteous.

* Which is a wilde beast that counterfaiteth the voyce of men, and so entiseth them out of their houses and deuoureth them.

19 What felowship hathe * hyena with a dogge? and what peace is betwene the riche and the poore?

20 As the wilde asse is the lions pray in the wildernes, so are poore men the meat of the riche.

21 As the proude hate humilitie, so do the riche abhorre the poore.

22 If a riche man fall, his friends set him vp againe: but when the poore falleth, his friends driue him away.

23 If a riche man offend, he hathe many helpers: he speaketh proude wordes, and yet men iustifie him: but if a poore man faile, they rebuke him, & though he speake wisely, yet can it haue no place.

24 When the riche man speaketh, euerie man holdeth his tongue: and loke what he saith, they praise it vnto the cloudes: but if the poore man speake, they say, What felow is this? and if he do amisse, they wil destroie him.

25 Riches are good vnto him that hathe no sinne [in his conscience,] & pouertie is euil in ỹ mouth of the vngodlie.

26 The heart of a man changeth his countenance, whether it be in good or euil.

27 A chearful countenance is a token of a good heart: for it is an hard thing to knowe the secrets of the thoght.

CHAP. XIIII.

1 The offence of the tongue. 17 Man is but a vaine thing. 21 Happie is he that continueth in wisdome.

Chap 19,7 Iam.3,2

1 BLessed is the man * that hathe not fallen by the worde of his mouth, and is not tormented with the sorow of of sinne.

2 Blessed is he that is not condemned in his conscience, and is not fallen from his hope in the Lord.

3 Riches are not comelie for a nigarde, & what shulde an enuious man do with money?

4 He that gathereth together from his owne soule, heapeth together for others, that wil make good cheare with his goods.

5 He that is wicked vnto him self, to whome wil he be good? for suche one can haue no pleasure of his goods.

6 There is nothing worse, then when one enuieth him self: and this is a rewarde of his wickednes.

7 And if he do anie good, he doeth it, not knowing thereof, and against his wil: and at the last he declareth his wickednes.

8 The enuious man hathe a wicked loke: he turneth away his face, and dispiseth men.

9 A couetous mans eye hathe neuer ynough of a porcion, and his wicked malice withereth his owne soule.

10 A * wicked eye enuieth the bread, and there is scarcenes vpon his table. *Prou.17,20*

11 My sonne, do good to thy self of that thou hast, and giue the Lord his due offrings.

12 Remember that death tarieth not, & that the couenant of the graue is not shewed vnto thee.

13 * Do good vnto thy friend before thou dye, & according to thine habilitie stretch out thine hand, and giue him. *Chap.4,1 Tob.4,7 Luk.14,13*

14 Defraude not thy self of the good day, and let not the portion of the good desires ouerpasse thee.

15 Shalt thou not leaue thy trauails vnto another, and th labours for the deuiding of the heritage?

16 Giue and take and sanctifie thy soule: [worke thou righteousnes before thy death:] for in the hell there is no meat to finde.

17 ¶ * All flesh waxeth olde, as a garmẽt, and this is the condition of all times, Thou shalt dye the death. *Isa.40,6 1.per.1,24 Iam.1,10*

18 As the grene leaues on a thicke tree, some fall, and some growe, so is the generacion of flesh and blood: one cometh to an end, and another is borne.

19 All corruptible things shal faile, and the worker thereof shal go withal.

20 [Euerie excellent worke shalbe iustified, and he that worketh it, shal haue honour thereby.]

21 * Blessed is the man that doeth meditate honest things by wisdome, [and exerciseth him self in iustice,] and he that reasoneth of holie things by his vnderstanding, *Psal.1,2*

22 Which considereth in his heart her wayes, and vnderstandeth her secrets.

23 Go thou after her as one that seketh her out, and lie in waite in her wayes.

24 He shal loke in at her windowes, & hearken at her dores.

25 He shal abide beside her house, and fasten a stake in her walles: he shal pitche his tent besides her.

26 And he shal remaine in the lodging of good men, & shal set his children vnder her couering, and shal dwell vnder her branches.

27 By her he shalbe couered from the heat, and in her glorie shal he dwell.

CHAP. XV.

1 The goodnes that followeth him which feareth

veth God. 9 God reiecteth and casteth of the sinner. 11 God is not the author of euil.

1 HE that feareth the Lord, wil do good, and he that hathe the knowledge of the Law, wil kepe it sure.
2 As an [honorable] mother shal she mete him, and she, as his wife maried of a virgine, wil receiue him.
3 With the bread [of life] and vnderstanding shal she fede him, & giue him the water of [wholsome] wisdome to drinke.
4 He shal assure him self in her, & shal not be moued, & shal holde him self fast by her, & shal not be confounded.
5 She shal exalt him aboue his neighboures, and in the middes of the congregacion shal she open his mouth: [with the spirit of wisdome, and vnderstanding shal she fil him: & clothe him with the garment of glorie.]
6 She shal cause him to inherit ioye, and the crowne of gladnes, & an euerlasting name.
7 But foolish men wil not take holde vpon her: [but suche as haue vnderstanding wil mete her:] the sinners shal not se her.
8 For she is farre from pride [and disceite,] & men that lie, can not remember her: [but men of trueth shal haunt her: and shal prosper euen vnto the beholding of God.]
9 Praise is not semelie in the mouth of the sinner: for that is not sent of the Lord.
10 But if praise come of wisdome, [and be plenteous in a faithful mouth] then the Lord wil prosper it.
11 Say not thou, It is through the Lord ý I turne backe: for thou oghtest not to do the things that he hateth.
12 Say not thou, He hathe caused me to erre: for he hathe no nede of the sinful man.
13 The Lord hateth all abominacion [of errour:] and they that feare God, wil loue it.
14 *He made man from the beginning, & left him in the hand of his counsel, [and gaue him his commandements & precepts.] *Gen.1,27*
15 If thou wilt, thou shalt obserue the commandements, and testifie thy good wil.
16 He hathe set water and fyre before thee: stretche out thine hand vnto ẅ thou wilt.
17 *Before man is life and death, [good and euil:] what him liketh, shalbe giuē him. *Ier.21,8*
18 For the wisdome of the Lord is great, and he is mightie in power, and beholdeth all things [continually.]
19 *And the eyes [of the Lord] are vpon them that feare him, & he knoweth all the workes of man. *Psal.34,16*
20 He hathe commanded no man to do vngodlie, nether hathe he giuen anie man licence to sinne: [for he desireth not a multitude of infidels, and vnprofitable children.]

CHAP. XVI.

1 Of vnhappie, and wicked children. 17 No man can hide him self from God. 24 An exhortacion to the receiuing of instruction.

1 DEsire not the multitude of vnprofitable children, nether delite in vngodlie children, thogh thei be manie, reioyce not in them, except the feare of the Lord be with them.
2 Trust not thou to their life, nether rest vpon their multitude.
3 For one that is iuste, is better then a thousand suche, and better it is to dye whithout children, then to leaue behinde him vngodlie children.
4 For by one that hathe vnderstanding, shal the citie be inhabited: but the stocke of the wicked shal be wasted incontinently.
5 Manie suche things haue I sene with mine eyes, and mine eare hathe heard greater things then these.
6 *In the congregacion of the vngodlie shal a fyre be kindeled, and among vnfaithful people shal the wrath be set on fyre. *Chap.21,10*
7 *He spared not the olde gyants, which were rebellious, trusting to their owne strength, *Gen.6,4*
8 *Nether spared he where as Lot dwelt, those whome he abhorred for their pride. *Gen.19,23*
9 He had no pitie vpon the people that were destroyed, and puffed vp in their sins.
10 *And so he preserued the six hundreth thousand fotemen, that were gathered in the hardnes of their heart, in afflicting thē & piteyng them, in smiting them and healing them, with mercie, & with chastisement. *Nom.14, 15. & 26,46*
11 Therefore if there be one stiffe necked among the people, it is marueil if he scape vnpunished: for mercie and wrath are with him: he is mightie to forgiue, and to powre out displeasure.
12 *As his mercie is great, so is his punishment also: he iudgeth a man according to his workes. *Chap.5,10*
13 The vngodlie shal not escape with his spoile, and the pacience of the godlie shal not be delayed.
14 He wil giue place to all good dedes, and euerie one shal finde according to his workes, [and after the vnderstan-

ding of his pilgrimage.]
15 The Lord hardened Pharao, that he shulde not knowe him, and that his workes shulde be knowen vpon the earth vnder the heauen.
16 His mercie is knowen to all creatures: he hathe separate his light from the darkenes with an adamant.
17 Say not thou, I wil hide my self from the Lord: for who wil thinke vpon me from the aboue? I shal not be knowen in so great an heape of people: for what is my soule among suche an infinite nomber of creatures?
2. Pet. 3, 10 18 Beholde, the heauen, and the* heauen of heauens, which are for God, the depth, and the earth, and all that therein is, shalbe moued when he shal visite.
19 All the worlde which is created and made by his wil, the mountaines also, & the fundacions of the earth shal shake for feare, when the Lord loketh vpon them.
20 These things doeth no heart vnderstand worthely, [but he vnderstandeth euerie heart.]
21 And who vnderstandeth his wayes? and the storme that no man can see? for the moste parte of his workes are hid.
22 Who can declare the workes of his righteousnes? or who can abide them? for his ordinance is farre of, and the trying out of all things faileth.
23 He that is humble of heart, wil consider these things: but an vnwise and erronious man casteth his minde vpon foolish things.
24 My sonne, hearken vnto me, and learne knowledge, and marke my wordes with thine heart.
25 I wil declare thee weightie doctrine, and I wil instruct thee exactly in knowledge.
26 The Lord hathe set his workes in good order from ỹ beginning, & parte of them hathe he sundred from the other when he first made them.
27 He hathe garnished his workes for euer, and their beginnings so long as they shal indure, they are not hungrie nor wearied in their labours, nor cease from their offices.
28 None of them hindreth another, nether was anie of them disobedient vnto his wordes.
29 After this the Lord loked vpon the earth and filled it with his good things.
30 With all maner of liuing beasts hathe he couered the face thereof, and they returne into it againe.

CHAP. XVII.

1 *The creacion of man, and the goodnes that God hathe done vnto him.* 20 *Of almes,* 26 *And repentance.*

Gen. 1, 27 & 5, 1 wisd. 2, 23 & 9, 6 1. cor. 11, 7 col. 3, 10 1 THe* Lord hathe created man of the earth, and turned him vnto it againe.
2 He gaue him the nomber of dayes & certeine times, and gaue him power of the things, that are vpon earth.
3 He clothed them with strength, as they had nede, and made them according to his image.
4 He made all flesh to feare him, so that he had the dominion ouer the beasts, and foules.
Gen. 2, 22 5 [*He created out of him an helper like vnto him self,] and gaue them discrecion and tongue, and eyes, eares, and an heart to vnderstand, and sixtly he gaue them a spirit, and seuently he gaue them speache to declare his workes.
6 And he filled them with knowledge of vnderstanding, and shewed them good and euil.
7 He set his eye vpon their hearts, declaring vnto them his noble workes,
8 And gaue them occasion to reioyce perpetually in his miracles, that they shulde prudently declare his workes, & that the elect shulde praise his holie Name together.
9 Beside this, he gaue them knowledge, & gaue them the Law of life for an heritage, that thei might now knowe that thei were mortal.
10 He made an euerlasting couenant with them, and shewed them his iudgements.
11 Their eyes sawe the maiestie of his glorie, and their eares heard his glorious voyce.
Exod. 20, 21 & 22, 23 12 And he said vnto them, Beware of all vnrighteous things. * He gaue euerie man also a commandement concerning his neighbour.
13 Their wayes are euer before him, and are not hid from his eyes.
14 Euerie man from his youth is giuen to euil, and their stonie hearts can not become flesh.
15 He appointed a ruler vpon euerie people, when he deuided the nacions of the whole earth.
Deut. 4, 20 & 10, 15 16 *And he did chuse Israel, as a peculiar people to him self, whome he nourisheth with discipline as his first borne, and giueth him moste louing light, and doeth not forsake him.
17 All their workes are as the sunne before him, and his eyes are continually vpon their wayes.
18 None of their vnrighteousnes is hid from him, but all their sinnes are before the Lord.
19 And as he is merciful, and knoweth his worke, he doeth not leaue them nor forsake

forsake them, but spareth them.
Chap.29,10 20 * The almes of a man, is as a thing sealed vp before him, and he kepeth the good dedes of man as the apple of the eye, and giueth repentance to their sonnes, and daughters.
Mat.25,35 21 *At the last shal he arise, & rewarde them, and shal repay their rewarde vpon their heads.
Act 3,19 22 * But vnto them that wil repent, he giueth them grace to returne, and exhorteth suche as faile, with pacience, [and sendeth them the porcion of the veritie.]
Ier.3,12 23 * Returne then vnto the Lord, & forsake thy sinnes make thy prayer before his face and take away the offence.
24 Turne againe vnto the most High: for he wil bring thee from darkenes to wholsome light: forsake thine vnrighteousnes, and hate greatly all abomination.
25 [Knowe the righteousnes & iudgements of God: stand in the porcion that is set forthe for thee, and in the prayer of the most high God, & go in ỹ partes of the holie worlde with suche as be liuing and confesse God.]
Psal.6,6 Isa.38,19 26 * Who can praise the moste High in in the hell, as do all they that liue and confesse him?
27 [Abide not thou in the errour of the vngodlie, but praise the Lord before death]
28 Thankefulnes perisheth from the dead, as though he were not: but the liuing, and he that is founde of heart, praiseth the Lord, [and reioyceth in his mercie.]
29 How great his the louing kindenes of the Lord our God, and his compassiō vnto suche as turne vnto him in holines!
30 For all things can not be in men, because the sonne of man is not immortal, [and they take pleasure in the vanitie of wickednes.]
31 What is more cleare then the sunne? yet shal it faile.
32 So flesh and blood that thinketh euil, [shalbe reproued.]
33 He seeth the power of the high heauen, and all men are but earth & ashes.

CHAP. XVIII.

1 The maruelous workes of God. 6. 7 The miserie & wretchednes of man 9 Against God ought we not to complaine. 21 The performing of Vowes.

Gen.1,1 1 He that liueth for euer, * made all things together: the Lord who onelie is iust, and there is none other but he, [& he remaineth a victorious King for euer.]
2 He ordereth the worlde with the power of his hand, and all things obey his wil: for he gouerneth all things by his power, and deuideth the holie things from the prophane.
3 To whome hathe he giuen power to expresse his workes? who wil seke out the grounde of his noble actes?
4 Who shal declare the power of his greatnes? or who wil take vpon him to tell out his mercie?
5 As for the wonderous workes of the Lord, there may nothing be taken from them, nether can anie thing be put vnto them, nether may the grounde of them be founde out.
6 But when a man hathe done his best, he must b ginne againe, and when he thinketh to come to an end, he must go againe to his labour.
7 ¶ What is man? whereto serueth he? what good or euil can he do?
Psal.19,10 8 * If the nomber of a mans daies be an hundreth yere, it is muche: and no man hathe certeine knowledge of his death.
9 As droppes of raine are vnto the sea, and as a grauel stone is in comparison of the sand, so are a thousand yeres to the dayes euerlasting.
10 Therefore is [God] pacient with them, and powreth out his mercie vpon them.
11 He sawe & perceiued, that [the arrogancie of their heart, and their ruine was euil: therefore heaped he vp his mercie vpon them, and shewed them the way of righteousnes.]
12 The mercie that a man hathe, reacheth to his neighbour: but the mercie of the Lord is vpon all flesh: he chastneth, and nurtureth, and teacheth, and bringeth backe, as a shepherd his flocke.
13 He hathe mercie of them that receiue discipline, and that diligently seke after his iudgements.
14 ¶ My sonne, when thou doest good, reproue not: and what soeuer thou giuest, vse no discomfortable wordes.
15 Shal not the dewe aswage the heat? so is a worde better then a gift.
16 Lo, is not a worde better then a good gift? but a gracious man giueth them bothe.
17 A foole wil reproche churlishly, and a gift of the enuious putteth out the eyes.
18 [Get thee righteousnes before thou come to iudgement:] learne before thou speake, and vse physike or euer thou be sicke.
1.Cor.11,28 19 * Examine thy self, before thou be iudged, & in the day of the visitacion thou shalt finde mercie.
20 Humble thy self before thou be sic-

ke, and while thou maiest yet sinne, shewe thy conuersion.

21 Let nothing let thee to pay thy vowe in time, and differre not vnto death to be reformed: [for the rewarde of God endureth for euer.]

22 Before thou praiest, prepare thy self, and be not as one that tempteth the Lord.

Chap. 7, 18

23 Thinke vpon the * wrath, that shalbe at the end, and the houre of vengeance, when he shal turne away his face.

Chap. 11, 17

24 *When thou hast ynough, remember the time of hunger: and when thou art riche, thinke vpon pouertie and nede.

25 From the morning vntil the euening the time is changed, and all suche things are sone done before the Lord.

26 A wise man feareth in all things, and in the daies of transgression he kepeth him self from sinne: but the foole doeth not obserue the time.

27 ¶ Euerie wise man knoweth wisdome, and knowledge, and praiseth him that findeth her.

28 They that haue vnderstanding, deale wisely in wordes: [they vnderstand the trueth and righteousnes,] and power out with modestie graue sentences for mans life.

29 The chief autoritie of speaking is of the Lord alone: for a mortal man hathe but a dead heart.

Rom. 6, 6 & 8, 14

30 ¶ *Follow not thy lustes, but turne thee from thine owne appetites.

31 For if thou giuest thy soule her desires, it shal make thine enemies that enuie thee, to laugh thee to scorne.

32 Take not thy pleasure in great voluptuousnes, and intangle not thy self with suche companie.

33 Become not a begger by making bankets of that that thou hast borowed, & so leaue nothing in thy purse: els thou shuldest slanderously lie in waite for thine owne life.

CHAP. XIX.

2 Wine & whoredome bring men to pouertie. 6 In thy wordes vse discretion. 22 The difference of the wisdome of God and man. 27 Whereby thou maist knowe what is in man.

1 A Laboring man that is giuen to drunkennes, shal not be riche: and he that contemneth smale things, shal fall by litle and litle.

Gen. 19, 33 1. king. 11, 1

2 * Wine and women leade wise men out of the way, [and put men of vnderstanding to reprofe.]

3 And he that companieth adulterers, shal become impudent: rotennes and wormes shal haue him to heritage, and he that his to bolde, shalbe taken away, and be made a publicke example.

Iosu. 22, 18

4 * He that is hastie to giue credit, is light minded, and he that erreth, sinneth against his owne soule.

5 Whoso reioyceth in wickednes, shal be punished: [he that hateth to be reformed, his life shalbe shortened, and he that abhorreth babling of wordes, quencheth wickednes:] but he that resisteth pleasures, crowneth his owne soule.

6 He that refraineth his tongue, may liue with a troublesome man, and he that hateth babling, shal haue lesse euil.

7 Rehearse not to an other, that which is tolde vnto thee. so thou shalt not be hindred.

8 Declare not other mens maners, nether to friend nor foe: and if the sinne apperteine not vnto thee, reueile it not.

9 For he wil hearken vnto thee, and marke thee, and when he findeth opportunitie, he wil hate thee.

Chap. 22, 18. & 27, 17

10 *If thou hast heard a worde [against thy neighbour,] let it dye with thee, & be sure, it wil not burst thee.

11 A foole trauaileth when he hathe heard a thing, as a woman that is about to bring forthe a childe.

12 As an arrowe that sticketh in ones thigh, so is a worde in a fooles heart.

Leui. 19, 17 mat. 18, 15

13 *Reproue a friend lest he do *euil*, & if he haue done it, that he do it no more.

14 Reproue a friend that he may kepe his tongue: and if he haue spoken, that he say it no more.

15 Tell thy friend his faute: for oft times a sclander is raised, and giue no credence to euerie worde.

Iam. 3. 2

16 A man falleth with his tongue, but not with his wil: * and who is he, that hathe not offended in his tongue?

17 Reproue thy neighbour before thou threaten him, and being without anger, giue place vnto the Law of the moste High.

18 The feare of the Lord is the first degre to be receiued of him, and wisdome obteineth his loue.

19 The knowledge of the commandements of the Lord is the doctrine of life, and they that obey him, shal receiue the frute of immortalitie.

20 The feare of the Lord is all wisdome, and the performing of the Law is perfite wisdome, & the knowledge of his almightie power.

21 If a seruant say vnto his master, I wil not do as it pleaseth thee, thogh afterward he do it, he shal displease him *y* nourisheth him.

22 The

22 The knowledge of wickednes is not wisdome, nether is there prudencie where as the counsel of sinners is: but it is euen excecrable malice: and the foole is voide of wisdome.

23 He that hathe smale vnderstanding, and feareth *God*, is better then one that hathe muche wisdome, & transgresseth the Law of the moste High.

24 There is a certeine subtilitie that is fine, but it is vnrighteous: & there is ý wrasteth the open and manifest Law: yet there is that is wise and iudgeth righteously.

25 There is some that being about wicked purposes, do bowe downe them selues, and are sad, whose inward partes burne altogether with deceit he loketh downe with his face, and faineth him self deafe: yet before thou perceiue, he wil be vpon thee to hurt thee.

26 And thogh he be so weake that he can do thee no harme, yet when he may finde opportunitie, he wil do euil.

27 ¶ A man may be knowen by his loke, and one that hathe vnderstanding, may be perceiued by the marking of his countenance.

Chap. 21. 23 28 * A mans garment, and his excessiue laughter, and going declare what persone he is

CHAP. XX.

1 Of correction & repentance. 6 To speake & kepe silence in time. 17 The fall of the wicked. 23 Of lying. 24 The thief & the murtherer. 28 Giftes blinde the eyes of the wise.

1 THere is some rebuke that is not comelie: againe, some man holdeth his tongue, and he is wise.

2 It is muche better to reproue, then to beare euil wil: and he that acknowledgeth his faute, shalbe preserued from hurt.

Chap. 30. 22 3 As * when a gelded man thorowe lust wolde defile a maide, so is he that vseth violence in iudgement.

4 How good a thing is it, when thou art reproued, to shewe repentance? for so shalt thou escape wilful sinne.

5 Some man kepeth silence, and is founde wise, and some by muche babling becometh hateful.

6 Some man holdeth his tongue, because he hathe not to answere: and some kepeth silence, waiting a cõuenient time.

Chap. 32. 6 7 * A wise man wil holde his tongue til he se opportunitie: but a trifler & a foole wil regarde no time.

8 He that vseth manie wordes, shal be abhorred, and he that taketh autoritie to him self, shalbe hated.

9 Some man hathe oft times prosperitie in wicked things, and *some time* a thing that is founde, bringeth losse.

10 There is some gift that is not profitable for thee, and there is some gift, whose rewarde is double.

11 Some man humbleth him self for glories sake, and some by humblenes lifteth vp the head.

12 Some man byeth muche for a litle price: for the which he payeth seuen times more.

Chap. 65. 13 * A wise man with his wordes maketh him self to be loued, but the mery tales of fooles shal be powred out.

14 The gift receiued of a foole, shal do thee no good, nether yet of ý enuious for his importunitie: for he loketh to receiue manie things for one: he giueth litle, & he vpbraideth muche: he openeth his mouthe like a toune crier: to day he lendeth, to morowe asketh he againe, and suche one is to be hated of God and man.

15 The foole saith, I haue no friend: I haue no thanke for all my good dedes: and they that eat my bread, speake euil of me.

16 How oft, and of how manie shal he be laughed to scorne? for he comprehendeth not by right iudgement that which he hath: & it is all one as thogh he had it not.

17 The fall on a pauement is verie sudden: so shal the fall of the wicked come hastely.

18 A man without grace is as a fooliſh tale which is oft tolde by the mouthe of the ignorant.

19 A wise sentence loseth grace when it cometh out of a fooles mouthe: for he speaketh not in due season.

20 Some man sinneth not because of pouertie, and yet is not grieued when he is alone.

21 Some man there is that destroyeth his owne soule, because he is ashamed, and for the regarde of persones loseth it.

22 Some man promiseth vnto his friend for shame, and getteth an enemie of him for naught.

Chap. 25. 4 23 * A lie is a wicked shame in a man: yet is it oft in the mouth of the vnwise.

24 A thief is better, then a man that is accustomed to lie: but they bothe shal haue destruction to heritage.

25 The condicions of liers are vnhoneſt, and their shame is euer with them.

26 A wise man shal bring him self to honor with his wordes, and he that hathe vnderstanding, shal please great men.

Prou. 12. 11 & 28. 19 27 * He that tilleth his land, shal increase his heape: [he that worketh righteousnes, shalbe exalted,] and he that

pleaseth great men, shal haue pardon of his iniquitie.

Exod. 23.8 Deut. 16.19
28 * Rewardes and giftes blinde the eyes of the wise, and make them dome, that they can not reproue fautes.
29 Wisdome that is hid, & treasure that is horded vp, what profite is in them bothe?
30 Better is he that kepeth his ignorance secret, then a man that hideth his wisdome.
31 The necessarie pacience of him, that followeth the Lord, is better then he that gouerneth his life without the Lord.

CHAP. XXI.

1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reproued. 17 The mouthe of the wise man. 26 The thoght of the foole.

1 MY sonne, hast thou sinned? do so no more, * but pray for the fore sinnes [that they may be forgiue thee.]
Chap. 5.9 Psal. 41.5 Luk. 15.21
2 Flee from sinne, as from a serpent: for if thou comest to nere it, it wil bite thee: the teeth thereof are as the teeth of a lyon, to slaye the soules of men.
3 All iniquitie is as a two edged sworde, the woundes whereof can not be healed.
4 Strife & iniuries waste riches: so the house of the proude shalbe desolate.
Exod. 3.9, and 22.23.
5 * The prayer of the poore going out of the mouth, cometh vnto the eares of the Lord, and iustice is done him incontinently.
6 Who so hateth to be reformed, is in the way of sinners: but he that feareth the Lord, conuerteth in heart.
7 An eloquent talker is knowen a farre of: but he that is wise, perceiueth when he falleth.
8 Who so buyldeth his house with other mens money, is like one that gathereth stones to make his graue.
Chap. 16.7
9 * The congregacion of the wicked is like towe wrapped together: their end is a flame of fyre to destroye them.
10 The waye of sinners is made plaine with stones, but at the end thereof is hel, [darkenes and paines.]
11 He that kepeth the Law of the Lord, * ruleth his owne affections thereby: & the increase of wisdome is the end of the feare of God:
* Or, kepeth the vnderstanding thereof.
12 He that is not wise, wil not suffer him self to be taught: but there is some wit that increaseth bitternes.
13 The knowledge of the wise shal abounde like water that runneth ouer, and his counsel is like a pure fountaine of life.
Chap. 33.1
14 * The inner partes of a foole are like a broken vessel: he can kepe no knowledge whiles he liueth.
15 When a man of vnderstanding heareth a wise worde, he wil commend it, and increase it: but if an ignorant man heare it, he wil disalowe it, and cast it behinde his backe.
16 The talking of a foole is like a burden in the way, but there is comelines in the talke of a wise man.
17 The inquire at the mouthe of the wise man in the congregacion, & they shal ponder his wordes in their heart.
18 As is an house that is destroyed, so is wisdome vnto a foole, and the knowledge of the vnwise is as wordes without order.
19 Doctrine vnto fooles is as fetters on the fete, and like manicles vpon the right hand.
20 * A foole lifteth vp his voyce with laughter, but a wise man doeth scarse smile secretely. Chap. 19.27
21 Learning is vnto a wise man a iewel of golde, and like a bracelet vpon his right arme.
22 A foolish mans fote is sone in [his neighbours] house: but a man of experience is ashamed to loke in.
23 A foole wil pepe in at the dore into the house: but he that is wel nurtered, wil stand without.
24 It is the point of a foolish man to hearken at the dore: for he that is wise, wil be grieued with suche dishonour.
25 The lippes of talkers wilbe telling suche things as perteine not vnto the, but the wordes of suche as haue vnderstanding, are weighed in the balance.
26 The heart of fooles is in their mouth but ỹ mouth of the wise is in their heart.
27 When the vngodlie curseth Satan, he curseth his owne soule.
28 * A backebiter defileth his owne soule, & is hated where soeuer he is: [but he that kepeth his tongue, and is discrete, shal come to honour.] Chap. 28.19

CHAP XXII.

1 Of the sluggard. 12 Not to speake muche to a foole. 16 A good conscience feareth not.

1 A Slothful man is like a filthie stone, which euerie man mocketh at for his shame.
2 A slothful man is to be compared to the dongue of oxen, & euerie one that taketh it vp, wil shake it out of his hand.
3 An euil nurtered sonne is the dishonour of the father: & the daughter is least to be estemed.

4 A wise

4 A wife daughter is an heritage vnto her housband: but she that liueth dishonestly, is her fathers heauines.
5 She that is bolde, dishonoreth bothe her father and her housband, [and is not inferior to the vngodlie,] but they bothe shal dispise her.
6 A tale of out time is as musike in mourning: but wisdome knoweth the seasons of correction and doctrine.
7 Who so teacheth a foole, is as one that gleweth a potsherde together, & as he that waketh one that slepeth, from a sounde slepe.
8 If children liue honestly, & haue wherewith, they shal put away the shame of their parents.
9 But if children be proude, with hautines and foolishnes they defile the nobilitie of their kinred.
10 Who so telleth a foole of wisdome, is as a man, which speaketh to one that is a slepe: when he hathe tolde his tale, he saith, What is the matter?
Chap. 38. 16 11 *Wepe for the dead, for he hathe lost the light: so wepe for the foole, for he wanteth vnderstanding: make smale weping for the dead, for he is at rest: but the life of the foole is worse then the death.
12 Seuen dayes do men mourne for him that is dead: but the lamentacion for the foole, & vngodlie [shulde endure] all the dayes of their life.
13 Talke not mucne with a foole, & go not to him that hathe no vnderstanding: * beware of him, lest it turne thee to paine, and lest thou be defiled when he shaketh him self. Departe from him & thou shalt finde rest, and shalt not receiue soroxe by his foolishnes,
Chap. 12. 12 14 What is heauier then lead? and what other name shulde a foole haue?
Prou. 27. 3 15 *Sand and salt, and a lumpe of yron, is easier to beare, then an vnwise, [foolish and vngodlie man.]
16 As a frame of wood ioyned together in a buylding can not be losed with shaking, so the heart that is stablished by aduised counsel, shal feare at no time.
17 The heart that is confirmed by discrete wisdome, is as a faire plaistering on a plaine wall.
18 As reedes that are set vp on hie, can not abide the winde, so the feareful heart with foolish imaginacion can indure no feare.
19 He that hurteth the eye, bringeth forthe teares, & he that hurteth the heart, bringeth forthe the affection.
20 Who so casteth a stone at the birdes fraieth them away: & he that vpbraideth his friend, breaketh friendship.
21 Thogh thou dreweste a sworde at thy friend, yet dispaire not: for there may be a returning to fauour.
22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation, so that vpbraiding or pride or disclosing of secrets or a traiterous wounde do not let: for by these things euerie friend wil departe.
23 Be faithful vnto thy friend in his pouertie, that thou maist reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou maist be heire with him in his heritage: for pouertie is not alwayes to be contemned, nor the riche that is foolish, to be had in admiration.
24 As the vapour, & smoke of the chimnay goeth before the fyre, so euil wordes, [rebukes & threatenings] go before bloodsheding.
25 I wil not be ashamed to defende a friend: nether wil I hide my self from him, thogh he shulde do me harme: whosoeuer heareth it shal beware of him.
26 Who shal set a watch before my mouth, and a seale of wisdome vpon my lippes, that I fall not suddenly by them, and that my tongue destroye me not?

CHAP. XXIII.

1 A prayer of the autor. 13 Of othes, blasphemie, and vnwise communication. 16 Of thre kindes of sinnes. 23 Manie sinnes procede of adulterie. 27 Of the feare of God.

1 O Lord, father & gouernour of all my whole life, leaue me not to their counsel, and let me not fall by ‖ them.
‖ Or, my lippes
2 Who wil correct my thoght, and put the doctrine of wisdome in mine heart, that they may not spare me in mine ignorance, nether let ‖ their fautes passe?
‖ That is of the tongue and lippes.
3 Lest mine ignorances increase, and my sinnes abounde to my destruction, and lest I fall before mine aduersarie, and mine enemies reioyce ouer me, whose hope is farre from thy mercie.
4 O Lord, father & God of my life, [leaue me not in their imaginacion] nether giue me a proude looke, but turne away from thy seruante a stoute minde.
5 Take from me vaine hope, and concupiscence, and reteine him in obedience, that desireth continually to serue thee.
6 Let not the griedines of the bellie, nor lust of the flesh holde me, and giue not me thy seruant ouer into an impudent minde.

7 ¶ Heare, ô ye children, ỹ instructiõ of a mouth that shal speake trueth: who so kepeth it, shal not perishe thorow his lippes, [nor be hurte by wicked workes.]

8 The sinner shalbe taken by his owne lippes: for ỹ euil speaker and the proude do offende by them.

Exod. 20. 7 *Chap 27. 15* *Mat. 5 33*

9 * Accustome not thy mouth to swearing: [for in it there are many falles,] nether take vp for a custome ỹ namig: of the Holy one: [for thou shalt not be vnpunished for suche things.]

10 For as a seruant which is oft punished, can not be without some skarre, so he that sweareth and nameth God continually, shal not be fautles.

11 A man that vseth muche swearing, shalbe filled with wickednes, and the plague shal neuer go from his house: when he shal offend, his faute shalbe vpon him, and if he knowledge not his sinne, he maketh a double offence: and if he sweare in vaine, he shal not be innocent, but his house shalbe ful of plagues.

12 There is a worde which is clothed w death: God grante that it be not founde in the heritage of Iacob: but they that feare God, eschewe all suche, & are not wrapped in sinne.

** Or, inordinat swearing.*

13 Vse not thy mouth to * ignorant rashnes: for therein is the occasion of sinne.

14 ¶ Remember thy father and thy mother when thou art set among great men, lest thou be forgotten in their sight, and so through thy custome become a foole, and with that thou hadest not bene borne, and curse the day of thy natiuitie.

2. Sam. 16. 7

15 * The man that is accustomed to opprobrious wordes, wil neuer be reformed all the daies of his life.

16 There are two sortes [of men] that abounde in sinne, and the third bringeth wrath [and destruction:] a minde hote as fyre, that can not be quenched til it be consumed: an adulterous man that giueth his bodie no rest, til he haue kindled a fyre.

17 (All bread is swete to a whoremonger: he wil not leaue of til he perish.)

18 A man that breaketh wedlocke, and thinketh thus in his heart, * Who seeth me? I am copassed about with darkenes: the walles couer me: no bodie seeth me: whome nede I to feare? the moste High wil not remember my sinnes.

Isa. 29. 15

19 Suche a man onely feareth the eyes of men, & knoweth not that the eyes of the Lord are ten thousand times brighter then the sunne, beholding all ỹ the waies of men, [& ỹ ground of the deepe,] and considereth the moste secret partes.

20 He knewe all things or euer they were made, and after they be broght to passe also he loketh vpon them all.

21 * Thesame man shalbe punished in the streates of ỹ citie, [& shalbe chased like a yong horsefoale,] and when he thinketh not vpon it, he shalbe taken: [thus shal he be put to shame of euerie man, because he wolde not vnderstand the feare of the Lord.]

Leuit. 20. 10 *Deut. 22. 22*

22 And thus shal it go also with euerie wife, that leaueth her housband, and getteth inheritance by another.

23 * For first she hathe disobeid ỹ Law of the moste High, and secondly, she hathe trespaced against her owne housband, & thirdly, she hathe plaide the whore in adulterie, & gotten her children by another man.

Exod. 20. 14

24 She shalbe broght out into the congregacion, & examinacion shalbe made of her children.

25 Her children shal not take roote, and her branches shal bring forthe no frute.

26 A shameful reporte shal she leaue, & her reproche shal not be put out.

27 And they that remaine, shal knowe that there is nothing better then the feare of the Lord, and that there is nothing sweter then to take hede vnto ỹ commandements of the Lord.

28 It is great glorie to followe ỹ Lord, and to be receiued of him is long life.

CHAP. XXIIII.

1 A praise of wisdome proceding forthe of the mouth of God. 6 Of her workes and place where she resteth. 20 She is giuen to the children of God.

1 WIsdome shal praise her self, [& be honored in God,] and reioyce in the middes of her people:

2 In the congregacion of ỹ moste High shal she open her mouth, and triumph before his power.

3 [In the middes of her people shal she be exalted, and wondred at in the holy assemblie.

4 In the multitude of the chosen she shalbe commended, and among suche as be blessed, she shalbe praised, and shal say,]

5 I am come out of the mouth of the moste High, [first borne before all creatures.

6 I caused the light that faileth not, to arise in the heauen,] and couered the earth as a cloude.

7 My dwelling is aboue in the height, & my throne is in ỹ piller of the cloude.

8 I alone haue gone round about the compasse

compasse of heauen and haue walked in the botom of the depth.

9 I possessed the waues of the sea, & all the earth, and all people, and nacions [and with my power haue I troden downe the hearts of all, bothe High and low]

10 In all these things I soght rest, & a dwelling in some inheritance.

11 So the creator of all things gaue me a commandement, and he that made me, appointed me a tabernacle, and said, Let thy dwelling be in Iacob, and take thine inheritance in Israel, and roote thy selfe among my chosen.

Prou. 8. 23. 12 * He created me from the beginning, & before the worlde, & I shal neuer

Exod 31. 3 faile: * In the holie habitacion haue I serued before him, and so was I stablished in Sion.

Psal. 132. 8 13 * In the welbeloued citie gaue he me rest, and in Ierusalem was my power.

14 I toke roote in an honorable people, euen in the portion of the Lords inheritance.

15 I am set vp on hie like a ceder in Libanus, and as a cipers tre vpon the mountaines of Hermon.

* Or, in Cades 16 I am exalted like a palme tre * about the banke, and as a rose plante in Iericho, as a faire oliue tre in a pleasant feld, and am exalted as a plane tre by the water.

17 I smelled as the cinnamō, & as a bagge of spices: I gaue a swete odour as ỹ best myrrhe, as galbanum, and onyx, and swete storax, & perfume of incense in an house.

18 As the terebinth, haue I stretched out my branches and my branches are the branches of honour and grace.

Iohn. 15. 1 19 * As the vine haue I brogt forthe [frute] of swete sauour, and my floures are the frute of honour and riches.

20 I am the mother of beautiful loue, and of feare, and of knowledge, and of holy hope: I giue eternal things to all my children to whome God hathe cōmanded

21 [In me is all grace of life and trueth: in me is all hope of life and vertue.]

22 Come vnto me all ye that be desirous of me, and fill your selues with my frutes.

Psal. 19. 12 23 * For ỹ remembrance of me is swete then honie, and mine enheritance [sweter] then the honie combe: [the remembrance of me endureth for euer more]

24 They that eat me, shal haue the more hunger, and they that drinke me, shal thirst the more.

25 Who so heareth vnto me, shal not come to confusion, & they that worke by me, shal not offende: [they that make me to be knowen, shal haue euerlasting life.]

26 All these things are the boke [of life,] & the couenant of the moste high God, [& the knowledge the trueth,] * & the Law that Moses [in the precepts of righteousnes] commanded for an heritage vnto the house of Iacob, [and the promises perteining vnto Israel.] *Exod. 20. 1 & 24 3 Deut. 4. 1 & 29. 9*

27 Be not weary to behaue your selues valiantly with the Lord, that he may also confirme you: cleaue vnto him: for the Lord almightie is but one God, & besides him there is none other Sauiour

28 [Out of Dauid his seruant he ordeined to raise vp a moste mightie King that shulde sit in the throne of honour for euer more.]

29 He filleth all things with his wisdome, as * Phison & as Tygris, in the time of the newe frutes: *Genes. 2. 12*

30 He maketh the vnderstanding to abounde like * Euphrates, & as Iorden *Ios. 3. 13* in the time of the harueste.

31 He maketh the doctrine of knowledge to appeare as the light, and ouerfloweth as Geon in the time of the vintage.

32 The first mā hathe not knowen her perfitely: no more shal the last seke her out.

33 For her considerations are more abūdant then the sea, and her counsel is profounder then the great deepe.

34 I wisdome [haue cast out floods:] I am as an arme of the riuer: I runne into Paradise as a watercondite.

35 I said, I wil water my faire garden, & wil water my pleasant grounde: and lo my ditche became a flood, and my flood became a sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.

37 [I wil pearce thorow all the lower partes of the earth: I wil loke vpon all suche as be a slepe, & lighten all thē that trust in the Lord.]

38 I wil yet powre out doctrine, as prophecie, and leaue it vnto all ages for euer.

39 * Beholde that I haue not labored for my self onely, but for all them that seke wisdome. *Chap 33. 18*

CHAP XXV.

1 Of three things which please God, and of three which he hateth. 7 Of nine things that be not to be suspect. 15 Of the malice of a woman.

1 THre things reioyce me, & by thē am I beautified before God and men: * the vnite of brethren, ỹ loue of neighbours, a man & wife that agre together. *Genes 13. 8 Rom. 12. 10*

2 ¶ Thre sortes of men my soule hateth & I vtterly abhorre the life of them: a poore man that is proude: a riche man that is a lier, and an olde adulterer that doteth.
3 ¶ If thou hast gathered nothing in thy youth, what canst ỹ finde in thine age?
4 ¶ Oh, how pleasant a thing is it when graie headed men minister iudgement, & when the elders can giue good counsel?
5 Oh, how comelie a thing is wisdome vnto aged men, and vnderstanding & prudencie to men of honour.
6 The crowne of olde men is to haue muche experience, and the feare of God is their glorie.
7 ¶ There be nine things, which I haue iudged in mine heart to be happie, and the tenth wil I pronouce with my tongue: a man that while he liueth, hathe ioye of his children, and seeth the fall of his enemies.
8 ¶ Wel is him that dwelleth with a wife of vnderstanding, * and that hathe not fallen with his togue, and that hathe not serued suche as are vnworthie of him.
9 Wel is him that findeth prudencie, & he that can speake in the eares of them that wil heare.
10 ¶ Oh, how great is he that findeth, wisdome? yet is there none aboue him that feareth the Lord.
11 The feare of ỹ Lord passeth all things in clerenes.
12 [Blessed is the man, vnto whome it is granted to haue the feare of God.] Vnto whome shal he be likened that hathe atteined it?
13 The feare of the Lord is the beginning of his loue, & faith is the beginning to be ioyned vnto him.
14 [¶ The greatest heauines is the heauines of the heart, and the greatest malice is the malice of a woman.]
15 Giue me any plague, saue onely the plague of the heart, and any malice, saue the malice of a woman:
16 Or any assalt, saue the assalt of them that hate, or any vengeance, saue the vengeance of the enemie.
17 There is not a more wicked head thē the head of the serpent, and there is no wrath aboue the wrath of an [b] enemie.
18 * I had rather dwell with a lion and dragon, then to kepe house with a wicked wife.
19 The wickednes of a woman changeth her face, and maketh her countenance blacke as [c] a sacke.
20 Her husband is sitting among his neighbours: because of her: he sigheth sore or he beware.
21 All wickednes is but litle to the wickednes of a woman: let the porcion of the sinner fall vpon her.
22 As the climing vp of a sandie way is to the fete of the aged, so is a wife ful of wordes to a quiet man.
23 * Stumble not at the beautie of a woman, and desire her not for thy pleasure.
24 If a woman nourish her husband, she is angrie and impudent and ful of reproche.
25 A wicked wife maketh a sorie heart, an heauie countenance, and a wounded minde, weake hands and feble knees, and can not comfort her husband in heauines.
26 Of the * woman came the beginning of sinne, and thorow her we all dye.
27 Giue the water no passage, [no not a litle,] nether giue a wicked woman libertie to go out.
28 If she walke not in thine obedience, [she shal confound thee sight of thine enemies.] Cut her of then from thy flesh: [a] Giue her, and forsake her.

Chap. 14. 1 & 19 16. Iam. 3. 2
Chap. 42. 12
2. Sam. 13. 2
Gene. 3. 6
1. Tim. 2. 14
a To wit, the bill of diuorcement.
b Or, woman
Prou. 21. 19
c Or, beare

CHAP. XXVI.

1 The praise of a good woman. 5 Of the feare of thre things, and of the fourth. 6 Of the ielous and drunken woman. 29 Of two things that cause sorow, and of the thirde which moueth wrath.

1 BLessed is the man that hathe a verteous wife: for the nomber of his yeres shalbe double.
2 An honest woman reioyceth her husband, and she shal fill the yeres of his life with peace.
3 A verteous woman is a good porcion which shalbe giuen for a gift vnto suche as feare the Lord.
4 Whether a man be riche or poore, he hathe a good heart toward the Lord, & they shal at all times haue a chereful countenance.
5 ¶ There be thre things that mine heart feareth, & my face is afraied of the fourth: treason in a citie: the assemble of the people, and false accusation: all these are heauier then death.
6 ¶ But the sorow and grief of the heart is a woman that is ielous ouer another: and she that communeth with all, is a scourge of the tongue.
7 An euil wife is a yoke of oxen that drawe diuerse waies: he that hathe her is as though he helde a scorpion.
8 A drunken woman and suche as can not be tamed, is a great plague: for she can not couer her owne shame.
9 The whordome of a woman may be knowen in the pridie of her eyes, and eye liddes.
10 ¶ * If thy daughter be not shame-fast, holde

Chap. 42. 11

faſt, holde her ſtraitly, leſt ſhe abuſe her ſelf thorowe ouer muche libertie.
11 Take hede of her that hathe an vnſhamefaſt eye: and merueile not if ſhe treſpace againſt thee.
12 As one that goeth by the way, and is thirſtie, ſo ſhal ſhe open her mouth, and drinke of euerie next water: by euerie hedge ſhal ſhe ſitte downe, and open her quiuer againſt euerie arowe.
13 The grace of a wife reioyceth her houſband, & fedeth his bones with her vnderſtanding.
14 A peaceable woman and of a good heart is a gift of the Lord, and there is nothing ſo muche worthe as a woman wel inſtructed.
15 A ſhamefaſt and faithful woman is a double grace, and there is no weight to be compared vnto her continent minde.
16 As the ſunne when it ariſeth in the high places of the Lord, ſo is the beautie of a good wife the ornament of her houſe.
17 As the clere light is vpon the holie candleſticke, ſo is the beautie of the face in a ripe age.
18 As the golden pillers are vpon the ſockettes of ſiluer: ſo are faire fete with a conſtant minde.
19 [Perpetual are the fundacions that be laide vpon a ſtrong rocke: ſo are the commandemēts of God in the heart of an holie woman.]
20 My ſonne, kepe the ſtrength of thine age ſtable, and giue not thy ſtrēgth to ſtrangers.
21 When thou haſt gotten a fruteful poſſeſſion through all the fields, ſowe it with thine owne ſede, truſting in thy nobilitie.
22 So thy ſtocke ý ſhal liue after thee, ſhal growe: truſting in the great liberalitie of their nobilitie.
23 An harlot is compared to a ſowe: but the wife that is maried, is counted as a towre againſt death to her houſband.
24 A wicked woman is giuen as a reward to a wicked man: but a godlie woman is giuen to him that feareth the Lord.
25 A ſhameles woman contemneth ſhame: but a ſhamefaſt woman wil reuerence her houſband.
26 A ſhameles woman is compared to a dogge: but ſhe that is ſhamefaſt, reuerenceth the Lord.
27 A woman that honoreth her houſband, ſhalbe iudged wiſe of all: but ſhe that deſpiſeth him, ſhalbe blaſed for her pride.
28 A lowde crying woman and a babler let her be ſoght out to driue away the enemies: the minde of euerie man that liueth with ſuche, ſhalbe conuerſant among ý troubles of warre.
29 There be two things that grieue mine heart, and the thirde maketh me angrie: a man of warre that ſuffreth pouertie: and men of vnderſtanding that are not ſet by: and when one departeth from righteouſnes vnto ſinne: the Lord appointeth ſuche to the ſworde.
30 [There be two things, which me thinke to be hard and perilous. [A marchant can not lightly kepe him from wrong, and a vitailer is not without ſinne.

CHAP. XXVII.

3 Of the poore that wolde be riche. 5 The probacion of the man that feareth God. 13 The vnconſtantnes of a foole. 16 The ſecrets of friēds are not to be vttered. 26 The wicked imagineth euil which turneth vpon him ſelf.

1 BEcauſe of pouertie haue manie ſinned: and * he that ſeketh to be riche, turneth his eyes aſide. *1. Tim. 6, 9 Prou. 23, 4*
2 As a naile in the wall ſticketh faſt betwene the ioīntes of the ſtones, ſo doeth ſinne ſticke betwene the ſelling & the bying.
3 If he holde him not diligently in the feare of the Lord, his houſe ſhal ſone be ouerthrowen.
4 As when one ſifteth, the filthines remaineth in the ſiue, ſo the filth of man remaineth in his thoght.
5 The fornace proueth the potters veſſel: * ſo doeth [tentacion] trye mens thoghts. *Prou. 27, 21*
6 The frute declareth if the tre haue bene trimmed: ſo the worde [declareth] what man hathe in his heart.
7 Praiſe no man except thou haue heard his talke: for this is the tryal of men.
8 ¶If thou followeſt righteouſnes, thou ſhalt get her, and put her on as a faire garment, [and ſhalt dwell with her, and ſhe ſhal defend thee for euer and in the daye of knowledge thou ſhalt finde ſtedfaſtnes.]
9 The birdes reſorte vnto their like: ſo doeth the trueth turne vnto them, that are practiſed in her.
10 As the lyon waiteth for the beaſt, ſo doeth ſinne vpon them that do euil.
11 The talking of him ý feareth God, is all wiſdome: as for a foole, he changeth as the moone.
12 If thou be among the vndiſcrete, obſerue the time, but haunte ſtil the aſſemblie of them that are wiſe.
13 The talking of fooles is grieuous, and their ſporte is in ý plaiſer of ſinne.
14 * The talke of him that ſweareth muche, maketh the heere to ſtand vp: *Chap. 23, 8*

and to striue with suche, stoppeth the eares.

15 The strife of the proude is blood shedding, and their skouldings are grieuous to heare.

16 *Who so discouereth secrets, loseth his credit, and findeth no friend after his wil. *Chap. 19. 10 & 22, 24*

17 Loue thy friend, & be faithefull vnto him: but if thou bewrayest his secrets, thou shalt not get him againe.

18 For as a man destroyeth his enemie, so doest thou destroye the friendshipp of thy neighbour.

19 As one that letteth a birde go out of his hand, so if thou giue ouer thy frie̅d, thou canst not gette him againe.

20 Followe after him no more, for he is to farre of: he is as a roe escaped out of the snare: [for his soule is wounded.]

21 As for woundes, they may be bounde vp againe, and an euil worde may be reconciled: but whoso bewrayeth the secrets of a friend, hathe lost all his credit.

22 *He that winketh with the eyes, imagineth euil: and he that knoweth him, wil let him alone. *Prou. 10, 10*

23 When thou art present, he wil speake swetely, and praise thy wordes: but at the last he wil turne his tale, and sclander thy saying.

24 Manie things haue I hated, but nothing so euil as suche one: for the Lord also hateth him.

25 Who so casteth a stone on hie: casteth it vpon his owne head: and he that smiteth with guile, maketh a great wounde.

26 Wo so *diggeth a pit, shal fall therein, [and he that laieth a stone in his neighbours way, shal stomble there o̅,] and he that laieth a snare for another, shalbe taken in it him self. *Prou. 26, 27 eccles. 10, 8*

27 He that worketh euil, shalbe wrapped in euil, and shal not knowe from whence they come vnto him.

28 Mockerie and reproche followe the proude, and vengeance lurketh for thē as a lyon.

29 They that reioyce at the fall of the righteous, shalbe taken in the snare, & anguish shal consume them before they dye.

30 Dispite and angre are abominable things, and the sinful man is subiect to them bothe.

CHAP. XXVIII.

1 We ought not to desire vengeance, but to forgiue the offence. 13 Of the vices of the tongue, and of the dangers thereof.

1 HE *that seketh vengeance, shal finde vengeance of the Lord, and he wil surely kepe his sinnes. *Deut. 32, 35 rom. 12, 19*

2 ‖Forgiue thy neighbour the hurt that he hathe done to thee, so shal thy sinnes be forgiuen thee also, when thou praiest. ‖ Mā ought not to seke vengeance.

3 Shulde a man beare hatred against man, & *desire forgiuenes of the Lord? *Matt. 6, 14*

4 He wil shewe no mercie to a man, ẅ is like him self: and wil he aske forgiuenes of his owne sinnes?

5 If he that is but flesh, nourishe hatred, [and aske pardone of God,] who wil intreate for his sinnes?

6 Remembre the end, and let enemitie passe: imagine not death and destructiō to another through angre, but perseuere in the commandements.

7 Remember the commandements: so shalt thou not be rigorous against thy neighbour: [consider diligently] the couenant of the moste High, and forgiue his ignorance.

8 *Beware of strife, and thou shalt make thy sinnes fewer: for an angrie man kindleth strife. *Chap. 8, 1*

9 And the sinful man disquieteth frieds, and bringeth in false accusations amōg them that be at peace.

10 *As the matter of the fyre is, so it burneth, and mans angre is according to his power: and according to his riches his angre increaseth, and the more vehement the angre is, the more is he inflamed. *Prou. 16, 32*

11 An hastie brauling kindleth a fyre, & an hastie fighting shedeth blood: [a tongue that beareth false witnes, bringeth death.]

12 If thou blowe the sparke, it shal burne: if thou spit vpon it, it shal be quenched, and bothe these come out of the mouth.

13 ‖*Abhorre the sclanderer and double tongued: for suche haue destroyed many that were at peace. ‖ The tongue *Chap. 21, 30*

14 The double tongue hathe disquieted manie, and driuen them from nacion to nacion: strong cities hathe it broken downe, and ouerthrowen the houses of great men: [the strength of the people hathe it brought downe, and bene the decaye of mightie nacions.]

15 The double tongue hathe cast out manie vertuous women, and robbed them of their labours.

16 Whoso hearkeneth vnto it, shal neuer finde rest, and neuer dwell quietly.

17 The stroke of the rodde maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 There be manie that haue perished by the edge of the sworde, but not so manie as haue fallen by the tongue.

tongue.

19 Wel is him that is kept from an euil tongue, and cometh not in the angre thereof, which hathe not drawen in that yoke, nether hathe bene bounde in the bandes thereof.

20 For the yoke thereof is a yoke of yron, and the bandes of it are bandes of brasse.

21 The death thereof is an euil death: hell were better then suche one.

22 It shal not haue rule ouer them that feare God, nether shal they be burnt with the flame thereof.

23 Suche as forsake the Lord, shal fall therein: and it shal burne them, and no man shalbe able to quenche it: it shal fall vpon them as a lyon, and deuoure them as a leopard.

24 Hedge thy possession with thornes, and make dores and barres for thy mouth.

25 Binde vp thy siluer and golde, and weigh thy wordes in a balance, and make a dore and a barre, [and a sure bridle] for thy mouth.

26 Beware that thou slide not by it, and so fall before him that lieth in waite, [and thy fall be incurable, euen vnto death.]

CHAP. XXIX.

1 Do lend money, and do almes. 15 Of a faithful man answering for his friend. 24 The poore mans life.

‖ Of wel doing.

1 HE that wil shewe mercie, ‖ lendeth to his neighbour: and he that hathe the power ouer him self, kepeth the commandements.

2 Lend to thy neighbour in time of his nede, & pay thou thy neighbour againe in due season,

3 Kepe thy worde and deale faithfully with him, and thou shalt alwaye finde the thing that is necessarie for thee.

4 Manie when a thing was lent them, rekened it to be founde, and grieued them that had helped them.

5 Til they receiue, they kisse his hands, and for their neighbours goode thei humble their voyce: but when they shulde paie againe, they prolong the terme, and giue a careles answer, and make excuses by reason of the time.

6 And thogh he be able, yet giueth he scarse the halfe againe, and rekeneth the other as a thing founde: els he deceiueth him of his money, and maketh him an enemie without a cause: he paieth him with cursing and rebuke, & giueth him euil wordes for his good dede.

7 There be manie which refuse to lend because of this inconuenience, fearing to be defrauded without cause.

8 Yet haue thou pacience with him that humbleth him self, and differre not mercie from him.

9 Helpe the poore for the commandements sake, and turne him not away, be cause of his pouertie.

10 Lese thy money for thy brothers & neighbours sake, and let it not rust vnder a stone to thy destruction.

11 * Bestowe the treasure after the commandement of the moste High, and it shal bring thee more profite then golde. *Dan. 4, 24. Luk. 11, 41 act. 10, 4*

12 * Lay vp thine almes in thy secret chambers, and it shal kepe thee from all affliction. *‖ Or, giue thine almes secretly.*

13 [A mas almes is as a purse with him, & shal kepe a mans fauour as the apple of the eye, and afterwarde shal it arise, and paye euerie man his rewarde vpon his head.]

14 It shal fight for thee against thine enemies, better then the shield of a strong man, or speare of the mightie.

‖ Of suretieshipe.

15 An honest man is ‖ suretie for his neighbour: but he that is impudent, forsaketh him.

16 Forget not the friendshipe of thy suretie: for he hathe laied his life for thee.

17 The wicked despiseth the good dede of his suretie.

18 The wicked wil not become suretie: and he that is of an vnthankeful minde, forsaketh him that deliuered him.

19 [Some man promiseth for his neighbour: and when he hathe lost his honestie, he wil forsake him.]

20 Suretieshippe hathe destroyed manie a riche man, and remoued them as the waues of the sea: mightie men hathe it driuen away from their houses, & caused them to wander among strange nacions.

21 A wicked man, transgressing the commandements of the Lord, shal fall into suretieshippe: and he that medleth muche whith other mens busines, is intangled in controuersies.

22 Helpe thy neighbour according to thy power, and beware that thou thy self fall not.

23 *The chief thing of life is water, and bread, and clothing, and lodging to couer thy shame. *Chap. 39, 31*

‖ Sober liuing.

24 ‖ The poore mans life in his owne lodge is better then delicate fare in another mans.

25 Be it litle or muche, holde thee cōtented, ỹ ỹ house speake not euil of thee.

26 For it is a miserable life to go from house to house: for where ỹ art a stranger, thou darest not open thy mouth.

27 Thou shalt lodge and fede vnthankeful men, and after shalt haue bitter wordes for the same, *saying*,

28 Come, thou stranger, and prepare the table, and fede me of that thou hast readie.
29 Giue place, thou stranger, to an honorable man: my brother cometh to be lodged, and I haue nede of mine house.
30 These things are heauie to a man that hathe vnderstanding, the vpbraiding of the house, and the reproche of the lender.

CHAP. XXX.

1 Of the correction of children. 14 Of the cõmoditie of health. 17 Death is better thẽ a sorowful life. 22 Of the ioye and sorow of the heart.

Prou. 13, 24. & 13, 13
1 HE that loueth his sonne,* causeth him oft to fele the rodde, that he ma/ haue ioye of him in the end.
2 He that chastiseth his sonne, shal haue ioy in him, and shal reioyce of him among his acquaintance.
Deut. 6, 7
3 He that* teacheth his sonne, grieueth the enemie, and before his friends he shal reioyce of him.
4 Though his father dye, yet is he as though he were not dead: for he hathe left one behinde him that is like him.
5 In his life he sawe him, and had ioye in him, and was not sorie in his death, [nether was he ashamed before his enemies.]
6 He left behinde him an aduenger against his enemies, and one that shulde shewe fauour vnto his friends.
7 He that flattereth his sonne, bindeth vp his woundes, and his heart is grieued at euerie crye.
8 An vntamed horse wil be stubburne, and a wanton childe wil be wilful.
9 If thou bring vp thy sonne delycately, he shal make thee afraide: and if thou playe with him, he shal bring thee to heauines.
10 Laugh not with him, lest thou be sorie with him, and lest thou gnash thy teeth in the end.
Chap. 7, 25
11 *Giue him no libertie in his youth, & winke not at his folie.
12 Bowe downe his necke while he is yong, and beat him on the sides, while he is a childe, lest he waxe stubburne, and be disobedient vnto thee, and so bring sorow to thine heart.
13 Chastise thy childe, and be diligent therein, lest his shame grieue thee.
The praise of health.
14 ¶ ||Better is the poore, being whole and strong, then a riche man that is afflicted in his bodie.
15 Health and strength is aboue all golde, and a whole bodie aboue infinite treasure.
16 There is no riches aboue a sounde bodie, and no ioye aboue the ioye of the heart.
17 Death is better then a bitter life, [& long rest,] then continual sickenes.
18 The good things that are powred on a mouth shut vp, are as messes of meat set vpon a graue.
19 What good doeth the offring vnto an idole? for he can nether eat, nor smell: so is he that is persecuted of the Lord, [and beareth the rewarde of iniquitie.]
Chap. 20, 8
20 He seeth with his eyes, and groneth like* a gelded man, that lieth with a virgin and sigheth.
Prou. 12, 21 & 15, 13 & 17, 20
21 *Giue not ouer thy minde to heauines, and vexe not thy self in thine owne counsel.
22 The ioye of the heart is the life of man, and a mans gladnes is the prolonging of his daies.
23 Loue thine owne soule, and comforte thine heart: driue sorow farre frõ thee: for sorow hathe slaine many, and there is no profite therein.
24 Enuie and wrath shorten the life, and carefulnes bringeth age before the time.
25 A noble and good heart wil haue cõsideration of his meat and diet.

CHAP. XXXI.

1 Of couetousnes. 2 Of them that take paine to gather riches. 8 The praise of a riche man without a faute. 12 We ought to flee drunkennes and followe sobernes.

‖Couetousnes
1 WAking ‖after riches pineth away the bodie, and the care thereof driueth away slepe.
2 This waking care breaketh the slepe, as a great sickenes breaketh the slepe.
3 The riche hathe great labour in gathering riches together, and in his rest he is filled with pleasures.
4 The pore laboreth in liuing poorely, and when he leaueth of, he is stil poore.
5 He that loueth golde, shal not be iustified, and he that followeth corruption, shal haue ynough thereof.
Chap. 8, 3
6 *Many are destroied by the reason of golde, and haue founde their destructiõ before them.
7 It is as a stumbling blocke vnto them that sacrifice vnto it, and euerie foole is taken therewith.
Luk. 6, 24
8 Blessed is the* riche which is founde with out blemish, and hathe not gone after golde, [nor hoped in money and treasures.]
9 Who is he, and we wil commẽde him? for wonderful things hathe he done among his people.
10 Who hathe bene tryed thereby, and founde perfite? let him be an example of

of glorie, who might offende, and hathe not offended, or do euil, and hathe not done it.
21 Therefore shal his goods be stablisshed, and the congregacion shal declare his almes.
‖Temperaneie. 22 If thou sit at a costlie table, ‖open not thy mouth wide vpon it, and say not, Beholde muche meat.
23 Remember that an euil eye is a shrewe: and what thing created is worse then a wicked eye? for it wepeth for euerie cause.
24 Stretch not thine hand whereseouer it loketh, and thrust it not with it into the dish.
25 Consider by thy self him that is by thee, and marke euerie thing.
26 Eat modestly that which is set before thee, and deuoure not, lest thou be hated.
27 Leaue thou of first for nourtours sake, and be not insaciable, lest thou offend.
28 When thou sittest among many, reache not thine hand out first of all.
Chap. 37, 32 29 *How litle is sufficient for a man wel taught? and thereby he belcheth not in his chamber, [nor feleth any paine.]
30 A wholsome slepe cometh of a temperat bellie: he riseth vp in the morning, and his wel at ease in him self: but paine in watching and cholericke diseases, and pangs of the bellie are with an vnsaciable man.
31 If thou hast bene forced to eat, arise, go forthe, vomit, and then take thy rest: [so thou shalt bring no sickenes vnto thy bodie.]
32 My sonne, heare me, and dispise me not, and at the last thou shalt finde as I haue tolde thee: in all thy workes be quicke, so shal there no sicknes come vnto thee.
Prou. 22, 9 ‖Liberalitie. 33 *Who so is ‖liberal in his meat, men shal blesse him: & the testimonie of his honestie shal be beleued.
34 But against him that is a nigard of his meat, the whole citie shal murmure: the testimonies of his nigardnes shalbe sure.
Iudeth. 13, 8 35 Shewe not thy valiantnes in wine: for *wine hathe destroied manie.
36 The fornace proueth the edge in the tempering: so doeth wine the hearts of the proude by drunkennes,
Psal. 104, 15 Prou. 31, 4 37 *Wine soberly dronken, is profitable for the life of man: what is his life that is ouercome with wine?
38 Wine was made [from the beginning] to make men glad, [and not for drunkennes.] Wine mesurably dronken and in time, bringeth gladnes and cherefulnes of the minde.
39 But wine dronken with excesse, maketh bitternes of minde with braulings and skouldings.
40 Drunkennes increaseth the courage of a foole til he offend: it diminisheth his strength & maketh woundes.
41 *Rebuke not thy neighbour at the wine, and dispise him not in his mirth: giue him no dispiteful wordes, & presse not vpon him with contrarie wordes. Chap. 20, 5

CHAP. XXXII.

1 And exhortatiō to modestie. 3 Let the ancient speake. 14 To giue thankes after the repast. 15 Of the feare, faith and confidence in God.

1 IF thou be made the master *of the feast* ‖lift not thy self vp, but be among them, as one of the rest: take diligēt care for them, and so sit downe. ‖Humblenes.
2 And when thou hast done all thy duetie, sit downe, that thou maist be merie with them, and receiue a crowne for thy good behauiour.
3 Speake thou that art the elder: for it becometh thee, but with sounde iudgement, and hinder not musicke.
4 Powre not out wordes, where there is no audience, * and shewe not forthe wisdome out of time. Chap. 3, 7, & 20, 7
5 The consent of musicians at a banket is as a signet of carbuncle set in golde.
6 And as the signet of an emeraude wel trimmed with golde, so is the melodie of musicke in a pleasant banket.
7 [Giue eare, and be stil, and for thy good behauiour thou shalt be loued.]
8 Thou that art yong, speake if nede be, and yet scarsely when thou art twise asked.
9 Comprehende muche in fewe wordes: [in manie thigs be as one that is ignorant.] be as one that vnderstandeth, & yet holde thy tongue.
10 If thou be among great men, compare not thy self vnto them: and when an elder speaketh, bable not muche.
Iob. 32, 6 11 Before the *thunder goeth lightning, and before a shamefast man goeth fauour.
12 Stand vp betimes, and be not the last: but get thee home without delay,
13 And there take thy pastime, and do what thou wilt, so that thou do none euil, or vse proude wordes.
14 But aboue all things, giue thankes vnto him that hathe made thee, and replenished thee with his goods.
15 ¶ Who so feareth the Lord, wil receiue his doctrine, and they that rise early, shal finde fauour.
16 He that seketh the Law, shalbe filled therewith: but the hypocrite wil be offended thereat.
17 They that feare the Lord, shal finde

that which is righteous, and shal kindle iustice as a light.
28 An vngodlie man wil not be reformed, but findeth out excuses according to his wil.
29 A man of vnderstanding dispiseth not counsel: but a lewde and proude man is not touched with feare, euen when he hathe done rashly.
30 [My sonne,] do nothing without aduisement: so shal it not repent thee after the dede.
31 Go not in the way where thou maist fall, nor where thou maist stomble among the stones, nether trust thou in ỹ way that is plaine,
32 And beware of thine owne children, [and take hede of them that be thine owne housholde.]
33 In euerie good worke be of a faithful heart: for this is the keping of the commandements.
34 Who so beleueth in *the Lord, kepeth the commandements: and he that trusteth in the Lord, shal take no hurt.

*Or, the Lawe

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The answere of the wise. 12 Man is in the hand of God, as the clay is in the hand of the potter. 25 Of euil seruants.

1 THere shal no euil come vnto him that ‖ feareth the Lord: but when he is in tentation, he wil deliuer him againe.
2 A wise man hateth not the Law: but he ỹ is an hypocrite therein, is as a shippe in a storme.
3 A man of vnderstãding walketh faithfully in the Law, and the Law is faithful vnto him.
4 As the question is made, prepare the answer, and so shalt thou be heard: be sure of the matter, and so answer.
5 The heart of the * foolish is like a carte whele: and his thoghts ar like a rolling axeltre.
6 As a wilde horse neieth vnder euerie one that sitteth vpon him, so is a scorneful friend.
7 Why doeth one day excell another, seing that the light of the daies of the yere come of the sunne?
8 The knowledge of the Lord hathe parted them a sondre, and he hathe by them dispосed the times and solemne feastes.
9 Some of them hathe he chosen & sanctified, and some of them hathe he put among the daies to nomber.
10 And all men are of the * grounde, and Adam was created out of the earth: but the Lord hathe deuided them by great knowledge, and made their waies diuers.
11 Some of them hathe he blessed and exalted, and some of them hathe he sanctified, and appropriate to him self: but some of them hathe he cursed, and brogh t then lowe, and put them out of their estate.
12 * As the claye is in the potters hand, to order it at his pleasure, so are men also in the hand of their creator, so that he may rewarde them as liketh him best.
13 Against euil is good, and against death is life: so is the godlie against ỹ sinner, and the vngodlie against the faithful.
14 So in all the workes of the most High thou maist se that there are euer two, one against another.
15 I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of ỹ Lord I am increased, and haue filled my wine presse, like a grape gatherer.
16 * Beholde, howe I haue not labored onely for my self, but for all them that seke knowledge.
17 Heare me, ô ye great men of the people, and hearken with your eares, ye rulers of the congregacion.
18 Giue not thy sonne and wife, thy brother and friend, power ouer thee while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou intreat for the same againe.
19 As long as thou liuest, and hast breth, giue not thy self ouer to anie persone.
20 For better it is that thy children shulde pray vnto thee, then that thou shuldest loke vp to the hands of thy children.
21 In all thy workes be excellent, that thine honour be neuer stained.
22 At the time when thou shalt end thy dayes, and finish thy life, distribute thine inheritance.
23 ¶ The fodder, the wippe and the burden belong vnto the asse: and meat, correction and worke vnto thy seruant.
24 If thou set thy seruant to labour, thou shal finde rest but if thou let him go idle, he shal seke libertie.
25 The yoke and the whippe bow downe the hard necke: so tame thine euil seruant with the wippes and correction.
26 Send him to labour, that he go not idle: for idlenes bringeth muche euil.
27 Set him to worke, for that belongeth vnto him: if he be not obedient, ‖ put on more heauie fetters.
28 Be not excessiue towarde anie, and without discrecion do nothing.
29 * If thou haue *a faithful* seruant, let him

‖ The feare of God.

Chap. 21, 17

Gen. 1, 27. & 2, 7

Isa. 45, 9 rom. 9, 20

Chap. 24, 26

‖ How seruaues were ordered in olde time.

Chap. 7, 22

him be vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, intreat him as thy brother: for thou hast nede of him, as of thy self. If thou intreat him euil, and he runne away, wilt thou seke him?

CHAP. XXXIIII.

Of dreames. 13 The praise of them that feare God. 18 The offrings of the wicked. 22 The bread of the nedie. 27 God doeth not alowe the workes of an vnfaithful man.

1 ‖Dreames. THe hope of a foolish man is vaine and false, ‖and dreames make foles to haue wings.

2 Who so regardeth dreames, is like him that wil take holde of a shadowe, and followe after the winde.

3 Euen so is it with the appearings of dreames, as the likenes of a face is before another face.

4 Who can be clensed by the vncleane? or what trueth can be spoken of a lier?

5 Soth sayings, witchraft, and dreaming, is but vanitie, and a minde that is occupied with fantasies, is as a woman ỹ trauaileth.

6 Where as suche visions come not of ỹ moste High to trye thee, set not thine heart vpon them.

7 For dreames haue disceiued many, and thei haue failed that put their trust therein.

8 The Law shalbe fulfilled without lies, and wisdome is sufficient to a faithful mouth: [what knowledge hathe he that is not tryed?]

9 A man that is instructed, vnderstãdeth muche, and he that hathe good experience can talke of wisdome.

10 He that hathe no experience, knoweth litle, and he that erreth, is ful of crafte.

11 When I wandred to and fro, I sawe many things, and mine vnderstanding is greater then I can expresse.

12 I was oft times in danger of death, yet I was deliuered by these things.

13 ¶ The spirit of those that feare the Lord shal liue: for their hope is in him that can helpe them.

‖ The feare of the Lord. 14 Who so ‖feareth the Lord, feareth no man, nether is afraied: for he is his hope.

15 Blessed is the soule of him that feareth ỹ Lord: in whome putteth he his trust? who is his strength?

Psal. 33, 18 16 *For the eyes of the Lord haue respect vnto thẽ, that loue him: he is their *mightie protection, and strong groũde, a defense from the heat, and a shadowe for the nowne day, a succour frõ stombling, and an helpe from falling.

Psal. 91, 1 17 He setteth vp the soule, and lightneth the eyes: he giueth health, life and blessing.

18 ¶ He that * giueth an offring of vnrighteous goods, offreth a mocking sacrifice, and the giftes of the vnrighteous, please not him. *Prou. 21, 27*

19 [But the Lord is theirs onely, that paciently abide him in the way of trueth and righteousnes.]

20 The moste High doeth not alowe the ‖ offrings of the wicked, * nether is he pacified for sinne by the multitude of sacrifice. ‖ The offrings of the wicked and their prayer. *Prou. 15, 8*

21 Whoso bringeth an offring of the goods of the poore, doeth as one that sacrificeth the sonne before ỹ fathers eyes.

22 The bread of the nedeful is the life of the pore: he ỹ defraudeth him thereof, is a murtherer.

23 He that taketh away his neighbours liuing, slayeth him, * and he that defraudeth the labourer of his hyre, is a bloodshedder. *Deu. 24, 14* *Chap. 7, 22*

24 ¶ When one buyldeth, and a nother breaketh downe, what profite haue they then but labour?

25 When one prayeth and another curseth, whose voyce wil the Lord heare?

26 *He that washeth him self because of a dead bodie, & toucheth it againe, what auaileth his washing? *Nomb. 19, 18*

27 *So is it with a man that fasteth for his sinnes, and committeth them againe: who wil heare his prayer? or what doeth his fasting helpe him? *2. Pet. 2, 20*

CHAP. XXXV.

1 Of true sacrifices. 14 The prayer of the fatherles, and of the widdowe, & him that humbleth him self.

1 WHoso kepeth the Law, * bringeth offrings ynough: he that holdeth fast the commandements, ‖ offreth an offring of saluacion. *2. Sam. 15, 22* *iere. 7, 3* ‖ True sacrifices

2 He that is thankeful to them ỹ haue wel deserued, offreth fine floure: * & he that giueth almes, sacrificeth praise. *Philip. 4, 18*

3 To departe from euil is a thankeful thing to ỹ Lord, & to forsake vnrighteousnes, is a reconciling vnto him.

4 *Thou shat not appeare emptie before the Lord. *Exod. 23, 15* *& 34, 23*

5 For all these things are done because of the commandement. *deu. 6, 16*

6 *The offring of the righteous maketh the altar fat, & the smel thereof is swete before the most High. *Gen. 4, 4*

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shal neuer be forgotten.

8 Giue the Lord his honour with a good and liberal eye, and diminish not the first frutes of thine hands.

8.Cor.9,7

9 * In all thy giftes shewe a ioyeful countenance, & dedicate thy tithes with gladnes,

10 Giue vnto the moste High according as he hathe enriched thee, * & loke what thine had his able, giue with a cheareful eye.

Tob.4,6

11 For the Lord recompenseth, and wil giue thee seuen times as muche

12 * Diminish nothing of thine offring: for he wil not receiue it, and absteine from wrongful sacrifices: for the Lord is the iudge, and regardeth no * mans persone.

Leu.22,22 deu.15,20 Deut.10,17 2.chro 19,7 iob 34,19 wisdome 6,8 act.10,34 rom.2,11 gal.2,6 ephes.6,9 col.3,26 1.Pet.1,17

13 He accepteth not the persone of the poore, but he heareth ỹ prayer of ỹ oppressed.

14 He despiseth not the desire of the fatherles, nor the widdow, when she powreth out her prayer.

15 Doeth not the teares runne downe the widdowes chekes? and her crye is against him that caused them: [for from her chekes do they go vp vnto heauē, and the Lord which heareth them, doeth accept them]

16 He that serueth the Lord, shalbe accepted with fauour, and his prayer shal reache vnto the cloudes.

17 The prayer of him that humbleth him self, goeth thorow the cloudes, and ceaseth not til it come nere, and wil not departe til the moste High haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lord wil not be slacke, nor the almightie wil tarie long from them, til he hathe smitten in sunder ỹ loynes of the vnmerciful, and aduenged him self of the heathen, til he haue taken away the multitude of the cruel, and broken the scepter of the vnrighteous, til he giue euerie man after his workes, and rewarde them after their deuises, til he haue iudged the cause of his people, and comforted them with his mercie.

19 Oh, how faire a thing is mercie in the time of anguish and trouble! it is like a cloude of raine, that cometh in the time, of a drought.

CHAP. XXXVI.

A prayer to God in the persone of all faithful men, against those that persecute his Church. 22 The praise of a good woman.

1 HAue mercie vpon vs, ô Lord God of all things, and beholde vs, and [shewe vs the light of thy mercies,]

2 And send thy feare ‖ among the nacions, which seke not after thee, [that they may know that there is no God but thou, & that they may shewe thy wonderous workes.]

‖ Against the wicked.

3 Lift vp thine * hand vpon the strange nacions, that they may se thy power. Iere.10.25

4 As thou art sanctified in vs before them, so be thou magnified among thē before vs,

5 That they may knowe thee, as we knowe thee: for there is none other God but onely thou, ô Lord.

6 Renue the signes, & change the wonders: shewe the glorie of thine hand, & thy right arme, that they may shewe forthe thy wonderous actes.

7 Raise vp thine indignacion, & powre out wrath: take away the aduersarie, & smite the enemie.

8 Make the time shorte: remember thine othe, that thy wonderous workes may be praised.

9 Let the wrath of the fyre consume thē that escape, and let them perish that oppresse the people.

10 Smite in sonder the heades of the princes that be our enemies, and say, there is none other but we.

11 ‖ Gather all the tribes of Iacob together, [that they may knowe that there is none other God but onely thou, and that thei may shew thy wonderous workes,] and inherit thou them as from the beginning. ‖ A prayer for the godlie.

12 O Lord, haue mercie vpon the people, that is called by thy Name, & vpon Israel, * whome thou hast likened to a first borne sonne. Exod.4,22

13 Oh, be merciful vnto Ierusalem the citie of thy Sanctuarie, the citie of thy rest.

14 Fill Sion, that it may magnifie thine oracles, and *fil* thy people with thy glorie.

15 Giue witnes vnto those that thou hast possessed from the beginning, and raise vp the propheties that haue bene shewed in thy Name.

16 Rewarde them that waite for thee, that thy Prophetes may be founde faithful.

17 O Lord, heare the prayer of thy seruants according to the * blessing of Aaron ouer thy people, [& guide thou vs in the way of righteousnes] that all they which dwell vpon the earth, may knowe that thou art the Lord the eternal God. Nom.6,23

18 ¶ The belie deuoureth all meates, yet is one meat better then another.

19 As the throte tasteth venison, so doeth a wise minde *discerne* false wordes.

20 A frowarde heart bringeth grief, but a man of experience wil resist it.

21 A woman is apt to receiue euerie man: yet is one daughter better then another.

22 The beautie of a woman chereth the face, and a man loueth nothing better.

23 If

23 If there be in her tongue gentlenes, mekenes, and wholesome talke, then is not her housband like other men.

‖ The praise of a good woman.

24 He that hathe ‖ gotten a [vertuous] woman, hathe begone to get a possessio: she is an helpe like vnto him self, and a piller to rest vpon.

25 Where no hedge is, there ȳ possession is spoiled: and he that hathe no wife, wandereth to and fro, mourning.

26 Who wil trust a thief that is alway redie and wandereth from towne to towne? and like wise him, that hathe no rest, and lodgeth, whersoeuer the night taketh him?

CHAP. XXXVII.

How a man shulde knowe friends and counselers. 12 To kepe his companie that feareth God.

Of friendship.

1 EVerie friend saith, ‖ I am a friend vnto him also: but there is some friend, which is onely a friend in name.

2 Remaineth there not heauines vnto death, when a companion & friend is turned to an enemie?

3 O wicked presumption, from whence art thou sprong vp to couer the earth with disceite?

Chap. 6, 10

4 *There is some companion which in prosperitie reioyceth with his friend: but in the time of trouble he is against him.

5 There is some companion that helpeth his friend for the bellies sake, and taketh vp the buckeler against the enemie.

6 Forget not thy friend in thy minde, & thinke vpon him in thy riches.

Of whome we shulde take counsel.

7 Seke no counsel at him of whome thou art suspected, and disclose not thy counsel vnto suche as hate thee.

Chap. 8. 21 & 9, 21

8 *Euerie counseler praiseth his owne counsel: but there is some that counseleth for him self.

9 Beware of the counseler, and be aduised afore[a] whereto thou wilt vse him: for he wil counsel for him self, lest he cast the lot vpon thee,

[a] Or, what nede he hathe.

10 And say vnto thee, Thy way is good, and afterwarde he stand against thee, and loke what shal become of thee.

11 [Aske no counsel for religion of him, that is without religion, nor of iustice, of him that hathe no iustice,] nor of a woman thouching her of whome she is ielous, nor of a coward in matters of warre, nor of a marchant concerning exchange, nor of a bier for ȳ sale, nor of an enuious man touching thankefulnes, nor of the vnmerciful thouching kindenes, nor of an vnhoneſt man of honestie,] nor of the shoutheful for any labour, nor of an hireling for the finishing of a worke, nor of an idle seruant for muche busines: hearken not vnto these in anie matter of counsel.

12 But be continual with a godlie man whome thou know*est to kepe the commandements of the Lord, whose minde is according to thy minde, and is sorie for thee when thou stumblest.

13 Take counsel of thine owne heart: for there is no mā more faithful vnto thee, then it.

14 For a mans minde is sometime more accustomed to shewe more then seuen watchmen that sit aboue in an high tower.

15 And aboue all this pray to the most High, that he wil direct thy waye in trueth.

16 Let reason go before euerie entreprise, and counsel before euerie action.

17 ¶ The [changing] of the countenance is a signe of the changing of the heart: foure things appeare good and euil, life and death, but the tongue hathe euer more the gouernement ouer them.

18 ¶ Some man is wittie, and hathe instructed manie, and yet is vnprofitable vnto him self.

19 Some man wil be wise in wordes, and is hated, yea, he his destitute of all[a] foode.

[a] Or, wisdome.

20 Because grace is not giuen him of the Lord: for he is destitute of all wisdome.

21 Another is wise for him self, and the frutes of vnderstanding are faithful in his mouth.

22 A wise man instructeth his people, and the frutes of his wisdome faile not.

23 A wise man shalbe plenteously blessed, and all they ȳ see him, shal thinke him blessed.

24 The life of man standeth in the nomber of dayes: but the dayes of Israel are innumerable.

25 A wise man shal obteine credit among his people, and his name shalbe perpetual.

26 My sonne, proue thy soule in thy life, and se what is euil for it, and permit it not to do it.

27 For all things are not profitable for all men, nether hathe euerie soule pleasure in euerie thing.

Of temperācie

28 Be not ‖ griedie in all delites, and be not to hastie vpon all meates.

Chap. 31, 22

29 *For excesse of meates bringeth sickenes, and glotonie cometh into cholericke diseases.

30 By surfet haue manie perished: but he that[a] dieteth him self, prolongeth his life.

[a] Or, kepeth.

CHAP. XXXVIII.

1 A physicion is commendable. 16 To burye the dead. 24 The wisdome of him that is learned.

‖ Of phisitiõs & phisicke.

1 HOnor the ‖ physicion with that honor that is due vnto him, because of necessitie: for the Lord hathe created him.

2 For of the moste High cometh healing, and he shal receiue giftes of the King.

3 The knowledge of ỹ physicion lifteth vp his head, and in the sight of great men he shalbe in admiration.

4 The Lord hathe created medecines of the earth, and he that is wise, wil not abhorre it.

Exod. 15, 25 iudeth 5, 15

5 *Was not the water made swete with wood, that men might knowe the vertue thereof?

6 So he hathe giuen men knowledge, that he might be glorified in his wonderous workes.

7 With suche doeth he heale men, & taketh away their paines.

8 Of suche doeth the apothecarie make a confection, and yet he can not finish his owne workes: for of the Lord cometh prosperitie and welth ouer all the earth.

Isa. 38, 2

9 My sonne, faile not in thy sickenes, but *praye vnto the Lord, & he wil make thee whole.

10 Leaue of from sinne, and order thine hands a right, and clense thine heart from all wickednes.

11 Offer swete incense, and fine floure for a remembrance: make the offring fat, for thou art not the ‖ first giuer.

‖ God bestoweth first his benefites, and we must render a porciõ thereof to suche vses as he appointeth.

12 Then giue place to the physicion: for the Lord hathe created him: let him not go from thee, for thou hast nede of him.

13 The houre may come, that their enterprises may haue good succesſe.

14 For they also shal praye vnto ỹ Lord, that he wolde prosper that, which is giuen for ease, and their physicke for the prolonging of life.

15 He that sinneth before his maker, let him fall into the hands of the physicion.

Chap. 22, 10

16 My sonne, * powre forthe teares ouer the dead, ‖ and beginne to mourne, as if thou hadest suffred great harme thy self, and then couer his bodie according to *his appointement, and neglect not his buryal.

‖ Of mourning.

*Or, the custome.

17 Make a grieuous lamentacion, and be earnest in mourning, and vse lamentacion as he is worthie, and that, a daye or two, lest thou be euil spoken of, and then comforte thy self for thine heauines.

18 * For of heauines cometh death, and the heauines of the heart breaketh the strength. *Prou. 15, 13. & 17, 22*

19 Of the affection of the heart cometh sorow, and the life of him that is afflicted, is according to his heart.

20 Take no heauines to heart: driue it away & remember the last end.

21 Forget it not: for there is no turning againe: thou shalt do him no good, but hurte thy self.

22 Remember his iudgement: thine also shalbe likewise, vnto me yesterdaye, & vnto thee to day.

23 *Seing the dead is at rest, let his remẽbrance rest, and comforte thy self againe for him, when his spirit is departed from him. *2. Sam. 13, 39*

24 ¶ The wisdome of a learned man cometh by vsing wel his vacant time: and he that ceaseth from his owne matters and labour, may come by wisdome.

25 How can he get wisdome that holdeth the plough, and he that hathe pleasure in the gode, and in driuing oxen, and is occupied in there labours, and talketh but of the breede of bullockes?

26 He giueth his minde to make forowes, and is diligent to giue the kine fodder.

27 So is it of euerie carpenter, and worke master that laboreth night & daye: and they that cut, and graue seales, and make sondrie diuersities, and giue them selues to contrefait imagerie, and watch to performe the worke.

28 The smithe in like maner abideth by his anuil, and doeth his diligence to labour the yron: the vapour of the fyre dryeth his flesh, and he muste fight with the heat of the fornace: the noyce of the hammer is euer in his eares, and his eyes loke stil vpon the thing that he maketh: he setteth his minde to make vp his worke: therefore he watcheth to polish it perfitely.

29 So doeth the potter sit by his worke, he turneth the whele about with his fete: he is careful alwaye at his worke, and maketh his worke by nomber.

30 He facioneth the claye with his arme, and with his feete he tempereth the hardnes thereof: his heart imagineth how to couer it with lead, and his diligence is to clense the ouen

31 All these hope in their hands, and euerie one bestoweth his wisdome in his worke.

32 Without these can not the cities be mainteined, nor inhabited, nor occupied.

33 And yet they are not asked their iudgemens

gement in the counsel of the people, nether are thei hie in the congregaciō, nether sit they vpon the iudgement seates, nor vnderstād the order of iustice: they can not declare matters according to the forme of the Law, and they are are not mete for hard matters.

34 But thei mainteine the state of the worlde, and their desire is concerning their worke and occupacion.

CHAP. XXXIX

1 A wise man. 16 The workes of God. 24 Vnto the good, good things profite, but vnto the euil, euen good things are euil.

1 HE onelie that applieth his minde to the Law of the moste High, & is occupied in the meditation thereof, seketh out the ‖ wisdome of all the ancient, & exerciseth him self in the prophecies. ‖ Of true wisdome.

2 He kepeth the sayings of famous mē, & entreth in also to the secrets of darke sentences.

3 He seketh out the mysterie of graue sentences, and excerciseth him self in darke parables.

4 He shal serue among great men & appeare before the prince: he shal traueil through strange contreis: for he hathe tryed the good and the euil among men.

5 He wil giue his heart to resorte early vnto the Lord that made him, and to praye before the moste High, and wil open his mouth in prayer, and praie for his sinnes.

6 When the great Lord wil, he shalbe filled with the Spirit of vnderstāding, that he may powre out wise sentences, and giue thankes vnto the Lord in his praier.

7 *He shal direct his counsel, & knowledge: so shal he meditate in his secrets. *Or, the Lord

8 He shal shewe forthe his science and learning, and reioyce in the Law and couenant of the Lord.

9 Manie shal commende his vnderstanding, and his memorie shal neuer be put out, nor departe away: but his name shal continue from generacion to generacion.

10 * The congregacion shal declare his wisdome, and shewe it. *Chap. 44. 14

11 Thogh he be dead, he shal leaue a greater fame then a thousand: and if he liue stil, he shal get the same.

12 Yet wil I speake of mo things: for I am ful as the moone.

13 Hearken vnto me, ye holy children, and bring forthe frute, as the roose that is plāted by the brokes of ý field,

14 And giue ye a swete smel as *incense, and bring forthe flowres as the the lilie: giue a smel and sing a song of praise: blesse the Lord in all his workes. *Or, Libanus.

15 Giue honour vnto his Name, & shewe forthe his praise with the sogs of your lippes, and with harpes, and ye shal say after this maner,

16 * All the workes of the Lord are exceading good, and all his commandements are done in due season. *Genes. 1. 31. Mar. 7. 37

17 And none may say, What is this? wherefore is that? for at time conuenient thei shal all be soght out: at his cōmandement the water stode as an heape, & at the worde of his mouth the waters gathered them selues.

18 His whole fauour *appeared* by his cōmandement, & none can diminish that which he wil saue.

19 The workes of all flesh are before him, and nothing can be hid from his eyes.

20 He seeth from euerlasting to euerlasting, & there is nothing wonderful vnto him.

21 A man nede not to say, What is this? wherefore is that? for he hathe made all things for their owne vse.

22 His blessing shal renne ouer as the streame, and moisture the earth like a flood.

23 As he hathe turned the waters into saltnes, so shal the heathen fele his wrath.

24 As his waies are plaine and right vnto the iust, so are they stumbling blockes to the wicked.

25 ¶ For the good, are good things created from the beginning, & euil things for the sinners.

26 * The principal things for the whole vse of mans life is water, fyre, and yrō, and salt, and meale, wheate and hony, & milke, the blood of the grape, & oyle, and clothing. *Chap. 29. 28

27 All these things are for good to the godlie: but to the sinners they are turned vnto euil.

28 There be spirites that are created for vengeance, which in their rigour laye on sure strokes: in the time of destruction they shewe forthe their power, & accomplish the wrath of him that made them.

29 Fyre, and haile, and famine, and death all these are created for vengeance.

30 The teeth of wilde beasts, and the scorpions, and the serpents, and ý sworde execute vengeance for the destruction of the wicked.

31 They shalbe glad to do his commandements: & when nede is, they shalbe redie vpon earth: and when their houre is come, they shal not ouerpasse the commandement.

32 Therefore haue I taken a good cou-

rage vnto me from the beginning, and haue thoght on these things, and haue put them in writing.

Genes. 1. 31

33 * All the workes of the Lord are good, & he giueth euerie one in due season, & when nede is.

34 So that a man nede not to say, This is worse then that: for in due season they are all worthie praise.

35 And therefore praise the Lord with whole heart and mouth, and blesse the Name of the Lord.

CHAP. XL.

1 *Many miseries in mans life. 14 Of the blessing of the righteous and prerogatiue of the feare of God.*

e The miseries of mans life.

1 GReat || trauail is created for all men, and an heauie yoke vpon the sonnes of Adam from the day that they go out of their mothers wombe, til the day that thei returne to the mother of all things,

2 Namely their thoghts, & feare of the heart, and their imaginacion of the things they waite for, and the daye of death,

3 From him that sitteth vpon the glorious throne, vnto him that is beneth in the earth and ashes:

4 From him that is clothed in blewe silke, & weareth a crowne, euen vnto him that is clothed in simple linen.

5 Wrath & enuie, trouble, and vnquietnes, and feare of death, and rigour, and strife, & in the time of rest the slepe in the night vpon his bed, change his knowledge.

6 A litle or nothing is his rest, and afterwarde in sleping he is as in a watche towre in the daye: he is troubled with the visions of his heart, as one that renneth out of a battel.

7 And when all is safe, he awaketh, and marueileth that the feare was nothing.

8 Suche things come vnto all flesh, bothe man and beast, but seuen folde to the vngodlie:

Chap. 39. 35

9 Moreouer, * death & blood, and strife, & sworde, oppression, famine, destruction, and punishment.

10 These things are all created for the wicked, and for their sakes came the * flood also.

Gene. 7. 11
Genes. 3. 19

11 * All things that are of the earth shal turne to earth againe: and they that are of the * waters, shal returne into the sea.

Chap. 41. 13
Eccles. 2. 7

12 ¶ All bribes and vnrighteousnes shal be put awaye: but || faithfulnes shal endure for euer.

e Faithfulnes.

13 The substance of the vngodlie shalbe dryed vp like a riuer, & they shal make a sounde like a great thonder in the raine.

14 When he openeth his hand, he reioyceth; but all the transgressours shal come to naught.

15 The children of the vngodlie shal not obteine manie branches: for the vncleane rootes are as vpon the high rockes.

16 Their tender stalke by what water soeuer it be or water banke, it shalbe pulled vp before all other herbes.

17 ¶ Friendlines is as a moste plentiful garden of pleasure, & mercie endureth for euer.

18 * To labour and to be content with that a man hathe, is a swete life: but he that findeth a treasure, is aboue them bothe.

Philip. 4. 12
1. Timot. 6. 6

19 Children, and the buylding of the citie maketh a perpetual name: but an honest woma is coũted aboue thẽ bothe.

20 Wine & musike reioyce ỹ heart: but the loue of wisdome is aboue them bothe.

21 The pipe and the psalterion make a swete noyce: but a pleasant tongue is aboue them bothe.

22 Thine eye desireth fauor & beautie: but a grene sede time, rather then thẽ bothe.

23 A friend, and companion come together at opportunitie: but aboue them bothe is a wife with her husband.

24 Friends and helpe *are good* in the time of trouble, but almes shal deliuer more then them bothe.

25 Golde and siluer fasten the fete: but counsel is estemed aboue them bothe.

26 Riches and strength lift vp the minde: but the feare of the Lord is aboue them bothe: there is no want in the feare of the Lord, and it nedeth no helpe.

27 The feare of the Lord is a pleasant garden of blessing, & there is nothing so beautiful as it is.

28 ¶ My sonne, lead not a beggers life: for better it were to dye then to begge.

29 The life of him that dependeth on another mans table, is not to counted for a life: for he tormenteth him self after other mens meat: but a wise man and wel nourtred, wil beware thereof.

30 Begging is swete in ỹ mouth of the vnshamefast, & in his bellie there burneth a fyer.

CHAP. XLI.

1 *Of the remembrance of death. 3 Death is not to be feared. 8 A curse vpon thẽ that forsake the Law of God. 12 Good name & fame. 14 An exhortacion to giue hede vnto wisdome. 17 Of what things a man ogbt to be ashamed.*

1 O || Death,

¶ Of death.

1 O ‖ Death, how bitter is the remembrance of thee to a man that liueth at reſt in his poſſeſsions, vnto the man that hathe nothing to vexe him, and that hathe proſperitie in all things: yea, vnto him that yet is able to receiue meat.

2 O death, how acceptable is thy iudgement vnto the nedeful, and vnto him whoſe ſtrength faileth, and that is now in the laſt age, and is vexed with all things, and to him that diſpaireth, and hathe loſt pacience.

3 Feare not the iudgement of death: remember them that haue bene before thee, and that come after: this is the ordinance of the Lord ouer all fleſh.

4 And why woldeſt thou be againſt the pleaſure of the moſte High? whether it be ten or an hundreth, or a thouſand yeres, there is no defenſe for life againſt the graue.

5 ¶ The children of the vngodlie are abominable children, and ſo are they that kepe cõpanie with the vngodlie.

6 The inheritance of vngodlie children ſhal periſh, and their poſteritie ſhal haue a perpetual ſhame.

7 The children cõplaine of an vngodlie father, becauſe they are reproched for his ſake.

8 Wo be vnto you, ô ye vngodlie, which haue forſaken the Lawe of the moſte high God: for thogh you increaſe, yet ſhal you periſh.

9 If ye be borne, ye ſhalbe borne to curſing: if ye dye, the curſe ſhalbe your porcion.

10 All that is of the earth, ſhal turne to earth againe: ſo the vngodlie go from the curſe to deſtruction.

11 Thogh men mourne for their bodie, yet the wicked name of the vngodlie ſhalbe put out.

12 Haue regarde to thy name: for that ſhal continue with thee aboue a thouſand treaſures of golde.

13 A good life hathe the dayes nombred: but ‖ a good name endureth euer.

¶ A good name. *Chap. 30. 33*

14 * My children, kepe wiſdome in peace: for wiſdome that is hid, and a treaſure that is not ſene, what profite is in them bothe.

15 A man that hideth his fooliſhnes, is better then a man that hideth his wiſdome.

16 Therefore beare reuerence vnto my wordes: for it is not good in all things to be ‖ aſhamed: nether are all things alowed as faithful in all men.

¶ Of ſhamefaſtnes.

17 Be aſhamed of whordome before father and mother: be aſhamed of lies before the prince and men of autoritie:

18 Of ſinne before the iudge and ruler: of offence before the congregacion & people: of vnrighteouſnes before a cõpanion and friend,

19 And of theft before the place where thou dwelleſt, & before the trueth of God & his couenant, and to leane with thine elbowes vpon the " bread, or to be reproued for giuing or taking.

" Or, table

20 And of ſilence vnto them that ſalute thee, and to loke vpon an harlot,

21 And to turne away thy face from thy kinſman: or to take away a porcion or a gift, or to be euil minded toward another mans wife,

22 Or to ſollicite anie mans maide, or to ſtand by her bed, or to reproche thy friends with wordes,

23 Or to vpbraide when thou giueſt anie thing, or to reporte a matter that thou haſt heard, or to reueile ſecret wordes.

24 Thus maieſt thou wel be ſhamefaſt, and ſhalt finde fauour with all men.

CHAP. XLII.

1 The Law of God muſt be taught. 9 A daughter. 14 A woman. 18 God knoweth all things, yea, euen the ſecrets of thine heart.

¶ In what things we ought not to be aſhamed.

1 OF theſe things be not thou ‖ aſhamed, nether haue regarde to offẽd for anie perſone,

2 Of the Law of the moſt High and his couenant, & of iudgement to iuſtifie the godlie:

3 Of the cauſe of thy companion, & of ſtrangers, or of diſtributing the heritage among friends:

4 To be diligẽt to kepe true balance, & weight, whether thou haue muche or litle:

5 To ſel marchandiſe at an indifferent price, and to correct thy children diligently, and to beat an euil ſeruant to the blood:

6 To ſet a good locke where an euil wife is, and to locke where manie hands are:

7 If thou giue anie thing by nomber, & weight, to put all in writing, bothe ỹ that is giuen out, and that that is receiued againe:

8 To teache the vnlearned, & the vnwiſe, & the aged, that contend againſt the yong: thus ſhalt thou be wel inſtructed and approued of all men liuing.

9 ¶ The daughter " maketh the father to watche ſecretly, and the carefulnes that he hathe for her, takerh away his ſlepe in the youth, leſt ſhe ſhulde paſſe the floure of her age: and when ſhe hathe an houſband, leſt ſhe ſhulde be hated:

" Or, is a ſecret watche to the father.

10 In her virginitie, leſt ſhe ſhulde be

defiled, or gotten with childe in her fathers house, and, when she is with her husband, lest she misbehaue her self: and when she is maried, lest she continue vnfruteful.

Chap. 26. 10 11 *If thy daughter be vnshamefast, kepe her straitly, lest she cause thine enemies to laugh thee to scorne, and make thee a commune talke in the citie, and diffame thee among the people, & bring thee to publicke shame.

Chap. 25. 28 12 *Beholde not euerie bodies beautie, and companie not among women.

13 For as the moth cometh out of garments: *so doeth wickednes of the woman.

Genes. 3. 6

14 The wickednes of a man is better then the good intreatie of a woman, to wit, of a woman that is in shame, and reproche.

15 ¶ I wil remember the workes of the Lord, and declare the thing that I haue sene: by the worde of the Lord are his workes.

16 The sunne that shineth, loketh vpon all things, and all the worke thereof is ful of the glorie of the Lord.

17 Hathe not ỹ Lord appointed that his Saincts shulde declare all his wonderous workes, which ỹ almightie Lord hathe stablished to confirme all things by in his maiestie?

18 He seketh out the depth, & the heart, and he knoweth their practises: for the Lord knoweth all science, and he beholdeth the signes of the worlde.

19 He declareth the things that are past, and for to come, & discloseth the paths of things that are secret.

Iob 41. 4 Isai. 29. 15 20 *No thoght may escape him, nether may anie worde be hid from him.

21 He hathe garnished the excellent workes of his wisdome, and he is from euerlasting to euerlasting, and for euer: vnto him may nothing be added, nether can he be minished: he hathe no nede of anie counseler.

22 Oh, how delectable are all his workes, & to be considered euen vnto the sparkes of fyre.

23 They liue all, and endure for euer: & when soeuer nede is, they are all obedient.

24 Thei are all double, one against another: he hathe made nothing that hathe anie faute.

25 The one # commendeth the goodnes of the other, & who can be satisfied w beholding Gods glorie?

Or, Stablisheth

CHAP. XLIII.

The summe of the creacion of the Workes of God.

1 THis high ornament ‖ the cleare firmament, the beautie of the heauen so glorious to beholde,

‖ The wonderful workes of God.

2 The sunne also, a marueilous instrument when it appeareth, declareth, at his going out, the worke of the moste High.

3 At noone it burneth the countrey, & who may abide for the heat thereof?

4 The sunne burneth the mountaines thre times more then he that kepeth a fornace with continual heat: it casteth out the fyrie vapours, & with the shinning beames blindeth the eyes.

5 Great is the Lord that made it, and by his commandement he causeth it to runne hastely.

Genes. 1. 16 6 *The moone also hathe he made to appeare according to her season, that it shulbe a declaration of the time, & a signe for the worlde:

Exod. 12. 2 7 *The feasts are appointed by ỹ moone: the light thereof diminisheth vnto the end.

8 The moneth is called after the name thereof, & groweeth wondrously in her changing.

9 It is a campe pitched on high, shining in the firmament of heauen: the beautie of heauen are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commandement of the holie one they continue in their order, and faile not in their watche.

Genes. 9. 14 11 ¶ *Loke vpon the raine bowe, and praise him that made it: verie beautiful is it in the brightnes thereof.

Isai. 40. 12 12 *It compasseth the heauen about w a glorious circle, and the hands of the moste High haue bended it.

13 ¶ Thorowe his commandement he maketh the snowe to haste, and sendeth swiftly the lightning of his iudgement.

14 Therefore he openeth his treasures, and the cloudes flie forthe as the foules.

15 In his po er hathe he strengthened ỹ cloudes, and broken the haile stones.

16 The mountaines leape at the sight of him: the South winde bloweth according to his wil.

17 The sounde of his thonder beateth the earth: so doeth the storme of the North: the whirlewinde also, as birdes that flie, scattereth the snowe, and the falling downe thereof is as the gresshopers that light downe.

18 The eye marueileth at the beautie of the whitenes thereof, & the heart is astonished at the raine of it.

19 He also powreth out the frost vpon the earth like salt, and when it is frosen, it sticketh on the toppes of pales.

20 When the colde North winde bloweth, anyce is frosen of the water, it abideth v-

abideth vpon all the gatherings together of water, and clotheth the waters as with a brest plate.

21 It deuoureth the mountaines, & burneth the wildernes, and destroyeth that that is grene, like fyre.

22 The remedie of all these is when a cloude cometh hastely, & when a dewe cometh vpon the heat, it refresheth it.

23 [By his worde he stilleth he wide:] by his counsel he appeaseth the depe, and planteth ylands therein.

24 They that saile ouer the sea, tel of ŷ perils thereof, and when we heare it w̄ our eares, we marueile thereat.

25 For there be strange, & wonderous workes, diuers maner of beasts, and the creation of whales.

26 Thorowe him are all things directed to a good end, & are stablished by his worde.

27 And when we haue spoken muche, we can not atteine vnto them: but this is ŷ summe of all, that he is all.

28 What power haue we to praise him: for he is aboue all his workes?

29 The Lord is terrible, and verie great, * & marueilous is his power.

30 Praise the Lord, & magnifie him as muche as ye can, yet doeth he farre excede: exalt him with all youre power, & be not wearie, yet can ye not atteine vnto it.

31 * Who hathe sene him, that he might tel vs? and who can magnifie him as he is?

32 For there are hid yet greater things them these be, & we haue sene but a fewe of his workes.

33 For the Lord hathe made all things, and giuen wisdome to suche as feare God.

CHAP. XLIIII.

The praise of certein holie men, Enoch, Noe, Abraham, Isaac, Iacob.

1 LEt vs now commende the famous men, and our fathers, of whome we are begotten.

2 The Lord hathe gotten great glorie by them, & that through his great power from the beginning:

3 Thei haue borne rule in their kingdomes, & were renoumed for their power, and were wise in counsel, and declared prophecies.

4 * They gouerned the people by counsel & by the knowledge of learning mete for ŷ people, in whose doctrine were wise sentences.

5 They inuēted the melodie of musicke, and expounded the verses that were writen.

6 They were riche & mightie in power, and liued quietly at home.

7 All these were honorable men in their generacions, & were wel reported of in their times.

8 There are of them ŷ haue left a name behinde them, so that their praise shal be spoken of.

9 There are some also which haue no memorial, * and are perished, as though they had neuer bene, and are become as though they had neuer bene borne, and their children after them.

10 But the former were merciful men, whose righteousnes hathe not bene forgotten.

11 For whose posteritie a good inheritance is reserued, and their sede is conteined in the couenant.

12 Their stocke is conteined in the couenant, and their posteritie after them.

13 Their sede shal remaine for euer, and their praise shal neuer be taken away.

14 Their bodies are buryed in peace, but their name liueth for euermore.

15 * The people speake of their wisdome, & the congregacion talke of their praise.

16 ‖ * Enoch pleased ŷ Lord God: therefore was he translated for an example of repentance to the generacions.

17 ‖ * Noe was founde perfite, & in the time of wrath he had a rewarde: therefore was he left as a remnant vnto ŷ earth, when the flood came.

18 An euerlasting couenant was made w̄ him, that all flesh shulde* perish no more by the flood.

19 ‖ Abraham was a * great father of manie people: in glorie was there none like vnto him.

20 He kept the Law of the moste High, & was in couenant with him, and he set the couenant * in his flesh, and in tentation he was founde faithful.

21 Therefore he assured him by an * othe, that he wolde blesse the nacions in his sede, and that he wolde multiplie him as the dust of the earth, and exalte his sede as the starres, and cause thē to inherite from sea to sea, and from ŷ Riuer vnto the end of the worlde.

22 * With ‖ Isaac did he confirme likewise for Abraham his fathers sake, the blessing of all men, and the couenant.

23 And caused it to rest vpon the head of ‖ Iacob, and ″ made him self knowē by * his blessings, and gaue him an heritage & deuided his porcions, * & parted them among the twelue tribes.

24 And he broght out of him a ‖ merciful man, which founde fauour in the sight of all flesh.

CHAP. XLV.

The praise of Moyses, Aaron, and Phinees.

Exod. 15. 28

Psal. 96. 4

Psal. 106. 2

Genes. 7. 23

Chap. 39. 14

‖ Enoch
Genes. 5. 14
Ebr. 11. 5
‖ Noe.
Genes. 6. 9 and 7. 1
Ebr. 11. 7

Genes. 9. 11
‖ Abraham.
Genes. 12. 3 & 15. 5. & 17. 4

Genes. 21. 4

Genes. 22. 16
Gal. 3. 8

Genes. 26. 2
‖ Isaac

‖ Iacob.
″ *Or kneue him*
Genes. 27. 28 & 28. 1
Genes. 28. 1
Ios 18. 19
‖ Ioseph.

‖ Moyses. *Exod. 11. 3 Act. 7. 22*

1 AND ‖ Moyses, the * beloued of God & men, *broght he forthe*, whose remembrance is blessed.

2 He made him like to ℣ glorious Saits, and magnified him by the feare of his enemies.

Exod. 6. 7 8. 9

3 By his wordes he caused the wonders to cease, and he made him * glorious in the sight of Kings, and gaue him commandements for his people, & shewed him his glorie.

Nomb. 12. 3

4 * He sanctified him with faithfulnes, and mekenes, and chose him out of all men.

5 He caused him to heare his voyce, & broght him into the darke cloude,* & there he gaue him the commãdements before his face, euen the Law of life & knowledge, that he might teache Iacob the couenant, and Israel his iudgements.

Exod. 19. 7

‖ Aaron. *Exod. 4. 28*

6 He exalted ‖ Aaron an holie man like vnto him, euen his * brother of the tribe of Leui.

7 An euerlasting couenant made he with him, and gaue him the priesthode among the people, and made him blessed through his comelie ornament, and clothed him with the garment of honour.

8 He put perfite ioye vpon him, & girded him with ornaments of strength, as with breches, and a tunicle, and an ephod.

9 He compassed him about with belles of golde, & with manie belles round about,* that when he went in, the sound might be heard, & might make a noyce in the Sanctuarie, for a remembrance to the children of Israel his people,

Exod. 28. 35

10 And with an holie garment, with golde also, and blewe silke, and purple, & diuers kindes of workes, and with a brestlappe of iudgement, & with the

‖ Vrim and Thummin.

‖ signes of trueth,

11 And with worke of skarlet conningly wroght, & with precious stones grauen like seales, & set in golde by goldesmithes worke for a memorial with a writing grauen after the nomber of the tribes of Israel.

12 And with a crowne of golde vpon ℣ mitre, bearing the forme and marke of holines, an ornament of honour, a noble worke garnished, and pleasant to loke vpon.

13 Before him were there no suche faire ornaments: there might no stranger put them on, but onely his children, and his childrens children perpetualie.

14 Their sacrifices were wholy consumed euerie day twise continually.

Leuit. 8. 12

15 * Moyses filled his hands, & anointed him with holie oyle: this was appointed vnto him by an euerlasting couenant, & to his sede, so long as the heauens shulde remaine, that he shulde minister before him, & also to execute the office of the priesthode, and blesse his people in his name.

16 Before all men liuing the Lord chose him that he shulde present offrings before him, and a swete sauour for a remembrance to make reconciliation for his people.

Deut. 17. 20 & 21. 5

17 * He gaue him also his commandements and autoritie according to the Lawes appointed, that he shulde teache Iacob the testimonies, and giue light vnto Israel by his Law.

Nom. 16. 1

18 * Srangers stode vp against him, & enuied him in the wildernes, euen the mẽ that toke Dathans and Abirams parte, & the companie of Core in furie and rage.

19 This the Lord sawe and it displeased him, & in his wrathful indignaciõ were they consumed: he did wonders vpon them, and consumed them with the fyrie flame.

Nom. 17. 8

20 * But he made Aaron more honorable, and gaue him an heritage, and parted the first frutes of the first borne vnto him: vnto him specially he appointed bread in abundance.

21 For the *Priests* did eat of the sacrifices of the Lord, which he gaue vnto him and to his sede.

Deut. 12. 18. & 18. 1.

22 * Els had he none heritage in the land of his people, nether had he any porcion among the people: for *the Lord* is the porcion of his inheritance.

‖ Phinees. *Nom. 25. 13 1. Mac. 2. 54*

23 The third in glorie is ‖ * Phinees the sonne of Eleazar, becaus he had zeale in the feare of the Lord, & stode vp with good courage of heart when the people were turned backe, and made reconciliation for Israel.

24 Therefore was there a couenant of peace made with him, that he shulde be the chief of the Sanctuarie and of his people, and that he and his posteritie shulde haue the dignitie of the priesthode for euer,

25 And according to the couenant made with Dauid, that the inheritance of the kingdome shulde remaine to his sonne of the tribe of Iuda: so the heritage of Aaron shulde be to the onelie sonne of his sonne, and to his sede. God giue vs wisdome in our heart to iudge his people in righteousnes, that the good things that they haue, be not abolished and that their glorie may endure fortheir posteritie.

CHAP. XLVI.

The praise of Iosue, Caleb, and Samuel.

1 Iesus

‖Iosue.
Numb. 27,18 deu. 34,9 ioſ. 1,2. & 12,7

1 IEſus‖ * the ſonne of Naue was valiant in the warres, and was the ſucceſſour of Moyſes in prophecies, who according vnto his name, was a great ſauiour of the elect of God, to take vengeance of the enemies that roſe vp againſt them, and to ſet Iſrael in their inheritance.

Ioſ. 8,2

2 * What glorie gate he, when he liſt vp his hand, and drewe out his ſworde againſt the cities?

3 Who was there before him, like to him? for he foght the battels of the Lord.

Ioſ. 10,12

4 * Stode not the ſunne ſtil by his meanes, and one day was as long as two?

5 He called vnto the moſte high Gouernour when the enemies preaſed vpon him on euerie ſide, & the mightie Lord heard him with the haile ſtones, & with mightie power

Ioſ. 10,11

6 He ruſhed in vpon the nacions in battel, and in the * going downe *of Bethoron* he deſtroied the aduerſaries, that they might knowe his weapons, and that he fought [a] in the ſight of the Lord: for he followed the Almightie.

[a] Or, that the Lord fauored his battel.

[b] Or, purſued the mightie men.

Nom. 14,6 1 mac. 2,55 ‖Caleb. Nom 26,65 deu. 1,35

7 * In the time of Moyſes alſo he did a good worke: he and ‖ Caleb the ſonne of Iephune ſtode againſt the enemie, & withholde the people from ſinne, & appeaſed the wicked murmuring.

8 * And of ſix hundreth thouſand people of fote, they two were preſerued to bring them into the heritage, euen into ỹ land that floweth with milke and honey.

Ioſ. 14,11

9 * The Lord gaue ſtrength alſo vnto Caleb, which remained with him vnto his olde age, ſo that he went vp into the high places of the land, and his ſede obteined it for an heritage,

10 That all the children of Iſrael might ſe, that it is good to follow the Lord.

‖Iudges.

11 Concerning the ‖ Iudges, euerie one by name, whoſe heart went not a whoring, nor departed from the Lord, their memorie be bleſſed.

Chap. 49,13

12 Let * their bones floriſh out of their place, & their names by ſucceſſion remaine to them that are moſte famous of their children.

‖Samuel. 1. Sam. 10,1. & 16,13

13 ¶ Samuel the Prophet of ỹ Lord, beloued of his Lord, * ordeined Kings, and anointed the princes ouer his people.

14 By the Law of the Lord he iudged the congregacion, and the Lord had reſpect vnto Iacob.

15 This Prophete was approued for his faithfulnes, and he was knowen faithful in his wordes and viſions.

2. Sam. 7,11

16 * He called vpon the Lord almightie, when his enemies preaſed vpon him on euerie ſide, when he offred the ſucking lambe.

17 And the Lord thondred from heauen, and made his voyce to be heard with a great noyce.

18 So he diſcomfited the princes of the Tyrians, and all the rulers of the Philiſtims.

1. Sam. 12,9

19 * And before his long ſlepe he made proteſtacion in the ſight of the Lord, and his anointed, that he toke no ſubſtance of any man, no, not ſo muche as a ſhoee, and no man colde accuſe him.

1. Sam. 28,18

20 * After his ſlepe alſo he tolde of the Kings death and from the earth lift he vp his voyce, and prophecied that the wickednes of the people ſhulde periſh.

CHAP. XLVII.

The praiſe of Nathan, Dauid and Salomon.

‖Nathan. 2. Sam. 12,1

1 AFter him roſe vp ‖ * Nathan to prophecie in the time of Dauid.

2 For as the fat is taken away from the peace offring, ſo was Dauid choſen out of the children of Iſrael.

‖Dauid.

3 ¶ He plaied with the lions, as with kiddes, and with beares, as with lambes.

1. Sam. 17,34

4 * Slewe he not a gyante when he was yet but yong, and toke away the rebuke from the people, when he lift vp his hand with the ſtone in the ſling, to beat downe the pride of Goliah?

1. Sam. 17,49

5 For he called vpon the moſte high Lord, which gaue him ſtrength in his right hand, to ſla that mightie warriour, and that he might ſet vp the horne of his people againe.

1. Sam. 18,7

6 * So [a] he gaue him the praiſe of ten thouſand, and honored him with [b] great praiſes, and gaue him a crowne of glorie.

[a] Or, the people.

[b] Or, with bleſſings of the Lord.

2. Sam. 5,7

7 * For he deſtroied the enemies on euerie ſide, and rooted out the Philiſtims his aduerſaries, and brake their horne in ſunder vnto this day.

8 In all his workes he praiſed the Holy one, and the moſte High with honorable wordes, and with his whole heart he ſong ſongs, and loued him that made him.

1. Chro. 16,4

9 * He ſet ſingers alſo before the altar, and according to their tune he made ſwete ſongs, that they might praiſe God daily with their ſongs.

10 He ordeined to kepe the feaſt daies comely, and appointed the times perfitely, that they might praiſe the holy Name of God, and make the Temple to ſounde in the morning.

2. Sam. 12,13

11 * The Lord toke away his ſinnes, and exalted his horne for euer: he gaue him

the conenant of the kingdome, & the throne of glorie in Israel.

12 After him rose vp a wise sonne, who by him dwelt in a large possession.

‖ Salomon. 1. King. 4, 21

13 ‖ * Salomon reigned in a peaceable time, and was glorious: for God make all quiet rounde about, that he might buyld an house in his Name, and prepare the Sanctuarie for euer.

1. King. 4, 29

14 * How wise wast thou in thy youth, and wast filled with vnderstanding, as with a flood?

15 Thy minde couered the whole earth, and hathe filled it with graue and darke sentences.

16 Thy Name went abroade in the yles, and for thy peace thou wast beloued.

2. King. 4, 31

17 * The countreis marueiled at thee for thy songs, and prouerbes, and similitudes, and interpretacions.

18 By the Name of ỹ Lord God, which is called the God of Israel, thou hast

1. King. 10, 27

* gathered golde as tinne, and hast had as muche siluer as lead.

1. King. 11, 1

19 * Thou dideſt bowe thy loines to wome, & wast ouercome by thy bodie.

20 Thou dideſt staine thine honour, & hast defiled thy posteritie, and hast broght wrath vpon thy children, and hast felt sorowe for thy folie.

1. King. 12, 17

21 * So the kingdome was deuided, and Ephraim bega to be a rebellious kingdome.

2. King. 7, 13

22 * Neuertheles the Lord left not of his mercie, nether was he destroyed for his workes, nether did he aboliſh the posteritie of his elect, nor take away ỹ sede of him that loued him, but he left a remnant vnto Iacob, and a roote of him vnto Dauid.

23 Thus rested Salomon with his fathers, and of his sede he left behinde him Roboam, euen ‖ the foolishnes of the people, and one that had no vnderstanding, * who turned away the people thorow his counsel, and ‖ Ieroboam the sonne of Nabat, * which caused Israel to sinne, and shewed Ephraim the way of sinne,

‖ Roboam. ‖ Or, a moste euident foole. 1. King. 12, 10 ‖ Ieroboam. 1. King. 12, 28

24 So that their sinnes were so muche increased, that they were driuen out of the land.

25 For they soght out all wickednes, til the vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Eliseus, Ezekias and Isaias.

‖ Elias. 1. King. 17, 1

1 THen stode vp ‖ * Elias the Prophete as a fyre, and his worde burnt like a lampe.

2 He broght a famine vpon them, and by his zele he diminished them: [for they might not away with the commandements of the Lord.]

3 By the worde of the Lord he shut the heauen, * and thre times broght he the fire from heauen.

1 King. 18, 38 & 2. king. 1, 10

4 O Elias, how honorable art thou by thy wonderous dedes? who may make his boast to be like thee?

1. King. 17, 21

5 * Which hast raised vp the dead from death, & by the worde of the moste High out of the graue:

6 Which hast broght Kings vnto destruction, and the honorable from their seate;

7 Which heardest the rebuke of ỹ Lord in Sina, * and in Horeb the iudgement of the vengeance:

1. King. 19, 15

1. King. 19, 17

8 * Which dideſt anoint Kings that they might ‖ recompense, and Prophetes to be thy successours:

‖ The wickednes of Achab & Iezabel.

2. King. 2, 11

9 * Which wast taken vp in a whirle winde of fyre, and in a charet of fyrie horses:

10 Which wast appointed * to reproue in due season, and to pacifie the wrath of the Lords iudgemēt before it kindled, and to turne the hearts of the fathers vnto the children, and to set vp the tribes of Iacob.

Mala. 4, 5

11 Blessed were they that sawe thee, and slept in loue: for [a] we shal liue.

a That is, they that are suche.

12 * When Elias was couered with the storme, ‖ Eliseus was filled with his spirit: while he liued, he was not moued for any prince, nether colde any bring him into subiection.

2. King. 2, 11 ‖ Eliseus.

13 Nothing colde ouercome him, * and after his death his bodie prophecied,

2. King. 13, 21

14 He did * onders in his life and in death were his workes marueilous.

15 For all this the people repented not, nether departed they from their sinnes: * til they were caryed away prisoners out of their land, and were scatered through all the earth so that there remained but a very few people with the prince vnto the house of Dauid.

2. King. 18, 12

16 Howbeit some of them did right, and some heaped vp sinnes.

17 ‖ * Ezekias made his citie strong, and coueied water into the middes thereof: he digged thorow the rocke with yron, and made fountaines for waters.

‖ Ezekias. 2. King. 18, 2

18 * In his time came Sennacherib vp, & sent Rabsaces, and lift vp his hand against Sion, and boasted proudely.

2. King. 18, 13

19 Then trembled their hearts and hāds, so that they sorowed like a woman in trauel.

20 But they called vpon the Lord, ỹ is merciful, and lift vp their hands vnto him & immediatly the holy one heard them out of heauen.

21 [He thoght no more vpon their sinnes, nor gaue them ouer to their enemies,]

mies,] but deliuered them by the hand of Esai.

2. King. 19, 35 esa. 37, 36 tob. 1, 21 1 mac. 7, 41 2. mac. 8, 19 ‖ Esaias.

22 *He smote the hoste of the Assyrians and his Angel destroyed them.

2 King. 20, 10 esa. 38, 8

23 For Ezekias had done the thing that pleased the Lord, and remained stedfastly in the waies of Dauid his father, as ‖ Esai the great Prophet, and faithful in his vision had commanded him.

24 *In his time the sonne went backwarde, and he lengthened the Kings life.

25 He saw by an excellent Spirit what shulde come to passe at the last, and he comforted them that were sorowful in Sion.

26 He shewed what shulde come to passe for euer, and secret things, or euer thei came to passe.

CHAP. XLIX.

Of Iosias Hezekiah, Dauid, Ieremi, Ezechiel, Zorobabel, Iesus, Nehemias, Enoch, Ioseph, Sem & Seth.

‖ Iosias. 2. King. 22, 1 & 23, 2 2. chro. 34, 3

1 THe remembrance of ‖ *Iosias is like the composition of the perfume that is made by the arte of the apothecarie: it is swete as honie in all mouthes, and as musicke at a banket of wine.

2 He behaued him self vprightly in the reformacion of the people, and toke away all abominacions of iniquitie.

2. King. 23, 4

3 He *directed his heart vnto the Lord, & in the time of the vngodlie he established religion.

4 All, except Dauid and Ezekias, & Iosias, committed wickednes: for euen the Kings of Iuda forsoke the Law of the moste High, and failed.

a Or, power.

5 Therefore he gaue their a horne vnto other, and their honor to a strange nacion.

2. King. 25, 9

6 He burnt the elect citie of the Sanctuarie, *and destroied the stretes thereof according to the a prophecie of ‖ Ieremias.

a Or, hand. ‖ Ieremias. Ier 38, 6 Ier. 1, 5

7 For thei *intreated him euil, which neuertheles was a Prophete, *sanctified from his mothers wombe, that he might roote out, and afflict, and destroye, and that he might also buyld vp, and plant.

‖ Ezechiel. Ezech. 1, 2

8 ‖ *Ezechiel sawe the glorious vision, which was shewed him vpon the charet of the Cherubims.

Ezech. 13, and 38

9 *For he made mencion of the enemies vnder *the figure* of the raine, and directed them that went right,

Chap. 46, 14

10 *¶ And let the bones of the twelue Prophetes florish out of their place: & let their memorie be blessed: for they comforted Iacob, and deliuered them by assured hope.

11 ¶ * How shal we praise ‖ Zorobabel, which was as a ring on the right hand?

Hag. 2, 24 ezr 3, 2 ‖ Zorobabel.

12 So was ‖ *Iesus also the sonne of Iosedec: these me in their time buylded ỹ house: and set vp the Sanctuarie of the Lord againe, which was prepared for an euerlasting worship.

‖ Iesus. Zachar. 3, 1 ezr. 13, 2 hag. 1, 12, and 2, 3

13 ¶ *And among the elect was ‖ Neemias whose renoume is great, which set vp for vs the walles that were fallen, and set vp the gates and the barres, & laied the fundacions of our houses.

Nehe. 7, 1 ‖ Neemias.

14 ¶ But vpon ỹ earth was no man created like ‖ *Enoch: for he was taken vp from the earth.

‖ Enoch. Gen. 5, 24 ebr. 11, 5

15 Neither was there a like man vnto ‖ *Ioseph the gouernour of his brethrē, and the vpholder of his people, whose bones were kept.

chap. 44, 16 ‖ Ioseph. Gen. 41, 44, & 42, 6, & 45, 8

16 ‖ *Sem and ‖ Seth were in great honour among men: and so was ‖ Adam aboue euerie liuing thing in the creacion.

‖ Sem. Gen. 5, 3 ‖ Seth. ‖ Adam.

CHAP. L.

Of Simon the sonne of Onias. 22 An exhortacion to praise the Lord. 27 The autor of this boke.

1 ‖ SImon *the sonne of Onias the hie Priest, which in his life set vp the house againe, and in his dayes established the a Temple,

‖ Simon. 2 Mac. 3, 4 a Or, people.

2 Vnder him was the fundacion of the double height laied, and the hie walles that compasseth the Temple.

3 In his daies the places, to receiue water that were decaied, *were restored*, and the brasse was about in measure as the a sea.

a Which Salomō made, 1. King. 7, 23

4 He toke care for his people, that they shulde not fall, and fortified the citie against the siege?

5 How honorable was his conuersation among the people, and when he came out of the house couered with the vaile?

6 He was as the morning starre in the middes of a cloude, and as the moone when it is ful,

7 And as the sunne shining vpon the Temple of the moste High, and as the rainebowe that is bright in the faire cloudes,

8 And as the floure of the roses in the springe of the yeare, & as lilies by the springs of waters, and as the branches of the frankensetre in the time of somer,

9 As a fyre & incense in the censer, and as a vessel of massie golde, set with all maner of precious stones,

10 And as a faire oliue tre that is fruteful, and as a cypresse tre, which grow-

eth vp to the cloudes.
11 When he put on the garment of honour and was clothed with all beautie, he went vp to the holy altar, and made the garment of holines honorable.
12 When he toke the porcions out of the Priests hands, he him self stoode by the herth of the altar, compassed with his brethren rounde about, as the branches do the cedre tre in Libanus, and thei compassed him as the branches of the palme trees.
13 So were all the sonnes of Aaron in their glorie, and the oblacions of the Lord in their hãds before all the congregacion of Israel.
14 And that he might accomplish his ministerie vpon the altar, and garnish the offring of the moste High, and almightie,
15 He stretched out his hãd to the drinke offring, and powred of the blood of the grape, and he powred at the fote of the altar a perfume of good sauour vnto the moste high King of all.
16 Then showted the sonnes of Aaron, and blowed with brasen trumpets, and made a great noyce to be heard, for a remembrance before the moste High.
17 Then all the people together hasted, and fell downe to the earth vpon their faces to worship their Lord God almightie, and moste high.
18 The singers also sang with their voyces, so that the sounde was great, and the melodie swete.
19 And the people prayed vnto the Lord moste high with prayer before him ỹ is merciful, til the honour of the Lord were performed, and they had accomplished his seruice.
20 Then went he downe, and stretched out his hands ouer the whole congregacion of the children of Israel, that they shulde giue praise with their lippes vnto the Lord, and reioyce in his Name.
21 He began againe to worship, that he might receiue the blessing of the moste High.
22 Now therefore giue praise all ye vnto God, that worketh great things euerie where, which hathe increased our dayes from the wombe, and delt with vs according to his mercie,
23 That he wolde giue vs ioyfulnes of heart, and peace in our dayes in Israel, as in olde time,
24 That he wolde confirme his mercie with vs, and deliuer vs at his time.
25 ¶There be two maner of people, that mine heart abhorreth, and the third is no people:
26 They that sit vpon the mountaine of Samaria, the Philistims, and the foolish people that dwell in ‖ Sicinus.
27 ¶Iesus the sonne of Syrach, *the sonne* of Eleazarus, of Ierusalem, hathe writẽ the doctrine of vnderstãding & knowledge in this boke, and hathe powred out the wisdome of his heart.
28 Blessed is he that exerciseth him self therein and he that layeth vp these in his heart, shalbe wise.
29 For if he do these things, he shalbe strong in all things: for he setteth his steppes in ỹ light of ỹ Lord, ẅ giueth wisdome to the godlie. The Lord be praised for euer more: so be it, so be it.

‖ *Or, Sitchem*

CHAP. LI.

A prayer of Iesus the sonne of Sirach.

1 I Will confesse thee, ô Lord and King, and praise thee, ô God, my Sauiour: I geue thankes vnto thy Name.
2 For thou art my defender and helper, and hast preserued my bodie from destruction, and from the snare of the sclanderous tongue, and from the lippes that are occupied with lies: thou hast holpen me against mine aduersaries,
3 And hast deliuered me according to the multitude of thy mercie, and for thy Names sake, from the roaring of them that were readie to deuoure me, and out of the hands of suche as sought after my life, and from the manifolde afflictions, which I had,
4 And from the fyre that choked me rounde about, and from the middes of the fyre that I burned not,
5 And from the botome of the belie of hel, from an vncleane tongue, from lying wordes, from false accusation to the King, and from the sclander of an vnrighteous tongue.
6 [My soule shal praise the Lord vnto death:] for my soule drewe nere vnto deathe: my life was nere to ỹ hel beneth.
7 They compassed me on euerie side, and there was no man to helpe me: I loked for the succour of men, but there was none.
8 Then thoght I vpon thy mercie, ô Lord, and vpon thine actes of olde, how thou deliuerest suche as waite for thee, and sauest them out of the hands of the ‖ enemies.
9 Then lift I vp my prayer from the earth, and praied for deliuerance from death,
10 I called vpon the Lord the father of my Lord, that he wolde not leaue me in the daye of my trouble, and in the time

‖ *Or, nacions.*

time of the proude without helpe.
11 I wil praise thy Name continually, & wil sing praise with thankesgiuing: and my prayer was heard.
12 Thou sauedst me from destruction, & deliueredst me from the euil time: therefore wil I giue thankes and praise thee, and blesse the Name of the Lord.
13 When I was yet yong, or euer I went abroad, I desired wisdome openly in my prayer.
14 I praied for her before the Temple, & soght after her vnto farre countreis, and she was as a grape that waxeth ripe out of the floure.
15 Mine heart reioyced in her: my foote walked in the right way, and from my youth vp soght I after her.
16 I bowed some what downe mine eare, and receiued her, and gate me muche wisdome:
17 And I profited by her: therefore wil I ascribe the glorie vnto him, that giueth me wisdome.
18 For I am aduised to do thereafter. I wil be ielous of that that is good: so shal I not be confounded.
19 My soule hathe wresteled with her, & I haue examined my workes: I lifted vp mine hands on hye, and considered the ignorances thereof.
20 I directed my soule vnto her, and I founde her in purenes: I haue had mine heart ioyned with her from the beginning: therefore shal I not be forsaken.
21 My bowels are troubled in seking her: therefore haue I gotten a good possession.
22 The Lord hathe giuen me a tongue for my rewarde, wherewith I wil praise him.
23 Drawe nere vnto me, ye vnlearned, & dwell in the house of learning.
24 Wherefore are ye slowe? and what say you of these things, seing your soules are very thirstie?
25 I opened my mouth, and said, * Bye her for you without money. *Isa.55.1*
26 Bowe downe your necke vnder the yoke, and your soule shal receiue instruction: she is ready ȳ ye may finde her.
27 Beholde with your eyes, * how that I haue had but litle labour, and haue gotten vnto me muche rest. *Chap.6.28*
28 Get learning with a great some of money: for by her ye shal possesse muche golde.
29 Let your soule reioyce in the mercie *of the Lord*, and be not ashamed of his praise.
30 Do your duetie betimes, and he wil giue you a rewarde at his time.

BARVCH.

CHAP. I.

1 Baruch wrote a boke during the captiuitie of Babylon, which he red before Iechoniah and all the people. 10 The Iewes sent the boke with money vnto Ierusalem to their other brethren, to the intent that they shulde pray for them.

1 AND these are the wordes of the boke, ✠ Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedecias, the sonne of "Asadias, ȳ the sonne of Helcias wrote in at Babylon. *"Or, Sedecias.*
2 In the fift yere, and in the seuenth *day* of the moneth, what time as the Chaldeans toke Ierusalem, and burnt it with fyre.
3 And Baruch did read the wordes of this boke, that Iechonias the sonne of Ioacim King of Iuda might heare, and all the people that were come to heare the boke,
4 And in the audience of the gouernour, and of the Kings sonnes, and before the Elders, and before the whole people, from the lowest vnto the hiest, before all them that dwelt at Babylon by the riuer "Sud. *"Or, Sodi*
5 Which *when they heard it*, wept, fasted and made praiers before the Lord.
6 They made a collection also of money, according to euerie mans power,
7 And sent it to Ierusalem vnto Ioacim the sonne of Helcias the sonne of Salom Priest, and vnto the other Priests, and to all the people, which were with him at Ierusalem,
8 When he had receiued the vessels of the Temple of the Lord, that were taken away out of the Temple, to bring them againe into the land of Iuda, the tenth day of *the moneth* "Siuan, *to wit*, siluer vessels, which Sedecias the sonne of Iosias King of Iuda had made, *"Or, Siban.*
9 After that Nabuchodonosor King of Babylon had led away Iechonias from Ierusalem, and his princes, and his nobles, prisonners, and the people, and caryed them to Babylon.

18 And they said beholde, we haue sent you monei, wherewith ye shal bye burnt offrings for sinne, and incense, and prepare a meat offring, and offre vpon the altar of the Lord our God,

Or, manna for minhah which was ỹ euening & morning sacrifice.

19 And pray for the life of Nabuchodonosor King of Babylon, and for the life of Baltasar his sonne, that their daies may be vpon earth, as the daies of heauen,

20 And that God wolde giue vs strength and lighten our eyes, that we may liue vnder the shadowe of Nabuchodonosor King of Babylon, and vnder the shadowe of Baltasar his sonne, that we may long do them seruice, & finde fauour in their sight.

21 Pray for vs also vnto the Lord our God (for we haue sinned against the Lord our God, and vnto this day the furie of the Lord and his wrath is not turned from vs)

22 And rede this boke (which we haue sent to you to be rehearsed in the Tẽple of the Lord) vpon the feast daies, and at time conuenient.

Chap. 2, 6

23 Thus shal ye say, * To the Lord our God *belongeth* righteousnes, but vnto vs the confusion of our faces, as it is come to passe this day vnto them of Iuda, and to the inhabitants of Ierusalem,

24 And to our Kings, and to our princes, and to our Priests, and to our Prophetes, and to our fathers,

Dan. 9, 5

25 Because we haue * sinned before the Lord our God.

26 And haue not obeied him, nether hearkened vnto the voyce of the Lord our God, to walke in the commandements that he gaue vs openly.

27 From the day that the Lord broght our fathers out of the land of Egypt, euen vnto this day, we haue bene disobedient vnto the Lord our God, and we haue bene negligent to heare his voyce.

Deu. 28. 15

28 * Wherefore these plagues are come vpon vs, and the curse which the Lord appointed by Moyses his seruãt at the time that he broght our fathers out of the land of Egypt, to giue vs a land ỹ floweth with milke and honie, as *appeareth* this day.

29 Neuertheles, we haue not hearkened vnto the voyce of the Lord our God, according to all the wordes of the Prophetes, whome he sent vnto vs.

30 But euerie one of vs followed the wicked imaginacion of his owne heart, to serue strange gods, and to do euil in the sight of the Lord our God.

CHAP. II.

2 The Iewes confesse that they suffer iustely for their sinnes. The true confession of the Christians. 11 The Iewes desire to haue the wrath of God turned from them. 32 He promiseth that he wil call againe the people from captiuitie, and giue them a newe and euerlasting testament.

1 THerefore the Lord our God hathe performed his worde, which he pronounced against vs, and against our iudges that gouerned Israel, & against our Kings, and against our princes, and against the men of Israel and Iuda,

2 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, *according to things, that were written in the Lawe of Moyses.

Deu. 28, 53

3 That some among vs shulde eat the flesh of his owne sonne, and some the flesh of his owne daughter.

4 Moreouer, he hathe deliuered them to be in subiection to all the kingdomes, that are rounde about vs, to be as a reproche and desolation among all the people rounde about where ỹ Lord hathe scattred them.

5 Thus they are broght beneth and not aboue, because we haue sinned against the Lord our God, and haue not heard his voyce.

6 *To the Lord our God *apperteineth* righteousnes, but vnto vs & to our fathers open shame, *as appeareth* this day.

Chap. 1, 15

7 *For* all these plagues are come vpon vs, which the Lord hathe pronounced against vs.

8 Yet haue we not prayed before the Lord, that we might turne euerie one from the imaginacions of his owne wicked heart.

9 So the Lord hathe watched ouer the plagues, and the Lord hathe broght them vpon vs: for the Lord is righteous in all his workes, which he hathe commanded vs.

10 Yet we haue not hearkened vnto his voyce, to walke in the commandements of the Lord that he hathe giuen vnto vs.

11 * And now, ô Lord God of Israel, that hast broght thy people out of the land of Egypt with a mightie hand, & an hie arme, and with signes, and with wonders and with great power, and hast gotten thy self a Name, as *appeareth* this day,

Dan. 9. 15

12 O Lord our God, we haue sinned: we haue done wickedly: we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for we are but a fewe left among the heathen, where thou hast scattred vs.

14 Heare our praiers, ô Lord, and our peticions,

ficions, and deliuer vs for thine owne sake, and giue vs fauour in the sight of them, which haue led vs away,

15 That all the earth may knowe that ỹ art the Lord our God, and that thy Name is called vpon Israel and vpon their posteritie.

16 Therefore loke downe from thine holy Temple, and thinke vpon vs: encline thine eare, ô Lord and heare vs.

Deu. 26, 15 Isa. 63, 15 Psal. 6, 6. & 115, 17 isa. 38, 18

17 * Open thine eyes, and beholde: for the dead that are in ỹ graues, & whose soules are out of their bodies, * giue vnto the Lord, neither ‖ praise, nor righteousnes.

‖ Or, glorie, nor praise of righteousnes.

18 But the soule that is vexed for the greatnes *of some*, and he that goeth crokedly, and weake, & the eyes that faile, and the hungrie soule wil giue thee praise and righteousnes, ô Lord.

19 For we do not require mercie in thy sight, ô Lord our God, for the righteousnes of our fathers, or of our Kings.

20 But because thou hast sent out thy wrath and indignacion vpon vs, as ỹ hast spoken by ‖ thy seruants the Prophetes, saying,

‖ Or, by the hand of thy seruants. Iere. 27, 7

21 * Thus saith the Lord, Bowe downe your shulders, and serue the King of Babylō: so shall ye remaine in ỹ land, ỹ I gaue vnto your fathers.

22 But if ye wil not heare the voyce of the Lord, to serue the King of Babylon,

23 I wil cause to cease in the cities of Iuda, and in Ierusalem, I wil cause to cease the voyce of mirthe, and the voyce of ioye, and the voyce of the bridegrome, and the voyce of the bride, and the lād shalbe desolate of inhabitants.

24 But we wolde not hearken vnto thy voyce, to serue the King of Babylon: therefore hast thou performed ỹ wordes that thou spakest by thy seruants the Prophetes: *namely*, that the bones of our Kings, and the bones of our fathers shulde be caryed out of their places.

25 And lo, they are cast out to the heat of the day, & to ỹ colde of the night, and are dead in great miserie with famine, & with the sworde, & in banishment.

26 And the Temple wherein thy Name was called vpon, thou hast broght to the state, as *appeareth* this day, for the wickednes of the house of Israel, & the house of Iuda.

27 O Lord our God, thou hast intreated vs according to equitie, and according to all thy great mercie.

28 As thou spakest by thy seruant Moyses, in the day when thou dideste cōmand him to write thy Law before the children of Israel, saying,

29 * If ye wil not obey my voyce, then shal this great swarme and multitude be turned into a verie fewe among the nacions where I wil scater them. *Leu. 26, 14 deu. 28, 15*

30 For I knowe that they wil not heare me: for it is a stifnecked people: but in the land of their captiuitie they shal remember them selues,

31 And knowe that I am the Lord their God: then wil I giue them an heart *to vnderstand*, and eares.

32 And they shal heare, and praise me in the land of their captiuitie, and thinke vpon my Name.

33 Then shal they turne them from their harde backes, and from their euil workes: for they shal remember the way of their fathers, which sinned before the Lord.

34 And I wil bring them againe into the land, which I promised with an othe vnto their fathers, Abraham, Isaac and Iacob, and they shal be Lords of it: and I wil increase them, and they shal not be diminished.

35 And I wil make an euerlasting couenant with thē, that I wil be their God, and they shalbe my people: and I wil no more driue my people of Israel out of the land that I haue giuen them.

CHAP. III.

1 The people continueth in their praier begon for their deliuerance. 9 He praiseth wisdome vnto the people, shewing that so great aduersities came vnto them for the despising thereof. 36 Onely God was the finder of wisdome. 37 Of the incarnacion of Christ.

1 O Lord almightie, ô God of Israel, the soule that is in trouble, & the spirit that is vexed, cryeth vnto thee.

2 Heare, ô Lord, and haue mercie: for ỹ art merciful, and haue pitie vpon vs, because we haue sinned before thee.

3 For thou endurest for euer, and we vterly perish.

4 O Lord almightie, the God of Israel, heare now the praier of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto ỹ voyce of ỹ their God, wherefore these plagues hang vpon vs.

5 Remember not the wickednes of our fathers, but thinke vpon thy power, & thy Name at this time.

6 For thou art the Lord our God, and thee, ô Lord, wil we praise.

7 And for this cause hast thou put thy feare in our hearts, that we shulde call vpon thy Name, and praise thee in our captiuitie: for we haue considered

in our mindes all the wickednes of our fathers, that sinned before thee.
8 Beholde, we are yet this day in our captiuitie, where thou hast scatered vs, to be a reproche, and a curse, and subiect to payments, according to all the iniquities of our fathers, which are departed from the Lord their God.
9 O Israel, heare the commandements of life: hearken vnto them, that thou maiest learne wisdome.
10 What is the cause, ô Israel, that thou art in thine enemies land, and art waxē olde in a strange countrey?
11 And art defiled with the dead? & art counted with them, that go downe to the graues?
12 Thou hast forsaken the fountaine of wisdome.
13 *For* if thou hadest walked in the way of God thou shuldest haue remained safe for euer.
14 Learne where is wisdome, where is strength, where is vnderstanding, that thou maist knowe also from whence cometh long continuance, and life, and where the light of the eyes, and peace is.
15 Who hathe found out her place? or who hathe come into her treasures?
16 Where are the princes of the heathē, and suche as ruled the beasts vpon the earth?
17 They that had their pastime with the foules of the heauen, that hoorded vp siluer, and golde, wherein men trust, and made none end of their gathering?
18 For they that coyned siluer, and were so careful of their worke, and whose inuention had none end,
19 Are come to naught, and gone downe to hel, and other men are come vp in their steades.
20 When they were yong, they sawe the light, and dwelt vpon the earth: but they vnderstode not the way of knowledge,
21 Nether perceiued the paths thereof, nether haue their children receiued it: but they were farre of from that way.
22 It hathe not bene heard of in the lād of Chanaan, nether hathe it bene sene in Theman,
23 Nor the Agarines that soght after wisdome vpon the earth, nor the marchants of Nerran, and of Theman, nor the expounders of fables, nor the searchers out of wisdome haue knowē the way of wisdome, nether do they thinke vpon the pathes thereof.
24 O Israel, how great is the House of God! and how large is the place of his possesion!
25 It is great, and hathe none end: it *is* hie, and vnmeasurable.
26 There were the gyants, famous from the beginning ẏ were of so great stature, and so expert in warre.
27 Those did not the Lord chose, nether gaue he the way of knowledge vnto them.
28 But thei were destroied, because thei had no wisdome, and perished through their owne foolishnes.
29 Who hathe gone vp into heauen, to take her, and broght her downe from the cloudes?
30 Who hathe gone ouer the sea, to finde her, and hathe broght her, rather then fine golde?
31 No man knoweth her waies, nether considereth her paths.
32 But he that knoweth all things, knoweth her, and he hathe founde her out with his vnderstanding: this same is he which hathe prepared the earth for euermore, and hathe filled it with foure footed beastes.
33 When he sendeth out the light, it goeth: and when he calleth it againe, it obeieth him with feare.
34 And the starres shine in their watch, and reioyce. When he calleth them, they say, Here we be: and so with cherefulnes they shewe light vnto him ẏ made them.
35 This is our God, and there shal none other be compared vnto him.
36 He hathe founde out all the way of knowledge, and hathe giuen it vnto Iacob his seruant, and to Israel his beloued.
37 After warde he was sene vpon earth, and dwelt among men.

CHAP. IIII.

The reward of them that kepe the Law, & the punisment of them that despise it. 12 A comforting of the people being in captiuitie. 19 A complaint of Ierusalem and vnder thē figure thereof the Church. 25 A consolation and comforting of the same.

1 THis is the boke of the commandements of God, and the Law ẏ endureth for euer: all they that kepe it, shal come to life but suche as forsake it, shal dye.
2 Turne thee, ô Iacob, and take holde of it: walke by this brightnes before ẏ light thereof.
3 Giue not thine honour to another, nor the things ẏ are profitable vnto thee, to a strange nacion.
4 O Israel, we are blessed: for the things that are acceptable vnto God, are declared vnto vs.
5 Be of good cōfort, ô my people, which

are

art the memorial of Israel.
6 Ye are solde to the nacions, not for your destruction: but because ye prouoked God to wrath, ye were deliuered vnto the enemies.
7 For ye haue displeased him that made you, offring vnto deuils and not to God.
8 Ye haue forgotten him that created you, euen the euerlasting God, and ye haue greiued Ierusalem, that nourished you.
9 When she sawe the wrath comming vpon you from God, she said, Hearken, ye that dwell about Sion: for God hathe broght me into great heauines.
10 I se the captiuitie of my sonnes and daughters, which the Euerlasting wil bring vpon them.
11 With ioye did I nourish them but I must leaue them with weping & mourning.
12 Let no man reioyce ouer me a widdowe, and forsaken of manie, which for the sinnes of my children am desolate, because they departed from the Law of God.
13 They wolde not knowe his righteousnes, nor walke in the wayes of his commandements: nether did they enter into ỹ paths of discipline, throughe his righteousnes.
14 Come, ye that dwell about Sion, and call to remembrance the captiuitie of my sonnes and daughters, which the euerlasting hathe broght vpon them.
15 For he hathe broght vpon them a nation from farre, an impudent nacion, and of a strange langage,
16 Which nether reuerence the aged, nor pitie the yong: these haue caried away ỹ deare beloued of the widdowes, leauing me alone, and destitute of my daughters.
17 But what can I helpe you?
18 Surely he that hathe broght these plagues vpon you, can deliuer you from the hands of your enemies.
19 Go your way, ô children, go your way: for I am left desolate.
20 I haue put of ỹ clothing of peace, & put vpon me the sackecloth of prayer, and so long as I liue, I wil call vpon the Euerlasting.
21 Be of good comfort, ô children: crye vnto God, and he wil deliuer you from the power, and hand of the enemies.
22 For I haue hope of your saluation through the Euerlasting, & ioye is come vpon me from the Holy one, because of the mercie, which shal quickely come vnto you from our euerlasting Sauiour.
23 For I sent you away with weping, and mourning but with ioye and perpetual gladnes wil God bring you againe vnto me.
24 Like as now the neighbours of Siō saw your captiuitie, so shal they also se shortly your saluacion from God, which shal come vnto you with great glorie, and brightnes from the Euerlasting.
25 My children, suffer paciently the wrath that is come vpon you frō God: for thine enemie hathe persecuted thee, but shortly thou shalt se his destruction, and shalt treade vpon his necke.
26 My darlings haue gone by rough wayes, and were led away as a flocke that is scatered by the enemies.
27 Be of good comfort, my children, & crye vnto God: for he that led you away, hathe you in remembrance.
28 And as it came into your minde to go astray from your God, so endeuoure your selues ten times more, to turne againe and to seke him.
29 For he that hathe broght these plages vpon you, wil bring you euerlasting ioye againe, with your saluation.
30 Take a good heart, ô Ierusalem: for he which gaue thee that name, wil cōfort thee.
31 They are miserable that afflict thee, and suche as reioyce at thy fall.
32 The cities are miserable whome thy children serue: miserable is she that hathe taken thy sonnes.
33 For as she reioyced at thy decay, and was glad of thy fall, so shal she be sorie for her owne desolation.
34 For I wil take away the reioycing of her great multitude, and her ioye shalbe turned into mourning.
35 For a fyre shal come vpon her from the Euerlasting, long to endure, & she shalbe inhabited of deuils for a great season.
36 O Ierusalem, loke towarde the East, & beholde the ioye that cometh vnto thee from thy God.
37 Lo, thy sonnes (whome thou hast let go) come gathered together from the East vnto the West, reioycing in the worde of the Holy one vnto the honour of God.

CHAP. V.

1 Ierusalem is moued vnto gladnes for the returne of her people, and vnder the figure thereof the Church.

PVt of thy mourning clothes, ô Ierusalem, and thine affliction, & decke thee with the worshippe & honour, that cometh vnto thee from God, for euermore.
2 Put on the garment of righteousnes, that cometh from God, and, set a crowne vpon thine head of the glorie of the Euerlasting.

3 For God wil declare thy brightenes to euerie countrey vnder the heauen.
4 And God wil name thee by this name for euer, The peace of righteousnes, and the glorie of the worship of God.
5 Arise, ô Ierusalem, and stand vpon hie, and loke about thee towarde the East, and beholde thy children gathered frō the East vnto ỹ West by the worde of the Holie one, reioycing in the remembrance of God.
6 For they departed from thee on foote, and were led away of their enemies: but God wil bring them againe vnto thee, exalted in glorie, as children of the kingdome.
7 For God hathe determined to bring downe euerie high mountaine, and the long enduring rockes, & to fil the valleys, to make the grounde plaine, that Israel may walke safely vnto the honour of God.
8 The woods & all swete smelling trees shal ouershadowe Israel at the commādement of God.
9 For God shal bring Israel with ioye in the light of his maiestie, with the mercie and righteousnes that cometh of him.

CHAP. VI.

A COPIE OF THE EPIstle, ỹ Ieremias sent vnto thē that were led away captiues into Babylon by the King of the Babylonians, to certifie them of the thing that was commanded him of God.

1 BEcause of the sinnes, that ye haue committed against God, ye shalbe led away captiues vnto Babylon, by Nabuchodonosor, King of the Babylonians.
2 So when ye be come into Babylon, ye shal remaine there manie yeres, and a long season, euen seuen generacions, & after that wil I bring you away peaceably from thence.
3 Now shal ye se in Babylon gods of siluer, and of golde, and of wood, borne vpon mens shulders, to cause the people to feare.
4 *Beware therefore that ye in no wise be like the strangers, nether be ye afraide of them, when ye se the multitude before them and behinde them worshipping them:
5 But say se in your hearts, O Lord, we must worshippe thee.
6 For mine Angel shalbe with you, and shal care for your soules.
7 As for their tongue, it is polished by the carpenter, and they them selues are gilted, and laied ouer with siluer: yet are they but lies, and can not speake.
8 And as they take golde for a maide ỹ loueth to be deck,
9 So make they crownes for the heads of their gods: some times also ỹ Priests them selues conue ay the golde, & siluer from their gods, and bestowe it vpon them selues.
10 Yea, they giue of the same vnto the harlots, that are in their houses: againe, they decke these gods of siluer, & gods of golde, and of wood with garments like men,
11 Yet can not they be preserued from rust and wormes,
12 Thogh they haue couered them with clothing of purple, and wipe their faces becausse of the dust of the Temple, whereof there is muche vpon them.
13 One holdeth a scepter, as thogh he were a certeine iudge of the countrey: yet can he not slay suche as offende him.
14 Another hathe a dagger or an axe in his right hand: yet is he not able to defende him self from battel, nor from theues: so then it is euident, that they be no gods.
15 Therefore feare thē not: for as a vessel that a man vseth, is nothing worthe when it is broken,
16 Suche are their gods: when they be set vp in their temples, their eyes be ful of dust by reason of the fete of those that come in:
17 And as the[u] gates are shut in round about vpon him that hathe offended ỹ King: or as one that shulde be led to be put to death, so the Priests kepe their temples with doores, and with lockes, and with barres, lest their gods shulde be spoyled by robbers.
18 They light vp candels before them: yea, more then for them selues whereof they can not se one: for they are but as one of the postes of the Temple.
19 They confesse, that euen their hearts are gnawen vpon: but when the things, that crepe out of the earth, eat them & their clothes: they feele it not.
20 Their faces are blacke thorow the smoke that is in the temple:
21 The owles, swalowes and birdes flie vpon their bodies, and vpon their heads, yea, and the cattes also.
22 By this ye may be sure, that they are not gods: therefore feare them not.
23 Notwithstanding the golde, that is about them to make them beautiful, except one wipe of the rust, they can not shine: nether when they were molten, did they fele it.
24 The things wherein is no breth, are boght for a moste high price.

25 *They

*Isa. 44, 10. psal. 115, 9. wis. 13, 14

[u] Or, courtes.

Esa. 46. 7

25 * They are borne vpon mens shulders, because they haue no feete, where by they declare vnto men, that they be nothing worthe: yea, & they that worship them, are ashamed.

26 For if they fall to the grounde at anie time, they can not rise vp againe of them selues, nether if one set them vp right, can they moue of them selues, nether if they be bowed downe, can they make them selues streight: but they set giftes before them, as vnto dead men.

27 As for the things that are offred vnto them, their Priests sell them, and abuse them: likewise also the women lay vp of the same: but vnto the poore & sicke they giue nothing.

28 The menstruous women, & they that are in childebed, touche their sacrifices: by these things ye may knowe that they ar no gods: feare them not.

29 From whence cometh it then, that they are called gods? because the women bring giftes to the gods of siluer, and golde, and wood.

30 And the Priests sit in their temples, hauing their clothes rent, whose heades and beardes are shauen, and being bare headed,

31 They roare, & crye before their gods, as men do at the feast of one that is dead.

32 The Priests also take away of their garments, and clothe their wiues and children.

33 Whether it be euil that one doeth vnto them, or good, they are not able to recompense it: they can nether set vp a King nor put him downe.

34 In like maner they can nether giue riches, nor money: thogh a man make a vowe vnto them and kepe it not, they wil not require it.

35 They can saue no man from death, nether deliuer the weake from the mightie.

36 They can not restore a blinde man to his sight, nor helpe anie man at his nede.

37 They can shewe no mercie to the widdowe, nor do good to the fatherles.

38 Their gods of wood, golde and siluer are as stones, that be hewen out of the mountaine, and they that worship thē, shalbe confounded.

39 How shulde a man then thinke or say that they are gods?

40 Moreouer the Chaldeans them selues dishonor them: for when thei se a domme man, that can not speake, thei present him to Bel,

41 And desire that he wolde make him to speake, as thogh he had anie feling: yet thei that vnderstand these things, can not leaue them: for they also haue no sense.

42 Furthermore the women, girded with coards, sit in ỹ stretes, & burne "strawe.

" Or, braune.

43 And if one of them be drawen away and lie with anie suche as come by, she casteth her neighbour in the teeth, because she was not so worthely reputed, nor her coard broken.

44 What soeuer is done among them, is lies: how may it then be thoght or said that they are gods?

45 Carpenters and goldesmithes make them, nether be they anie other thing, but euen what the workeman wil make them.

46 Yea, they that make them, are of no long continuance: how shulde then the things that are made of them, be gods?

47 Therefore they leaue lies, and shame for their posteritie.

48 For when there cometh anie warre or plague vpon them, the Priests imagine with them selues, where they may hide them selues with them.

49 How then can men not perceiue, that they be no gods, which can nether defend them selues from warre, nor from plagues?

50 For * seing they be but of wood, and of siluer, and of golde, men shal knowe hereafter that they are but lies, and it shalbe manifest to all nacions & Kings that they be no gods, but the workes of mens hands, & that there is no worke of God in them.

Psal. 115. 2
wisd. 13. 10

51 Whereby it maye be knowen, that they are no gods.

52 They can set vp no King in the land nor giue raine vnto men.

53 They can giue no sentēce of a matter, nether preserue from iniurie: they haue no power, but are as crowes betwene ỹ heauen and the earth.

54 When there falleth a fyre vpon the house of those gods of wood, & of siluer, & of golde, the Priests wil escape & saue them selues, but thei burne as the balkes therein.

55 Thei can not withstand anie King or enemies: how can it then be thoght or said that they be gods?

56 Moreouer these gods of wood, of golde, and of siluer can nether defend them selues from theues nor robbers.

57 For they that are strongest, take awaye their golde and siluer, and apparel, wherewith they be clothed: and whē they haue it, they get them awaye: yet can they not helpe them selues.

58 Therefore it is better to be a King, & so to shewe his power, or els a profitable vessel in an house, whereby he that oweth it, might haue profite, then suche false gods: or to be a dore in an house, to kepe suche things safe as be therein, then suche false gods: or a

piller of wood in a palace, then suche false gods.

59 For the sunne, and the moone, & the starres that shine, when thei are sent downe for necessarie vses, obey.

60 Likewise also the lightning when it shineth, it is euident: & the winde bloweth in euerie countrey.

61 And when God cõmandeth the cloudes to go about the whole worlde, they do as thei are bidden.

62 When the fyre is sent downe from aboue to destroye hilles and woods, it doeth that which is commanded: but these are not like anie of these things, nether in forme, nor power.

63 Wherefore men shulde not thinke, nor say that they be gods, seing thei cã nether giue sentence in iudgement, nor do men good.

64 For so muche now as ye are sure, that they be no gods, feare them not.

65 For they cannether curse, nor blesse Kings:

66 Nether can thei shewe signes in the heauen among the heathen, nether shine as the moone.

67 The beastes are better then they: for thei can get them vnder a couert, and do them selues good.

68 So ye may be certified that by no maner of meanes, they are gods: therefore feare them not.

69 For as a skarcrowe in a gardẽ of cucũbers kepeth nothing, so are their gods of wood and of siluer, and of golde:

70 And likewise their gods of wood, & golde & siluer are like to a white thorne in an orcharde, that euerie birde sitteth vpon, and as a dead bodie that is cast in the darke.

71 By the purple also and brightnes, which fadeth vpon them, ye may vnderstãd, that they be no gods: yea, they them selues shal be consumed at the last, and they shalbe a shame to the countrey.

72 Better therefore is ý iuste man, ý hathe none idoles: for he shalbe farre frõ reprofe.

THE SONG OF THE

thre holie children, which followeth in the third chapter of Daniel after this place: Thei fell downe bound into the middes of the hote fyrie furnace.

CHAP. I.

25 The praier of Azarias. 46 The cruelties of the King. 48 The flame deuoureth the Chaldeans. 49 The Angel of the Lord was in the fornace. 51 The thre children praise the Lord and prouoke all creatures to the same.

24 AND they walked in the middes of the flame, praising God and magnified the Lord.

25 Then Azarias stode vp, & praied on this maner, and opening his mouth in the middes of the fyre, said,

26 Blessed be thou, ô Lord God of our fathers: thy Name is worthie to be praised and honored for euermore.

27 For thou art righteous in all ý things that thou hast done vnto vs, & all thy workes are true, & thy waies are right, & all thy iudgements certeine.

28 In all the things that ý hast broght vpon vs, & vpon Ierusalem, the holie citie of our fathers, thou hast executed true iudgements: for by right and equitie hast thou broght all these things vpon vs, because of our sinnes.

29 For we haue sinned & done wickedly, departing from thee: in all things haue we trespassed,

30 And not obeied thy commandements, nor kept them, nether done as thou hadest commãded vs, ý we might prosper.

31 Wherefore in all that ý hast broght vpon vs, & in euerie thing that thou hast done to vs, thou hast done them in true iudgement:

32 As in deliuering vs into the hands of our wicked enemies, & moste hateful traitors, and to an vnrighteous King, and the moste wicked in all the worlde.

33 And now we may not open our mouthes: we are become a shame and reprofe vnto thy seruants, and to them that worshippe thee.

34 Yet for thy Names sake, we beseche thee giue vs not vp for euer, nether breake thy couenant.

35 Nether take awaye thy mercie from vs, for thy beloued Abrahams sake, & for thy seruant Isaaks sake, & for thine holy

holy Israels sake,
36 To whome thou hast spoken and promised, ỳ thou woldest multiplie their sede as the starres of heauen, and as the sand, that is vpon the seashore.
37 For we, ô Lord, are become lesse thē anie nacion, and be kept vnder this daye in all the worlde, because of our sinnes.
38 So that now we haue nether prince, nor Prophet, nor gouernour, nor burnt, offring, nor sacrifice, nor oblacion, nor incense, nor place to offer the first frutes before thee, that we might finde mercie.
39 Neuertheles in a contrite heart, and an humble spirit, let vs be receiued.
40 As in the burnt offring of rams and bullockes, & as in ten thousand of fat lambs, so let our offring be in thy sight this day, that it may please thee: for there is no confusion vnto thē that put their trust in thee.
41 And now we followe thee with all our heart, and feare thee, and seke thy face.
42 Put vs not to shame, but deale with vs after thy louing kindenes and according to the multitude of thy mercies.
43 Deliuer vs also by thy miracles, and giue thy Name the glorie, ô Lord,
44 That all they which do thy seruants euil, may be confounded: euen let them be confounded by thy great force and power, and let their strength be broken.
45 That they maye knowe, that thou onelie art the Lord God, and glorious ouer the whole worlde.
46 ¶ Now the Kings seruants that had cast them in, ceased not to make the ouen hote with [a] naphtha, & with pitche, and with towe, and with fagotes.
47 So that the flame went out of the fornace fortie and nine cubites.
48 And it brake forthe, & burnt those Chaldeans, that it founde by the fornace.
49 But the Angel of ỳ Lord went downe into the fornace with them that were with Azarias, and smote the flame of the fyre out of the fornace,
50 And made in the middes of the fornace like a moyste hissing winde, so ỳ the fyre touched them not at all, nether grieued, nor troubled them.
51 Thē these thre (as out of one mouth) praised, and glorified, and blessed God in the fornace, saying,
52 Blessed be thou, ô Lord God of our fathers, and praised, and exalted aboue all things for euer, & blessed be thy glorious and holie Name, and praised aboue all things, and magnified for euer.
53 Blessed be thou in the Temple of thine holy glorie, and praised aboue all things, and exalted for euer.
54 Blessed be thou that beholdest the depths, & sittest vpon the Cherubims, & praised aboue all things, and exalted for euer.
55 Blessed be thou in ỳ glorious Throne of thy kingdome, and praised aboue all things, and exalted for euer.
56 Blessed be thou in the firmament of heauen, and praised aboue all things, & glorified for euer.
57 All ye workes of the Lord, blesse ye the Lord: praise him, and exalte him aboue all things for euer.
58 O * heauens, blesse ye the Lord: praise him, and exalte him aboue all things for euer. *Psal. 148. 4
59 O Angels of ỳ Lord, blesse ye ỳ Lord praise him, & exalte him aboue all things for euer.
60 All ye waters that be aboue the heauen, blesse ye the Lord: praise him, & exalte him aboue all things for euer.
61 All ye powers of the Lord, blesse ye the Lord: praise him, and exalte him aboue all things for euer.
62 O sunne and moone, blesse ye the Lord: praise him, & exalte him aboue all things for euer.
63 O starres of heauen, blesse ye ỳ Lord: praise him, and exalte him aboue all things for euer.
64 Euerie shower, & dewe, blesse ye the Lord: praise him, & exalte him aboue all things for euer.
65 All ye windes, blesse ye the Lord: praise him, and exalte him aboue all things for euer.
66 O fyre & heate, blesse ye the Lord: praise him, & exalte him aboue all things for euer.
67 O [b] winter and sommer, blesse ye the Lord: praise him, and exalte him aboue all things for euer. [b] Or, colde.
68 O dewes and [c] stormes of snowe, blesse ye the Lord: praise him, and exalte him aboue all things for euer. [c] Or frostes.
69 O frost and colde, blesse ye the Lord: praise him, and exalte him aboue all things for euer.
70 O yce, and snowe, blesse ye the Lord: praise him, and exalte him aboue all things for euer.
71 O nightes & dayes, blesse ye ỳ Lord: praise him, & exalte him aboue all things for euer.
72 O light and darkenes, blesse ye the Lord: praise him, & exalte him aboue all things for euer.
73 O lightenings and cloudes, blesse ye the Lord: praise him, and exalte him aboue all things for euer.
74 Let the earth blesse the Lord: let it praise him, and exalte him aboue all things for euer.

[a] Which is a certeine kinde of fat & chalkie claye, as plinius writeth. 2. boke chap. 105.

75 O moutaines, and hilles, bleſſe ye the Lord: praiſe him, and exalte him aboue all things for euer.
76 All things that growe on the earth, bleſſe ye the Lord: praiſe him, and exalte him aboue all things for euer.
77 O foutaines, bleſſe ye the Lord: praiſe him, & exalte him aboue all things for euer.
78 O Sea, and floods, bleſſe ye the Lord: praiſe him, and exalte him aboue all things for euer.
79 O whales, and all that moue in the waters, bleſſe ye the Lord: praiſe him, and exalte him aboue all things for euer.
80 All ye foules of heauen, bleſſe ye the Lord: praiſe him, & exalte him aboue all things for euer.
81 All ye beaſts and cattel, bleſſe ye the Lord: praiſe him, and exalte him aboue all things for euer.
82 O children of men, bleſſe ye ỹ Lord: praiſe him, and exalte him aboue all things for euer.
83 Let Iſrael bleſſe the Lord: praiſe him and exalte him aboue all things for euer.
84 O Prieſts of the Lord, bleſſe ye the Lord: praiſe him, & exalte him aboue all things for euer.
85 O ſeruants of the Lord, bleſſe ye the Lord: praiſe him, & exalte him aboue all things for euer.
86 O ſpirits and ſoules of the righteous, bleſſe ye the Lord: praiſe him, & exalte him aboue all things for euer.
87 O Saints and humble of heart, bleſſe ye the Lord: praiſe him, & exalte him aboue all things for euer.
88 O Ananias, Azarias, and Miſael, bleſſe ye the Lord: praiſe him, & exalte him aboue all things for euer: for he hathe deliuered vs from the hel, and ſaued vs from the hand of death, and deliuered vs out of the middes of the fornace, & burning flame: euen out of the middes of the fyre hathe he deliuered vs.
89 Confeſſe vnto the Lord, that he is gracious: for his mercie endureth for euer.
90 All ye that worſhippe the Lord, bleſſe the God of gods: praiſe him, & acknowledge him: for his mercie *endureth* worlde without end.

THE HISTORIE OF

The Song of Susanna, Which some ioyne to the end of Daniel, and make it the 13. chap.

The two gouerners are taken with the loue of Susanna. 19 They take her alone in the garden. 20 They solicite her to wickednes. 23 She chooseth rather to obey God, though it be to the danger of her life. 34 She is accused. 45 Daniel doeth deliuer her. 62 The gouerners are put to death.

1 THERE dwelt a man in Babylon called Ioacim,
2 And he toke a wife whose name was Susanna, the daughter of Helcias, a verie faire woman, and one that feared God.
3 Her father and her mother also were godlie people, & taught their daughter according to the Law of Moses.
4 Now Ioacim was a great riche man, & had a faire garden ioyning vnto his house, and to him resorted the Iewes, because he was more honorable then all others.
5 The same yere were appointed two of the ancients of the people to be iudges, such as the Lord speaketh of, that the iniquitie came from Babylon, & from the ancient iudges, which semed to rule the people.
6 These hanted Ioacims house, & all such as had anie thing to do in the Law came *thither* vnto them.
7 Now when the people departed away at noone, Susanna went into her housbands garden to walke.
8 And the two Elders sawe her that she went in daily and walked, so that their lust was inflamed towarde her.
9 Therefore thei turned away their [a]minde, & cast downe their eyes, ỹ thei shulde not se heauen, nor remembre iuste iudgements.
10 And albeit thei bothe were wounded with her loue, yet durst not one shewe another his grief.
11 For they were ashamed to declare their lust, that they desired to haue to do with her.
12 Yet they watched diligẽtly from day to day to se her.
13 And the one said to the other, Let vs go now home, for it is dinner time.
14 So they went their way, and departed one from another: yet they returned againe.

[a] To wit, from God.

againe, & came into the same place, & after that they had asked one another the cause, thei acknowledged their lust: thē appointed they a time bothe together when they might finde her alone.
15 Now when they had spied out a conuenient time, that she went in, as her maner was, with two maides onely, and thoght to wash her self in the garden (for it was an hote season)
16 And there was no bodie there, saue ý two Elders that had hid them selues, and watched for her:
17 She said to her maides, Bring me oyle & sope, and shut the garden dores, that I may wash me.
18 And they did as she bade them, and shut the garden dores, and went out them selues at a backe dore, to fet the thing that she had cōmanded them: but they sawe not the Elders, becausethey were hid.
19 Now when the maides were gone forthe the two Elders rose vp, and ranne vnto her, saying,
20 Beholde, the garden dores are shut, that no man can se vs: & we burne in loue with the: therefore consent vnto vs, and lye with vs.
21 If thou wilt not, we wil beare witnes against thee, that a yong man was with thee, and therefore thou dideſt send a way thy maides from thee.
22 Then Susanna sighed, and said, I am in trouble on euerie side: for if I do this thing, it is death vnto me: & if I do it not, I can not escape your hands.
23 It is better for me to fall into your hāds, and not do it, then to sinne in the sight of the Lord.
24 With that Susanna cryed with a loude voyce, and the two Elders cryed out against her.
25 Then ranne the one, and opened the garden dore.
26 ¶ So when the seruants of the house heard the crye in the gardē, they rushed in at ý backe dore, to se what was done vnto her.
27 But when the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer suche a reporte made of Susanna.
28 On the morow after, came the people to Ioacim her housband, & the two Elders came also, ful of mischieuous imaginacion against Susanna, to put her to death,
29 And said before the people, Send for Susanna the daughter of Helcias Ioacims wife. And immediatly they sent.
30 So she came with her father and mother, her children and all her kinred.
31 Now Susanna was very tender, & faire of face
32 And these wicked mē cōmāded to vncouer her *face* (for she was couered) that thei might so be satisfied w herbeautie.
33 Therefore they that were about her, and all they that knewe her, wept.
34 Then the two Elders stode vp in the middes of the people, and layed their hands vpon her head,
35 Which wept and loked vp towarde heauen: for her heart trusted in ý Lord.
36 And the Elders said, As we walked in the garden alone, she came in with two maides, whome she sent away from her, and shut the garden dores.
37 Then a yong man, which there was hid, came vnto her, and lay with her.
38 Then we which stode in a corner of the garden, seing this wickednes, ranne vnto them, and we sawe them as they were together,
39 But we colde not holde him: for he was stronger then we, and opened the dore, and leaped out.
40 Now when we had taken this woman, we asked her what yong man this was, but she wolde not tel vs: or these things are we witnesses.
41 Then the assemblie beleued them, as those that were the Elders and iudges of the people: so thei condemned her to death.
42 Then Susanna cryed out with a loude voyce, and said, O euerlasting God that knoweſt the secrets, and knoweſt all things afore they come to passe,
43 Thou knoweſt, that they haue borne false witnes against me, and beholde, I must dye, where as I neuer did suche things as these men haue maliciously inuented against me.
44 And the Lord heard her voyce.
45 ¶ Therefore when she was led to be put to death, the Lord raised vp the holie spirit of a yong childe, whose name was Daniel.
46 Who cryed with a loude voyce, I am cleane from the blood of this woman.
47 Then all ý people turned them toward him, and said, What meane these wordes, that thou hast spoken?
48 Then Daniel stode in the middes of them, and said, Are ye suche fooles, O Israelites, that without examinacion, or knowledge of the trueth, ye haue cōdemned a daughter of Israel?
49 Returne againe to iudgement: for they haue borne false witnes against her.
50 Wherefore the people turned againe in all haste, & the Elders said vnto him Come, sit downe among vs, & shewe it vs, seing God hathe giuen thee the office of an Elder.
51 Then said Daniel vnto them, Put these two aside, one farre from another, and I wil examine them.
52 So when they were put a sonder, one from another, he called one of them &

said vnto him, O thou that art olde in a wicked life, now thy sinnes which ỹ hast committed afore time, are come to light.

53 For thou hast pronoũced false iudgemẽts and hast condemned the innocẽt, and hast let the giltie go fre albeit the Lord saith, * The innocent and righteous shalt thou not slay.

Exod. 22.7

54 Now then, if thou hast sene her, tel me, vnder what tre sawest thou them companying together? Who answered, Vnder a lentiske tre.

55 Then said Daniel, Verely thou hast lyed against thine owne " head: for lo, ỹ Angel of God hathe receiued the sentence of God, to cut thee in two.

" Or, life

56 So put he him aside, and commanded to bring the other, & said vnto him, O thou sede of Chanaan and not of Iuda, beautie hathe disceiued thee, and lust hathe subuerted thine heart.

57 Thus haue ye dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Iuda wolde not abide your wickednes.

58 Now therefore tel me vnder what tre didest thou take them companying together? Who answered, Vnder a " pri-

" Or, mirtle tre

me tree.

59 Then said Daniel vnto him, Verely thou hast also lyed against thine head: for the Angel of God waiteth with the sworde to cut thee in two, and so to destroie you bothe.

60 ¶ With that all the whole assemblie cryed with a loude voyce, and praised God, which saueth them that trust in him.

61 And they arose against the two Elders (for Daniel had conuict them of false witnes by their owne mouth).

62 * And according to the Law of Moses they delt with them, as they delt wickedly against their neighbour, and put them to death. Thus the innocent blood was saued the same day.

Deut. 19. 19
Prou. 19. 5

63 Therefore Helcias and his wife praised God for their daughter Susanna, with Ioacim her husband, and all the kinred, that there was no dishonestie founde in her.

64 From that day forthe was Daniel had in great reputacion in the sight of the people.

65 And King Astyages was laide with his fathers, and Cyrus of Persia reigned in his steade.

THE HISTORIE OF

Bel and of the dragon, which is the fourteenth chapter of Daniel after the Laten.

1 NOw when King Astyages was laide with his fathers, Cyrus ỹ Persian receiued his kingdome.

2 And Daniel did eat at the Kings table, & was honored aboue all his friends.

3 Now the Babylonians had an idole, called Bel, and there were spent vpon him euerie day, twelue [a] great measures of fine floure, and fortie shepe, and six great [b] pottes of wine.

a Called Aruba whereof euerie one conteined somewhat more then nine gallons, which make in all an hundreth & eight galons at ỹ least

4 And the King worshipped it, & went daily to honour it: but Daniel worshipped his owne God. And the King said vnto him, Why doest not thou worship Bel?

5 Who answered, & said, Because I may not worship idoles made with hands, but the liuing God, which hathe created the heauen & the earth, and hathe power vpon all flesh.

b Called Metreta, and euerie one of these measures conteined about ten galons, which in all make three score.

6 Then said the King vnto him, Thinkest thou not that Bel is a liuing God seest thou not how muche he eateth & drinketh euerie day?

7 Then Daniel smiled and said, O King be not deceiued: for this is but claye within, and brasse without, and did neuer eat any thing.

8 So the King was wroth, and called for his Priests, & said vnto them, If ye tell me not, who this is that eateth vp these expenses, ye shal dye:

9 But if ye can certifie me that Bel eateth them, then Daniel shal dye: for he hathe spoken blasphemie against Bel. And Daniel said vnto the King, Let it be according to thy worde.

10 (Now the Priests of Bel were three score and ten beside their wiues & children:) and the King went with Daniel into the temple of Bel.

11 So Bels Priests said, Beholde, we wil go out, and set thou the meat there, o King, & let the wine be filled: then shut the dore fast, and seale it with thine signet.

12 And to morowe when thou commest in if thou findest not that Bel hathe eaten vp all, we wil suffer death, or els

Daniel

Daniel that hathe lyed vpon vs.

33 Now they thoght them selues sure ynough: for vnder the table thei had made a priuie entrance, and there went they in euer, & toke away the things.

34 So when they were gone forthe the King set meates before Bel. Now Daniel had commanded his seruants to bring ashes, and these they strowed thorowout all the temple, in the presence of the King alone: then went they out, and shut the dore, and sealed it with ỹ Kings signet, and so departed.

35 Now in the night came the Priests, with their wiues and children, (as they were went to do) and did eat & drinke vp all.

36 In the morning betimes, the King arose and Daniel with him.

37 And the King said, Daniel, are the seales whole? Who answered, Yea, ô King, thei be whole.

38 And assone as he had opened the dore, the King loked vpon the table, and cryed with a loude voyce, Great art thou, ô Bel, and with thee is no disceite.

39 Then laughed Daniel, and helde the King that he shulde not go in, and said, Beholde now the pauement, and marke wel whose footesteppes are these.

40 And the King said, I se the footesteppes of men, women, and children: therefore the King was angrie,

41 And toke the Priests, with their wiues, and children, and they shewed him the priuie dores, where they came in, and consumed suche things as were vpon the table.

42 Therefore the King slewe them, and deliuered Bel into Daniels power, who destroyed him and his temple.

43 ¶ Moreouer in that same place there was a great dragon, which the Babylonias worshipped.

44 And the King said vnto Daniel, Sayest thou that this is of brasse also? lo, he liueth and eateth and drinketh, so that thou canst not say, that he is no liuing God: therefore worshippe him.

45 Then said Daniel vnto the King, I wil worshippe the Lord my God: for he is the liuing God.

46 But giue me leaue, ô King, and I wil slay this dragon without sworde or staffe. And the King said, I giue thee leaue.

47 Then Daniel toke pitche, and fatte, and heere, and did seeth them together, and made lompes thereof: this he put in the dragons mouthe, and so the dragon burst in sunder. And Daniel said, Beholde, whome ye worshippe.

48 When the Babylonians heard it, they were wonderful wroth, and gathered them together against the King, saying, The King is become a Iewe: for he hathe destroyed Bel, and hathe slaine the dragon, and put the priests to death.

49 So they came to the King, and said, Deliuer vs Daniel, or els we wil destroy thee and thine house.

50 Now when the King sawe, that thei preased sore vpon him, and that necessitie cõstreined him, he deliuered Daniel vnto them:

51 Who cast him into the lions denne, where he was six daies.

52 In the denne there were seuen lions, and they had giuen them euerie day two bodies and two shepe, which then were not giuen them, to the intent that they might deuour Daniel.

53 ¶ Now there was in Iewrie a Prophet called Abbacuc, which had made potage, and broken bread into a bowle, and was going into the field for to bring it to the reapers.

54 But the Angel of the Lord said vnto Abbacuc, Go, carye the meat that thou hast, into Babylon vnto Daniel, which is in the lions denne.

55 And Abbacuc said, Lord, I neuer sawe Babylon, nether do I knowe where the denne is.

56 Then the Angel toke him by the crowne of the head, and bare him by the heare of the heade, and through amightie winde set him in Babylõ vpõ the denne.

57 And Abbacuc cryed, saying, O Daniel, Daniel, take the dinner that God hathe sent thee.

58 Then said Daniel, O God, thou hast thoght vpon me, and thou neuer faileste them that seke thee and loue thee.

59 So Daniel arose, and did eat, and the Angel of the Lord set Abbacuc in his owne place againe immediatly.

60 Vpon the seuenth day, the King went to be bewaile Daniel: & when he came to the denne, he loked in, and beholde, Daniel sate *in the middes of the lions.*

61 Then cryed the King with a loude voyce, saying, Great art thou, ô Lord God of Daniel, and there is none other besides thee.

62 And he drewe him out of the denne, & cast them that were the cause of his destruction into the denne, and they were deuoured in a momente before his face.

THE FIRST BOKE OF the Maccabees.

CHAP. I.

1 *The death of Alexander the King of Macedonia.* 11 *Antiochus taketh the kingdome.* 12 *Many of the children of Israel make couenant with the Gentiles.* 21 *Antiochus subdueth Egypt and Ierusalem vnto his dominion.* 50 *Antiochus setteth vp idoles.*

1 AFter that Alexander the Macedonian, the sonne of Philippe, went forthe of the land of Chettiim, & slewe Darius King of the Persians & Medes, and reigned for him, as he had before in Grecia,

2 He toke great warres in hand, & wan strong holdes, & slewe the Kings of the earth.

3 So went he thorow to the ends of the worlde, and toke spoiles of many nacions, in so muche that the worlde stode in awe of him: therefore his heart was puffed vp and was hawtie.

4 Now when he had gathered a mightie strong hoste,

5 And had reigned ouer regions, naciõs and kingdomes, they became tributaries vnto him.

6 After these things he fel sicke, and knewe that he shulde dye.

7 Then he called for the chief of his seruantes, which had bene broght vp with him of children, and parted his kingdome among them, while he was yet aliue.

8 So Alexander had reigned twelue yeres when he dyed.

9 And his seruants reigned euerie one in his roume.

10 And they all caused them selues to be crowned after his deathe, & so did there children after them many yeres, muche wickednes increased in ỹ worlde.

11 For out of these came the wicked rote, *euen* Antiochus[a] Epiphanes the sonne of king Antiochus, which had bene an hostage at Rome, and he reigned in the hundreth and seuen and thirtieth yere of the kingdome of the Grekes.

12 In those daies went there out of Israel wicked men, which entyced many, saying, Let vs go, and make a couenant with the heathen, that are rounde about vs: for since we departed from them, we haue had muche sorowe.

13 So this deuice pleased them wel.

14 And certeine of the people were readie, and went to the King which gaue thẽ licence to do after the ordinances of the heathen.

15 Then set thei vp a place of exercise at Ierusalem, according to the facions of the heathen, *Ioseph Antiq. 12. chap. 6.*

16 And made them [a] selues vncircumcised, and forsoke the holy couenant, & ioyned them selues to the heathen, and were solde to do mischief. [a] By drawing the skinne ouer the parte that was circumcised, as Cels. 7. chap. 25. Epip. lib. de põderib. & mensur

17 So when Antiochus kingdome was set in order, he went about to reigne ouer Egypt, that he might haue the dominion of two realmes.

18 Therefore he entred into Egypt with a mightie companie, with charets, and elephantes, and with horsemen, & with a great nauie,

19 And moued warre against Ptolemeus King of Egypt: but Ptolemeus was afraied of him, and fled, and manie were wounded to death.

20 Thus *Antiochus* wanne many strong cities in the land of Egypt, and toke away the spoiles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he turned againe in the hundreth, fortie and thre yere,

22 And went vp towarde Israel and Ierusalem with a mightie people.

23 And entred proudly into the Sanctuarie, and toke away the golden altar, and the candlestucke for the light, and all the instruments thereof, and the table of the shewbread, and the powring vessels, and the bowles, and the golden basings, and the vaile, and the crownes, and the golden apparel, which was before the Temple, and brake all in pieces.

24 He toke also the siluer and golde, & the precious iewels, and he toke the secret treasures that he founde, and when he had taken away all, he departed into his owne land,

25 After he had murthered many men, and spoken verie proudely.

26 Therefore there was a great lamentacion in euerie place of Israel.

27 For the princes and the Elders mourned: the yong women, and the yong mẽ were made feble, and the beautie of the women was changed.

28 Euerie bridegrome toke him to mourning, and she that sate in the mariage chamber,

[b] Or, noble.

chamber was in heauines.
29 The land also was moued for the inhabitants thereof: for all the house of Iacob was couered with confusion.
30 After two yeres the King sent his chief taxe maister into ỹ cities of Iuda, which came to Ierusalem with a great multitude.
31 Who spake peaceable wordes vnto them in disceite, and thei gaue credit vnto him.
32 Then he fell suddenly vpon the citie, & smote it with a great plague, and destroied muche people of Israel.
33 And when he had spoiled the citie, he set fyre on it, casting downe the houses thereof & walles thereof on euerie side.
34 The women and their children toke thei captiue, and led awa the cattel.
35 Then fortified they the citie of Dauid with a great & thicke wall, & with mightie towres, and made it a strong holde for them.
36 Moreouer they set wicked people there, and vngodlie persones, and fortified them selues therein.
37 And they stored it with weapons and vitailes, and gathered the spoile of Ierusalem, and laied it vp there.
38 Thus became they a sore snare & were in ambushmẽt for ỹ Sanctuarie, & were wicked enemies euermore vnto Israel.
39 For thei shed innocent blood on euerie side of the Sanctuarie and defiled the Sanctuarie.
40 In so muche that the citizens of Ierusalem fled away because of them, and it became an habitacion of strangers, being desolate of them whome she had borne: for her owne children did leaue her.
41 Her Sanctuarie was left waste as a wildernes: her holie daies were turned into mourning, her Sabbaths into reproche, and her honour broght to naught.
42 As her glorie had bene great, so was her dishonor, and her excellencie was turned into sorow.
Ieseph. Anti. 12. cha. 6, & 7
43 Also ỹ King wrote vnto all his kingdome, that all the people shulde be as one, and that euerie man shulde leaue his lawes.
44 And all the heathen agreed to the commandement of the King.
45 Yea, many of the Israelites consented to his religion, offring vnto idoles, and defiling the Sabbath.
46 So the King sent letters by the messengers vnto Ierusalem, and to the cities of Iuda, that they shulde followe the strange lawes of the countrey,
47 And ỹ they shulde forbid the burnt offrings and sacrifices, and the *offrings in the Sanctuarie,
48 And that they shulde defile the Sabbaths and the feasts,
49 And pollute the Sanctuarie and the holie men,
50 And to set vp altars, and groues, and chappels of idoles, and offer vp swines flesh, and vncleane beasts,
51 And that they shulde leaue their children vncircumcised, and defile their soules, with vnclennes, and pollute thẽ selues that they might forget the Law and change all the ordinances,
52 And that whosoeuer wolde not do according to the commandement of the King, shulde suffer death.
53 In like maner wrote he thorow out all his kingdomes, & set ouerseers ouer all the people *for to compell them to do these things*.
54 And he commanded the cities of Iuda to do sacrifice, citie by citie.
55 Then went many of the people vnto thẽ by heapes, euery one that forsoke the Law, and so they committed euil in the land.
56 And they drowe the Israelites into secret places, euen whereseouer they colde flee for succour.
57 The fifteenth da of Chasleu, in the hundreth and fiue and fortieth yere, they set vp the abominacion of desolacion vpon the altar, and they buylded altars thorow out the cities of Iuda on euerie side.
58 And before the dores of the houses, & in the stretes they burnt incense.
59 And the bokes of the Law, ẅ they founde, they burnt in the fyre, and cutte in pieces.
60 Whosoeuer had a boke of the Testament founde by him, or whosoeuer cõsented vnto the Law, the Kings commandement was, that they shulde put him to death by their autoritie.
61 And they executed these things euerie moneth vpon the people of Israel ỹ were founde in the cities.
62 And in the fiue and twentieth day of the moneth, they did sacrifice vpõ the altar, which was in the stead of the altar of sacrifices.
63 And according to the commandemẽt, they put certeine women to death, ẅ had caused their childrẽ to be circumcised,
64 And they hanged vp the children at their neckes, and thei spoiled their houses, and slewe the circumcisers of them.
65 Yet were there many in Israel, which were of courage, and determined in thẽ selues, that they wolde not eat vncleane things,
66 But chose rather to suffer death, thẽ to be defiled with those meats: so because thei wolde not breake the holie couenant, they were put to death.

*Or, drinke offrings.

67 And this [a]tyrannie was verie sore vpō the people of Israel.

[a] Or, Rage.

CHAP. II.

1 The mourning of Mattathias and his sonnes for the destruction of the holy citie. 19 They refuse to do sacrifice vnto idoles. 24 The zeale of Mattathias for the Law of God. 33 They are slaine and will not fight againe because of the Sabbath day. 49 Mattathias dying commandeth his sonnes to stick to the worde of God, after the example of the fathers.

1 IN those dayes stode vp Mattathias the Priest, *the sonne* of Ioannes, *the sonne* of Simeon, of the sonnes of Ioarib of Ierusalem, and dwelt in Modin.

Ioseph. Anti. 12. chap. 7

2 And he had fiue sonnes, Ioanan called Gaddis,

3 Simon called Thassi,

4 Iudas which was called Maccabeus,

5 Eleazar called [a]Abaron, and Ionathan, whose name was Apphus.

[a] Or, Auaran.

6 Now he sawe the blasphemies, which were commited in Iuda and Ierusalem:

7 And he said, Wo is me: wherefore was I borne, to se this destruction of my people, and the destruction the holy citie, and thus to sit stil? it is deliuered into the hands of the enemies,

8 And the Sanctuarie *is* in the hands of strangers: her Temple is as a man that hathe no renoume.

9 Her glorious vessels are caryed away into captiuitie: her infants are slayne in the stretes, and her yong men are fallen by the worde of the enemies.

10 What people is it, that hathe not some possession in *her* kingdome, or hathe not gotten of her spoiles?

11 All her glorie is taken away: of a free woman, she is become an handmaid.

12 Beholde our Sanctuarie and our beautie, and honor is desolate, and the Gentiles haue defiled it.

13 What helpeth it vs then to liue anie longer?

14 And Mattathias rent his clothes, he, and his sonnes, and put sackecloth vpon them, and mourned verie sore.

15 ¶ Then came men from the King to the citie of Modin to compell them to forsake God, and to sacrifice.

16 So manie of the Israelites consented vnto them, but Mattathias and his sonnes assembled together.

17 Then spake the commissioners of the King, and said vnto Mattathias, Thou art y chief & an honorable man, and great in this citie, and hast many children and brethren.

18 Come thou therefore first, and fulfil the Kings commandement, as all the heathen haue done, and also the men of Iuda, and suche as remaine at Ierusalem: so shalt thou and thy familie be in the Kings fauour & thou and thy children shalbe enriched with siluer & golde, and with manie rewards.

19 Then Mattathias answered and said with a loude voyce, Though all nacions that are vnder the Kings dominion, obey him, and fall away euerie man frō the religion of their fathers, and consent to his commandements,

20 Yet wil I and my sonnes, and my brethren, walke in the couenant of our fathers.

21 God be merciful vnto vs, that we forsake not the Law and the ordinances.

22 We wil not hearken vnto the Kings wordes to transgresse our religion, neither on the right side, nor on the left.

23 And when he had left of speaking these wordes, there came one of the Iewes, in the sight of all to sacrifice vpon the altar which was at Modin, according to the Kings commandement.

24 Now when Mattathias sawe it, he was so inflamed with zeale, that his raines shoke, and his wrath was kindled according to the ordinance *of the Law*: therefore he ran vnto him, and killed him by the altar:

25 And at the same time he slewe the Kings commissioner, that compelled him to do sacrifice, and destroied the altar.

26 Thus bare he a zeale to the Law of God, *x doing*, as Phinees did vnto Zambri the sonne of Salom.

Numb. 25.

27 ¶ Then cryed Mattathias with a loude voyce in the citie, *saying*, Whosoeuer is zealous of the Law, and wil stand by the couenant, let him come forthe after me.

28 So he, and his sonnes fled into the mountaines, and left all that they had in the citie.

29 Then manie that [a]soght after iustice and iudgement,

[a] Or, that lined iustly and vprightly.

30 Went downe into the wildernes to dwell there, bothe they, and their children, and their wiues, and their cattel: for the afflictions increased sore vpon them.

31 ¶ Now when it was tolde vnto the Kings seruants, and to the garisons, which were in Ierusalem in the citie of Dauid, that men had broken the Kings commandement, and were gone downe into the secret places in the wildernes,

32 Then many pursued after them: and hauing ouertaken them, they camped against them, and set the battel in array

ray againſt them on the Sabbath day,
33 And ſaid vnto them, Let this now be ſufficient: come forthe and do according to the commandement of the King, and ye ſhal liue.
34 But they anſwered, We wil not go forthe nether will we do the Kings commandement, to defile the Sabbath day.
35 Then they gaue them the battel.
36 But the other anſwered them nothing nether cait anie one ſtone at them, nor ſtopped the priuie places,
37 But ſaid, We wil dye all in our innocentie: the heauen and earth ſhal teſtifie for vs, ý ye deſtroy vs wrongfully.
38 Thus thei gaue them the battel vpon the Sabbath, and ſlewe bothe men and cattel, their wiues and their children to the nomber of a thouſand people.
39 ¶ When Mattathias and his friends vnderſtode this, thei mourned for thē greatly,
40 And ſaid one to another, If we all do as our brethren haue done, and fight not againſt the heathen for our liues, & for our Lawes, then ſhal thei incontinently deſtroye vs out of the earth.
41 Therefore they concluded at the ſame time, ſaing, Whoſoeuer ſhal come to make battel with vs vpon the Sabbath daye, we wil fight againſt him, ý we dye not all, as our brethren that were murthered in the ſecret places.
42 Then came vnto them the aſſemblie of the Aſideans, which were of the ſtrongeſt men of Iſrael, all ſuche as were wel minded toward the Law.
43 And all they that were fled for perſecution, ioined them ſelues vnto them, and were an helpe vnto them.
44 So they gathered a power, and ſmote the wicked men in their wrath, and the vngodlie in their angre: but the reſt fled vnto the heathen, and eſcaped.
45 Then Mattathias and his friends wēt about, and deſtroyed the altars,
46 And circumciſed the children by force that were vncircumciſed, as manie as they founde within the coaſts of Iſrael,
47 And they purſued after the proude men: and this acte proſpered in their hands.
48 So they recouered the Law out of the hand of the gentiles, and oute of the hande of Kings, & gaue not place to the wicked.
49 Now when the time drewe nere, that Mattathias ſhulde dye, he ſaid vnto his ſonnes, Now is pride and perſecution increaſed, and the time of deſtruction, and the wrath of indignacion.
50 Now therefore my ſonnes, be ye zealous of the Law, and giue your liues for the couenant of our fathers.
51 Call to remembrance what actes our fathers did in their time: ſo ſhal ye receiue great honour and an euerlaſting name.
52 * Was not Abraham founde faithful in tentacion, and it was imputed vnto him for righteouſnes? *Gen. 22, 9*
53 * Ioſeph in the time of his trouble kept the commandement, and was made the lord of Egypt. *Gen. 41, 40*
54 * Phinees our father, becauſe he was zealous and feruent, obteined the couenant of the euerlaſting prieſthode. *Nom. 25. 13 eccleſ. 45, 28*
55 * Ieſus for fulfilling the worde, was made the gouernour of Iſrael. *Ioſh. 1, 2*
56 * Caleb, becauſe he bare witnes before the congregacion, receiued the heritage of the land. *Nom. 14, 6 Ioſh. 14, 13*
57 * Dauid, becauſe of his mercie obteined the throne of the kingdome for euermore. *2. Sam. 2, 4*
58 * Elias, becauſe he was zealous and feruent in the Law, was taken vp euen vnto heauen. *2 King. 2, 11*
59 * Ananias, Azarias and Miſael by their faith were deliuered out of the flame. *Dan. 3, 16*
60 * Daniel, becauſe of his innocencie, was deliuered from the mouth of the lions. *Dan. 6. 22*
61 And thus ye may conſider thorow out all ages, that whoſoeuer put their truſt in him ſhal not want ſtrength.
62 Feare not ye then the wordes of a ſinful man: for his glorie in but dongue and wormes.
63 To day is he ſet vp, and to morowe he ſhal not be founde: for he his turned into his duſt, & his purpoſe periſheth.
64 Wherefore, my ſonnes, take good hearts, and ſhewe your ſelues men for the Law: for by it ſhal you obteine glorie.
65 And beholde, I knowe that your brother Simon is a man of counſel: giue eare vnto him alway: he ſhalbe a father vnto you.
66 And Iudas Maccabeus hathe bene mightie and ſtrong, euen frō his youth vp: let him be your captaine and fight you the battel for the people.
67 Thus ſhal ye bring vnto you all thoſe that obſerue the Law, and ſhal aduenge the iniuries of your people.
68 Recompenſe fully the heathen, and giue your ſelues to the commandemēt of the Law.
69 So he bleſſed them, and was laied with his fathers,
70 And dyed in the hundreth, fortie and ſix yere, and his ſonnes buryed him in his fathers ſepulchre at Modin, and all Iſrael made great lamētacion for him.

CHAP. III.

1 Iudas is made ruler ouer the Iewes. 11 He killeth Apollonius and Seron the princes of Syria. 44 The confidence of Iudas towarde God. 55 Iudas determineth to fight against Lysias, whome Antiochus had made captaine ouer his hoste.

1 THen Iudas his sonne, called Maccabeus, rose vp in his place.
2 And all his brethren helped him, & all they ý helde with his father, and foght with courage the battel of Israel.
3 So he gate his people great honour: he put on a brestplate as a gyant, and armed him self, and set the battel in array, and defended the campe with the sworde.
4 In his actes he was lyke a lyon, and as a lyons whelpe roaring after the pray.
5 For he pursued the wicked, and soght them out, and burnt vp those that vexed his people,
6 So that the wicked fled for feare of him, and all the workers of iniquitie were put to trouble: and saluacion prospered in his hand.
7 And he grieued diuers Kings, but Iacob reioyced by his actes, and his memorial is blessed for euer.
8 He went also thorowe the cities of Iuda, and destroyed the wicked out of them, and turned away the wrath from Israel.
9 So was he renoumed vnto the ends of the earth, and he assembled together those that were readie to perish.
10 ¶ But [a] Apollonius gathered the Gentiles, and a great hoste out of Samaria, to fight against Israel.
11 Which when Iudas perceiued, he went forthe to mete him, and smote him, and slue him, so that many fell downe slaine, and the rest fled.
12 So Iudas toke their spoiles, and toke also Apollonius sworde, & foght with it all his life long.
13 ¶ Now when Seron a prince of the armie of Syria heard that Iudas had gathered vnto him the congregacion, and Church of the faithful, and went forthe to the warre,
14 He said, I wil get me a name, and wil be glorious in the realme: for I wil go fight with Iudas, & them that are with him, which haue despised the Kings commandement.
15 So he made him readie to go vp, and there went with him a mighty hoste of the vngodlie to helpe him, and to be auenged of the children of Israel.
16 And when he came nere to the going vp of Bethhoron, Iudas went forthe to mete him with a smale companie.
17 But when they sawe the armie coming against them, they said to Iudas, How are we able, being so fewe, to fight against so great a multitude, & so strōg, seing we be so wearie, and haue fasted all this day?
18 Then said Iudas, It is an easie thing for many to be shut vp in the hands of fewe, and there is no difference before *the God* of heauen, to deliuer by a great multitude, or by a smale companie.
19 For the victorie of the battel stādeth not in the multitude of the hoste, but the strength cometh from heauen.
20 They come against vs with a cruel & proude multitude, to destroy vs, & our wiues, and our children, and to robbe vs.
21 But we do fight for our liues, and for our Lawes,
22 And God him self wil destroie them before our face: therefore be not ye afraied of them.
23 And when he had left of speaking, he lept suddenly vpon them: so was Seron and his hoste destroied before him.
24 And they pursued them from the going downe of Bethhoron vnto the plaine: where there were slaine eight hundreth men of them, and the residue fled into the land of the Philistims.
25 Then the feare and terrour of Iudas and his brethren fel vpon the nacions rounde about,
26 So that his fame came vnto the King: for all the Gentiles colde tell of the warres of Iudas.
27 ¶ But when King Antiochus heard these tidings, he was angrie in his minde: wherefore he sent forthe, and gathered all the power of his realme a very strong armie,
28 And opened his treasurie, and gaue his hoste a yeres wages in hand, commanding them to be readie for a yere for all occasions.
29 Neuertheles, when he sawe that the money of his treasures failed, and that tributes in the countrey were smale, because of the dissencion, and plagues that he had brought vpon the land, in taking away the lawes which had bene of olde time,
30 He feared lest he shulde not haue now at the seconde time, as at the first, for the charges and giftes that he had giuē with a liberal hand afore: for in liberalitie he farre passed the other Kings ý were before him.
31 Wherefore he was heauie in his minde, and thoght to go into Persia, for to take tributes of the countreis, and to gather muche money.
32 So he left Lysias a noble man and of the Kings blood to ouersee the Kings busines, from the riuer of Euphrates vnto the borders of Egypt,

33 And

[a] Who was gouernour of Syria. Ioseph. Antiq. 12. chap. 9.

33 And to bring vp his ſonne Antiochus, til he came againe.
34 Moreouer, he gaue him halfe of his hoſte and elephantes, and gaue him the charge of all things that he wolde haue done,
35 And concerning thoſe which dwelt in Iuda and Ieruſalem, that he ſhulde ſend an armie againſt them, to deſtroy and roote out the power of Iſrael and the remnant of Ieruſalem, and to put out their memorial from that place,
36 And to ſet ſtrangers for to inhabite all their quarters, and parte their land among them.
37 And the King toke the halfe of the hoſte that remained, & departed from Antiochia his royal citie, in the yere an hundreth fortie & ſeuen, & paſſed the riuer Euphrates, and went thorow the hie countreis.
38 Then Lyſias choſe Ptolemeus the ſonne of Dorimnus, and Nicanor, and Gorgias, mightie men, and the Kings friends,
39 And ſent with them fortie thouſand fote men, and ſeuen thouſand horſemen, to go into the land of Iuda, and to deſtroye it, as the King commanded.
40 So they went forthe with all their power and came and pitched by ‖ Emmaus in the plaine country. ‖ Emmaus.
41 Now when the marchants of the countrey heard the rumour of them, they toke very muche ſiluer and golde, and ſeruants, and came into the campe to bye the children of Iſrael for ſclaues, and the ſtrength of Syria & of ſtrange nacions ioyned with them.
42 ¶ Now when Iudas and his brethren ſawe that trouble increaſed, and that the hoſte drewe nere vnto their borders, conſidering the Kings wordes, whereby he had commãded to deſtroy the people, and vtterly aboliſh them,
43 They ſaid one to another, Let vs redreſſe the decay of our people, and let vs fight for our people, and for our Sanctuarie.
44 Then the congregacion were ſone readie gathered to fight, and to praye, and to deſire mercie and compaſsion.
45 As for Ieruſalem, it was not inhabited, but was as a wildernes. There went none that was borne in it, in or out at it, and the Sanctuarie was troden downe, and the ſtrangers kept the forteresſe, and it was the habitacion of the heathen: and the mirth of Iacob was taken away: the pipe and the harpe ceaſed.
46 So they gathered them ſelues together, and came to Maſpha before Ieruſalem: for in Maſpha was the place where they praied afore time in Iſrael.
47 And they faſted that day, and put ſackecloth vpon them, and caſt aſhes vpon their heads, and rent their clothes,
48 And opened the boke of the Law, wherein the heathen ſoght to paint the likenes of their idoles,
49 And broght the Prieſts garments, and the firſt frutes, and the tithes, and ſet there the Nazarites, which accompliſhed their daies.
50 And they cryed with a loude voyce, towarde heauen, ſaying, What ſhal we do with theſe? and whether ſhal we carye them away?
51 For thy Sanctuarie is troden downe, & defiled, and thy Prieſts are in heauines, and broght downe.
52 And beholde, the heathen are come againſt vs to deſtroie vs: thou knoweſt what things they imagine againſt vs.
53 How can we ſtand before them, except thou helpe vs?
54 Then they blewe the trumpets, and cryed with a loude voyce.
55 And after this Iudas ordeined captaines ouer the people, euen captaines ouer thouſands, and captaines ouer hundreths, and captaines ouer fifties, and captaines ouer ten.
56 And they commanded them ý buyIded houſes, or maried wiues, or planted vineyardes, or were fearful, that they ſhulde returne euerie one to his owne houſe, according * to the Law. *Deut. 20. 5 Iud. 7, 3
57 So the hoſte remoued, and pitched vpon the Southſide of Emmaus.
58 And Iudas ſaid, Arme your ſelues, and be valiant men, and be readie againſt the morning to fight with theſe nacions, which are gathered together againſt vs, to deſtroie vs and our Sanctuarie.
59 For it is better for vs to dye in battel, then to ſe the calamities of our people and of our Sanctuarie.
60 Neuertheles as the wil *of God* is in heauen, ſo be it.

CHAP. IIII.

1 Iudas goeth againſt Gorgias which lieth in wait. 14 He putteth Gorgias and his hoſte to flight. 28 Lyſias inuadeth Iudea. 29 But Iudas driueth him out. 43 Iudas purifieth the Temple and dedicateth the altar.

1 THen toke Gorgias fiue thouſand fote men, and a thouſand of the beſt horſemen, and departed out of the campe by night, *Ioſeph lib 12 chap. 10*
2 To inuade the campe of the Iewes, & to ſlaye them ſuddenly: and the men of the forteresſe were his guides.
3 Now when Iudas heard it, he remoued, and they that were valiant men, to ſmite the Kings armie which was at Em-

maus,
4 Whiles yet the armie was disperſed from the campe.
5 In the meane ſeaſon came Gorgias by night into Iudas campe: and when he founde no man there, he ſoght them in the mountaines: for ſaid he, They flee from vs.
6 But aſſone as it was day, Iudas ſhewed him ſelf in the field with thre thouſand men which had nether harnes nor ſwordes to their mindes.
7 And thei ſawe that the armies of the heathen were ſtrong and well armed, and their horſemen about them, and that theſe were experte men of warre.
8 Then ſaid Iudas to the men that were with him, Feare ye not their multitude, nether be afraied of their aſſalt.
9 Remember, how our fathers were deliuered * in the red Sea, when Pharao purſued them with an armie. *Exod. 14. 9*
10 Therefore now let vs crye vnto heauen, and the Lord wil haue mercie vpō vs, and remember the couenant of our fathers, and wil deſtroie this hoſte before our face this day:
11 So ſhal all the heathen knowe, that there is one, which deliuereth and ſaueth Iſrael.
12 Then the ſtrangers lift vp their eyes, and ſawe them coming againſt them,
13 And they went out of their tentes into the battel, and they that were with Iudas blew the trumpets.
14 So they ioyned together, & the heathen were diſcomfited and fled by the plaine.
15 But the hinmoſte of them fel by the ſworde, and they purſued them vnto * Gazeron and into the plaines of Idumea, and of Azotus, and of Iamnia, ſo that there were ſlaine of them about thre thouſand men. * *Or, Aſaremoth.*
16 So Iudas turned againe with his hoſte from purſuing them,
17 And ſaid vnto the people, Be not griedie of the ſpoiles: for there is a battel before vs:
18 And Gorgias and the armie is here by vs in the mountaine: but ſtand ye now faſt againſt your enemies, and ouercome them: then may ye ſafely take the ſpoiles
19 As Iudas was ſpeaking theſe wordes, there appeared one parte which loked from the mountaines.
20 But when *Gorgias* ſawe that his were fled, and that Iudas ſoldiers burnt the tentes: (for the ſmoke that was ſene, declared what was done.)
21 When they ſaw theſe things, they were ſore afraied, and when they ſawe alſo that Iudas and his hoſte were in the field readie to ſet them ſelues in array,
22 They fled euerie one into the land of ſtrangers.
23 So Iudas turned againe to ſpoile the tentes, where he gate muche golde and ſiluer and precious ſtones, and purple of the ſea, and great riches.
24 Thus they went home, and ſang pſalmes, and praiſed toward the heauen: for he is gracious, and his mercie endureth for euer.
25 And ſo Iſrael had a grat victorie in that day.
26 ¶ Now all the ſtrangers that eſcaped, came, and tolde Lyſias all the things that were done.
27 Who when he heard theſe things, was ſore afraied, and diſcouraged, becauſe ſuche things came not vpon Iſrael as he wolde, nether ſuche things as the King had commanded him, came to paſſe.
28 Therefore the next yere following, gathered Lyſias thre ſcore thouſande choſen foremen, and fiue thouſande horſemen, to fight againſt Ieruſalem. " *Or. Iudea*
29 So they came into " Idumea, and pitched their tentes at " Beth-ſura, where Iudas came againſt them with ten thouſand men. " *Or, Bethhara*
30 And whē he ſawe that mightie armie, he praied and ſaid, Bleſſed be thou, o Sauiour of Iſrael, * which dideſt deſtroie the aſſalte of the mightie man by the hand of thy ſeruant Dauid, * & gaueſt the hoſte of the ſtrangers into the hand of Ionathan the ſonne of Saul, & of his armour bearer: *1. Sam. 17. 50* *1 Sam 14. 13*
31 Shut vp this armie in the hand of thy people of Iſrael and let them be confounded with their power, & with their horſemen.
32 Make them afraied, & conſume their boldenes and ſtrength, that thei may be aſtoniſhed at their deſtruction.
33 Caſt them downe by the ſworde of them that loue thee, then ſhal all thei that knowe thy Name, praiſe thee with ſongs.
34 So they ioyned together, and there were ſlaine of Lyſias hoſte, fiue thouſand men, and they fell before them.
35 Then Lyſias, ſeing his armie put to flight and the manlines of Iudas ſoldiers, and that they were readie, either to liue or dye valiantly, he went into Antiochia, and gathered ſtrangers, and when he had furniſhed his armie, he thoght againe (being prepared) to come againſt Iudea.
36 Then ſaid Iudas and his brethren, Beholde, our enemies are diſcomfited: let vs now go vp to clenſe, and to repaire the Sanctuarie.
37 So all the hoſte gathered them together, and went vp into the mountaine of Sion.

38 Now

38 Now when they sawe the Sanctuarie layed waste, and the altar defiled, and the dores burnt vp, and the shrubbes growing in the courtes, as in a forest, or as on one of the mountaines, & that the Priests chambers were broken downe,

39 They rent their clothes, & made great lamentation, and cast ashes vpon their heads,

40 And fell downe to the grounde on their faces, and blewe an alarme with the trumpets, and cryed towarde heauen.

41 Then Iudas commanded certeine of the men to fight against those which were in the castel, til he had clensed the Sanctuarie.

42 So he chose Priests that were vndefiled, suche as desired in the Law,

43 And they clensed the Sanctuarie, and bare out the defiled stones into an vncleane place,

44 And consulted what to do with the altar of burnt offrings, which was polluted.

45 So they thoght it was best to destroie it, lest it shulde be a reproche vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And layed vp the stones vpon the mountaine of the Temple in a conuenient place, til there shulde come a Prophet, to shewe what shulde be done with them.

47 So they toke whole stones according to the Law, and buylded a newe altar according to the former,

48 And made vp the Sanctuarie, & the things that were with in the Temple, & the courts and all things.

49 They made also new holie vessels, & broght into the Temple the candelsticke, and the altar of burnt offrings, and of incense, and the table.

50 And they burnt incense vpon the altar, and lighted the lampes which were vpon the candelsticke, that they might burne in the Temple.

51 They set also the shewbread vpon the table, and hanged vp the vailes, and finished all ỹ workes that they had begon to make.

52 And vpon the fiue and twentieth day of the ninth moneth, which is called the moneth of Chasleu, in the hundreth and eight and fortieth yere they rose vp betimes in the morning,

53 And offred sacrifice according to the Law, vpon the new altar of burnt offrings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in the same day was it made new with songs and harpes, & lutes, & cymbales.

55 And all the people fel vpon their faces, worshipping and praising towarde the heauen him that had giuen them good successe.

56 So they kept the dedicacion of the altar eight daies, offring burnt offrings with gladnes, and offred sacrifices of deliuerance and praise,

57 And decte the forefronte of the Temple with crownes of golde and shields, and dedicated the gates and chambers, and hanged dores vpon them.

58 Thus there was very great gladnes among the people, and the reproche of the heathen was put away.

59 So Iudas and his brethren with the whole congregacion of Israel ordeined that the daies of dedicacion of the altar shulde be kept in their season from yere to yere, by the space of eight daies, from the fiue and twentie day of the moneth Chasleu, with mirth and gladnes.

60 And at the same time buylded they vp mount Sion with hie walles & strog towers rounde about, lest the Gentiles shulde come, and treade it downe, as they had done afore.

61 Therefore they set a garison there to kepe it, and fortified Beth-sura to kepe it, that the people might haue a defence against Idumea.

CHAP. V.

Iudas vanquished the heathen that go about to destroie Israel, and is holpen of his brethren Simon and Ionathan. So He ouerthroweth the citie of Ephron, because they denyed him passage thorowe it.

1 NOw when the nacions roũde about heard, that the altar was buylded, & the Sanctuarie renued, as afore, they were sore grieued.

2 Therefore they thoght to destroie the generacion of Iacob that was among them, and beganne to slaye & destroye the people.

3 Then Iudas foght against the children of Esau in Idumea at Arrabathene (Or, Arabathane.) because they besieged the Israelites and he smote them with a great plague, & droue them to straites, and toke their spoiles.

4 He thoght also vpon the malice of the children of Bean, which had bene a snare and an hinderance vnto the people, when they laye in waite for them in the hie way.

5 Wherefore he shut them vp in towers, and besieged them, and destroied them vtterly, and burnt their towers with fire, with all that were in them.

6 Afterwarde, went he against the children of Ammon, where he founde a

mightie power, and a great multitude with Timotheus their captaine.
7 So he had manie battels with them, but they were destroyed before him, & so he discomfited them,
8 And toke Gazer with the townes thereof, and so turned againe into Iudea.
9 ¶ Then the heathen that were in Galaad, gathered them together against ỹ Israelites that were in their quarters, to slay them: but they fled to the castel of Datheman,
10 And sent letters to Iudas, and to his brethren, saying, The heathen that are about vs, are gathered against vs to destroye vs,
11 And they make them readie for to come, and to take the forteresse, whereunto we are fled, and Timotheus is captaine of their hoste.
12 Come now therefore, and deliuer vs out of their hands: for manie of vs are slaine:
13 And all our brethren that were at Tubin, are slaine, and they haue taken away their wiues, and their children, & their goods, and destroyed there almost a thousand men.
14 While these letters were yet a reading, beholde there came other messengers from Galile with their clothes rent, which tolde the same tidings,
15 And said, that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galile of the Gentiles were gathered against them to destroye them.
16 When Iudas, and the people heard these wordes, a great congregacion came together, to consulte what they might do for their brethren, that were in trouble, and whome they besieged.
17 Then said Iudas to Simō his brother, Chuse thee out men, and go and deliuer thy brethren in Galile, & I and my brother Ionathan, wil go into the countrey of Galaad.
18 ¶ So he left Iosephus the sonne of Zacharias, and Azarias to be captaines of the people, and to kepe the remnant of the hoste in Iudea,
19 And commanded them, saying, Take the ouersight of this people, and make no warre against the heathen, vntil we come againe.
20 And vnto Simon were giuen thre thousand men to go into Galile, and to Iudas eight thousand mē for the countrey of Galaad.
21 Then went Simon into Galile, and gaue diuers battels to the heathen, & the heathen were discomfited by him.
22 And he pursued them vnto the gates of Ptolemais: and there were slaine of the heathen almoste thre thousand mē: so he toke their spoiles.
23 Thus they rescued them that were in Galile and in Arbattis with their wiues, and their children and all ỹ they had, and broght them into Iudea with great ioye.
24 ¶ Iudas Maccabeus also, and his brother Ionathan went ouer Iorden, and trauailed thre dayes iourney in the wildernes,
25 Where they met with the Nabathites, who receiued them louingly, & tolde thē euerie thing that was done vnto their brethren in the countrey of Galaad,
26 And how that manie of them were besieged in Bosorra, & Bosor, in Alemis, Chasbon, Maged and Carnaim (all these cities are strong, and great) Or, Chaspho.
27 And that they were kept in other cities of Galaad, and to morow they are appointed to bring their hoste vnto these fortes, and to take them, and to destroye them all in one day.
28 So Iudas & his hoste turned in all haste by the way of the wildernes towarde Bosorra, and wan the citie, and slewe all the males with the edge of the sworde, & toke all their spoile and set fyre vpon the citie.
29 And in the night he remoued from thence, and went towarde the forteresse.
30 And betimes in the morning when thei loked vp, beholde there was an innumerable people bearing ladders, & instruments of warre, to take ỹ forte, & had assalted them.
31 When Iudas sawe that the battel was begon, and that the crye of the citie went vp to heauen with trumpets, and a great sounde,
32 Then he said vnto the armie, Fight this day for your brethren.
33 So he went forthe behinde them with thre companies, and they blew the trumpets, & cryed with prayer.
34 Then the hoste of Timotheus knewe that it was Maccabeus, and they fled from him, and he smote them with a great slaughter, so that there was killed of thē the same day, almoste eight thousand men.
35 ¶ Then departed Iudas vnto Maspha, and laid siege vnto it, and wanne it, & slewe all the males thereof, and spoiled it, and set fyre vpon it.
36 From thence went he and toke Chasbon, Maged, and Bosor, and the other cities in Galaad.
37 After these things gathered Timotheus another hoste, and he camped before Raphon beyonde the flood.
38 Now Iudas had sent to espie the hoste, & they broght him worde againe, saying, All the hethen that be rounde about vs, are gathered vnto him, & the hoste is verie great,
39 And

39 And he hathe hyred the Arabians to helpe them, and they haue pitched their tentes beyonde the flood, and are readie to come and fight againſt thee. So Iudas went to mete them.

40 Then Timotheus ſaid vnto the captaines of his hoſte, When Iudas & his hoſte come nere the flood, if he paſſe ouer firſt vnto vs, we ſhal not be able to withſtād him: for he wil be to ſtrōg for vs.

41 But if he be afraid, & campe beyonde the flood, we wil go ouer vnto him, and ſhal preuaile againſt him.

42 Now when Iudas came nere to the flood, he cauſed the gouernours of the people to remaine by the flood, & commāded them, ſaying, Suffer none to pitche a tent but let euerie man come to the battel.

43 So he went firſt ouer towarde them, & all people after him: and all the heathen were diſcomfited before him, and caſt away their weapons, and fled into the temple that was at Carnaim.

44 Which citie Iudas wanne, and burnt the temple with all that were in it: ſo was Carnaim ſubdued, and might not withſtand Iudas.

45 ¶ Then Iudas gathered all the Iſraelites that were in the countrey of Galaad, from the leaſt vnto the moſte, with their wiues and their children, & their baggage, a verie great hoſte, to come into the land of Iuda.

46 So they came vnto Ephron, which was a great citie by the way, and ſtrongly defenſed: they colde not paſſe, nether at the right hand nor at the left, but muſt go thorowe it.

47 But they that were in the citie, ſhut them ſelues in, & ſtopped vp the gates with ſtones: and Iudas ſent vnto them with peaceable wordes, ſaying,

48 Let vs paſſe thorowe your land, that we may go into our owne countrey, & none ſhal hurt you: we wil but onely go thorowe on fote: but they wolde not open vnto him.

49 Wherefore Iudas commanded a proclamacion to be made thorowe out the hoſte, that euerie man ſhulde aſſalt it according to his ſtanding.

50 So the valiant men ſet vpon it, & aſſalted the citie all that day, and all that night, and the citie was giuen ouer into his hands:

51 Who ſlewe all the males with the edge of the ſworde, and deſtroyed it, and toke the ſpoile thereof, and went thorowe the citie ouer them that were ſlaine.

52 Then went they ouer Iorden into the great plaine before Bethſan.

53 And Iudas gathered together thoſe that were behinde, and gaue the people good exhortation all the way thorowe, til they were come into the land of Iuda.

54 Thus they went vp with ioye, and gladnes vnto mount Sion, where they offred burnt offrings, becauſe there were none of them ſlaine, but came home againe in ſafetie.

55 ¶ Now whiles Iudas and Ionathan were in the land of Galaad, and Simon their brother in Galile before Ptolemais,

56 Ioſeph the ſonne of Zacharias, and Azarias the captaines, hearing of the valiant actes, and battels which they had atchiued, ſaid,

57 Let vs get vs a name alſo, & go fight againſt the heathen that are round about vs.

58 So thei gaue their hoſte a commandement and went towarde Iamnia.

59 But Gorgias and his men came out of the citie to fight againſt them.

60 And Ioſeph and Azarias were put to flight and purſued vnto the borders of Iudea: and there were ſlaine that day of the people of Iſrael about two thouſand men: ſo that there was a great ouerthrowe among the people of Iſrael,

61 Becauſe they were not obedient vnto Iudas, & his brethrē, but thought to do ſome valiant thing.

62 Alſo they came not of the ſtocke of theſe men, by whoſe hands deliuerance was giuen to Iſrael.

63 But the man Iudas, and his brethren were greatly commended in the ſight of all Iſrael, and of all the heathen, whereſoeuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterwarde went Iudas forthe with his brethren, and foght againſt the children of Eſau in the land toward the South, where he wanne Hebron, & the townes thereof, and he deſtroied the caſtel thereof, and burnt the toweres thereof rounde about. *Ioſeph Antiq. 12. chap. 11. & 12*

66 Then remoued he to go into the lād of the "ſtrangers, and went thorow Samaria. *Or, Philiſtis.*

67 At the ſame time were the Prieſts of the cities ſlaine in the battel, which wolde ſhewe their valiantnes, and went forthe to battel without counſel: and when Iudas came to Azotus in the ſtrangers land, he brake downe their altars, and burnt with fyre the images of their gods, and toke away the ſpoiles of the cities, and came againe into the land of Iuda.

CHAP. VI.

CHAP. VI.

Antiochus, willing to take the citie of Elimais, is driue away of the citizens. 8 He falleth into sickenes, and dyeth. 17 His sonne Antiochus is made king. 34 The maner to prouoke elephantes to fight. 43 Eleazarus valiant acte. 49 The siege of Sion.

1 NOw when King Antiochus trauailed thorow the high countreis, he heard that Elimais in the countrey of Persia was a citie greatly renoumed for riches, siluer and golde,

Ioseph. Antiq. 12. chap. 13.

2 And that there was in it a verie riche temple, where as were couerings of golde, cote armoures, & harnes, which Alexandre King of Macedonia ý sonne of Philippe (that reigned first in Grecia) had left there.

3 Wherefore he went about to take the citie, & to spoile it, but he was not able: for the citizens were warned of the matter,

4 And rose vp against him in battel, & he fled and departed thence with great heauines, and came againe into Babylon.

5 Moreouer, there came one ŵ broght him tidings in the countrey of Persia, that the armies that went against the land of Iuda, were driuen away,

6 And that Lysias, which wēt forthe first with a great power, was driuen away of the Iewes, & that they were made strōg by the armour, and power, and diuers spoyles which they had gotten of the armies whome they had destroyed,

7 And ý they had pulled downe ý abomination, which he had set vp vpon ý altar at Ierusalem, and fensed the Sanctuarie with high walles, as it was afore and Beth-sura his citie.

8 So when the King had heard these wordes he was astonished, and sore moued: therefore he laid him downe vpon his bed, & fel sicke for verie sorowe, because it was not come to passe, as he had thoght.

9 And there continued he manie dayes: for his grief was euer more & more, so that he sawe he must nedes dye.

10 Therefore he sent for all his friends, and said vnto them, The slepe is gone from mine eyes, and mine heart faileth for verie care.

11 And I thinke with my self, Into what aduersitie am I come? & into what floods of miserie am I fallen now, where as afore time I was in prosperitie, and greatly set by, by reason of my power?

12 And nowe do I remeber the euils that I haue done at Ierusalem: for I toke all the vessels of golde and of siluer that were in it, and sent to destroye the inhabitants of Iuda without cause.

13 I knowe that these troubles are come vpon me for the same cause, & behold I must dye with great sorowe in a strange land.

14 Then called he for Philippe, one of his friends, whome he made ruler of all his realme,

15 And gaue him the crowne, and his robe, & the ring, that he shulde instruct his sonne Antiochus, and bring him vp, til he might reigne him self.

16 So King Antiochus dyed there in the hundreth, and fortie and nintn yere.

17 ¶ When Lysias knewe that the King was dead, he ordeined Antiochus his sonne (whome he had broght vp) to reigne in his fathers stead, and called him Eupator.

18 Now they that were in the castle at Ierusalem, kept in the Israelites rounde about the Sanctuarie, and sought alwaies their hurt, and the strengthening of the heathen.

Ioseph. Anti. 12. chap. 14

19 Therefore Iudas thoght to destroy them, & called all the people together to besiege them.

20 So they came together, and besieged them in the hundreth and fiftie yere, and made instruments to shoote & other engins of warre.

21 But certeine of them that were besieged, gate forthe, (vnto whome some vngodlie men of Israel ioyned them selues.)

22 And they went vnto the King, saying, How long wilt thou cease from executing iudgement, and aduenge our brethren?

23 We haue bene readie to serue thy father, & to go forwarde in those things, that he appointed, & to obey his commandements.

24 Therefore they of our nacions fel from vs for this cause, and whersoeuer they founde anie of vs, they slewe them, and spoyled our inheritance

25 And they haue not onely laied hand vpō vs, but vpō all about their borders.

26 And beholde, this day are they besieging the castle at Ierusalem to take it, and haue fortified the Sanctuarie, & Beth-sura.

27 And if thou doest not preuent them quickely, they wil do greater things thē these, and thou shalt not be able to ouercome them.

28 When the King heard this, he was verie angrie, and called all his friends, the captaines of his armie, and his horsemen,

29 And bandes that were hired, came vnto him from the Kings, that were confederate, and from the yles of the sea.

30 So the nomber of his armie was an hundreth

hundreth thousand fotemen, and twentie thousand horsemen, and two & thirtie elephantes exercised in battel.

31 These came through Idumea & drewe nere to Beth-sura, and besieged it a long season, and made engins of warre: but thei came out, and burnt them with fyre, and foght valiantly.

32 Then departed Iudas from the castle, & remoued the hoste towarde Beth-zacarias ouer against the Kings campe.

33 So the King arose verie earely, and broght the armie and his power towarde the way of Beth-zacarias, where the armies set them selues in array to the battel, and blewe the trumpets

34 And to prouoke the elephantes for to fight, thei shewed them the blood of grapes and mulberies,

35 And they set the beasts according to the ranges: so that by euerie elephant there stode a thousand men armed with coates of maile and helmets of brasse vpon their heads, & vnto euerie beast were ordeined fiue hundreth horsemen of the best.

36 Which were readie at all times wheresoeuer the beast was: and whethersoeuer the beast went, they went also, and departed not from him.

37 And vpon them were strong towres of wood that couered euerie beast, which were fastened thereon with instrumets, & vpon euerie one was two and thirtie men that foght in them, and the India that ruled him.

38 They set also the remnant of the horsemen vpon bothe y sides in two wings of the hoste to stirre them vp, and to kepe them in the valleis.

39 And when the sunne shone vpon the golden shields, the moutaines glistered there with, and gaue light as lampes of fyre.

40 Thus parte of the Kings armie was spred vpon the hie mountaines, & parte beneth: so they marched forwarde warely and in order.

41 And all they that heard the noyce of their multitude & the marching of the companie, and the ratteling of the harnes, were astonished: for the armie was verie great and mightie.

42 Then Iudas and his hoste entred into the battel, and thei slewe six hundreth men of the Kings armie.

43 ¶ Now when Eleazar, *the sonne* of Abaron, sawe one of the elephantes armed with royal harnes, and was more excellent thē all the other beasts, he thoght that the King shulde be vpō him.

44 Wherefore he ieoparded him self to deliuer his people, and to get him a perpetual name,

45 And ranne boldely vnto him through the middes of the hoste, slaying on the right hand, and on the left, so that thei departed away on bothe sides.

46 So went he to the elephantes fete, & gate him vnder him, and slewe him: thē fel the elephant downe vpon him, and there he dyed.

47 But *the other*, seing the power of the King, and the fiercenes of his armie, departed from them.

48 ¶ And the Kings armie went vp to mete them towarde Ierusalem, and the King pitched his tents in Iudea towarde mount Sion.

49 Moreouer, the King toke truce with them that were in Beth-sura: but when they came out of ŷ citie, becausе they had no vitailes there, and were shut vp therein, & the land had rested,

50 The King toke Beth-sura, and set there a garison to kepe it

51 And besieged the Sanctuarie many dayes, & made instruments to shoote, & other engins of warre, and instrumēts to cast fyre and stones and pieces to cast dartes and slings.

52 Thei also made engins against their engins, and foght a long season. *Or, the Iewes

53 But in the garners there were no vitailes: for it was the seuenth yere, and then they that were in Iudea, & were deliuered from the Gentiles, had eaten vp the residue of the store,

54 So that in the Sanctuarie were fewe men left: for the famine came so vpon them, that they were scattered euerie man to his owne place.

55 ¶ Now when Lysias heard that Philippe (whome Antiochus the King, whiles he liued, had ordeined to bring vp Antiochus his sonne, that he might be King)

56 Was come againe out of Persia, and Media, and the Kings hoste with him, and thoght to take vnto him the rule of things,

57 He *and his* hasted, and were stirred forwarde by them in the castel to go & tell the King, and the captaines of the hoste, and to others *saying*, We decrease dayly, & our vitailes are but smale: & the place that we laye siege vnto, is strong, and the affaires of the realme depende vpon vs.

58 Now therefore let vs agree with these men, and take truce with them, and with all their nacion. *Or, giue bād

59 And grante them to liue after their Law, as they did afore: for they be grieued, and do all these things, becausе we haue broken their Lawes.

60 So the King and the princes were content, and sent vnto them to make peace, & they receiued it.

61 When the King & the princes had made an othe vnto them, they came

*Or, Saura.

vpon this out of the forteresse.
62 And the King went vp to mount Sion: but when he sawe that ỹ place was wel defensed, he brake his othe that he had made, and commanded to breake downe the wal rounde about.
63 Then departed he in all haste, and returned vnto Antiochia where he founde Philippe hauing dominion of the citie: so he foght against him, and toke the citie by force.

CHAP. VII.

1 Demetrius reigned, after he had killed Antiochus and Lysias. 5 He troubleth the children of Israel thorowe the counsel of certeine wicked personnes. 37 The prayer of the Priests against Nicanor. 41 Iudas killeth Nicanor, after he had made his prayer.

Ioseph. Antiq. 12. chap. 5

1 IN the hundreth and one and fiftieth yere, departed Demetrius ỹ sonne of Seleucus from Rome, and came vp with a fewe men vnto a citie of the sea coast, and reigned there.
2 And when he came into the possession of his fathers kingdome, his soldiers toke Antiochus and Lysias, and broght them vnto him.
3 But when it was tolde him, he said, Shewe me not their faces.
4 So thei put them to death. Now when Demetrius was set vpon the throne of his kingdome,
5 There came vnto him all the wicked and vngodlie men of Israel, whose captaine was Alcimus, that wolde haue bene the hie Priest.
6 These men accused the people vnto ỹ King, saying, Iudas and his brethren haue slayne all thy friends, and driuen vs out of our owne land.
7 Wherefore send now some man, whome thou trustest, that he maye go and se all the destruction, which he hathe done vnto vs, and to the Kings land, & let him punish them with all their partakers.
8 Then the King chose Bacchides a friend of his, which was a great man in ỹ realme, and ruled beyonde the flood, & was faithful vnto the King, and sent him,
9 And that wicked Alcimus, whome he made hie Priest, and commanded him to be aduenged of the children of Israel.
10 So they departed, and came with a great hoste into the land of Iuda, and sent messengers to Iudas & his brethrē deceitfully with peaceable wordes.
11 But they beleued not their saying: for they sawe that they were come with a great hoste.
12 Then a companie of the gouernours assembled vnto Alcimus and Bacchides to intreat of reasonable points.
13 And the "Asideans were the first that required peace among the children of Israel. *"or, Hasidimens*
14 For said they, He that is a Priest of the sede of Aaron, is come with this armie: therefore he wil not hurt vs.
15 Then he speake vnto them peaceably and swore vnto them, and said We wil do you no harme, nether your friends:
16 And they beleued him: but he toke of them thre score men, and slewe them in one day according to ỹ wordes that were writen.
17 * Thei haue *cast* the bodies of thy Saintes, and their blood rounde about Ierusalem, and there was no man that wolde burye them. *Psal. 79. 2*
18 So there came a feare and trembling among all ỹ people: for they said, There is nether trueth nor righteousnes in them: for they haue broken the appointement & othe that they made.
19 Then Bacchides remoued from Ierusalem, & pitched his tente at "Bethzecha, where he set forthe & toke manie of the men that had forsaken him, & certeine of the people whome he slewe *& cast* into the great pit. *"Or, Bethsetis Or, Bezeth*
20 Then committed he the countrey vnto Alcimus, & left men of warre with him to helpe him: so Bacchides went vnto the King.
21 Thus Alcimus stroue for the priesthode.
22 And all suche as troubled the people resorted vnto him: in somuche, that they obteined the land of Iuda, and did muche hurt in Israel.
23 Now when Iudas sawe all ỹ mischief that Alcimus and his companie had done among the Israelites more then the heathen,
24 He went forthe rounde about all the bordes of Iudea, & punished those that were fallen away, so that they came no more abroade in the countrey.
25 But when Alcimus sawe that Iudas & his people had goten the vpper hād, & knewe that he was not able to abide them, he went againe to the King, and accused them of wicked things.
26 Then the King sent Nicanor one of his chief princes, which hated Israel deadly, and commanded him, that he shulde destroye the people. *Ioseph. Antiq. 12. chap. 16*
27 ¶ So Nicanor came to Ierusalem with a great hoste, and sent vnto Iudas, and his brethren deceitfully with friendlie wordes, saying,
28 Let there be no warre betwene me & you: I wil come with fewe men, to se how ye do, friendly.
29 So he came vnto Iudas, and they saluted

luted one another peaceably: but the enemies were prepared to take away Iudas.

30 Neuertheles, it was tolde Iudas, that he came vnto him vnder disceit: therefore he feared him, and wolde not se his face no more.

31 When Nicanor perceiued that his counsel was bewrayed, he wēt out to fight against Iudas, beside "Carphasalama.

32 Where there were slaine of Nicanors hoste about fiue thousand men: so they fled vnto the citie of Dauid.

33 After this came Nicanor vp vnto mount Sion, & some of the Priests with the Elders of the people went forthe of the Sanctuarie to salute him peaceably, & to shew him ý burnt offring that was offered for the King.

34 But he laughed at them, and mocked them and counted them prophane, and spake proudly,

35 And swore in his wrath, saying, If Iudas and his hoste be not deliuered now into mine hands, if euer I come againe in safetie, I wil burne vp this house. With that, went he out in a great anger.

36 Then the Priests came in, and stode before the altar in the Temple, weping, and saying,

37 For so muche as thou, ô *Lord*, hast chosen this House, ý thy Name might be called vpon therein, & that it shulde be an house of prayer, and peticion for thy people,

38 Be auenged of this man and his hoste, and let them be slaine by the sworde: remember their blasphemies, and suffre them not to continue.

39 ¶ When Nicanor was gone from Ierusalem, he pitched his tent at Bethhoron, & there an hoste met him out of Syria.

40 And Iudas pitched in "Adasa with thre thousand men where Iudas prayed, saying,

41 *O Lord*, * because the messengers of King Sennacherib blasphemed thee, thine Angel went forthe, and slewe an hundreth, foure score, & fiue thousand of them.

42 So destroye thou this hoste before vs to day, that all other may knowe that he hathe spoken wickedly against thy Sanctuarie, & punish him according to his malice.

43 So the armies ioyned together in battel, the thirteenth day of the moneth Adar: but Nicanors hoste was discomfited and he him self was first slaine in the battel.

44 Now when his armie sawe that Nicanor was slaine, they cast away their weapons and fled,

45 But they pursued after them a dayes iourney from Adasa vnto Gasera, blowing an alarme with the trumpets after them.

46 So they came forthe of all the townes of Iudea rounde about, and rushed vpon them, and threwe them from one to another, so that they all fel by the sworde, & there was not one of them lefte.

47 Then they toke the spoyles, and the pray, and smote of Nicanors head, and his right hand, which he helde vp so proudly, and broght it with them, and hanged them vp afore Ierusalem.

48 So the people reioyced greatly, and kept ý day as a day of great gladnes.

49 And they ordeined, to kepe yerely ý day on the thirteenth day of the moneth Adar.

50 Thus the land of Iuda was in rest a litle while.

CHAP. VIII.

1 Iudas, considering the power and policie of the Romains, maketh peace with them. 22 The conditions of mutual friendship sent to the Iewes.

1 IVdas heard also ý fame of the Romains, that thei were mightie, and valiant, and agreable to all things that were required of them, and made peace with all that came vnto them, *Ioseph. Anti. 12. chap. 18*

2 And that they were men of great power, & they tolde him of their battels, and their worthie actes, which they did among the "Galatians whome they had conquered, and made to paye tribute, *" Or, frenchmen.*

3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of siluer and golde,

4 And that by their counsel, and gentel behauiour they were rulers in euerie place, thogh the place was farre from them, and that they had discomfited, & giuen great ouerthrowes to ý Kings that came against them, from the vttermost parte of the earth, and that others gaue them tribute euerie yere.

5 How they had also discomfited by battel Philippe and Perses kings of the "Macedonians, and others, that rose against them, and how they ouercame them, *" Or, Citimes*

6 And how great Antiochus King of Asia that came against them in battel, hauing an hundreth and twentie elephants, with horsemen, & charrets, and a verie great armie, was discomfited by them,

7 And how they toke him aliue, and ordeined him, with suche as shulde reigne after him, to paye a great tribute, & to giue hostages, and a separate porcion,

8 Euen the countrey of India, and Me-

" Or, Caphar-farama.

" Or, Adasa

2. King. 19. 35 Tob. 1 21. Eccles. 48 24 Isa. 37 36. 2. Macc. 8. 19

dia, and Lydia, and of his best countreys, which they toke of him & gaue them to King Eumenes.

9 Againe when it was tolde them that the Grecians were comming to destroye them,

10 They sent against them a captaine, & gaue them battel, & slewe manie of thē, & toke manie prisoners with their wiues, and children, and spoyled them, & conquered their land, & destroyed there strong holdes, and subdued them to be their bondmen, vnto this day.

11 Moreouer, how they destroyed, and broght into subiection other kingdomes & yles, whosoeuer had withstand them:

12 But that thei kept amitie with their owne friends, and those that stayed vpō them: finally, that conquered kingdomes, bothe farre and nere, in so muche that whosoeuer heard of their renoume, was afrayed of them.

13 For whome they wolde helpe to their kingdomes, those reigned, and whome they wolde, they put downe: thus were thei in moste high autoritie.

14 Yet for all this that none of thē ware a crowne, nether was clothed in purple, to be magnified thereby,

15 But that thei had ordeined them selues a counsel, wherein thre hundreth & twentie men consulted daiely, and prouided for the commune affaires, to gouerne them wel,

16 And that they committed their gouernement to one man euerie yere, who did rule ouer all their countrey, to whome euerie man was obedient: and there was nether hatred nor enuie among thē.

17 ¶ Then Iudas chose Eupolemus the sonne of Iohn, *the sonne* of Accus, & Iason, the sonne of Eleazar, & sent them vnto Rome to make friendship, & mutual felowship with them,

18 That they might take from them the yoke (for they sawe that the kingdome of the Grecians wolde kepe Israel in bondage)

19 So they went vnto Rome, which was a verie great iourney, and came into ỹ "Senat where they speake and said,

" Or, counsel

20 Iudas Maccabeus with his brethren, and the people of the Iewes hathe sent vs vnto you, to make a bonde of friedship, and peace with you, and ye to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the epistle ỹ they wrote in tables of brasse and sent to Ierusalem, that they might haue by them a memorial of the peace, and mutual felowship.

23 Good successe be to the Romaines, & to the people of the Iewes, by sea, and by land for euer, and the sworde and enemie be from them.

24 If there come first anie warre vpon the Romaines, or anie of their friends throughout all their dominion,

25 The people of the Iewes shal helpe them, as the time shalbe appointed, ẇ all their heart,

26 Also "they shal giue nothing to thē that come to fight for them, nor serue them with wheat nor weapons, nor monei, nor shippes as it pleaseth the Romaines, but "they shal kepe their couenantes without taking anie thing of thē.

" Or, Romaines

" Or, the Iewes

27 Likewise also if warre come first against the nacion of the Iewes, ỹ Romains shal helpe them with a good wil, according as the time shalbe appointed them.

28 Nether shal wheat be giuen vnto thē that take their parte, nor weapons, nor money, nor shippes, as it pleaseth ỹ Romains, who wil kepe these couenants without deceite.

29 According to these articles the Romains made the bonde with the people of the Iewes.

30 If after these pointes the one partie, or the other wil adde or diminish, they may do it, at their pleasures, and what soeuer they shal adde, or take away, shal be ratified.

31 And as touching ỹ euil ỹ Demetrius hathe done vnto the Iewes, we haue written vnto him, saying, Wherefore layest thou thine heauie yoke vpon our friends, and confederates the Iewes?

32 If therefore they complaine anie more against thee, we wil do them iustice, and fight with thee by sea and by land.

CHAP. IX.

1 *After the death of Nicanor, Demetrius sendeth his armie against Iudas. 18 Iudas is slaine. 31 Ionathan is put in the stead of his brother. 47 The battel betweene Ionathan, and Bacchides. 55 Alcimus is smitten with the palsie, & dyeth. 68 He cometh vpon Ionathan by the counsel of certeine wicked persones, and is ouercome 70 The truce of Ionathan with Bacchides.*

1 IN the meane season when Demetrius had heard how Nicanor, and his hoste had giuen the battel, he sent Bacchides, and Alcimus againe into Iudea, & his "chief strength with them.

Ioseph. Anti. 12. chap 18

" Or, the right horne

2 So they went forthe by the way that is towarde Galgala, and pitched their tētes before Mesaloth which is in Arbelis, & wanne it & slewe muche people.

3 And in the first moneth of the hundreth, fiftie and two yere, they layed their siege against Ierusalem.

4 But they raised their campe, & came to Berea, with twentie thousand *fote* men, & two

men, and two thousand horsemen.

5 Now Iudas had pitched his tent at [a] Ieasa, and thre thousand chosen men with him.

6 And when they sawe, that the multitude of the armie was great, they were sore afraide, and manie conueied them selues oute of the hoste, so that there abode no mo of them, but eight hundreth men.

7 When Iudas sawe that his hoste failed him, & that he must nedes fight, he was sore troubled in minde that he had no time to gather them together, and was discouraged.

8 Neuertheles, he said vnto them that remained, Let vs rise, and go vp against our enemies, if paraduenture we may be able to fight with them.

9 But they wolde haue staied him, saying, We are not able: but let vs rather saue our liues: turne backe now, seing our brethren are departed: for shal we fight against them, that are so fewe?

10 Then Iudas said, God forbid, that we shulde do this thing, to fle from them: if our time be come, let vs dye manfully for oure brethren, & let vs not staine our honour.

11 Then the hoste remoued out of the tētes, and stode against them, who had deuided their horsemen into two troupes, and they ý threwe with slings, and the archers marched in the forewarde, and they that foght in the forewarde, were all valiant men.

12 And Bacchides was in ý right wing. So ý armie drewe nere on bothe sides, & blewe the trumpets.

13 They of Iudas side blew the trumpets also, and the earth shoke at the noyce of the armies, and the battel continued from morning to night.

14 And when Iudas sawe that Bacchides and the strength of his armie was on the right side, he toke with him all the hardie men,

15 And brake the right wing, and followed vpon them vnto mount Azotus.

16 Now when they which were of the left wing sawe that the right wing was discomfited, they followed Iudas behinde, and them that were with him hard at the heles,

17 Then was there a sore battel for many were slaine of bothe the parties.

18 Iudas also him self was killed, and the remnant fled.

19 So Ionathan and Simon toke Iudas their brother, and buryed him in his fathers sepulchre in ý citie of Modin.

20 And all the Israelites wept for him, & mourned greatly for him, and lamented many daies, saying,

21 How is the valiant man fallen which deliuered Israel?

22 Concerning the other things of Iudas, bothe the battels and the valiant actes that he did, & of his worthines, they are not writen: for they were very many.

23 ¶ Now after the death of Iudas, wicked men came vp in all the coastes of Israel, and there arose all suche as gaue them selues to iniquitie. *Ioseph. Antiq. 13. cap. 1. & 3*

24 In those daies was there a very great famine in the land, and all the countrey gaue ouer them selues with them.

25 And Bacchides did chuse wicked mē, and made them lords in the land.

26 These soght out, & made searche for Iudas friends, and broght them vnto Bacchides, which aduenged him self vpon them, and mocked them.

27 And there came so great trouble in Israel, as was not since the time that no Prophet was sene among them.

28 Then came all Iudas frieds together, and said vnto Ionathan,

29 Seing thy brother Iudas is dead, and there is none like him to go forthe against our enemies, euen against Bacchides, and [a] against them of our nacion that are enemies vnto vs,

30 Therefore, this day we chuse thee ý thou maist be our prince and captaine in his place to order, our battel.

31 So Ionathan toke the gouernance vpon him at the same time, and ruled in stead of his brother Iudas.

32 But when Bacchides knewe it, he soght for to slay him.

33 Then Ionathan and Simon his brother, perceiuing that, fled into the wildernes of Thecua with all their companie, and pitched their tentes by the water poole of Asphar.

34 Which when Bacchides vnderstode, he came ouer Iorden with all his hoste vpon the Sabbath day.

35 ¶ Now had Ionathan sent his brother *Iohn*, a captaine of the people, to pray his friends the Nabathites, that they wolde kepe their baggage which was muche.

36 But the children of [a] Ambri came out of Medaba, and toke Iohn, and all that he had, and when they had taken it, went their way.

37 After this came worde vnto Ionathā, and to Simō his brother, that the children of Ambri made a great mariage, and broght the bride from [a] Medaba with great pompe: for she was daughter to one of the nobleste princes of Canaan.

38 Therefore they remembred Iohn their brother, and went vp, and hid them selues vnder the couert of the mountaine.

39 So they lift vp their eyes, and loked, and beholde, there was a great noyce,

[a] *Or, Laisa.*

[a] *Or, against the enemies of our nacion.*

[a] *Or, Iambri.*

[a] *Or, Nadabath.*

and muche preparation: then the bridgrome came forthe, and his friends & his brethren met them with tymbrels, and instruments of musike, and manie weapons.

40 Then Ionathans men that lay in ambushe, rose vp against them, & slewe manie of them, and the remnant fled into the mountaines, so that they toke all their spoiles.

41 Thus ẏ mariage was turned to mourning, and the noyce of their melodie into lamentacion.

42 And so when they had aduenged the blood of their brother, they turned againe vnto Iorden.

43 When Bacchides heard this, he came vnto the border of Iorden with a great power vpon the Sabbath day.)

44 Then Ionathan said vnto his companie, Let vs rise now, and fight against our enemies, for it is not to day as in time past.

45 Beholde, the battel is before vs, and behinde vs, and the water of Iorden on this side and that side, and the marise, & forest, so that there is no place for vs to turne aside.

46 Wherefore crye now vnto heauen, that ye may be deliuered from the power of your enemies: so they ioyned battel.

47 Then Ionathan stretched out his hand to smite Bacchides: but he turned aside from him and reculed.

48 Then Ionathan, and they that were with him, leapt into Iorden, and swimmed ouer vnto the further banke: but the other wolde not passe through Iorden after them.

49 So in that day were slaine of Bacchides side about a thousand men.

50 Then he turned againe to Ierusalem, and buylt vp the strong cities in Iuda, as the castel of Iericho, and Emmaus, and Bethoron, and Bethel, and Thamnatha, Pharathoni, and Tepho, with high walles, with gates, and with barres,

51 And set garisons in them, that they might vse their malice vpon Israel.

52 He fortified also the citie Beth-sura, and Gazara, and the castel, and set a garison in them with prouision of victailes.

53 He toke also the chiefest mens sonnes in the country for hostages, and put them in the castel at Ierusalem to be kept.

54 ¶ Afterwarde in the hundreth, fiftie and three yere, in the seconde moneth, Alcimus commanded, ẏ the walles of the inner court of the Sanctuarie shulde be destroied, and he pulled downe the monumentes of the Prophetes, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterprises were hindred, and his mouth was stopped: for he was smitten with a palsie, and colde no more speake, nor giue order concerning his house.

56 Thus dyed Alcimus with great torment at the same time.

57 And when Bacchides sawe, ẏ Alcimus was dead, he turned againe to ỹ King, & so ẏ land of Iuda was in rest two yeres.

58 Then all the vngodlie men helde a counsel, saying, Beholde, Ionathā & his companie dwell at ease, & without care: wherefore let vs bring Bacchides hither, & he wil take thē all in one night.

59 So they went & consulted with him.

60 Who arose and came with a great hoste, and sent letters priuely to his adherentes, which were in Iudea, to take Ionathan and those that were with him: but they colde not, for their counsel was knowen vnto them.

61 And *chey toke fiftie men of the countrey, which were the chief workers of this wickednes, and slewe them. *Ionathan.

62 ¶ Then Ionathan and Simon ẅ their companie departed vnto *Beth-basin ẅ is in the wildernes, and repaired the decay thereof, and made it strong. *Or, Beth-bassen.

63 When Bacchides knewe this, he gathered all his hoste, and sent worde to them that were of Iudea.

64 Then came he & laid siege to Beth-basin, and foght against it a long season, and made instruments of warre.

65 But Ionathan had left his brother Simon in the citie, and went forthe into the countrey, and came with a certeine nomber,

66 And slewe *Odomeras and his brethren and the children of Phasiron in their tentes: so he began to slaye, and increased in power. *Or, Odares.

67 Simon also and his companie went out of the citie, and burnt vp the instruments of warre,

68 And foght against Bacchides, & discomfited him, and vexed him sore, so that his counsel and forney was in vaine.

69 Wherefore he was very wroth at the wicked men, that gaue him counsel to come into the countrey, and slewe many of them, and purposed to returne into his owne countrey.

70 Whereof when Ionathan had knowledge, he sent ambassadours vnto him to intreat of peace with him, and that the prisonners shulde be deliuered.

71 Which thing he accepted, and did according to his desire, and made an othe, that he wolde neuer do him harme all the daies of his life:

72 So he restored vnto him the prisoners that he had taken afore time out

of

of the land of Iuda, and so returned & went into his owne land, nether did he come any more into their borders.

73 Thus the sworde ceased frō Israel, & Ionathan dwelt at Machmas, and begā there to gouerne the people, & destroied the vngodlie men out of Israel.

CHAP. X.

4 Demetrius desireth to haue peace with Ionathan. 18. Alexander also desireth peace ẅ the Iewes. 48 Alexander maketh warre against Demetrius. 50, Demetrius is slayn. 51 The friendship of Ptolemeus & Alexander.

Ioseph. Anti. 13. chap. 23

1 IN the hundreth and thre score yere came Alexander the sonne of Antiochus Epiphanes and toke Ptolemais, & they receiued him & there he reigned.

2 Now when Demetrius the king heard it, he gathered an exceading great hoste, and went forthe against him to fight,

3 Also Demetrius sent letters vnto Ionathan, with louing wordes, as though he wolde preferre him.

4 For he said, We wil first make peace ẅ him before he ioyne with Alexander against vs.

5 Els he wil remember all the euil that we haue done against him, and against his brethren and his nacion.

6 And so he gaue Ionathan leaue to gather an hoste, and to prepare weapons, and to be confederate with him, & commanded the hostages that were in the castel, to be deliuered vnto him.

7 ¶ Then came Ionathan to Ierusalem, and red ẏ letters in the audience of all the people, and of them that were in ẏ castel.

8 Therefore they were sore afraied, because they heard that the king had giuen him licence to gather an armie.

9 So they that were of the castel, deliuered the hostages vnto Ionathan, who restored them to their parents.

10 Ionathan also dwelt at Ierusalem, and began to buyld, and repaire the citie.

11 And he commanded the workemen to buylde the walles, and the mount Sion rounde about with hewen stone, to fortifie it: and so they did.

12 Then the strangers that were in the castels ẅ Bacchides had made, fled,

13 So that euerie man left his place, and went into his owne countrey.

14 Onely at Beth-sura remained certeine which had forsaken the Law and the cōmandements: for it was their refuge.

15 ¶ Now when King Alexander had heard of the promises ẏ Demetrius had made vnto Ionathan: & whē it was tolde him of the battels and noble actes, ẅ he and his brethren had done, & of the peines that they had indured,

16 He said, Might we finde suche a man? now therefore we wil make him our friend & confederate.

17 Vpon this he wrote a letter, and sent it vnto him, with these wordes, saying,

18 KING ALEXANDER to his brother Ionathan sendeth salutation.

19 We haue heard of thee, that thou art a very valiant man, and worthie to be our friend.

20 Wherefore this day we ordeine thee to be the hie Priest of thy nacion, & to be called the Kings friend: and he sent him a purple robe & a [a] crowne of golde, that thou maist [b] consider what is for our profite, and kepe friendship towarde vs.

21 So in the seuenth moneth of the hundreth and threscore yere, vpon the feast daye of the tabernacles: Ionathan put on the holie garment, & gathered an hoste, & prepared many weapons.

22 ¶ Which when Demetrius heard, he was marueilous sory, and said,

23 What haue we done, that Alexander hathe preuented vs in getting the friendship of the Iewes for his strength?

24 Yet wil I write and exhorte them, and promes them dignities and rewardes, ẏ they may helpe me.

25 Wherevpon he wrote vnto them these wordes, KING DEMETRIVS vnto the nacions of the Iewes sendeth greting.

26 We haue heard that ye haue kept your couenant towarde vs, and continued in our friendship, and haue not ioned with our enemies, whereof we are glad.

27 Now therefore remaine stil, and kepe fidelitie towarde vs, and we wil recompense you for the good things that ye haue done for vs,

28 And wil release you of many charges, and geue you rewardes.

29 And now I discharge for your sake all ẏ Iewes frō tributes, & fre you frō the customes of salte, and the crowne taxes, and from the thirde parte of the sede.

30 And from the halfe of the frute of the trees which is mine owne dwetie, I so release them that from this day forthe, none shal take any thing of ẏ land of Iuda, or of the thre gouernements ẅ are added thereunto as of Samaria and of Galile, [a] from this daye forthe for euermore.

31 Ierusalem also with all things belonging thereto, shalbe holye and fre from the tenthes and tributes.

32 Also I release the power of the castel which is at Ierusalem, and giue it vnto the hie Priest, that he may set in it suche men, as he shal chuse to kepe it.

a Or, mitre.

b Or, take our parte.

Ioseph. Anti. 13. chap. 3

a And of the countrey beyonde Iorden, as Iosephus writeth.

33 Moreouer I frely deliuer euerie one of the Iewes that were taken away prisoners out of the land of Iuda through out all my realme, and euerie one of them shalbe free from tributes, yea, euen their catel,

34 And all the feastes, and Sabbaths, and new moones, and the daies appointed and ỹ thre daies before the feast, & the thre daies after the feast, shalbe daies of fredome and libertie for all the Iewes in my realme,

35 So that in *in them* no man shal haue power to do any thing, or to vexe any of them in any maner of cause.

36 Also thirtie thousand of the Iewes shalbe writen vp in the Kings hoste, & haue their wages paied them as apperteineth to all them ỹ are of the Kings armie: and of them shalbe ordeined certeine to kepe the Kings strong holdes.

37 And some of them shalbe set ouer the Kings moste secret affaires, and their gouernours and their princes shalbe of them selues, and they shal liue after their owne lawes, as the King hathe commanded in the land of Iuda.

38 And the thre gouernements that are added vnto Iudea from the countrey of Samaria, shalbe ioyned vnto Iudea, and they shalbe as vnder one, and obey none other power, but the hie Priest.

39 And I giue Ptolemais and the borders thereof vnto the Sanctuarie at Ierusalem, for the necessarie expenses of the holie things.

40 Moreouer, I wil giue euerie yere fiftene thousand sikels of siluer ỹ of Kings reuenues out of ỹ places apperteining vnto me.

41 And all the ouerplus which they haue not paied for the things due, as they did in the former yeres, from hence forthe they shal giue it towarde the workes of the Temple.

42 And besides this, the fiue thousand sicles of siluer which they receiued yerely of the accounte appointed for the interteinement of the Sanctuarie, these yeres passed, euen these things shalbe released because they apperteine to the Priests that minister.

43 Item, whosoeuer they be that flee vnto the Temple at Ierusalem, or within the liberties thereof, and are indetted to the King for any maner of thing, they shalbe pardoned, and all that they haue in my realme.

44 For the buylding also and repairing of the workes of the Sanctuarie, expenses shal be giuen of the Kings reuenues.

45 And for the making of the walles of Ierusalem, & fortifiing it rounde about that the holdes in Iudea may be buylt vp, shal also the costes be giuen out of the Kings reuenues.

46 ¶ But when Ionathan and the people heard these wordes, thei gaue no credit vnto them, neither receiued them: for thei remembred the great wickednes that he had done in Israel, and how sore he had vexed them.

47 Wherefore they agreed vnto Alexãder: for he was the first that had intreated of true peace with them, and so were confederat with him alway.

48 Then gathered King Alexander a great hoste, and camped ouer against Demetrius.

49 So the two Kings ioyned battel, but Demetrius hoste fled, & Alexander pursued him, and preuailed against them.

50 So that sore battel continued til the sunne went downe, and Demetrius was slaine the same day. *Ioseph. Antiq. 13. chap. 5*

51 ¶ Then Alexander sent ambassedours vnto Ptolemeus the King of Egypt w̃ these wordes, saying,

52 For so muche as I am come againe to my realme, and am set in the throne of my fathers, and haue gotten the dominion, and haue destroied Demetrius, & enioye my countrey,

53 Seing that I haue euen giuen him the battel, and he and his armie is discomfited by me, and I sit in the throne of his kingdome,

54 Let vs now make friendship together, and giue me now thy daughter to wife: so shal I be thy sonne in law, and giue thee rewardes, and vnto her things according to thy dignitie.

55 Then Ptolemeus the King gaue answer, saying, Happie be ỹ day, wherein thou art come againe vnto the lande of thy fathers, and sittest in the throne of their kingdome.

56 Now therefore wil I fulfil thy writing: but mete me at Ptolemais that we may se one another, and that I may make thee my sonne in law, according to thy desire.

57 So Ptolemeus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundreth threscore & two yere.

58 Where King Alexander met him, and he gaue vnto him his daughter Cleopatra, and maried them at Ptolemais with great glorie, as the maner of Kings is.

59 ¶ Then wrote King Alexander vnto Ionathan, that he shulde come and mete him,

60 So he went honorably vnto Ptolemais, and there he met the two Kings, & gaue thẽ great presents of siluer and golde, and to their friends, and founde fauour in their sight.

61 And

61 And there assembled certeine pestilent felowes of Israel, & wicked mē to accuse him: but the King wolde not heare them.

62 And the King commanded that they shulde take of the garments of Ionathan, & clothe him in purple: & so they did: & the King appointed him to sit by him,

63 And said vnto his prices, Go with him into the middes of the citie, and make a proclamaciõn, that no man complaine against him of anie matter, and that no man trouble him for anie maner of cause.

64 So when his accusers sawe his honour according as it was proclaimed, & that he was clothed in purple, they fled all away.

65 And the King preferred him to honour, and wrote him among his chief friends, and made him a duke, and partaker of his dominion.

66 ¶ Thus Ionathan returned to Ierusalē with peace and gladnes.

67 ¶ In the hundreth, thre score & fiue yere came Demetrius ỹ sonne of Demetrius from Creta into his fathers land.

68 Whereof when King Alexander heard, he was verie sorie, & returned vnto Antiochia.

69 Then Demetrius appointed Apollonius the gouernour of Celosyria, who gathered a great hoste, and camped in Iamnia, and sent vnto Ionathan the hie Priest, saying.

70 Darest thou, being but alone, lift vp thy self against vs? and I am laughed at & reproched, because of thee: now therefore why doest thou vaunt thy self against vs in the mountaines.

71 Now then if thou trust in thine owne strength, come downe to vs into ỹ plaine field & there let vs trye the matter together: for I haue ỹ strēgth of cities.

72 Aske and learne who I am, and thei shal take my parte: and they shal tell thee that your fote is not able to stand before our face: for thy fathers haue bene twice chased in their owne land.

73 And now how wilt thou be able to abide so great an hoste of horsemen & fotemen in the plaine, where is nether stone, nor rocke, nor place to flee vnto.

74 When Ionathan heard the wordes of Apollonius, he was moued in his minde: wherefore he chose ten thousand men, and went out of Ierusalem. & Simon his brother met him for to helpe him.

75 And he pitched his tents at Ioppe: but they shut him out of the citie: for Apollonius garison was in Ioppe.

76 Then they foght against it, and they that were in the citie, for verie feare let him in: so Ionathan wan Ioppe.

77 Apollonius hearing of this, toke thre thousand horsemen with a great hoste of fote men and went towarde Azotus, as though he wolde go forwarde, and came immediatly into the plaine field, because he had so manie horsemen, & put his trust in them.

78 So Ionathan followed vpon him to Azotus, and the armie skirmished with his arriere bande.

79 For Apollonius had left a thousand horsemen behinde them in ambush.

80 And Ionathan knewe that there was an ambushment behinde him, & thogh they had compassed in his hoste, & shot dartes at the people from the morning to the euening,

81 Yet the people stode stil, as Ionathan had commanded them, til their horses were wearie.

82 Then broght Simon forthe his hoste, and set them against the bande: but the horses were wearie, and he discomfited them, & thei fled: so the horsemen were scattered in the field,

83 And thei fled to Azotus, & came into the temple of Dagon their idole, ỹ thei might there saue them selues.

84 But Ionathan set fyre vpon Azotus & all the cities rounde about it, and toke their spoiles, & burnt with fyre ỹ temple of Dagon with all then ỹ were fled into it.

85 Thus were slayne and burnt about eight thousand men.

86 So Ionathan remoued the hoste from thence, & camped by Ascalon, where ỹ men of ỹ citie came forthe, & met him with great honour.

87 After this went Ionathan & his hoste againe to Ierusalem with great spoiles.

88 And when King Alexander heard these things, he began to do Ionathan more honour,

89 And sent him a colar of golde, as the vse is to be giuen vnto suche as are of the Kings blood: he gaue him also Accaron, w ỹ borders thereof in possession.

CHAP. XI.

1 The dissension betwene Ptolemeus and Alexander his sonne in law. 17. The death of Alexander. 19 Demetrius reigneth after the death of Ptolemeus. 22 Sion is besieged of Ionathan. 42 Demetrius seing that no man resisted him, sendeth his armie againe. 54 Tryphon moueth Antiochus against Demetrius.

1 AND the King of Egypt gathered a great hoste, like the sand that lyeth vpon the sea shore, & manie ships, and went about through deceit to obteine the kingdome of Alexander, and to joyne it vnto his owne realme. *Iosephus. Antiq. 13. chap. 7*

2 Vpon this he went into Syria with

friendlie wordes, and was let into the cities, and men came forthe to mete him: for King Alexander had commãded them to mete him, because he was his father in Law.

3 Now when he entred into the citie of Ptolemais, he lefte bands and garisons in euerie citie.

4 And when he came nere to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, and the suburbes thereof that were destroyed, and the bodies cast abroad, and them that he had burnt in the battel: for they had made heapes of them by the way where he shulde passe.

5 And thei tolde the King what Ionathã had done, to the intent thei might get him euil wil: but the King helde his peace.

6 And Ionathan met the King with great honour at Ioppe, where they saluted one another, and laye there,

7 So when Ionathan had gone with the King vnto the water that was called Eleutherus, he turned againe to Ierusalẽ.

8 So king Ptolemeus gate the dominion of the cities by the sea vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander.

9 ¶ And sent Ambassadours vnto King Demetrius, saiyng, Come, let vs make a league betwene vs, and I will giue thee my daughter, which Alexander hathe, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter for he goeth about to slaye me.

11 Thus he sclandered Alexander, as one that wulde desire his realme.

12 And he toke his daughter from him, and gaue her vnto Demetrius, and forsoke Alexander, so that their hatred was openly knowen.

13 Then Ptolemeus came to Antiochia, where he set two crownes vpon his owne head of Asia and of Egypt.

14 In the meane season was King Alexãder in Cilicia: for they ỹ dwelt in those places had rebelled against him.

15 But when Alexander heard it, he came to warre against him, and Ptolemeus broght forthe his hoste, and met him with a mightie power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: so Ptolemeus was exalted.

17 And Zabdiel the Arabian smote of Alexanders head, and sent it vnto Ptolemeus.

18 But ỹ third day after, King Ptolemeus dyed: and they that were in the holdes, were slaine one of another.

19 And Demetrius reigned in the hundreth, thre score and seuenth yere.

20 ¶ At the same time gathered Ionathã them that were in Iudea, to laye siege vnto the castle, which was at Ierusalem, and they made manie instruments of warre against it.

21 Then went there certeine vngodlie persones (which hated their owne people) vnto king *Demetrius*, and tolde him that Ionathan besieged the castle.

22 So when he heard it, he was angrie, & immediatly came vnto Ptolemais, and wrote vnto Ionathan, that he shulde laye no more siege vnto it, but that he shulde mete him and speake with him at Ptolemais in all haste.

23 Neuertheles when Ionathã heard this, he commanded to besiege it: he chose also certeine of the Elders of Israel, & the Priests, and put him self in danger,

24 And toke with him siluer and golde, and apparel, and diuerse presents, and went to Ptolemais vnto the King, and founde fauour in his sight.

25 And thogh certeine vngodlie men of his owne nacion had made complaintes vpon him,

26 Yet the King intreated him as his predecessers had done, & promoted him in the sight of all his friends,

27 And confirmed him in the hie priesthode with all the honorable tidings, that he had afore, and made him his chief friend.

28 Ionathan also desired the King, that he wolde make Iudea fre with the thre gouernements, and the countrey of Samaria, and *Ionathan* promised him thre hundreth talents.

29 Hereunto the king consented, and gaue Ionathan writing of the same, coteining these wordes,

30 KING DEMETRIVS vnto his brother Ionathan, and to the nacion of the Iewes sendeth greting.

31 We send you here a copie of the letter which we did write vnto our cousin Lasthenes concerning you, that ye shulde se it.

32 King Demetrius vnto Lasthenes his father sendeth greting.

33 For the faithfulnes that our friends ỹ nacion of the Iewes kepe vnto vs, and for their good wil towardes vs we are determined to do them good.

34 Wherefore we assigne to them the coasts of Iudea with the thre gouernements, Apherema, and Lydda, and Ramathe (which are added vnto Iudea frõ the countrey of Samaria) and all that appertaineth to all them that sacrifice in Ierusalem: bothe concerning the paiments which the King toke yerely afore time, both for the frutes of ỹ earth, & for the frutes of the trees,

35 As

35 As for the other things apperteining vnto vs of the tenths and tributes, ẅ were due vnto vs, and the customes of salte, and crowne taxes, which were payed vnto vs, we discharge them of all from hence forthe.

36 And nothing hereof shalbe reuoked from this time forthe and for euer.

37 Therefore se that ye make a copie of these things, and deliuer it vnto Ionathan, that it may be set vp vpon the holy mount in an open place.

38 After this when Demetrius the King sawe that his land was in rest, and that no resistance was made against him, he sent away all his hoste, euerie man to his owne place, except certeine bandes of strangers, whome he broght frō the yles of the heathen: wherefore all his fathers hoste hated him.

39 Now was there one Tryphon, that had bene of Alexanders parte afore: ẅ when he sawe that all the hoste murmured against Demetrius, he went to "Simalcue the Arabian, that broght vp Antiochus the sonne of Alexander,

"Or, Emalcuel

40 And lay sore vpon him, to deliuer him this yong Antiochus, ẏ he might reigne in his fathers stead: he tolde him also what great euil Demetrius had done, & how his men of warre hated him, and he remained there a long season.

41 Also Ionathan sent vnto King Demetrius to driue them out which were in the castel at Ierusalem, and those that were in the fortereſſes: for they fought against Israel.

42 So Demetrius sent vnto Ionathan, saying, I wil not onely do these things for thee and thy nacion, but if opportunitie serue, I wil honour thee and thy nacion.

43 Now therefore thou shalt do me a pleasure, if thou wilt send me men to helpe me for all mine armie is gone from me.

44 So Ionathan sent him thre thousand strong men vnto Antiochia, and they came vnto the King: wherefore the King was verie glad at their comming.

45 ¶ But they that were of the citie, euē an hundreth and twentie thousand mē, gathered thē together in the middes of the citie, & wolde haue slaine ẏ King.

46 But the King fled into the palace, & the citizens kept the stretes of the citie, and beganne to fight.

47 Then the King called to the Iewes for helpe, ẅ came to him altogether, and went abroade throgh the citie,

48 And slewe the same day an hundreth thousand, and set fyre vpon the citie, and toke many spoiles in that day, and deliuered the King.

49 So when the citizens sawe that the Iewes had gotten the vpper hand of the citie, and that they them selues were disappointed of their purpose, they made their supplicatiō vnto the King, saying,

50 "Grant vs peace, and let the Iewes cease from vexing vs and the citie.

"Or, giueus the right hand.

51 So they cast away their weapons, and made peace, and the Iewes were greatly honored before the King, and before all that were in his realme, and they came againe to Ierusalem with great pray.

52 Then King Demetrius sate in the throne of his kingdome, and had peace in his land.

53 Neuertheles he dissembled in all that euer he spake, and withdrewe him self from Ionathan, nether did he reward him according to the benefites which he had done for him, but trobled him verie sore.

54 ¶ After this returned Tryphon with the yong childe Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of warre, whome Demetrius had scatered, and they foght against him, who fled and turned his backe.

56 So Tryphon toke the beastes, and wan Antiochia.

"Or, elephant.

57 And yong Antiochus wrote vnto Ionathan, saying, I appoint thee to be the chief Prieſt, and make thee ruler ouer the foure gouernements, that ẏ maist be a friend of the Kings

58 Vpon this he sent him golden vessels to be serued in, and gaue him leaue to drinke in golde, and to weare purple, and to haue a colar of golde.

59 He made his brother Simon also captaine from the coastes of Tyrus vnto ẏ borders of Egypt.

60 Then Ionathan went forthe and passed through ẏ cities beyonde ẏ flood, and all the men of warre of Syria gathered vnto him for to helpe him: so he came vnto Ascalon, and they of the citie receiued him honorably.

61 And from thence went he vnto Gaza: but they of Gaza shut him out: whe refore he laid siege vnto it, and burned the suburbes thereof with fyre, and spoiled them.

62 Then they of Gaza made supplication vnto Ionathan, and he made peace with them, and toke of the sonnes of the chief men for ostages, & sent them to Ierusalem, and went through the countrey vnto Damascus.

63 And when Ionathan heard that Demetrius princes were come into Cades, ẅ is in Galile, with a great hoste, purposing to driue him out of the countrey,

64 He came against them, and left Simō his brother in the countrey.

65 And Simon besieged Beth-sura, and
foght against it a long season, and shut
it vp.
66 So they desired to haue peace with
him, which he granted them, and after-
warde put them out from thence, and
toke the citie, and set a garison in it.
67 Then Ionathan with his hoste came
to the water of Genesar, and betimes
in the morning came to the plaine of
Azor.
*Or, bethen. 68 And beholde the hostes of the *strangers met him in the plaine, and had la-
yed ambushments for him in the mo-
untaines.
69 So that when they came against them,
the ambushments rose out of their pla-
ces and skirmished.
70 So that all that were of Ionathans si-
de, fled: and there was not one of them
left, except Mattathias the sonne of
*Or, Absa-lomus. *Absalomus, and Iudas the sonne of
Calphi the captaines of the hoste.
71 Then Ionathan rent his clothes, and
cast earth vpon his head, and prayed,
72 And turned againe to thē to fight, &
put thē to flight, so that they fled away.
73 Now when his owne men that were
fled, sawe this, they turned againe vnto
him, & helped him to followe after all
vnto their tentes at Cades, & there they
camped.
74 So there were slaine of the strangers
the same day about thre thousand men,
and Ionathan turned againe to Ierusalē,

CHAP. XII.

1 Ionathan sendeth ambassadours to Rome, 2 And to the people of Sparta, to renewe their couenant of friendship. 20 Ionathan putteth to flight the princes of Demetrius. 40 Tryphon taketh Ionathan by disceite.

Ioseph. Anti. 13 chap. 8

1 Ionathan now seing that the time was
mete for him, chose certeine men, &
sent them vnto Rome, to establish and
renew the friendship with them.
*Or, Lacede-monians. 2 He sent letters also vnto *the Spartians
& to other places, for the same purpose.
3 So they went vnto Rome, and entred
into the Senate, and said, Ionathan the
hie Priest and the nacion of the Iewes
sent vs vnto you, for to renewe friend-
ship with you, and the bonde of loue,
as in times past.
4 So the *Romaines* gaue them fre pas-
ports, that men shulde lead them home
into the land of Iuda peaceably.
5 ¶AND THIS is the copie of the
letters that Ionathan wrote vnto the
Spartians,
6 Ionathan the hie Priest with the El-
ders of the nacion, and the Priests, and
the rest of the people of the Iewes, send
greting vnto ȳ Spartiās their brethren.
7 Here to fore were letters sent vnto O-
nias the hie Priest, from *Arius, ẅ then
reigned among you, that ye wolde be
our brethren, as the copie here vnder
written specifieth.
8 And Onias intreated the ambassadour
honorably, and receiued the letters:
wherein there was mencion made of the
bonde of loue and friendship.
9 But as for vs, we nede no suche wri-
tings: for we haue the holy bokes in
our hands for comfort.
10 Neuertheles we thoght it good to
send vnto you, for the renewing of the
bretherhode and friendship, lest we
shulde be strange vnto you: for it is lōg
since the time that ye sent vnto vs.
11 ẅherefore we remember you at all
seasons continually, and in the feastes &
other daies appointed when we offre
sacrifices and prayers, as it is mete and
conueniēt to the thinke vpon our bre-
thren.
12 And we reioyce at your prosperous e-
state.
13 And though we haue bene enuironed
with great troubles and warres, so that
the Kings rounde about vs haue foght
against vs,
14 Yet wolde we not be grieuous vnto
you, nor to other of our confederates
and friends in these warres.
15 For we haue had helpe from heauen, ȳ
hathe succoured vs, & we are deliue-
red from our enemies, and our enemies
are subdued.
16 Yet haue we chosen Numenius *the
sonne* of Antiochus, and Antipater *the
sonne* of Iason, and sent them vnto the
Romaines, for to renewe ȳ former frie-
ndship with them, and league.
17 ẅe commanded them also to go vn-
to you, and to salute you, and to deli-
uer you our letters, concerning the re-
newing of our brotherhode.
18 And now ye shal do vs a pleasure to
giue vs an answer of these things.
19 ¶And this was the copie of the let-
ters, which Arius the king of Sparta
sent vnto Onias.
20 THE KING of the Spartians vn-
to Onias the hie Priest sendeth greting.
21 It is founde in writing, that the Spar-
tians and Iewes are brethren, and come
out of the generacion of Abraham.
22 And now for somuche as this is come
to our knowledge, ye shal do wel, to wri
te vnto vs of your prosperitie.
23 As for vs, we haue writen vnto you,
that your cattel and goods are ours, and
ours are yours: these things haue we
commanded to be shewed vnto you.
24 ¶Now when Ionathan heard, that
Demetrius princes were come to fight
against him, with a greater hoste then
afore,

Ioseph. Antiq. 12. Chap. 5
Or, Darius.

25 He went

25 He went from Ierusalem, and met thē in the land of Hamath: for he gaue thē not space to come into his owne countrey.
26 And he sent spies vnto their tentes, which came againe, and tolde him, that they were appointed to come vpō him in the night.
27 Wherefore, when the sunne was gone downe, Ionathan commanded his men to watche, and to be in armes ready to fight all the night, and sent watchmen rounde about the hoste.
28 But when the aduersaries heard that Ionathan was ready with his men to the battel, they feared, and trembled in their hearts, and kindled fyres in their tentes, and fled away.
29 Neuertheles Ionathan and his companie knewe it not til the morning: for thei sawe the fyres burning.
30 Then Ionathan followed vpon them, but he colde not ouertake them: for they were gone ouer the flood Eleutherus.
31 So Ionathan turned to the Arabians, w were called Zabedei, and slewe them, and toke their spoile.
32 He proceded further also, and came vnto Damascus, and went through all the countrey.
33 But Simon his brother went forthe, and came to Ascalon and to the next holdes, departing vnto Ioppe, and wanne it.
34 For he heard that they wolde deliuer the holde to them that toke Demetrius parte: wherefore he set a garison there to kepe it.
35 ¶ After this came Ionathan home, & called the Elders of the people together, and deuised with them for to buyld vp the strong holdes in Iudea,
36 And to make the walles of Ierusalem hier, and to make a great mount betwixt the castel and the citie, for to separate it from the citie, that it might be alone, and that men shulde nether bye, nor sel in it.
37 So they came together to buylde vp the citie: for parte of the wall vpon the broke of the East side was fallen downe, and they repaired it, and called it Caphenatha.
38 Simon also set vp Adida in Sephela, & made it strong with gates & barres.
39 ¶ In the meane time Tryphon purposed to reigne in Asia, & to be crowned whē he had slaine the King Antiochus.
40 But he was afraied that Ionathā wolde not suffer him, but fight agaīst him: wherefore he went about to take Ionathan, and to kil him: so he departed, & came vnto Bethsan.
41 Then went Ionathan forthe against him to the battel with fortie thousand chosen men, and came vnto Bethsan.
42 But when Tryphon sawe that Ionathan came with so great an hoste, he durst not lay hand vpon him,
43 But receiued him honorably, & commended him vnto all his friends, and gaue him rewardes, and commāded his men of warre to be as obedient vnto him as to him self,
44 And said vnto Ionathan, Why hast ỹ caused this people to take suche trauail, seing there is no warre betwene vs?
45 Therefore send them now home againe and chuse certeine men to wait vpon thee, and come thou with me to Ptolemais: for I wil giue it thee, w the other strong holdes, and the other garisons, & all them that haue the charge of the commune affaires: so wil I returne, and departe: for this is the cause of my comming.
46 Ionathan beleued him, and did as he said, and sent away his hoste, which wēt into the land of Iuda,
47 And reteined but thre thousand with him, whereof he sent two thousand into Galile, and one thousand went with him self.
48 Now assone as Ionathan entred into Ptolemais, they of Ptolemais shut the gates, and toke him, and slewe all them with the sworde, that came in with him.
49 Then sent Tryphon an hoste of fotemen, and horsemen into Galile, and into the great plaine, to destroye all Ionathans companie.
50 But when they knewe that Ionathan was taken, and slaine, and those that were with him, they incouraged one another, and came forthe against them readie to the battel.
51 But when thei which followed vpon them, sawe that it was a matter of life, they turned backe againe.
52 By this meanes all they came into the land of Iuda peaceably, and bewailed Ionathan, & them that were with him, and feared greatly, and all Israel made great lamentacion.
53 For all the heathen that were round about them, soght to destroye them.
54 For they said, Now haue they no captaine, nor anie man to helpe them: therefore let vs now fight against them and roote out their memorie from among men.

Ioseph. Anti. 13. chap. 9

CHAP. XIII.

1 After Ionathan was taken, Simon is chosen captaine. 17 Tryphon, taking his children, and money for the redemption of Ionathan, killeth him and his children. 31 Tryphon killeth Antiochus, and possesseth the realme. 36 Demetrius taketh truce with Simon.

43 Simon winneth Gaza. 50 He possesseth the tower of Sion. 53 He maketh his sonne Iohn captaine.

1

Ioseph Antiq. 13. chap 9.

NOw when Simon heard that Tryp on gathered a great hoste to come into the land of Iuda, and to destroye it,

And sawe that the people was in great trembling and feare, he came vp to Ierusalem, and gathered the people together,

3 And gaue them exhortacion, saying, Ye knowe what great things I, and my brethren, and my fathers house haue done for the Law, and the Sanctuarie, and the battels, and troubles that we haue sene.

4 By reason whereof all my brethrē are slaine for Israels sake, & I am left alone.

5 Now therefore God forbidde, that I shulde spare mine owne life in ame time of trouble, for I am not better then my brethren.

6 But I will auenge my nacion, and the Sanctuarie, and our wiues, and our children: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these wordes the hearts of the people were kindled,

8 So that they cryed with a loude voyce, saying, Thou shalt be our captaine in stead of Iudas and Ionathan thy brethren.

9 Fight thou our battels, and whatsoeuer thou commandest vs, we wil do it.

10 ¶ So he gathered all the men of warre, making haste to finish the walles of Ierusalem, & fortified it rounde about.

11 Then sent he Ionathan the sonne of Absalomus with a great hoste vnto Ioppe, which droue them out that were therein, and remained there himself.

12 Tryphon also remoued from Ptolemais with a great armie, to come into the land of Iuda, and Ionathan was with him as prisonner.

*Or, Addus.

13 And Simon pitched his tentes at *Addidis vpon the open plaine.

14 But when Tryphon knewe that Simō stode vp in stead of his brother Ionathan, & y he wolde fight against him, he sent messengers vnto him, saying,

15 Where as we haue kept Ionathan thy brother, it is for money y he is owing in the Kings account concerning the busines that he had in hand.

16 Wherefore send now an hundreth talents of siluer, and his two sonnes for hostages, that when he is letten forthe, he wil not turne from vs, and we wil send him againe.

17 Neuertheles Simon knewe that he dissembled in his wordes, yet commāded he the money and children to be deliuered vnto him, lest he shulde be in greater hatred of the people of Israel.

18 Who might haue said, Because he sent him not the money and the children, therefore is Ionathan dead.

19 So he sent the children and an hundreth talents: but he dissembled, and wolde not let Ionathan go.

20 ¶ Afterwarde came Tryphon into y land to destroye it, and went rounde about by the way, that leadeth vnto Adora: but whersoeuer they went, thether went Simon and his hoste.

21 Now they that were in the castel, sent messengers vnto Tryphon, that he shulde make haste to come by the wildernes, and to send them vitailes.

22 So Tryphon made readie all his horsemen: but the same night fell a very great snowe, so that he came not, because of the snowe: but he remoued and went into the countrey of Galaad.

23 And whe he came nere to Bascama, he slewe Ionathan & he was buryed there.

24 So Tryphon returned, & went into his owne land.

25 ¶ Then sent Simō to take the bones of Ionathan his brother, & they buryed him in Modin his fathers cities.

26 And all Israel bewailed him with great lamentacion, & mourned for him verie long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building high to loke vnto, of hewen stone behinde and before,

28 And set vp seuen pillers vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillers round about them, and set armes vpon the pillers for a perpetual memorie, and carued shippes beside the armes, y they might be sene of men sailing in the sea.

30 This sepulchre which he made at Modin, standeth yet vnto this day.

31 ¶ Now as Tryphon went forthe with the yong King Antiochus, he slewe him traiterously, *Ioseph. Antiq. 13. cha. 10*

32 And reigned in his stead, & crowned him self King of Asia, and brought a great plague vpon the land.

33 Simon also buylte vp y castels of Iudea, and compassed them about with high towers, & great walles, euen with towers, and gates and barres, and laid vp vitailes in the strong holdes.

34 Moreouer Simon chose certeine men and sent them to King Demetrius, that he wolde discharge y land, for all Tryphons doings were robberies.

35 Whereupon Demetrius the King answered him, and wrote vnto him after this maner.

36 DEMETRIVS the King vnto Simon the high Priest, and the friend of Kings, and to the Elders and to the

the nacion of the Iewes sendeth greting.

[a] Or, Colar or, hundrickes: in Greke Banni or banen.

37 The golden crowne, & precious stone that we sent vnto vs, haue we receiued, and are readie to make a stedfast peace with you, and to write vnto the officers, to release you of y things where in we made you rise.

38 So the things that we haue granted you, shalbe stable: the strong holdes which ye haue buylded, shalbe your owne.

39 Also we forgiue the ouersights, & faultes committed vnto this day, and the crowne taxe that ye ought vs: and where as was anie other tribute in Ierusalē, it shalbe now no tribute.

40 And they that are mete among you to be written with our men, let the be writen vp that there may be peace betwene vs.

41 Thus the yoke of the heathen was taken from Israel in the hundreth, & seuentie yere.

42 And the people of Israel began to write in their letters, & publike instrumēts IN THE FIRST yere of Simon the high and chief Priest, gouernour and prince of the Iewes.

43 In those dayes Simon camped against Gaza, and besieged it rounde about, where he set vp an engine of warre, and approched nere the citie, and bet a towre, and tooke it.

44 So they that were in the engine, leape into the citie, & there was great trouble in the citie,

45 In so muche that the people of the citie rent their clothes, and climed vp vpon the walles with their wiues, and children, and cryed with a loude voice, beseeching Simon to grant them peace, saying,

46 Deale not with vs according to our wickednes, but according to thy mercie.

47 Then Simon pitied them, and wolde fight no more against them, but put them out of the citie, and clensed the houses, wherein the idoles were, and so entred therevnto with psalmes & thanksgiuing.

48 So when he had cast all the filthines out, he set such men in it as kept the Law, and fortified it and buylded the rea dwelling place for him self,

49 Now, when they in the castel at Ierusalem were kept, that they colde not come for the nor go into the countre, nether bye nor sel, they were very hungrie, and many of them were famished to death,

50 Inso muche that they besoght Simō to make peace with them, which he granted them, & put them out frō thence, and clensed the castel from filthines.

51 And vpon y thre and twentie day of the seconde moneth, in the hundreth seuentie and one yere, they entred into it with thanksgiuing and branches of palme trees, and with harpes, and with cymbales, and with violes, & with psalmes and songs, because the great enemie of Israel was ouercome.

52 And he ordeined that the same day shulde be kept euerie yere with gladnes.

53 And he fortified the mount of the Temple that was beside the castel where he dwelt him self with his copanie.

54 Simon also seing that Iohn his sonne was now a man, he made him captaine of all the hostes, & caused him to dwell in Gazaris.

CHAP XIIII.

1 *Demetrius is ouercome of Arsaces.* 11 *Simon being captaine, there is great quietnes in Israel.* 18 *The couenant of friendship with the Romains, and with the people of Sparta is renewed.*

1 IN the hundreth, seuentie and two yere gathered King Demetrius his hoste, & departed vnto Media, to get him helpe for to fight against Trypho.

2 But when Arsaces the king of Persia and Media heard, that Demetrius was entred with in his borders, he sent one of his princes to take him aliue.

3 So he went, and ouercame the armie of Demetrius, and tooke him, & broght him to Arsaces, which kept him warde.

4 Thus all the land *of Iuda* was in rest, so long as Simon liued: for he soght the welth of his nacion: therefore were thei glad to haue him for their ruler, and to do him worship alway.

5 Simon also wanne the citie of Ioppe to his great honour to be an hauen towne, and made it an entrance vnto the yles of the sea.

6 He enlarged also the borders of his people and conquered the countreis.

7 He gathered vp manie of their people that were prisoners, and he had the dominion of Gazaris and Beth-sura, and the castel, which he clensed from filthines, & there was no man that resisted him,

8 So that euerie man tilled his grounde in peace, and the land gaue her frutes, & the trees gaue their frute.

9 The Elders sate in the open places, & consulted altogether for the commune welth, and the yong men were honorably clothed and armed.

10 He prouided vitailes for the cities, and all kinde of munition, so that his glorious fame was renoumed vnto the end of the worlde.

11 He made peace thorow out the land, and Israel had perfite mirth and ioye

12 For euerie man sate vnder his vine, & the fig trees, & there was no man to fray them.
13 There was none in the land to fight against them: for then the Kings were ouercome.
14 He helped all those that were in aduersitie among his people. he was diligent to se the Law kept, and he toke awa the vngodlie, and wicked.
15 He beautified the Sanctuarie, and encreased the vessels of the Temple.
16 When the Romains heard, and the Spartians had knowledge, that Ionathā was dead, they were very sorie.
17 But when they heard, that Simon his brother was made high Priest in his steade, & how he had wonne the land againe with the cities in it.
18 They wrote vnto him in tables of brasse, to renewe the friendship, & bonde of loue, which they had made with Iudas & Ionathan his brethren.
19 Which writings were red before the congregation at Ierusalem, and this is the copie of the letters that the Spartians sent,
20 THE SENATORES and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Iewes their brethren send greting.
21 When your ambassadours that were sent vnto our people, certified vs of your glorie & honour, we were glad of their coming,
22 And haue registred their ambassage in the publike recordes in this maner, Numenius *the sonne* of Antiochus, and Antipater *the sonne* of Iason the Iewes ambassadours came vnto vs, to renewe amitie with vs.
23 And it pleased the people, that the mē shulde be honorably intreated, & that the copie of their ambassage shulde be registred in the publike recordes, that it might be for a memorial vnto the people of Sparta: and a copie of the same was sent to Simon the chief Priest.
24 After this Simon sent Numenius to Rome, with a great shield of golde of a thousand pounde weight, to confirme the friendship with them.
25 Which when the people vnderstode, thei said, What thankes shal we recompense againe vnto Simon and his children?
26 For he and his brethren, & the house of his father haue stablished Israel, & ouercome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pillers in mount Sion.
27 The copie of the writing is this, In ỹ eight and twentie day of the moneth * Elul in the hundreth, seuentie & two yere, in the thirde yere of Simon the high Priest.
28 In "Saramel in the great congregatiō of the Priests, and of the people, and of the gouernours of the nacion, and of the Elders of the countrei, we wolde signifie vnto you, that manie battels haue bene foghten in our countrey. " Or, Ierusalē.
29 Wherein Simon the sonne of Mattathias (come of the children of Iarib) & his brethren put them selues in danger, and resisted the enemies of their nacio, that their Sanctuarie, and Law might be maintened, & did their nacion great honour.
30 For Ionathan gathered his nacion together, and became their high Priest, & is laid with his people.
31 After that wolde their enemies haue inuaded their countrey, and destroyed their land, and lay their hands on their Sanctuarie.
32 Then Simon resisted them, and foght for his nacion, and spent muche of his owne substance, and armed the valiant men of his nacion, and gaue them wages.
33 He fortified also the cities of Iudea, and Beth-sura that lyeth vpō the borders of Iudea (where the ordinance of their enemies lay sometime) & set there a garison of the Iewes.
34 And he fortified Ioppe, which lyeth vpon the sea, & Gazara that bordereth vpon Azotus (where the enemies dweit atore) and there he placed Iewes, and furnished them with things necessarie for the reparation thereof.
35 Now whē the people sawe the faithfulnes of Simon, and to what glorie he thoght to bring his nacion vnto, they made him their gouernour, & ỹ chief Priest, because he had done all these things, and for the vprightnes, and fidelitie that he had kept to his nacion, and that soght by all meanes to exalte his people.
36 For in his time they prospered wel by him, so that the heathē were taken out of their countrey, and they also which were in the citie of Dauid at Ierusalem where they had made them a castel, out of the which they went, and defiled all things that were about the Sanctuarie, and did great hurt vnto religion.
37 And he set Iewes in it, and fortified it for the assurance of the land, and citie, and raised vp the walles of Ierusalem.
38 And King Demetrius confirmed him in his high priesthode for these causes.
39 And made him one of his friends, & gaue him great honour.
40 For it was reported that ỹ Romains called the Iewes their friends, and confederates, & that they honorably receiued Simons ambassadours.

Aug.

41 And

41 And that the Iewes, & Priests consented, that Simon shulde be their prince, & high Priest perpetually, til God raised vp the true Prophet,
42 And that he shulde be their captaine, and haue the charge of the Sanctuarie, and so set men ouer the workes, and ouer the countrey, & ouer the weapons, and ouer the fortereſſes, and that shulde make prouision for the holie things,
43 And that he shulde be obeyed of euery man, and that all the writings in the countrey shulde be made in his name, and that he shulde be clothed in purple, and weare golde,
44 And that it shulde not be lawful for anie of the people or Priests to breake anie of these things, or to withstand his wordes, or to call anie congregacion in the countrey without him, or be clothed in purple, or weare a colar of gold:
45 And if anie did contrarie to these things or brake anie of them, he shulde be punished.
46 So it pleased all the people to agre ý it shulde be done to Simon according vnto these wordes.
47 Simon also accepted it, and was content to be the high Priest, and the captaine, & the prince of the Iewes, and of the Priests, and to be the chief of all.
48 And they commanded to set vp this writing in tables of brasse, and to faste it to the wall that compassed the Sanctuarie in an open place,
49 And that a copie of the same shulde be laied vp in the treasurie, that Simō and his sonnes might haue it.

CHAP. XV.

1 Antiochus maketh a couenant of friendship with Simon. 11 Tryphon is pursued. 15 The Romains write letters vnto Kings and nacions in the defense of the Iewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his couenant.

1 MOreouer King Antiochus ý sonne of Demetrius sent letters frō the yles of the sea vnto Simon the Priest, and prince of the Iewes, and to all the nacion,
2 Conteining these wordes, ANTIOCHVS the King vnto Simon the great Priest, & to the nacion of the Iewes sendeth greting.
3 For so muche as certeine pestilent mē haue vsurped the kingdome of our fathers, I am purposed to chalenge the realme againe, and to restore it to the olde estate: wherefore I haue gathered a great hoste, and prepared shippes of warre,
4 That I may go thorowe the countrey, & be auenged of them, which haue destroyed our countrey, & wasted manie cities in the realme.
5 Now therefore I do cōfirme vnto thee all the liberties, whereof all the Kings my progenitours haue discharged thee, and all the paiments, whereof they haue released thee.
6 And I giue thee leaue to coyne money of thine owne stampe with in thy countrey,
7 And that Ierusalem, and the Sanctuarie be fre, and that all the weapons, that thou hast prepared, and the fortereſſes which thou hast buylded, and kepest in thine hands, shalbe thine.
8 And all that is due vnto the King, and all that shalbe due vnto the King, I forgiue it thee, from this time forthe for euermore.
9 And when we haue obteined our kingdome, we wil giue thee, & thy nacion & the Temple great honour, so that your honour shalbe knowen thorowe out the worlde.
10 ¶ In the hundreth, seuentie and foure yere, went Antiochus into his fathers land, and all the bandes came together vnto him, so that fewe were left with Tryphon. *Ioseph. Antiq. 13. chap. 11*
11 So the King Antiochus pursued him, but he fled and came to Dora, which lyeth by the sea side.
12 For he sawe that troubles were towarde him, & that the armie had forsaken him.
13 Then camped Antiochus against Dora with an hundreth and twentie thousand fighting men, and eight thousand horsemen.
14 So he compassed the citie about, and the shippes came by the sea. Thus they presſed the citie by land, & by sea, in so muche that thei suffred no man to go in nor out.
15 In the meane seaſon came Numenius, and his companie from Rome, hauing letters writtē vnto the Kings & countreis, wherein were cōteined these wordes,
16 LVCIVS THE Consul of Rome vnto King Ptolemeus sendeth greting.
17 The ambassadours of the Iewes are come vnto vs as our friends and confederates from Simon the hie Priest, & from the people of the Iewes to renue friendship, and the bonde of loue,
18 Who haue broght a shield of golde weying a thousand pounde.
19 Wherefore we thoght it good to write vnto the Kings and countreis, that they shulde not go about to hurt them, nor to fight against them, nor their cities, nor their countreie, nether to mainteine their enemies against them.
20 And we were content to receiue of

them the shield.
21 If therefore there be anie pestilent
felowes fled from their countrey vnto
you, deliuer them vnto Simon the hie
Priest, that he maye punishe them ac-
cording to their owne Law.
22 The same things were writen to De-
metrius the King, and to Attalus, and
to Arathes and to Arsaces.
[a] Or, Sampsa-ce. 23 And to all countreis, as [a]Sampsames,
and to them of Sparta, and to Delus, &
to Mindus, and to Sicion, and to Caria,
and to Samos, and to Pamphylia, & to
Lycia, and to Halicarnassus, and to
Rhodus, and to Phaselis, and to Cos, &
to Siden, and to Cortyna, & to Gnidon,
and to Cyprus, and to Cyrene.
24 And they sent a copie of them to Si-
mon the hie Priest.
25 ¶ So Antiochus the King camped a-
gainst Dora the seconde time euer rea-
die to take it, and made diuers engins
of warre, and kept Tryphon in, that
he colde nether go in nor out.
26 Then Simon sent him two thousand
chosen men to helpe him, with siluer &
golde, and muche furniture
27 Neuertheles, he wolde not receiue thē,
but brake all the couenant, which he
had made with him afore, and withdre-
we him self from him,
28 And sent vnto him Athenobius one
of his friends to commune with him,
saying, Ye withholde Ioppe, & Gazara
with the castle that is at Ierusalem, the
citie of my realme,
29 Whose borders ye haue destroyed &
done great hurt in the land, and haue ȳ
gouernement of manie places of my
kingdome.
30 Wherefore now deliuer the cities, ẅ
ye haue taken, with the tributes of the
places, that ye haue rule ouer without
the borders of Iudea,
31 Or els giue me for them siue hūdreth
talents of siluer, and for the harme that
ye haue done, and for the tributes of ȳ
places other siue hundreth talents: if
not, we wil come, and fight against you.
32 So Athenobius the Kings friend ca-
me to Ierusalem, & when he sawe the
honour of Simon, & the cubbert of gol-
de and siluer plate, and so great prepa-
raciō, he was astonished, and tolde him
the Kings message.
33 Then answered Simon, and said vnto
him, We haue nether taken other mēs
lands, nor withholden that which ap-
perteineth to others, but our fathers he-
ritage, ẅ our enemies had vnrighte-
ously in possession a certeine time.
34 But when we had occasion, we recoue-
red the inheritance of our fathers.
[b] Or, complai-nest concer-ning. 35 And whereas thou [b]requirest Ioppe
and Gazara, they did great harme to
our people, and through our countrey,
yet wil we giue an hundreth talents
for thē. But Athenobius answered him
not one worde,
36 But turned againe angrie vnto the
King, and tolde him all these wordes,
and the dignitie of Simon, with all that
he had sene, and the King was verie
angrie.
37 ¶ In the meane time fled Tryphon
by shippe vnto Orthosias.
38 Then the King made Cendebeus cap-
taine of the sea coast, and gaue him ba-
des of fotemen and horsemen,
39 And commanded him to remoue the
hoste towards Iudea, and to buylde vp
Cedron, & to fortifie the gates, and to
warre against the people: but the King
pursued Tryphon.
40 So Cendebeus came vnto Iamnia, &
began to vexe the people, and to inua-
de Iudea, and to take the people pri-
soners, & to slay them.
41 And he buylte vp Cedron, where he
set horsemen and garisons, that they
might make outrodes by the waies of
Iudea, as the King had cōmanded him.

CHAP. XVI.

1 *Cendebeus the captaine of Antiochus ho-
ste is put to flight by the sonnes of Simon.*
11 *Ptolomeus the sonne of Abobus killeth
Simon and his two sonnes at a banket.*
23 *Iohn killeth them that lye in waite for
his life.*

1 THen came Iohn vp from Gazara, and tolde Simon his father, what Cendebeus had done. *Ioseph. Antiq. 13. chap. 12.*
2 So Simon called two of his eldest sōnes, Iudas and Iohn, and said vnto thē, I, & my brethren, and my fathers house, haue euer from our youth vnto this day foghten against the enemies of Israel & the matters haue had good successe vnder our hands, and we haue deliuered Israel often times.
3 But I am now olde, & ye by *Gods* mer-cie are of a sufficient age: be ye there-fore in stead of me & my brother, and go forthe & fight for our nacion, & the helpe of heauen be with you.
4 So he chose twentie thousand fighting men of the countrey with the horse-men, which went forthe against Cende-beus, & rested at Modin.
5 In the morning thei arose, and went into ȳ plaine field: & beholde, a migh-tie great hoste came against them bo-the of fotemen, & horsemen: but there was a riuer betwixt them.
6 And Iohn ranged his armie ouer a-gainst him, and when he sawe that the people was a frayed to go ouer the ri-uer, he went ouer first him self, and the men seing hi, passed through after him.

7 Then

9 Then he deuided his men, and set the horsemen in the middes of the fotemen.
8 For their enemies horsemen were verie manie: but when thei blewe the trumpets, Cendebeus fled & his hoste, whereof manie were slayne, & the remnant gate them to the forteresse.
9 Then was Iudas Iohns brother wounded: but Iohn followed after them, til he came to Cedron, which *Cendebeus* had buylt.
10 Also thei fled vnto the towres, that were in the fields of Azotus, and those did *Iohn* burne with fyre: thus were there slaine two thousand men of them: so he returned peaceably into the land of Iuda.
11 ¶ Now in the field of Iericho was Ptolomeus the sonne of Abubus made captaine, and he had abundance of siluer & golde.
12 (For he had maried the daughter of the hie Priest)
13 Therefore he waxed proude in his minde, and thoght to rule the land, & thoght to slay Simon and his sonnes by deceit.
14 Now as Simon went about thorowe ý cities of the countrey, & studied carefully for them, he came downe to Iericho with Mattathias, & Iudas his sonnes in the hundreth seuentie and seuen yere, in the eleuenth moneth, which is the moneth Sabat.
15 Then *the sonne* of Abubus receiued them by treason into a litle holde, called Dochus, which he had buylte, where he made them a great banket, & had hid men there.
16 So when Simon and his sonnes had made good chere, Ptolemeus stode vp with his men, and toke their weapons, and entred in to Simon in the banket house, and slewe him with his two sonnes, and certeine of his seruants.
17 Whereby he committed a great vilenie, and recompensed euil for good.
18 Then wrote Ptolemeus these things & sent to the King, that he might send him an hoste to helpe him, & so wolde deliuer him the countrey with ý cities.
19 He sent other men also vnto Gazara, to take Iohn, and sent letters vnto the captaines to come to him, and he wolde giue them siluer, & golde & rewardes.
20 And to Ierusalem he sent other to take it, & the mountaine of the Temple.
21 But one ranne before, and tolde Iohn in Gazara, that his father, & his brethren were slaine, and that *Ptolemeus* had sent to slay him.
22 When he heard this, he was sore astonished, & laid hands of them that were come to slay him, and slewe them: for he knewe that they went about to kill him.
23 Concerning other things of Iohn, bothe of his warres, and of his noble actes (wherein he behaued him self manfully) of the buylding of walles ý he made, and other of his dedes,
24 Beholde, they are writen in ý chronicles of his priesthode, from the time, that he was made high Priest after his father.

THE SECONDE BOke of the Maccabees.

CHAP. I.

1 *An epistle of the Iewes that dwelt at Ierusalem sent vnto them that dwelt in Egypt, wherein they exhorte them to giue thakes for the death of Antiochus.* 19 *Of the fyre that was hid in the pitte.* 24 *The prayer of Neemias.*

THE brethren the Iewes, which be at Ierusalem, and they that are in the countrey of Iudea, vnto the brethren ý Iewes, that are thorowout Egypt, send salutation & prosperitie.
2 God be gracious vnto you and remember his couenant made with Abraham, and Isaac, and Iacob his faithful seruants.
3 And giue you all an heart, to worship him, and to do his wil with a whole hart and with a willing minde,
4 And open your hearts in his Law, and commandements, and send you peace,
5 And heare your prayers, and be reconciled with you, and neuer forsake you in time of trouble.
6 Thus now we praye here for you.
7 When Demetrius reigned, in the hundreth threscore & nine yere, we Iewes wrote vnto you in the trouble, and violence that came vnto vs in those yeres, after that Iason, and his companie departed out of the holie land and kingdome,

8 And burnt the porche, and shed innocent blood. Then we praied vnto the Lord, and were heard: we offred sacrifices and fine floure, and lighted the lapes, and set forthe the bread.

9 Now therefore kepe ye the dayes of ỹ feast of the Tabernacles in ỹ moneth Chasleu.

10 ¶ In the hundreth, foure score and eight yere, the people that was at Ierusalem, and in Iudea, and the counsel & Iudas, vnto Aristobulus King Ptolemeus master, which is of the stocke of the annointed Priest, & to the Iewes ỹ are in Egypt, sendeth greting & helth.

11 In so muche as God hathe deliuered vs from great perils, we thanke him highly, as thogh we had ouercome the King.

12 For he broght them into Persia by heapes, that foght against the holie citie.

13 For albeit the captaine, and the armie, that was with him, semed inuincible, yet they were slaine in the temple of Nanea, by the disceit of Naneas Priests.

14 For Antiochus, as thogh he wolde dwell with her, came thether, he, and his friends with him, to receiue money vnder the title of a dowrie.

15 But when the Priests of Naneas had laid it forthe, and he was entred with a smale companie, with in the Temple, they shut the Temple, when Antiochus was come in.

16 And by opening a priue dore of the vaute, they cast stones, as it were thunder, vpon the captaine *& his*, and hauig bruised them in pieces, thei cut of their heads & threwe them to those that were without.

17 God be blessed in all things, which hathe deliuered vp the wicked.

18 Whereas we are now purposed to kepe the purification of the Temple vpon the siue & twentie day of the moneth Chasleu, we thoght it necessarie to certifie you thereof, ỹ ye also might kepe the feast of the Tabernacles, & of the fyre *which was giuen vs* when Neemias offred sacrifice, after that he had buylt the Temple, and the altar.

19 For when as our fathers were led away vnto Persia, ỹ Priests, which soght the honor of God, toke the* fyre of the altar priuely, and hid it in an hollow pit, which was drie in ỹ bottom, & therein they kept it, so that the place was vnknowen vnto euerie man.

Leuit. 6. 13. & 10. 2, & 16 3

20 Now after manie yeres when it pleased God that Neemias shulde be sent from the King of Persia, he sent of the posteritie of those Priests, which had hid it, to fetche the fyre, & as they tolde vs, they founde no fyre, but thicke water.

21 Then commanded he them to drawe it vp, and to bring it: and when ỹ things apperteining to the sacrifices were broght, Neemias commanded the Priests to sprinkle the wood, & the things laid thereupon, with water.

22 When this was done, and the time came that the sunne shone, which afore was hid in the cloude, there was a great fyre kindled, so ỹ euerie man maruciled.

23 Now the Priests, and all prayed while the sacrifice was consuming: Ionathan began, and the other answered thereūto.

24 And the prayer of Neemias was after this maner, O Lord, Lord God maker of all things, which art feareful, and strong, & righteous, and merciful, and ỹ onlye and gracious King,

25 Onely liberal, onely iuste and almightie and euerlasting, thou that deliuerest Israel from all trouble, and hast chosen the fathers, and sanctified them,

26 Receiue the sacrifice for thy whole people of Israel, & preserue thine owne porcion, and sanctifie it.

27 Gather those together, that are scatered from vs: deliuer them that serue among the heathen: loke vpon them ỹ are despised, and abhorred, that ỹ heathē may knowe that thou art our God.

28 Punish them that oppresse vs, & with pride do vs wrong.

29 Plant thy people againe in thine holie place * as Moyses hathe spoken. *Deut. 30. 5*

30 And the Priests sang psalmes thereunto.

31 Now when the sacrifice was consumed Neemias commanded the great stones to be sprinkled with the residue of the water.

32 Which when it was done, there was kindled a flame, which was consumed by the light, that shined from the altar.

33 ¶ So when this matter was knowen, it was tolde the King of Persia, that in the place where the Priests, which were led away, had hid fyre, there appeared water, wherewith Neemias and his cōpanie had purified the sacrifices.

34 The King tryed out the thing, & closed the place about, & made it holie.

35 And to them that the King fauoured, he gaue and bestowed manie giftes.

36 And Neemias called the same place Ephthar, which is to say, purificacion: but manie men called it ‖ Nephthar. ‖ *Or, Nephi.*

CHAP. II.

1 *How Ieremie hid the tabernacle, the Arke, and the altar in the hil. 23 Of the fine bokes of Iason conteined in one.*

1 It is foun-

1 IT is founde also in the writings of Ieremias the Prophet, that he commanded them, which were caried away, to take fyre, as was declared, and as the Prophet commanded them that were led into captiuitie,

Baruch 6

2 * Giuing them a Law that they shulde not forget ỹ commãdements of the Lord, and that they shulde not erre in their mindes, when they sawe images of golde and siluer, with their ornaments.

3 These and suche other things commanded he them, and exhorted them ỹ they shulde not let the Law go out of their hearts.

4 It is writen also, how the Prophet, by an oracle that he had, charged them to take the tabernacle and the arke, and follow him: and when he came vp into the mountaine where Moyses went vp, * & sawe the heritage of God,

Deu. 34, 1

5 Ieremias went forthe, and founde an hollowe caue, wherein he laid the Tabernacle, and the Arke, and the altar of incense, and so stopped the dore.

6 And there came certeine of those that followed him, to marke the place: but they colde not finde it.

7 Which whē Ieremias perceiued, he reproued them, saying, As for that place, it shalbe vnknowen, vntil the time ỹ God gather his people together againe, and that mercie be shewed.

8 Then shal the Lord shewe them these things, and the maiestie of the Lord shal appeare & ỹ cloude also, as it was shewed vnder Moyses, and as * when Salomon desired, that the place might be honorably sanctified.

2. King 8, 62
2. chron. 6, 21

9 For it is manifest that he, being a wise man, offred the sacrifice of dedication, and consecracion of the Temple.

Leu. 9, 24. & 10, 16

10 * And as when Moyses prayed vnto the Lord, the fyre came downe from heauen, and consumed the sacrifice: so,

2. Chron. 7, 1

when Salomon prayed, * the fyre came downe from heauen, and consumed the burnt offring.

11 And Moyses said, Because the sinoffring was not eaten, therefore is it consumed.

12 So Salomon kept those eight dayes.

13 These things also are declared in the writings, and regesters of Neemias, and how he made a librarie, and how he gathered the actes of the Kings, and of the Prophets, and the actes of Dauid, & the epistles of the Kings concerning ỹ holie giftes.

14 Euen so Iudas also gathered all things that came to passe by the warres that were among vs, which things we haue.

15 Wherefore if ye haue nede thereof, send some to fetche them vnto you.

16 Where as we then are about to celebrate the purification, we haue writen vnto you, and ye shal do wel, if ye kepe the same dayes.

17 We hope also that the God, which deliuered all his people, and gaue an heritage to them all and the kingdome, & the priesthode, & ỹ Sanctuarie,

18 *As he promised in the Law, wil shortly haue mercy vpon vs, and gather vs together from vnder the heauen into his holie place: for he hathe saued vs from great perils, and hathe clensed the place.

Deut. 30, 3

19 As concerning Iudas Maccabeus, and his brethren, the purification of the great Temple, and the dedicacion of the altar,

20 And the warres against Antiochus Epiphanes, and Eupator his sonne,

21 And the manifest signes, that came frō heauen vnto those, which manfully stode for the Iewes religion (for thogh they were but fewe, yet they ranne through whole countreis, and pursued the barbarous armies,

22 And repaired the Temple that was renoumed thorow out all the worlde, & deliuered the citie, and established the Lawes, that were like to be abolished, becaus the Lord was merciful vnto them with all lenitie)

23 We wil assay to abbridge in one volume those things, that Iason the Cyrenean hathe declared in fiue bokes.

24 For considering the wonderful nōber, and the difficultie, that thei haue ỹ wolde be occupied in the rehearsal of stories, because of the diuersitie of the matters,

25 We haue indeuored, that they that wolde read, might haue pleasure, and that thei which are studious, might easily kepe them in memorie, and that whosoeuer read them, might haue profite.

26 Therefore to vs that haue taken in hand this great labour, it was no easie thing to make this abbridgement, but required bothe sweat, and watching.

27 Like as he that maketh a feast, & seketh other mens commoditie, hathe no smale labour: so we also for manie mēs sakes are verie wel content to vndertake this great labour.

28 Leauing to the autor the exact diligence of euerie particular, we wil labour to go forwarde according to the prescript order of an abbrigdement.

29 For as he that wil buylde a newe house, must prouide for ỹ whole buylding, but he that setteth out the plat or goeth about to painte it, seketh but onely what is comlie for the decking thereof:

30 Euen so I thinke for vs, that it apper-

teineth to the first writer of a storie to enter depely into it,,and to make mẽcion of all things, and to be curious in euerie parte.

31 But it is permitted to him that wil shorten it,to vse fewe wordes,and to auoyde those things that are curious there in,

32 Here then wil we beginne the storie, adding thus muche to our former wordes, that it is but a fooliſh thing to aboũde in wordes before the storie, and to be shorte in the storie.

CHAP. III.

1 Of the honour done vnto the Temple by the Kings of the Gentiles. 6 Simon vttereth what treasure is in the Temple. 7 Heliodorus is sente to take them away. 26 He is striken of God and healed at the prayer of Onias.

1 VVHat time as the holy citie was inhabited with all peace, and when the Lawes were very wel kept, becausé of the godlines of Onias ý hie Prieſt,and hatred of wickednes,

2 It came to passe that euẽ the Kings did honour the place, and garnished the Temple with great giftes.

3 In so muche that Seleuchus King of Asia of his owne rentes, bare all the costes belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Beniamin being appointed ruler of the Tẽple,contended with the hie Prieſt concerning ‖ the iniquitie committed in the citie.

‖ *Or, the state & prouision.*

5 And when he colde not ouercome Onias,he gate him to Apollonius the sone of Thraseas, which then was gouernour of Coelosyria and Phenice,

6 And tolde him that the treasurie in Ieruſalẽ was ful of innumerable money, which did not belong to the prouision of the sacrifices,and that it were possible that these things might come into the Kings hands.

7 Now when Apollonius came to the King and had shewed him of the money,as it was tolde him,the King chose out Heliodorus his treasurer, and sent him with a commandement, to bring him the foresaid money.

8 Immediatly Heliodorus toke his iourney as thogh he wolde visite the cities of Coelosyria and Phenice,but in effect to fulfil the Kings purpose.

9 So when he came to Ierusalem, & was courteously receiued of the hie Prieſt into the citie,he declared what was determined concerning the money, and shewed the cause of his coming, and asked if these things were so in dede.

10 Then the hie Prieſt tolde him that there were suche things laide vp by the widdowes and fatherles,

11 And that a certeine of it belonged vnto Hircanus *the sonne* of Tobias a noble man,and not as that wicked Simon had reported, and that in all there were but foure hundreth talents of siluer, and two hundreth of golde,

12 And that it were altogether vnpossible to do this wrong to them that had committed it of truit to the holines of the place and Temple, which is honored thorowe the whole worlde for holines and integritie.

13 But Heliodorus becausé of the Kings commandement giuen him, said that in any wise it must be broght into ý Kings treasurie.

14 So he appointed a day, and went in to take order for these things: then there was no smale grief thorowout the whole citie.

15 For the Prieſts fell downe before the altar in the Prieſts garments,and called vnto heauen vpõ him which had made a Law concerning things giuen to be kept,that they shulde be safely preserued for suche as had committed them to be kept.

16 Then thei that loked the high Prieſt in the face, were wounded in their heart:for his countenance, and the changing of his colour declared the sorowe of his minde.

17 The man was so wrapped in feare and trembling of the bodie,that it was manifeſt to them that loked vpon him, what sorowe he had in his heart.

18 Others also came out of their houses by heapes vnto the commune prayer, becausé the place was like to come vnto contempt.

19 And the women,girt with sackecloth vnder their breſtes, filled the stretes, and the virgines that were kept in,ranne some to the gates and some to the walles, & others loked out of the windowes.

20 And all helde vp their hands toward heauen and made prayer.

21 It was a lamentable thing to se the multitude that fell downe of all sortes, and ý expectation of the high Prieſt being in suche anguish.

22 Therefore thei called vpon the almightie Lord that he wolde kepe safe and sure the things, which were layed vp for those that had deliuered them.

23 Neuertheles, ý thing ý Heliodorus was determined to do,that did he performe.

24 And as he and his souldiers were now there present by the treasurie, he that is the Lord of the spirits, and of all

all power, shewed a great vision, so that all they which presumed to come with him, were astonished at the power of God, and fell into feare, and trembling.

25 For there appeared vnto them an horse with a terrible man sitting vpō him, moste richely barbed, and he ranne fiercely, and smote at Heliodorus with his fore fete, and it semed that he that sate vpon the horse, had harnes of golde.

26 Moreouer, there appeared two yong men notable in strength: excellent in beautie, and comelie in apparel, which stode by him on ether side, and scoureged him continually, and gaue him manie sore stripes.

27 And Heliodorus fel suddenly vnto the grounde, and was couered wᵗ great darkenes: but they that were with him, toke him vp, and put him in a litter.

28 Thus he that came with so great cōpanie, and manie souldiers into the said treasurie, was borne out: for he colde not helpe him self with his weapons.

29 So they did knowe the power of God manifestly, but he was domme by the power of God, and lay destitute of all hope and helth.

30 And they praised the Lord that had honored his owne place: for the Temple which a litle afore was ful of feare and trouble, when the almightie Lord appeared, was filled with ioye and gladnes.

31 Then streight waies certeine of Heliodorus friends prayed Onias, that he wolde call vpon the moste High to grant him his life, which lay readie to giue vp the goste.

32 So the hie Priest, considering that the King might suspect that the Iewes had done Heliodorus some euil, he offered a sacrifice for the helth of the man.

33 Now when the hie Priest had made his prayer, the same yong men in the same clothing appeared & stode beside Heliodorus, saying, Giue Onias the hie Priest great thankes: for his sake hathe the Lord granted thee thy life.

34 And seing that thou hast bene scourged from heauen, declare vnto all men the mightie power of God: and when they had spoken these wordes, they appeared no more.

35 So Heliodorus offred vnto the Lord sacrifice, and made great vowes vnto him, which had granted him his life, & thanked Onias, and went againe with his hoste to the King.

36 Then testified he vnto euerie man of the great workes of God that he had sene with his eyes.

37 And when the King asked Heliodorus, who were mete to be sent yet once againe to Ierusalem, he said,

38 If thou hast anie enemie or traitor, send him thether, and thou shalt receiue him wel scourged, if he escape with his life: for in that place, no doubte, there is a special power of God.

39 For he that dwelleth in heauen, hathe his eye on that place, & defendeth it, and he beateth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keping of the treasurie.

CHAP. IIII.

1 Simon reporteth euil of Onias. 7 Iason obteineth the office of the hie Priest by corrupting the King. 27 And was by Menelaus defrauded by like bribing. 34 Onias is slaine traiterously by Andronicus.

1 THis Simon now, of whome we spake afore, being a brewraier of the money and of his owne natural countrey, reported euil of Onias, as though he had moued Heliodorus vnto this, & had bene the inuenter of the euil.

2 Thus was he bolde to call him a traitour that was so beneficial to the citie, and a defender of his nacion, and so zealous of the Lawes.

3 But when his malice increased so farre, that thorow one that belonged to Simon murthers were committed,

4 Onias considering the danger of this contencion, and that Appollonius as he that was the gouernour of Coelosyria and Phenice, did rage, and increased Simons malice,

5 He went to the King not as an accuser of the citizens, but as one that intended the commune welth bothe priuatly and publikely.

6 For he sawe it was not possible except the King toke order to quiet the matters, and that Simon wolde not leaue of his folie.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, toke the kingdome, Iason the brother of Onias labored by vnlawful meanes to be hie Priest.

8 For he came vnto the King, and promised him thre hundreth & thre score talents of siluer, and of another rente, foure score talents.

9 Besides this he promised him an hundreth & fiftie, if he might haue licence to set vp a place for exercise, and a place for the youth, and that they

wolde [a] name them of Ierusalem Antiochians.

10 The which thing when the King had granted, and he had gotten the superioritie, he began immediatly to drawe his kinsmen to the customes of the Gētiles,

11 And abolished the friendlie priuiledges of the Kings, that the Iewes had set vp by Iohn, the father of Eupolemus, which was sent ambassadour vnto Rome, to become friends and confederates: he put downe their lawes and policies, and broght vp newe statutes, and contrarie to the Lawe.

12 For he presumed to buylde a place of exercise vnder the castel, and broght ẏ chief yong men vnder his subiection, and made them weare [a] hattes.

13 So there began a great desire to follow the maners of the Gentiles, & they toke vp the facions of strange nacions by the exceading wickednes of Iason, not the hie Priest, but the vngodlie persone,

14 So that the Priestes were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to be partakers of the wicked expenses at the playe [a] after the casting of the stone.

15 For they did not set by the honour of their fathers, but liked the glorie of ẏ Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to be their enemies and punishers, whose custome they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to trāsgresse against the Lawes of God, but the time following shal declare these things.

18 ¶ Now when the games that were vsed euerie fiue yere, were plaide at Tyrus, ẏ King being present,

19 This wicked Iason sent from Ierusalem men to loke vpon them, as though they had bene Antiochians, ẅ broght thre hundreth drachmes of siluer for a sacrifice to Hercules, albeit they that caryed them, desired they might not be bestowed on the sacrifice (because it was not comelie) but to be bestowed for other expenses.

20 So he ẏ sent them, sent them for the sacrifice of Hercules: but because of those that broght them, they were giuen to the making of gallets.

21 ¶ Now Appollonius the sonne of Menestheus was sent into Egypt because of the coronacion of King Ptolemeus Philometor: but when Antiochus perceiued ẏ he was euil affectioned towarde his affaires, he soght his owne assurance, and departed from thence to Ioppe, and so came to Ierusalem,

22 Where he was honorably receiued of Iason, and of the citie, & was broght in with torche light, and ẅ great showtings, and so he went with his hoste vnto Phenice,

23 Thre yere afterwarde Iason sent Menelaus, the foresaid Simons brother, to beare the money vnto the King, and to bring to passe certeine necessarie affaires, whereof he had giuē him a memorial.

24 But he, being commended to the King, magnified him for the appearāce of his power, and turned the priesthode vnto him self, for he gaue thre hundreth talents of siluer more then Iason.

25 So he gate the Kings [a] letters patentes, albeit he had nothing in him self worthie of the hie priesthode, but bare the stomacke of a cruel tyrant, and the wrath of a wilde beast.

26 Then Iason, which had disceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that he had promised vnto the King, he toke none order for it, albeit Sostratus the ruler of the castel required it.

28 For vnto him apperteined the gathering of the customes: wherefore they were bothe called before the King.

29 Now Menelaus left his brother, Lysimachus in his stead in the priesthode, and Sostratus *left* Crates which was gouernour of the Cyprians.

30 ¶ Whiles these things were in doing, the Tharsians and they of Mallot made insurrection, because they were giuē to ẏ Kings cōcubine called Antiochis.

31 Then came ẏ King in all haste, to appease the busines, leauing Andronicus a man of autoritie to be his lieutenant.

32 Now Menelaus, supposing that he had gotten a conuenient time, stole certeine vessels of golde out of the Temple, & gaue certeine of them to Andronicus: and some he solde at Tyrus and in the cities thereby.

33 Which when Onias knewe of a suretie, he reproued him, & withdrewe him self into a Sanctuarie at Daphne by Antiochia,

34 Wherefore Menelaus, taking Andronicus a parte, prayed him to slay Onias: so when he came to Onias, he counseled him craftely, giuing him his right hand ẅ an othe: (howbeit he suspect him, and persuaded him to come out of the Sanctuarie) so he slewe him incontinently without any regarde of righteousnes.

35 For

[a] Or, that he wolde write the Antiochians that were at Ierusalem, amonge them.

[a] Or, buskins in token of wantones as Gentiles did.

[a] This game was to trye strength by casting a stone that had an hole in ẏ middes, or a piece of mettal.

[a] Or, commandements.

35 For the which cause not onely the Iewes but many other nacions also were grieued, & toke it heauily for the vnrighteous death of this man.

36 ¶ And when the King was come againe from the places about Cilicia, the Iewes that were in the citie, and certeine of the Grekes ý abhorred ý fact also, complained because Onias was slaine without cause.

37 Therefore Antiochus was sorie in his minde, and he had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled with angre, he toke away Andronicus garment of purple, and rent his clothes, and commanded him to be led through out the citie, and in the same place where he had committed the wickednes against Onias, he was slaine as a murtherer. Thus the Lord rewarded him his punishmẽt, as he had deserued.

39 ¶ Now when Lysimachus had done many wicked dedes in ý citie through the counsel of Menelaus, and the brute was spred abroad, the multitude gathered thẽ together against Lysimachus: for he had caryed out now muche vessel of golde.

40 And when the people arose, and were ful of angre, Lysimachus armed about thre thousand, and began to vse vnlauful power, a certeine tyrant being their captaine, who was no lesse decayed in wit then in age.

41 But when they vnderstode the purpose of Lysimachus, some gate stones, some great clubbes, and some cast handfuls of dust, which lay by, vpõ Lysimachus men, and those that inuaded them.

42 Whereby manie of them were wounded, some were slaine, and all the other chased away: but ý wicked Churchrobber himself they killed besides ý treasurie.

43 For these causes an accusation was laide against Menelaus.

44 And when the King came to Tyrus, thre men sent from the senat pleaded ý cause before him.

45 But Menelaus, being now conuinced, promised to Ptolemeus *the sonne* of Dorimenes muche money, if he wolde persuade the King.

46 So Ptolemeus went to the King into a courte, where as he was to coule him self, and turned the Kings minde.

47 In so muche that he discharged Menelaus from the accusacions (not withstãding he was the cause of all mischief) and condemned those poore men to death, which if they had tolde their cause, yea, before the Scythians, thei shulde haue bene heard as innocent.

48 Thus were they sone punished vniustly, which followed vpon the matter for the citie, and for the people, and for the holie vessels.

49 Wherefore they of Tyrus hated that wickednes, and ministred all things liberally for their buryal.

50 And so through the couetousnes of them that were in power, Menelaus remained in authoritie, increasing in malice, and declared him selfe a great traiter to the citizens.

CHAP. V.

2 Of the signes and tokens sene in Ierusalem 6 Of the end & wickednes of Iason. 12 The pursute of Antiochus against the Iewes 15 The spoiling of the Temple. 27 Mactabeus fleeth into the wildernes.

1 ABout the same time Antiochus vndertoke his seconde voyage into Egypt.

2 And then were there sene through out all the citie of *Ierusalem*, fortie dayes long, horsemen running in the aire, with robes of golde, and as bandes of speare men,

3 And as tropes of horsemen set in array, incountering and coursing one against another with shaking of shields and multitude of darres and drawing of swordes, and shoting of arowes, and the glittering of the goldẽ armour sene and harnes of all sortes.

4 Therefore euerie man prayed, ý those tokens might turne to good.

5 Now whẽ there was gone forthe a false rumour, as thogh Antiochus had bene dead, Iason toke at the least a thousand men, and came suddenly vpõn the citie, and they that were vpon the walles, being put backe and the citie at length taken,

6 Menelaus fled into the castel, but Iason slewe his owne citizens without mercie, not considering that to haue the aduantage against his kinsmen is greatest disauantage, but thoght that he had gotten the victorie of his enemies, and not of his owne nacion.

7 Yet he gate not the superioritie, but at the last receiued shame for the reward of his traison, and went againe like a vagabound into the countrey of the Ammonites.

8 Finally he had this end of his wicked conuersation, that he was accused before Areta, the King of the Arabians, and fled from citie to citie, being pursued of euerie man, and hated as a forsaker of the Lawes, and was in abominacion, as an enemie of his countrey and citizens, and was driuen into Egypt. *Or shut vp.*

9 Thus he that had chased manie out of their owne countrey, perished as a banished man, after that he was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kinred.

10 And he that had cast manie out vnburyed, was throwen out him self, no man mourning for him, nor putting him in his graue: nether was he partaker of his fathers sepulchre.

11 ¶Now when these things that were done, were declared to the King, he thoght that Iudea wolde haue fallen from him: wherefore he came with a furious minde out of Egypt, and toke ỹ citie by violence.

12 He commanded his men of warre also that they shulde kill, and not spare suche as they mette, and to slaye suche as went into their houses.

13 Thus was there a slaughter of yong men, and olde men, and a destruction of men and women and children, and virgines, and infants were murthered:

14 So that within thre dayes were slayne foure score thousand, and fortie thousand taken prisoners, and there were as manie solde as were slayne.

15 Yet was he not content with this, but durst go into the moste holy Temple of all the worlde, hauing Menelaus that traitour to the Lawes, and to his owne countrey to be his guide,

16 And with his wicked hands toke the holie vessels, which other Kings had giuen for the garnishing, glorie and honour of that place, and handled them with his wicked hands.

17 So hautie in his minde was Antiochus, that he considered not, that God was not a litle wrothe for the sinnes of them that dwelt in the citie, for the which suche contempt came vpon that place.

18 For if they had not bene wrapped in manie sinnes he, assone as he had come, had suddenly bene punished, & put backe from his presumption, as Heliodorus was, whome Seuleucus the King sent to vewe the treasurie.

19 But God hathe not chosen the nacion for the places sake, but ỹ place for the nacions sake.

20 And therefore is the place become partaker of the peoples trouble, but afterwarde shal it be partaker of the benefites of the Lord, and as it is now forsaken in the wrath of the Almightie, so when the great Lord shalbe reconciled, it shalbe set vp in great worship againe.

21 ¶So when Antiochus had take eighten hundreth talents out of the Temple, he gate him to Antiochia in all haste, thinking in his pride to make men sayle vpon the drye land, & to walke vpō the sea: suche an hie minde had he.

22 But he left deputes to vexe the people: at Ierusalem Philippe a Phrygian by birth, in maners more cruel then he that set him there:

23 And at Garizin, Andronicus, & with them Menelaus, which was more grieuous, to the citizens then the other, and was despiteful against the Iewes his citizens.

24 He sent also Apollonius a cruel prince, with an armie of two and twentie thousand, whome he commanded to slaye those that were towarde mans age, and to sell the women, and the yonger sorte.

25 So when he came to Ierusalem, he fained peace, and kept him stil vntil the holy day of Sabbath: and then finding the Iewes keping the feast, he commanded his men to take their weapons.

26 And so he slewe all them that were gone forthe to the shewe, and running through the citie with his men armed, he murthered a great nomber.

27 But Iudas Maccabeus, being as it were the tenth, fled into the wildernes, and liued there in the mountaines with his companie among the beastes, and dwelling there, and eating grasse, lest they shulde be partakers of ỹ filthines.

CHAP. VI.

1 The Iewes are compelled to leaue the Law of God. 4 The Temple is defiled. 10 The women cruelly punished. 28 The grieuous paine of Eleazarus.

1 NOt long after this, sent the King an olde man of "Athens, for to cōpell the Iewes, to transgresse the Lawes of the fathers, and not to be gouerned by the Law of God,

"Or, Antiochie

2 And to defile the Temple that was at Ierusalem, and to call it the temple of Iupiter Olympius, and that of Garizin, according as they did that dwelt at that place, Iupiter; that kepeth hospitalitie.

3 This wicked gouernement was sore and grieuous vnto the people.

4 For the Temple was ful of dissolucio, and glottonie of the Gentiles, which dallied with harlots, and had to do w̄ women within the circuit of the holie places, and broght in suche things as were not lawful.

5 The altar also was ful of suche things, as were abominable & forbiden by ỹ Law.

6 Nether was it lawful to kepe ỹ Sabbath, nor to obserue their anciēt feasts, nor plainely to confesse him self to be a Iewe.

a Iewe.

7 In the day of the Kings birth they were grieuously compelled parforce euerie moneth to banket, and when the feast of Bacchus was kept, they were constrained to go in the procession of Bacchus with garlandes of yuie.

8 Moreouer through the counsel of Ptolemeus there went out a commandemēt vnto the next cities of the heathen against the Iewes, that the like customes, and "banketting shulde be kept.

"Or, eating of the flesh that was sacrificed

9 And who so wolde not conforme thē selues to the maners of the Gentiles, shulde be put to death: then might a man haue sene the present miserie.

10 For there were two women brought forthe, that had circumcised their sonnes, whome when they had led rounde about the citie (the babes hanging at their breasts) they cast them downe headlong ouer the walles.

11 Some that were runne together into dēnes to kepe the Sabboth day secretly, were discouered vnto Philippe, and were burnt together, because that for the reuerence of the honorable day they were afraied to helpe them selues.

12 ¶ Now I beseche those which reade this boke, that thei be not discouraged for these calamities, but that thei iudge these afflictions, not to be for destruction, but for a chastening of our nacion.

13 For it is a token of his great goodnes not to suffer sinners long to continue, but straight waies to punish them.

14 For the Lord doeth not long waite for vs, as for other nacions, whome he punisheth when thei are come to the fulnes of their sins.

15 But thus he dealeth with vs, that our sinnes shulde not be heaped vp to the ful, so that afterwarde he shulde punish vs.

16 And therefore he neuer withdraweth his mercie from vs: and thogh he punish with aduersitie, yet doeth he neuer forsake his people.

17 But let this be spoken now for a warning vnto vs: and now wil we come to the declaring of the matter in fewe wordes.

18 ¶ Eleazar then one of the principal scribes, an aged man, and of a wel fauoured countenance, was constrained to open his mouth and to eate swines flesh.

19 But he desiring rather to dye gloriously them to liue with hatred, offred him self willingly to the torment, and spit it out.

20 As thei ought to go *to death* which suffer punishment for suche things, as it is not lawful to taste of for the desire to liue.

21 But thei that had the charge of this wicked banket, for that olde friēdship of the man, toke him aside priuely, and prayed him, that he wolde take suche flesh, as was lawful for him to vse, and as he wolde prepare for him self, & dissemble as thogh he had eatē of ỹ thigs appointed by the King, euen the flesh of the sacrifice,

22 That in so doing he might be deliuered from death, and that for the olde friendship that was among them, he wolde receiue this fauour.

23 But he began to consider discretely, and as became his age, and the excellcie of his ancient yeres, and the honour of his gray heeres whereunto he was come, and his moste honest conuersation from his childehode, but chiefly ỹ holie Law made and giuen by God: therefore he answered consequently, and willed them straight waies to send him to the graue.

24 For it becometh not our age, *said he*, to dissemble, whereby manie yong persones might thinke, that Eleazar being foure score yere olde and ten were now gone to "another religion,

"Or, to another maner of life.

25 And so through mine hypocrisie (for a litle time of a transitorie life) they might be deceiued by me, and I shulde procure malediction, and reproche to mine olde age.

26 For thogh I were now deliuered from the torments of men, yet colde I not escape the hand of the Almightie, nether aliue nor dead.

27 Wherefore I wil now change this life manfully, and wil shewe my self suche as mine age requireth,

28 And so wil leaue a notable example for suche as be yong, to dye willingly and courageously for the honorable & holie Lawes. And when he had saied these wordes, immediatly he went to torment.

29 Now they that led him, changed the loue which they bare him before, into hatred, because of the wordes that he had spoken: for they thoght it had bene a rage.

30 And as he was readie to giue the gost because of the strokes, he sighed and said, The Lord that hathe the holy knowledge, knoweth manifestly, that whereas I might haue bene deliuered from death, I am scourged and suffer these sore peines of my bodie: but in my minde I suffer thē gladly for his religion.

31 Euen now after this maner, ended he his life, leauing his death for an example of a noble courage, and a memorial of vertue, not onely vnto yong men, but vnto all his nacion.

CHAP. VII.

The punishment of the seuen brethren and of their mother.

1 IT came to passe also that seuen brethren, with their mother, were taken to be compelled by the King against ỹ Law, to taste swines flesh, and were tormented with scourges and whippes.

2 But one of them, which spake first, said thus, What seekest thou? and what woldest thou knowe of vs? we are readie to dye, rather then to transgresse the Lawes of our fathers.

3 Then was the King angrie, and commanded to heat pannes and cauldrons, which were incontinently made hote.

4 And he commanded the tongue of him that spake first, to be cut out, and to flay him, and to cut of the vtmost partes of his bodie in the sight of his other brethren and his mother.

5 Now when he was thus mangled in all his members, he commanded him to be broght aliue to the fyre & to frye him in the panne: and while the smoke for a long time smoked out of the panne, the *other brethren* with their mother, exhorted one another to dye courageously, saying in this maner,

6 The Lord God doeth regarde vs, and in dede taketh pleasure in vs, as Moyses *declared in the song wherein he testified openly, saying, That God will take pleasure in his seruantes. *Deut. 32. 36*

7 ¶ So when the first was dead after this maner, they broght the seconde to make him a mocking stocke: and when they had pulled the skinne with the heere ouer his head, they asked him, if he wolde eat, or he were punished in all the members of the bodie.

8 But he answered in his owne langage, & said, No. Wherefore he was tormented forthe with like the first.

9 And when he was at the last breth, he said, Thou murtherar takest this present life from vs, but the King of the worlde wil raise vs vp, which dye for his Lawes, in the resurrection of euerlasting life.

10 After him was the thirde had in derision, and when they demanded his tongue, he put it out incontinently, and stretched forthe his hands boldely,

11 And spake manfully, These haue I had from the heauen, but now for the Law of God, I despise them, and trust that I shal receiue them of him againe.

12 In so muche that the King and they which were with him, marueiled at the yong mans courage, as at one that nothing regarded the paines.

13 ¶ Now when he was dead also, they vexed and tormented the fourth in like maner.

14 And when he was now readie to dye, he said thus, It is better that we shulde change this which we might hope for of men, and wait for our hope fro God, ỹ we may be raised vp againe by him: as for thee, thou shalt haue no resurrectiõ to life.

15 ¶ Afterwarde they broght the fift also and tormented him,

16 Who loked vpon the King, and said, Thou hast power among mẽ, and thogh thou be a mortal man, thou doest what thou wilt: but thinke not, that God hathe forsaken our nacion.

17 But abide a while, and ỹ shalt se his great power, how he wil torment thee and thy sede.

18 After him also they broght the sixt, who being at the point of death, said, Deceiue not thy self foolishly: for we suffer these things, wᵗ are worthie to be wondred at for our owne sakes, because we haue offended our God.

19 But thinke not thou, which vndertakest to fight against God, ỹ thou shalt be vnpunished.

20 But the mother was marueilous aboue all other, & worthie of honorable memorie: for when she sawe her seuen sonnes slaine with in the space of one day, she suffred it with a good wil, because of the hope that she had in the Lord.

21 Yea, she exhorted euerie one of thẽ in her owne langage, & being ful of courage and wisdome, stirred vp her womanlie affectiõs with a manlie stomacke, and said vnto them,

22 I can not tel how ye came into my wombe: for I nether gaue you breth nor life: it is not I that set in order the members of your bodie,

23 But douteles the Creator of the worlde, which formed the birth of man, and founde out the beginning of all things, wil also of his owne mercie giue you breth and life againe, as ye now regarde not your owne selues, for his Lawes sake.

24 Now Antiochus thinking him self despised, and considering the iniurious wordes, while the yongest was yet aliue, he did exhorte him not onely with wordes but swore also vnto him by an othe ỹ he wolde make him riche & wel thie, if he wolde forsake the Lawes of his fathers, and that he wolde take him as a friend, & giue him offices.

25 But when the yong man wolde in no case hearken vnto him, the King called his mother, and exhorted that she wolde counsel the yong man to saue his life.

26 And when he had exhorted her with manie wordes, she promised him that she wolde counsel her sonne,

27 So

27 So she turned her vnto him, laughing the cruel tyrant to scorne, and spake in her owne langage, O my sonne, haue pitie vpon me, that bare thee nine moneths in my wombe, and gaue thee sucke thre yeres, and nourished thee, and toke care for thee vnto this age, and broght thee vp.

28 I beseche thee, my sonne, loke vpon the heauen and the earth, and all that is therein, and consider that God made thē of things that were not, and so was mankinde made like wise.

29 Feare not this hangman, but shewe thy self worthie suche brethren by suffering death, that I may receiue thee in mercie with thy brethren.

30 While she was yet speaking these wordes, the yong mā said, Whome wait ye for? I wil not obey the Kings commandement: but I will obey ỹ cōmandemēt of the Lawe that was giuē vnto our fathers by Moyses.

31 And thou that imagineſt all mischief against the Hebrewes, shalt not escape the hand of God.

32 For we suffer these things, because of our sinnes,

33 But though the liuing Lord be angrie with vs a litle while for our chastening and correction, yet wil he be reconciled with his owne seruants.

34 But thou, ō man without religion and most wicked of all men, lift not thy self vp in vaine, which art puffed vp with vncertein hope, and liftest thine hāds against the seruants of God.

35 For thou hast not yet escaped the iudgement of almightie God, which seeth all things.

36 My brethren that haue suffered a litle paine, are now vnder the diuine couenāt of euerlasting life: but ỹ thou gh the iudgement of God, shalt suffer iust punishments for thy pride.

37 Therefore I, as my brethren haue done, offer my bodie and life for the Lawes of our fathers, beseching God, that he wil sone be merciful vnto our nacio, and that thou by torment & punishmet mayest confesse, ỹ he is the onelie God,

38 And that in me and my brethren the wrath of the Almightie, which is righteously fallen vpon all our nation, may cease.

39 Then the King being kindled with anger, raged more cruelly against him then the others, and toke it grieuously, that he was mocked.

40 So he also dyed holely, and put his whole trust in the Lord.

41 Last of all after the sonnes, was the mother put to death.

42 Let this now be ynough spoken concerning the bankets, and extreme cruelties.

CHAP. VIII.

1 Iudas gathereth together his hoste. 9 Nicanor is sent against Iudas. 16 Iudas exhorteth his souldiers to constancie. 20 Nicanor is ouercome. 27 The Iewes giue thankes, after they haue put their enemies to flight, diuiding parte of the spoiles vnto ỹ fatherles & vnto the widdowes. 30 Timotheus & Bacchides are discomfited. 35 Nicanor fleeth vnto Antiochus.

1 THen Iudas Maccabeus, and they ỹ were with him, went priuely into the townes, and called their kinsfolkes and friends together, and toke vnto them all suche as continued in the Iewes religion, and assembled six thousand men.

2 So they called vpon the Lord, that he wolde haue an eye vnto his people, which was vexed of euerie man, & haue pytie vpon the Temple that was defiled by wicked men,

3 And that he wolde haue compassion vpon the citie that was destroyed, and almost broght to the grounde, and that he wolde heare the voyce of the blood that cryed vnto him,

4 And that he wolde remember the wicked slaughter of the innocent childrē, and the blasphemies committed against his Name, and that he wolde shewe this hatred against the wicked.

5 Now when Maccabeus had gathered this multitude, he colde not be withstand by the heathen: for the warth of the Lord was turned into mercie.

6 Therefore he came at vnwares, and burnt vp the townes and cities: yet he toke the moste commodius places, and slewe many of the enemies,

7 But specially he vsed the nightes to make suche assaults, in so muche that the brute of his manlines was spred euerie where.

8 ¶So when Philippe sawe that this man increased by litle and litle, and that things prospered with him for the moste parte, he wrote vnto Ptolemeus the gouernour of Coelosyria and Phenice, to helpe him in the Kings busines.

9 Then sent he spedely Nicanor *the sonne* of Patroclus, a special friend of his, and gaue him of all nacions of the heathen no lesse then twentie thousand men, to rote out the whole generacion of the Iewes, and ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined also a tribute for the King of two thousand talents, which the Romaines shulde haue, to be taken of the Iewes that were taken prisoners.

11 Therefore immediatly he sent to the

cities on the sea coast, prouoking them to bye Iewes to be their seruants, promising to sel foure score and ten for one talent: but he considered not the vengeāce of almightie God, that shulde come vpon him.

12 When Iudas then knewe of Nicanors coming, he tolde them that were with him, of the coming of the armie.

13 Now were there some of them fearful, which trusted not vnto the righteousnes of God, but fled away, and abode not in that place.

14 But the other solde all that they had left, and besoght the Lord together, to deliuer them from that wicked Nicanor, which had solde them, or euer he came nere them.

15 And thogh he wolde not do it for their sakes, yet for the couenant made with their fathers, & because they called vpon his holie and glorious Name.

16 And so Maccabeus called his men together, about six thousand, exhorting them not to be afraied of their enemies, nether to feare the great multitude of the Gentiles, which came against them vnrighteously, but to fight manly,

17 Setting before their eyes the iniurie that they had vniustly done to the holy place, and the crueltie done to the citie by derision, and the destruction of the orders established by their fathers,

18 For they, said he, trust in their weapōs and boldenes: but our confidence is in the almightie God, which at a becke can bothe destroy them that come against vs, and all the worlde.

19 Moreouer he admonished them of the helpe that *God* shewed vnto their fathers, as when there perished an hundreth and foure score, and fiue thousand vnder *Sennacherib,

20 And of the battel that they had in Babylon against the Galatians, how they came in all to the battel eight thousand, with foure thousand Macedoniās: and when the Macedonians were astonished, the eight thousand slewe an hundreth & twentie thousand through the helpe that was giuen them from heauē, whereby they had receiued many benefites.

21 Thus when he had made them bolde with these wordes, and readie to dye for the Lawes and the countrey, he deuided his armie into foure partes,

22 And made his owne brethren captaitaines ouer the armie, *to wit*, Simon, and Ioseph and Ionathan, giuing eche one fiftene hundreth men.

23 And when Eleazarus had red the holie boke, and giuen them a token of ỹ helpe of God, *Iudas* which led the forewarde, ioyned with Nicanor,

24 And because the Almightie helped them, they slewe aboue nine thousand men, and wounded and maimed the moste parte of Nicanors hoste, and so put all to flight,

25 And toke the money from those that came to bye them, and pursued them farre: but lacking time they returned.

26 For it was the day before the Sabbath, and therefore they wolde no longer pursue them.

27 So they toke their weapons, and spoiled the enemies, and kept the Sabbath, giuing thankes and praising the Lord wonderfully, which had deliuered thē that day, and powrd vpon them the beginning of his mercie.

28 And after the Sabbath, *they distributed the spoiles to the sicke, and to ỹ fatherles, and to the widdowes, and deuided the residue among them selues & their children.

29 When this was done, and they all had made a general prayer, they besoght ỹ merciful Lord to be reconciled at the length with his seruants.

30 Afterwarde with one consent they fel vpon Timotheus and Bacchides, and slewe aboue twētie thousand, and wanne hie and strong holdes, and deuided great spoiles, and gaue an equal porcion vnto the sicke, and to the fatherles, and to the widdowes, and to aged persones also.

31 Moreouer they gathered their weapons together, and layed them vp diligently inconuenient places, & broght the remnant of the spoiles to Ierusalem.

32 They slewe also Philarches a moste wicked persone, which was with Timotheus, and had vexed the Iewes manie wayes.

33 And when they kept the feast of victorie in their countrey, they burnt Callisthenes that had set fyre vpon the holie gates, which was fled into a litle house: so he receiued a rewarde mete for his wickednes.

34 And that moste wicked Nicanor, ẅ had broght a thousand marchants to bye the Iewes,

35 He was through the helpe of ỹ Lord broght downe of thē whome he thoght as nothing, in so muche that, he put of his glorious raiment, and fled ouerthwart the countrey like a fugitiue seruant, & came alone to Antiochia, with great dishonour through the destructiō of his hoste.

36 Thus he that promised to pay tribute to ỹ Romaines, by meanes of the prisoners of Ierusalem, broght newes, that the

Nom. 31, 27
1. sam. 30, 24

2. King. 19, 35
isa. 37, 36
tob. 1, 21
eccles. 48. 24
1. mac. 7, 41

the Iewes had a [o] defender, and for this cause none colde hurt the Iewes, because they followed the Lawes appointed by him.

[o] Or, God the defender.

CHAP. IX.

1 Antiochus willing to spoyle Persepolis, is put to flight. 5 As he persecuteth the Iewes, he his stricken of the Lord. 13 The fained repentance of Antiochus. 28 He dyeth myserably.

1 AT the same time, came Antiochus againe with dishonour out of the countrey of Persia.

2 For when he came to Persepolis, and went about to robbe the Temple, & to subdue the citie, the people ranne in a rage to defende them selues with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when he came to Ecbatana, he vnderstode the things that had come vnto Nicanor, and Timotheus.

4 And then being chafed in his fume, he thoght to impute to the Iewes their faute, which had put him to flight, and therefore commanded his charet man to driue continually, & to dispatche the iourney: for Gods iudgement compelled him: for he had said thus in his pride, I wil make Ierusalem a commune buryeng place of the Iewes, when I come thether.

5 But the Lord almightie & God of Israel smote him with an incurable and inuisible plague: for assone as he had spoken these wordes, a paine of ỹ bowels, that was remediles, came vpon him, & sore torments of the inner partes,

6 And that moste iustely: for he had tormented other mens bowels with diuerse, and strange torments.

7 Howbeit he wolde in no wise cease frō his arrogancie, but swelled the more ẅ pride, breathing out fyre in his rage against the Iewes, & commanded to haste the iornay: but it came to passe that he fel downe from the charet that ranne swiftely, so that all the membres of his bodie were bruised with the great fall.

8 And thus he that a litle afore thoght he might commande the floods of the sea (so proude was he beyonde the cōdicion of man) & to weigh the hie mountaines in the balance, was now cast on the ground, and caried in an horselitter, declaring vnto all the manifest power of God.

9 *So that the wormes came out of the bodie of this wicked man in abundance: and whiles he was aliue, his flesh fel of for paine and torment, and all his armie was grieued at his [n] smel.

*2. Mac. 12. 23

[n] Or, rotennes.

10 Thus no man colde beare because of his stinke, him that a litle afore thoght he might reach to the starres of heauen.

11 Then he began to leaue of his great pride, & self wil, when he was plagued, & came to the knowledge of him self by the scourge of God, & by his paine which increased euerie moment.

12 And when he him self might not abide his owne stinke, he said these wordes It is mete to be subiect vnto God, and that a man which is mortal, shulde not thinke him self equal vnto God through pride.

13 This wicked persone prayed also vnto the Lord, who wolde now haue no mercie on him,

14 And said thus that he wolde set at libertie the holie citie vnto the which he made haste to destroy it, & to make it a burying place.

15 And as touching the Iewes, whome he had iudged not worthie to be buryed, but wolde haue cast thē out with their children to be deuoured of the foules & wilde beastes, he wolde make them all like the citizens of Athenes.

16 And where as he had spoiled the holie Temple afore, he wolde garnish it with great giftes, and encrease ỹ holie vessels, and of his owne rentes beare the charges belonging to ỹ sacrifices.

17 Yea & that he wolde also become a Iewe him self, & go through all ỹ worlde that was inhabited, & preache the power of God.

18 But for all this his paines wolde not cease: for the iust iudgement of God was come vpon him: therefore despairing of his helth, he wrote vnto the Iewes this letter vnder writen, conteining the forme of a supplication.

19 ¶ THE KING & prince Antiochus vnto the Iewes, his louing citizens wisheh muche ioye & helth and prosperitie.

20 If ye and your children fare wel, and if all things go after your minde, I giue great thankes vnto God hauing hope in the heauen.

21 Thogh I lie sicke, yet I am mindeful of your honour, & good wil for the loue I beare you: therefore when I returned from the countrey of Persia, & fel into a sore disease, I thoght it necessarie to care for ỹ commune safetie of all,

22 Not distrusting mine helth, but hauing great hope to escape this sickenes.

23 Therefore considering that when my father led an hoste against ỹ high coūtreys, he appointed who shulde succede him:

24 That if anie controuersie happened contrary to his expectation, or if that anie tidings were broght ỹ were grie-

uous, they in the land might knowe to whome the affaires were committed, ỳ they shulde not be troubled.

25 Againe, when I ponder how that the gouernours, ỳ are borderers, & neighbours vnto my kingdome, waite for all occasions, & loke but for opportunitie, I haue ordeined that my sonne Antiochus shal be King whome I oft commended & committed to many of you, when I went into the hie prouinces, and haue writen vnto him as followeth hereafter.

26 Therefore, I pray you & require you, to remember the benefites that I haue done vnto you generally, & particulary, and that euerie man wil be faithful to me and to my sonne.

27 For I trust that he wil be gentle, and louing vnto you accordig to my minde.

28 ¶ Thus the murtherer & blasphemer suffered moste grieuously, & as he had intreated other men, so he dyed a miserable death in a strange countrey among the mountaines.

29 And Philippe that was broght vp w̄ him, caryed away his bodie, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 Iudas Maccabeus taketh the citie & the Tẽple. 10 The actes of Eupator. 16 The Iewes fight against the Idumeans. 24 Timotheus inuadeth Iudea, with whome Iudas ioyneth battel. 29 Fiue men appeare in the aire to the helpe of the Iewes. 37 Timotheus is slaine.

1 MAccabeus now and his companie, through the helpe of the Lord, wan the Temple and the citie againe,

2 And destroyed the altars, and chapels that the heathen had buylded in the open places,

3 And clensed the Temple, & made another altar, & burned stones, & toke fyre of them, and offred sacrifices, and incense two yeres, and six monethes after, and set forthe the lampes, and the shewebread.

4 When that was done, they fel downe flat vpon the grounde, and besoght the Lord, that they might come no more into suche troubles: but if they sinned anie more against him, that he him self wolde chasten them with mercie, & that they might not be deliuered to the blasphemous, and barbarous nacions.

5 Now vpon the same day, that the strāgers polluted the Temple, on the verie same day it was clensed againe euē the siue & twentieth day of the same moneth, which is Chasleu.

6 They kept eight dayes with gladnes as in the feast of the Tabernacles, remēbring, that not long afore they held the feast of the Tabernacles when thei liued in the mountaines and dennes like beastes.

7 And for the same cause they bare grene bowes, and faire branches and palmes, and sang psalmes vnto him that had giuen them good successe in clensing his place.

8 They ordeined also by a commune statute, and decree that euerie yere those dayes shulde be kept of the whole nacīō of the Iewes.

9 And this was the end of Antiochus called Epiphanes.

10 ¶ Now wil we declare the actes of Antiochus Eupator, which was the sonne of this wicked man gathering briefly the calamities of the warres, that followed.

11 For when he had taken the kingdome, he made one Lysias, which had bene captaine of the hoste in Phenice, & Coelosyria, ruler ouer the affaires of ỳ realme.

12 For Ptolemeus that was called Macrō purposed to do iustice vnto the Iewes for the wrong, that had bene done vnto them, & went about to behaue him self peaceably with them.

13 For the which cause he was accused of his frends before Eupator, and was called oft times traitour, because he had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seing that he was no more in estimation, he was discouraged, & poysōned him self, & dyed.

14 ¶ But when Gorgias was gouernour of the same places, he interteined strāgers, & made warre oft times against ỳ Iewes.

15 Moreouer the Idumeans that helde ỳ strong holds, which were mete for their purpose, troubled the Iewes, and by receiuing them that were driuen from Ierusalē, toke in hand to continue warre.

16 Then thei that were with Maccabeus made prayers, and besoght God that he wolde be their helper, and so they fel vpon ỳ strong holdes of the Idumeans,

17 And assalted them sore, that they wāne the places, & slewe all that foght against them on the wall, and killed all that they met with, & slewe no lesse thē twentie thousand.

18 And because certeine (which were no lesse then nine thousand) were fled into two strong castels, hauing all maner of things conuenient to susteine the siege,

19 Maccabeus left Simon, & Ioseph, and Zaccheus also, and those that were with them, which were ynowe to besiege thē, and departed to those places which were more necessarie.

20 Now thei

20 Nowe thei ẏ were with Simon, being led with couetousnes, were intreated for monei, (thorowe certeine of those that were in the castel,) and toke seuentie thousand drachmes, & let some of them escape.

21 But whē it was tolde Maccabeus what was done, he called ẏ gouernours of ẏ people together, & accused those men, that they had solde their brethren for money, and let their enemies go.

22 So he slewe them when they were conuict of traison, & immediatly wan the two castels:

23 And hauing good successe, as in all ẏ warres that he toke in hād, he slew in ẏ two castels mo then twentie thousand.

24 Now Timotheus whome the Iewes had ouercome afore, gathered an armie of strangers of all sortes, & broght a great troupe of horsemen out of Asia to winne Iewrie by strength.

25 But when he drewe nere, Maccabeus, and they that were with him, turned to praye vnto God, & sprinkled earth vpō their heads, & girded their reines with sackecloth,

26 And fel downe at the fote of the altar & besoght *the Lord* to be merciful to them, & to be an enemie to their enemies, and to be an aduersarie to their aduersaries, * as the Law declareth.

Exod. 23 28 Deut. 24

27 So after the prayer, they toke their weapons, and went on further from the citie, & when they came nere to the enemies, they toke hede to them selues.

28 And when the morning appeared, they bothe ioyned together: ẏ one parte had the Lord for their refuge, & pledge of prosperitie, & noble victorie: & the other toke courage as a guide of ẏ warre.

29 But when the battel waxed strong, there appeared vnto the enemies from heauen fiue comelie men vpon horses ẅ bridles of golde, and two of them led the Iewes,

30 And toke Maccabeus betwixt them, & couered him on euerie side ẅ their weapons, & kept him safe, but shot dartes, & lightenings against the enemies, so that thei were cōfounded ẅ blindenes, & beaten downe & ful of trouble.

31 There were slaine of *fotemen* twentie thousand & fiue hundreth and six hundreth horsemen.

32 As for Timotheus him self, he fled vnto Gazara, which was called a very strong holde, wherein Chereas was captaine.

33 But Maccabeus and his companie laid siege against the fortereſſes with courage for foure daies.

34 And thei that were within, trusting to the height of the place, blasphemed exceedingly, & spake horrible wordes.

35 Neuertheles vpon the [a] fifth day in the morning twentie yong mē of Maccabeus companie, whose hearts were inflamed, because of the blasphemies, came vnto the wall, & with bolde stomakes smote downe those that they met.

[a] *Or, the fiue & twenticth day.*

36 Others also that climed vp vpon the engines of warre against them that were within, set fyre vpon the towers, and burnt those blasphemers quicke with ẏ fyres that they had made, and others brake vp the gates, and receiued the rest of ẏ armie, and toke the citie.

37 And hauing found Timotheus, ẏ was crept into a caue, they killed him and Chereas his brother ẅ Apollophanes.

38 When this was done, they praised the Lord with psalmes, and thankesgiuing, which had done so great things for Israel, & giuen them the victorie.

CHAP. XI.

1 Lysias goeth about to ouercome the Iewes. 8 Succour is sent from heauen vnto the Iewes. 16 The letter of Lysias vnto the Iewes. 20 The letter of King Antiochus vnto Lysias. 27 A letter of the same vnto the Iewes. 34 A letter of the Romains to the Iewes.

1 VErie shortely after this, Lysias the Kings steward, and a kinsman of his, which had the gouernance of the affaires, toke sore displeasure for the things that were done.

2 And when he had gathered about foure score thousand, with all the horsmen he came against the Iewes, thinking to make the citie an habitacion of the Gentiles.

3 And the Temple wolde he haue to get money by, like the other temples of ẏ heathen: for he wolde sel the Priests office euerie yere.

4 And thus being puffed vp in his minde, because of the great nomber of fotemē, & thousands of horsmen, & in his foure score elephants,

5 He came into Iudea, and drewe nere to Beth-sura, which was a castel of defence, fiue [a] furlongs from Ierusalem, & laid sore siege vnto it.

[a] *whereof eight make a mile.*

6 But when Maccabeus, and his companie knewe that he besieged the holdes, they, & all the people made prayers ẅ weping, and teares before the Lord, ẏ he wolde send a good Angel to deliuer Israel.

7 And Maccabeus him self first of all toke weapons, exhorting the other that they wolde ieoparde them selues together with him to helpe their brethren: so they went forthe together with a courageous minde.

8 And as thei were there besides Ierusalē there appeared before them vpon hor-

sebacke a man in white clothing, shaking his harnes of golde.
9 Then they praised the merciful God all together, and toke heart, in so muche that they were ready, not onely to fight with men, but with the moste cruel beasts, & to breake downe walles of yron.
10 Thus they marched forwarde in array, hauing an helper from heauen: for the Lord was merciful vnto them.
11 And running vpon their enemies like lions, they slewe eleuen thousand *fotemē* and sixten hundreth horsemen, & put all the other to flight.
12 Manie of them also being wounded, escaped naked, and Lysias him self fled away shamefully, and so escaped,
13 Who as he was a man of vnderstāding considering what losse he had had, and knowing, that the Hebrewes colde not be ouercome because ý almightie God helped them, sent vnto them,
14 And promised, that he wolde consent to all things which were reasonable, & persuade the King to be their friend.
15 Maccabeus agreed to Lysias requestes hauing respect in all things to the cōmune welth, & whatsoeuer Maccabeus wrote vnto Lysias concernīg the Iewes, the King granted it.
16 For there were letters writen vnto ý Iewes frō Lysias conteining these wordes, LYSIAS vnto the people of the Iewes sendeth greting.
17 Iohn & Abessalom, which were sent frō you, deliuered me ýi things that you demande by writing, and required me to fulfil ý things that they had declared.
18 Therefore what thīgs soeuer were mete tobe reported to the King him self, I haue declared them, and he granted that that was possible.
19 Therefore if ye behaue your selues as frīeds toward his affaires hereafter also, I wil indeuour my self to do you good.
20 As concerning these things, I haue giuen commandement to these men, & to those whome I sent vnto you, to commune with you of ý same particularly.
21 Fare ye wel, the hundreth and eight and fortie yere, the foure and twentieth day of the moneth Dioscorinthius.
22 ¶ Now the Kings letter conteined these wordes, KING ANTIOCHVS vnto his brother Lysias sendeth greting.
23 Since our father is translated vnto ý gods, our wil is, that they which are in our realme, liue quietly, that euerie mā may applie his owne affaires.
24 We vnderstand also that the Iewes wolde not consent to our father, for to be broght vnto the custome of the Gētiles, but wolde kepe their owne maner of liuing: for the which cause they requre of vs, that we wolde suffer them to liue after their owne Lawes.
25 Wherefore our minde is that this nacion shalbe in rest, and haue determined to restore them their Temple, that thei may be gouerned according to the custome of their fathers.
26 Thou shalt do wel therefore to send vnto them, and graūte them peace, that when they are certified of our minde, they maie be of good comfort, and cherefully go about their owne affaires.
27 And this was the Kings letter vnto ý nacion, KING ANTIOCHVS vnto the Elders, of the Iewes, and to ý rest of the Iewes sendeth greting.
28 If ye fare wel, we haue our desire: we are also in good helth.
29 Menelaus declared vnto vs that your desire was to returne home, & to applie your owne busines.
30 Wherefore, those that wil departe, we giue them fre libertie, vnto the thirtie daye of the moneth of *Panthicus,
31 That the Iewes may vse their owne maner of liuing & Lawes, like as afore, & none of them by anie maner of waies to haue harme for thīgs done by ignorance.
32 I haue sent also Menelaus to comforte you.
33 Fare ye wel: the hundreth and eight & fortie yere, the fiftenth day of the moneth of Panthicus.
34 ¶ The Romains also sent a letter cōteining these wordes, QVINTVS MEMMIVS and Titus *Manilius embassadours of the Romains, vnto the people of the Iewes send greting.
35 The things that Lysias ý Kings kinsman hathe granted you, we grant the same also.
36 But concerning that which he shal report vnto the King, send hether some with spede, when ye haue considered ý matter diligently, that we may consult thereupon as shalbe best for you: for we must go vnto Antiochia.
37 And therefore make haste and send some men, ý we may knowe your mīde.
38 Fare wel this hundreth and eight, and fortie yere, the fiftenth day of the moneth of Panthicus.

*Or, April. 2

*Or, Manlius

CHAP. XII.

Timotheus troubleth the Iewes. 3 The wicked dede of them of Ioppe against the Iewes. 6 Iudas is auenged of them. 9 He setteth fyre in the hauen of Iamnia 29 The pursute of the Iewes against Timotheus. 24 Timotheus is taken and let go vnhurt. 32 Iudas purseueth Gorgias.

WHen these couenants were made, Lysias went vnto the King, and the Iewes tilled their grounde.

2 But the

2 But the gouernours of ỹ places, *as* Timotheus and Apollonius the ſonne of Genneus, and Ieronymus, and alſo Demophon, and beſides them Nicanor the gouernour of Cyprus, wolde not let thẽ liue in reſt and peace.

3 ¶ They of Ioppe alſo did ſuche a vile act: they prayed the Iewes that dwelt among them, to go with their wiues and children into the ſhippes, which they had prepared as though they had ought them none euil wil.

4 And ſo by the commune aduiſe of the citie, the obeyed them, & ſuſpect nothing: but when they were gone forthe into the depe, thei drowned no leſſe thẽ two hundreth of them.

5 Now when Iudas knewe of this cruelties ſhewed againſt his nacion, he commanded thoſe men that were with him, to make them readie.

6 And hauing called vpon God ỹ righteous iudge, he went forthe againſt the murtherers of his brethren, and ſet fyre in the hauen by night, & burnt the ſhips, & thoſe that fled thence, he ſlewe.

7 And when the citie was ſhut vp, he departed as though he wolde come againe & roote out all thẽ of ỹ citie of Ioppe.

8 ¶ But when he perceiued that the Iamnites were minded to do in like maner vnto the Iewes, ẅ dwelt among them,

9 He came vpon the Iamnites by night, & ſet fyre in the hauen with the nauie, ſo that the light of the fyre was ſene at Ieruſalem vpon a two hundreth & fortie furlongs.

10 Now when they were gone frõ thence nine furlõgs, in their iourney towarde Timotheus, about fiue thouſand mẽ *of fote* and fiue hundreth horſemen of the Arabians ſet vpon him.

11 So the battel was ſharpe, but it proſpered with Iudas thorowe the helpe of God: the [a] Nomades of Arabia being ouercome beſoght Iudas to make peace with them, & promiſed to giue him certeine cattel, and to helpe him in other things,

12 And Iudas thinking that they ſhulde in dede be profitable concerning manie things, granted them peace: whereupon thei ſhoke hands, and ſo they departed to their tents.

13 ¶ Iudas alſo aſſalted a citie called Caſpis, which was ſtrong by reaſon of a bridge, and fenced rounde about with walles, and had diuers kindes of people dwelling therein.

14 So thei that were within it, put ſuche truſt in the ſtrength of the walles, & in ſtore of vitailes, that they were ỹ ſlacker in their doings, reuiling them that were with Iudas, and reproching them: yea, they blaſphemed and ſpake ſuche wordes as were not lawful.

15 But Maccabeus ſouldiers, calling vpõ the great Prince of the worlde (which without anie "inſtruments, or engins of warre, did *caſt downe the walles of Iericho, in the time of Ieſus) gaue a fierce aſſalt againſt the walles,

16 And toke the citie by the wil of God, and made an exceding great ſlaughter in ſo muche that a lake of two furlongs broad, which laye thereby, ſemed to flowe with blood.

17 ¶ Then departed thei from thence, ſeuen hundreth and fiftie furlongs, and came to Characa vnto the Iewes, that are called Tubieni.

18 But they founde not Timotheus there: for he was departed from thence, & had done nothing, and had left a gariſon in a verie ſtrong holde.

19 But Doſitheus, and Soſipater, which were captaines with Maccabeus, went forthe, & ſlewe thoſe that Timotheus had left in the fortereſſe more then ten thouſand men.

20 And Maccabeus prepared, & ranged his armie by bandes and went courageouſly againſt Timotheus, which had ẅ him an hundreth & twentie thouſand men of fote, and two thouſand and fiue hundreth horſemen.

21 When Timotheus had knowledge of Iudas comming, he ſent the women, and children, and the other baggage afore vnto a fortereſſe called Carnion (for it was hard to beſiege, & vneaſie to come vnto becauſe of the ſtraites on all ſides.)

22 But when Iudas firſt bande came in ſight, the enemies were ſmitten with feare, and a trembling was among them thorow the preſence of him that ſeeth all things, in ſo muche that thei fleing one here, another there, were oft times hurt by their owne people, and wounded with ỹ pointes of their owne ſwordes.

23 But Iudas was verie earneſt in purſuing, and ſlewe thoſe wicked men: yea, he ſlewe thirtie thouſand mẽ of them.

24 Timotheus alſo him ſelf fell into the handes of Doſitheus, & Soſipater, whome he beſoght with muche crafte to let him go with his life, becauſe he had manie of the Iewes parents & ỹ brethren of ſome of them, which if they put him to death, ſhulde be deſpiſed.

25 So when he had aſſured them with manie wordes, & promiſed that he wolde reſtore them without hurt, thei let him go for the helth of their brethren.

26 ¶ Then went Maccabeus towarde Carmon, and Atargation, and ſlewe fiue and twentie thouſand perſonnes.

27 And after that he had chaſed away & ſlayne them, Iudas remoued the hoſte towarde Ephron a ſtrong citie, whe-

[a] So called becauſe they were ſhepherds.

" Or, battel rammes. Ioſu. 6. 20.

rein was Lysias & a great multitude of all nacions, & the strog yong men kept the walles defending them mightely: there was also great preparacion of engins of warre, & dartes.

28 But when they had called vpon the Lord, which with his power breaketh the strength of the enemies, they wan ỹ citie, and slewe fiue and twentie thousand of them that were within.

29 ¶ From thence went thei to Scythopolis, which lieth six hundreth furlongs from Ierusalem.

30 But when the Iewes which dwelt there, testified, that the Scythopolitās delt louingly with them, and intreated them kindely in the time of their aduersitie,

31 They gaue them thankes, desiring thē to be friendlie stil vnto them, and so thei came to Ierusalem, as the feast of the wekes approched.

32 ¶ And after the feast called Penticost thei went forthe against Gorgias the gouernour of Idumea.

33 Who came out w̄ thre thousand men of fote, & foure hundreth horsemen.

34 And when they ioyned together, a fewe of the Iewes were slayne,

35 And Dositheus one of the Baccenors, which was on horsebacke & a mightie man, toke Gorgias, and laied holde of his garment, and drewe him by force, because he wolde haue taken the wicked man aliue: but an horsemā of Thracia fel vpō him, & smote of his shulder, so that Gorgias fled into Marisa.

* Or, With Gorgias.

36 And when they that were * with Eserin, had foghten long, and were wearie, Iudas called vpon the Lord, that he wolde shewe him self to be their helper and captaine of the field.

37 And then he began in his owne langage, & sung psalmes with a loude voyce, in so muche that straight wayes he made them that were about Gorgias, to take their flight.

38 ¶ So Iudas gathered his hoste, and came into ỹ citie of Odolla. And whē the seuenth day came, they clensed thē selues (as the custome was) and kept the Sabbath in the same place.

39 And vpon the daye following, as necessitie required, Iudas and his companie came to take vp the bodies of them that were slayne, & to burye them with their kinsemen in their fathers graues.

40 Now vnder the coates of euerie one, that was slayne, they founde iewels that had bene consecrate to the idoles of ỹ *Iamnites, which thing is forbidden ỹ Iewes by the Law. Then euerie man sawe, that this was the cause wherefore thei were slayne.

Deut. 7. 25 Ioſh. 7. 26.

41 And so euerie man gaue thankes vnto the Lord, the righteous Iudge, which had opened the things that were hid.

42 And they gaue them selues to prayer & besoght him, that they shulde not vtterly be destroied for the faute committed. Besides that, noble Iudas exhorted the people to kepe them selues from sinne, for so muche as they sawe before their eyes the things which came to passe by the sinne of these that were slayne,

43 And hauig made a gathering through the companie, sent to Ierusalem about two thousand drachmes of siluer, to offer a sinneoffring, doing very wel, and honestly ỹ he thoght of the resurrectiō,

44 For if he had not hoped, that thei ỹ were slaine, shulde rise againe, it had bene superfluous, and vaine, to [a] pray for the dead.

45 And therefore he perceiued, ỹ there was great fauour laid vp for those that dyed godly. (It was an holie, & a good thoght) So he made a reconciliation for the dead that they might be deliuered from sinne.

CHAP. XIII.

1 The comming of Eupator into Iudea. 4 The death of Menelaus. 10 Maccabeus going to fight against Eupator, moueth his souldiers vnto prayer 15 He killeth fouretene thousand men in the tentes of Antiochus. 12 Rhodocus the betrayer of the Iewes is taken.

1 IN the hundreth, fortie and nine yere it was tolde Iudas, that Antiochus Eupator was comming with a great power into Iudea.

2 And Lysias the stewarde and ruler of his affaires with him, hauing bothe in their armie an hundreth and ten thousand men of fote of the Grecians, and fiue thousand horsemen, and two and twentie elephants, and thre hundreth charets set with hookes.

3 Menelaus also ioyned him self with them and with great disceit incouraged Antiochus, not for the safegard of the countrei, but because he thoght to haue bene made the gouernour.

4 But the King of Kings moued Antiochus minde against this wicked man; & Lysias informed the King that this mā was the cause of all mischief, so that the King commanded to bring him to Berea to put him vnto death as the maner was in that place.

5 Nowe there was in that place a tower of fiftie cubites high, ful of ashes, and it had an instrument that turned rounde, and on euerie side it rouled downe into the ashes.

6 And there whosoeuer was condemned of sacrilege, or of anie other grieuous crime, was cast of all men to the death.

7 And so it

[a] From this verse to the end of this chapter the Greeke text is corrupt, so that no good sense, muche lesse certeine doctrine can be gathered thereby: also it is euident that this place was not writen by ỹ holie Gost, bothe because it dissenteth from the rest of the holie Scriptures, and also the autor of this boke acknowledging his owne infirmitie, desireth pardon, if he haue not atteined to that he shulde. And it semeth, ỹ this Iason the Cyrenean, out of whome he toke this abridgemēt is Ioseph Ben Gorīō, who hathe writen in Ebrewe fiue bookes of these matters, and intreating this place, maketh no mencion of this prayer for the dead, lib. 3 chap. 19, for it is contrarie to the custome of the Iewes, euen to this day, to pray for the dead. And thogh Iudas had so done yet this particular example is not sufficient to establish a doctrine no more then Zipporahs was to proue that women might minister the sacraments, Exod. 4. 25, or the example of Razis ỹ one might kil him self, whome this autor so muche commendeth, 2. Macc. 14. 41.

7 And so it came to passe that this wicked man shulde dye suche a death, and it was a moste iuste thing that Menelaus shulde want buryal,

8 For because he had committed manie sinnes by the altar, whose fyre and ashes were holie: he him self also dyed in the ashes.

9 ¶ Now the King raged in his minde, & came to shewe him self more cruel vnto the Iewes then his father.

10 Which things when Iudas perceiued, he commanded the people to call vpon the Lord night and day, that if euer he had holpen them, he wolde now helpe them, when they shulde be put from there Lawe, frō there countrey & from the holie Temple:

11 And that he wolde not suffer the people, which a litle afore began to recouer, to be subdued vnto the blasphemous nacions.

12 So when they had done this all together, and besoght the Lord for mercie with weping, and fasting, and falling downe thre daies together, Iudas exhorted them to make them selues readie.

13 And he being apparte with the Elders, toke counsel to go forthe, afore ý King broght his hoste into Iudea, and shulde take the citie, and commit the matter to the helpe of the Lord.

14 So committing the charge to ý Lord of the worlde, he exhorted his souldiers to fight manfully, euen vnto death for the Lawes, the Temple, the citie, their countrey, and the commune wealth, & camped by Modin.

15 And so giuing his souldiers for a watche worde, The victorie of God, he piked out the manliest yong men, and went by night into the Kings campe, & slewe of ý hoste foureten thousand mē, & the greateste elephant with all ý sate vpon him.

16 Thus when they had broght a great feare, and trouble in the campe, and all things went prosperously with them they departed.

17 This was done in the breake of the day, because the protectiō of the Lord did helpe them.

18 ¶ Now when the King had tasted the manlines of the Iewes, he went about to take the holdes by policie,

19 And marched towarde Beth-sura, which was a strong holde of the Iewes: but he was chased away, hurt and lost of his men.

20 For Iudas had sent vnto them that were in it, suche things as were necessarie.

21 But Rhodocus which was in the Iewes hoste, disclosed the secretes to the enemies: therefore he was soght out, & when they had gotten him, they put him in prison.

22 After this did the King commune with them that were in Beth-sura, and [a] toke truce with them, departed, and ioyned battel with Iudas, who ouercame him.

23 But when he vnderstode, that Philippe (whome he had left to be ouerseer of his busines at Antiochia) did rebell against him, he was astonished, so that he yelded him self to the Iewes, and made them an othe do all things that were right, and was appeased towarde them, and offred sacrifice and adorned the Temple, and shewed great gentlenes to the place,

24 And embraced Maccabeus, and made him captaine and gouernour from Ptolemais vnto the Gerreneans.

25 Neuertheles, when he came to Ptolemais, ý people of ý citie were not content with this agremēt: & becuse they were grieued, they wolde that he shulde breake the couenants.

26 Then went Lysias vp into the iudgement seat, and excused the fact as wel as he colde, and persuaded them, and pacified them, and made them wel affectioned, and came againe vnto Antiochia. This is the matter concerning the Kings iournay, and his returne.

[a] Or, gaue and toke the right hand.

CHAP. XIIII.

1 Demetrius moued by Alcimus sendeth Nicanor to kil the Iewes. 18 Nicanor maketh a compacte w the Iewes. 29 Which he yet breaketh through the motion of the King. 37 Nicanor commandeth Razis to be taken, who slayeth him self.

1 After thre yeres was Iudas enformed that Demetrius the sonne of Seleucus was come vp with a great power, and nauie, by the hauen of Tripolis,

2 When he had wonne the countrey, and slaine Antiochus and his lieutenant Lysias.

3 Now Alcimus, which had bene the high Priest, and wilfully defiled him self in the time that all things were cōfounded, seing that by no meanes he colde saue him self, nor haue anie more entrance to the holie altar,

4 He came to King Demetrius in the hundreth, fiftie and one yere, presenting vnto him a crowne of golde, and a palme, and of the boughes, which were vsed solemnely in the Temple, & that day he helde his tongue.

5 But when he had gotten opportunitie, and occasion for his rage, Demetrius called him to counsel, and asked him

what deuises or counsels the Iewes leaned vnto.

6 To the which he answered, the Iewes that be called Asideans whose captaine is Iudas Maccabeus, mainteine warres, and make insurrections, and wil not let the realme be in peace.

7 Therefore I, being depriued of my fathers honour (I meane the high priesthode) am now come hether,

8 Partely because I was wel affectioned vnto the Kings affaires, and secondly because I soght the profite of mine owne citizens: for all our people, thorowe their rashnes, are not a litle troubled.

9 Wherefore, ô King, seing thou knowest all these things, make prouision for the countrey, and our nacion which is abused, according to thine owne humanitie, that is readie to helpe all men.

10 For as long as Iudas liueth, it is not possible that the matter shulde be wel.

11 When he had spoken these wordes, other friends also hauing euil wil at Iudas, set Demetrius on fyre.

12 Who immediatly called for Nicanor, the ruler of the elephantes, & made him captaine ouer Iudea,

13 And sent him forthe, commanding him to slay Iudas, and to scatter them that were with him, & to make Alcimus high Priest of the great Temple.

14 Then the heathē which fled out of Iudea from Iudas, came to Nicanor by flockes, thinking the harme and calamities of the Iewes to be their welfare.

15 Now when the Iewes heard of Nicanors comming, and the gathering together of the heathen, they sprinkled them selues with earth, & prayed vnto him which had appointed him self a people foreuer, and did alwais defende his owne porcion with euident tokens.

16 So at the commandement of the captaine, they remoued straight wayes frō thence, and came to the towne of Dessan,

17 Where Simon Iudas brother had ioyned battel with Nicanor, and was some what astonished thorowe the sudden silence of the enemies.

18 Neuertheles Nicanor hearing the malines of them that were with Iudas, and the bolde stomackes that they had for their countrey, durst not proue the matter with blood shedding.

19 Wherefore, he sent Posidonius, [a] Theodocius, and [b] Matthias before, to make peace.

20 So when they had taken long aduisement thereupon, & the captaine shewed it vnto the multitude, they were agreed in one minde, and consented to the couenants.

21 And they appointed a day when they shulde particularly come together: so when the day was come, they set for euerie man his stoole,

22 Neuertheles Iudas commanded certeine men of armes to waite in conuenient places, lest there shulde suddenly arise anie euil thorowe the enemies: and so they communed together of ỹ things whereupon they had agreed.

23 Nicanor, while he abode at Ierusalem did none hurt, but sent away the people that were gathered together.

24 He [c] loued Iudas, and fauoured him in his heart. [c] Or, had Iudas before his eyes.

25 He praid him also to take a wife, & to beget children: so he maried, & they liued together.

26 But Alcimus perceiuing the loue that was betwene them, and vnderstanding the couenants that were made, came to Demetrius, and tolde him that Nicanor had taken strange matters in hand, & ordeined Iudas a traitour to the realme, to be his successour.

27 Then the King was displeased, and by the reportes of this wicked man, he wrote to Nicanor, saying, that he was very angrie for the couenants, commanding him that he shulde send Maccabeus in all haste prisoner vnto Antiochia.

28 When these things came to Nicanor, he was astonished and sore grieued, that he shulde breake ỹ things wherein they had agreed, seing that that man had committed no wickednes.

29 But becaus it was not commodious to him to withstand the King, he soght craftely to accomplish it.

30 Notwithstanding when Maccabeus perceiued that Nicanor beganne to be rough vnto him, and that he intreated him more rudely then he was wonte, he perceiued that suche rigour came not of good, and therefore he gathered a fewe of his men, and withdrewe him self from Nicanor.

31 But the other perceiuing that he was preuented by *Maccabeus* worthie policie, came into the great & holie Temple, and commanded the Priests, which were offring their vsual sacrifices, to deliuer him the man.

32 And when they sware that they colde not tell where the man was, whome he soght,

33 He stretched out his right hand toward the Temple, and made an othe in this maner, If ye wil not deliuer me Iudas as a prisoner, I wil make this Temple of God a plaine field, and wil breake downe the altar, and wil erect a notable Temple vnto Bacchus.

34 After

[a] Or, Theodotus.
[b] Or, Mattathias.

34 After these wordes he departed: then the Priests lift vp their hands towarde heauen, and besoght him that was euer the defender of their nacion, saying in this maner,

35 Thou, ô Lord of all things, which hast nede of nothing, woldest ý the Temple of thine habitaciō shulde be amongvs.

36 Therefore now, ô moste holie Lord, kepe this house euer vndefiled, which lately was clensed, and stoppe all the mouths of the vnrighteous.

37 Now was there accused vnto Nicanor Razis one of the Elders of Ierusalem, a louer of the citie, and a man of very good reporte, ẅ for his loue was called a father of the Iewes.

38 For this man afore times when the Iewes were minded to kepe them selues vndefiled & pure, being accused to be of the religion of the Iewes, did offer to spend his bodie and life with all constancie for the religion of the Iewes.

39 So Nicanor willing to declare the hatred that he bare to ý Iewes, sent about fiue hundreth mē of warre to take him.

40 For he thoght by taking him to do the Iewes muche hurte.

41 But when this companie wolde haue taken his castel, and wolde haue brokē the gates by violence, and commanded to bring fyre to burne the gates, so that he was readie to be taken on euerie side, he [a] fel on his sworde,

42 Willing rather to dye manfully, then to giue him self into the hands of wicked men, & to suffer reproche vnworthie for his noble stocke.

43 Notwithstanding what time as he missed of his stroke for haste, and the multitude russhed in violently betewen the dores, he ran boldely to the wall, & cast him self downe manfully among ý multitude.

44 Which connayed them selues lightly away, & gaue place, so that he fell vpō his bellie.

45 Neuertheles while there was yet breth in him, being kindled in his minde, he rose vp, & thogh his blood gushed out like a fountaine, and he was verie sore wounded, yet he ran thorow the middes of the people.

46 And gate him to the toppe of an hie rocke: so when his blood was vtterly gone, he toke out his owne bowels with bothe his hands, and threwe them vpō the people, calling vpon the Lord of life and spirit, that he wolde restore thē againe vnto him, and thus he dyed.

a As this priuate example ought not to be followed of the godlie, because it is contrary to ý worde of God althogh the autor seme here to approue it: so that place as touching prayer chap. 12. 44. thogh Iudas had appointed it, yet were it not sufficient to proue a doctrine, because it is onely a particular example.

CHAP. XV.

Nicanor goeth about to come vpon Iudas on the Sabbath day. 5 The blasphemie of Nicanor. 14 Maccabeus expounding vnto the Iewes the vision, incourageth them. 21 The prayer of Maccabeus. 30 Maccabeus commandeth Nicanors head & hands to be cut of, and his tongue to be giuen vnto the foules. 39 The autor excuseth him self.

1 NOw when Nicanor knewe that Iudas and his companie were in the countrey of Samaria, he thoght with all assurance to come vpon them, vpon the Sabbath day.

2 Neuertheles the Iewes that were compelled to go with him, said, O kill not so cruelly and barbarously, but honour and sanctifie the day, that is appointed by him that seeth all things.

3 But this moste wicked persone demāded, Is there a Lord in heauen, that cōmanded the Sabbath day to be kept?

4 And when thei said, There is a liuing Lord, which ruleth in the heauen, who commanded ý seuenth day to be kept.

5 Then said he, And I am mightie vpon earth to commande them for to arme them selues, and to performe the Kings businesse. Notwithstanding, he colde not accomplish his wicked enterprise.

6 For Nicanor lifted vp with great pride, purposed to set vp a memorial of ý victorie obteined of all them that were with Iudas.

7 But Maccabeus had euer sure confidence and a perfite hope that the Lord wolde helpe him,

8 And exhorted his people not to be afraid at the coming of the heathen, but alway to remember the helpe that had bene shewed vnto them from heauen, and to trust now also, that they shulde haue the victorie by the Almightie.

9 Thus he incouraged them by the Law & Prophetes, putting them in remembrance of the battels ý they had wonne afore, & so made thē more willing,

10 And stirred vp their hearts, and shewed them also the disceitfulnes of the heathen, & how they had broken their othes.

11 Thus he armed euerie one of them, not with the assurance of shields & speares, but with wholsome wordes & exhortacions, and shewed them a dreame worthie to be beleued, and reioyced thē greatly.

12 And this was his vision, He thoght ý he sawe Onias (which had bene ý high Priest, a vertuous & a good man, reuerent in behauiour, and of sober conuersation, wel spoken, and one that had bene exercised in all pointes of godlines from a childe) holding vp his hāds towarde heauen, and praying for the whole people of the Iewes.

13 ¶ After this there appeared vnto him another man which was aged, honorable, and of a wonderful dignitie, and

excellencie about him.
14 And Onias spake, & said, This is a louer of the brethren, who prayeth muche for the people, and for the holie citie, *to wit*, Ieremias ỹ Prophet of God.
15 He *thoght also* that Ieremias helde out his right hand, and gaue vnto Iudas a sworde of golde: & as he gaue it, he spake thus,
16 Take this holie sworde a gifte from God, wherewith thou shalt wounde the aduersaries.
17 And so being comforted by the wordes of Iudas, which were very swete & able to stirre them vp to valiantnes & to incourage the heartes of the yong men, they determined to pitch no campe, but courageously to set vpon them, and manfully to assaille them, and to trye the matter hand to hand, becaus the citie and the Sanctuarie, and the Temple were in danger.
18 As for their wiues, and children, and brethren and kinsfolkes, they set lesse by their danger: but their greatest and principal feare was for ỹ holie Temple.
19 Againe they that were in the citie, were careful for ỹ armie that was abroad.
20 Now whiles thei all waited for the tryal of the matter, & the enemies now met with them, and the hoste was set in araye, and the beastes were separated into conuenient places, and the horsemen were placed in the wings,
21 Maccabeus considering the coming of the multitude and the diuers preparations of weapons, and the fiercenes of the beastes, helde vp his hands towarde heauen, calling vpon the Lord that doeth wonders, & that loked vpon them, knowing that the victorie cometh not by the weapons, but that he giueth the victorie to them that are worthie, as semeth good vnto him.
22 Therefore in his prayer he said after this maner, O Lord, * thou that dideſt send thine Angel in the time of Ezecias king of Iudea, who in the hoste of Sennacherib slewe an hundreth, foresc. & fiue thousand,
23 Send now also thy good Angel before vs, ô Lord of heauens, for a feare and dreade vnto them,
24 And let them be discomfited by the the strength of thine arme, which come against thine holie people to blaspheme. Thus with these wordes he made an end.
25 Then Nicanor and they that were ẅ him, drewe nere with trumpets & shoutings for ioye.
26 But Iudas and his companie praying & calling vpon God, incountered with the enemies.
27 So that with their hands they foght, but with their hearts they prayed vnto God, & slewe no lesse then fiue & thirtie thousand men: for thorowe the presence of God they were wonderously comforted.
28 Now when they left of, & were turning againe with ioye, they vnderstode that Nicanor him self was slaine for all his armour.
29 Then they made a great shoute and acrye, praising the Almightie in their owne langage.
30 Therefore *Iudas*, which was euer the chief defender of his citizens bothe in bodie & minde, and which bare euer good affection towardes them of his nacion, commanded to smite of Nicanors head, with his hand & shulder, and to bring it to Ierusalem.
31 And when he came there, he called all them of his nacion, and set the Priests by ỹ altar, & sent for them of the castel.
32 And shewed them wicked Nicanors head, & the hand of that blasphemour which he had holden vp against ỹ holie Temple of the Almightie with proude bragges.
33 He caused the tongue also of wicked Nicanor to be cut in litle pieces, & to be cast vnto the foules, and that the rewardes of his madnes shulde be hanged vp before the Temple.
34 So euerie man praised towarde ỹ heauen the glorious Lord, saying, Blessed be he, ỹ hathe kept his place vndefiled.
35 He hanged also Nicanors head vpon the hie castel, for an euident and plaine token vnto all of the helpe of God.
36 And so they established all together by a commune decree that they wolde in no case suffer this daie to escape without keping it holie
37 And that the feast shulde be the thirtenth day of the twelfth moneth, ẅ is called Adar in the Syrians langage, the day before Mardocheus day.
38 Thus farre as concerning Nicanors matters, and from that time the Hebrewes had the citie in possession. And here wil I also make an end.
39 If I haue done wel, & as the storie required, it is the thing that I desired: but if I haue spoken slenderly & barely, it is that I colde.
40 For as it is hurtful to drinke wine alone, and then againe water: and as wine tempered with water is pleasant and deliteth the taste, so the setting out of the matter deliteth the eares of them that read the storie. And here shalbe the end.

1. King 19.33
Isa. 37.36
Tob. 1.21
Eccles. 48.24

A BRIEF

A BRIEF TABLE OF THE

INTERPRETATION OF THE PROPRE NAMES WHICH ARE chiefly founde in the olde Testament, wherein the first nomber signifieth the chapter: the secode the verse.

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It is placed now in this edition here, because that the most vse of the same, is in the old Testament.

WHereas the wickednes of time, and the blindnes of the former age hathe bene suche that all things altogether haue bene abused and corrupted, so that the very right names of diuerse of the holie men named in the Scriptures haue bene forgotten, and now seme strange vnto vs, and the names of infants that shulde euer haue some godlie aduertisements in them, and shulde be memorials and markes of the children of God receiued into his housholde, haue bene hereby also changed and made the signes and badges of idolatrie and heathenish impietie, we haue now set forthe this table of ỹ names that be moste vsed in the olde Testament with their interpretations, as the Ebrewe importeth, partly to call backe the godlie from that abuse, when they shal know the true names of the godlie fathers, & what they signifie, that their children nowe named after them may haue testimonies by there verie names, that they are within that faithful familie that in all their doings had euer God before their eyes, and that they are bounde by these their names to serue God from their infancie, & haue occasion to praise him for his workes wroght in them and their fathers: but chiefly to restore the names to their integritie, whereby many places of the Scriptures and secret misteries of the holie Goste shal better be vnderstand. We haue medled rarely with the Grekes names, because their interpretation is vncerteine, & many of them are corrupted from their original, as we may also se these Ebrewe names set in the margent of this table, which haue bene corrupted by the Grecians. Now for the other Ebrewe names that are not here interpretate, let not the diligent reader be careful: for he shal finde them in places moste conuenient amongs the annotations, at least so many as may seme to make for any edification, and vnderstanding of the Scriptures.

A

AAron, or Aháron, a teacher. Exod. 4,14.

Abdia. ¶Abdá, a seruant. 1. Kin. chap. 4. versus 6

Abdaí. Abdeél, a seruant of God. Ierem. 36,26

Abdi and Audias. Abdí, my seruant. 1. Chron. 6.7

Abdiáh, a seruant of the Lord. 1. King. 18, 3. and Obadiáh one of the twelue Prophetes.

Abdiél, the same. 1. Chron, 5.15

Abdenago. Abdéd-negó, seruant of shining. Dan. 1, 44.

Abél, mourning, the name of a citie, but Habél, the name of a man, doeth signifie vanitie. Gen. 4,2

Abgatha. Abgathá, father of the wine presse.

Abiáh, the wil of the Lord. 2. Chron. 29,1

Abiám, father of the sea. 1. King. 14,31

Abiasáph, a gathering father. 1 Chron. 6, 33. Abisaph.

Abiathár, father of the remnant, or excellent father. 1. King. 22,21

Abidá, father of knowledge. Gen. 25.4

Abidán, father of iudgement. Nombr. 1, 11.

Abiél, my father *is* God. 1. King 9,1

Abiezér, the fathers helpe. Ios. 17,2

Abigáil, the fathers ioye. 1. King. 25,3 Abiagal

Abiháil the father of strength. Nomb. 3, 35. Abiu.

Abihú, he is a father. Exod. 6.23

Abihúd, the father of praise. 1. Chron. 8,3 Abiud.

Abilene, lamentable. Luk. 3,1

Abimáel, a father from God. Gen. 10,25

Abimélech, the Kings father, or a father of counsel, or the chief King. Gen. 20,3
Aminadab. Abinadáb, a father of a voice, or of a free minde, or prince. 1. King. 16,8
Abinoom. Abinoám, father of beautie. Iud. 4,6
Abirom. Abirám, an high father. 1. King. 16,34
Abishág, the fathers ignorance. 1. Kin. 1,3
Abishái, the fathers rewarde. 1. Kin. 20,6
Abshalon. Abishalom, the father of peace, or the peace of the father. 1. King. 15,2
Abisue. Abishúa, the father of saluation. 1. Chron. 6,4
Abishúr, the father of a song, or of a wall, or of a righteousnes. 1. Chron. 2,29
Abitál, the father of the dew. 2. King 3,4
Abitub. Abitób, the father of goodnes, 1. Chron. 8,11
Abnér, the fathers candel. 1. Sam. 14,49
Abrám, an high father. Gen. 11,30
Abrahám, a father of a great multitude, as the name was changed. Gen. 17,5
Abesalom. Abshalóm, a father of peace, or ỹ fathers peace, or rewarde. 2. Sam. 3,3
Abessalom. ¶ Achan, troubling. Ioshu. 7,1. who is called Achar. 1 Chron. 2,7
¶ Adadézer, read Adarézer, beautiful helpe.
Adaias. Adaiah, the witnes of the Lord. 1. Chron 6,41
Adaliáh, pouertie. Ester. 9,8
Adam, man, earthlie, read. Gen. 2,15
Adiél, the witnes of God. 1. Chron 4,36
Adonias Adoniáh, the Lord is the ruler. 2. Samuel. 3,4
Adonibezek, the Lords thunder. Iud. 1,5
Adonikám, the Lord is risen. Neh. 2,13
Adoniram, the high Lord. 1. King. 4,6
Adonizédek, the Lords iustice, Ios. 10,1
¶ Agabus, a greshopper. Act. 11,28
Agár, a stranger. Gen. 16,1
¶ Ahaz, taking, or possessing. 2. Kin. 16,1
Ahasuéros, a prince or head. Dan. 9,1
Ahban, a brother of vnderstanding. 1. Chron. 2,29
Ahiiah, brother of the Lord. 1. Chro. 2,26
Ahimáaz, brother of councel. 1. Sam. 14,49
Ahimán, brother of ỹ right hand. Nom. 13,23
Ahimelech, a Kings brother. 1. Sam. 21,1
Ahimoth, a brother of death. 1. Chro. 6,25
Ahinoam, the brothers beautie. 1. Sam. 14,49
Ahior, the brothers light. Iud. 5,5
Ahilab Ahiláb, an heartie brother. Iud. 1,31
Ahara Ahráh, a swete sauoring medow. 1. Chron. 8,1
Achiam Ahikám, a brother arising, or aduenging. 1. King. 22,12
Ahiézer, the brothers helpe. Nomb. 1,12
Aholiáh, a mansion or dwelling in her self.
Aholibáh, my mansion in her. Ezek. 23,4.
Aod Ahud, praising or confessing. Iud. 3,15
Alnan ¶ Alian, high. 1. Chron. 1,40

¶ Amálek, a licking people. Gen. 39,21
Amariáh, the Lord said, or the Lambe of the Lord. Zephan. 1,1
Amasa, sparing the people. 2. Sam. 17,25
Amashái, the gift of the people. 1. Chron. 6,24
Amashsi, the treading of the people. Neh. 11,12
Amasiah, the burdē of the Lord. 2. Chro. 17,15
Ammithí, true or fearing. 2. King. 14,25
Ammiél, a people of God, or God with me. 1. Chron. 3,5
Ammishádai, the people of the Almightie. Nomb 1,12
Ammon, a people. Gen. 19,38 Ammon
Amon, faithful. 2. King. 21,18 Aminon
Amos, a burden, one of the twelue Prophets.
Amoz, strong, the father of Ishai. Isa. 1,1
Amzi, strong. 1. Chron. 6,46
¶ Anáh, afflicting, answering, or singing. Gen. 36,2. and Hanna, gracious or merciful. 1. Sam. 1,2 Annas
Ananiáh, the cloude of the Lord. Act. 5,1
Andréas, manlie. Mat 4,18
Anúb, a grape. 1. Chron. 4,8
Antipas, for all, or against all. Reuela. 2,13
¶ Apadno, the wrath of his iudgement. Dan. 11,46 Aphdeno
Apollós, a destroyer. Act. 18,24. the name also of an idole. Apollos
Apphia, bringing forthe, or encreasing. Phile. 2
¶ Arám, hight or their curse. Gen. 10,23 Ram
Arbel, Bel, or God hathe aduenged. Hos. 10,15 Aran, orcan
Archeláus, a prince of the people. Mat. 2,22
Areli, the altar of God. Gen. 46,16
Arétas, verteous. 2. Macc. 5
Artahshaste, feruent to spoile. Ezra. 7,21
¶ Asa, a physicion. 1. Kin. 15,8
Asaél, God hathe wroght. 2. Sam. 2,18
Asaph, gathering. 1. Chron. 6,39
Asharélah, the blessednes of God. 1. Chro. 25.2 Ashriel
Ashbél, an olde fyre. 46,21
Asher, blessednes. Gen. 30,13
Ashiél, the worke of God. 1. Chron. 4,35 Asael
Ashúr, blessed or trauailing. Gen. 10,21
Asmodeus, a destroyer. Tob. 3,8
Astyages, gouernour of the citie. Dan. 13,63
¶ Atarah, a crowne. 1. Chron. 2,26 Atarias
Athaiáh, the time of the Lord. Nehem. 11,4
Athaliáh, time for the Lord. 2. King. 8,26
¶ Aza, strength. Esra. 2,47
Azaniáh, hearkening, the Lord. Nehem. 10.9 Azanias
Azaréel, the helpe of God. 1. Chron. 12,6

Azariáh,

Asarias
Azariáh, helpe of the Lord. 4. King. 14, 21
Azarikám, helpe rising vp. Nehem. 11, 14
Azmoth
Azmáueth, strength of death. 2. Sam. 23, 30
Azubáh, forsaken. 1. King. 22, 43
Azúr, holpen or helper. Ierem. 28, 1

B

Beell
BAal, Bealim, lord, lords: the name of the idole of the Sydonians, or a general name to all idoles, because they were as the lords and owners of all that worshiped them.
Baaliada
Baaliada, a master of knowledge. 1. Chro. 7, 14
Beelmeon Beelmon
Baal-meón, the Lord or master of the mansion or the house; as also Báalzibúl, signifieth the same. Luk. 11, 15
Baal-zebub, the master of flies.
Baanáh, in affliction. 2. Sam. 4, 2
Babylon
Babél, confusion. Gen. 10, 10. and 11, 9
Bacchides, one that holdeth of Bacchus, or a dronkard. 1. Macc. 7, 8
Bacchenor, and Bacenor the same. 2. Mac. 12, 15
Badaias
Badaiáh, the Lord alone. Ezr. 10, 31
Baladán, ancient in iudgement. 2. King. 20. 12
Bildad
Baldád, olde loue or without loue. Iob, 8, 1
Barachél, blessing God. Iob 32, 2
Barachiáh, blessing the Lord. Zech. 1, 1
Bar-ionáh, sonne of a doue. Mat. 16, 17
Barnabas, ý sonne of cõsolation. Act. 4, 36
Barabbas, sonne of confusion. Mat. 27, 16
Baruch, blessed. Ier. 32, 10
Bethsabe
Bethséba, the seuenth daughter, or the daughter of an othe. 1. Sam. 11, 3
Bathshúa the daughter of saluation. 1. Chro. 3, 5
Baltasar Belteshatzar Beleshatazar
¶ Belshatsár, without treasure, or searcher of treasure. Dan. 5, 1
Benaiáh, the Lords buylding. 1. Chr. 4, 36
Beniamin, sonne of the right hand, who was first called Benoni the sonne of sorow. Gen. 35, 18
Beraiáh, the Lords creature. 1. Chr. 8. 20
Barak, lightening. Iud 4, 6
phathourah Bezeleel
Béred, hail. 1. Chro. 7, 21
Bethiah, the Lords daughter. 1. Chr. 4, 18
Bezaleél, in the shadow of God. Exo. 31, 2
Balaam
¶ Bileám, the ancient of the people. No. 22, 5
Bilhah, olde, or fading. Gen. 29, 29
Boos
¶ Boas, in power, or strength. Ruth 2, 2

C

CAiaphas, a searcher. Mat. 26, 57
Calcól, nourishing. 1. King. 4, 31
Caléb, as a heart, Nomb. 13, 6
Canáan, a marchant. Gen 9, 18
Carmí, my vine. Gen. 46, 9
Caseluhím, as pardoned. Gen. 10, 14.
Chaselon Chaslonim
¶ Cephás, a stone. Ioh. 1, 42
Cephiráh, a lionesse. Ezr. 2, 28
¶ Cherúb, as a childe. Ezr. 2, 57
Chileáb, the restraint of the father. 2. Samuel. 3, 3
Chilion, perfite, or all like a doue. Ruth 1, 2
¶ Cisłón, hope, or confidens. Nomb 34, 21
¶ Clemens, meke. Philip. 4, 3
Cleopatra, the glorie of the countrie. 1. Mac. 10, 57
¶ Col-hozeth, seing all, Nehem. 3, 15
Coneniah, the stabilitie of the Lord. 2. Chron. 31, 13
Cosbi, a liar. Nom. 25, 18
¶ Cusán, Cusí, blacke, or an Ethiopian. 2. Sam. 18

D

DAlaiáh, the poore of the Lord. 1. Ch. 3, 24
Delaias
Dalilah, a bucker or consumer. Iud. 16, 4.
Dilaias
Dámaris, a litle wife. Act. 17, 34
Dan, a iudgement. Gen 14, 15
Daniel, iudgement of God. Dan. 1, 6
Dathán, statute or law. Nom. 16, 1
Dauid, beloued. 1. Sam. 17, 12
¶ Deboráh, a worde or a bee. Gen 35, 8
Delphón, a droping downe. Est. 9, 7
Demas, fauoring the people. Col 4. 14
Demophón, slaying the people. 2. Macc. 12, 2
Deu-el, knowe God. Nomb. 1, 14
Duel
¶ Diblám, a cluster of figges. Hos. 1, 2
Debelaim
Didymus, a twinne. Ioh. 11, 16
Dinah, iudgement, Gen. 30, 21
Dina
Diotrephés, nourished of Iupiter 3. Ioh. 9
Dishán, a threshing. Gen. 36, 21
¶ Dodanáh, loue. 2. Chro 20, 37
Dodanim, beloued. Gen. 10, 4
Rodanim
Doég, careful. 1. Sam. 21, 7
Dorcas, a do. Act 9, 39
Dordá, generation of knowledge. 3. King 4, 31
Dositheus, giuen to God. 2. Mac. 19

E

EBer, passing or passage. Gen. 10, 23
¶ Edén, pleasure. 2. King. 19, 12
Edér, a flocke. 1. Chron. 23, 23
Edóm, reddie or earthie. Gen. 25, 30
¶ Elchánan, the mercie of God. 2. Samuel 23, 24
Eldaáh, the knowledge of God. Gen. 25, 4
Eldád, the loue of God. Nomb 11, 26
Eleadáh, witnes of God. 1. Chron. 7. 21
Elead
Eleasah, the worke of God 1. Chro. 2, 39
Eleazár, the helpe of God. Exod. 6, 22
Eleazarus
Eliab, my God the father. Nomb 26, 8
Eliazar
Eli
Elias
Eliakim, God ariseth. Isa 22, 20
Eliám, the people of God. 2. Samuel 23, 34
Eliasaph, the Lord encreaseth. Numbers 1, 14

Eliashib, the Lord returneth. 1. Chro. 3, 24
Eliathas. Eliathá, thou art my God. 1. Chron. 25, 4
Eliehoenái, to the Lord mine eyes. 1. Ch. 26, 3
Elidád, the beloued of God. Nomb. 34, 21
Elihú, he is my God. 1. Chro. 12, 10
Elimelech Elimélech, my God the King, or the counsel of God. Ruth 1, 2
Elioenái, to him mine eyes. 1. Chron. 3, 23
Elionai
Eliphái, a miracle of God. 1. Chro. 11, 36
Ekipelet Eliphálet, the God of deliuerance. 2. Sam. 5, 16
Elisha Elisáh, my God saueth. 1. King 19, 16
Elisseus Elisháh, the lambe of God. Gen. 10, 4
Elissa Elishaphát, my God iudgeth. 2 Chro. 23, 1
Elisabeth Elisheba, the othe of God, or the fulnes of God. Exod. 6, 23
Elizúr, the strength of God. Nomb. 1, 5
Elkánah, the zeale of God. Exod. 6, 24
Elmodéd, God measureth. Gen. 10, 24
Elnathán, Gods gifte. Ierem. 26, 22
Elphaal, Gods worke. 2. Chron. 8, 11
Eluzái, God my strength. 1. Chro 12, 5
Elymás, a corrupter, or sorcerer. Act. 13, 8
¶ Enos, man or miserable. Gen. 4, 27
¶ Epaphroditus, pleasant Philip. 2, 25
Epenetus, laudable Rom. 16, 5
Ephái, wearie. Gen. 25, 4
Epher, dust Gen. 25, 4
Gephar
Ephron Ephráim, fruteful, or encreasing. Gen. 41, 52
¶ Erastus, amiable. Act. 19, 22
¶ Esau, working. Gen. 25, 25
Eshcól, a cluster. Gen. 14, 14
Eshek, violence. 1. Chron. 8, 38
Fsther Ester, hidde. Est. 2, 7
hester ¶ Ethán, strength. 1. Kings 4, 31
¶ Eubulus, wise or of good counsel. 2. Tim. 4, 21
Eupolemus, a good warriour. 1. Mac. 8, 27
Eutychus, fortunate. Act. 20, 9
¶ Ezbon, hasting to vnderstand. 1. Chro. 7, 7
Ezekiél, strength of the Lord. Ezek. 1, 3
Ezeliah, nere the Lord. 2. Chron. 34, 7
Ezer, an helpe. 1. Chron. 4. 4
Ezrá an helper. Ezr. 1, 7
Ezriél, the helpe of God. Ier. 36, 26
Ezrikam, an helpe arising. 1. Chron. 3, 23

G

GAál, an abomination. Iud. 9, 35
Gabriél, a man of God, or the strēgth of God, the name of an Angel. Dan. 8, 16
Gad, a band, or garrison. Gen. 30, 11
Galál, a rolle. 1. Chron. 9, 15
Gamaliél, Gods reward. Act. 5, 34
Gamariah Gamaria, a consuming of the Lord. Iere. 29, 3
Gazabar, a treasurer. Ezr. 1, 8
Godoliah ¶ Gedaliah, the greatnes of the Lord. Ier. 38, 1
Gedeon, a breaker or destroyer. Iud 6, 13
Giezi Gehazi, vallie of vision. 2. King. 4, 12
Gera, a pilgrime, or stranger. Gen 46, 21
¶ Ginath, a garden. 1. King. 16, 21
¶ Gog, a roote of an house. Ezek. 38, 2
Goliath, a captiuitie. 1. king 7, 4
Gomer, a consumer. Gen. 10, 2
Gorgias, terrible. 1. Macc. 3, 38

H

HAbakúk, a wrasteler. Hab. 1, 1 Abakuk
Habazaniah, the hiding of ỹ Lords shilde.
Habiah, the hiding of the Lord. Nehem. 7, 63
Hacaliah, waiting of the Lord. 2. Nehem. 10 1 Achaliah Hechaliah
Hadad, ioye. Gen, 25, 15. 1. Chron. 1 30 Hadar.
Hagab, a grasshopper. Nehem. 2, 46 Hagaba
Haggiah, the Lords feast. 1 Chron. 6, 29 Aggia
Ham, Hamathi, indignation, or heat. Gen. 10. 17 Amatha
Hamadan, heat of iudgement. Gen 36, 26 Abatha
Hamúl, merciful. Gen. 46, 12
Hanaméel, the mercie of God. Ier 32, 7 Anameel
Hananéel, the grace of God. Neh. 3, 1 Haniel
Hanani, gracious or merciful. 1. Kin. 16, 7
Hananiah, grace of the Lord. Iere. 37, 12 Ananias
Harim, dedicate to God. 1. Chron. 24, 8
Hasadiah, the mercie of the Lord. 1. Ch. 3, 20 Asadiah
Hattil, an howling for sinne. Ezr. 2, 57
Hauah, liuing, or giuing life. Gen. 3, 20 Eua
Hazaél, seing God. 1. Kin. 19, 17 Azael
Hazaráh, seing the Lord. Neh. 11, 5 Ozea
¶ Heber, companion. Gen. 46, 17 Chober
Helkiah, the portion of the Lord. 2. Kin. 18, 18 Helchi
Henoch, taught or dedicate. Gen. 5, 18 Hanoch Enoch
Hépher, a digger, or deluer. 1. Chr. 4. 6
Hephzi-bah, my delite in her. 2. King 2, Haphsiba Ephiba
Heth, feare or breaking. Gen. 23, 3 Ezron
Hezri, or Hezro, Hezron, Asari, Esri
¶ Hiél, the Lord liueth. 1. King. 16, 34
Hiram, the hight of life. 2. Sam. 5, 11 Huram
Hizkiah, strength of the Lord. 2. Kin. 18 Ezechias
¶ Hobab, beloued, Nomb. 10, 29 Obab
Hori, a prince. Gen 36, 22
Hoshaiah, saluation of the Lord. Ierem. 42, 1
Hoshea, saluation. Hos. 1, 1
Hosa, trusting. 1. Chro. 26, 10
Hotham, a seale or signet. 1. Chron. 7, 32
Hoziél, seing God. 1. Chron. 23 9 Huziel
¶ Hul, sorow or infirmitie. Gen. 10, 23
Hur, libertie or prince. 1. Chron. 4, 1
Hushah, hasting. 1. Chron. 4, 4 Ouse

I

IAakób, a supplanter. Gen. 25, 26 Iakob
Iaakan, destroying. 1. Chron. 5, 13 Ioakan
Iaasiél, the worke of God. 1. Chr. 11, 47 Esiel
Iaazaniah, the hearkening of the Lord. 2. Kings 25, 23
Iabál, bringing or budding. Gen. 4, 20 Iobal
Iabesh, drought. 2. Kings 15, 10

Iabez

Iabez, sorowe. 1. Chro. 4, 9
Iabin, vnderstanding. Iosh. 11, 1
Iachin, stabilitie. Gen. 46, 10
Iadáh, knowing the Lord. Nehe. 2, 36
Iaél, a do or ascending. Iud. 4, 16
Iahalleél, praising God 1. Chro. 4, 16
Iahaziél, God hasteth. Gen. 46 24
Iahaziel, seing God. Ezr. 8, 5
Iahehel, hope in God or begining in God Genes. 46, 14
Iair, lightened. Deut 3, 14
Iakim, stablishing. 1. Chro. 8, 19
Iambri, rebellious. 1. Macc. 9, 37
Iamin, right hand. Gen 46, 10
Iamuél, God is his day. Genes. 46, 10
Ianohah, resting. Ios. 16, 6
Janúm, sleping. Ios. 15, 53
Iápheth, persuading or enticing. Genes. 5, 32
Iaphia, lightning. 2. Sam. 5, 16
Iarephél, helth of God. Ios. 18, 27
Iarib, fighting or aduenging. Gen. 46, 10
Iashén, ancient. 2. Sam. 23, 32
Iasher, righteous. Ios. 21, 39
Iashúh, a returning. 1. Chro. 7, 1
Iathniél, a gifte of God. 1. Chro 26, 2
Iattír, a remnat or excellent. Ios. 15, 48
Ithri, Ithro, Ithron the same.
Iauán, making sad. Gen 10, 1
Iaziél, the strength of God. 1. Chro. 15, 18
Iaz. z, brightnes. 1. Chro. 27 31
¶ Ibhár, chosen. 2. Kings 5. 15
¶ Ichabod, where is glorie? 1. Sam. 4, 21
¶ Iddo, his cófession. 1. Chro 27, 21
¶ Iechoniah, stabiletie of the Lord. 1. Chro. 3, 16
Iedaiah, the hand of the Lord or confessing the Lord. 1. Chro. 4, 37
Iedidah, beloued. 2 Sam. 22, 1
Iediel, knowledge of God. 1. Chro. 7, 6
Ieduthun, confesing. 1. Chro. 9, 16
Iehiah, the Lord liueth. 1. Chro. 5, 23
Iehiél, God liueth. 1 Chr. 26, 21
Iehoadan, the Lords pleasure. 2. King. 14. 2
Iehoahás, the possession of the Lord. 2. Kings 23, 34
Iehoásh, the fyre of the Lord. 2. King 11, 21
Iehohanán, grace or mercie of the Lord. 2. Chro. 26. 3
Iehoiada, the knowledge of the Lord. 2. King. 11, 15
Iehoiakim, the rising or aduenging of ỹ Lord. 2. Kings 23, 34
Iehoshaphat, the Lord is the iudge. 1. Chr. 3, 10
Iehoshúa, the Lords saluation. Zach. 3, 1
Iehozadak, the iustice of ỹ Lord. 1. Chro. 6, 14
Iehudáth, confesion or praise. Genes. 29, 35
Iekannah, the Lord shal arise, establish, or aduenge. 1. Chro. 2, 41
Iekodeam, the burning of the people. Ios. 15, 56
Iephlét, deliuered. 1. Chro. 7, 32
Iephunnéh, beholding. Nom. 13. 7
Ierahmeél, the mercie of God. Ier. 36, 36
Iéred, ruling. Genes. 5. 15
Ieriél, the feare of God. 1. Chro. 7, 2
Ierimoth, fearing death. 1. Chro. 7. 7
Ieroboam, encreasing the people. 2. King. 14, 23
Ieroham, high. 1 Chro. 6, 27
Ierubbaál, let baal aduenge. Iud. 6, 32
Iesháiah, saluation of the Lord. Isa. 1, 1
Iesúa, a sauiour. Mat. 1, 16
¶ Igal, redemed. 2. Chro. 3, 22
Igdaliah, ỹ greatnes of the Lord. Ier. 35, 4
¶ Ioab, willing or voluntarie. 1. Chro. 2, 16
Iob, sorowful or hated. Iob. 1, 1
Iobamah, the buylding of the Lord. 1. 9 8
Iochebed, glorious. Exod. 6. 20
Ioél, willing or beginning. Ioel. 1, 1
Iokshan, an offence. Gen. 25, 2
Iokt an, a litle one. Gen. 10, 25
Ionah, a doue. 2. Kings 14, 25
Ionad. b, voluntarie or willing. 2. King. 13. 5
Ionathán, the gifte of the Lord. Iud. 18, 30
Ioseph, encreasing. Genes 30, 2 4
Ioshábeth, ỹ fulnes of ỹ Lord. 2 Chr. 22, 11
Ioshiah, the fyre of the Lord. 2. King. 22, 3
Iothám, perfite. 2. Kings 15. 23
Iozab d, endwed. 1 Chro. 12, 20
¶ Iphdiah, the redemption of the Lord. 1. Chro. 8, 25
Iphtáth, opening. Iud. 11, 1
¶ Ira, a watchman. 1. Chr. 11, 28
Irad, a wilde asse. Genes. 4. 18
Iriah, the feare of the Lord. Ier. 37, 12
Irmeiah, exalting the Lord. 1. Chron. 5. 24
¶ Ishacar, a wages. Genes. 30, 18
Ishái, a gifte or oblation. Rut 4, 17
Ishbósheth, a man of shame. 2 Sam. 2, 12
Ishcariót, an hyreling, or man of death. Mat. 10, 1
Ishmaél, God hath heard. Gen. 16, 11
Ishtób, good man. 2. Sam. 10, 8
Israél, a prince of God, or preuailing wỹ God. Gen. 35. 10
¶ Ithamár, wo to the change. Exod. 6, 23
Itthai, strong. 2 Sam 23, 29
Ittiél, God with me. Nehem. 11 6
¶ Iubal, bringing, or fading. Gen. 4, 21
Iuchal, mightie. Ier. 38, 1
¶ Izebel, wo to the house. 1. King. 16, 31
Izhak, laughter. Gen. 17, 19
Izrahiah, the Lord ariseth, or the clearenes of the Lord. 1. Chro. 7, 3
Izreél, the seed of God. Iosh. 15, 56

K

KAhath, a congregacion. Gen. 46, 11
Kainan, a biar, or owner. Gen. 5, 9
Káin, a possession. Gen. 4, 1
Kamuél, God is risen. Gen. 22, 21
Karéah, balde. 2. King. 25.
¶ Kedár, blackenes. Gen. 25, 13

Iared
Ieruel
Iehoram
Ioram
Ierobaal
Esaiah, Isaiah
Iesus
Iobab
Iochabed
Iechsan
Iectan
Iehonadab
Iehonathán
Iehoshabat
Iras
Ieremias
Iessai
Scariot
Itai, Ittai
Ithai
Iehucal
Isaak
Chaath
Choath
Chemuel

Kédem, East. Iere. 49, 36
Kéren-happúch, the horne of beautie.
Kallaiáh, the voyce of the Lord. Nehem. 12, 19
¶ Kísh, harde, or sore. 1. Sam 9, 1
¶ Kolaiáh, the voyce of the Lord. Nehe. 11, 2
Kórah, balde. Gen. 36, 5
Koré, crying. Chro. 9, 19
¶ Kushaiáh, hardenes. 1. Chro. 15, 17

L

Laádáh, to gather, or testifie. 1. Chron. 4 21
Laadan, for pleasure. 1. Chro. 7, 26
Laban, white. Gen. 24, 29
Laél, to God, or to the mightie. Nomb. 3, 24
Láhad, to praise. 1. Chr. 4, 2
Lamuél, with whome is God? Prou. 31, 1
Léhabim, enflamed. Gen. 10, 13
Lémech, poore, or smitten. Gen. 4, 18
Lappidoth, lightenings. Iudg. 4, 4
Letushim, hammer men. Gen. 25. 3
Leui, ioyned, or coupled. Gen. 29, 34
Leah, painful, or wearied. Gen. 29, 16
¶ Lobin, whitenes. Exod. 6, 17
Lot wrapped, or ioyned. Gen. 11, 27
¶ Lud, a natiuitie, or generacion. Gen. 10, 22
¶ Lysias, dissoluing. 1. Mac. 3, 32
Lysimachus, dissoluing battel. 2. Mac. 4, 29

M

Maachathí, broken. 2. King. 25, 23
Mahazioth, seing a signe. 1. Chr. 25, 4
Mahsei.h, the protection of the Lord. Ierem. 32, 12
Mahla, weakenes, or a dance. Nomb. 26. 33
Maasai, my worke. 1. Chro 9, 12
Maaseiah, the worke of the Lord. 1. Chro 15, 18
Maaziáh, the strength of the Lord. 1. Chro. 24, 18
Makáz, finishing, or watching. 1. Kin. 4, 9
Macbanái, my poore sonne. 1. Chron. 12, 13
Machí, poore, or a smiter. Nom. 13. 16
Machir, selling, or knowing. Gen. 50, 23
Madái, a measure, or iudging. Gen. 10, 2
Mádan, strife. Gen. 5, 2
Magdalena, magnified, or exalted. Mat. 27, 56
Magdiél, preaching God. Gen. 36, 43
Magóg, couering, or melting. Gen. 10, 2
Mahalah, infirmitie, or sickenes. 1. Chro. 11, 18
Maharai, hasting. 2. Chron. 11, 30
Mahath, wiping away, or fearing. 1. Chro. 6, 35
Malachí, my messenger.
Mahaleél, praising God. Gen. 5, 12
Mamzér, a bastard. Deut. 23, 2
Manahém, a comforter. 2. King. 15, 14
Manoach, rest Iudg. 13, 2
Maón, a dwelling place. Iosh. 15. 55
Mordechái, bitter, contricion. Est. 2, 5
Martha, bitter, or prouoking. Luk. 10, 39
Mattán, a gift. 2. Chr. 23, 17
Mattaní, Mattaniah, Matthaniáh, Matthatáh, his gift. Ezr. 10. 33
Mattithia, a gift of the Lord. 1. Chr. 9, 31
Malchiél, God is my King. Gen. 46, 17
Malchiáh, the Lord my King. Iere. 21, 1
Malchizédek, King of righteousnes. Gen. 14, 18
Malchishúa, my King the sauiour. 1. Sam. 14, 49
¶ Mehetabél, how good is God. Gen. 36, 39
Mehumán, troubled. Est. 1, 10
Mehuiaél, teaching God. Gen. 4, 18
Methushaél, asking death. Gen 4. 18
Methushélah, spoiling his death. Gen. 5, 21
Melatiáh, deliuerance of the Lord. Neh. 3, 7
Menelaus, strēgth of ỹ people. 2, Mac. 4, 23
Menashéh, forgetting. Gen. 41, 51
Meraióth, bitternes. 1. Chro. 9, 11
Mered, rebellious. 1. Chro. 4, 17
Meshá, saluacion. 1. Chro. 2, 42
Meshelemiáh, the peace of the Lord. 1. Chro. 26, 1
Meshullám, peaceable. 2. King. 22, 3
Mephibosheth, shame of mouth. 2. Sā. 4, 4
Méshech, prolonging. Gen. 10, 2
Milcháh, a woman of counsel. Gen. 11, 29
Milchóm, their King, or counseller, the idole of the Ammonites, 2. King. 23, 13
Mizzáh, a dropping, or consuming. Gen. 36, 13
Michah, poore, or smitten, or who is here? 2 Chro 34, 20
Michaiáh, who is like the Lord? 2. King. 22, 12
Michael, who is like God? 1. Chr. 7. 3
Michal, who is perfect? 1. Sam. 14. 49
Mishael, who demandeth? Exod. 6, 22
Miriam, exalted, or teaching. Exod. 6, 20
Mithredath, dissoluing the Law. Ezr. 1, 8
¶ Moáb, of the father. Gen. 19, 36
Moshéh, drawne vp. Exod. 10, 2
Mozá, founde, or vnleauened. 1. Chr. 2. 46
¶ Musach, anointing. 2. King. 16, 18
Mushí, departing. Exod. 6, 19

N

Naamáh, beautiful. Gen. 4, 22
Naamán, faire, or beautiful. Genes. 46, 21
Naarah, a maide, or watching. Iosh. 16, 7
Naariá, a childe of the Lord. 1. Chr. 3, 22
Nabaióth, buddes, or prophecies. Genes. 25, 13
Nabál, a foole. 1 Sam. 25, 3
Nadáb, a prince, or liberal. Exod. 6, 23
Naggai, clearenes. Luk. 3, 25
Nahaliél, the inheritance of God. Nób. 21, 19

Naháš

Caſaiah
Colia
Leedan
Laad
Lemuel
Lahabim
Lameck
Lotan
Ludim
Maachah
Maala
Maasei
Maasias
Maasaias
Machabani
Midian
Mahalon
Malachias
Malaleel
Manor
Maonathi
Mattanah
Mauthanaiah
Mattathias
Matthias
Melchiel
Melchiah
Melchizedeck
Aman
Manasse
Merari
Monse
Melcha
Micha
Micheas
Michaias
Maria
Noeman
Nebo
Nabot

21,19
Nahám, Nahúm, a comforter, or repentant. 1. Chro. 4,19
Nahás, a serpent. 1. Chr. 4,12
Nahór, hoarse, or angrie. Gen. 11,22
Naióth, beautie, or a dwelling place. 1. Sam. 19,18
Naphtali, wrastling, or comparison. Gen. 30,8
Nathan, giuen. 2. Sam. 5,14
¶ Nebuchad-nezzár, which is written for the moste parte in Ieremie, and some times in Ezekiel, Nebuchadrezzar, signifieth the mourning of the generacion.
Nepheg, weake. 2. Sam. 5,15
Nephtúim, an opening. Gen. 10,13
Ner, a light. 1. Sam. 14,51
Nethaneél, the gift of God. 2. Chr. 35,9
Nethaniah, a gift of the Lord. 2. Sam. 25, 23
¶ Nimrod, rebellious. Gen. 10,8
¶ Noadiáh, the witnessing, or testification of the Lord. Ezr. 8,33
Noáh, rest. Gen. 5,29
Nogah, brightnes. 1. Chro. 14.16
¶ Nun, sonne, or posteritie. Nomb. 13,9

O

OBadiáh, seruant of the Lord. 1. Chro. 3,21
Obed, a seruant. Iudg. 9,26
Obed-edom, the seruant of Edóm, or a seruant Edomite. 2. King. 6,10
Obíl, borne, or brogh. 1. Chr. 27,30
¶ Omár, speaking, or exalting. Gen. 36, 11
¶ Onán, sorow, strength. Gen. 36,23
Onán, sorow, or iniquitie. Gen. 38,4
¶ Ophél, a towre, or darkenes. 2. Chr. 27,5
Ophir, ashes. Gen. 10,29
¶ Ornán, reioycing. 1. Chr. 21,18
Orphah, a necke. Ruth 1,4
Orthosías, rectified. 1. Macc. 15,37
¶ Othní, my time. 1. Chro. 26,7
Otholiah, time to the Lord. 1. Chron. 8,26
Othoniél, the time of God. Iosh. 15,17
¶ Ozaziáh, the strength of the Lord. 1. Chron. 15,21
Ozzsel, the helpe of God. 1. Chr. 27,19

P

PAgiél, God hathe mette. Nom. 1,13
Palál, praying or iudging. Nehe. 3, 25
Palti, deliuerance. Nomb. 13,10
Paltiel, deliuerance of God. Nomb. 34, 36
Palú, marueilous. Gen. 46,10
Paróh, vengeance. Exod. 8,1
Paruáh, florishing, or fleing. 1. King. 4,17
Pashúr, encreasing libertie. Iere. 20,3
¶ Pedahél, the redemption of God. Nób. 34,18
Pedah-zúr, a mightie redemer. Nomb. 1, 10
Pedaiah, the Lords redeming. 2. King. 23, 1
Pekaiáh, the Lords opening. 2. King. 15, 22
Pelaiáh, the miracle of the Lord. Nchem. 8,7. 1. Chron. 3,24
Pelatiah, deliuerance of the Lord. 1. Chr. 3,21
Péleg, a diuision. Gen. 10,25
Pélet, deliuerance. 1. Chro. 2,33
Penuél, seing God. 1. Chro. 4,4
Péresh, a horseman. 1. Chr. 7,16
Pérez, a diuision. Gen 38,29
Perudah, a diuision. Ezr. 2,55
Pethaiah, the Lord openeth Ezr. 10,23
¶ Picól, the mouth of all. Gen. 21,22
Pinehás, a bolde countenance. Nomb. 25, 7
¶ Puah, a mouth. Ge. 46,13

R

RAamiah, thondre of the Lord. Nehe. 7,7
Raddai, ruling. 1. Chr. 2,14
Rahab, proude or strong. Iosh. 2,1
Rahám, mercie, or compassion. 1. Chro. 2, 44
Rahél, a shepe. Gen. 29,9
Rám, high. 1. Chr. 2
Ramiah, exaltacion of the Lord. Ezr. 10, 25
Raphá, release, or medecine. Gen. 46,21
¶ Reaiáh, a vision of the Lord. 1. Chron. 5,5
Réba, the fourth. Iosh. 13,21
Rechab, a rider. 2. King. 10,15
Reelaiáh, a shepherd to the Lord. Ezr. 2,2
Rehabeam, dilating the people. 1. King. 11, 43
Rehúm, piteful, or pitied. Ezr. 22,
Remaliah, the exaltacion of the Lord. 2. King. 15.27
Rephael medecine of God. 1. Chro. 26,7
Rephaiah, medecine of the Lord. 1. Chro. 3,21
Reú, his shepherd. Gen. 11.19
Reubén, the sonne of vision, so named, becawse the Lord did see his mother's affliction. Gen. 29,32
Reuél, a shepherd of God. Exod. 2,19
Rezon, a secretarie, or leane. 1. Kig. 11,23
¶ Ribai, strife, or encreased. 2. Sam. 13, 29
Ribkáh, fed. Gen. 22,23
Rimmah, song, or reioycing. 1. Chr. 4, 20
Riphath, medecine, or release. Gen. 10.3
¶ Rogel, a foteman, or an accuser. Iosh. 15 8
¶ Ruth, watered, or filled. Ruth. 1,4

S

SAbtah, compasse, or olde age. Genes. 10 7
Sabtéca, the cause of smiting. Genes. 10, 7

Nahásmani
Nabuchedonosor
Nemrod
Obdias Abdias
Oman Auuan
Ophrah
Oziah
Phalali
Phaltias
Phadassur
Pedaiah
Phaltias
Phanuel
phicol
Phinees
Raphael
Rahuel
Rebecca Rebekah
Sabatha

Sarah,a ladie,or dame.Gen.17,15
Sarai,my dame,or mastres.Gen,11,29
Saba ¶Sebá,a compasse.Gen.10,7
Séled,affliction.1.Chr.2,30
Semachiáh,cleauing to the Lord. 1.Chro. 26,7
Sheal ¶Shaál,Shaúl,asked.Ezr.10,29.1.Sam.9,2
Saaph Sháaph,flying,or thinking. 1.Chr.4,7
Shabbethái,my rest.Nehe.11,16
Shachír,wages.1.Chr.11,35
Shage,ignorant.1.Chr.11,34
Sellum Shallum,peaceable.2.King.15,10
Shalmach Shalman,peaceable.Hose.10,15
Shalma Shalmon, peaceable.Ruth 4,21
Salmon Shamgár,desolation of the stranger.Iudg. 3,31
Shammua Shammáh, desolation, destruction. 1.Sam. 16,9
Shammúa,obedient.Nom.13,5
Shaphán,a conie,or one hidde.1.Chr.5,12
Shaphát,a iudge.Nom.13,6
Sharézer,a treasurer.2.King.19,37
Salathiel Shealthiél,asked of God.Hag.1,1
Sheariáh,the gate of the Lord.1.Chron.8 38
Sheba Shebá,captiuitie.Gen.10,7
Shebarím,hope.Iosh.7,5
Sheber,hope,or wheat.1.Chr.2,48
Shechiia Shecaniáh, the habitation of the Lord.1 Chr.3,21.
Shéhem,a parte,or portion.Nom.26,31
Shedeúr,a field of fyre,or the light of ỹ almightie.Nomb.1,5
Shegúb,exalted 1.King.16,34
Sheharíah,the morning of ỹ Lord.1.Chro. 8,26
Seir Sheír,rough,or heerie.Gen.36,20
Sheláh,dissoluing.Gen 38,5
Salmiah Shelah,sending,or spoiling.Gen.10,24
Shelemiah,peace of ỹ Lord Ezr.10,39
Shéleph,drawing out.Gen.10,26
Shéleshi,a captaine.1.Chron.7,35
Shelomíth,peaceable.Leuit.24,11
Shelomóh,peaceable.2.Sam.5,15
Shelumiél,the peace of God.Nomb.1,6
Shemaiah Shemaiáh,hearing the Lord.1,Chro.4,37
Shemariah,the keping of the Lord. Ezr. 10,32
Shémed,destroying.1 Chro.8,12
Shémer,a keaper.1.King.16,24
Shemidá,a name of knowledge.Nom.26, 32
Semuel Shemuél,appointed of God.Nom 3,4
Samuel Shemuél,heard of God.1.Sam.1.20
Shephatiáh,the Lord iudgeth.2.Sam. 3,4
Seraiah Sheraiah,a prince of the Lord.1. Chro. 4, 14
Sherúg,a bough,or plante.Gen.11,20
Seth Sheth,set,or put.Gen.4,25
Shethár,a remnant,or hid.Est.1,14
Sheuí,vanitie.1.Chro.2,49
Sechias Shiciáh,the protection of ỹ Lord.1. Chr. 8,10
Shimeah Shimeí,hearing,or obedient.Exod.6,17
Simon Shimeón hearing, or obedient.Genes. 29, 33
Shimshon,there the seconde time,because the Angel appeared the seconde time at the prayer of his father. Iud.13,24 Samson
Shiphtan,a iudge.Nom.34,24
Shiprah,faire.Exod.1.15
Shobáh,returned.2.Sam.5,14 Sobah
Shobál,a path.Gen.36,20
Shobnáh,a buylder.2 King.8,18
Shúa,crying,or sauing.Gen.38,2 Sue
Shuáh,praying,or humiliation.Gen,25,2
Shubaél,the returning of God.1. Chron. 24,20 Shebuel
Shuhah,a pitte.1.Chro.4,11
Shumathí,renoumed.1.Chro.2,53
Shuni,changed,or sleping.Gen.46,16
¶Sithri,my secret.Exod.6,22
¶Sodí,my secret.Nom.13,11
¶Suáh,rooting vp.1.Chro 7,36

T

TAbeél,good God.Isa.7.6
Tahash,hasting.Gen.22,24
Taháth,feare.1.Chro.6,37
Talmái,a forow.Iosh.15,24 Tholmai Thamar
Tamár,a palmetree.Gen.38,6
Tanhúmeth,consolation.1er.40,8
Talmón,dew prepared.1.Chro.9,17
Taphath,a litle one.1.King.4,11
¶Tebáh,a cooke.Gen.22,24
Tehinnah,merciful,or prayer,1.Chr.4,12
Térah,smelling.Gen.11,24
¶Tiknah,hope.2.King.22,14
Tilón,murmuring.1.Chro.4,20 Thilon
Tiras,a destroyer.Gen.10,2
Tirhanáh,a searcher of mercie.1. Chron. 2,48
Tiriá,a searche.1.Chro.4,16
¶Tóah,a darte.1.Chro.6,34
Tobiah,the Lord is good.Ezr.2,60
Togarmah,strong,or bonie.Gen.10,3 Thogorma
Tóhu,liuing.1.King.1,1
Tolá, a worme Gen.46,13
Tom,a twine.Mat.10,3 Thomas
¶Tubál, borne,or brogh t, or worldlie Gen.10,
Tubál-káin,worldlie possession.Genes.4. 22

V

VAniáh,nourishment of ỹ Lord. Ezr. 10,36 Ouania
Vashni,changed.1.Chro.6,28
Vashtí,drinking.Est.1.9
¶Vopsi,a thing broken,or patched. Nō. 13,5
¶Vri,my light 1.Chro.2,20 Hur
Vriiah, the light of the Lord . 2 [illegible] Ourias 11.3
Vriél,light or fyre of God. 2.Chr.13,2
¶Vthái,mine iniquitie,or time.1.Chr.9,4
¶Vzál,wandering.Gen.10,27
Vzzah,strength.1.Chr.6,29.2.Sam.6,3 Oza
Vzzí,my strength.1.Chr.6,5
Vzziél,the strength of God.1.Chr.7,7

Z

Zaauan, trembling. Gen. 36,27
Zabád, a dowrie. 1. Chr. 2,36
Zabadiáh, a dowry of ỹ Lord. 1. Chr. 8,15
Zabdiél, a dowrie of God. 1. Chr. 27,2
Zaccúr, mindeful. 1. Chr. 4,26
Zachái, pure. Ezr. 2,9
Zachariáh mindeful of the Lord. 1. Chr. 5,7
Zadok, iuſtified, or iuſte. 2. Sam. 8,17
Zalmonáh, our image. Nom. 33,41
Zanoáh, forgetfulnes. Nehem. 11,30
¶ Zebulún, a dwelling. Gen. 30,20
Zeeb, a wolfe. Iudg. 7,25
Zelophehád, a ſhadow of feare. Nō. 26,33
Zemiráh, a ſong. 1 Chr. 7,8
Zephaniáh, the hiding of ỹ Lord. 2. King. 25,18
Zephí, a honie combe. Gen. 36,11
Zéra, clearenes, or riſing vp. Gen. 36,13
Zeraiáh, the Lord ariſing. 1 Chro 6,6
Zereſh, ſcattering heritage. Eſt. 5,10
Zerubbabél, ſtrange from confuſion, or a ſtranger at Babel. Hag. 1,1
Zethan, their oliue. 1. Chr. 26.22
¶ Zia, ſwete, or ſwelling. 1. Chr. 5,13
Zidkiáh, the iuſtice of the Lord. 2. King. 24,17
Zidón, a hunter. Gen 10,15
Zimrí, a ſong. 1. Chr. 2,6
Ziphoráh, a mourning. Exod. 2,21
¶ Zohéth, a ſeparation. 1. Chr. 4,20
¶ Zuph, a watch, or a couering. 1. Chron. 6,35
Zuriél, the rocke of God. Nom. 3,35
Zuriſhadái, the rocke of the almightie. Nom. 1,6

THE END.

1955

THE NEWE TESTAMENT OF OVR LORD IESVS CHRIST,

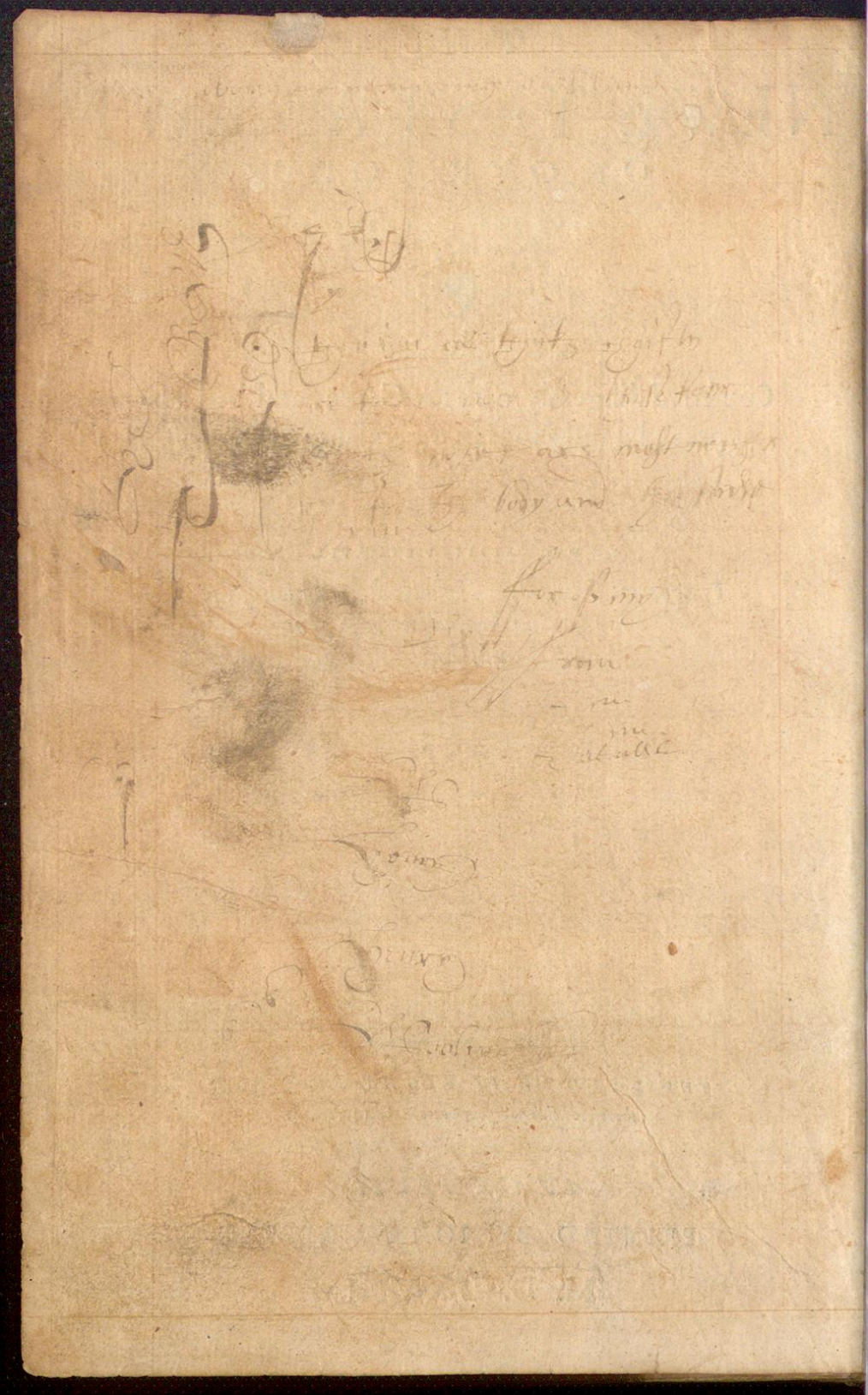
Conferred diligently with the Greke, and beſt approued tranſlacions in diuers languages.

EXOD. XIIII, VER. XIII.

Feare ye not, ſtand ſtil, and beholde the ſaluation of the Lord, vvhich he vvil ſhevve to you this day.

THE LORD SHAL FIGHT FOR YOV: therefore holde you your peace, Exod. 14, vers. 14.

AT GENEVA,
PRINTED BY IOHN CRESPIN.
M. D. LXVIII.



THE HOLY [a] GOSPEL OF IESVS CHRIST, [b] ACCORDING TO MATTHEWE.

* *
*

THE ARGUMENT.

IN this historie written by Matthewe, Marke, Luke, and Iohn, the Spirit of God so gouerned their hearts, that although they were foure in nomber, yet in effect and purpose they so consent, as though the whole had bene composed by any one of them. And albeit in stile and maner of writing they be diuers, and sommetime one writeth more largely that which the other doeth abbridge: nenertheles in matter and argument they all tende to one end: which is, to publish to the worlde the fauour of God towarde mankinde through Christ Iesus, whome the Father hathe giuen as a pledge of his mercie & loue. And for this cause they intitle their storie, Gospel. Which signifieth good tidings, for asmuche as God hathe performed in dede that which the fathers hoped for. So that hereby we are admonished to forsake the worlde, and the vanities thereof, and with moste affectioned hearts embrace this incomparable treasure freely offred vnto vs: for there is no ioye nor consolacion, no peace nor quietnes, no felicitie nor saluacion, but in Iesus Christ, who is the very substance of this Gospel, and in whome all the promises are yea, and amen. And therefore vnder this word is conteined the whole Newe testament: but commonely we vse this name for the histories which the foure Euangelistes write, conteining Christs coming in the flesh, his death and resurrection, which is the perfite summe of our saluation. Matthewe, Marke and Luke are more copious in describing his life and death: but Iohn more laboreth to set forthe his doctrine, wherein bothe Christs office, and also the vertue of his death and resurrection more fully appeare: for without this, to knowe that Christ was borne, dead & risen againe, shulde nothing profite vs. The which thing notwithstanding that the thre first touche partely, as he also sometime intermedleth the historical narration, yet Iohn chiefly is occupied herein. And therefore as a moste learned interpreter writheth, they describe, as it were, the bodie, and Iohn setteth before our eyes the soule. Wherefore the same aptely termeth the Gospel writ by Iohn the keye which openeth the dore to the vnderstanding of the others: for whosoeuer doeth knowe the office, vertue and power of Christ, shal reade that which is written of the Sonne of God come to be the redemer of the worlde, with moste profite. Now as concerning the writers of this historie, it is euident that Matthewe was a Publicane or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to haue bene Peters disciple, and to haue planted the first Churche at Alexandria, where he dyed the eight yere of the reigne of Nero. Luke was a phisition of Anthiochia and became Pauls disciple, and fellowe in all his trauels: he liued foure score and foure yeres, and was buryed at Constantinople. Iohn was that Apostle whome the Lord loued, the sonne of Zebedeus, and brother of Iames: he dyed thre score yeres after Christ, and was buryed nere to the Citie of Ephesus.

CHAP. I.

1 *The genealogie of Christ, that is, the Messias promised to the fathers,* 18 *Who was conceiued by the holy Gost, and borne of the virgine Marie, when she was betrouthed vnto Ioseph.* 20 *The Angel satisfieth Iosephes minde.* 21 *Why he his called Iesus, and wherefore Emmanuel.*

1 THE [c] boke of the generacion of IESVS CHRIST the [d] sonne of [c] Dauid, the sonne of Abraham.

2 *Abrahã begate Isaac. *And Isaac begate Iacob. And *Iacob begate Iudas and his brethren.

3 *And Iudas begate Phares, and Zara [f] of Thamer. And *Phares begate Esrom. And Esrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

5 And Salmon begate Booz of [g] Rachab. And * Booz begate Obed of Ruth. And Obed begate Iesse.

6 And *Iesse begate Dauid the King. And *Dauid the King begate Solomon of her that was *the wife* of Vrias.

7 And *Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8 And Asa begate Iosaphat. And Iosaphat

[f] By incestuous adulterie, the which shame setteth forthe his great humilitie, who made him self of no reputation, but became a seruant for our sakes: yea, a worme and no man, the reproche of men, and contempt of the people, and at length suffred the accursed death of the crosse. 2. Chro. 2, 3 Ruth. 4, 18

[g] Rachab and Ruth, being Gentiles signifie that Christ came not onely of Iewes, and for the, but also of the Gentiles, and for their saluacio. *Ru. 4, 18. *1. Sam. 16, 1. & 17, 12. *2. Sam. 12, 24. *1. Kin. 11, 3. *1. Chro. 3, 10

This worde nifieth good tinges, and is ten here for storie which pteineth the yfil message the cõming the Sonne of od promised om the beinning.
That is, writn and taught Matthewe.

Luke. 3 23.
c This is the ech arsal of the progenie, whereof Iesus Christ is sprõg according to the flesh.
d So called, for that he came of the stocke of Dauid.
e These two are first rehearsed, because Christ was especially promised to come of them and their sede, and therefore Christ commonly was called the sonne of Dauid, because the promes was more euidently confirmed vnto him. *Gen. 21, 12. *Gen. 25, 24. *Gen. 29, 35. *Gen. 38, 27.

begate Ioram. And Ioram begate Ozias.
9 And Ozias begate [h] Ioatham. And Ioatham begate Achaz. And Achaz begate Ezecias.
10 And * Ezecias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.
11 And * Iosias begate Iacim. And Iacim begate Iechonias & his brethren about the time they were caryed away to Babylon.
12 And after they were caryed away into Babylon, * Iechonias begate [i] Salathiel.
* And Salathiel begate Zorobabel.
13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.
14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.
15 And Eliud begate Eleazar. And Eleazar begate Matthã. And Matthã begate Iacob.
16 And Iacob begate Ioseph, the housband of Marie, [k] of whome was borne IESVS, that is called [l] Christ.
17 So all the generacions from Abraham to Dauid, *are* fourtene generacions. And from Dauid vntil they were caryed away into Babylon, fortene generacions: and after they were caryed away into Babylon vntil Christ, fourtene generacions.
18 ¶ Now the byrth of IESVS Christ was thus, When as his mother Marie was * betrowthed to Ioseph, [m] before they came together, she was founde [n] with childe of the holie Gost.
19 Then Ioseph her housband being a [o] iust man, and not willing to * make her a publike example, was minded to put her away secretly.
20 But whiles he thoght these things, behold, the Angel of the Lord appeared vnto him in a [p] dreame, sayng, Ioseph the [q] sonne of Dauid, feare not to take Marie *for* thy wife: for that which is conceiued in her, is of the holie Gost.
21 And she shal bring forthe a sonne, and thou shalt * call his name [r] IESVS: for he shal * saue his people from their sinnes.
22 And all this was done that it might be fulfilled, which was spoken of the Lord by the Prophet, sayng,
23 *Beholde, a virgine shalbe with childe, and shal beare a sonne, and * they shal call his name Emmanuel, which is by interpretation, [s] God with vs.
24 ¶ Then Ioseph, being raised from slepe, did as the Angel of the Lord had inioyned him, and toke his wife.
25 But he knewe her not, til she had broght forthe her [t] first borne sonne, and he called his name IESVS.

h He hathe omitted thre Kings, Ioas, Amasia, Azaria, abbridging the nomber to make the tymes fourtene generations. *2 King. 20, 21 & 21. 18 1. chro. 3. 13 2. King. 23, 34 & 24. 1 1. chro 36. 4 2 King. 24. 6 2. chro. 36. 9*

i After the captiuitie, the title royal was appointed vnto him: so that not withstanding that they were as seruaues for the space of seuentie yeres, yet by the prouidence of God the gouernemẽt remained in the familie of David, where it cõtinued til the comig of Christ. *1. Chro. 3. 17 Ezra. 3. 2, & 5, 2*

k Albeit the Iewes nomber their kinred by the male kinde: yet this lineage of Marie is comprehended vnder the same, because she was maried to a mã of her owne stocke & tribe.

l Who is the true King, Priest, and prophet anointed of God to accomplish ỹ office of ỹ redemer. *Luk. 1. 27*

m Before he toke her home to him.

n As the Angel afterwarde declared to Ioseph.

o Vpright and fearing God, & therefore suspecting ỹ she had committed fornication before she was betrowthed, wolde neither retene her, wby the Law shulde be maried to another nether by accusing her put her to shame for her fact. * *Deut. 22. 23.* p This dreame is witnessed by the holie Gost, and is a kinde of reuelation, Nom. 12. 6.

q This name putteth him in remembrance of Gods promes to Dauid. * *Luk. 1. 38.* r That is, a Sauiour. * *Act. 4. 12.* * *Phil. 2. 10.* * *Isa. 7. 14. & 9. 6.*

s God is ioyned with vs by the meanes of Iesus Christ, who is both God and man. t Christ is here called the first borne, because she had neuer none before, and not in respect of any she had after. Nether yet doeth this worde (til) import al wayes a time following: wherein the contrarie may be affirmed, as our Sauiour saying, that he wil be present with his disciples, til the end of the worlde, meaneth not, that after this worlde he wil not be with them.

his name IESVS.

CHAP. II.

1 The time and place of Christs birth. 11 The Wisemen offer their presents. 14 Christ fleeth into Egipt. 16 The yong children are slaine. 23 Ioseph turneth into Galile.

Ecang. in d. Epiphanie

1 WHen * IESVS then was borne at Beth-lehẽ in [a] Iudea, in the dayes of Herode the King, beholde, there came
2 [b] Wisemen from the East to Ierusalem. Saying, Where is the King of the Iewes that is borne? for we haue sene his [c] starre in the East, and are comed to worship him.
3 When King Herode heard *this*, he was troubled, and all Ierusalem with him.
4 And gathering together all the chief Priests & Scribes of the people, he asked of them, were Christ shulde be borne.
5 [c] And they said vnto him, At Beth-lehem in Iudea: for so it is written by the Prophet,
6 * And thou Beth-lehem in the land of Iuda, art not the least among the Princes of Iuda: for out of thee shal come the gouernour that shal fede my people Israel.
7 Then Herode [f] priuely called the Wisemen, *and* diligently inquired of them the time of the starre that appeared,
8 And sent them to Beth-lehem, saying, Go, and searche diligently for the babe: and when ye haue founde him, bring me worde againe, that I may come also, and worship him.
9 ¶ So when they had heard the King, they departed: and lo, the [g] starre which they had sene in the East, went before them, til it came, and stode ouer *the place* where the babe was.
10 And when they sawe the starre, they reioyced with an exceading great ioye,
11 And went into the house, and [n] founde the babe with Marie his mother, and fel downe, and worshipped him, and opened their treasures, and presented vnto him giftes, [h] *euen* golde, and incense, and myrrhe.
12 And after they were warned of God in a dreame, that they shulde [i] not go againe to Herode, they returned into their countrey another way.
13 ¶ After their departure, beholde the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, & take the babe and his mother, and flee into Egypt, and be there til I bring thee worde: for Herode wil seke the babe, to destroye him.
14 So he arose and toke the babe and his mother by night, and departed into Egipt,
15 And was there vnto the death of Herode, [k] that it might be fulfilled, which was

Luk. 2, 6

a For there is another Bethlehem in the tribe of Zebulon.

b Wisemen, or Magi, in the persians and Chaldeãs tõgue signifie philosophers, priests, or astronomers, & are here the first frutes of the Gentiles that came to worship Christ.

c An extraordinarie signe to set forth ỹ Kigs honour, whome ỹ worlde did not esteme.

d Which was a declaration of that reuerence, which the Gentiles shulde beare vnto Christ.

e They coulde wel tell of Christ in general: but when they shulde professe his name, and giue him his due honor, then waxe colde, and shrinke backe.

Michah 5, 2

Iohn. 7, 42

f And euil conscience is a burning fyre.

g The starre vanished away before, to ỹ intent thei shulde tary at Ierusalem, and there inquire of the thing, to the confusion of the Iewes.

Or, sawe.

h The persians maner was not to salute Kings without a present, and therefore thei broght of that which was most precious in their cõtrei, whereof euery one of them offred.

i promes ought not to be kept, where Gods honour and preaching of his trueth is hindered: or els it ought not to be broken.

k That which was prefigured by the deliuerance of the israelites out of Egypt, w were Christs Church and his bodie, is now verified, and accomplished in the head Christ.

spoken

Hose 11,1

spoken of the Lord by the * Prophet, saying, Out of Egypt haue I called my Sonne.

16 ¶ Then Herode, seing that he was mocked of ỹ Wisemen, was exceading wroth, and sent forthe, & slewe all the male children that were in Beth-lehem, and in all the coastes thereof, from two yere olde & vnder, according to the time which he had diligently searched out of the Wisemen.

17 Then was that fulfilled which was spokē by the Prophet Ieremias, saying,

Iere. 31,15

18 * In [m] Rama was a voyce heard, mourning, and weping and great lamentation: Rachel weping for her children, and wolde not be comforted, because they [n] were not.

19 And when Herode was dead, beholde, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and go into the land of Israel: for they are [o] dead which soght the babes life.

21 Then he arose vp, and toke the babe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reigne in Iudea in steade of his father Herode, he was afrayed to go thether: [p] yet after, he was warned of God in a dreame, he turned aside into the parties of Galile,

23 And went and dwelt in a citie called Nazaret, that it might be fulfilled which was spoken by the Prophetes, *which was*, That he shulde be called [p] a [P] Nazarite.

m Herode renewed the sorowe which ỹ Beniamites had suffred long before: yet for all his cruelte he colde not bring to passe, that Christ shulde not reigne.

n That is, they were killed & dead.

o Thus the faithful may se how God hathe infinite meanes to preserue thē from the rage of tyrants

p Or, therefore.

q Or of Nazaret.

P Which is holie and consecrated to God: alluding vnto those that were Nazarites in the olde Law, which were a figure of that holines which shulde be manifested in Christ, as was Samson, Ioseph, &c.

CHAP. III.

The office, doctrine, & life of Iohn. 7 The Pharises are reproued. 8 The frutes of repentance. 13 Christ is baptized in Iordan. 17 And autorised by God his Father.

Marc 1,4 *Luk 3,3*

1 A * Nd in [a] those dayes, Iohn the Baptiste came and preached in the [b] wildernes of Iudea,

a In ỹ first yere of ỹ reigne of Tiberius, after Christ had long time remained in Nazaret, and was nowe about 30 yere olde.

2 And said, [n] Repent: for the [c] kingdome of heauen is at hand.

b So called in respect of the playne countrey and fertile valleis: and not because it was not inhabited.

3 For this is he of whome it is spoken by the Prophet Esaias, saying, * The voyce of him that cryeth in the wildernes, *is*, Prepare ye the way of the Lord: make his paths straight.

Or, before for your faultes past, and amēd.

4 * And this Iohn had his [d] garment of camels heere, and a girdle of a skin about his loynes: his meat was also [e] locustes & wilde honie.

c Which is, ỹ God wil reigne ouer vs, gather vs vnto him, pardon our sinnes, and adopte vs by the preaching of the Gospel

5 * Then went out to him Ierusalem and all Iudea, and all the region rounde about Iordan,

6 And they were baptized of him in Iordan, [f] confessing their sinnes.

*Esa. 40,3. * Mar. 1,3. * Luk. 3,2. * Iohn 1,23. Mar. 1,6.*

d Wouen with heere, as grosse heere clothe.

e Suche meates as nature brought forthe without mans labour or diligence: reade Leuit. 11,22. *Or, grashoppers. * Mar. 1,5. Iu. 3,7.*

f Acknowledging their fautes, for there is no repentance without confession.

7 Now when he sawe many of the Pharises and of the Sadduces come to his baptisme, he said vnto them, * O [g] generacions of vipers, who hathe forrewarned yov to flee from the angre to come?

Chap. 23,34

Or broodes

8 Bring forthe therefore [h] frutes worthie amendement of life,

9 And thinke not to say with your selues, * We haue Abraham to *our* father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

10 And now also is the [i] axe put to the roote of the trees: * therefore euerie tre, which bringeth not forthe good frute, is hewen downe, and cast into the fyre.

11 * In dede I baptize you [k] water to amēdement of life, but he that cometh after me, is mightier then I, whose shoes I am not worthie to beare: he wil baptize you with the holie Gost, and with [l] fyre.

12 Which hathe his [k] fanne in his hand, & wil make cleane his floore, and gather his wheat into his garner, but wil burne vp the chaffe with vnquencheable fyre.

13 ¶ * Then came Iesus from Galile to Iordan vnto Iohn, to be baptized of him.

14 But Iohn put him backe, saying, I haue nede to be baptized of thee, and commest thou to me?

15 Then Iesus answering, said to him, Let be now: for thus it becometh vs to [l] fulfil all righteousnes. So he suffred him.

16 And Iesus when he was baptized, came straight out of the water. And lo, the heauens were opened vnto him, & *Iohn* sawe ỹ Spirit of God descending like a [m] doue, and lighting vpon him.

17 And lo, a voyce *came* from heauen, saying, * [n] This is my * beloued Sone, in whome I am wel pleased.

Chap. 13,34

Or broodes

g He menaceth those venemous and malicious pharises with the iudgement of God, except they shewe before men suche workes as are agreable to the profession of the godlie, whome Isai calleth the trees of righteousnes, chap. 61,3

Iohn 8,39

act. 13,26

h The iudgement of God is at hand to destroye suche as are not mete to be of his Church.

Chap. 7,19

Marc 1,8

Luk. 3,19

Iohn. 1,26

Act. 1,5

& 2,1 & 8,5

& 19,4

i When God baptizeth inwardely with the vertue of his Spirit, he burneth & consumeth the vices and inflameth the hearts with loue to warde him.

k Which is ỹ faithful as good corne, & scatereth the infideles as chasse. * *Mar. 1,9. Iu. 3,22.* l We must reder perfit obedience to God in all things, which he hathe ordeined. m To shewe the state of his kingdome, which is in all meknes & lowlines * *Chap. 12,18. Esa. 42,1.* n The fauour of God resteth on Iesus Christ, that from him it might be powred on vs, which deserue of our selues his wrath, and indignation. * *Colos. 1,13.*

preaching of the Gospel, whereby he gathereth the faithful as good corne, & scatereth the infideles as chasse. * *Mar. 1,9. Iu. 3,22.* l We must reder perfit obedience to God in all things, which he hathe ordeined. m To shewe the state of his kingdome, which is in all meknes & lowlines * *Chap. 12,18. Esa. 42,1.* n The fauour of God resteth on Iesus Christ, that from him it might be powred on vs, which deserue of our selues his wrath, and indignation. * *Colos. 1,13.*

CHAP. IIII.

1 Christ fasteth & is tempted. 11 The Angels minister vnto him. 17 He beginneth to preache. 18 He calleth Peter, Andrew, Iames, and Iohn, and healeth all the sicke.

Marc 1,12 *Luk. 4,1*

1 THen * was Iesus led aside [a] of the Spirit into the wildernes, to be [b] tempted of the deuil.

a By the holie Gost.

2 And when he had fasted fortie dayes, and fortie nights, he was after warde hungrie.

3 Then came to him the tempter, and said, If thou be the Sonne of God, [c] commande that these stones be made bread.

b To ỹ end ỹ he ouercoming these temptations might get the victorie for vs

c Satan wolde haue Christ to distrust God, and his worde and followe other strange and vnlauful meanes, * *Deu. 8,3.*

d He meaneth the bathe ordeined to maintein his creatures by.

4 But he answering, said, It is writte, * Man shal not liue by bread onely, but by euerie [d] worde that proceadeth out of the

mouth of God.
5 Then ỳ deuil toke him vp into the holie Citie, & set him on a "pinacle [c]of the temple,
6 And said vnto him, If thou be the Sonne of God, cast thy self downe: for it is written, *ỳ he wil giue his Angels charge ouer thee, and with their hands they [f]shal lifte thee vp, lest at anie time ỳ shuldest dash thy fote against a stone.
7 Iesus said vnto him, It is written againe, *Thou shalt not [g]tẽpt the Lord thy God.
8 Againe the deuil toke him vp vnto an exceading hie mountaine, and [h]shewed him all the kingdomes of the worlde, and the glorie of them,
9 And said to him, All these wil I giue thee, if thou wilt fall downe and worship me.
10 Then said Iesus vnto him, Auoide Satan: for it is written, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.
11 Then the deuil [i]left him: and beholde, the Angels [k]came, and ministred vnto him.
12 ¶ *And when Iesus had heard ỳ Iohn was [l]deliuered vp, he returned into Galile,
13 And leauing Nazaret, went and dwelt in Capernaum, which is nere the [m]sea in the borders of Zabulon & Nephthalim,
14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,
15 *The land of Zabulon, and the land of Nepthalim *by* the way of the sea, beyond Iordan, [n]Galile of the Gentiles:
16 The people which sate in [o]darkenes, sawe great light: and to them which sate in the region and shadowe of death, light is risen vp.
17 *From that time Iesus began to preache, and to say, Amend your liues: for ỳ kingdome of heauen is at hand.
18 ¶ *And Iesus walking by the sea of Galile sawe two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were [p]fishers.)
19 And he said vnto them, Followe me, and I wil make you fishers [q]of men.
20 And thy straight way leauing the nets, followed him.
21 And when he was gone forthe from thẽce, he sawe other two brethren, Iames *the sonne* of Zebedeus, and Iohn his brother in a ship with Zebedeus their father, mendingtheir nets, and he called them.
22 And they [r]without tarying, leauing the ship and their father, followed him.
23 So Iesus went about all Galile, teaching in their Synagogues, and preaching the Gospel of the [s]kingdome, and healing euerie sickenes and euerie disease among the people.
24 And his fame spred abroad through all Syria: and they broght vnto him all sicke people, that were taken with diuers diseases and gripings, and them that were possessed with [t]deuils, & those which were [v]lunatike, and those that had the palsey: and he healed them.
25 And there followed him great multitudes out of Galile, and [x]Decapolis, and Ierusalem, and Iudea, and from beyonde Iordan.

a To wit, Ierusalem.
* Or, vane which shewed where the wind estode.
Psal 92.11
§ He alledgeth but halfe the sentence to deceiue thereby the rather, and cloke his craftie purpose.
* Deut. 6, 16
g We must not leaue suche lawful meanes as God hathe appointed, to se e others after our owne fantasie.
h In a vision.
Deuter 6, 13. & 10. 20
i The worde of God is the sworde of the spirit, wherewithe Sathan is ouercome.
k To confort him.
Mar 1. 14
Lu 4. 14
Ioh 4. 43
l And cast in prison by Herode.
m For so they called ỳ lake of Gennesaret.
Isa 9. 1
n Christ had preached now almost a yere in Iudea, and Samaria, and after went to preache in the vppermost Galile, which was out of the borders of Palestina.
o Whith was without comfort, hathe receiued consolation.
Mar 1. 16
Mar. 1, 16
p God hathe chosen ỳ weake things of the worlde to confounde the mightie, 1. Cor. 1. 27
q To drawe them out of the sea of this worlde, wherei they are drowned.
r We ought tobe moste ready to followe Christ, whe he calleth, leauig all worldelie respects apairte.
s That is, the blessed tidings of forgiuenes of sinnes & reconciliation with God.
t So that by healing incurable diseases Christs diuinitie appeared.
v They that were mad or sicke at a certeine time of the moone.
x It was a cõtrey wherein was ten cities, as ỳ worde signifieth.

CHAP. V.

3 Christ teacheth who are blessed. 13 The salt of the earth & light of the worlde. 16 God workes. 17 Christ came to fulfil the Law. 21 What is ment by killing. 23 Reconciliation. 27 Adulterie. 29 Offenses. 31 Diuorcemẽt. 33 Not to sweare. 39 To suffer wrong. 43 To loue our enemies. 48 Perfection.

Euangel in seeks own storm

1 AND when he sawe the multitude, he went vp into a mountaine: and whe he was set, his disciples came to him.
2 And he opened his mouthe and taught them, saying,
3 *Blessed *are* the [a]poore in spirit, for theirs is the kingdome of heauen.
4 *Blessed *are* they that [b]mourne: for they shalbe comforted.
5 *Blessed *are* the [c]meke: for they shal inherite the earth.
6 Blessed *are* they which [d]honger & thirst for righteousnes: for they shal be filled.
7 Blessed *are* the merciful: for thei shal obteine mercie
8 Blessed *are* the *pure in heart: for they shal se God.
9 Blessed *are* the peace makers: for they shalbe called the [e]children of God.
10 Blessed *are* they *which suffer persecution for righteounes sake: for theirs is the kingdome of heauen.
11 *Blessed are ye when men reuile you, and persecute *you*, and say all maner of euil against you for my sake, falsely.
12 Reioyce and be glad, for great is your rewarde in heauen: for so persecuted they the Prophets which were before you.
13 *Ye are the [f]salte of the earth: but if the salte haue lost his sauour, wherewith shal it be salted? It is thenceforthe good for nothing, but to be cast out, & to be troden vnder fote of men.
14 Ye are the light of the worlde. A citie that is set on an hill, can not be hid.
15 *Nether do men light a candel, and put it vnder a bushel, but on a candelsticke, & it giueth light vnto all that are in the house.
16 *Let [g]your light so shine before men that they may se your good workes, & glorifie your Father which is in heauen.
17 Thinke not that I am come to destroye the Law, or the Prophetes. [h]I am not come to destroye them, but to fulfil them.
18 *For truely I say vnto you, Til heauen, and earth perish, one iote, or one title of the Law shal not scape, til [i]all things be fulfilled.

Luk. 6. 20
a That feele the selues voide of all righteousnes that thei may onely seeke it in Christ.
Isa 61. 2
Luk 6. 21
b Which feele their owne miserie, & seke their comfort in God.
Psal. 73. 11
c Who rather wolde suffer all iniuries, then they wolde reuenge them selues.
Psal. 24. 4
d Being innecessitie, desire nothing but ỳ is vpright & godlie.
e For he is called ỳ God of peace, 1. Corin. 14. 33
1. Pet. 3. 14
1. Pet. 4. 14
Act. 5. 41
Mar. 9. 50
Luk. 14. 34
f Your office is to season mẽ with the salt of ỳ heauenlie doctrine.
Mar. 4. 21
Luk. 8. 16 & 11. 33
g Because you are sene farre of, giue good example of life.
h The Gospel is the stablishing, & accomplishing of ỳ Law.
1. Pet. 2. 12
i The doctrine of the Law cõteineth nothing vnprofitable or superfluous.

19 *Who-

* christ fulfilled ỳ law 4. ways. 1. by doing all his 2. by satisfying for ỳ 3. in ỳ regeneration by the

Lu.16,17
Iam.2,10
k Whosoeuer shal transgresse the least of the ten commandements in worde and exāmple, he shal be cast out of the kingdome of God, except it be pardoned him in Christ.

Lu.11,39
l Which neither expaud the Law truely, nor obserue it wel.
m He sheweth how these worthie doctors haue falsely glosed this commandement.

Exod.20,13
Deu.5,17
n *Or, subiect to punishement.*
o *Or, without cause.*
n For God knowing his secret malice wil punish him.
o Which signifieth in the Syrians tongue an idle braine, & is spoken in contempt. *viri inconsiderati.*
p Like iudgement almoste the Romains obserued: for Triumuiri had the examinatiō of smale matters, ỹ counsel of xxiii. of greater causes & finally great matters of importance were decided by the senate of lxxi iudges: which here is compared to the iudgement of God, or to be punished w hel fyre.

Lu.12,58
q For that thou hast offended him, or he hath offended thee: for God preferreth brotherlie reconciliation to sacrifice.

Exod.20,14
rom.13,9
r Chastitie is required bothe in bodie & in minde.

Chap.18,8
Mar.9,47
s Nothing is so precious w ought not to be reiected in respect of the glorie of God. *alis, & non sbat. Chap.10,7 *deu.24,1 *mar.10,4 *Iu.16,18 *1.Cor.7,10 t In that he giueth her leaue to marry another by ỹ testimonial *Exod.20,7 *leu.19,12 deut.5,11

39 * Whosoeuer therefore shal breake one of k these least commandements, & teache men so, he shalbe called the least in the kingdome of heauen: but whosoeuer shal obserue and teache *them*, the same shal be called great in the kingdome of heauen.

20 For I say vnto you, except your righteousnes* excede the *righteousnes of* ỹ l scribes & Pharises, ye shal not enter into the kingdome of heauen.

21 m Ye haue heard that it was said vnto them of the olde time, * Thou shalt not kil: for whosoeuer killeth, shal be n culpable of iudgement.

22 But I say vnto you, whosoeuer is angrie with his brother o n vnaduisedly, shal be culpable of iudgement. And whosoeuer sayeth vnto his brother, o Raca, shalbe worthie to be punished by the p Counsel. And whosoeuer shal say, Foole, shalbe worthie to be punished with hel fyre.

23 If then thou bring thy gift to the altar, & there remembrest that thy brother hathe oght against thee,

24 Leaue there thine offring before the altar, and go thy way: first be q reconciled to thy brother, & the come & offer thy gift.

25 * Agre with thine aduersarie quickely, whiles thou art in the way with him, lest thine aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the sergeant, and thou be cast into prison.

26 Verely I say vnto thee, thou shalt not come out thence, til thou hast payed the vtmost farthing.

27 ¶ Ye haue heard that it was said to them of olde time, * Thou shalt not commit adulterie.

28 But I say vnto you, ỹ whosoeuer loketh on a woma to lust after her, hathe cōmitted r adulterie w her already in his heart.

29 * s Wherefore if thy right eye cause thee to offend, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, *or* then that thy whole bodie shulde be cast into hel.

30 Also if thy right hand make thee to offend, cut it of, and cast it from thee, for better it is for thee that one of thy members perish, then that thy whole bodie shulde be cast into hel.

31 It hathe bene said also, * Whosoeuer shal put away his wife, let him giue her a testimonial of diuorcement.

32 But I say vnto you, whosoeuer shal put away his wife (except it be for fornicatiō) t causeth her to commit adulterie: and whosoeuer shal marie her that is diuorced, committeth adulterie.

33 Againe, ye haue heard that it was said to them of olde time, * Thou shalt not forsweare thy self, but shalt performe thine othes to the Lord.

34 But I say vnto you, u Sweare not at all, neither by heauē, for it is ỹ throne of od:

35 Nor yet by ỹ earth: for it is his fote stole: neither by Ierusalem: for it is the citie of the great King.

36 Neither shalt thou sweare by thine head, because thou canst not make one heere white or blacke.

37 * But let your communication be, x Yea, yea: Nay, nay. For y whatsoeuer *is* more thē these, commeth of z euil.

38 ¶ Ye haue heard that it hathe bene said, An * a eye for an eye, & a tooth for a tooth.

39 But I say vnto you, * Resist not b euil: but whosoeuer a shal smite thee on thy right cheke, turne to him the other also.

40 And if anie man wil sue thee at the law, and take away thy coate, let him haue thy cloke also.

41 And whosoeuer wil compell thee *to go* a mile, go whith him twaine.

42 * Giue to him that asketh, and from him ỹ wolde borow of thee, turne not away.

43 Ye haue heard that it hathe bene said, * Thou shalt loue thy neighbour, and c hate thine enemie.

44 But I say vnto you, * Loue your enemies: blesse them that curse you: do good to thē that hate you, * and praye for them which d hurt you, and persecute you,

45 * That ye may be the childrē of your Father that is in heauen: for he maketh his sunne to arise on the euil, and the good, and sendeth raine on the iuste, & vniuste.

46 For if ye loue them, which loue you, what rewarde shal you haue? Do not the e Publicanes euen the same?

47 And if ye f be friendlie to your brethrē onely, what singular thing do ye? do not euen the Publicanes likewise?

48 Ye shal therefore be g perfite, as your Father which is in heauen, is perfite.

2 Cor.4,13 f *Or, rush in vpon you. Lu.6,32*
e These did take to farme ỹ taxes, towls, & other paymēts, & therefore were greatly in disdaine with all men. d We must labour to attein vnto ỹ perfection of God who of his free liberalitie, doeth good to them that are vnworthie.

CHAP. VI.

1 Of almes, 5 Prayer, 14 Forgiuing one another, 16 Fasting 19 He forbiddeth the carefull seeking of worldlie thinges, & willeth men to put their whole trust in him.

1 TAke hede that ye giue not your almes before men, to be seene of them, or els ye shal haue no rewarde of your Father * which is in heauen.

2 * Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blowen before thee, as the a hypocrites do in the Synagogues and in the stretes, to be praised of men. Verely I say vnto you, they haue their b rewarde.

3 But when thou doest thine almes, let not thy c left hand knowe what thy right hand doeth,

u All superfluous othes are vtterly debarred, whether the Name of God be therein mencioned or otherwise.

Iam.5,12
x Let simplicitie & trueth be in your wordes, and then ye shal not be so light, and ready to sweare.
y When a man speaketh other wise then he thinketh in heart, it cometh of an euil conscience, and of the deuil.

Exod.21,24
deu.19,21
leui.24,20
z Albeit this was spoken for the iudges, yet euerie man applied it to reuenge his priuate quarel.

lu.6,29
rom.12,17
1.cor.6,7
a *Or, iniurie.*
a Rather receiue double wrong, then reuenge thine owne griefs.

Deut.15,8
Leuit.19,18
b This was the added by false expositers ỹ pharises.

Lu.6,27
Luc.23,34
act.7,60
b *Or, imbrace.*

Rom.13,8
a Whose workes procede not of a right faith, but are done for vaine glorie.
b In that they are praised & commended of men.
c It is sufficient that God approue our workes.

4 That thine almes may be in secret, & thy Father that seeth in secret, he wil rewarde thee [d] openly.

5 And when thou prayest, be not as the hypocrites: for they loue to stand, and pray in the Synagogues, & in the corners of the stretes, because they wolde besene of men. Verely I say vnto you, they haue their rewarde.

6 But when thou prayest, [e] enter into thy chamber: & when thou hast shut thy dore, pray vnto thy Father which is in secret, & thy Father which seeth in secret, shal rewarde thee openly.

7 Also when ye pray, [f] vse no vaine repetitions as the heathen: for they thinke to be heard for their muche babling.

8 Be ye not like them therefore: for your [g] Father knoweth whereof ye haue nede, before ye aske of him.

9 After this [h] maner therefore pray ye, *Our father which art in heauē, hallowed be thy [i] Name.

10 Thy [k] kingdome come. Thy wil be done euen in earth, as it *is* in heauen.

11 Giue vs this day our daily bread.

12 And forgiue vs our dettes, as we also forgiue our detters.

13 And lead vs not into [l] tentation, but deliuer vs *from euil: for [m] thine is the kingdome, and the power, and the glorie for euer, Amen.

14 *For if ye do forgiue men their trespaces, your heauenlie Father wil also forgiue you.

15 But if ye do not forgiue men their trespaces, no more wil your Father forgiue *you* your trespaces.

16 Moreouer, when ye fast, loke not sowre as the hypocrites: for they [n] disfigure their faces, that they might seme vnto men to fast. Verely I say vnto you, that they haue their rewarde.

17 But when thou fastest, [o] anoint thine head, and wash thy face,

18 That thou seme not vnto men to fast, but vnto thy Father which is in secret: & thy Father which seeth in secret, wil rewarde thee openly.

19 ¶Lay not vp treasures for your selues vpon the earth, where the mothe & canker corrupt, & where theues digge through, and steale.

20 *But lay vp treasures for your selues in heauen, where neither the mothe nor canker corrupteth, and where theues nether digge through nor steale.

21 For where your treasure is, there wil your heart be also.

22 ¶*The light of the bodie is the eye: if then thine eye be [p] single, thy whole bodie shal be light.

23 But if thine eye be [q] wicked, then all thy bodie shalbe darke. Wherefore [r] if the light *that is* in thee, be darkenes, how great is that darkenes!

24 *No man can serue two masters: for either he shal hate the one, and loue the other, or elshe shal leane to the one, and despise the other. Ye can not serue God and riches.

25 *Therefore I say vnto you, be not [s] careful for your life, what ye shal eat, or what ye shal drinke: nor yet for your bodie, what ye shal put on. Is not the life more worth then meat? and the bodie then raiment?

26 Beholde the foules of the heauen: for they sowe not, neither reape, nor carie into the barnes: yet your heauenlie Father feedeth them. Are ye not muche better then they?

27 Which of you by taking care, is able to adde one cubit vnto his stature?

28 And why care ye for raiment? Learne, how the lilies of [t] the field do growe: they [u] labour not, nether spinne:

29 Yet I say vnto you, that euen Solomon in all his glorie was not arayed like one of these.

30 Wherefore if God so clothe the grasse of the field which is to day, and to morowe is cast into the ouen, shal he not *do* muche more vnto you, O ye of litle faith?

31 Therefore take no thoght, saying, What shal we eat? or what shal we drinke? or where with shal we be clothed?

32 (For after al these thinges [x] seke the Gētiles) for your heauenlie Father knoweth, that ye haue nede of all these things.

33 But seke ye first the kingdome of God, and his [y] righteousnes, & all these things shalbe ministred vnto you.

34 Care not then for the morowe: for the morowe shal care for [z] it self: the day hathe ynough with his owne grief.

d In that day when all things shalbe reuealed.
e Withdrawe thy self rather aparte.
f Or, babblenesse muche.
g Who is not persuaded by eloquent speache, and long talke, as men are.
h Christ biddeth them not to the wordes, but to the sense, and forme of prayer.
Luc. 11.2
i We must seeke Gods glorie first, and aboue all things.
k Reigne thou ouer all, and let vs render vnto thee perfit obedience, as thine Angels do.
l To be ouercome thereby.
Chap. 13.19
m This conclusion excludeth mans merites, and teacheth vs to grounde our prayers onely on God.
Mar. 11.25
eccles. 28.2
n Make their faces to seme of another sorte them they were wonte to do.
o Whereby is commanded to auoyde all vaine ostentation.
Luk. 12.33
1 tim. 6.19
Luk. 11.34
p If thine eye be disposed to liberalitie, prouer. 22.9.
q If thine affection be corrupt & giuen to couetousnes, deu. 15.9.
r If the concupiscens, & wicked affections ouercome reason, we must not marueil though men be blinded, & be like vnto beastes.
Luk. 16.13
Psal. 55.22
luk. 12.22

1. pet. 5.7
1 tim. 6.8
philip. 4.6
s Mans trauell nothing auaileth where God giueth not increase.

t The goodnes of God euen towards ỹ herbes of ỹ field, farre passeth all things that man can compasse by his power and labour.
u The worde signifieth, they weary not them selues.
x With care and distrust.
y That is, to be regenerate, and amende your liues.
z Or, his owne things.
a God wil prouide for euerie day ỹ that shalbe necessarie, though we do not in crease the present griefe by the carefulnes how to liue in time to come.

CHAP. VII.

1 Christ forbiddeth rash iudgement. 6 Not to cast holie things to doggs. 7 To aske, seke, or knocke. 12 The scope of the Scripture. 13 The streict and wide gate. 15 Of false Prophetes. 16 The good tre and euil. 22 False miracles. 24 The house on the rocke or vpon the sand.

1 [a] IVdge not, that ye be not iudged.

2 For with what *iudgement ye iudge, ye shal be iudged, and with what *measure ye mette, it shal be measured to you againe.

3 And why seest thou the mote, that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

4 *Or how saist thou to thy brother, Suffer me to cast out the mote out of thine eye: and beholde a beame is in thine owne eye?

5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou se clearely to cast out the mote out of thy brothers eye.

6 ¶[b] Giue ye not that which is holie, to dogges, nether cast ye your pearles before swine, lest they treade them vnder their fete, and turning againe, all to rent you.

7 ¶*Aske, and it shalbe giuen you: seke, &

a He commandeth, not to be curious or malicious to trye out, and condemne our neighbours faultes for hypocrites hide their owne faultes, and seke not to amende them, but are curious to reproue other mens.
Lu. 6.37
rom. 2.1
1 cor. 4.3
Mar. 4.24
lu. 6.38
Lu 9.38 and 41.
b Declare not the Gospel to the wicked contemners of God whome thou seest left to them selues & forsaken.
Chap. 21.22

ye shal finde: knocke, & it shalbe opened vnto you.

8 For whosoeuer asketh, receiueth: and he, that seeketh, findeth: and to him that knocketh, it shalbe opened.

9 For what man is there among you, which if his sonne aske him bread, wolde giue him a stone?

10 Or if he aske fish, wil he giue him a serpent?

11 If ye then, which are euil, can giue to your childrē good gifts, how muche more shal your Father which is in heauen, giue good things to them that aske him?

12 * herefore whatsoeuer ye wolde that men shulde do to you, euen so do ye to them: for this is the [c]Law and the Prophetes.

13 ¶ *[d]Enter in at the streicte gate: for it is the wide gate, and broad [e] waye that leadeth to destruction: and manie there be which go in there at,

14 Because the gate is streicte, and the way narow that leadeth vnto life, and fewe there be that finde it.

15 ¶ Beware of false prophetes, which come to you in shepes clothing, but inwardely they are rauening wolues.

16 Ye shal knowe thē by their frutes. * Do men gather grapes of thornes? or figges of thystels?

17 So euerie good tre bringeth forthe good frute, and a [a] corrupt tre bringeth forthe euil frute.

18 A good tre can not bring forthe euil frute: nether can a corrupt tre bring forthe good frute.

19 *Euerie tre ſ bringeth not forthe good frute, is hewen downe, and cast into the fyre.

20 Therefore by their frutes ye shal knowe them.

21 ¶ Not euerie one that saieth vnto me, [f]Lord, Lord, shal enter into the kingdome of heauen, * but he that doeth my Fathers will which is in heauen.

22 *Manie wil say to me in that day, Lord, Lord, haue we not [g] by thy Name prophecied? and by thy Name cast out deuils? and by thy Name done manie [a] great workes?

23 And then wil I professe to them, [h]* I neuer knewe you: *departe from me, ye that worke iniquitie.

24 Whosoeuer then heareth of me these wordes, * and doeth thesame, I will liken him to a wise man, which hathe buylded his house on a rocke:

25 And the raine fell, and the floods came, and the windes blewe, and beat vpon that house, and it fell not: for it was grouded on a rocke.

26 But whosoeuer heareth these my wordes, and doeth them not, shalbe likened vnto a foolish man, which hathe buylded his house vpon the sand:

27 And the raine fell, and the floods came, and the windes blewe, and beat vpon that house, and it fell, and the fall thereof was great.

28 ¶ *And it came to passe, when Iesus had ended these wordes, the people were astonied at his doctrine.

29 For he taught them as one hauing [i] authoritie, and not as the Scribes.

CHAP. VIII.

2 Christ healeth the leper. 5 The captaines faith. 11 The vocation of the Gentiles. 14 Peters mother in law. 19 The Scribe that wolde followe Christ. 21 Christs powerte. 24 He stilleth the sea and the winde. 28 And driueth the deuils out of the possessed into the swine.

1 NOw when he was come downe from the mountaine, great multitudes followed him.

2 *And lo, there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Iesus putting forthe his hand, touched him, saying, I wil, be thou cleane: and immediatly his [a] leprosie was clensed.

4 Then Iesus said vnto him, Se thou tell [b] no man, but go, & shewe thy self vnto the [c] Priest, and offer the gift that * Moyses cōmanded, for [d] a witnes to them.

5 ¶ * When Iesus was entred into Capernaum, there came vnto him a 'Centurion, beseeching him,

6 And said, Master, my seruant lieth sicke at home of the palsie, and is grieuously pained.

7 And Iesus said vnto him, I wil come and heale him.

8 But the Centurion answered, saying, Master, I am not worthie that thou shuldest come vnder my rofe: but speake the worde onely, and my seruant shalbe healed.

9 For I am a man also vnder the authoritie *of another*, and haue souldiers vnder me: & I say to one, Go: and he goeth, and to another, Come: and he cometh, & to my seruant, Do this: and he doeth it.

10 When Iesus heard *that*, he merueilled, & said to them that followed *him*, Verely, I say vnto you, I haue not founde so great faith, euen in Israel.

11 But I say vnto you, that [e] manie shal come from the East and West, and shal sit downe with Abraham, and Isaac, and Iacob in the kingdome of heauen.

12 And the children of the kingdome shal be cast out into [f] vtter * darkenes: there shalbe weping and gnashing of teeth.

13 Then Iesus said vnto the Centurion, Go thy way, and as thou hast beleued, so be it vnto thee. And his seruant was healed thesame houre.

14 ¶ *And when Iesus came to Peters house, he sawe his wiues mother laied downe, & sicke of a feuer.

15 And he touched her hand, and the feuer left her: so she arose, and ministred vnto them.

mar. 11, 24
lu. 11. 9
ioh. 14, 13, & 16. 14
iam. 1. 6

Lu. 6. 31
tob. 4, 16
c The whole law and the Scriptures set forth vnto vs, & commend charitie.
Lu. 13. 24
d We must ouercome and mortifie our affections, if we will be true disciples of Christ.
e For the most parte of men seke their owne libertie, and runne headlong to euil.
Lu. 6. 43
a Or, a rotten.

Chap. 3. 10

f He meaneth hirelings & hypocrites, who rather serue God with their lippes then with their heart.
Rom. 2. 13
Iam. 1. 22
g By thy vertue, authoritie, and power.
a Or, miracles.
h I neuer accepted you to be my true ministers and disciples.
Lu. 13. 76
Psal. 6. 9
Lu. 6. 47

Mar. 1. 12
lu. 4. 32
i The mightie power of Gods Spirit appeared in him, whereby he declared him self to be God and caused others to beliue in him.

Mar. 1. 40
lu. 5. 12
a It was not like that leprosie that is now, but was a kinde thereof, & was incurable.
Leui. 14. 4
Lu. 7. 1
b He wolde not yet be throughly knowen but had his time & houre appointed.
c Our Sauiour wolde not contemne ſ which was ordeined by the Law, seing as yet as ſ ceremonies thereof were not abolished.
d To condemne them of ingratitude, whē they shal se thee whole.
a Or, a captaine ouer an hundreth.
* Or, seane.

e Which are strange people & the Gentiles, to whome the couenant of God did not properly appertaine.
Chap. 22. 13
f For there is nothig but mere darkenes out of ſ kingdome of heauen.
Mar. 2. 29
lu. 4. 38

Mar 1.32
lu.4.40.

Isa.53.4
1 pet 2.24
Lu 9.17
g The prophete speaketh chiefly of the feblenes & disease of our soules, w Iesus Christ hathe borne: therefore he setteth his great mercie and power before our eyes by healing the bodie
h He thoght by this meanes to courtie fauour with the worlde: but Iesus sheweth him that he is farre wide from that he loketh for: for in stead of worldelie welth, there is but pouertie in Christ.

Mar.4.35
lu.8.22
i Luke maketh mencion of thre which were hindred by worde Ie respects frō coming to Christ.
k To succour & helpe him in his olde age t he dye, and then I wil followe thee wholy.
l No duetie or loue is to be preferred to Gods calling: therefore Iesus calleth them dead, w are hindered by any worldlie thing to followe Christ.

Mar 5.1
lu 8.26
m The wicked wolde euer differre their punishment, thinking all correction to come too soue
n The deuil desireth euer to do harme, but he can no more, then God doeth appoint.
o Meaning the lake of Genezareth.
p The Gergesenes cared more their hogges then Iesus Christ.

16 *When the euen was come, they brought vnto him manie that were possessed with deuils: and he cast out the spirits with *his* worde, and healed all that were sicke,
17 That it might be fulfilled, which was spoken by *Esaias the Prophet, saying, gHe toke our infirmities, and bare *our* sicknesses.
18 ¶*And when Iesus sawe great multitudes of people about him, he commanded them to go ouer *the water*.
19 Then came there a certeine Scribe, and said vnto him, Master, hI wil followe thee whether soeuer thou goest.
20 But Iesus said vnto him, The foxes haue holes, and the birdes of the heauen haue nestes, but the Sonne of man hathe not whereon to rest his head.
21 ¶And another of his disciples said vnto him, Master, suffer me first to go, and kburye my father.
22 But Iesus said vnto him, Folloxe me, & let the dead burye their dead.
23 ¶*And whē he was entred into the ship, his disciples followed him.
24 And beholde, there arose a great tēpest in the sea, so ý the ship was couered with waues: but he was a slepe.
25 Then his disciples came, & awoke him, saying, Master, saue vs: we perish.
26 And he said vnto them, Why are ye feareful, ô ye of litle faith? Then he arose, and rebuked the windes and the sea: and so there was a great calme.
27 And the men marueilled, saying, What man is this, that bo the the windes and the sea obey him!
28 ¶*And when he was come to the other side, into the countrey of the Gergesenes, there met him two possessed with deuils, which came out of the graues verye fierce, so that no man might go by that waye.
29 And beholde, they cryed out, saying, Iesus the Sonne of God, what haue we to do with thee? Art thou come hether to torment vs[m] before the time?
30 Now there was a farre of from them, a great herd of swine feeding.
31 And the deuils besoght him, saying, If thou cast vs out, n suffer vs to go into the herd of swine.
32 And he said vnto them, Go. So thei went out, and departed into the herd of swine: & beholde, the whole herd of swine was caryed with violence from a stiepe downe place into the [o]sea, and dyed in the water.
33 Then the herdmen fled: and when thei were come into the citie, they tolde all thinges, and what was become of thē that were possessed with the deuils.
34 And beholde all the citie came out, to mete Iesus: and when thei sawe him, p thei besoght him to departe out of their coasts.

CHAP. IX.

2 He healeth the palsie. 5 And forgiueth sinnes. 9 He calleth and visiteth Matthewe. 13 Mercie. 15 He answereth the Pharisees and Iohns disciples. 16 Of the rawe cloth and newe wine. 22 He healeth the woman of the bloodie yssue. 25 He raiseth Iairus daughter. 29 Giueth two blinde men their sight. 33 Maketh a domme man to speake. 35 Preacheth and healeth in diuerses places. 38 And exhorteth to prayers for the aduancement of the Gospel.

1 THen he entred into a ship, & passed ouer, and came into his owne citie.
2 And *lo, they brought to him a man sicke of ý palsie, lying on a bed. And Iesus seing their [a] faith, said to the sicke of the palsie, Sonne, be of good comfort: thy [b]sinnes are forgiuen thee.
3 And beholde, certeine of the Scribes said with them selues, This man blaspheme th.
4 But when Iesus sawe their thoghts, he said, Wherefore thinke ye euil things [c]in your hearts?
5 For whether is it [d]easier to say, Thy sinnes are forgiuen thee, or to say, Arise, and walke?
6 And that ye may knowe that the Sonne of man hathe autoritie in earth to forgiue sinnes, (then said she vnto the sicke of the palsie,) Arise, take vp thy bed, and go to thine house.
7 And he arose, and departed to his owne house.
8 So when the multitude sawe it, they marueilled, and glorified God, which had giuen suche autoritie to men
9 ¶*And as Iesus passed forthe from thence, he sawe a man sitting at the receite of custome named Matthewe, & said to him, Followe me. And he arose, and followed him.
10 And it came to passe, as Iesus sate at meat in *his* house, beholde manie Publicanes and sinners, that came *thether* sate downe at the table with Iesus and his disciples.
11 And when the Pharises sawe that, they said to his disciples, Why eateth your master with Publicanes and sinners?
12 Now when Iesus heard it, he said vnto them, The [e]whole nede not a physicion, but thei that are sicke.
13 But go f ye and learne what this is, *I g wil haue mercie, and not sacrifice: for I am not come to call the righteous, but the *sinners to repentance.
14 ¶*Then came the disciples of Iohn to him, saying, Why do we and the Pharises fast oft, and thy disciples fast not?
15 And Iesus said vnto them, Cā the [h]children of the mariage chamber mourne as lōg as the bridegrome is with thē? But ý daies wil come when ý bridegrome shalbe taken from them, and then shal they fast.
16 Moreouer no man pieceth a nolde garment with a piece of *newe cloth: for that that shulde fil it vp, taketh away from the garment, and the breache is worse.
17 Nether do they put newe wine into kolde

Mar.2.5
lu.5.24
a And also his faith that had the palsie: for except we haue faith, our sinnes can not be forgiuen.
b Iesus toucheth the principal cause of all our miseries, w is sinne.
c Because thei did maliciously refuse Christ, who offred him self vnto them.
d Christ speaketh according to their capacities: for they more esteemed out warde miracles, them the vertue & power of Iesus Christ, whereby their sinnes might be forgiuen.

Mar.2.14
lu 5.27
e He reproueth the vaine persuasion of them, which thoght the selues whole, & contemned the poore sicke sinners, w sought Iesus Christ to be their phisicio f Which are puffed vp with vaine confidence of your owne righteousnes

Hose.6.7
chap 12.7
g God requireth not ceremonies, but brotherlie loue of one towardes another.

1.Tim.1.15
Mar.2.18
lu.5.33
h Christ wolde spare his disciples a while, not burdening them to muche, lest he shulde discourage thē.
i Christ compareth his disciples for their infirmitie, to olde garmēts, and olde vessels, w are not able as yet to beare ý perfection of his doctrine, which he meaneth by new cloth, and new wine.
*Or, rawe and vndressed.

Mar. 5,22
luk. 8,41
k The minde which is infected with the dregges of superstitious ceremonies, is not mete to receiue the pleasant wine of the Gospel.
a Bottels or bagges of ledder or skinnes, wherein wine was caried on asses or camels.

k olde [a] vessels: for then the vessels wolde breake, and the wine wolde be spilt, and the vessels shulde perishe: but they put newe wine into new vessels, and so are bothe preserued.

18 ¶ *While he thus spake vnto them, beholde there came a certeine ruler, & worshipped him, saying, My daugther is now deceased, but come and lay thine hand on her, and she shal liue.

19 And Iesus arose and followed him with his disciples.

20 (And beholde a woman which was diseased with an yssue of blood twelue yeres, came behinde him, and touched the hemme of his garment

21 For she said in her self, If I may touche but his garment onely, I shalbe whole.

22 Then Iesus turned him about, and seing her, did say, Daughter, be of good comfort: thy faith hathe made thee whole. And the woman was made whole at that houre.)

23 Now when Iesus came into the rulers house, and saw the [l] minstrels and the multitude making noise,

l players vpon flutes or pipes or other instruments, which in those dayes they vsed at buryales.

24 He said vnto them, Get you hence: for the maide is not dead, but slepeth. And they laughed him to skorne.

25 And when the multitude were put forthe, he went in and toke her by the hand, and the maide arose.

26 And this bruite went throvgh out all that land.

27 And as Iesus departed thence, two blinde men followed him, crying, and saying, O sonne of Dauid, haue mercie vpon vs.

28 And when he was come into the house, the blinde came to him, and Iesus said vnto them, [m] Beleue ye that I am able to do this? And they said vnto him, Yea, Lord.

m He wolde proue whether they bare him that reuerence which was due to Messias.

29 Then touched he their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Iesus charged them, saying, See that no man knowe it.

31 But when they were departed, they spred abroad his fame throughout all that land.

Lu. 11,14
Chap. 12,24
mar 3,22
lu. 11,17
n This blasphemie proceedeth of extreme impietie, seing all the people confessed the contrarie.
Mar 6,6
lu. 13,22
o Whereby God gathereth his people together, that he may raigne ouer them.
Mar. 6,34
Lu 10,2
iohn. 4,36

32 ¶ *And as they went out, beholde, they brogth to him a domme man possessed with a deuil.

33 And when the deuil was cast out, the domme spake: then the multitude marueiled, saying, The like was neuer sene in Israel.

34 But the Pharises said, *He [n] casteth out deuils, through the prince of deuils.

35 ¶ And *Iesus went about all cities & townes, teaching in their Synagogues, & preaching the Gospel of the [o] kingdome, & healing euerie sicknes and euerie disease among the people

36 But *when he sawe the multitude, he had compassion vpon them, because they were dispersed, and scatered abroad, as shepe hauing no shepherde.

37 Then said he to his disciples, *Surely ỹ Pharuest *is* great, but ỹ laborears *are* fewe.

38 Wherefore pray the Lord of the haruest that he wolde [p] send forthe laborers into his haruest.

CHAP. X.

5 Christ sendeth out his Apostles to preache in Iudea. 7 He gyueth them charge, teacheth them, and comforteth them against persecution. 20 The holie Gost speaketh by his ministers. 26 Whome we ought to feare. 30 Our heeres are counted. 32 To confesse Christ. 37 Not to loue our parents more then Christ. 38 To take vp our crosse. 39 To saue or lose the life 40 To receiue the preachers.

1 AND * he called his twelue disciples vnto him, and gaue them power against vncleane spirits, to cast them out, and to heale euerie sickenes, & euerie disease.

Mar. 3,1
lu. 9,1

2 Now the names of the twelue Apostles are these. The first *is* Simon, called Peter, and Andrew his brother: Iames *the sonne* of Zebedeus, and Iohn his brother.

3 Philippe and Bartlemewe: Thomas, and Matthewe the Publicane: Iames *the sonne* of Alpheus, and Lebbeus whose surname was Thaddeus:

4 Simon [q] the Cananite, and Iudas Iscariot, who also betrayed him.

5 These twelue did Iesus send forthe, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But go rather * to the [a] lost shepe of the house of Israel.

7 *And as ye go, preach, saying, The kingdome of heauen is at hand.

8 Heale the sicke: clense the lepers: raise vp the dead: cast out the deuils. Frely ye haue receiued, frely giue.

9 *[r] Possesse not [c] golde, nor siluer, nor money in your [r] girdels,

10 Nor a scrippe for the iorney, nether two coates, nether shoes, nor a staffe: * for the workeman is worthie of his meat.

11 And into * whatsoeuer citie or towne ye shal come, enquire who is wort hie in it, & there abide til ye go thence.

12 And when ye come into an house, salute the same.

13 And if the house be worthie, let your peace come vpō it: but if it be not worthie, let your peace returne to you.

14 * And whosoeuer shal not receiue you, nor heare your wordes, when ye departe out of that house, or that citie, *[d] shake of the dust of your fete.

15 Truely I say vnto you, it shalbe easier for them of the land of [e] Sodom and Gomorrha in the day of iudgement, then for that citie.

16 ¶ *Beholde, I send you as shepe in the middes of wolues: be ye therefore wise as serpentes, and [f] innocent as doues.

17 But beware of men, for they wil deliuer you vp to the Councils, and wil scourge

Mar. 6,7
lu. 9,3
& 22,35
a Or prouide not for.
c Because he sendeth them not for a long time, but onely for one iourney, he deferreth ỹ things that might let them. nether is this a perpetual commandement
d Or, pursue.
1. Tim. 5,18
lu. 10,7
Lu. 10,8
Mar. 6,11
lu. 9,5
Act 13,51
and 18,6
d To signifie that their land is polluted, & that you consent not to their wickednes.
Lu. 10,3
e Who were not so lively taught and aduertised.
a Or, simple.
f Not reuenging wrong, much lesse doing wrong.

you in their Synagogues.
18 And ye shal be broght to the gouernours and Kings for my sake, in [b] witnes to thee, and to the Gentiles.
19 *But when they deliuer you vp, take no thoght how or what ye shal speake: for it shal be giuen you in that houre, what ye shal say.
20 For it is not ye that speake, but the spirit of your Father which speaketh in you.
21 And the *brother shal betray the brother to death, and the father the sonne, and the children shal rise against *their* parents, and shal cause them to dye
22 And ye shalbe hated of all men for my Name: *but he that endureth to the end, he shalbe saued.
23 And when they persecute you in this citie, [i] flee [h] into another: for verely I say vnto you, ye shal not finish *all* the cities of Israel, til the [i] Sonne of man be come.
24 *The disciple is not aboue his master, nor the seruant aboue his lord.
25 It is ynough for the disciple to be as his master *is*, and the seruant as his lord. *If they haue called [the maister of the house [k] Beelzebub, how muche more them of his houshold?
26 Feare them not therefore: *for there is nothing couered, that shal not be disclosed, nor hid, that shal not be knowen.
27 What I tel you in darkenes, that speake ye in light: and what ye heare in the eare, that preache ye on the [l] houses.
28 And feare ye not thē which kil the bodie, but are not able to kil the soule: but rather feare him, which is able to destroye bothe soule and bodie in hel.
29 Are not two sparrowes solde for a farthing, and one of them shal not fall on the ground without your Father?
30 *Yea, and all the heeres of your heade are nombred.
31 Feare ye not therefore, ye are of more value then manie sparrowes.
32 *Whosoeuer therefore shal [m] confesse me before men, him wil I confesse also before my Father, which is in heauen.
33 But whosoeuer shal denie me before mē, him wil I also denie before my Father, which is in heauen.
34 *Thinke not that I am come to send [n] peace into the earth: I came not to send peace, but the sworde.
35 For I am come to set a man at [o] variance against his father, and the daughter against her mother, & the daughter in law against her mother in law.
36 *And a mans enemies *shalbe* they of his owne household.
37 *He that loueth father or mother more thē me, is not worthie of me. And he that loueth sonne, or daughter more then me, is not worthie of me.
38 *And he that taketh not his crosse, & [p] followeth after me, is not worthie of me.
39 *He that wil saue his [q] life, shal lose it: and he that loseth his life for my sake, shal saue it.
40 He that receiueth you, receiueth me: and he that receiueth me, receiueth him that hathe sent me.
41 *He that receiueth a [r] Prophet in the name of a Prophet, shal receiue a Prophetes reward: and he that receiueth a righteous man in the name of a righteous mā, shal receiue the rewarde of a righteous man.
42 *And whosoeuer shal giue vnto one of these litle ones to drinke a cup of colde water onely, in the name of a Disciple, verely I say vnto you, he shal not lose his rewarde.

CHAP. XI.

1 Christ preacheth. 2 Iohn Baptist sendeth his disciples vnto him. 7 Christs testimonie concerning Iohn. 18 The opinion of the people concerning Christ and Iohn. 20 Christ vpbraideth the vnthankful cities. 25 The Gospel is reuealed to the simple. 28 They that labour, and are laden. 29 Christs yoke.

1 ANd it came to passe that when Iesus had made an end of commanding his twelue disciples, he departed thence to teach and to prech in their cities.
2 ¶ *And when Iohn heard in the prison the workes of Christ, he [a] sent two of his disciples, and [t] said vnto him,
3 Art thou he that shulde come, or shal we loke for another?
4 And Iesus answering, said vnto them, Go, and shewe Iohn, what things ye haue heard and sene.
5 The blinde receiue sight, & the halt go: the lepers are clensed, and the deaf heare: the dead are raised vp, *and the [u] poore receiue the Gospel.
6 And blessed is he that shal not [b] be offended in me.
7 And as they departed, Iesus began to speake vnto the multitude, of Iohn, What went ye out into the wildernes to see? A reed shaken with the winde?
8 But what went ye out to see? A man clothed in soft raiment? Beholde, they that wear soft clothing, are in Kings houses.
9 But what went ye out to see? A Prophet? Yea, I say vnto you, and [d] more then a Prophet.
10 For this is he of whome it is written, *Beholde, I send my messenger before thy face, which shal prepare thy way before thee.
11 Verely I say vnto you, among thē which are [e] begotten of women, arose there not a greater then Iohn Baptist: notwithstanding, he that is the [f] least in the kingdome of heauen, is greater then he.
12 And from *the time of Iohn Baptist hitherto, the kingdome of heauen [g] suffreth violence,

g Tō take from them all pretence of ignorance, and to make them inexcusable.
Mar.13,11
Lu.12,11
Lu.21,16
Mar.13,13
Lu.21,19
h To profite & do good, & not to be idle.
i And wil comfort you & giue manifest euidēce of his presence: and he speaketh not of their first sending, but of ỹ whole time of their Apostleship.
Lu.6.40
Iohn.13,16,
and 15,20
Chap.12,2
k It was the name of an idole which signified the god of flyes, & in dispite thereof was attributed to the deuil. read 2. King. 1.2, and ỹ wicked called Christ by this name.
Mar.4,22
Lu.8,17
and 12,2
l Which in those countreis so are made ỹ men may walke vpō them.
2.Sam.14,11
act.27,34
Mar.8,38
luk.9,26. & *12.8*
2.tim.2.12
m And acknowledge me his onelie Sauiour.
Luk.12,11
n He giueth vs inwarde peace in our consciences, but outwardly we must haue warre with wicked worldelings.
o Which thing cometh not of the propertie of Christ, but procedeth of the malice of men, ẅ loue not the light, but darkenes, and are offended with the worde of saluation.
p Also they ỹ inuent anie other way to honour God, then that he hathe perscribed by his worde, follow not Christ, but go before him.
q He that doth preferre his life before my glorie.
Luk.10,6
Iob.3,20
r We must reuerence Christ in his seruāts, & receiue thē, as sent frō him, & honour them for their office sake.
Mar.9,41

Lu.7,18
a Not because Iohn was ignorant of Christ: but ỹ he might teach his disciples ỹ his office was to lead them to Christ.
Isa 61,1
Lu 4,16.
t Or, the Gospel is preached to the poore
b That take no occasion by Christ to be hindered from the Gospel.
c A man inconstant.
d For ỹ prophetes declared Christ long before he came, but Iohn as it were pointed him with his finger.
Malch 3,1
e Which were begotten and borne by the meanes of mā, and after the comune course of nature: for Christ was conceiued by the holie Gost.
f The least of them that shal preache ỹ Gospel in the new estat of Christs Church, shal haue more clere knoledge then Iohn, and their message shal be more excellent.
Lu.16,16
g Mens zeales are inflamed with desire to receiue Gods mercies offered, and are moste greadie to heare the worde.

*Micha.7,6. *Lu.14,26. *Chap 16,24. *Mar.8,34. *Lu. 9.22. *and 14.27.

violence, and the violent take it by force.

h They prophecied things to come, w now we se present and more cleare.
i Meaning his testimonie cōcerning Iohn.
Malach. 4. 5.
Lu. 7. 32.
* *Or, sung mourningly.*

13 For all the Prophetes & the Law h prophecied vnto Iohn.
14 And if ye wil receiue i it, this is *Elias, which was to come.
15 ¶ He that hathe eares to heare, let him heare.
16 *But whereunto shal I liken this generation? It is like vnto litle children which sit in the markets, and call vnto their felowes,
17 And say, We haue piped vnto you, & ye haue not danced, we haue * mourned vnto you, and ye haue not lamented.

k They that are wise in dede, acknowledge the wisdome of God in him, whome ỹ phariſes contemne, read.
Lu. 7. 29
Lu. 10. 13

18 For Iohn came nether eating nor drinking, and they say, He hathe a deuil.
19 The Sonne of man came eating & drinking, and they say, Beholde a glotton & a drinker of wine, a friend vnto Publicanes & sinners: but k wisdome is iustified of her children.
20 ¶ *Then began he to vpbraide the cities, where in moste of his great workes were done, because they repented not.

l Cities of great marchandise ful of dissolution and wantonnes.
* *Or, therefore.*

21 Wo *be* to thee, Chorazin: Wo *be* to thee, Bethsaida: for if the great workes, which were done in you, had bene done in l Tyrus & Sidon, they had repented long agone in sackecloth and ashes.
22 * But I say to you, It shalbe easier for Tyrus and Sidon at the day of iudgement, then for you.
23 And thou, Capernaum, which art lifted vp vnto heauen, shalt be broght downe to hel: for if ỹ great workes, which haue bene done in thee, had bene done among them of Sodom, they had remained to this day.
24 But I say vnto you, that it shalbe easier for them of the land of Sodom in the day of iudgement, then for thee.

Lu. 10. 21.

25 *At that time Iesus answered, and said, I giue thee thankes, ô Father, Lord of heauen & earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes.

m Faith cometh not of mās wil or power, but by the secret illumination of God, which is the declaration of his eternal counsel.
Iohn. 3. 36
Ioh. 6. 46

26 It is so, ô Father, because thy good m pleasure was suche.
27 *All thing are giuē vnto me of my Father: and *no man knoweth the Sonne, but the Father: nether knoweth any man the Father, but the Sonne, & he to whome the Sonne wil reueile *him*.
28 Come vnto me, all ye that n are wearie & laden, and I wil ease you.

n Which fele the waigth, & grief of your sinnes and miseries.
o To be gouerned by my Spirit, and to mortifie your affections.
Ier. 6. 16
1. Iohn. 5. 3

29 Take my o yoke on you, and learne of me, that I am meke and lowlie in heart: & ye shal finde * rest vnto your soules.
30 *For my yoke is easie, and my burden light.

CHAP. XII.

Christ excuseth his disciples which plucke the eares of corne. 10 He healeth the dryed hād, 22 Helpeth the possessed that was blinde and domme. 31 Blasphemie. 34 The generacion of vipers. 35 Of good wordes. 36 Of idle wordes. 38 He rebuketh the vnfaithful that wolde nedes haue tokens, 49 And sheweth who is his brother, sister and mother.

Mar 2. 23
Lu. 6. 1
deu. 23. 25

1 AT * that time Iesus wēt on a Sabbath day through the corne, and his disciples were an hungred, & begā to plucke the eares of corne and to eat.

1. Sam. 21. 6

a Necessitie maketh that lawful, which is prohibited for a certeine respect, in things apperteining to ceremonies.

2 And when the Phariſes sawe it, they said vnto him, Beholde, thy disciples do that which is not lawful to dovpō the Sabbath.
3 But he said vnto them, * a Haue ye not red what Dauid edid when he was an hungred, and they that were with him?

Exod. 29. 33
leu. 8. 31.
24. 9
Nomb. 28. 9

4 How he entred into the House of God, & ate the shewe bread, which was not lawful for him to eat, nether for them which were with him, but onely for the * Priests?

b Not that the priests brake the Sabbath in doing that, which was cōmanded by the Law, but he speaketh thus to confute ỹ error of the people, who thought the Sabbath broken, if any necessarie worke was done that day.

5 Or haue ye not red in the Law how that on the Sabbath dayes the Priests in the Temple * b breake the Sabbath, and are blameles?
6 But I say vnto you, that here is one greater then the Temple.
7 Wherefore if ye knewe what this is, * I wil haue mercie and not sacrifice, ye wolde not haue condemned the innocents.

Hose. 6. 7
chap. 9. 13

8 For the sonne of man is c Lord, *euen* of the Sabbath.

c Christ hathe power to exept his from kepig of the Sabbath, seing the seruice required in the temple, was able to excuse them that labored in thesame.

9 *And he departed thence, and wēt into their Synagogue:
10 And beholde, there was a man which had *his* hand dryed vp. And they asked him, saying, Is it lawful to heale vpon a Sabbath day? that they might accuse him.
11 And he said vnto them, What mā shal there be amōg you, that shal haue a shepe, and if it fall on a Sabbath day into ā pit, wil not he take it and lift it out?
12 How muche more then is a man better then a shepe? therefore, it is lawful to do wel on a Sabbath day.
13 Thē said he to the man, Stretch forthe thine hād. And he stretched it forthe, ād it was made whole as the other.
14 Then the Phariſes went out, and consulted against him, how they might destroye him.

Mar. 3. 1
Lu. 6. 6

15 But when Iesus knewe it, he departed thence, and great multitudes followed him, & he healed them all,
16 And charged them that they shulde not make him knowen,
17 That it might be fulfilled, which was spoken by Esaias the Prophet, saying,
18 * Beholde my seruant whom I haue chosen, my beloued in whome my soule deliteth: I wil put my Spirit on him, & he shal shewe d iudgement to the Gētiles.

Isa. 42. 1

d The right trade of gouernement, not onely to the Iewes, but also to strāge nacions.
e He shal not make great noise, nor seke out warde pompe and glorie.
f He wil beare with thē that be infirme & weake.

19 He shal not e striue, nor crye, nether shal anie man heare his voyce in the stretes.
20 A f bruised rede shal he not breake, and smoking flaxe shal he not quenshe, til he bring forthe iudgement g vnto victorie.
21 And in his Name shal the Gētiles trust.

Lu. 11. 14

g Christ shal ouercome all lettes, w hinder the course of the Gospel, and then shal giue sentēce as a cōquerer against all his enemies.

22 ¶*Then was broght to him one, possessed with a deuil, *bothe* blinde, and dõme, and he healed him, so that he *which was* blinde and domme, bothe spake, and saxe

23 And all the people were amased, & said, Is not this the sonne of Dauid?

Chap.9,34 Mar.3.22 Luk 11,17

24 But when the Pharises heard it, they said, * This man casteth the deuils no other wise out, but through Beelzebub the prince of deuils.

|| Or, desolate.

25 But Iesus knewe their thoghtes, and said to them, Euerie kingdome deuided against it self, shalbe broght to naught: & euerie citie or house, deuided against it self, shal not stand.

26 So if Satan cast out Satan, he is deuided against him self: how shal then his kingdome endure?

h Which conjured deuils by the vertue of Gods name, al beit it was expressly against the Law of God.

27 Also if I through Beelzebub cast out deuils, by whome do your [h] children cast them out? Therefore thei shalbe your iudges.

28 But if I cast out deuils by the Spirit of God, then is the kingdome of God come vnto you.

29 Els how can a man enter into a strong mans house and spoile his goods, except he first binde the strong man, and then spoile his house.

i He declareth to the pharises, that they were in two sortes his enemies, not onely because thei did forsake him, but also make open warre against him.

30 He [i] that is not with me, is against me & he [ỹ] gathereth not with me, scatereth.

Mar.3,28 Luk.12,10 1.Ioh.5,13

31 * Wherefore I say vnto you, euerie sinne and blasphemie shalbe forgiuen vnto men: but the blasphemie *against* the holie Gost shal not be forgiuen vnto men.

k That is, he that striueth against the truth which he knoweth, and against his owne conscience, can not returne to repentance: for he sinneth against the holie Gost.

32 And whosoeuer shal speake a worde against the Sonne of man, it shalbe forgiuē him: but whosoeuer shal speake against [ỹ] [k] holie Gost, it shal not be forgiuen him, nether in this world nor in [ỹ] worlde to come.

|| Or, corrupt.

33 Either make the tre good, and his frute good: or els make the tre euil, & his frute euil: for the tre is knowen by the frute.

|| Or, broode.

34 O generacions of vipers, how can you speake good things, when ye are euil? For of the * abundance of the heart the mouth speaketh.

Luk.6.45

35 A good man out of the good treasure of his heart bringeth forthe good things: & an euil man out of an euil treasure, bringeth forthe euil things.

l Maiche more they shal giue a counte for their blasphemies. m Their wicked wordes shal be a sufficient proufe to condemne the vngodlie if there were no other thing.

36 But I say vnto you, that of euerie [l] idle worde that men shal speake, they shal giue a counte thereof at the day of iudgement.

Chap.12,32 Luk.11,29 1.Cor.1,22

37 For by thy wordes thou shalt be [m] iustified, and by thy wordes thou shalt be condemned.

n This was to hide some newe hipocrit pretence to refuse his doctrine.

38 ¶*Then answered certeine of the Scribes & of the Pharises, saying, Master, [n] we wolde se a signe of thee.

Ione.2,1

39 But he answered, and said to them, An euil and [o] adulterous generacion seketh a signe, but no signe shalbe giuen vnto it, saue the signe of the Prophet Ionas.

o They were become bastardes and degenerate from their holie ancesters. Iona.3,1

40 *For as Ionas was thre dayes, and thre nights in the [p] wales bellie: so shal the Sonne of man be thre [p] dayes and thre nights in the heart of the earth.

p He taketh parte of the day for the whole day. 1.King.10,2 2.Chro.9.1

41 The men of Nineue shal rise in iudgement with this generacion, and condemne it: for they [q] repented at the preaching of Ionas: and beholde, a greater then Ionas is here.

q Who was a poore stranger, and yet these knowe not the Messias which was promised to be their King. Luk.11,24

42 * The Quene of the South shal rise in iudgement with this generacion, and shal [r] condemne it: for she came from the vtmost parties of the earth to heare the wisdome of Solomon: and beholde a greater then Solomon is here.

r It is ment as touching her fact in coming to se Solomon, and not her person: for she was not instructed in the Lawe of God.

43 ¶* Now when the vncleane spirit is gone out of a man, he walketh throughout drye places, seking rest, and findeth none.

|| Or, wildernes.

44 Then he saith, I wil returne into mine house, from wence I came: & when he is come, he findeth it emptie, swept & garnished.

2.Pet.2,20 Eb.6,4, et 10 26.

45 ¶ Then he goeth, & taketh vnto him [s] seuen other [t] spirits worse then him self, and they entre in, and dwell there: * and the end of that man is worse then the beginning. Euen so shal it be with this wicked generacion.

Mar.3,31 Luk.8,20

s Meaning an infinite nõber,

t If Satan be cast out, we must watche stil, ỹ he enter not againe: for since he was once mans olde gest, he knoweth euerie hole and corner of our house.

46 ¶* While he yet spake to the multitude, beholde, his mother, & his [u] brethren stode without, desiring to speake with him.

u This worde in the Scriptures signifieth oft times euerie kinsman.

47 Then one said vnto him, Beholde, [t] [ỹ] mother and thy brethren stand without, desiring to speake with thee.

48 But he answered, and said to him that tolde him, Who is my mother? and who are my brethren?

49 And he stretched forthe his hand towarde his disciples, & said, Beholde my [x] mother and my brethren.

x Christ preferreth the spiritual kinred to the carnal.

50 For who soeuer shal do my Fathers wil which is in heauen, the same is my brother and sister and mother.

CHAP. XIII.

1 The state of the kingdome of God set forthe by the parable of the sede. 24 Of the tares. 31 Of the mustarde sede. 33 Of the leuē. 44 Of the treasure hid in the field. 45 Of the perle. 47 And of the nette. 57 The Prophet is contemned in his owne countrey.

1 THe* same day went Iesus out of the house, and sate by the sea side.

Mar.4,1 Lu.8,5

2 And [a] great multitudes resorted vnto him so that he went into a ship, and sate downe: and the whole multitude stode on the shore.

a All desired to heare his doctrine, but there was not like affection in all.

3 Then he spake many things to them in parables, saying, Beholde, a sower went forthe to sowe.

4 And as he sowed, some fel by the wayes side, and the foules came and deuoured them vp.

5 And some fel vpon stonie grounde, where they had not muche earth, and anone they

they sprōg vp, because they had no depth of earth.

6 And when the sunne rose vp, they were parched, and for lacke of rooting, withered away.

7 And some fel among thornes, & the thornes sprong vp, and choked them.

8 Some againe fel in good grounde, and broght forthe frute, one *corne* an hundreth folde, some sixtie folde, and another thirtie folde.

9 He that [b] hathe eares to heare, let him heare.

10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

11 And he answered and said vnto thē, Because it is giuen vnto you, to knowe the secrets of the kingdome of heauen, but to them it is not [c] giuen.

12 [d] For whosoeuer hathe, to him shalbe giuen, and he shal haue abundance: but whosoeuer hathe not, from him shalbe taken away, euen [e] that he hathe.

13 Therefore speake I to them in parables, because they seing, do not see: and hearing they heare not, nether vnderstand.

14 So in them is fulfilled the prophecie of Esaias, which *prophecie* saith, *By hearing ye shal heare, and shal not vnderstād, and seing ye shal se, and shal not perceiue.

15 [f] For this peoples heart is waxed fatte, and their eares are dul of hearing, and with their eyes they haue winked, lest they shulde se with their eyes, and heare with their eares and shulde vnderstand with their hearts, and shulde returne, that I might heale them.

16 But blessed *are* your eyes, for they [g] se: & your eares, for they heare.

17 *For verely I say vnto you, that many Prophetes, & rightous men haue desired to se those things which ye se, & haue not sene *them*, and to heare those things which ye heare, & haue not heard *them*.

18 ¶* Heare ye therefore the parable of the sower

19 Whensoeuer a man heareth the worde of the kingdome, and vnderstandeth it not, the euil one cometh, and catcheth away that which was sowen in his heart: & this is he which "hathe receiued the sede by the way side.

20 And he that receiued sede in the stonie grounde, is he which heareth the worde, & incontinently with ioye receiueth it.

21 Yet hathe he no roote in him self, & dureth but a season: for assone as tribulation or persecution cometh because of the worde, by and by he is offended.

22 And he that receiueth the sede among thornes, is he that heareth the worde: but the care of this worlde, and the deceitfulnes of riches choke the worde, and he is made vnfruteful.

23 But he that receiueth the sede in the good grounde, is he that heareth the worde and vnderstādeth it, which also beareth frute, & bringeth forthe, some an hūdreth folde, some sixtie folde, & some thirtie folde.

24 ¶ Another parable put he forthe vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seed in his field.

25 [h] But while men slept, there came his enemie, and sowed tares among the wheat, & went his way.

26 And when the blade was sprong vp, and broght forthe frute, then appeared the tares also.

27 Then came the seruants of the housholder, and said vnto him, Master, sowedst not thou good sede in thy field? frō whence then hathe it tares?

28 And he said to them, The enuious man hathe done this. Then the seruants said vnto him, Wilt thou then that we go and gather them vp?

29 But he said, Nay, lest while ye go about to gather the tares, ye plucke vp also with them the wheat.

30 [i] Let bothe growe together vntil the harueste, and in time of harueste I wil say to the reapers, Gather ye first the tares, and binde them in sheaues to burne them: but gather the wheat into my barne.

31 ¶* Another parable he put forthe vnto them, saying, The kingdome of heauen is like vnto a graine of mustard sede, which a man taketh and soweth in his field:

32 Which in dede is the [k] least of all sedes: but when it is growen, it is the greatest among herbes, and it is a tre, so that the birdes of heauen come and buylde in the branches thereof.

33 ¶* Another parable spake he to thē, The kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three peckes of meale, [l] til all be leauened.

34 ¶* All these things spake Iesus vnto the multitude in parables, and without parables spake he not to them,

35 That it might be fulfilled, which was spoken by the Prophet, saying, *I wil open my mouth in [m] parables, & wil vtter ŷ things which haue ben kept secret from the fundacion of the worlde.

36 Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the field.

37 Then answered he and said to thē, He ŷ soweth the good sede, is the Sonne of man,

38 And the field is the world, & the good sede, they are the children of the kingdome, and the tares are the children of the wicked,

39 And the enemie that soweth them, is the deuil, *and the harueste is the end of the worlde, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fyre, so shal it be in the end of this worlde.

41 The Sonne of man shal send forthe his Angels, and they shal gather out of his kingdome all things that [n] offend, & them

b He sheweth that all men can not vnder stand these mysteries and also maketh his disciples more attētiue.

c The Gospel is hid to them that perish.

Chap. 25. 29

d Christ increaseth in his children his graces.

e Euen that which he semeth to haue.

Isa. 6. 9
Mar. 4. 12
Lu. 8. 10
Iohn 12. 40
Act. 28. 26
Rom. 11. 8

f That Which the prophet referreth to the secret counsel of God, is here attributed to the hard stubbernes of the people: for the one can not be separated from the other.

g To wit, the glorie of the Sonne of God, to acknowledge him their Sauiour.

Lu. 10. 24
Mar. 4. 15
Lu. 8. 11

"Or, was sowen.

Ephraim Dacus post Exp. Euang.

h He teacheth that the good and the bad shal be mixte together in the Church to the end that the faithful may arme them selues with patience and constancie.

i Christ meaneth not only the Church shal neuer be without some wicked men although they be neuer so shamefully punished by suche meanes as he hathe left to purge his Church.

Mar. 4. 30
Lu. 13. 18

k This teacheth vs not to be astonished at the smale beginnings of the Gospel.

Lu. 13. 21

l By this he admonisheth them to waite til the frute of the Gospel appeare.

Mar. 4. 33
Psal 78. 2

m This worde signifieth graue and sententious proueibes, to the end that the doctrine might haue the more maiestie, and the wicked might thereby be confounded.

Ioel. 3. 15
Reuel. 14. 15

n The wicked which hate others by their euil example.

which do iniquitie,
42 And shal cast them into a furnais of fyre. There shalbe wailing and gnashing of teeth.
43 *Thē shal the iuste men shine as the sunne in the kingdome of their Father. He that hathe eares to heare, let him heare.
44 ¶Againe the kingdome of heauen is like vnto a treasure hid in ỹ field, which when a man hathe founde, he hideth it, & for ioye thereof departeth and selleth all that he hathe, and byeth that field.
45 ¶Againe the kingdome of heauē is like to a marchat mā, that seketh good perles,
46 Who hauing founde a perle of great price, went and solde all that he had, and boght it.
47 ¶Againe the kingdome of heauen is like[o] vnto a drawe net cast into the sea, that gathereth of all kindes *of things*.
48 Which, whē it is ful, men drawe to land, and sit and gather the good into vessels, and cast the[p] bad away.
49 So shal it be at the end of the worlde. The Angels shal go forthe, and seuer the bad from among the iust,
50 And shal cast them into a furnais of fyre: there shal be wailing, and gnashing of teeth.
51 ¶Iesus said vnto them, Vnderstand ye all these things? They saied vnto him, Yea, Lord.
52 Then said he vnto thē, therefore euerie [q]Scribe which is taught vnto the kingdome of heauen, is like vnto an housholder, which brigeth forthe out of his[r] treasure things bothe new and olde.
53 ¶And it came to passe, that when Iesus had ended these parables, he departed thence,
54 *And came into his owne countrey, and taught them in their Synagogue, so that they were astonied, and said, Whence cometh this wisdome and great workes vnto this man?
55 Is not this the carpenters sonne? Is not his mother called Marie, *& his [t]brethren Iames and Ioses, and Simon and Iudas?
56 And are not his sisters all with vs? Whēce then hathe he all these things?
57 And they were offended with him. Then Iesus said to thē, *A Prophet is not without honour, [r] saue in his owne countrey, & in his owne house.
58 And he did not many great workes there, for their vnbeliefes sake.

Dan.12.3 Wis.3,7

o It is a kinde of nette that gathereth in all things that come in the waye.

p The Greke worde signifieth rotten things.

q Because the Scribes office was to expound ỹ Scriptures, he meaneth him that doeth interpret thē aright, and according to the Spirit.

r The preachers of Gods worde must haue store of sondrie and ample instructions.

Mar.6,1 Luk.4,16 John.6,42

[t] Or, Cousins.

Mar.6,4 Luk.4,24 John 4,44

[t] Men commonly neglect them, whome they haue knowen of children: also they do enuie them of the same countrei: and such is their ingratitude that they take light occasio to contemne the graces of God in others.

CHAP. XIIII.

Herodes opinion concerning Christ. 10 Iohn is beheaded. 19 Christ fedeth fiue thousand men with fiue loaues and two fishes. 23 He prayeth in the mountaine. 25 He appeareth by night vnto his disciples vpon the sea, 31 And saueth Peter. 33 They confesse him to be the sonne of God. 36 He healeth all that touched the hemme of his garment.

1 AT* that time Herode the Tetrarche heard of the fame of Iesus,
2 And said vnto his seruants, This is Iohn Baptist. [a]He is risen againe from the dead, and therefore great [b] workes are wroght by him.
3 *For Herode had takē Iohn, and bounde him, and put him in prison for Herodias sake, his brother Philips wife.
4 For Iohn said vnto him, It is not* [c] lawful for thee to haue her.
5 And when he wolde haue put him to death, he feared the multitude, because thei counted him as a* Prophet.
6 But when Herodes birth day was kept, the daughter of Herodias danced before them, and pleased Herode.
7 Wherefore he [d] promised with an othe, that he wolde giue her whatsoeuer she wolde aske.
8 And she being before instructed of her mother, said, Giue me here Iohn Baptists head in a platter.
9 And the King was sorie: neuertheles because of the othe, and them that sate with him at the table, he commanded it to be giuen *her*,
10 And sent, and beheaded Iohn in the prison.
11 And his head was broght in a platter, and giuen to the maide, and she broght it vnto her mother.
12 And his disciples came, and toke vp his [u]bodie, and buryed it, and went, and tolde Iesus.
13 * And when Iesus heard it, he departed thence by ship into a [e] desert place apart. And when the multitude had heard it, thei followed him a fote out of the cities
14 And Iesus went forthe and sawe a great multitude, and was moued with compassion towardes them, and he healed their sicke.
15 ¶And when euen was come, *his disciples came to him, saying, This is a desert place, and the houre is alreadie paste: let the multitude departe, that they may go into the townes, and bye them vitailes.
16 But Iesus said to them, They haue no [f] nede to go away: giue ye them to eat.
17 Then said they vnto him, We haue here but fiue loaues, and two fishes.
18 And he said, Bring them hether to me.
19 And he commanded the multitude to sit downe on the grasse, and toke the fiue loaues and the two fishes, and loked vp to heauen and [g] blessed, and brake, and gaue the loaues to his disciples, & the disciples to the multitude.
20 And they did all eat, and were sufficed, and they toke vp of the fragments that remained, twelue baskets ful.
21 And thei that had eaten, were about fiue thousand men, beside women & litle children.
22 ¶And straightwaye Iesus [g] compelled his disci

Mar.6,14 Luk.9,7

a He spake after the commune errour: for they thoght that the soules of them that were departed, entred into another bodie.

Mar.6,17 Luk.3,14 Leui.18,16, & 20,21

b To approue his resurrectiō, and to get him greater authoritie.

c Aswel because nature abhorreth suche horrible incest, as also that he had taken her by force from his brother.

Chap.21,26

d The promes was wicked: but yet it was more vile to be obstinate in the same, that he might seme constant.

[u] Or, karkeit.

Mar.6.38 Luk.9.10

e To the intēt that his disciples now after their ambassage might seme what rest thē, or els that he might instruct them to greater enterprises

Mar.6.35 Luk.9.12 John.6,5

f Christ leaueth them not destitute of bodelie nourishment, which seke the fode of the soule.

[g] Or, praied and gaue thākes to God.

g The disciples were lothe to departe frō Christ: but yet they shewed there obedience.

his disciples to enter into a ship, and to go ouer before him, while he sent the multitude away.

23 And assone as he had sent the multitude away, he went vp into a mountaine alone to pray: * and when the euening was come, he was there alone.

Mar.6,46 Iohn.6,16

24 And the ship was now in the middes of the sea, and was tossed with waues: for it was a contrarie winde.

h The night was deuided into foure watches, whereof euerie one conteined thre houres.

25 And in the h fourth watche of the night, Iesus went vnto them, walking on the sea.

26 And when his disciples sawe him walking on ỹ sea, they were troubled, saying, It is a spirit, & cryed out for feare.

i The presence of Christ maketh his bolde.

27 But straight way Iesus spake vnto thē, saying, i Be of good comfort. It is I: be not afraied.

k His zeele was great, but he had not sufficiently considered the measure of his faith.

28 Then Peter answered him, & said, Master, if it be thou, k byd me come vnto thee on the water.

l His enterprise was to great, & therefore he must nedes fall in danger, when his faith failed.

29 And he said, Come. And when Peter was come downe out of the ship, he walked on the water, to go to Iesus,

30 But when he sawe a mightie winde, he was afraied: and as he l beganne to sinke, he cryed, saying, Master, saue me.

m Christ correcteth his faute, & also giueth a remedie bothe at once.

31 So immediatly Iesus stretched forthe his hand, and caught him, and said to him, m O thou of litle faith, wherefore dideste thou dout?

32 And assone as they were come into ỹ ship, the winde ceased.

Mar.6,54

33 Then they that were in the ship came & worshipped him, saying, Of a trueth thou art the sonne of God.

34 ¶ * And when they were come ouer, thei came into the land of Gennesaret.

35 And when the men of that place knewe him, they sent out into all that countrey rounde about, & broght vnto him all that were sicke,

n It semeth thei were led ẅ a certeine superstitiō not ẅstanding our Sauiour wolde not quēche ỹ smoking flaxe, & therefore did beare ẅ these smale beginnings.

36 And besoght him, that they might touche the hemme of his n garment onely: and as manie as touched it, were made whole.

CHAP. XV.

Christ excuseth his disciples, & rebuketh the Scribes, & Pharises, for transgressing Gods commandement by their owne tradicions. 13 The plant that shalbe rooted out 18 What things defile a man. 22 He delivereth the woman of Canances daughter. 26 The bread of the children. 30 He healeth the sicke, 36 And feedeth foure thousand men, beside women and children.

1 Then came to Iesus the Scribes and Pharises, which were of Ierusalem, saying,

2 * Why do thy disciples transgresse the tradicion of the Elders? for they a wash not their hands when they eat bread.

Mar.7,1

a Men are more rigorous to obserue their owne traditions then Gods commandement.

3 But he answered & said vnto thē, Why do ye also transgresse the commandement of God by your tradicion?

b Or, meat.

4 * For God hathe commanded, saying, Honour thy father and mother, & he ỹ curseth father or Mother, let him dye the death.

Exod.20,12 deut.5.16 ephes.6,2 Exod.21,17 leuit.20,9 prou.20,20

5 But ye say, Whosoeuer shal say to father or mother, b By the gift that is offred by me, thou maiest haue profite,

b The Scribes dispensed ẅ thē ỹ did not their dueties to their owne parents so ỹ thei wold recompence the same to their profite by their offrings.

6 Thogh he honour not his father, or his mother, *shalbe free*: thus haue ye made the commandement of God of no autoritie by your tradicion.

Isa.29,12

7 O hypocrites, Esaias prophecied wel of you, saying,

c God wil not be honoured according to mans fantasie but detesteth all good intencions ware not grouded on his worde.

8 * This people draweth nere vnto me with their mouth, and honoureth me with the lippes, but their heart is farre of from me.

9 But c in vaine they worship me, teaching *for* doctrines, mens precepts.

Mar.7,17

10 * Then he called the multitude vnto him, and said, to them, Heare and vnderstand.

11 That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.

12 ¶ Then came his disciples, and said vnto him, Perceiueste thou not, that the Pharises are offended in hearing *this* saying?

Iohn.15,2

13 But he answered & said, * d Euerie plāt which mine heauenlie Father hathe not planted, shalbe rooted vp.

d All thei ẅ are not grefted in Iesus Christ by fre adoption, & euerie doctrine, ỹ is not established by Gods worde.

14 e Let them alone: they be the * blinde leaders of the blinde: and if the blinde leade the blinde, bothe shal fall into the ditche.

e They are not worthie to be cared for.

Luk.6,39 Mar.7,17

15 ¶ * Then answered Peter, and said to him, Declare vnto vs this parable.

16 Then said Iesus, Are ye yet without vnderstanding?

17 Perceiue ye not yet, that whatsoeuer entreth into the mouth, goeth into the bellie, & is cast out into the draught?

18 But those things which procede out of the mouth, come from the heart, and they defile the man.

Gen.6,5, and 8,21

19 For out of the heart * come euil f thoghts, murders, adulteries, fornications, thefts, false testimonies, slanders.

f All vices procede of ỹ corrupt affection of the heart.

Mar.7,24

20 These are the things, which defile the man: but to eat with vnwashen hands, defileth not the man.

21 * And Iesus went thence, and departed into the coast of Tyrus & Sidon.

22 And beholde, a woman a Cananite came out of the same coasts, and cryed, saying vnto him, Haue mercie on me,

ô Lord, the ſonne of Dauid: my
daughter is miſerably vexed with a
deuil.
23 But he anſwered her not a worde. Thē
came to him his diſciples, and beſoght
him, ſaying, g Send her away, for ſhe cry-
eth after vs.
24 But he anſwered, and ſaid, I am not
ſent, but vnto the *loſt ſhepe of the hou
ſe of Iſrael.
25 Yet ſhe came & worſhipped him, ſay-
ing, Lord, helpe me.
26 And he anſwered, and ſaid, It is not
good to take the childrens bread, and
to caſt it to h whelpes.
27 But ſhe ſaid, Trueth, Lord: yet in de-
de the welpes eat of ý crommes, which
fall from their maſters table.
28 Then Ieſus anſwered, and ſaid vnto
her, O woman, great is thy i faith: be
it to thee, as thou deſireſt. And her
daughter was made whole at that hou-
re.
29 ¶So Ieſus *went away from thence, &
came nere vnto the ſea of Galile, & wēt
vp into a mountaine, and ſate downe
there.
30 And great multitudes came vnto him,
*hauing with them, halt, blinde, dom-
me, maymed, and manie other, and caſt
them downe at Ieſus fete, and he hea-
led them,
31 In ſo muche that the multitude won-
dered, to ſe the dōme ſpeake, the may-
med whole, the halt to go, and the blin-
de to ſe: and they glorified the God of
Iſrael.
32 *Then Ieſus called his diſciples vnto
him, and ſaid, I k haue compaſsion on
this multitude, becauſe they haue con-
tinued with me alreadie thre dayes, and
haue nothing to eat: and I wil not let
them departe faſting, leſt they fainte in
the way.
33 And his diſciples ſaid vnto him, Whē-
ce ſhulde we get ſo muche bread in the
wildernes, as ſhulde ſuffice ſo great a
multitude?
34 And Ieſus ſaid vnto them, How manie
loaues haue ye? And they ſaid, Seuen,
and a fewe litle fiſhes.
35 Then he commanded the multitude
to ſit downe on the grounde,
36 And toke the ſeuen loaues, and the
fiſhes, and gaue thankes, and brake thē,
and gaue to his diſciples, and the diſci-
ples to the multitude.
37 And they did all eat, and were ſuffi-
ced: & thei toke vp of the fragments ý
remained, ſeuen baſkets ful.
38 And they that had eaten, were foure
thouſand men, beſide women, and litle
children.
39 Then *Ieſus* ſent away the multitude, &
toke ſhippe, and came into the partes
of n Magdala.

g The diſciples were offended at her importunitie.
Chap.10,6
h Chriſt calleth them dogs, or whelpes, which are ſtrangers from the houſe of God.
i Chriſt grāted her petition, for her faiths ſake & not at the requeſt of his diſciples.
Mar.7,31
Iſa.35.5
Mar 8,1
k Chriſt cā not forget thoſe ý followe him.
n Or, Magadā

CHAP. XVI.

1 The Phariſes require a token. 6 Ieſus warneth his diſciples of the Phariſes doctrine. 16 The confeſsion of Peter. 19 The keyes of heauen. 24 The faithful muſt beare the croſſe. 25 To winne or loſe the life. 27 Chriſts comming.

1 THen *came the a Phariſes, and Sad-
duces, and did b tempt *him*, deſi-
ring him to ſhewe them a ſigne from
heauen.
2 But he anſwered, and ſaid vnto them,
When it is euening, ye ſay, Fayre we-
ther: for the ſkie is red.
3 And in the morning *ye ſay*, To day
ſhalbe a tempeſte: for the ſkie is red
and lowring. O hypocrites, ye can
diſcerne the face of the ſkie, and
can ye not *diſcerne* the c ſignes of the
times?
4 *The wicked generacion, and adulte-
rous ſeketh a ſigne, and there ſhal no
ſigne be giuen it, but the d ſigne of the
Prophet* Ionas: ſo he left them, and de-
parted.
5 ¶And when his diſciples were come to
the other ſide, they had * forgotten to
take bread *with them*.
6 Then Ieſus ſaid vnto them, Take hede
and beware of the leauen of the Pha-
riſes and Sadduces.
7 And they n thoght in them ſelues, ſay-
ing, *It is* becauſe we haue broght no
bread.
8 But Ieſus e knowing it, ſaid vnto them,
O ye of litle faith, why thinke you *thus*
in your ſelues, becauſe ye haue broght
no bread?
9 Do ye not yet perceiue, nether remem-
ber the fiue loaues, when there were
*fiue thouſand *men*, & how manie baſ-
kets toke ye vp?
10 Nether the ſeuen loaues when there
were *foure thouſand *men*, and how ma-
nie baſkets toke ye vp?
11 Why perceiue ye not that I ſaid not
vnto you concerning bread, that ye
ſhulde beware of the leauen of the Pha-
riſes & Sadduces?
12 Then vnderſtode they that he had
not ſaid that they ſhulde beware of the
leauen of bread, but of the f doctrine of
the Phariſes, and Sadduces.
13 ¶*Now whē Ieſus came into the coaſtes
of Ceſarea Philippi, he aſked his diſci-
ples, ſaying, Whome do men ſay that I,
the Sonne of man am?
14 ¶And they ſaid, Some *ſay*, Iohn Baptiſt:
and ſome, Elias: & others, Ieremias, or
one of the Prophetes.
15 He ſaid vnto them, But whome ſay ye
that I am?
16 Then

Chap.12,38
mar.8.11
luk.12,54.
a Although they did not agre in doctrine, yet thei ioyned together to fight againſt the trueth.
b Men tempt God ether by their incredulitie, or curioſitie
c Which apperteine to ý heauenlie & ſpiritual life.
Chap.12,34
d Chriſt ſhal be to them as a Ionas raiſed vp frō death.
Ionas 2,1
Mar.8.14
luk.12,1
n Or, reaſoned
them ſelues.
e A token of Chriſts diuinitie, to knowe mens thoghts.
Chap.14,17
Iohn.6,9
Chap.15.34
f We may boldely by Chriſts admonition reiect & contemne all erronious doctrine & māis inuentiōs, & ought onely to cleaue to ý worde of God.
Mar.8,27
luk.9,18

16 Then Simon Peter answered, and said, * Thou art the Christ the Sonne of the liuing God.

17 And Iesus answered, and said to him, Blessed art thou, Simon, the sonne of Ionas: for g flesh and blood hathe not reueiled it vnto thee, but my Father ẅ is in heauen.

18 And I say also vnto thee, that thou art * Peter, and vpon h this rocke I wil buylde my Church: and the i gates of hel shal not ouercome it.

19 k And I* wil giue vnto thee the keyes of the kingdome of heauen, and whatsoeuer thou shalt l binde vpō earth, shal be bounde in heauen: & whatsoeuer ỹ shalt ‖ lose on earthe, shal be losed in heauen.

20 Then he charged his disciples, ỹ they shulde m tell no man that he was Iesus ỹ Christ.

21 ¶ n From that time forthe Iesus began to shewe vnto his disciples, that he must go vnto Ierusalem, and suffer manie things of the Elders, and of the hie Priests, and Scribes, and be slaine, and rise againe the thirde day.

22 Then Peter toke him aside, and began to rebuke him, saying, Master, pitie thy selfe this shal not be vnto thee.

23 Then he turned backe, and said vnto Peter, Get thee behinde me, o Satan: thou art an offence vnto me, because thou vnderstandest not the things that are of God, but ỹ things ỹ are of men.

24 Iesus then said to his disciples, * If any man wil followe me, let him forsake him self, and take vp his crosse, and followe me.

25 For * whosoeuer wil p saue his life, shal lose it: and whosoeuer shal lose his life for my sake, shal finde it.

26 * For what shal it profite a man though he shulde winne the whole worlde, if he lose his owne soule? or what shal a man giue for recompense of his soule?

27 For the Sonne of man shal come in the glorie of his father with his Angels, & * then shal he giue to euerie man according to his dedes.

28 * Verely I say vnto you, there be some of them that stand here, which shal not taste of death, q til they haue sene the sonne of man come in his kingdome.

q This was fulfilled in his resurrection & was as kingdome & was also cōfirmed by sending ỹ holy he wroght so great and sondrie miracles.

CHAP. XVII.

The transfiguration of Christ vpon the mountaine of Thabor. 5 Christ ought to be heard. 11. 13 Of Elias & Iohn baptiste. 15 He healeth the lunatike. 20 The power of faith. 21 Prayer and fasting. 22 Christ telleth them before of his passion. 27 He payeth tribute.

1 AND * ‖ after six dayes, Iesus toke Peter, and Iames, and Iohn his brother, and broght them vp into an hie mountaine apart,

2 And was a transfigured before them: & his face did shine as the sunne, and his clothes were as white as the light.

3 And beholde, there appeared b vnto them Moses, and Elias, talking with him.

4 Then answered Peter, and said to Iesus, Master, it is c good for vs to be here: if thou wilt, let vs make here thre tabernacles, one for thee, and one for Moses, and one for Elias.

5 While he yet spake, beholde, a bright cloude shadowed them: and beholde, there *came* a voyce out of the cloude, saying, * This is my beloued Sonne, d in whome I am wel pleased: e heare him.

6 And when the disciples heard that, they f fel on their faces and were sore afrayed.

7 Then Iesus came and touched them, and said, Arise, and be not afraid.

8 And when they lifted vp their eyes, they sawe no man, saue Iesus onely.

9 ¶ And as they came downe from the mountaine, Iesus charged them, saying. Shewe the vision to no man, g vntil the Sonne of man rise againe from the dead.

10 * And his disciples asked him, saying, Why then say the Scribes that * Elias must first come?

11 And Iesus answered, and said vnto them, Certeinely Elias must first come, and restore all things.

12 But I say vnto you, that Elias is come already, and they knewe him not, but haue done vnto him whatsoeuer they wolde: likewise shal also the Sonne of man suffer of them.

13 Then the disciples perceiued that he spake vnto them of Iohn Baptist.

14 ¶ * And ẅhē they were come to ỹ multitude, there came to him a certeine mā, and kneled downe to him,

15 And said, Master, haue pitie on my sonne: for he is lunatike, and is sore vexed: for oft times he falleth into the fyre, and oft times into the water.

16 And I broght him to thy disciples, & they colde not heale him.

17 Then Iesus answered, and said, h O generacion, faithles, and crooked, how long now shal I be with you? how long now shal I suffer you? bring him hither to me.

18 And Iesus rebuked the deuil, & he went out of him: and the childe was healed at that houre.

Mar.9,2 luk.9,28.
‖ *Or, the sixt day after.*
a Christ shewed thē his glorie, ỹ they might not thinke ỹ he suffred through infirmitie, but ỹ he offered vp hi self wilingly to dye.
b By these two witnesses are represented ỹ Lawe & ỹ prophetes, ẅ lead vs to Christ.
Chap.3,17
2 peter 2,17
c After Moses & Elias departure Peter fearing he shulde lose that ioyful sight, speaketh as a man distract & wolde haue lodged them in earthlie houses ẅ were receiued in glorie.
d We are reconciled to God by Christ onely.
Mar.9,11
e Christ is our chief & onelie scholemaster.
Chap.11,14 mal.4,5
f And so worshipped Christ.
g For men wolde not haue believed them before ỹ Christ had made his glorie more manifest by his resurrection.

Mar.9,14 luk.9,37

h He speaketh chiefly to ỹ Scribes, who began to bragge, as if they had now gotten ỹ victorie ouer Christ because his disciples were not able to do this miracle.

Iohn.6,69
g He meaneth anything ỹ is in man.
Iohn.1,42
h Vpon ỹ faith whereby ỹ hast cōfessed & acknowledged me: for it is grounded vpon an infaillible trueth.
Iohn.20.21
i The power of Satan ẅ stādeth in craft & violence.
k The preachers of ỹ Gospel opē ỹ gates of heauē ẅ the worde of God, ẅ is the right keye: so ỹ where this worde is not purely taught there is nether key, nor autoritie.
l Condemne by Gods worde.
‖ *Or, absolue.*
m Because he wolde yet instruct thē, & not preuēt his time.
n He wolde plucke out of their hearts ỹ false opinion ẅ they had of his temporal kingdome.
Chap 16.38 mar.8,33 luk.9,23 & 14,27
Chap 10,39 mar.8,34 luk.9,23 & 17,34
Mar.8 36 luk.9,25
Iohn.12,25
o Which worde signifieth an aduersarie, who resisteth ỹ wil of God, either of malice, as did Iudas, or of rashenes & arrogantie, as peter did.
p That is, whosoeuer thinketh to saue him self by forsaking Iesus Christ.
Psal.62.12
rom.2.6
Mat.9,1. lu.9,17
q an ētrie into his Gost, whereby

19 Then came the disciples to Iesus aparte, and said, Why colde not we cast him out?
20 And Iesus said vnto them, Because of your vnbeliefe, for * verely I say vnto you, if ye haue faith *as muche* as *is* a graine of mustard sede, ye shal say vnto this mountaine, [i] Remoue hence to yonder place and it shal remoue: and nothing shalbe vnpossible vnto you.
21 How be it this kinde goeth not out, but by [k] prayer and fasting.
22 And as [l] thei * abode in Galile, Iesus said vnto them, The sonne of man shal be deliuered into the hands of men,
23 And they shal kil him, but the thirde day shal he rise againe: and they were very sorie.
24 ¶ And when they were come to Capernaum, they that receiued [l] polle money, came to Peter, and said, Doeth not your Master pay tribute?
25 He said, Yes. And when he was come into the house, Iesus preuēted him saying, What thinkest thou Simō? Of whome do the Kings of the earth take tribute, or polle money? of their childrē, or of strangers?
26 Peter said vnto him, Of strangers. Then said Iesus vnto him, Then are the children fre.
27 Neuertheles, lest we shulde [m] offende them, go to the sea, and cast in an angle, and take ỹ firste fishe ỹ cometh vp, and when thou hast opened his mouth, thou shalt finde a [n] piece of twentie pēce: that take, and giue it vnto them for me and thee.

CHAP. XVIII.

1 The greatest in the kingdome of heauen. 3 He teacheth his disciples to be humble and harmeles, 6 To auoide occasions of euil. 10 Not to contemne the litle ones. 11 Why Christ came. 15 Of brotherlie correction. 17 Of the autoritie of the Church. 19 The commendacion of prayer and godlie assemblies. 21 Of brotherlie forgiuenes.

1 THe * same time the disciples came vnto Iesus, saying, [a] Who is the greatest in the kingdome of heauen?
2 And Iesus called a litle childe vnto him, and set him in the middes of them,
3 And said, Verely I say vnto you, except ye be * conuerted, and become as litle [b] children, ye shal not enter into the kingdome of heauen.
4 Whosoeuer therefore shal humble him self as this litle childe, the same is the greatest in the kingdome of heauen.
5 [c] And whosoeuer shal receiue suche a litle childe in my Name, receiueth me.
6 * But whosoeuer shal offende one of these litle ones which beleue in me, it were better for him, that a [d] mylstone were hanged about is necke, and that he were drowned in the depth of the sea.
7 [e] Wo *be* vnto the worlde because of offences: for it must nedes be that offences shal come, but wo *be* to that man, by whome the offence cometh.
8 * Wherefore, if thine hand or thy fote cause thee to offende, cut thē of, & cast *them* from thee: it is better for thee to enter into life, halt, or maimed, then hauing two hands or two fete, to be cast into euerlasting fyre.
9 And if thine eye cause thee to offend, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, thē hauing two eyes, to be cast into hel fyre.
10 [f] Se that ye despise not one of these litle ones: for I say vnto you, that in heauen their * [g] Angels alwayes beholde the face of my Father which is in heauen.
11 For * the Sonne of man is come to [h] saue that which was lost.
12 How thinke ye? * If a man haue an hundreth shepe, and one of them be gone astray, doeth he not leaue ninetie and nine, and go into the mountaines, and seke that which is gone astray?
13 And if so be that he finde it, verely I say vnto you, he reioyceth more of that shepe, then of the ninetie & nine which went not astray.
14 So is it not the wil of your Father ẅ is in heauen, that one of these litleones shulde perish.
15 ¶ Moreouer, if thy brother trespasse against [i] thee, go, and [n] tell him his faute betwene thee and him alone: if he heare thee, thou hast wonne thy brother.
16 But if he heare thee not, take yet with thee one or two, that by the * mouth of two or thre witnesses euerie worde may be confirmed.
17 And if he wil not vouchesaue to heare them, tel it vnto the [k] Church: and if he refuse to heare the Church also, let him be vnto the as an heathen man, and a Publicane.
18 Verely I say vnto you, * Whatsoeuer ye [l] binde

Luk. 17, 6

i By this maner of speache is signified, ỹ they shulde do things by their faith ỹ shulde seme impossible.

k The best remedie to stregthen ỹ weake faith, is prayer ẅ hathe fasting added to it, as an helpe to ỹ same.

l *Or, were conuersant, or returned into Galile.*

Chap. 20, 17. mar. 9. 31. luk. 9, 44 & 24. 7

l The Greke worde is ζ didrachma) ẅ was of value about 20 pence of olde sterling monie, & ỹ Israelites payed it once by ỹ Lawe, Exo. 30, 13, & at this time they payed it to the Romains.

m Or giue occasion to forsake the trueth.

n The worde is (Statera) ẅ conteineth two didrachmas, & is valued about 5. grotes of olde sterling.

Mar. 9, 33 luk. 9. 46

a They striue for ỹ rewarde before they haue take any payne: & where as they shulde haue holpen and reuerenced one another they were ambitious & despicers of their brethren.

Chap. 19. 24 1. cor. 14, 20

b Not in lacke of discretion, but ỹ they be not vayne glorious, seking to aduance thē selues to wordlie honours.

c He calleth thē litle children now, ẅ humble thē selues ẅ all humilitie & subiection.

Mar 9, 42 luk. 17. 1

d The worde signifieth a great milstone ẅ an asse tourneth, & it is spoken in respect of ỹ ẅ is tourned ẅ mans hād, ẅ is lesse.

e Christ warneth his to take heed ỹ they shrinke not backe from him for any euil exāple or offence ỹ mā can giue.

Chap. 5, 30 Mar. 9 45

f Christ toucheth ỹ cause of this offence, ẅ is pride & disdeyne of our interiours.

Psal 34. 7 Luk. 19. 10

g Seing God hathe commanded his Angels to take ỹ charge of his childre ỹ wicked may be assured ỹ if they despise thē, God wil reuēge their cause.

h We may not lose by our offece ỹ ẅ God hathe so derely beght.

Luk. 15. 4 Leu. 19, 17 eccl. 19, 13 luk. 17. 3 iam. 5, 18

i Wherewith ỹ maist be offended: he speaketh of secret or particular sinnes, & not of open or knowen to others.

n *Or, reproue him.*

Deu. 19, 15 iohn. 8, 17, ebr. 10, 28 2. cor. 13. 1 Iohn. 20, 23 1. Cor 5. 9 2. Thes. 3, 14

k He meaneth according to the order ỹ was among the Iewes, who had their councel of ancient and experte men, & execute discipline. This assemblie represented the Church, ẅ had appointed them to this charge.

l binde

CHAP. XIX.

3 Christ sheweth for what cause a woman may be diuorced. 11 Continence is a gift of God. 14 He receiueth litle babes. 16 To obteine life euerlasting. 24 That riche men cã scarsely be saued. 28 He promiseth them which haue left all to followe him, life euerlasting.

1 AND * it came to passe, that when Iesus had finished those sayings, he departed from Galile, and came into ỹ coastes of Iudea beyonde Iordē.

2 And great multitudes followed him, & he healed them there.

3 Then came vnto him the Pharises tẽpting him, and saying, to him, Is it lawful for a man to put away his wife for euerie "saute.

4 And he answered and said vnto them, Haue ye not red, * that he which made *them* at the beginning, made them male and female,

5 And said, * For this cause, shal a man leaue father and mother, and cleaue vnto his wife, and they[a] twaine shalbe one "flesh?

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put a sundre that, which God hathe coupled together.

7 They said to him, Why did then *Moses commande to giue a bil of diuorcement, and to put her away?

8 He said vnto them, Moses, because of the[b] hardnes of your heart, suffred you to put away your wiues: but [c] from the beginning it was not so.

9 I say therefore vnto you, * that whosoeuer shal put away his wife, except *it be* for whoredome, and marie another, [d] committeth adulterie: and whosoeuer marieth her which is diuorced, doeth commit adulterie.

10 *Then* said his disciples to him, If the matter be so betwene man and wife, it is not good to marie.

11 But he said vnto them, All men can not receiue this thing, saue they to whome it is giuen.

12 For there are [e] some [f] chaste which were so borne of *their* mothers bellie: and there be some chaste, which be made chaste by men: and there be some chaste, [g] which haue made them selues chaste, for the kingdome of heauen. He [h] that is able to receiue *this*, let him receiue it.

13 ¶ * Then were broght to him litle children, that he shulde put *his* hands on them, and pray: and the disciples rebuked them.

14 But Iesus said, Suffre litle children, and forbid them not to come vnto me: for of such is the kingdome of heauen.

15 And he laid his hands on them, and departed thence.

16 And behold, one came and said to him, Good Master, what good thing shal I do, that I may haue eternal life?

17 And he said to him, Why callest thou me good? there is none good but one, that is God. But if thou wilt enter into life, kepe the commandements.

18 He said to him, Which? Iesus said, Thou shalt not kil, Thou shalt not commit adulterie, Thou shalt not steale, Thou shalt not beare false witnes,

19 Honour thy father and mother, and, Thou shalt loue thy neighbour as thy selfe.

20 The yong man said to him, All these thinges haue I kept from my youth vp: what lacke I yet?

21 Iesus said to him, If thou wilt be perfect, go, sel that thou hast, and giue to the poore, and thou shalt haue treasure in heauen: and come and folowe me.

22 But when the yong man heard that saying, he went away sorowful: for he had great possessions.

23 Then said Iesus to his disciples, Verely I say to you, that a riche man shal hardly entre into the kingdome of heauen.

24 And again I say to you, It is easier for a camel to go thorow a nedles eye, then for a riche man to entre into the kingdome of God.

25 When his disciples heard *that*, they wondred greatly, saying, Who then can be saued?

26 But Iesus behelde *them*, and said to them, With men this is vnpossible, but with God all thinges are possible.

27 Then answered Peter and said to him, Behold, we haue forsaken all, and folowed thee: what shal we haue therefore?

28 And Iesus said to them, Verely I say to you, that ye which haue folowed me, in the regeneration, when the sonne of man shal sit in the seate of his glorie, ye also shal sit vpon twelue seates, iudging the twelue tribes of Israel.

29 And euery one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or landes, for my Names sake, shal receiue an hundreth folde, and shal inherite life euerlasting.

30 But many that are first, shal be last, and the last first.

1 For the 16. cha. 19. he ment this of doctrine, and here of ecclesiastical discipline, ẅ dependeth of the doctrine.

"Or, done to.

Euang. Dom. post Trinit.

Luk. 17, 4

m We muste be continually redy to forgiue & be forgiuen.

n A commune talent was valued at thre score pounde: some also were greater & some lesse.

o Which amounteth of our money to ỹ summe of 25. shillings, or verie nere, & was nothing in respect of ỹ former ẅ his master for gaue him.

p God esteemeth onely the heart & affection.

Mar. 10, 1

"Or, cause.

Gen. 1, 27

Gen. 2 24
1. cor. 6. 16
ephe. 5, 31

a They that afore were as two, shalbe now as one persone.

"Or persone.

Deu. 24, 1
Chap. 5, 32.
mar. 10 11.
luk. 16, 18.
1. cor. 7, 11

b It was to auoide the cruelte, ỹ men wolde haue vsed towards their wifes, if they had bene forced to reteine them in their displeasure, furie & malice.

c That is, at the beginning, and by Gods ordinance.

d For this bãde can not be broken at mans pleasure.

e Some by nature are vnable to marie, & some by arte.

f The worde signifieth (gelded) & they were so made because they shulde kepe the chãbers of noble women: for they were iudged chaste.

g Which haue ỹ gift of continence, & vse it to not cõmune for before men may

serue God ẅ more free libertie. h This gift is all men, but is verie rare, & giuen to fewe: therefore not rashly abstein from mariage. *Chap. 18, 3. mat. 5, 3. luk. 18, 15.*

14 But Ieſus ſaid, Suffer the litle children and forbid them not to come to me: for of ſuche is the kingdome of heauen.

15 And when he had put is hands on thē, he departed thence.

Mar.10,17. luk.18,18

16 ¶ And beholde one came, and ſaid vnto him, Good Maſter, what good thing ſhal I do, that I may haue eternal life?

17 And he ſaid vnto him, i Why calleſt thou me good? there is none good but one, euen God: but if thou wilt entre into life, k kepe the commandements.

Exod. 20, 13. deu 5.16. rom.13.9

18 He ſaid to him, Which? And Ieſus ſaid, *Theſe, Thou ſhalt not kil: Thou ſhalt not commit adulterie: Thou ſhalt not ſteale: Thou ſhalt not beare falſe witnes.

19 Honour thy father and mother: and thou ſhalt loue thy neighbour as thy ſelf:

20 The yong man ſaid vnto him, I haue l obſerued all theſe things from my youth: what lacke I yet?

21 Ieſus ſaid vnto him, If thou wilt be perfite, go, m ſel that thou haſt, & giue it to thee poore, and thou ſhalt haue treaſure in heauen, and come and folowe me.

22 And when the yong man heard that ſaying, he went away ſorowful: for he had great n poſſeſsions.

23 Then Ieſus ſaid vnto his diſciples, Verely I ſay vnto you, that a riche man ſhal hardely enter into the kingdome of heauen.

24 And againe I ſay vnto you, It is eaſier for a °camel to go through the eye of a nedle, then for a riche man to enter into the kigdome of God.

25 And when his diſciples heard it, thei were excedingly amaſed, ſaying, Who then can be ſaued?

26 And Ieſus behelde them, and ſaid vnto them, With men this is vnpoſſible, but with God °all things are poſſible.

27 ¶ * Then anſwered Peter, and ſaid to him, Behelde, we haue forſaken all, and followed thee: what ſhal we haue?

28 And Ieſus ſaid vnto them, Verely I ſay to you, that when the Sonne of man ſhal ſit in the throne of his maieſtie, ye which followed me p in the regeneracion, * ſhal ſit alſo vpon twelue thrones, and iudge the twelue tribes of Iſrael.

29 And whoſoeuer ſhal forſake houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my Names ſake, he ſhal receiue an q hundreth folde more, and ſhal inherite euerlaſting life.

30 * But manie that are firſt, ſhalbe laſt, and the laſt ſhalbe firſt. *Chap.20,16. mar.10,31. luk.13,30*

CHAP. XX.

1 Chriſt teacheth by a ſimilitude, that God is detter vnto no man, & how he alway calleth men to his labour. 18 He admoniſheth them of his paſsion. 20 He teacheth his to flee ambition. 28 Chriſt payeth our ranſome. 30 He giueth two blinde men their ſight.

Euang. Dnica Septuagesimæ.

1 FOr the kingdome of heauen is like vnto a certeine houſeholder, which went out at the dawning of the day to hier laborers into his vineyarde.

2 And he agreed with the laborers for a [a] penie a day, & ſent them into his vineyarde.

3 And he went out about the [b] thirde houre, and ſawe other ſtanding ydle in the market place,

4 And ſaid vnto them, Go ye alſo into *my* vineyarde, and whatſoeuer is right, I wil giue you: and they went their way.

5 Againe he went out about the ſixt and ninth houre, and did likewiſe.

6 And he went about the eleuenth houre, & founde other ſtanding ydle, and ſaid vnto them: Why ſtand ye here all the day ydle?

7 They ſaid vnto him, Becauſe no man hathe hired vs. He ſaid to them, Go ye alſo into *my* vineyarde, and whatſoeuer is right, that ſhal ye receiue.

8 ¶ And when euen was come, the maſter of the vineyard ſaid vnto his ſteward, Call the laborers, and giue them their hier begmning at the laſt, til *thou come* to the firſt.

9 And they *which were hired* about the eleuenth houre, came and receiued euerie man a penie.

10 Now when the firſt came, they ſuppoſed that they ſhulde receiue more, but they likewiſe receiued euerie man a penie.

11 And when they had receiued it, they murmured againſt the maſter of the houſe,

12 Saying, Theſe laſt haue wroght but one houre, and thou haſt made them equal vnto vs, which haue borne the burden, & heat of the day.

13 And he anſwered one of them, ſaying, "Friend, I do thee no wrong: dideſt thou not agree with me for a penie?

14 Take that which is thine owne, & go thy way: I wil giue vnto this laſt, as muche as to thee.

15 Is it not lawful for me to do as I wil with mine owne? Is thine eye [c] euil becauſe I am good?

16 * So

a Which was called denarius, & was of value about foure pēce halfe penie of olde money, & was cōmunely a workemās hier.

b They deuided ſ day in to twelue houres, ſo ſ third was the ſ fourth part of ſ day, ſix of the clocke was none, nine was thre of ſ clocke after dynner, & ſ eleuēth houre was an houre before ſ ſunne ſett.

" Or, felowe.

c Or enuious, becauſe of my liberalitie, deu. 15,19.

i Becauſe this yong man knewe nothing in Ieſus Chriſt but his māhode, he leadeth him to higher things. ¶ ſ intent, ſ his doctrine might better take place.

k He ſpake thi. ſ he might learne to know himſelf.

l He boaſteth muche becauſe as yet he knewe not himſelf.

m Chriſt hereby diſcouered his hypocriſie, and cauſed him to feele his owne weakenes, not generally commanding all to do the like.

n What hinderance men haue by riches.

° Or, cable rope

o Who can frame mens heartes, ſo ſ they ſhal not ſet their mindes on their riches.

Mar.10,28. luk.18,28

p In this worke whereby the worlde is changed, renued and regenerate: or to ioyne this worde w ſ ſentence following & ſo take regeneratō for ſ day of iudgement, when ſ elect ſhal in ſoule & bodie enioye their inheritance, to ſ end ſ they might knowe ſ it is not ſufficient to haue begonne once.

Luk 22.30

q The ioye of conſcience w Gods children feele euen in their afflictions is a 1000 folde more worthe then all wordelie treaſures.

Chap.19,30. mar.10,31. luk.13,30

d Therefore euerie man in his vocation, as he is called first, ought to go forwarde, & encourage others, seing ẏ hyer is indifferent for all.

16 *So d the last shalbe first, and the first last: *for manie are called, but fewe chosen.

17 *And Iesus went vp to Ierusalem, & toke the twelue disciples aparte in the way, and said vnto them,

18 Beholde, we go vp to Ierusalem, and the sonne of man shalbe deliuered vnto the chief Priests, and vnto the Scribes, and they shal condemne him to death,

19 And *shal deliuer him to the Gentiles, to mocke, and to scourge, & to crucifie *him*: but the thirde day he shal rise againe.

Chap.22,14 Mar.10,32. luk.18,31

Iohn.18,32 Mar.10,35

20 *Then came to him the mother of Zebedeus children with her sonnes, worshipping *him*, and desiring a certeine thing of him.

21 And he said vnto her, What wouldest thou? She said to him, Grante that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered and said, Ye knowe not what ye aske. Are ye able to drinke of the e cup that I shal drinke of, and to be baptized with the baptisme that I shalbe baptized with? They said to him, We are able.

e He setteth ẏ crosse before their eyes to drawe them frō ambition, calling it a cup, to signifie ẏ measure of ẏ afflictions, ẅ God hathe ordeined for euerie mā: ẏ ẅ thing also he calleth baptisme.

23 And he said vnto them, Ye shal drinke in dede of my cup, and shalbe baptized with the baptisme, that I am baptized with, but to sit at my right hand, & at my left hand, is f not mine to giue: but *it shalbe giuen* to them for whome it is prepared of my Father.

f God my Father hathe not giuen me charge to bestowe offices of honour here: but to be an exaple of humilitie vnto all.

24 *And when the *other* ten heard this, they disdained at the two brethren.

Mar.10,41 Luk.22,25.

25 Therefore Iesus called them vnto him, and said, Ye knowe that the lords of the Gentiles haue domination ouer them, and they that are great, exercise autoritie ouer them.

26 But it shal not be so among you: but whosoeuer wil be great among you, let him be your seruant,

27 And whosoeuer wil be chief among you, let him be your seruant,

Philip. 2,3

28 *Euen as the sonne of man came not to be serued, but to serue, and to giue his life for the ransome of manie.

Mar.10,46. luk.18,39

29 ¶ *And as they departed from Iericho, a great multitude followed him.

30 And beholde, two blinde men, sitting by the way side, when they heard that Iesus passed by, cryed saying, O Lord, the sonne of Dauid, haue mercie on vs.

31 And the multitude rebuked them, because they shulde holde their peace: but they cryed the more, saying, O Lord, the sonne of Dauid, haue mercie on vs.

32 Then Iesus stode stil, and called them, and said, What wil ye that I shulde do to you?

33 They said to him, Lord, that our eyes may be opened.

34 And Iesus moued with compassion touched their eyes, and immediatly their eyes receiued sight, and they followed him.

CHAP XXI.

Christ rideth into Ierusalem on an asse. 12 The byers and sellers are chasid out of the Temple. 15 The children wish prosperitie vnto Christ 19 The fig tre withereth. 22 Faith requisit in prayer. 25 Iohns baptisme. 28 The two sonnes. 33 The parable of the housband men. 42 The corner stone reiected. 43 The Iewes reiected and the Gentiles receiued.

1 AND * when they drew nere to Ierusalem, and were come to Bethphage, vnto the mount of the oliues, then sent Iesus two disciples,

Mar.11,1 luk.19,29

2 Saying to them, Go into the towne that is ouer against you, and anone ye shal finde an a asse bounde, and a colte with her: lose them, and bring them vnto me.

a By this entrie Christ wolde shewe ẏ state & condition of his kingdome, wich farre contrarie to ẏ pompe and glorie of ẏ worlde.

3 And if anie man say ought vnto you, say ye, that the Lord hathe nede of them, and straight way he wil let them go.

4 All this was done that it might be fulfilled which was spoken by the Prophet, saying,

5 ¶ *Tel ye the b daughter of Sion, Beholde, thy King cometh vnto thee, meke and sitting vpon an asse, and a c colte, the fole of an asse vsed to the yoke.

Isa.62,11. zach.9,9. iohn.12,15

b That is, ẏ citie Siō, or Ierusalē.

c It is a maner of speache called Synecdoche, wherby two are taken for one.

6 So the disciples went, and did as Iesus had commanded them,

7 And broght the asse and the colte, and put on d them their clothes, and set him thereon.

d He ridde on ẏ fole & ẏ dāme went by.

8 And a great multitude spred their garments in the way: and other cutte downe branches from the trees, and strawed them in the way.

9 Moreouer, the people that went before, and they also that followed, cryed, saying, e Hosanna the sonne of Dauid: blessed *be* he that cometh in the Name of the Lord, Hosanna *thou which art* in the f hiest *heauens*.

e Which is to say, Saue I pray thee, desiring God to prosper & sende good successe to ẏ Messias.

f For God ẅ is in heauen, must onely saue.

10 *And when he was come into Ierusalem, all the citie was moued, saying, Who is this?

Mar.11,11. luk.19,45. iob.2,13

11 And the people said, This is Iesus the Prophet of Nazaret in Galile.

12 ¶ And Iesus went into the Temple of God, and cast out all thē that solde and boght in the g Temple, and ouerthrew ẏ tables of the money changers, and the seates of them that solde doues,

g In ẏ porche o entrie into the Temple.

13 And said to them, it is written, * Mine

Isa.56,7

house shalbe called the house of prayer:
h but * ye haue made it a denne of theues.
14 Then * the blinde, and the halt came to him in the Temple, and he healed them.
15 But when the chief Priests and Scribes sawe the marueils that he did, & the children crying in the Temple, and saying, Hosanna the sonne of Dauid, they disdeined,
16 And said vnto him, Heareſt thou what these say? And Iesus said vnto thē, Yea: red ye neuer, * By the i mouth of babes & suckelings thou hast k made perfite ý praise?
17 ¶ So he left them, and went out of the citie vnto Bethania, and lodged there.
18 And * in the morning as he returned into the citie, he was hungrie,
19 And seing a figge tre in the way, he came to it, and founde nothing thereō, but leaues onely, and said to it, Neuer frute grow on thee hence forwardes. And anone the figge tre withered:
20 And when his disciples sawe it, they marueiled, saying, How sone is the figge tre withered?
21 And Iesus answered and said vnto them, * Verely I say vnto you, if ye haue faith, and dout not, ye shal not onely do that, *which I haue done* to the figge tree, but also if ye say vnto this mountaine, l Take thy self away, and cast thy self into the sea, it shalbe done.
22 * And whatsoeuer ye shal aske in prayer, if ye beleue, ye shal receiue it.
23 ¶ * And when he was come into the Temple, the chief Priests, and the Elders of the people came vnto him, as he was teaching, and said, By what autoritie doest thou these things? and who gaue thee this autoritie?
24 Then Iesus answered and said vnto them, I also wil aske of you a certeine thing, which if ye tel me, I like wise wil tell you by what autoritie I do these things.
25 The baptisme of Iohn whence was it? "from heauen, or of men? Then they reasoned among them selues, saying, If we shal say from heauen, he wil say vnto vs, Why did ye not then beleue him?
26 And if we say, Of men, we m feare the people: * for all holde Iohn as a Prophet.
27 Then they answered Iesus, and said, We can not tel, And he said vnto them, Neither tel I you by what autoritie I do these things.
28 ¶ But what thinke ye? A *certeine* man had two sonnes, and came to the elder, and said, Sonne, go & worke to day in my vineyard.
29 But he answered and said, I wil not: yet afterwarde he repented him self, & went.
30 Then came he to the seconde, & said likewise. And he answered, and said, I wil, syr: yet he went not.
31 Whether of them twaine did the wil of the father? They said vnto him. The first. Iesus said vnto them, Verely I say vnto you, that the n Publicanes and the harlots shal go before you into ý kingdome of God.
32 For Iohn came vnto you in the o way of righteousnes, & ye beleued him not: but ý Publicanes, & ý harlots beleued hi, & ye, thogh ye sawe it, were not moued with repentance afterwarde, that ye might beleue him.
33 ¶ Heare another parable, There was a certeine housholder, * which planted a p vineyarde, and q hedged it round about, and " made a winepresse therein, and buylt a tower, and let it out to husbandmen, and went into a strange countrey.
34 And when the time of the frute drewe nere, he sent his seruants to r the housbandmen to receiue the frutes thereof.
35 And the housbandemen toke his s seruants and beat one, and killed another, and stoned another.
36 Againe he sent other seruants, mo thē the first: and they did the like vnto them.
37 But last of all he sent vnto them his owne t sonne, saying, They wil reuerence my sonne.
38 But when the housbandmen sawe the sonne, they said among them selues, * This is the heire: come, let vs kill him, and let vs take his inheritance.
39 So they toke him, and cast him out of the vineyarde, and slewe him.
40 When therefore the Lord of the vineyarde shal come, what wil he do to those housbandmen?
41 They said vnto him, He wil cruelly destroye those wicked men, and wil let out his vineyarde vnto other housbādmen, which shal deliuer him the frutes in their seasons.
42 Iesus said vnto them, Red ye neuer in the Scriptures, * The stone which the buylders v refused, the same is made the x head of the corner? This was the Lords doing, and it is marueilous in our eyes.
43 Therefore say I vnto you, the kingdome of God shalbe taken from you, & shalbe giuen to a nacion, which shal bring forthe the frutes thereof.
44 * And whosoeuer shal fal on this stone, he shalbe broken: but on whome soeuer it shal fall, it wil grinde him to powder

h Vnder ý pretence of religiō hypocrites seke their owne gaine, & spoile God of his true worship.

Psal.8,2
i If God reueile his glorie and might by babes, ý can not as yet speake, is it meruelle, if they ý cā speke do set forthe, & magnifie the same?
Mar.11,13
k In Ebrewe it is, hast ordeined or grounded the strength: w is all to one purpose, because God is then moste praised when his strength is best knowen.

Chap.17,20

l Which thing semeth to be impossible.

Chap.7,7.ioh. 15,7. 1.ioh.3, 24 Mar.11,24. luk.10,1

" Or, of God.

m The hypocrites feare mā more then God, and malice neuer iustifieth ý trueth.
Chap 14,5. mar.6,20

n So farre it is impossible for them to repēt & be saued, ý made in their owne conceite, that ý greateſt sinners ý are, shal more sone come to repentance.
o God taught by Iohn ý way of righteousnes, whose life was vpright & perfite.
Isa.5,1. ier.2, 21. mar.12,1. luk.20,9
p The vineyarde is the people, whome he had elected.
q Vsed al meanes to preserue it, & to make it fruteful.
" Or, digged.
r Which were ý priests & rulers.
s The Prophetes
t Iesus Christ.

Chap.26,3. & 27,1. ioh.11, 53.

Psal.118,22. act.4,11 rom. 9,33.1.pet.2,7
v As not mete or fit for their buylding.
x To fasten and ioyne ý buyldig together, and to vpholde ý whole.
Isa.8,14

powder.
45 And when the chief Priests and Pharises had heard his parables, they perceiued that he spake of them.
46 And they seking to lay hands on him, feared the people, because they toke him as a Prophet.

CHAP. XXII.

2 The parable of the mariage. 9 The vocation of the Gentiles. 11 The mariage garment. 17 Of paying of tribute. 25 Of the resurrection. 36 The scribes question. 44 Christs diuinitie.

Luk.14,16. reuel.19,9.

1 THen *Iesus answered, and spake vnto them againe in parables, saying,
2 The kingdome of heauen is like vnto a certeine King which maried his sonne,
a Christ reprocheth ỹ Iewes of their ingratitude & obstinate malice, in that they reiected the grace of God, ẅ was so plentifully offered vnto them.
3 And a sent forthe his seruants, to call them that were bid to the wedding, but they wolde not come.
4 Againe he sent forthe other seruants, saying, Tel them which are bidden, Beholde, I haue prepared my dinner: mine oxen and my fatlings are killed, and all things are readie: come vnto the mariage.
5 But they made light of it, and went their wayes, one to his ferme, & another about his marchandise.
b God punisheth extremely suche ingratitude.
6 And the remnant toke his seruants, & intreated them sharpely, and slewe them.
7 But when the King heard it, he was wroth, & sent forthe his warriers, & b destroyed those murtherers, and burnt vp their citie.
c The ingratitude of the ẅ are bid, can not cause Gods liberalitie & his holie meates to perish, which he hathe prepared for his.
8 Then said he to his seruants, Truely the wedding is prepared: but they which were bidden, were not worthie.
9 Go ye therefore out into ỹ high wayes, and as manie as ye finde, bid them to ỹ mariage.
d In ỹ Church the hypocrites are mixed with the godlie.
10 So c those seruants went out into the *hie* wayes and gathered together all that euer they founde, both d good and bad: so the wedding was furnished with ghestes.
e He had not a pure affection & vpright conscience, ẅ proceded of faith.
f Thogh God suffre for a time hypocrites in the Church, yet he knoweth how to trie them, & fanne them out.
Cha.8,12.& 13,42.& 25, 30.
11 Then the King came in, to se the ghestes, and saw there a man which had not on a e wedding garment.
Chap.20,16.
12 And he said vnto him, Friend, how f camest thou in hither, & hast not on a wedding garment? And he was speacheles.
g By ỹ outwarde & general calling.
Mar.12,13.
13 Then said the King to the seruants, Binde him hand and fote: take him away, and cast him into vtter darckenes: * there shal be weping and gnashing of teeth.
luk. 0,26.
14 *For manie are g called, but fewe chosen.
15 *Then went the Pharises & toke counsel how they might tangle him in talke.
16 And they sent vnto him their disciples with the h Herodians, saying, Master, we knowe that thou art true, and teacheste the way of God truely, nether careste for anie man: for thou considereste not the i persone of men.
17 Tell vs therefore, how thinkest thou? Is it lawful to giue tribute vnto Cesar, or not?
18 But Iesus perceiued their wickednes, & said, Why tempt ye me, ye hypocrites?
19 Shewe me the "tribute money. And they broght him a k penie.
20 And he said vnto them, Whose is this image and superscription?
21 They said vnto him, Cesars. Then said he vnto them, * Giue therefore to Cesar, the things which are Cesars, and giue vnto God, those which are Gods.
22 And when they heard it, they marueiled, and left him, and went their way.
23 ¶ *The same day the Sadduces came to him (which say that there is no resurrection) and asked him,
24 Saying, Master, *Moses said, If a man dye, hauing no "children, let his brother l marie his wife, and raise vp sede vnto his brother.
25 Now there were with vs seuen brethren, and the first maried a wife, and deceased: and hauing none issue, left his wife vnto his brother.
26 Likewise also the seconde, & ỹ third, vnto the seuenth.
27 And last of all the woman dyed also.
28 Therefore in the resurrection, whose wife shal she be of the seuen? for all had her.
29 Then Iesus answered, and said vnto them, Ye m are deceiued, not knowing the Scriptures, nor the power of God.
30 For in the resurrection they nether marie wiues, nor wiues are bestowed in mariage, but are as the n Angels of God in heauen.
31 And concerning the resurrection of the dead, haue ye not red what is spoken vnto you of God, saying,
32 *I am the God of Abraham, & ỹ God of Isaac, and the God of Iacob? God is not the God of the dead, but of the liuing.
33 And when the people heard it, they were astonied at his doctrine,
34 ¶ *But when the Pharises had heard, that he had put the Sadduces to silence, they assembled together.
35 And one of them, *which was* an expounder of the Law, asked him a question, tempting him, and saying,
36 Master, which is the great commandement in the Law?
37 Iesus said to him, *Thou shalt loue ỹ

h These were certeine flatterers of ỹ court, which euer maintained ỹ religion, which King Herode best approued: and thogh they were enemies to ỹ pharises: yet in this thig they consented, thinking to intangle Christ, and so ether to accuse him of treason, or to bring him into the hatred of all his people. *Rom.13,7.*
i As touching the outwarde qualitie, as whether a man be riche or poore.
"Or, the coyne of the tribute.
k Which was of value about foure pence halfe penie. *Mar.12,10. luk.20,17. act 23,6. Deut.25,5.*
"Or, sonnes.
l By the title of aliance: and here by brother he meaneth the next kinsman, that lawfully might marie her.
m Where Gods worde is not preached and vnderstand, there must nedes reigne blindenes and errours.
n Forasmuche as they shalbe exempted from the infirmities of this present life. *Exod.3,6.*

Deut.6,5. luk.10,27.

Leui.19,18.
mar.12.31.
rom.13.9 gal.5,14. iam,2,8
Mar.12,35.
luk.20,41.
o Of what stocke or familie.
p By the spirit of prophecie speaking of the Kingdome of Christ.
q By the right hand is signified the authoritie and power, ẅ God giueth hys Sonne Christ in makyng him his lieutenãt & gouernour ouer his Church.
Psal.110,1.
r Not that his kingdome shal then end: but ẏ office of his humanitie shal cease, and he ẅ ẏ Father and holie Goost shal reigne for euer as one God all in all.
s Christ is Dauids sonne touchyng his mãhode, and his Lord, concerning his Godhead.

Lord thy God with al thine heart, with all thy soule, and ẅ all thy minde.
38 This is the first and the great commandement.
39 And the seconde is like vnto this, *Thou shalt loue thy neighbour as thy self.
40 On these two commandements hangeth the whole Law, and the Prophetes.
41 ¶ *While the Pharises were gathered together, Iesus asked them,
42 Saying, What thinke ye of Christ? whose ° sonne is he? They said vnto him, Dauids.
43 He said vnto them, How then doeth Dauid in ᵖ spirit call him Lord, saying,
44 *The Lord said to my Lord, Sit on my ᵠ right hand, ʳ til I make thine enemies thy fote stole?
45 If then Dauid call him ˢ Lord, how is he his sonne?
46 And none colde answer him a worde, nether durst anie from that daye forthe aske him anie mo questions.

CHAP. XXIII.

Christ condemneth the ambicion, couetousnes, and hypocrise of the Scribes and Pharises. 31 Their persecutions against the seruants of God. 37 He prophecieth the destruction of Ierusalem.

1 THen spake Iesus to the multitude, & to his disciples,
2 Saying, The* Scribes and the Pharises [a] sit in Moses seat.
3 All therefore whatsoeuer they bid you obserue, that [b] obserue and do: but after their workes do not: for they say, and do not.
4 *For they binde heauie burdens, and grieuous to be borne, and laye them on mẽs shulders, but they them selues wil not moue thẽ with *one* of their fingers.
5 All their workes they do for to be sene of men: for they make their ᶜ phylacteries broad, and make long the *fringes of their garmentes,
6 *And loue ẏ chief place at feasts, and to haue the chief seates in ẏ assemblies,
7 And gretings in the markets, and to be called of men, ‖Rabbi, Rabbi.
8 *But be not ye called, [d] Rabbi: for one is your [e] doctor, *to wit*, Christ, and all ye are brethren.
9 And* call no man your father vpon ẏ earth: for their is but one, your Father which is in heauen.
10 Be not called [e] doctors: for one is your doctor, *euen* Christ.
11 But he that is ᶠ greatest among you, let him be your seruant.
12 *For whosoeuer wil exalt him self, shalbe broght low: and whosoeuer wil humble him self, shalbe exalted.
13 ¶ Wo therefore *be* vnto you Scribes and Pharises, hypocrites, because ye ᵍ shut vp the kingdome of heauen before men: for ye your selues go not in, nether suffer ye them ʰ that wolde enter, to come in.
14 *Wo *be* vnto you Scribes and Pharises, hypocrites: for ye deuoure widdowes houses, euen vnder a colour of long prayers: wherefore ye shal receiue the greater damnacion.
15 Wo *be* vnto you, Scribes and Pharises, hypocrites: for ye compasse ⁱ sea and land to make one of your profession: and when he is made, ye make him two folde more ẏ childe of hel, then you your selues.
16 Wo *be* vnto you blinde guides, which say, Whosoeuer sweareth by the Tẽple, it is nothing: but whosoeuer sweareth by the golde of the Temple, he ᵏ offendeth.
17 Ye fooles and blinde, whether is greater, the golde, or the Temple that ᵏ sanctifieth the golde?
18 And whosoeuer sweareth by the altar, it is nothing: but whosoeuer sweareth by the offring *that is* vpõ it, offendeth.
19 Ye fooles and blinde, whether is greater, the offring, or the altar which sanctifieth the offring?
20 Whosoeuer therefore sweareth by ẏ altar, sweareth by it, and by all things thereon.
21 *And whosoeuer sweareth by ẏ Temple, sweareth by it, and by him that dwelleth therein.
22 *And he that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.
23 ¶ *Wo *be* to you, Scribes and Pharises, hypocrites: for ye tythe mynt, & annyse, & commin, and leaue the weightier matters of the Law, *as* iudgement, and mercie, & fidelitie. These ought ye to haue done, & not to haue left the other.
24 Ye blinde guides, which [l] straine out a gnatte, and swallow a camel.
25 ¶ Wo *be* to you, Scribes and Pharises, hypocrites: for ye make cleane the vtter side of the cup, and of the platter: but within they are ful of briberie & ‖ excesse.
26 Thou blinde Pharise, clense first the inside of the cup and platter, that the outside of them may be cleane also.
27 Wo *be* to you, Scribes and Pharises, hypocrites: for ye are like vnto ᵐ whited tombes, which appeare beautiful outwarde, but are within ful of dead mens bones, and of all filthynes.

Nehe.8,4.
a And teache ẏ which Moses saith.
b According to Moses whome they read, but not that ẅ they teache of them selues.
Luk.11,46.
act.15,10.
c They were skroles of parchement wherein ẏ commandements were written: and to this day the Iewes vse the same & close thẽ in a piece of lether, & so binde them to their browe & left arme, to ẏ intẽt they might haue continual remẽbrãce of ẏ Law.
Num.15,38.
deut 22,12.
Mar.12,38.
luk.11,43.
& 20,46.
d Christ forbideth not to giue iuste honour to Magistrates and Maisters, but condemneth ambicion and superiorisie ouer our brothers faith, which office apperteineth to Christ alone.
e The Pharises were called Maisters or Fathers, and the Scribes Doctors.
f The highest dignitie in the Church is not lordshippe, or dominion, but ministerie and seruice.
Luk 14,11.& 18,14.
g Ye kepe backe the pure religion & knowledge of God when men are readie to embrace it.
Mar.12,40.
luk.20,47.
h Which haue now their fote within ẏ dores.
i They soght all meanes, that they colde incunt, to make of a Gentile a Iewe.
‖ *Or, is a debter.*
k And maketh it to be taken as an holie thig, because of the vse: and hereby Christ sheweth that mans doctrine doeth not onely obscure the worde of God, but is contrarie to it.
1.King. 8, 13. 2.chro 6, 1.
Chap.5,34.
Luk 11, 42.
l Ye haue at ẏ ẅ is nothing, & let passe that ẅ is of greater importance.
m Ye seke how to get estimacion ẅ men and passe not whether ye haue a good conscience or no.
‖ *Or, intemperancie.*
‖ *Or, painted.*

Mal.1.6. *Iam.3,1.* ‖ *Or, master.* ‖ *Or, teacher.*

28 So are ye alſo: for outwarde ye appeare righteous vnto men, but within ye are ful of hypocriſie and iniquitie.

29 ¶ Wo *be* vnto you, Scribes and Phariſes, hypocrites: for ye buylde ſ tombes of the[n] Prophetes, & garniſh the ſepulchres of the righteous,

30 And ſay, If we had bene in the dayes of our fathers, we wolde not haue bene parteners with them in the blood of ſ Prophetes.

31 So then ye be witneſſes vnto your ſelues, that ye [o] are the children of them that murthered the Prophetes.

32 Fulfil ye alſo the meaſure of your fathers.

33 O ſerpents, the generacion of vipers, how ſhulde ye eſcape the damnacion of hel? [o] *Euangelion in feſto ſcti Stephani*

34 Wherefore beholde, I ſend vnto you [p] Prophetes, and wiſe mē, and Scribes, & of them ye ſhal kil and crucifie: and of them ſhal ye ſcourge in your Synagogues, and perſecute from citie to citie,

35 That vpon [q] you may come all the righteous blood that was ſhed vpon the earth, * from the blood of Abel ſ righteous vnto the blood [r] of Zacharias ſ ſonne of Barachias, * whome ye ſlewe betwene the Temple and the altar.

36 Verely I ſay vnto you, all theſe things ſhal come vpon this generacion.

37 * Ieruſalem, Ieruſalem, which killeſt ſ Prophetes & ſtoneſt them which are ſent to thee, how often wolde I haue gathered thy childrē together, * as ſ henne gathereth her chickens vnder her wings? and ye wolde not,

38 Beholde, your habitacion ſhalbe left vnto you deſolate.

39 For I ſaye vnto you, ye ſhal not ſe me [ſ] hence forthe til that ye ſay, Bleſſed *is* he that cometh in the Name of ſ Lord.

a For a remembrance of them, & in the meane ſeaſon they paſſed not for their doctrine.

o It is not now onely that your nacion hathe bigonne to be cruel againſt ſ ſeruants of God, & therefore it is no marueil though the children of ſuche murtherers handle roughly the Prophetes.

p To conuince you of greater ingratitude.

Gen. 4, 8.

ebr. 11. 44.

q Chriſt meaneth that all their race ſhulbe puniſhed, ſo that the iniquitie of the fathers ſhalbe powred into ſ boſome of the children, which reſemble their fathers.

r Read 2. Chr. 24, 22.

Luk. 13, 34.

2 Eſdr. 1, 30.

CHAP. XXIIII.

1 Chriſt ſheweth his diſciples the deſtruction of the Temple. 5. 24 The falſe Chriſts. 13 To perſeuere. 14 The preaching of the Goſpel. 6. 29 The ſignes of the end of the worlde. 42 He warneth them to wake. 44 The ſudden coming of Chriſt.

1 AND * Ieſus went out, & departed frō the Temple, and his diſciples came to him, to ſhewe him the [a] buylding of the Temple.

2 And Ieſus ſaid vnto them, Se ye not all theſe things? Verely I ſay vnto you, * there ſhal not be here left a ſtone vpō a ſtone, that ſhal not be caſt downe.

3 And as he ſate vpon the mount of Oliues, his diſciples came vnto him apart, ſaying, Tel vs when theſe things ſhalbe, and what ſigne *ſhalbe* of thy comming, [b] and of the end of ſ worlde.

Mar. 13, 1.

luk 21, 5.

a Whoſe exellence appeareth in that ſ Herode for the ſpace of 8. yeres kept 10000. mē in ſ worke, the ſtones were 15. cubites long, in height 12, in breadth 8, as Ioſephus writeth.

Luk. 19, 44.

b They thoght ſ worlde ſhulde be at an end, when Ieruſalē were deſtroyed.

4 And Ieſus anſwered, and ſaid vnto them, * [c] Take hede that no man deceiue you.

5 For manie ſhal come in my name, ſaying, I am Chriſt, and ſhal deceiue manie.

6 And ye ſhal heare of warres, and rumors of warres: ſe that ye be not troubled: for all theſe things muſt come to paſſe, but the end is not yet.

7 For nacion ſhal riſe againſt nacion, and realme againſt realme, & there ſhalbe peſtilence, and famine, and earthquakes in diuers places.

8 All theſe are but the [d] beginning of ſorowes.

9 * Then ſhal they deliuer you vp to be afflicted, and ſhal kil you, and ye ſhalbe [e] hated of all nacions for my Names ſake.

10 And then ſhal manie be offended, & ſhal betray one another, and ſhal hate one another.

11 And manie falſe prophetes ſhal ariſe, & ſhal deceiue manie.

12 And becauſe [f] iniquitie ſhal be increaſed, the loue of manie ſhalbe colde.

13 * But he that endureth to the end, he ſhalbe ſaued.

14 And this Goſpel of the kingdome ſhalbe preached through ſ whole worlde for a witnes vnto all nacions, and then ſhal the end come.

15 ¶ When [g] ye * therefore ſhal ſe the [h] abominacion of deſolation ſpoken of by * Daniel the Prophet, ſtanding in ſ holie place, (let him that readeth conſider it.)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is on the houſe top, not come downe to fetch anie thing out of his houſe.

18 And he that is in the field, let not him returne backe to fetch his clothes.

19 And wo *ſhalbe* to them that are with childe, and to them that giue ſucke in thoſe dayes.

20 But pray that your flight be not in ſ winter, neither on the * Sabbath *day*.

21 For then ſhalbe great tribulation, ſuche as was not from the beginning of ſ worlde to this time, nor ſhalbe.

22 And except thoſe dayes ſhulde be ſhortened, there ſhulde no [i] fleſh be ſaued: but for ſ [k] electes ſake thoſe dayes ſhalbe ſhortened.

23 * Then if anie ſhal ſay vnto you, Lo, here is Chriſt, or there, beleue it not.

24 For there ſhal ariſe falſe Chriſts, & falſe prophetes, and ſhal ſhewe great ſignes and wonders, ſo that if it were poſſible, they ſhulde deceiue the verie elect.

25 Beholde, I haue tolde you before.

Ephes. 3, 6.

coloſ. 2, 28.

c He anſwereth them not according to their mindes, but admoniſheth them of that which is neceſſarie for thē to knowe.

d Great and cruel warres haue enſued ſince amongſ ſ heathen for the contempt of the Goſpel and increaſe more & more.

Chap. 10, 17.

luk. 21, 12.

joh. 15, 20.

and 16, 2.

e As if you were ſ cauſe of theſe troubles.

f Manie will kepe backe their charitie, becauſe they are vnthākeful and euil, vpon whome they ſhulde beſtowe it.

2. Theſ. 3, 13.

2. tim. 2, 3.

Mar. 13, 14.

luk. 22, 20.

Dan. 9, 27.

g When ſ Temple ſhal be polluted, it ſhal be a ſigne of extreme deſolation: the ſacrifices ſhal end & neuer be reſtored.

h The horrible deſtruction of ſ Temple & the corruption of Gods pure religion.

Act. 1, 18.

i *Or, man.*

k God prouideth for his children in the middes of troubles.

Mar. 13, 21.

luk. 17, 23.

26 Wherefore if they shal say vnto you, Beholde, he is in ᵛ the ᵏ desert, go not forthe: Beholde, he is in the ˡ secrete places, beleue it not.

27 For as the lightening cometh out of the East, and shineth in to the West, so shal also the comming of the sonne of man be.

28 *For where soeuer a dead ᶫ carkeis is, thither wil the egles resort.

29 *And immediatly after the ᵐ tribulations of those dayes, shal the sunne ⁿ be darkened, & the moone shal not giue her light, and ᵛ the starres shal fall from heauen, & the powers of heauen shalbe shaken.

30 And then shal appeare the signe of ᵛ the sonne of man in heauen: and then shal all the kinreds of the earth mourne, and they shal se the Sonne of man come in the cloudes of heauen with power and great glorie.

31 *And he shal send his Angels with a great founde of a trumpet, and they shal gather together his elect, from the foure windes & from the one end of the heauen vnto the other.

32 Now learne the parable of the figge tre: when her bough is yet tender, & it bringeth forthe leaues, ye knowe that sommer *is* nere.

33 So likewise ye, when ye se all these things, knowe that *ᵛ kingdome of God* is nere, *euen* at the dores.

34 Verely I say vnto you, this ᵒ generation shal not passe, til all these things be done.

35 *Heauen and earth shal passe away: but my wordes shal not passe away.

36 But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onely.

37 But as the dayes of Noe *were*, so likewise shal the comming of the sonne of man be.

38 *For as in the dayes *before* the flood they did eat and drinke, mary, and giue in mariage, vnto the day that Noe entred into the Arke,

39 And ᵖ knewe nothing, til the flood came and toke them all awaye, so shal also the comming of the sonne of man be.

40 *¶ Then two men shalbe in the fields, the one shalbe receiued, and the other shalbe refused.

41 Two women shalbe grinding at the milne: the one shalbe receiued, & the other shalbe refused.

42 Wake therefore: for ye knowe not what houre your master wil come.

43 Of *this be sure, that if the good man of the house knewe at what watche the thief wolde come, he wolde surely watche, and not suffre his house to be digged through.

44 Therefore be ye also readie; for in ᵛ houre that ye thinke not, wil the sonne of man come.

45 *Who then is a faithful seruant & wise, whome his master hathe made ruler ouer his household, to giue them meat inseason?

46 Blessed *is* that seruant whome his master, whē he cometh, shal finde so doing.

47 Verely I say vnto you, he shal make him ruler ouer all his goods.

48 But if ᵛ euil seruant shal say in his heart, My master doeth deferre his comig,

49 And begin to smite his felowes and to eate and to drinke with the dronken,

50 That seruants master wil come in a day, when he loketh not for him, & in an houre that he is not ware of,

51 And wil ᵘ cut him of, & giue him his portiō with hypocrites: *there shalbe weping, and gnashing of teeth.

k Whither the false Christs, and deceiuers lead the people, hiding thē selues in holes as if they were asshamed of their professiō.

ᵘ Or, *closettes.*

Luk.17,37.

l In despite of Satan ᵛ faithful shal be gathered & ioyned with Christ, as the egles assemble to a dead carkeis.

Mar.13.24. luk.21,25. isa.13,10. ezec. 32,7. ioel 2, 31. & 3.15.

m When God hathe made an end of the troubles of his Church.

n He meaneth an horrible trēbling of the worlde, & as it were, an alteration of ᵛ ordre of nature.

Reuel.1,7. 1.cor.15,52. 1.thes.4,16.

o ᵛ For within fif tie yeres after, Ierusalem was destroied: ᵛ godlie were persecuted, false teachers seduced the people, religiō was polluted, so ᵛ the worlde semed to be at an end.

Mar.13.32. Gene.7,5. luk. 17,28. 1.pet.3, 20.

p Because of their incredulitie.

Luk.17,35. 1.thes.4,17.

q This teacheth euerie man to walke warely not respecting his companion although he be neuer so dere vnto him.

Mar.13,35. Luk.12.39. 2.thes.5,2. reuel.16,18.

CHAP. XXV.

1 By the similitude of the virgines, Iesus teacheth euerie man to watche. 14 And by the talents to be diligent. 31 The last iudgement. 32 The sheepe and the goates. 35 The workes of the faithful.

1 THen the ᵃ kingdome of heauē shalbe likened vnto ten virgins, which toke their lampes, and went to ᵇ mete the bridegrome.

2 And fiue of them were wise, & fiue foolish.

3 The foolish toke their lampes, but toke none oyle with them.

4 But the wise toke oyle in their vessels with their lampes.

5 Now while the bridegrome taryed lōg, all slombred and slept.

6 And at midnight there was a crye made, Beholde, the bridegrome cometh: go out to mete him.

7 Then all those virgins arose, & trimmed their lampes.

8 And the foolish said to the wise, ᶜ Giue vs of your oyle, for our lampes are ᵘ out.

9 But the wise answered, saying, *We feare* lest there wil not be ynough for vs & you: but ᵈ go ye rather to them that sel, and bie for your selues.

10 And while they went to bie, the bridegrome came: & they that were readie, went in with him to ᵛ wedding, and the gate was shut.

11 Afterwardes came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, ᵉ I knowe you not.

13 *Watche therefore: for ye knowe neither the day, nor the houre, when the Sonne of man wil come.

14 *ᶠ For *the kingdome of heauen is* as a man that going into a strange countrey, called his seruants, and deliuered to them his

Luk.12,42.

ᵘ Or, *separat him.*

Chap 13, 42. & 25,30.

a This similitude teacheth vs, that it is not sufficient to haue once giuē our selues to follow Christ but that we must continue.

b To do him honor, as the maner was.

c Manie seke ᵛ when they haue cōtemned, but it is to late.

ᵘ Or, *quēched.*

d This was spokē in reproche, because they made not prouision in time.

e I wil not opē to you because you haue failed in the midde way.

Chap. 24, 43. mar 13.33. Luk.19,12.

f This similitude teacheth how we oght to continue in the knowledge of God, and do good with those graces ᵛ God hathe giuen vs.

his goods.
15 And vnto one he gaue fiue [g] talents, and to another two, & to another one, to euerie man after his owne habilitie, and straight way went from home.
16 Then he that had receiued the fiue talents, went and occupied with them, and [||] gained other fiue talents.
17 Likewise also, he that *receiued* two, he also gained other two.
18 But he that receiued that one, went & digged it in ỹ earth, & hid his masters money.
19 But after a long season, the master of those seruãts came, and rekened with them.
20 Then came he that had receiued fiue talents, and broght other fiue talents, saying, Master, thou deliueredst vnto me fiue talents: beholde I haue gained with them other fiue talents.
21 Then his master said vnto him, It is wel done good seruant and faithful, Thou hast bene faithful in litle, I wil make thee ruler ouer muche: [h] entre in into thy masters ioy.
22 Also he that had receiued two talẽts, came & said, Master, thou deliueredst vnto me two talents: beholde, I haue gained two other talents with them.
23 His master said vnto him, It is wel done good seruãt, and faithful, Thou hast bene faithful in litle, I wil make thee ruler ouer muche: enter in into thy masters ioye.
24 Then he which had receiued the one talent, came and said, Master, I knewe that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not:
25 I was therefore afraide, and went and hid thy talẽt in the earth: beholde, thou hast thine owne.
26 And his master answered, and said vnto him, Thou euil seruant, & [||] slouthful, thou knewest that I reap where I sowed not, and gather where I strawed not.
27 Thou oghtest therefore to haue put my money to the exchangers, and then at my comming shulde I haue receiued mine owne with vantage.
28 Take therefore the talent from him, and giue it vnto him which hathe tẽ talents.
29 *For vnto euerie man that hathe, it shalbe giuen, and he shal haue abundance, and [i] from him that hathe not, euen that he hathe, shalbe taken away.
30 Cast therefore that vnprofitable seruant into vtter *darknes: there shalbe weping, and gnasshing of teeth.
31 ¶ And when the sonne of man cometh in his glorie, and all the holie Angels ẅ him, then shal he sit vpon the throne of his glorie.
32 And before him shalbe gathered all nacions, and he shal separate them one from [a]nother, as a shepherde separateth the shepe from the goates.
33 And he shal set the shepe on his right hand, and the goates on the left.
34 Then shal the king say to them on his right hand, Come ye [k] blessed of my Father: inherite ye ỹ kingdome prepared for you from ỹ [l] fundations of ỹ worlde.
35 *For [m] I was an hungred, and ye gaue me meat: I thursted, and ye gaue me drinke: I was a stranger, and ye lodged me:
36 *I was* naked, and ye clothed me, I was *[||]sicke, and ye visited me: I was in prison, and ye came vnto me.
37 Then shal the righteous answere him, saying, Lord, whẽ sawe we thee an hungred, and fed thee? or a thurst, and gaue thee drinke?
38 And when sawe wé thee a strãger, and lodged thee? or naked, and clothed thee?
39 Or when sawe we thee sicke, or in prison, and came vnto thee?
40 And the King shal answere and say vnto them, Verely I say vnto you, in as muche as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.
41 Then shal he say vnto them on the left hand, *Departe from me ye cursed, into euerlasting fyre which is prepared for the deuil, and his angels.
42 For I was an hungred, & ye gaue me no meat: I thursted, & ye gaue me no drinke:
43 I was a stranger, and ye lodged me not: *I was* naked, and ye clothed me not: sicke, and in priso, and ye visited me not.
44 Then shal they also answere him, saying, Lord, when sawe wé thee an hungred, or a thurst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?
45 Then shal he answer them, & say, Verely I say vnto you, in as muche as ye did it not to one of the least of these, ye did it not to me.
46 *And these [n] shal go into euerlasting paine, and ỹ righteous into life eternal.

g Euerie talent communely made threscore pounde, read chap. 18, 24.

[||] *Or, made.*

h The master receiueth him into his house to giue him parte of his goods and cõmodities.

[||] *Or, lingerer.*

Chap. 13, 12. luk. 8, 18, and 19, 26. mar. 4, 25.

i The graces of God shalbe takẽ away from him that doeth not bestowe them to Gods glorie and his neighbours profite.

Chap. 8, 12. and 22, 13.

k For our saluation cometh of the blessing and fauour of God.

l Hereby God declareth the certeinetie of our predestination, whereby we are saued because we were chosen in Christ before ỹ fundacions of ỹ worlde, Ephes. 1, 4.

Isa. 58, 7. eze. 18, 7. Eccl. 7, 39.

m Christ meaneth not ỹ our saluation depedeth on our workes or merites, but teacheth what it is to liue iustly according to godlines, & charitie, and that God recompenseth his of his fre mercie, likewise as he doeth elect thẽ.

[||] *Or, infirme.*

Psal. 6, 9. chap. 7, 23. luk. 13, 27.

Dan. 11, 1. iohn. 5, 29.

n We muste therefore onely do that, ẅ God requireth of vs, and not followe mens foolish fantasies.

CHAP. XXVI.

1 Conspiracie of the Priests against Christ. 10 He excuseth Magdalene. 26 The institution of the Lords supper. 31 The disciples weakenes. 48 The traison of Judas. 62 The sworde. 64 Because Christ calleth him self ỹ sonne of God, he is iudged worthie to dye. 69 Peter denieth, and repenteth.

Mar. 14, 1. luk. 22, 1. Iuxta in Dominica in Palmarum.

1 AND * it came to passe, when Iesus had finished all these sayings, he said vnto his disciples,
2 Ye knowe that within two dayes is the Passeouer, and the Sonne of man shalbe deliuered to be crucified.
3 * Then assembled together the chief

John. 11, 47.

Priests and the Scribes, and ỹ Elders of the people into ỹ hall of ỹ high Priest, called Caiaphas,

4 And consulted how they might take Iesus by subtiltie, and kill him.

5 But they said, Not on the feast *day*, lest anie vprore be among the people.

Mar.14.3. iohn.11.2. and 2,5.

6 ¶ * And when Iesus was in Bethania, in the house of Simon the leper,

7 There came into him a woman, which had a boxe of verie costelie ointement, & [a] powred it on his head, as he sate at the table.

a He sheweth what occasion Iudas toke to commit his traison.

8 And when his disciples sawe it, they had [b] indignation, saying, What neded this waste?

b This was through Iudas motion to whome they gaue credit.

9 For this ointemẽt might haue bene solde for muche, and bene giuẽ to ỹ poore.

10 And Iesus knowing it, said vnto thẽ, Why trouble ye the woman? for she hathe wroght a good worke vpon me.

Deut.15.11.

11 * For ye haue ỹ poore alwayes wt you, but me shal ye not [c] haue alwayes.

c This fact was extraordinarie, nether was it left as an example to be followed: also Christ is not present wt vs bodelie or to be honoured wt anie outwarde pompe.

12 For in that she powred this ointment on my bodie, she did it to [d] burye me.

d To honour my buryal wt all.

13 Verely I say vnto you, Whereseuer this Gospel shalbe preached throughout all the worlde, there shal also this that she hathe done, be spoken of for a memorial of her.

Mar.14.10. luk.22.14.

14 ¶ * Then one of the twelue, called Iudas Iscariot, went vnto the chief Priests,

15 And said, what wil ye giue me, and I wil deliuer him vnto you? and they appointed vnto him thirtie [e] *pieces* of siluer.

e Euery one in value was about foure pẽce halfe pennie of oldesterling.

16 And from that time, he soght opportunitie to betraye him.

Mar.14.12. luk.22.7.

17 ¶ * Now on the first *day* of the feast of vnleauened bread the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eat ỹ Passeouer?

18 And he said, Go into the citie to suche a man, & say to him, The master saith, [f] My time is at hand: I wil kepe ỹ Passeouer at thine house wt my disciples.

f He maketh haste to a more worthie sacrifice, to wit, to ỹ which ỹ Passeouer signified.

19 And the disciples did as Iesus bad giuen them charge, and made ready the passeouer.

Mar.14.18. luk.22.14. iohn.13.21.

20 * So when the euen was come, he sate downe with the twelue.

21 And as they did eat, he said, Verely I say vnto you, that one of you shal betraye me.

22 And they were exceading sorowful, and begã euerie one of them to say vnto him, Is it I, Master?

g He that is accustomed to eat wt me daily at the table, *psal.41.9.*

23 And he answered and said, He that [d] dippeth his hãd with me in the dish, he shal betraye me.

h To the intẽt his disciples might knowe ỹ all this was appointed by the providence of God.

24 Surely the Sonne of mã goeth his way, [h] as it is written of him: but wo *be* to that man, by whome the Sonne of man is betrayed: it had bene good for that man if he had neuer bene borne.

25 Then Iudas which betrayed him, answered, and said, Is it I, Master? He said vnto him, Thou hast said it.

26 ¶ * And as they did eat, Iesus toke ỹ bread: and when he had giuen thãkes, he brake it, and gaue it to the disciples, and said, Take, eat: [i] this is my bodie.

i That is, a true signe and testimonie that my bodie is made yours, and by me your soules are nourished.

27 Also he toke the cup, & when he had giuen thankes, he gaue it them, saying, drinke ye all of it.

28 For this is my [k] blood of the Newe testament, that is shed for manie, for the remission of sinnes.

k The wine signifieth ỹ our soules are refreshed and satisfied with the blood of Christ, spiritually receiued, so that without him we haue no nourishment.

29 I say vnto you, that [l] I wil not drinke hẽce forthe of this frute of the vine vntil that day, when I shal drinke it newe with you in my Fathers kingdome.

l You shal no more enioye my bodelie presence til we mete together in heauen.

30 And when they had sung a psalme, they went out into the mount of oliues.

Mar.14.27. iohn.16.32. & 18.8.

31 ¶ * Then said Iesus vnto them, All ye shal be [m] offended by me this night: for it is written, * I wil smite ỹ shepherd, and the shepe of the flocke shalbe scattred.

m Shal turne backe and be discouraged.

Zach.13.7. Mar.14.28. & 16.7.

32 But * after I am risen againe, I wil go before you into Galile.

33 But Peter answered, and said vnto him, [n] Though that all men shulde be offended by thee, yet wil I neuer be offended.

n This declareth what danger it is to trust to muche to our owne strength.

34 * Iesus said vnto him, Verely I say vnto thee, that this night, before the cocke crowe, thou shalt denie me thrise.

Iohn.13.38. Mar.14.32. luk.22.39.

35 Peter said vnto him, Though I shulde dye with thee, yet wil I not denie thee. Likewise also said all the disciples.

36 ¶ * Then went Iesus with them into a place which is called Gethsemane, and said vnto his disciples, Sit ye here, while I go and pray yonder.

37 And he toke Peter, and the two sonnes of Zebedeus, and began to waxe sorowful, [o] and grieuously troubled.

o He feared not death of it self, but trembled for feare of Gods anger towarde sinne, ỹ burdẽ whereof he bare for our sakes.

38 Then said Iesus vnto them, My soul is verie heauie *euen* vnto the [p] death: tarie ye here, and watche with me.

p For he sawe Gods angre kindled towardes vs.

39 So he went a litle further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this [q] cup [r] passe from me neuertheles, not, as I wil, but as thou wilt.

q That is, ỹ angre of God for mans sinnes.

r He knewe wel what his Father had determined, and therefore was ready to obey, but he prayeth as ỹ faithful do in their troubles without respect of the eternal counsel of God.

40 After he came vnto the disciples, and foũde thẽ a slepe, & said to Peter, What? colde ye not watche wt me one houre?

41 Watch and pray, that ye enter not into tentation: the spirit in dede is readie, but the flesh is [s] weake.

s And therefore we must cõtinually fight against the flesh.

42 Againe he went away ỹ seconde time & prayed, saying, O my father, if this cup can not passe away frõ me, but that I must drinke it, thy wil be done.

43 And he came, and founde them a slepe againe for their eyes were heauie.

44 So he left them and went away againe, and prayed the third time, saying ỹ same wordes.

45 Thẽ came he to his disciples, and said vnto them, [t] Slepe henceforthe, and take your

t He speaketh this in a cõtrarie sense, meaning they shulde anone be wel wakened.

ke your reſt: beholde, ỹ houre is at hãd, and the Sonne of man is giuen into the hands of ſinners.

v Chriſt dyed willingly, and therefore, preſented him ſelf to his enemies. *Mar.14.43. luk.22.47. iohn.18.3.*

46 v Riſe, let vs go: beholde, he is at hãd that betrayeth me.

47 *And while he yet ſpake, lo, Iudas, one of the twelue, came, and with him a great multitude with ſwordes and ſtaues, from the high Prieſts and Elders of the people.

48 Now he that betrayed him, had giuen thẽ a token, ſaying, Whome ſoeuer I ſhal kiſſe, that is he, lay holde on him.

49 And forthe with he came to Ieſus, and ſaid, God ſaue thee, Maſter, & kiſſed him.

x He rebuketh his vnkindenes vnder the cloke of pretenſed friendſhippe.

50 Then Ieſus ſaid vnto him, x Friend, wherefore art ỹ come? Then came they, and laid hands on Ieſus, and toke him.

51 And beholde, one of them which were with Ieſus, ſtretched out *his* hãd, & drewe his ſworde, and ſtroke a ſeruant of ỹ high Prieſt, and ſmote of his eare.

y The exerciſing of of the ſworde is forbide to priuate perſones. Alſo he wolde haue hindered by his vndiſcrete zeale the worke of God.

52 Then ſaid Ieſus vnto him, Put vp thy ſworde into his place: *for all that y take the ſworde, ſhal periſhe with the ſworde.

z Euerie legiõ conteined communely 6000. footemen, and 732. horſemen, whereby here he meaneth an infinit nomber. *Iſa.53.10. Lamen.4.20.*

53 Ether thinkeſt thou, that I can not now pray to my Father, and he wil giue me mo then twelue z legions of Angels?

54 How then ſhulde the *Scriptures be fulfilled, *which ſay*, that it muſt be ſo?

55 The ſame houre ſaid Ieſus to the multitude, Ye be come out as *it were* againſt a thief, with ſwordes and ſtaues, to take me: I ſate daily teaching in the Temple among you, and ye toke me not.

Chap.26.3.

56 But all this was done, that the *Scriptures of the Prophetes might be fulfilled. * Then all the diſciples forſoke him, and fled.

Mar.14.58. luk.22.54. iohn.18.14.

57 ¶ *And they toke Ieſus, and led him to Caiaphas the hie Prieſt, where ỹ Scribes and the Elders were aſſembled.

58 And Peter followed him a farre of vnto the hie Prieſts hall, and went in, & ſate with the ſeruants to ſe the end.

Mar.14.55.

a He declareth how Ieſus was wrong fully accuſed, to ỹ end that we may knowe his innocencie, and not that he ſuffered for him ſelf, but for vs.

59 Now * the chief Prieſts & the Elders, and all the whole counſil a ſoght falſe witnes againſt Ieſus, to put him to death.

b Which colde iuſtely witnes againſt him.

60 But they founde none, and thogh many falſe witneſſes came, yet founde they b none: but at the laſt came two falſe witneſſes,

Iohn.2.19.

c Chriſt did neglect theire falſe reportes and more ouer he was not there to defend his cauſe, but to ſuffer condemnacion.

61 And ſaid, This man ſaid, * I can deſtroy the Temple of God, and buylde it in thre dayes,

d Or adiure thee by thine allegeance towards God.

62 Then the chief Prieſt aroſe, and ſaid to him, Anſwereſt thou nothing? What is the matter that theſe men witnes againſt thee?

63 But Ieſus c helde his peace. Then the chief Prieſt anſwered, and ſaid to him, I d charge thee by the liuing God, that thou tel vs, if thou be the Chriſt the Sonne of God.

64 *Ieſus ſaid to him, e Thou haſt ſaid it: neuertheles I ſay vnto you, hereafter ſhal ye ſe the Sonne of man, ſitting at ỹ right hand of the power of *God*, and come in the cloudes of the heauen.

e Chriſt cõfeſſeth ỹ he is the Sonne of God. *Chap.16.27. rom.14.10. 1.theſ.4.14.*

65 Then the hie Prieſt rent his f clothes, ſayig, He hathe g blaſphemed: what haue we any more nede of witneſſes? beholde, now ye haue heard his blaſphemie.

f This was one of their owne traditions, if they had heard any Iſraelite blaſpheme.

66 What thinke ye? They anſwered, & ſaid, He is worthie to dye.

g The enemies of God call a true confeſſion blaſphemie. *Iſa.50.6.*

67 *Then ſpat they in his face, and buffeted him: and h other ſmote him with their roddes,

h The officers ſmite Chriſt with their roddes or litle ſtaues.

68 Saying, i Prophecie to vs, ô Chriſt, Who is he that ſmote thee?

i They mocked him after this ſorte that he might not ſeme to be a prophet, and ſo wolde turne ỹ peoples minde from him. *Mar.14.66. luk.22.55. iohn.18.25.*

69 ¶ *Peter ſate without in the hall: & a maide came to him, ſaying, Thou alſo was with Ieſus of Galile.

70 But he denied before thẽ all, ſaying, I wot not what thou ſaiſt.

71 And when he went out into the porche, another *maide* ſawe him, and ſaid vnto them that were there, This man was alſo with Ieſus of Nazaret.

k An example of our infirmitie ỹ we may learne to depẽde vpon God and not put our truſt in our ſelues.

72 And k againe he denyed with an othe, ſaying, I knowe not the man.

l He was liuely touched with repentance by the motion of Gods Spirit, who neuer ſuffereth his to periſh vterly, thogh for a time they fall, to the intent they may fele their owne weaknes & acknoledge his great mercie.

73 So after a while, came vnto him they that ſtode by, and ſaid vnto Peter, Surely thou art alſo one of them: for euen thy ſpeache bewrayeth thee.

74 Then began he to curſe *him ſelf*, and to ſweare, ſaying, I knowe not the man. And immediatly the cocke crewe.

75 Then Peter remembred the wordes of Ieſus, which had ſaid vnto him, Before the cocke crowe, thou ſhalt deny me thriſe. So he wẽt out, and l wept bitterly.

Mar.15.1. luk.22.66. iohn.17.20.

CHAP. XXVII.

Chriſt is deliuered vnto Pilate. 5 Iudas hangeth him ſelf. 24 Chriſt is pronounced innocent by the iudge, and yet is condẽned, and crucified amõg thieues. 46 He prayeth vpon the croſſe. 51 The vaile is rent. 52 The dead bodies ariſe. 57 Ioſeph buryeth Chriſt. 64 The Watchmen kepe the graue.

1 WHen *the morning was come all the chief Prieſts, & the Elders of the people toke counſel againſt Ieſus, to put him to death,

2 And led him away bounde, and a deliuered him vnto Pontius Pilate the gouernour.

a For they had no autoritie to condemne him or to put any to death.

3 ¶ Then when Iudas ỹ betrayed him, ſawe that he was cõdemned, b he repented him ſelf, and broght againe ỹ thirtie *pieces* of ſiluer to ỹ chief Prieſts, and Elders,

b Ouer late repentance bringeth deſpairation.

4 Saying, I haue c ſinned betraying the innocent blood. But they ſaid, What is that to vs? d ſe thou to it.

c Although he abhorre his ſinnes, yet is he not diſpleaſed there with, but diſpaireth in Gods mercies, and ſeketh his owne deſtruction.

d Theſe hypocrites laye the whole faute vpon Iudas.

5 And when he had caſt downe the ſiluer *pieces* in the Tẽple, he departed, and

went, *and hanged him self.
6 And the chief Priests toke the siluer *pieces*, and said, it is not [e] lawful for vs to put them into the 'treasure, because it is the price of blood.
7 And they toke counsel, and boght with them a potters field, for the buryal of [f] strangers.
8 Wherefore that field is called, * the field of blood, vntil this day.
9 (Then was fulfilled that which was spoken by Ieremias the Prophet, saying, *And they toke thirtie siluer *pieces*, the price of him that was valued, whome *they* of the children of Israel valued.
10 And they gaue them for the potters field, as the Lord appointed me.)
11 ¶ *And Iesus stode before the gouernour, and the gouernour asked him, saying, Art thou the King of the Iewes? Iesus said vnto him, Thou saist it.
12 And when he was accused of ỹ chief Priests and Elders, he answered nothig.
13 Then said Pilate vnto him, Hearest thou not how many things they laye against thee?
14 But he answered him not to one worde, in so muche that ỹ gouernour marueiled greatly.
15 Now at the feast, the gouernour was wont to [g] deliuer vnto the people a [a] prisoner, whome they wolde.
16 And they had then a notable prisoner, called Barabbas.
17 * When they were then gathered together, Pilate said vnto them, Whether wil ye that I let loose vnto you Barabbas, or Iesus which is called Christ?
18 For he knewe wel, that for enuie they had deliuered him.
19 Also when he was set downe vpon the iudgement seat, his wife sent to him, saying, [h] Haue thou nothing to do with that iuste man: for I haue suffered many things this day in a dreame by reason of him.)
20 *But ỹ chief Priests & the Elders had persuaded the people that they shulde aske Barabbas, and shulde destroy Iesus.
21 Then the gouernour answered, and said vnto them, Whether of the twaine wil ye that I let loose vnto you? And they said, [i] Barabbas.
22 Pilate said vnto them, What shal I do thē with Iesus which is called Christ? Thei all said to him, Let hi be crucified.
23 Then said the gouernour, But what euil hathe he done? Then they cryed ỹ more, saying, Let him be crucified.
24 When Pilate sawe that he auailed nothing but that more tumulte was made, he toke water and wasshed his hāds before the multitude, saying, I am innocēr of the blood of this [k] iuste man: loke you to it.
25 Then answered all the people, and said, His [l] blood *be* on vs, and on our children.
26 Thus let he Barabbas loose vnto thē, and scourged Iesus, and deliuered him to be crucified.
27 ¶ *Then ỹ souldiours of ỹ gouernour toke Iesus into the commune hall, and gathered about him the whole bande.
28 And they stripped him, & put vpon him a [m] skarlet robe,
29 And platted a crowne of thornes, and put it vpon his head, and a rede in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee King of the Iewes,
30 And spitted vpon him, and toke a rede, and smote him on the head.
31 Thus whē they had mocked him, they toke the robe frō him, and put his owne raiment on him, and led him away to crucifie him.
32 *And as they came out, they founde a man of Cyrene, named Simon: him they compelled to beare his crosse.
33 * And when they came vnto ỹ place called Golgotha, (that is to say, ỹ place of *dead mens* skulles.)
34 They gaue him [n] vineger to drinke, mingled with gall: and when he had tasted thereof, he wolde not drinke.
35 And when they had crucified him, they parted his garmēts, & did cast lottes, that it might be fulfilled, which was spoken by the Prophet, *They deuided my garmēts among them, and vpon my vesture did cast lottes.
36 And they sate, and watched him there.
37 ¶ They set vp also ouer his head his cause written, [o] THIS IS IESVS THE KING OF THE IEWES.
38 And there were two thieues crucified with him, one on the right hand, and another on the left.
39 And they that passed by, reuiled him, wagging their heads,
40 And saying, * Thou that destroyest ỹ Tēple, and buyldest it in thre dayes, saue thy self: if thou be the Sonne of God, come downe from the crosse.
41 Likewise also the hie Priests mocking him, with the Scribes, and Elders, and Pharises, said,
42 He saued others, *but* he can not saue him self: if he be ỹ King of Israel, let him now come downe from the crosse, and we wil beleue him.
43 He [p] trusteth in God, let him deliuer him now, if he wil haue him: for he said, I am the Sonne of God.
44 That same also the [q] thieues which were crucified with him, cast in his teeth.
45 Now from the [r] sixt houre was there darkenes ouer all the [s] land, vnto the ninth houre.
46 And about ỹ ninth houre Iesus cryed [t] a loude voyce, saying, *Eli, Eli, lama sabacthani?

Act. 1, 18.

e The hypocrites are full of conscience in a matter of nothing, but to shede innocent blood they make nothig at it.

' *Or, corbana.*

f For ỹ Iewes thoght it a great offence to be buryed in ỹ same place ỹ the strangers were. *Act. 1, 19. Zach. 11, 13.*

Mar. 15, 3. luk. 23, 3. iohn. 18, 33.

[g] *Or, quitte.* It was a tradition of ỹ Iewes to deliuer a prisoner at Easter.

h This was to ỹ greater codemnation of pilate, whome neither his owne knowledge colde teache, nor counsel of others, to defende Christs innocentie. *Mar. 15, 11. luk. 23, 18. iohn. 18, 40. act. 3, 14.*

i The multitude preferre the wicked to the righteous.

k pilate beareth witnes ỹ he is innocent, before he condemne him.

l If his death be not lawful, let the punishmēt fall on our heades & our childrens: and as they wished, so this curse taketh place to this day.

Mar. 15, 16. iohn. 19, 1.

m To deride him, because he called him, self a King.

Mar. 15, 22. luk. 23, 26.

Iohn. 19, 16.

n It was a kinde of drinke to open the vaines, and so to haste his death, which was giuen him vpon ỹ crosse. *Psal. 22, 19. mar. 15, 24.*

o The maner then was to set vp a writing to signifie wherefore a man was executed: but here God gouerned Pilates hād to write other wise then he thoght. *Iohn. 2, 19.*

Psal. 22, 9. wisd. 2, 18.

p This was a great tentation, to go about to take from him his truste in God, and so to bring him to despaire.

q Meaning by this synechdoche the one of the theeues.

r That was frō none til thre of the clocke.

s Of Iewrie and the countrey there about. *Psal. 22, 2.*

t Not withstanding that he feeleth him self as it were wounded with Gods wrath and forsaken for our sinnes, yet he ceaseth not to put his confidence in God and call vpon him: which is writē to teach vs in all afflictions to trust stil in God: be the assautes neuer so grieuous to ỹ flesh.

v They mocked at Christs prayer, as if it had bene in vaine. *Psal. 69. 22.*

u Or, *hyssope stalke*, *Iohn 19 29.*

x Voluntarely after he had obeyed his Father in all things. *1. Chro 3. 14.*

y Which signified an end of all the ceremonies of ỹ Lawe. Or, *Ierusalē.*

z This iudgement of an heathen man was sufficient to cōdemne the grosse malice of the Iewes. *Mar. 15. 42. luk. 23. 50. iohn 19. 38.*

a Who was so muche the more in danger by declaring him self to be Iesus disciple.

b Christs burying doeth so much more verifie his death & resurrection.

c Which was ỹ day before the Sabbath.

d More wil follow his doctrine then did afore he was put to death.

sabacthani? that is, t My God, my God, why hast thou forsaken me?

47 And some of them that stode there, when thei heard it, said, This man calleth v Elias.

48 And straight way one of them ran, & toke * a sponge, and filled it with vineger, and put it on a u rede, and gaue him to drinke.

49 Other said, Let be: let vs se, if Elias wil come and saue him.

50 Then Iesus cryed againe with a loude voyce, and yelded vp the x gost.

51 And beholde, * the y vaile of ỹ Temple was rent in twayne, from ỹ top to ỹ bottome, and the earth did quake, & the stones were clouen,

52 And the graues did open thē selues, & many bodies of the Saincts which slept, arose,

53 And came out of the graues after his resurrection, and went into the a holie Citie, and appeared vnto many.

54 When the Centurion, & they that were with him watching Iesus, sawe the earthquake, and the things that were done, they feared greatly, saying, Truely z this was the Sonne of God.

55 ¶ And many women were there, beholding him a farre of, which had followed Iesus from Galile, ministring vnto him.

56 Among whome was Marie Magdalene, and Marie the mother of Iames & Ioses, and the mother of Zebedeus sonnes.

57 ¶ * And when the euen was come, there came a a riche man of Arimathea, named Ioseph, who had also him self bene Iesus disciple.

58 He went to Pilate, and asked the bodie of Iesus. Then Pilate commanded ỹ bodie to be deliuered.

59 So Ioseph toke the bodie, & wrapped it in a cleane linnen cloth,

60 And put it in his newe b tōbe, which he had hewen out in a rocke, & rolled a great stone to the dore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie sitting ouer against the sepulchre.

62 ¶ Now the next day that followed the c Preparation *of the Sabbath*, the hie Priests and Pharises assembled to Pilate,

63 And said, Sir, we remember that that deceiuer said, while he was yet aliue, Within thre dayes, I wil rise.

64 Commande therefore, that ỹ sepulchre be made sure vntil ỹ thirde day, lest his disciples come by night, & steale him away, & say vnto ỹ people, He is risen from the dead: so shal the last d errour be worse then the first.

65 Then Pilate said vnto them, Ye haue e a watche: go, and make it sure as ye knowe.

66 And they went, and made the sepulchre f sure with the watche, and sealed the stone.

CHAP. XXVIII.

6 The resurrection of Christ. 12 The brethren of Christ. 12 The hie Priests bribe the souldiers. 17 Christ appeareth to his disciples, & sendeth thē forthe to preache, & to baptize. 20 Promising to them continual assistance.

1 NOw * in the a end of the a Sabbath, whē the first *day* of the weke began to dawne, Marie Magdalene, and the other Marie came to se the sepulchre.

2 And beholde, there was a great earthquake: for the b Angel of the Lord descended from heauen, and came & rolled backe the stone from the dore, and sate vpon it.

3 And his countenance was like lightning, and his raiment white as snowe.

4 And for feare of him, the kepers were astonied, and became as dead men.

5 But the Angel answered, and said to ỹ women, Feare ye not: for I knowe that ye seke Iesus which was crucified:

6 He is not here, for he is risen, as he said: come, se the place where the Lord was laid,

7 And go quickely, and tell his disciples that he is risen from the dead: and beholde, he goeth before you into Galile: there ye shal se him: c lo, I haue tolde you.

8 So they departed quickely from the sepulchre, with feare and great d ioye, & did runne to bring his disciples worde.

9 And as they went to tell his disciples, beholde, Iesus also met them, saying, God saue you. And they came, and toke him by the fete, and worshipped him.

10 Then said Iesus vnto them, Be not afraid. Go, *and* tell my brethren, that thei go into Galile, and there shal they se me.

11 ¶ Now whē they were gone, beholde, some of the watche came into the citie, & shewed vnto the hie Priests all ỹ things that were done.

12 And thei gathered thē together with the Elders, and toke cōsel, & gaue large mony vnto the souldiers,

13 Saying, Say, His disciples came by night & stole him away while we slept.

14 And if ỹ gouernour heare of this, we wil persuade him, and saue you harmeles.

15 So they toke the mony, & did as they were taught: and this e saying is noised among the Iewes vnto this day.

e That is, men appointed for ỹ keping of the Temple.

f The more ỹ men go about to subdue Christs power ỹ more shewe they their owne malice, and procure to thē selues ỹ greater condemnation, for as muche as Gods glorie the more appeareth thereby. *Mar. 16. 8. iohn 20. 11.*

u Or, *euening.*

a Here the Euangelist reckeneth the natural day from the sunne rising to his rising againe, & not as the Iewes did, ỹ began to cōte at the first houre after the sunne set.

b There were two: but it is a maner of speache to vse the singular nō ber for ỹ plural, & contrarie.

c He assureth them ỹ it is so.

d Their ioye was mixt with feare, bothe because of ỹ Angels presence, & also for that thei were not assured.

e An extreme vengeance of God, whereby ỹ Iewes were ỹ more hardened so that thei can not fele ỹ profite of his death & resurrection.

16 ¶Then the eleuen disciples went into Galile, into a mountaine, where Iesus had appointed them.
17 And when they sawe him, they worshiped him: but some douted.
18 And Iesus came, and spake vnto thē, saying, *All power is giuen vnto me in heauen, and in earth.
19 *Go therefore, & teache all nacions, baptizing them in the Name of the Father, and the Sonne, and the holie Goſt,
20 Teaching them to obserue all things, whatsoeuer I [f] haue commāded you: & lo, *I am with you alway, vntil the [g] end of the worlde, Amen.

Ebr 1.3. chap.11,27. iohn 17,2.

Man.16,15.
f Men maie not teache their owne doctrine, but whatsoeuer Christ hathe taught thē: for he reſerueth this autoritie to him ſelf, to be ſ oneiie teacher and autor of the doctrine. *iohn 14,16.*
g By power, grace and vertue of the holie Goſt.

THE HOLY GOSPEL

of Iesus Christ, according to Marke.

CHAP. I.

2 The office, doctrine & life of Iohn the Baptiſte. 9 Christ is baptized, 13. And tepted. 14 He preacheth. 17 Calleth the fiſhers. 23 Christ healeth the man with the vncleane ſpirit. 27 New doctrine. 29 He healeth Peters mother in law. 34 The deuils knowe him. 41 He clenſeth the leper, and healeth diuers others.

1 THe [a] beginning of the Goſpel of Iesus Christ, the Sonne of God:
2 As it is writen in ſ Prophetes, *Beholde, I ſend my [b] meſſenger before thy face, which ſhal prepare thy way before thee.
3 *The voyce of him that cryeth in the wildernes is, [c] Prepare the way of the Lord: make his paths ſtraight.
4 *Iohn did baptize in ſ wildernes, and [d] preache the baptiſme of amendement of life, for remiſsion of ſinnes.
5 And all the countrey of Iudea, & they of Ieruſalem went out vnto him, & were all baptized of him in the riuer Iordā, confeſsing their ſinnes.
6 Now Iohn was clothed with camels heere, & with a girdle of a ſkinne about his loines: and he did eat *locuſtes & wilde honie,
7 *And preached, ſaying, A ſtronger thē I, cometh after me, whoſe ſhoes latchet I am not worthie to ſtoup downe, & vnloſe.
8 Truelh it is, I haue* baptized you with [e] water: but he wil baptize you with the holie Goſt.
9 ¶*And it came to paſſe in thoſe dayes, that Iesus came from Nazaret *a citie* of Galile, and was baptized of Iohn in Iordan.
10 And aſſone as [g] he was come out of ſ water, *Iohn* ſawe the heauens clouen in twaine, and the [f] holie Goſt deſcending vpon him like a doue.
11 Then there was a voyce from heauen, *ſaying*, Thou art my beloued [g] Sonne, in whome I am wel pleaſed.
12 *And immediatly the [h] Spirit driueth him into the wildernes.
13 And he was there in the wildernes fortie daies, and was [h] tempted of Satan: he was alſo with the wilde beaſts, and the Angels miniſtred vnto him.
14 ¶*Now after that Iohn was cōmitted *to priſon*, Iesus came into Galile, preaching [i] the Goſpel of the kingdome of God,
15 And ſaying, The time is fulfilled, and the kingdome of God is at hand: repēt and beleue the Goſpel.
16 ¶ *And as he walked by the [h] ſea of Galile, he ſawe Simon, and Andrewe his brother, caſting a nette into ſ ſea, (for they were fiſhers)
17 Thē Ieſus ſaid vnto them, Followe me, & I wil make you to be [k] fiſhers of men.
18 And ſtraight waye they forſoke their nettes, and followed him.
19 And when he had gone a litle further thence, he ſawe Iames *the ſonne* of Zebedeus, and Iohn his brother, as they were in the ſhippe, mending their nettes.
20 And anone he called them: and they left their father Zebedeus in the ſhip with his hyred ſeruants, and went their way after him.
21 ¶So *they entred into Capernaū, and ſtraight way on the Sabbath daye he entred into the Synagogue and taught.
22 And they were aſtoined at his doctrine: *for he taught them as one that had autoritie, and [l] not as the Scribes.
23 ¶And there was in their Synagogue a man which had an vncleane ſpirit, & he cryed,
24 Saying, Ah, what haue we to do with thee, ô Ieſus of Nazaret? Art thou come to deſtroy vs? I knowe thee what thou art, *euen* that holie one of God.
25 And Ieſus rebuked him, ſaying, [m] Holde thy peace, and come out of him.
26 And the vncleane ſpirit tare him, & cryed with a loude voyce, and came out of him.
27 And they were all amaſed, ſo that they demanded one of another, ſaying What,

a He ſheweth ſ Iohn Baptiſt was the firſt preacher of the Goſpel. *Malac.3,1.*
b In Greke, Angel, or Ambaſſadour, *Iſa.40,3. luk.3,4. iohn.1,15. Mat.3,4.*
c Take awaye all lettes, & might hinder Christ to come to you.
d He did bothe baptize & preache, but preached firſt, & after baptized, as appeareth by Mat.3,1: ſo that the ordre is here inuerted, & thing is commune in the Scriptures. *Leui.11,22. Mat.3,12. luk.3,16. iohn.1,27. Act.1,5;& 2.4,& 11,16, & 19,4. Mat.3,14. luk.3,22. iohn 1,33.*
e He declareth that he is but ſ miniſter of the outwarde ſigne, and ſ it is Ieſus Christ that giueth the force & vertue.
f Or, Ieſus.
f This was done for the confirmacion of Iohn and them that ſtode by. *Mat.4,10 luk.4,1.*
g The Father beareth witnes that Christ is ſ verie Sonne of God.

Mat.4,23. luk.4,31.

Mat.7,28. luk.4,32.
l Whoſe doctrine was dead, & nothing fauoured of the ſpirit.

m Christ wolde not ſuffer the father of lyes to beare witnes to ſ trueth.

What thing is this? what n new doctrine is this? for he commandeth the foule spirits with autoritie, and they obey him.

28 And immediatly his fame spred abroad throughout all ỹ region bordering on Galile.

29 ¶ *And assone as they were come out of the Synagogue, they entred into the house of Simon and Andrewe, with Iames & Iohn.

30 And Simons wiues mother in law laye sicke of a feuer, and anone they tolde him of her.

31 And he came & toke her by the hand, & lift her vp, and the feuer forsoke her by & by, and she ministred vnto them.

32 And when euen was come, & ỹ sunne was downe, they broght to him all that were diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together at the dore.

34 And he healed manie that were sicke of diuers diseases: and he cast out manie deuils, & o suffred not the deuils to say that they knewe him.

35 And in the morning verie earely, *before day *Iesus* arose and went out into a solitarie place, and there praied.

36 And Simon, and thei that were with him, followed after him.

37 And when they had founde him, they said vnto him All men seke for thee.

38 Then he said vnto thē, Let vs go into the next townes, that I may preache there also: for I came out for that purpose.

39 And he preached in their Synagogues, throughout all Galile, and cast the deuils out.

40 ¶*And there came a leper to him, beseching him, and kneled downe vnto him, & said to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, & put forthe his hand, and touched him, & said to him, I wil: be thou cleane.

42 And assone as he had spoken, immediatly the leprosie departed from him, & he was made cleane.

43 And after he had giuen him a streict p commandement, he sent him awaye furthewith,

44 And said vnto him, Se thou say nothing to anie man, but get thee hence, & shewe thy self to q the* Priest, & offer for thy clensing those things which Moses commanded, for a r testimonial vnto them.

45 But whē he was departed, *he beganne to tel manie things, & to publish the matter: so that Iesus s colde no more openly enter into ỹ citie, but was without in desert places: and they came to him from euerie quarter.

n Thei referre the miracle to the kinde of doctrine, & so marueil at it, as a newe and strange thing, & do not consider the power of Christ, who is the autor of the one and the other.
Mat.8.14.
luk.4.32.

o Christ wolde not haue suche witnesses to preache him & his Gospel. So Paule was offended that the Pythonesse shulde testifie of him. *Act.16,18.*
Or, being yet night.

Mat.8.1.
luk.5.12.

p Forbidding him to tell anie man, because as yet his time was not come to be knowen.
Leui.14.4.
q It belonged to the priest to knowe if a mā were healed of the leprosie.
Luk.5.18.
r To take all maner of excuse from them, & to condemne them of ingratitude.
s The preasse was so great, that he shulde haue bene thronged.

CHAP. II.

3 He healeth the man of the palsie. 5 He forgiueth sinnes. 14 He calleth Leui the enstomer. 16 He eateth with sinners. 19 He excuseth his disciples, as touching fasting, and keping the Sabbath daye.

1 AFter *a fewe dayes, he entred into Capernaum againe, & it was noysed that he was in the a house.

2 And anone, manie gathered together, in so muche that the places about ỹ dore colde not receiue anie more: and he preached the worde vnto them.

3 And there came vnto him, that broght one sicke of the palsie, borne of foure men.

4 And because they colde not come nere vnto him for the multitude, they vncouered the rofe of ỹ house where he was: & when they had broken it open, thei let downe the bed, wherein the sicke of the palsie laye.

5 Now when Iesus sawe their faith, he said to ỹ sicke of the palsie, Sonne, thy b sinnes are forgiuen thee.

6 And there were certeine of ỹ Scribes, sitting there, and reasoning in their hearts,

7 Why doeth this mā speake suche blasphemies?* who can forgiue sinnes, but God onelie?

8 And immediatly when Iesus perceiued in his spirit, that thus they thoght with thē selues, he said vnto thē, Why reason ye these things in your hearts?

9 c Whether is it easier to say to the sicke of the palsie, Thy sinnes are forgiuen thee? or to say, Arise, and take vp thy bed, and walke?

10 And that ye may knowe, that ỹ Sonne of man hathe autoritie in earth to forgiue sinnes, (he said vnto ỹ sicke of the palsie.)

11 I say vnto thee, Arise & take vp thy bed, and get thee hence into thine owne house.

12 And by & by he arose, & toke vp his bed, and went forthe before thē all, insomuche that they were all amased, and glorified God, saying, d We neuer sawe suche a thing.

13 ¶ Then he went againe towarde ỹ sea, and all the people resorted vnto him, & he taught them.

14 *And as Iesus passed by, he sawe Leui *the sonne* of Alpheus sit at the receite of custome, & said vnto him, Followe me. And he arose and followed him.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes & sinners sate at table also wt Iesus, & his disciples: for there were many ỹ followed him.

Mat 9, 1.
luk.5.18.
a Where he was wonte to remaine.

b By these wordes Christ shewed that he was sent of his Father wt autoritie to take away our sinnes.
Iob.14.4.
isa.43,15.

c Christ speaketh according to their capacitie, who were so blinde that they wolde beleue nothing, but that which they saw with their eyes, and therefore sheweth his autoritie ouer the soule by ỹ power which he hathe ouer the bodie.

d Their owne consciences cause them to confesse the trueth.

Mat.9.9.
luk.5,27.

16 And when ỹ Scribes & Pharises sawe him eat with the Publicanes & sinners, they said vnto his disciples, How is it, that he eateth and drinketh with Publicanes & sinners?

17 Now when Iesus heard it, he said vnto them, The whole haue no nede of ỹ physicion, but the sicke. * I came not to call the [c] righteous, but the sinners to repentance.

1. *Tim. 1, 13.*

c He speaketh of suche as perswade them selues to be iuste although they be nothing lesse.

18 * And ỹ disciples of Iohn, & ỹ Pharises did fast, and came & said vnto him, Why do the disciples of Iohn and of the Pharises fast, and thy disciples fast not?

Mat. 9, 14. luk. 5 33.

19 And Iesus said vnto thē, Can ỹ [f] children of the mariage chāber fast, whiles the bridegrome is with thē? as long as they haue ỹ bridegrome with thē, they can not fast.

f Christ sheweth that he wil spare his & not burden them before it be necessarie.

20 But the dayes wil come, whē ỹ bridegrome shalbe taken from them, & then shal they fast in those dayes.

21 Also no ma soweth a piece [g] of new cloth in an olde garment: for els ỹ new *piece* taketh away the filling vp frō the olde, and the breache is worse.

g The worde properly signifieth newe cloth the which as yet hathe not passed ỹ hādes of the fuller.

22 Likewise, no ma putteth new wine into olde vessels: for els the new wine breaketh ỹ vessels, & the wine runneth out, & the vessels are lost: but new wine must be put into new vessels.

Mat. 12, 1. luk. 6, 1.

23 ¶ * And it came to passe as he went through the corne on ỹ Sabbath day, that his disciples, as they went on their way, began to plucke the eares of corne.

24 And the Pharises said vnto him, Beholde, why do they on ỹ Sabbath day, that which is not lawful?

25 And he said to them, Haue ye neuer red what * Dauid did, whē he had nede, and was an hungred, *both* he, & they that were with him?

1. Sam. 21, 6.

26 How he went into the house of God, in the dayes of [h] Abiathar ỹ hie Priest, and did eat the shewe bread, which were not lawful to eat, but for the * Priests, and gaue also to them which were with him?

h He was also called Achimelech, as his father was, so that bothe the father and the sonne were called by bothe these names, 1. Chron. 24, 2. 2. sam. 8, 17, & 15, 29. 1. King. 2, 26.

27 And he said to thē, The Sabbath was [i] made for man, and not man for ỹ Sabbath.

Exod. 29, 33. leuit. 8. 31. & 24, 9.

i Seing ỹ Sabbath was made for mans vse, it was not mete it shulde be vsed to his hinderance & incommoditie.

28 Wherefore the Sonne of man is Lord, euen of the Sabbath.

CHAP. III.

1 He healeth the man with the dryed hand. 14 He choseth his Apostles. 21 Christ is thought of the worldelings to be besides him self. 22 He casteth out the vncleane spirit, which the Pharises ascribe vnto the deuil. 29 Blasphemie against the holie Gost. 35 The brother, sister and mother of Christ.

1 AND * he entred againe into ỹ Synagogue, and there was a man which had a withered hand.

Mat. 12, 9. luk. 6, 6.

2 And they watched him, whether he wolde heale him on ỹ Sabbath day, that they might accuse him.

3 Then he said vnto the man which had the withered hand, Arise *stand forthe* in the middes.

4 And he said to them, Is it lawful to do a good dede on the Sabbath day, or to do euil? to saue ỹ life, or to kil? But they [a] helde their peace,

a They holde tongues of malice: for they wolde neither confesse nor denie.

5 Then he loked rounde about on thē [b] angerly, mourning also for ỹ hardenes of their hearts, & said to ỹ man, Stretch forthe thine hand. And he stretched it out: and his hand was restored, as whole as the other.

b Christ is in suche sorte angrie with man that he pitieth him & seketh to winne him.

6 ¶ And ỹ Pharises departed, & straight waye gathered a councel with ỹ [c] Herodians against him, that they might destroye him.

c Although they hated one another deadly, yet this hindered thē, not to ioine their malice to resiste Christ, read Mat. 22. 16.

7 But Iesus auoyded with his disciples to the sea: and a great multitude followed him from Galile, and from Iudea,

8 And from Ierusalem, and frō Idumea, & beyonde Iordan: and they that dwelled about Tyrus & Sidō, whē thei had heard what great things he did, came vnto him in great nomber.

9 And he commanded his disciples, that a ship shulde waite for him, because of the multitude, lest they shulde throng him.

10 For he had healed many, in somuche that they preassed vpō him, to touche him as many as had [d] plagues.

d Or, scourges, meaning diseases.

11 And when the vncleane spirits sawe him, they fel downe before him, & cryed, saying, Thou art the Sonne of God.

12 And he sharpely rebuked thē, to the end they shulde not vtter him.

13 ¶ * Then he wēt vp into a mountaine, & called vnto him whome he wolde, & they came vnto him.

Chap 6, 7. mat. 10, 1. luk. 9, 1.

14 And he appointed twelue ỹ they shulde be with him, and that he might send thē to preache,

15 And ỹ they might haue power to heale sicknesses, and to cast out deuils.

16 And ỹ first *was* Simō, & he named Simon, Peter.

17 Then Iames *the sonne* of Zebedeus, & Iohn, Iames brother (& named them Boanerges, which is the sonnes of thunder.)

18 And Andrew, & Philippe, & Bartlemew, & Matthewe, & Thomas, and Iames, *the sonne* of Alpheus, & [e] Thaddeus and Simon the [f] Cananite.

e Or, Lebbeus, or Iudas.

f Or, zealous.

19 And Iudas Iscariot, who also betrayed him, and they came [d] home.

d The disciples were now couersant with Christ bothe at home and abroad.

20 And the multitude assembled againe, so that

so that they colde not so muche as eat bread.

21 And when [u] his kinsfolkes heard of it, they went out to lay [e] holde on him: for thei thoght he had bene beside him self.

22 ¶ * And the Scribes which came from Ierusalem, said, He hathe Beelzebub, & through the prince of deuils he casteth out deuils.

23 But he called them vnto him, and said vnto them in parables, How can Satan driue out Satan?

24 For if a kingdome be deuided against it self, that kingdome can not stand.

25 Or if a house be deuided against it self, that house can not continue.

26 So if Satan make insurrection against him self, & be deuided, he can not endure, but is at an end.

27 No man can entre into a strong mans house, and take away his goods, except he first binde that strong man, and then spoile his house.

28 ¶ * Verely I say vnto you, all sinnes shal be forgiuen vnto the children of men, and blasphemies, wherewith they blaspheme:

29 But he that [f] blasphemeth against ȳ holy Gost, shal neuer haue forgiuenes, but is culpable of eternal damnation,

30 Because they said, He had an vncleane spirit.

31 ¶ * Then came his [u] brethren and mother, & stode without, & sent vnto him, and called him.

32 And the people sate about him, and they said vnto him, Beholde, thy mother, and thy brethren seke for thee without.

33 But he answered them, saying, Who is my mother & my brethren?

34 And he loked rounde about on them, which sate in cōpasse about him, & said, Beholde my mother and my brethren.

35 For whosoeuer doeth the wil of God, he is my brother, and my sister, and mother.

[u] Or, they that were about him.
Mat. 9. 34. & 12, 24.
luk. 11 14.
[e] His kinsfolkes wolde haue shut him within dores, lest any harme shulde haue come vnto them, if any tumulte had bene made: for some wolde haue made him a King. & the Pharises with others soght his life: so that hereby they might haue procured ȳ hatred of Herode, and of the pharises and of the Romains.
Mat. 12, 38.
luk. 12, 10.
1 ioh. 5, 16.
[f] Which is, when a man fighteth against his owne conscience, & striueth against the trueth which is reuelled vnto him: for suche one is in a reprobate sense and can not come to repentance.
Mat. 12, 46.
luk. 8, 19.
[u] Or, cousins.

CHAP. IIII.

By the parables of the sede, & the mustarde corne, Christ sheweth the state of the kingdome of God. 11 A special gift of God to knowe the mysteries of his kingdome. 37 He stilleth the tempeste of the sea which obeyed him.

AND * he began againe to teache by the sea side, & there gathered vnto him a great multitude, so that he entred into a ship, and sate in the sea, & all the people was by the sea side on the land.

2 And he taught [a] them many things in parables, & said vnto them in [a] his doctrine.

3 Hearken: Beholde, there went out a sower to sowe.

4 And it came to passe as he sowed, that some fel by the way side, and the foules of the heauen came & deuoured it vp.

5 And some fel on stonie grounde, where it had not muche earth, and by and by sprang vp, because it had not depth of earth.

6 But assone as ȳ sunne was vp, it caught heate, and because it had not roote, it withered away.

7 And some fel among the thornes, & the thornes grewe vp & choked it, so that it gaue no frute.

8 Some againe fel in good grounde, and did yelde frute that sprong vp, & grew, & it broght forthe, some thirtie folde, some sixtie folde, and some an hundreth folde.

9 Then he said vnto them, He that hathe [b] eares to heare, let him heare.

10 And when he was alone, they that were about him with the twelue, asked him of the parable.

11 And he said vnto them, To [c] you it is giuen to knowe the mysterie of the kingdome of God: but vnto them that are [d] without, all things be done in parables,

12 * That they seing, may se, & not discerne: & they hearing, may heare, and not vnderstand, lest at any time they shulde turne, & their sinnes shulde be forgiuen them.

13 Againe he said vnto them, Perceiue ye not this parable? how then shulde ye vnderstand all *other* parables?

14 The sower soweth the worde.

15 And these are they that *receiue the sede* by the wayes side, in whome the worde is sowen: but when they haue heard it, Satan cometh immediatly, and taketh away the worde that was sowen in their hearts.

16 And likewise they that receiue ȳ sede in stonie grounde, are they, which when they haue heard ȳ worde, straight wayes receiue it with gladnes.

17 Yet haue they no roote in them selues, and endure but a time: *for* when trouble and persecution ariseth for the worde, immediatly they be offended.

18 Also they that receiue the sede amōg the thornes, are suche as heare the worde:

19 But the cares of this worlde, and the * disceitfulnes of riches, and the lustes of other things entre in, and choke the worde, and it is vnfruteful.

20 But they that haue receiued sede in good grounde, are they that heare the worde and receiue it, and bring forthe frute, one *corne* thirtie, another sixtie, & some an hundreth.

Mat. 13, 1. luk. 8, 4.
[a] It is called Christes doctrine, either for that he was accustomed to speake vnto thē by similitudes: or els because it had ȳ vertue & maiestie that men colde not denie but it came from heauen.
[a] Or, as he taught.
[b] For God doeth not opē all mens hearte to vnderstand his mysteries.
[c] which are led by the Spirit of God.
[d] And are not of the nomber of the faithful, nether atteine to the pith and substance, but onely staye in the outwarde rinde and barke.
Isa 6, 9.
mat. 13, 14.
luk. 8, 10.
ioh 12, 40.
act. 28, 26.
rom. 11, 8.
1. Tim. 6, 17.

Mat.5,15.
luk. 8, 16.
& 11,33.
e Christ setteth before their eyes the true patron of a Christiã life.
* *Or, brought.*
Mat.10,26.
luk.8,17.
& 12,2.
f We may not take occasion to do euil vnder colour to hide our doings: for all shal be disclosed at the length.
Mat.7,2.
luk .6,38.
g If you do your endeuour faithfully, ye shal be recompensed iustely.
Mat.13,12.
& 25, 29.
luk.8,18.
& 9, 26
h That which he thinketh hi self to haue.
i These two similitudes following proue, that although ỹ kingdome of God semeth to haue very litle appearance or beginning, yet God doeth increase it aboue mans reason.
Mat.13,31.
luk.13,19.
k If the ministers do there duetie, God wil giue ỹ increase.
Mat.13,34.

Mat.8,23.
luk.8,22.

l And set forwarde.

m Christ leaueth vs ofte times to our selues, bothe a wel that we may learne to knowe our owne weakenes, as his mightie power.

* *Or, haue you not yet faith?*

21 ¶ Also he said vnto them, *Is[e] ỹ candle light to be put vnder a bushel, or vnder the table, and not to be put on a candlesticke?
22 *[f] For there is nothing hid, that shal not be opened: nether is there a secret, but that it shal come to light.
23 If any mã haue eares to heare, let him heare.
24 And he said vnto them, Take hede what ye heare. *With[g] what measure ye mette, it shalbe measured vnto you: & vnto you that heare, shal more be giuẽ.
25 *For vnto him that hathe, shal it be giuẽ, and from him that hathe not, shalbe taken away, [h] euen that he hathe.
26 ¶ Also he said, So is the [i] kingdome of God, as if a man shulde [k] cast sede in the grounde,
27 And shulde slepe, and rise vp night & day, & the sede shulde spring and grow vp, he not knowing how.
28 For the earth bringeth forthe frute of her self, first the blade, thẽ the eares, after that ful corne in the eares.
29 And assone as ỹ frute sheweth it self, anone he putteth in the sickel, because the haruest is come.
30 ¶ *He said moreouer, Whereunto shal we liken the kingdome of God? or with what comparison shal we compare it?
31 *It is* like a graine of mustarde sede, which whẽ it is sowen in ỹ earth, is the least of all sedes that be in the earth:
32 But after that it is sowen, it groweth vp, and is greatest of all herbes, and beareth great branches, so that the foules of heauen may buylde vnder ỹ shadow of it.
33 And * with many suche parables he preached the worde vnto them, as they were able to heare it.
34 And without parables spake he nothing vnto them: but he expounded all things to his disciples aparte.
35 ¶ * Now the same day when euen was come, he said vnto them, Let vs passe ouer vnto the other side.
36 And they left the multitude, and [l] toke him as he was in the ship: and there were also with him other shippes.
37 And there arose a great storme of winde, & the waues dashed into the ship, so that it was now ful.
38 And he was in the sterne [m] a slepe on a pillowe: and they awoke him, and said to him, Master, carest thou not that we perish?
39 And he rose vp, and rebuked ỹ winde, and said vnto the sea, Peace, and be stil. So the winde ceased, and it was a great calme.
40 Then he said vnto them, Why are ye so fearefu[l]? [*] how is it that ye haue no faith?
41 And they feared excedingly, & said one to another, Who is this, that bothe the winde, and the sea obey him?

CHAP. V.

1 Iesus casteth the deuils out of the man and suffereth thẽ to enter into the swine. 25 He healeth a woman from the bloodie yssue. 41 And raiseth the captaines daughter.

1 AND* they came ouer to the other side of the sea into the countrey of the Gadarens. *Mat.8,28. luk 8,26.
2 And when he was come out of ỹ ship, there met him incontinently out of ỹ graues, a man which had an vncleane spirit:
3 Who had his abyding among the graues, and no mã colde binde him, no not with chaines,
4 Because that when he was often bounde with fetters and chaines, he plucked ỹ chaines a sondre, and brake the fetters in pieces, nether colde anie man tame him.
5 And alwayes bothe night & day he cryed in the mountaines, and in ỹ graues, and stroke him selfe with stones.
6 And when he saw Iesus a farre of, he ranne, and worshipped him,
7 And cryed with a loude voyce, and said, [a] What haue I to do with thee, Iesus, the Sonne of the moste high God? *I charge thee by [b] God that thou torment me not.
8 (For he said vnto him, Come out of the man, thou vncleane spirit.)
9 And he asked him, What is thy name? & he answered saying, My name is [c] Legion: for we are manie.
10 And he prayed him instantly, ỹ he wolde not send them away out of the countrey.
11 Now there was there in ỹ mountaines a great herd of swine, feeding.
12 And all the deuils besoght him, saying, Sẽd vs into the swine, that we may entre into them.
13 And incontinently Iesus gaue thẽ leaue. Then the vncleane spirits went out & entred into the swine, and the herd *[l] ran headling from the high banke into the sea, (& there were about two thousand swine) and they were drowned in the [n] sea.
14 And the swineherds fled and tolde it in the citie, & in the countrey, & they came out to se what it was that was done.
15 And they came to Iesus, and sawe him that had bene possessed with the deuil, and had the legion, sit bothe clothed, & in his right minde: & they were afraid.
16 And they that sawe it, tolde thẽ, what was

a The diuil is constrained to confesse Iesus Christ, and yet ceaseth not to resist him.
* *Or, adiure thee to sweare by God.*
b He abuseth the Name of God, to maintein his tyrannie.
c A Legion conteined aboue 6000 in nomber, read Mat. 26,53.

[l] Or, ran with violence headlong.
[n] Or, in the lake.

was done to him that was possessed with the deuil, and concerning the swine.

17 Then[d] they began to praye him, that he wolde[e] departe from their coastes.

18 And when he was come into the ship, he that had bene possessed with ỹ deuil, prayed him that he might be with him.

19 Howbeit, Iesus wolde not suffre him, but said vnto him, Go thy way home to thy friends, and [f] shewe them what great things the Lord hathe done vnto thee, and *how* he hathe had compassion on thee.

20 So he departed, and began to publish in [g] Decapolis, what great things Iesus had done vnto him: and all men did marueil.

21 ¶ And when Iesus was come ouer againe by ship vnto ỹ other side, a great multitude gathered to him, and he was nere vnto the sea.

22 *And behold, there came one of the rulers of the Synagogue, whose name was Iairus: and when he sawe him, he fel downe at his fete,

23 And besoght him instantly, saying, My litle daughter lieth at point of death: *I praye thee* that thou woldest come & laye thine hãds on her, that she may be healed, and liue.

24 Then he went with him, and a great multitude followed him, and thronged him.

25 (And there was a certeine womã, which was diseased with an yssue of blood twelue yeres,

26 And had suffered many things of many physicions, and had spent all that she had, and it auailed her nothing, but she became muche worse.

27 When she had heard of Iesus, she came in ỹ preasse behinde, and [g] touched his garment.

28 For she said, If I may but touche his clothes, I shal be whole,

29 And straight way [h] ỹ course of her blood was dryed vp, & she [i] felt in her bodie, that she was healed of that [h] plague.

30 And immediatly whẽ Iesus did knowe in him self the vertue that went out of him, he turned him rounde about in ỹ preasse, and said, Who hathe touched my clothes?

31 And his disciples said vnto him, Thou seest the multitude throng thee, & sayest thou, Who did touche me?

32 And he loked rounde about, to se her that had done that.

33 And the woman feared and trẽbled: for she knewe what was done in her, & she came and fel downe before him, & tolde him the whole trueth.

34 And he said to her, Daughter, thy faith hathe made thee whole: go in peace, and be whole of thy [h] plague.)

35 While he yet spake, there came from the *same* ruler of the Synagogues house *certeine* which said, Thy daughter is dead: why diseasest thou ỹ Master anie further?

36 Assone as Iesus heard that worde spoken, he said vnto the ruler of the Synagogue, Be not afraide: onely beleue.

37 And he suffered no man to followe him, saue Peter and Iames, and Iohn the brother of Iames.

38 So he came vnto the house of the ruler of the Synagogue, and sawe the tumulte, & them that wept and wailed greatly.

39 And he went in, & said vnto thẽ, Why make ye this trouble, and wepe? ỹ childe is not [k] dead, but slepeth.

40 And they [l] laught him to scorne: but he put them all out, and toke ỹ father, and the mother of the childe, and [k] thẽ that were with him, & entred in where the childe laye,

41 And toke the childe by the hand, & said vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, arise.

42 And straight way the maiden arose, & walked: for she was of ỹ age of twelue yeres, and they were astonied out of measure.

43 And he charged them straitely that no man shulde knowe of it, and commanded to giue her meat.

CHAP. VI.

How Christ and his are receiued in their owne countrey. 7 The Apostles commission. 15 Sondrie opinios of Christ. 25 Iohn is put to death, and buryed. 31 Christ giueth rest to his disciples. 38 The fiue loaues and two fisshes. 48 Christ walketh on the water. 55 He healeth manie.

AFterwarde* he departed thẽce, & came into his owne countrey, & his disciples followed him.

2 And when the Sabbath was come, he began to teache in the Synagogue, & manie that heard him, were astonied, & said, [a] Frõ whẽce hathe he these things? & what wisdome is this that is giuẽ vnto him, that euen [m] suche great workes are done by his hands?

3 Is not this the carpenter Maries sonne, the [n] brother of Iames and Ioses, and of Iuda and Simon? and are not his sisters here with vs? And they were [b] offended in him.

4 Then Iesus said vnto thẽ, A* Prophet is not without honour, but in his owne coũtrey, & among his owne kinred, & in his owne house.

5 And [c] he colde there [d] do no great workes saue that he laid his hands vpon a

Mat. 13. 54. luk. 4. 16.

a Christ is neglected of his owne friends, and kinsfolkes.

[m] Or, *miracles.*

[n] Or, *cousin.*

b That which ought to moue thẽ to come to Christ, causeth thẽ to go backe from him, ỹ cometh of their owne wickednes.

Mat. 13. 57. luk. 4. 24. ioh. 4. 44.

c That is, he wolde not.

d Lacke of faith maketh vs vnable to receiue Gods benefites.

d Marke how loue of riches and worldelie respects hinder men to receiue Christ.

e The worldelings more esteme their swine, then they do Iesus Christ.

f We must declare vnto others the benefites which God sheweth towardes vs, that thereby they may giue him praise and glorie.

[g] Or, *in the countrey of the ten cities.*

Mat. 9. 18. luk. 8. 41.

g Her faith broght her to Christ and moued her to approche nere vn to him, & not a superstitious opinion, to attribute anyvertue to his garment.

[h] Or, *fountaine.*

[i] Or, *knewe.*

[h] Or, *scourge.*

[h] Or, *scourge.*

h He ment, she was not dead to remaine so because she shulde incontinently be restored againe to life.

i For thei had no hope to se her liue againe.

k That is, his thre disciples.

Mat.4, 35 luk 13.22 Mat.10, 1. chap.3.14. luk 9.1.

c Christ onely forbiddeth the to carye anie thing, ẏ might be burdenous, or hinder their message.

a *Or, purses.*

Act 12,8.

f Which were a kinde of light shoes tied to the feete with strings.

Mat.10,14. luk 9,5. Act.13,51. & 18, 6.

g He forbiddeth curiositie in chaging their lodginges in this their speady message.

h In token of execration, & of the horrible vengeance of God which shal light vpon the.

Iam. 5, 14. Mat.14.1. luk.9,7.

i The oyle was a signe of this miraculous working, and not a medicine to heale diseases: so that the gift of miracles ceasing, the ceremonie is to no vse.

k Meaning, of the olde Prophetes.

Luk.3,19.

l They had the this commune error, ẏ they thoght ẏ soules being departed out of one bodie wer straight into another.

Leu,18,16. and 20,21.

m The libertie that Iohn vsed to reproue vice without acception of persone, declareth how ẏ true ministers ought to behaue them selues.

n Suche is the nature of Gods worde, ẏ it compelleth ẏ verie tyrants to reuerence it: as no doute the King had some good motions, but the seede fel in stonie places & so to-keno roote.

fewe sicke folke, and healed *them*.

6 * And he marueiled at their vnbeliefe, & went about by the townes on euerie side, teaching.

7 ¶ * And he called the twelue, and bega to send them two & two: and gaue them power ouer vncleane spirits,

8 And commanded them, that they shulde take nothing for *their* iorney, saue a staffe onely: nether [e] scrip, nether bread, nether money in their [a] girdles,

9 But that thei shulde be shod ẇ * [f] sandals, & that they shulde not put on two coates.

10 And he said vnto them, Whereseoeuer ye shal entre into an house, there abide til ye departe [g] thence.

11 * And whosoeuer shal not receiue you, nor heare you, when ye depart thence, [h] * shake of ẏ dust that is vnder your feete, for a witnes vnto the. Verely I say vnto you, It shalbe easier for Sodom, or Gomorrha at the day of iudgement, the for that citie.

12 ¶ And they wet out and preached, that *men* shulde amende their liues.

13 And they cast out manie deuils: and they * anointed manie that were sicke, with [i] oyle, and healed *them*.

14 ¶ * Then King Herode heard *of him* (for his name was sped abroade) & said, Iohn Baptist is risen againe from the dead, & therefore great workes are wroght by him.

15 Other said, It is Elias: & some said, It is a Prophet, or as one [k] of ẏ Prophetes.

16 * So when Herode heard it, he said, It is Iohn whome I beheaded: he is [l] risen from the dead.

17 For Herode him self had sent forthe, & had taken Iohn, and bounde him in prison for Herodias sake, which was his brother Philippes wife, becausc he had maried her.

18 For Iohn said vnto Herode, * It is not [m] lawful for thee to haue thy brothers wife.

19 Therefore Herodias had a quarel against him, & wolde haue killed him, but she colde not:

20 For Herode feared Iohn, knowing ẏ he *was* a iuste ma, & an holie, & reuerenced him, & whe he heard him, he did manie things, and [n] heard him gladly.

21 But the time being conuenient, when Herode on his birth day made a banket to his princes & captaines, & chief estates of Galile:

22 And the daughter of the same Herodias came in and [o] danced, and pleased Herode and them that sate at table together, the King said vnto ẏ maide, Aske of me what thou wilt, and I wil giue it thee.

23 And he sware vnto her, What soeuer thou shalt aske of me, I wil giue it thee, *euen* vnto the halfe of my kingdome.

24 * So she went forthe, and said to her mother, What shal I aske? And she said, Iohn Baptists head.

25 The she came in straight way with haste vnto the King, and asked, saying, I wolde that thou shuldest giue me euen now in a charger the head of Iohn Baptist.

26 Then the King was verie sorye: *yet* for his othes sake, and for their sakes which sate at table with him, he wolde not refuse her.

27 And immediatly the King sent the hagman, and gaue charge that his head shulde be brought. So he went & beheaded him in the prison,

28 And brought his head in a charger, & gaue it to the [p] maide, and the maide gaue it to her mother.

29 And whe his disciples heard it, they came and toke vp his [q] bodie, and put it in a tombe.

30 ¶ * And the Apostles gathered them selues together to Iesus, and tolde [q] him all things, bothe what they had done, & what they had taught.

31 And he said vnto them, Come ye aparte into ẏ wildernes, [r] & reste a while: for there were manie commers & goers, that they had not leasure to eate.

32 * So they went by ship out of ẏ way into a desert place.

33 But the people saw the when they departed, & manie knewe him, & ranne a foote thither out of all cities, & came thither before the, and assembled vnto him.

34 * Then Iesus went out, & sawe a great multitude, and had compassion on t[h]e, because they were like [s] shepe which had no shepherde: * and he bega to teache them manie things.

35 * And whe the day was now farre spet, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed.

36 Let them departe, that they may go into the villages and townes about, & bye the bread: for they haue nothing to eat?

37 But he answered, & said vnto the, Giue ye them to eat. And thei said vnto him, Shal we go and bye [t] two hundreth penie worthe of bread, and giue them to eat?

38 * Then he said vnto them, How manie loaues haue ye? go and loke. And when thei knewe it, they said, Fiue, and two fisshes.

39 So he commanded them, to make the all sit downe by [u] companies vpon the grene grasse.

40 Then

Mat.14,8.

p Iosephus calleth her name Salomen, the daughter of Philippe, and Herodias.

q *Or, sarkeis.*

Luk.9,10.

q The Apostles rendre counte of their message, ẇ is to declare their fidelitie and obedience.

r Christ beareth with the infirmitie of his seruants, & bringeth them to quietnes, ẏ he may instruct the & make them strong against troubles.

Mat.14,13. luk.9,10. Mat.9.36. & 14,14. Luk.9,11. Mat,14,15.

s This declareth ẏ there is an horrible disordre among ẏ people, where ẏ true praching of Gods worde wanteth.

t Which is about fiue pounde sterling. *Mat.14,17. luk.9,13. iohn 6,9.*

u *Or, by table fulles: for in euerie rake we re as manie as a table colde holde.*

u The Greke worde signifieth suche beddes as are made in a garden, so that the companie, which were there set, might seme as rowes or orders of beddes in a garden.

40 Then they sate downe by [v] rowes, by hundreths, and by fifties.
41 And he toke the fiue loaues, and the two fishes, & loked vp to heauen, & gaue thankes & brake the loaues, & gaue them to his disciples to set before them, and the two fishes he diuided among them all.
42 So they did all eat, and were satisfied.
43 And they toke vp twelue basketfuls of the fragments, and of the fishes.
44 And they that had eaten were about fiue thousand men.
45 ¶ And straight way he caused his disciples to go into the ship, and to go before vnto the other side vnto Bethsaida while he sent away the people.
46 Then assone as he had sent thē away, he departed into a mountaine to pray.
47 *And when euen was come, the ship was in the middes of the sea, and he alone on the land.
48 And he sawe thē troubled in rowing (for the winde was cōtrarie vnto them) & about ỹ fourth [x] watche of the night, he came vnto them, walking vpon the sea, & wolde haue passed by them.
49 And when they saw him walking vpō the sea, they supposed it had bene a spirit, and cried out.
50 For they all sawe him, and were sore afraide: but anone he talked with them, and said vnto them: Be [y] of good comfort: it is I, be not afraide.
51 Then he went vp vnto them into the ship, and the winde ceased, and they were sore amased in thē selues beyōde measure and marueiled.
52 [z] For they had not cōsidered *the matter* of the loaues, because their hearts were hardened.
53 ¶ *And they came ouer, and went into the land of Gennesaret and arriued.
54 So when they were come out of the ship, straight way they knewe him,
55 And ranne about throughout all that region round about, & began to carye hither & thither in beddes all that were sicke, where they heard that he was.
56 And whither soeuer he entred into townes, or cities, or villages, they laid their sicke in the [g] stretes, and prayed him that they might touche at the least the [a] edge of his garment. And as manie as touched him, were made whole.

Mat. 14, 13. ieh. 6, 15.

x Which was about two or thre houres before day.

y Christ assureth his & maketh them bolde, bothe by his worde, and mightie power.

z They had forgot the miracle w was wrought with the fiues loaues. Mat. 14, 34.

g Or, markets.

a Not for anie suche vertue ỹ was in his garment, but for ỹ cōfidence which they had in him.

CHAP. VII.

The disciples eat with vnwasshen hands. 8 The commandement of God is transgressed by mans traditions. 22 What defileth man. 24 Of the woman of Syrophenissa. 32 The healing of the domme. 37 The people praise Christ.

1 THen * gathered vnto him the Pharises, and certeine of the Scribes & came from Ierusalem.
2 And when they sawe some of his disciples eat meat with [u] commune [a] hands, (that is to say vnwasshen) they complained.
3 (For the Pharises, & all the Iewes, except they wash their hands [b] oft, eat not, holding the tradition of the Elders.
4 And *when they come* from the market, except they washe, they eat not: and manie other things there be, which they haue takē vpon them to obserue, *as* the washing of cuppes, and [c] pottes, and of brasen vessels, and of tables.)
5 Then asked him the Pharises and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eat *meat with vnwasshen hands?
6 Then he answered and said vnto them, Surely * Esai hathe propheciedwel of you, hypocrites, as it is written, This people honoreth me with their [d] lippes, but their heart is farre away from me.
7 But they worship me in vaine, teaching *for* doctrines the [e] commandements of men.
8 For ye laye the commādement of God aparte, and obserue the tradition of men, *as* the washing of pottes and of cuppes, & manie other suche like things ye do.
9 And he said vnto them, Wel, ye reiect the commandement of God that ye may obserue your owne tradition.
10 For Moses said, * Honour thy father, and thy mother: &, * Whosoeuer shal curse father or mother, let him [f] dye the death.
11 But ye say, If a man say to father or mother, Corbā, *that is*, By the gift that is *offred* by me, thou maist haue profite, *he shalbe free*.
12 So yee suffre him no more to do anie thing for his father or his mother,
13 Making the worde of God of none autoritie, by your tradition which ye haue ordeined: and ye dó manie suche like things.
14 *Then he called the whole multitude vnto him, and said vnto them, Hearken you all vnto me, and vnderstand.
15 There [g] is nothing without a man, that can defile him, when it entreth into him: but the things which procede out of him, are they which defile the man.
16 If anie haue eares to heare, let him heare.
17 And whē he came into an house *away* from the people, his disciples asked him concerning the parable.
18 And he said vnto them, What? are

Mat. 15, 2.

u Or filthie.

a The Pharises wolde not eat with vnwasshen hands because they thoght that the commune handling of things defiled them, so that they made holines and religion to depend in hands washings.

b Or contentiously, striuing to wash best.

c Litle pottes, some what more in quantitie then a wine pinte.

d Or, breade. Isa. 29, 13.

d With an outward shew.

e Whosoeuer teacheth anie doctrine but Gods worde, is a false worshipper, and a seducer of the people, seme his doctrine neuer so probable to the iudgement of man. Exod. 20, 12. deut. 5, 16. ephe 6, 2. Exod. 21, 17. leu. 20, 9. prou. 20, 20.

f That is, without anie hope of pardone.

Mat. 15, 10.

g There is no outwarde or corporal thing, w entreth into man, that can defile him, meaning chiefly of meates, which if they be taken excessiuely, it cometh of the inordinate lust of the heart, and so the lust is euil.

without vnderſtanding alſo? Do ye not knowe that what ſoeuer thing from without entreth into a man, can not defile him,

19 Becauſe it entreth not into his heart, but into the bellie, and goeth out into the draught which is the purging of all meates?

20 Then he ſaid, That which cometh out of man, that defileth man.

Gen. 6, 5. & 8, 21.

21 *For from within, euē out of the heart of men, procede euil thoghts, adulteries, fornications, murthers,

22 Theftes, couetouſnes, wickednes, diſceite, ‖ vnclennes, a ‖ wicked eye, backebiting, pride, fooliſhnes.

‖ *Or, wantonnes.*

‖ *Or, ennie.*

23 All theſe euil things come frō within, and defile a man.

Mat. 15, 21.

24 ¶ *And from thence he roſe, and went into [g] the borders of Tyrus and Sidon, and entred into an houſe, & wolde that no man ſhulde haue knowen. but he colde not be hid.

25 For a certeine womā, whoſe litle daughter had an vncleane ſpirit, heard of him, and came, and fell at his feete.

26 (And the woman was a Greke, a Syrophenifsian by nacion) & ſhe beſoght him that he wolde caſt out the deuil out of her daughter.

h Meaning, the Iewes, to whome the promiſes were firſt made.

27 But Ieſus ſaid vnto her, Let the [h] children firſt be fed: for it is not good to take the childrens bread, and to caſt it vnto [i] whelpes.

i The Iewes toke ſtrangers no better then the dogs, & therefore Chriſt ſpeaketh according to their opiniō.

28 Thē ſhe anſwered, and ſaid vnto him, Trueth, Lord: yet in dede the whelpes eat vnder the table of the childrens [k] crommes.

k She aſketh but the poore crommes, & not the childrens bread, wherein ſhe declareth her faith and humilitie.

29 Then he ſaid vnto her, For this ſaying go thy way: the deuil is gone out of thy daughter.

30 And when ſhe was come home to her houſe, ſhe founde the deuil departed, and her daughter lying on the bed.

31 ¶ And he departed againe from the coaſts of Tyrus and Sidon, and came vnto the ſea of Galile, through the mides of the coaſts of Decapolis.

32 And they brought vnto him one that was deafe, and ſtambred in his ſpeache, and prayed him to put is hand vpon him.

33 Then he toke him aſide from the multitude, and put his fingers in his eares, and did ſpit, and touched his tongue.

l Declaring by this ſigne the compaſsion ſ he hathe vpon mans miſeries.

34 And loking vp to heauen, he [l] ſighed, & ſaid vnto him, Ephphatha, that is, Be opened.

35 And ſtraight way his eares were opened, and the ſtring of his tongue was loſed, and he ſpeake plaine.

36 And he commanded them, that thei ſhulde tell no man: but how muche ſoeuer he forbad them, the more a great deale they publiſhed it.

37 And were beyonde meaſure aſtonied, ſaying, * [m] He hathe done all things wel: he maketh bothe the deafe to heare, and the domme to ſpeake.

Gen. 1, 31 &c. 39, 21.

m As if they wolde ſay, beſides all the miracles that he hathe done, euen this now declareth that what ſoeuer he doeth, is verie wel.

CHAP. VIII.

The miracle of the ſeuen loaues. 11 The Phariſes aſke a ſigne. 15 The leauen of the Phariſes. 22 The blinde receiueth his ſight. 29 He was knowen of his diſciples. 33 He reprouth Peter, 34 And ſheweth how neceſſarie perſecution is.

Dominica 70 poſt Trinit.

1 IN * thoſe dayes, when there was a verie great multitude, and had nothing to eat, Ieſus called his diſciples to him, and ſaid vnto them,

Mat. 15, 32.

2 I haue [a] compaſsion on the multitude, becauſe they haue now continued with me thre daies, and haue nothing to eat.

a Chriſt prouideth for his whē they ſeme to be deſtitute and forſaken.

3 And if I ſend thē away faſting to their owne houſes, they wolde faint by the way: for ſome of them came from farre.

4 Then his diſciples anſwered him, How can a man ſatiſfie theſe [b] with bread here in the wilderneſs?

‖ *Or, whence.*

b If bread were ſo hard to come by, it ſemed vnpoſsible to obteine other meat.

5 And he aſked them, How manie loaues haue ye? And thēy ſaid, Seuen.

6 Then he commanded the multitude to ſit downe on the grounde: and he toke the ſeuen loaues, & gaue thankes, brake *them*, & gaue to his diſciples to ſet before *them*, and they did ſet *them* before the people.

7 Thei had alſo a fewe ſmale fiſſhes: & when he had giuen thankes, he commāded them alſo to be ſet before *them*.

Mat. 15, 39.

c Which was nere to Bethſaida, betwene ſ lake of Genesaret & mount Thabor.

8 So they did eat, and were ſuffiſed, and they toke vp of the broken meat that was left, ſeuen baſkets ful,

Mat. 16, 1.

d Oh the incomprehenſible loue of our Chriſt! how lōg ſhal we abuſe his great mercies!

9 (And they that had eaten, were about foure thouſand) ſo he ſent them away.

10 ¶ * And anone he entred into a ſhip with his diſciples, and came into ſ parties of [c] Dalmanutha.

e Chriſt goeth about by ſharpenes of ſpeache to ſaue thē from wilful deſtruction.

11 * And the Phariſes came forthe, and beganne to diſpute with him, ſeking of him a ſigne from heauen, and tempting him.

Mat. 16, 1.

‖ *Or, if a ſigne be giuen.*

12 Then he [d] ſighed diepely in his ſpirit, & ſaid, Why doeth this [e] generacion ſeke a ſigne? Verely I ſay vnto you, ‖ [f] a ſigne ſhal not be giuen vnto this generacion.

f As if he wolde ſay, if I ſhewe them anie ſigne, let me be a lyar & deceiuer.

13 ¶ So he left them, & went into the ſhip againe, and departed to the other ſide.

14 ¶ * And thei had forgotten to take bread, nether had thei in the ſhip with them, but one loafe.

g He willeth them to beware contagious doctrine & ſuche ſubtile practiſes as ſ aduerſaries vſed to ſupres his Goſpel.

15 And he charged them, ſaying, Take hede, and beware of the [g] leauen of the Phariſes, and of the leauen of Herode.

16 And

16 And they thoght among them selues, saying, *It is*, because we haue no bread.
17 And when Iesus knewe it, he said vnto them, Why reason you *thus* because ye haue no bread? perceiue ye not yet, neither vnderstand? haue ye your hearts yet hardened?
18 Haue ye eyes and se not? and haue ye eares, and heare not? & do ye not remember?
John. 6, 11, 19 *When I brake the fiue loaues among fiue thousand, how manie baskets ful of broken meat toke ye vp? They said vnto him, Twelue.
20 And when *I brake* seuen among foure thousand, how manie baskets of the leauings of broken meat toke ye vp? And they said, Seuen.
h Christ reproueth them because their mindes are as yet vpon the material leauen not withstanding they had proue by diuers miracles that he gaue them their daielie bread.
21 Then he said vnto them, h How *is it* that ye vnderstand not?
22 And he came to Bethsaida, & thei broght a blinde man vnto him, and desiered him to touche him.
23 Then he toke the blinde by the hād, & led him out of the towne, and spit in his eyes, and put his hands vpon him, & asked him, if he sawe oght.
24 And he loked vp, and said, I se men: for I se them walking like trees.
25 After that, he put his hands againe vpon his eyes, & made him loke againe. And he was restored to his sight, & sawe euerie man a farre of clearely.
26 And he sent him home to his house, saying, Nether go into the towne, nor tell it to anie in the towne.
Mat. 16, 13. luk. 9, 19. 27 ¶ *And Iesus went out, and his disciples into the townes of Cesarea Philippi. And by the waye he asked his disciples, saying vnto them, Whome do mē say that I am?
28 And they answered, *Some say* Iohn Baptist: and some, Elias: and some one of the Prophetes.
29 And he said vnto thē, But whome say ye that I am? Then Peter answered & said vnto him, Thou art the i Christ.
i He that is the anointed of God & fulfilled with all grace for mans saluacion.
30 And he sharpely k charged them that cōcerning him they shulde tell no man.
31 Then he began to teache thē that the Sonne of man must suffer manie things, and shulde be reproued of the Elders, & of ỹ hie Priests & of the Scribes, and be slayne, & within thre dayes rise againe.
k Differring it to a more commodious time, lest sudde haste shulde rather hinder then further the mysterie of his comming.
32 And he spake that thing plainely. Then Peter toke him aside, and began to rebuke him.
I This worde signifieth, Aduersarie, or Enemie: & he calleth him so, because he did as muche as in him laye, to pul him from obeying God.
33 Then he turned backe, and loked on his disciples, & rebuked Peter, saying, Get thee behinde me, l Satan: for thou vnderstandest not the things that are of God, but the things that are of men.
34 ¶ And he called the people vnto him with his disciples, and said vnto them, *Whosoeuer wil follow me, let him forsake him self, and take vp his crosse, and followe me.
Mat. 10, 38. & 16, 24. luk. 9, 23. & 14, 27.
35 For whosoeuer wil *saue his life, shal lose it: but whosoeuer shal lose his life for my sake and the Gospels, he shal m saue it.
Mat. 10, 35. & 16, 25. luk. 9, 24, & 17, 33. iohn 12, 25.
36 For what shal it profite a man, though he shulde winne the whole worlde, if he lose his soule?
m For mortalitie & corrupcio, he shal receiue immortalitie & perfection.
37 Or what shal a man giue for recompense of his soule?
38 *For whosoeuer shalbe ashamed of me, & of my wordes among this adulterous and sinful generacion, of him shal the Sonne of man be ashamed also, when he cometh in the glorie of his Father with the holie Angels.
Mat. 10, 33. luk. 9, 26. & 12, 8.

CHAP. IX.

1 The transfiguration. 7 Christ is to be heard. 26 The domme spirit is cast out. 29 The force of prayer and fasting. 31 Of the death and resurrection of Christ. 33 The disputacion who shulde be the greatest. 38 Not to hinder the course of the Gospel. 42 Offences are forbidden.

1 AND *he said vnto them, Verely I say vnto you, that there be some of them that stand here, which shal not taste of death, til they haue sene the a kingdome of God come with power.
Mat. 16, 28. luk. 9, 17.
a The preaching of the Gospel receiued & increased: he spake this to comforte them & ỹ they shulde not thinke their trauailed in vaine.
2 *And six dayes after Iesus toke Peter, and Iames, and Iohn, & brought them vp into an hie mountaine out of the way alone, & he was transfigured before them.
Mat. 17, 1, luk. 9, 28.
3 And his raiment did b shine, *and was* verie white, as snow, so white as no fuller can make vpon the earth.
b Christ sheweth his maiestie so farre as their infirmitie was able to coprehend it.
4 And there appeared vnto them Elias with Moses, and they were talking with Iesus.
5 Then Peter answered, and said to Iesus, Master, it is good for vs to be here: let vs make also thre tabernacles, one for thee, and one for Moses, and one for Elias.
c peter measured this vision according to his owne capacitie, not considering ỹ end thereof.
6 c Yet he knewe not what he said: for they were afrayed.
Mat. 3, 17, & 17, 5. luk. 3, 22. chap. 1, 11.
7 And there was a cloude ỹ shaddowed them, & a voyce came out of the cloude, saying, *This is my beloued Sonne: d heare him.
Mat. 17, 9.
d Christ, onely must be ỹ chief teacher & instructour of all them, ẅ profes them selues to be his mēbers, seing that God the Father giueth him this autoritie & commandeth vs this obedience.
8 And sudde they loked rounde about, and sawe no more anie man saue Iesus onely with them.
9 *And as thei came downe from the mountaine, he charged them that thei shulde tell no man what they had sene saue when the Sonne of man were risen from the dead againe.
10 So they kept that matter to thē selues,

and demanded one of another, what the
rising from the dead againe shulde
meane?
11 Also they asked him, saying, Why
say the Scribes, that * Elias [e] must first
come?
12 And he answered, and said vnto them,
Elias verely shal first come and restore
all things: and * as it is writen of the
Sonne of man, he must suffer manie
things, and be set at noght.
13 But I say vnto you, that [f] Elias is co-
me, (and they haue done vnto him what
soeuer they wolde) as it is * written of
him.
14 ¶ * And when he came to *his* [g] disci-
ples, he sawe a great multitude about
them, & the Scribes disputing with
them.
15 And straight waye all the people, whē
thei behelde him, were amased, and
ranne to him, and saluted him.
16 Then he asked the Scribes, What dis-
pute you [n] among your selues?
17 And one of the companie answered,
& said, Master, I haue broght my son-
ne vnto thee, which hathe a domme
spirit:
18 And where soeuer he taketh him, he
[h] teareth him, and he fometh, and
gnasheth his teeth, and pineth away:
and I spake to thy disciples that they
shulde cast him out, and they colde
not.
19 Then he answered him, and said, [i] O
faithles generacion, how long now shal I
be with you? how long now shal I suffer
you? Bring him vnto me.
20 So they broght him vnto him: & asso-
ne as the spirit sawe him, he tare him,
and he fel downe on the grounde walo-
wing and foming.
21 Then he asked his father, How long
time is it since he hathe bene thus? And
he said, Of a childe.
22 And oft times he casteth him into the
fyre, and into the water to destroye him:
but if thou cāst do anie thing, helpe vs,
and haue compasion vpon vs.
23 And Iesus said vnto him, If [k] thou
canst beleue it, all thing are [l] possible
to him that beleueth.
24 And straight way the father of the
childe crying with teares, said, Lord, I
beleue: helpe my [m] vnbelief.
25 When Iesus sawe that the people ca-
me running together, he rebuked the
vncleane spirit, saying vnto him, Thou
domme & deafe spirit, I charge thee,
come out of him, and entre no more
into him.
26 Then *the spirit* cryed, and rent him
sore, and came out, and [n] he was as one
dead, in so muche that manie said, He
is dead.
27 But Iesus toke his hand and lift him
vp, and he rose.
28 And when he was come into the hou-
se, his disciples asked him secretly, Why
colde not we cast him out?
29 And he said vnto them, This kinde
can by no other meanes come forthe,
but by [o] prayer, and fasting.
30 ¶ * And they departed thence, and
wēt through Galile, & he wolde not that
anie shulde haue knowen it.
31 For he taught his disciples, and said
vnto them, The Sonne of man shalbe
deliuered into the hāds of mē, and they
shal kil him, but after that he is killed,
he shal rise againe the third day.
32 But [p] they vnderstode not that saying,
and were afraide to aske him.
33 * After he came to Capernaum: and
when he was in the house, he asked thē,
What was it that ye disputed among
you by the way?
34 And thei held their peace: for by the
way they reasoned among them selues,
who *shulde be* the chiefest.
35 And he sate downe, and called ỹ twel-
ue, and said to them, If anie man desire
to be first, the same shalbe last of all, and
seruant vnto all.
36 And he toke a litle childe and set him
in the middes of them, and toke him in
his armes, and said vnto them,
37 Whosoeuer shal receiue one of suche
litle children in my Name, receiueth
me: and whosoeuer receiueth me, recei-
ueth not [q] me, but him that sent me.
38 ¶ * Then Iohn answered him, saying,
Master, we sawe one casting out deuils
by thy Name, which followeth not vs,
& we forbade him, because he followeth
vs not.
39 * But Iesus said, Forbid him not: for
there is no mā that can do a [n] miracle by
my Name, that can lightly speake euil
of me.
40 For whosoeuer is not [r] against vs, is on
our parte.
41 * And whosoeuer shal giue you a cup
of water to drinke for my Names sa-
ke, because ye belong to Christ, verely
I say vnto you, he shal not lose his re-
warde.
42 * And whosoeuer shal offend one of
these litle ones, ỹ beleue in me, it were
better for him rather, ỹ a milstone were
hanged about his necke, and that he
were cast into the sea.
43 * Wherefore if thine [s] hand cause thee
to offende, cut it of: it is better for thee
to entre into life, maimed, then hauing
two hands, to go into hel into the fyre
that neuer shal be quenched,
44 * Where their [t] worme dyeth not, &
the fyre neuer goeth out.
45 Likewise, if thy foote cause thee to
offende, cut it of: it is better for thee to
go halt into life, then hauing two feete
to be

Malach 4.3.

e Their false opinion was ỹ either Elias shul de rise againe from the dead, or ỹ his soule shulde enter into some other bodie.

Isa.53.4.

f That is, Iohn Baptist.

Mat.17,14. Luk.9.38.

g To the nine, which he left ỹ daye before.

n *Or, against them.*

h When the spirit cometh vpō him, he teareth him ẅ inward sorowe & pāgs as in a colike a mā feeleth suche grief, as if his bowels were rent a sunder.

i It semeth that this man deserued not so sharpe an answer: but Christ speaketh in his person to the Pharises, ẅ were stubburne & desperate.

k The Lord is euer readie to helpe vs, so that we put him not backe through our incredulitie.

l All things that are agreable to the wil of God shalbe granted to him that beleueth: for faith seketh nothing, that is cōtrarie to his wil, or ỹ is not reueiled in his worde.

m That is, the feblenes, and imperfection of my faith.

n Meaning, the shilde.

Mat.17,22. luk.9,22.

o Meaning, that prayer which is furely grouded vpon faith and hathe fasting ioyned vnto it as a profitable aide.

Mat.17,22. luk.9,22.

p Because thei imagined that Christ shulde reigne temporally, t his matter of his death was so strange, ỹ they colde perceiue nothing.

Mat.18,1. luk.9,45.

q To wit, onely as man, but as him in whome is all perfection & fulnes of all graces & benefites.

Luk.9,49. 1.Cor.12,3.

n *Or, anie great worke.*

r Although he shewe not himself to be myne, yet in that he beareth reuerence to my Name, it is ynough for vs.

Mat.10.42. Mat.18,6. luk.17.1.

Mat.5,29. & 18,8.

s It is a maner of speache, ẅ signifieth, that we shulde cut of all things, ẅ hinder vs to serue Christ.

Isa.66.24.

t These similitudes declare ỹ paines, & eternal tormentes of the damned.

to be cast into hel into the fyre that neuer shalbe quenched.
46 Where their worme dyeth not, and the fyre neuer goeth out.
47 And if thine eye cause thee to offende, plucke it out: it is better for thee to go into the kingdome of God with one eye, then hauing two eyes, to be cast into hel fyre,
48 Where their worme dyeth not, and the fyre neuer goeth out.
49 For euerie man shalbe [v] salted with fyre: and * euerie sacrifice shalbe salted with salte.
50 *Salte is good: but if the [x] salte be vnsauerie, where with shal it be seasoned? Haue salte in your selues, and haue peace, one with another.

u He teacheth that it is better to be sacrificed to God by salte & fyre, that is to be purged & sanctified, then to be sent into hel fire.
Leu. 2, 13.
Mat. 5, 23.
luk 14, 34.
x They wil destroye the grace that they haue receiued of God, are as salte, which hathe lost his sauour and are worse then infideles.

CHAP. X.

2 Or diuorcement. 17 The riche man questioneth with Christe. 30 Their rewarde that are persecuted. 35 Of the sonnes of Zebedeus. 46 Bartimeus hathe his eyes opened.

1 AND * he arose frō thence and went into the coastes of Iudea by the farre side of Iordan, and the peole resorted vnto him againe, and as he was wont, he taught them againe.
2 Then the Pharises came and asked him if it were lawful for a man to put away *his* wife, and tempted him.
3 And he answered, and said vnto them, What did * Moses commande you?
4 And they said, Moses suffred to write a bil of diuorcement and to put her away.
5 Then Iesus answered, and said vnto them, For the hardnes of your heart he wrote this precept vnto you.
6 But at the [a] beginning of the creacion *God made them male and female.
7 *For this cause shal man leaue his father and mother, and cleaue vnto his wife.
8 And they twaine shalbe one [n] flesh: so that thei are no more twaine, but one flesh.
9 * That therefore, what God hathe coupled together, let not man separate.
10 And in the house his disciples asked him againe of that matter,
11 And he said vnto them, * Whosoeuer shal put away his wife & marie another, [b] committeth adulterie against her.
12 And if a woman put away her housbād, & be maried to another, she committeth adulterie.
13 ¶ * Then they broght litle children to him that he shulde touche them: and his disciples rebuked those that broght them.
14 But when Iesus sawe it, he was displeased, and said to them, Suffre the litle chil dren to come vnto me, & forbid them not: for of suche is the kingdome of God.
15 Verely I say vnto you, Whosoeuer shal not receiue the kingdome of God as [c] a litle childe, he shal not entre therein.
16 And he toke them vp in his armes, & put *his* hands vpon them, and [d] blessed them.
17 ¶ And when he was gone out on the way, there came one * running, and kneled to him, and asked him, Good Master, what shal I do, that I may possesse eternal life?
18 Iesus said to him, Why callest thou me good? there is none [e] good but one, *euen* God.
19 Thou knowest the commandements, *Thou shalt not cōmit adulterie. Thou shalt not kil. Thou shal not steale. Thou shalt not beare false witnes. Thou shalt hurt no *man*. Honour thy father and mother.
20 Then he answered, and said to him, Master, all these things I haue obserued from my youth.
21 And Iesus behelde him, and [f] loued him, and said vnto him, One thing is lacking vnto thee, Go & [g] sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come followe me, and take vp the crosse.
22 But he was sad at that saying, and went away sorowful: for he had great possessions.
23 And Iesus loked rounde about, and said vnto his disciples, How hardely do they that haue riches, entre into the kingdome of God?
24 And his disciples were astonied at his wordes. But Iesus answered againe, and said vnto them, Children, how hard is it for thē that trust in riches, to entre into the kingdome of God?
25 It is easier for a [o] camel to go through the eye of a nedle, thē for a [h] riche man to entre into the kingdome of God.
26 And they were muche more astonied, saying with them selues, Who then can be saued?
27 But Iesus loked vpon them, & said, With men *it is* impossible, but not with God: for with God [i] all things are possible.
28 ¶ Then Peter began to say vnto him, Lo, whe haue forsaken all, & haue followed thee.
29 Iesus answered, and said, Verely I say vnto you, there is no man that hathe forsaken house or brethren or sisters, or father or mother, or wife, or children, or lands for my sake and the Gospels,
30 But he shal receiue an hundreth folde now at this present: houses, and bre-

a The true way to amende abuses is to returne to the institution of thinges, and to trie them by Gods worde.
Gen. 1, 27.
mat. 19, 4.
Gen. 2, 21.
1. cor. 6, 16.
ephe. 5, 31.
b Or, persone.
1. Cor. 7, 10.
Mat. 5, 31. & 19, 9. luk 16, 18. 1. cor. 7 10.
6 For the seconde is not his wife, but his hatlote.
Mat. 19, 13.
luk. 18, 15.

c We must be regenerat and voide of all pride, and concupiscence.
Mat. 19, 16.
luk 18, 18.
d It was vsual with the Iewes that the greater shulde blesse the inferior. *Ebr. 7, 7.* therefore Christ, being head of his Church, did by a solemne kinde of prayer offer vp and consecrat the babes to God.
Exo 20, 19.
e Christ wolde shewe that his goodnes was farre other wayes then the goodnes which is attributed to men which is ful of vanitie & hypocrisie.
f That is, he approued certeine good seed that was in him which gaue him a litle motion.
g He toucheth his maladie, & sore, which before he felt not,

n Or, cable rope.
h Which putteth his trust in riches.

i For he can giue grace to the riche to cause him to enioye his riches, as if he had thē not.
Mat. 19, 27.
luk 18, 28.

Mat.10.30. luk.13.30.

k We must not measure these promises by our one couetous desires, but referre the accomplishement to Gods wil, who euen in our persecutions and afflictions performeth the same so farre as they be expedient. Let vs therefore learne to haue ynough and to want, ȳ being tryed, we may enioye our treasures in heauen.

Mat.20.17. luk.18.31.

l He saith this because they ȳ are first called, shulde go stil forwarde and not disdaine others.

Mat.20.20.

m Can you be partakers of my crosse and afflictions?

n I haue not this commissiō for this time,

Luk.22.25.

o Christ wolde not that his disciples and ministres shulde beare rule as worldelie gouernours do.

Mat.20.29. luk.18.35.

p The other Euangelistes mencion two, but Marke nameth him that was moste knowen,

thren and sisters, and mothers, and children, and lands with k persecutions, & in the worlde to come eternal life.

31 *But manie *that are* l first, shalbe last, and the last, first.

32 ¶*And they were in the way going vp to Ierusalem, and Iesus went before them, & they were amased, and as they followed, they were afraide, & Iesus toke the twelue againe, and began to tel them what things shulde come vnto him,

33 *Saying*, Beholde we go vp to Ierusalem, and the Sonne of man shalbe deliuered vnto the high Priests, & to the Scribes, and thei shal condemne him to death, and shal deliuer him to the Gentiles.

34 And they shal mocke him, and scourge him, and spit vpō him, and kil him: but the thirde day he shal rise againe.

35 ¶*Then Iames and Iohn the sonnes of Zebedeus came vnto him, saying, Master, we wolde that thou shuldest do for vs that that we desire.

36 And he said vnto them, What wolde ye I shulde do for you?

37 And they said to him, Grante vnto vs, that we may sit one at thy right hand, & ȳ other at thy left hand in thy glorie.

38 But Iesus said vnto them, Ye knowe not what ye aske. Can ye m drinke of the cup that I shal drinke of, and be baptized with the baptisme that I shalbe baptized with?

39 And thei said vnto him, We can. But Iesus said vnto them, Ye shal drinke in dede of the cup that I shal drinke of, and be baptized with ȳ baptisme wherewith I shalbe baptized:

40 But to sit at my right hand & at my left, is not n mine to giue, but *it shalbe giuen* to them for whome it is prepared.

41 And when the ten heard that, they began to disdaine at Iames and Iohn.

42 But Iesus called them vnto him, and said to them, * Ye knowe ȳ they which delite to beare rule amōg the Gentiles, haue domination ouer them, and they that be great among them, exercise autoritie ouer them.

43 But it shal o not be so among you: but whosoeuer wil be great among you, shalbe your seruant.

44 And whosoeuer wil be chief of you, shal be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the raunsome of manie.

46 ¶*Then they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, p Bartimeus the sonne of Timeus a blinde man, sate by the wayes side begging.

47 And when he heard that it was Iesus of Nazaret, he began to cry and to say, Iesus the Sonne of Dauid, haue mercie on me.

48 And manie rebuked him, because he shulde holde his peace: but he q cryed muche more, O Sonne of Dauid, haue mercie on me.

q The more that Satan resisteth vs, ȳ more our faith oghte to increase.

49 Then Iesus stode stil, and commanded him to be called: and they called the blinde, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threwe away his cloke, and rose & came to Iesus.

51 And Iesus answered, and said vnto him, What wilt thou ȳ I do vnto thee? And the blinde said vnto him, Lord, that I may receiue sight.

52 Then Iesus said vnto him, Go thy way: thy faith hathe saued thee. And by and by, he receiued *his* sight, and followed Iesus in the way.

CHAP. XI.

11 Christ rideth to Ierusalem. 13 The figge tree dryeth vp. 15 The biers and sellers are cast oute of the Temple. 24 He declareth the vertue of faith and how we shulde pray. 27 The Pharises question with Christ.

1 AND * when they came nere to Ierusalem, to Bethphage and Bethania vnto the mount of oliues, he sent forthe two of his disciples,

Mat.21.1. luk 19.29.

2 And said vnto them, a Go your wayes into that towne that is ouer against you, and assone as ye shal entre into it, ye shal finde a colte bounde, whereon neuer man sate: loose him and bring him.

a Christ sheweth by this poore entrie the state of his kingdome, and it is not like to ȳ great magnificence of this worlde.

3 And if anie man say vnto you, Why do ye this? Say that the Lord hathe nede of him, & straight way, he wil send him hither.

4 And they went their way and founde a colte tied by the dore without in a place where two wayes met, and thei losed him.

5 Then certeine of them, that stode there, said vnto them, What do ye losing the colte?

6 And they said vnto them, as Iesus had commanded them. So they let them go.

7 ¶*And they broght the colte to Iesus, and cast their garments on him, and he sate vpon him.

Ioh.12.14.

8 And b manie spred their garments in the way: other cut downe branches of the trees and strawed them in the way.

b Euerie one shewed some signe of honour and reuerence.

9 And they that went before, and they that followed, cryed, saying, " Hosanna: blessed *be* he that cometh in the Name of the Lord.

" *Or, saue, I pray thee.*

10 Blessed *be* the kingdome that cometh in the c Name of the Lord of our father d Dauid: Hosanna, *o thou which art* in the hiest *heauens*.

c Many came in their owne name, but Christ came in the Name of the Lord.

d Because the promes was made to him.

11 *So

Mat. 21, 16. luk 19, 45.

11 *So Ieſus entred into Ieruſalem, and into the Temple: and when he had loked about on all things, & now it was euening, he went forthe vnto Bethania with the twelue.

Mat. 21, 19.

12 *And on the morow when they were come out from Bethania, he [e] was hungrie.

e Christ was subiect to our infirmities.

13 And ſeing a figge tre a farre of, that had leaues, he went *to ſe* if he might finde any thing thereon: but when he came vnto it, he founde nothing but leaues: for ỹ time of figges was not yet.

f This was to declare how muche they diſpleaſe God w̃ haue but an outwarde ſhewe & appearice without frute.

14 The Ieſus anſwered, & ſaid to it, [f] Neuer man eat frute of thee hereafter while the worlde ſtandeth: and his diſciples heard it.

15 ¶ And they came to Ieruſalem, and Ieſus went into the Temple, and began to caſt out them that ſolde & boght in the Temple, and ouerthrew the tables of the money changers, & the ſeates of them that ſolde doues.

16 Nether wolde he ſuffer that any man ſhulde cary a veſſel through the Temple.

Iſa. 56. 7

17 And he taught, ſaying vnto them, Is it not written, * Mine Houſe ſhalbe called the Houſe of prayer vnto all nacions? *Ier. 7, 11.* * but you haue made it a denne of theues.

g For nether colde thei ſuffer reprehenſiõ, nor that their profite ſhulde be hindered.

18 And the Scribes and hie Prieſts heard it, and ſoght how to [g] deſtroye him: for they feared him, becauſe the whole multitude was aſtonied at his doctrine.

19 But when euen was come, *Ieſus* went out of the citie.

Mat. 21, 19.

20 ¶ *And in the morning as they paſſed by, they ſawe the figge tre dryed vp from the rootes.

21 Then Peter remembred, and ſaid vnto him, Maſter, beholde, ỹ figge tre which thou curſedſt, is withered.

22 And Ieſus anſwered, and ſaid vnto them, Haue [h] faith in God.

h Christ taketh occaſion to inſtruct them of the vertue of faith.

23 For verely I ſay vnto you, that whoſoeuer ſhal ſay vnto this mountaine, Take thy ſelf away, & caſt thy ſelf into the ſea, and ſhal not wauer in his heart, but ſhal beleue that thoſe things which he ſaith, ſhal come to paſſe, what ſoeuer he ſaith, ſhalbe *done* to him.

Mat. 7, 7. luk. 11, 9.

24 *Therefore I ſay vnto you, [i] whatſoeuer ye deſire when ye pray, beleue that ye ſhal haue it, and it ſhalbe *done* vnto you.

i He teacheth vs not hereby to aſke whatſoeuer ſemeth good in our tantaſies: for our prayer muſt be grounded on faith, and our faith vpon the worde of God. *Mat. 6, 14.*

25 *But when ye ſhal ſtand, and pray, forgiue, if ye haue any thing againſt any man, that your Father alſo which is in heauen, may forgiue you your treſpaces.

26 For if you wil not forgiue, your Father which is in heauen, wil not pardon you your treſpaces.

Mat. 21, 19. luk. 20, 1.

27 ¶ * Then thei came againe to Ieruſalem: and as he walked in the Temple, there came to him the high Prieſts, and the Scribes, and the Elders,

28 And ſaid vnto him, By what autoritie doeſt thou theſe things? and who gaue thee this autoritie, that thou ſhuldeſt do theſe things?

29 Then Ieſus anſwered, and ſaid vnto them, I wil alſo aſke of you a certeine thing, and anſwer ye me, and I wil tel you by what autoritie I do theſe things.

k He cõprehendeth his whole office, and miniſterie.

30 The [k] baptiſme of Iohn, was it from heauen, or of men? anſwer me.

31 And they thoght with them ſelues, ſaying, If we ſhal ſay from heauen, he wil ſay, Why then did ye not beleue him?

32 But if we ſay of men, we feare ỹ people: for all men counted Iohn, that he had bene a verie Prophet.

l They came of malice, and not to learne: therefore Christ thoght them vnworthie to be taught.

33 Then they anſwered, and ſaid vnto Ieſus, We can not tel. And Ieſus anſwered, and ſaid vnto them, [l] Nether wil I tel you by what autoritie I do theſe things.

CHAP. XII.

1 The vineyarde is let out, 14 Obedience and tribute due to princes. 25 The reſurrection of the dead. 28 The ſumme of the Law. 35 Chriſt the ſonne of David. 38 Hypocrites muſt be eſchewed. 41 The offring of the poore widowe.

Iſa. 5, 1. iere. 2, 21. mat. 21, 33. luk. 20, 9.

1 AND he begã to ſpeake vnto them in parables, *A *certeine* man planted a vineyarde, and compaſſed it with an hedge, and digged a pyt for the [a] winepreſſe, and buylt a towre in it, and let it out to houſbandmen, and went into a ſtrange countrey.

a The Greke worde ſignifieth the veſſel or fat, w̃ ſtandeth vnder ỹ winepreſſe to reciue the ioyce or licour.

2 And at a time, he ſent to the houſbandmen a ſeruant, that he might receiue of the houſbandmen of the frute of the vineyard.

3 But they toke him, and bet him, and ſent him away emptie.

4 And againe, he ſent vnto them another ſeruant, and at him they caſt ſtones, and brake his head, and ſent him away ſhamefully handled.

5 And againe he ſent another, & him they ſlewe, and manie other, beating ſome, and killing ſome.

6 Yet had he one ſonne, his derebeloued: him alſo he ſent the laſt vnto them, ſaying, They wil reuerence my ſonne.

b He ſheweth the plague that ſhal befalle theſe ambitious & couetous rulers, whoſe hearts are hardened againſt Chriſte.

7 But the houſbandmen ſaid among them ſelues, This is the heire: come, let vs kil him, and the inheritance ſhalbe ours.

8 So they toke him, and killed him, and caſt him out of the vineyarde.

9 What ſhal then the Lord of the vineyarde do? He [b] wil come and deſtroye

these housband men, and giue the vineyarde to others.

10 Haue ye not red so muche as this Scripture? * The stone which the buylders did refuse, is made the head of the corner.

11 This [c] was done of the Lord, & it is marueilous in our eyes.

12 Then they went about to take him, but they feared the people: for they perceiued that he spake that parable against them. therefore they left him, & went their way.

13 ¶ *And they sent vnto him certeine of the Pharises, and of the Herodians that they might take him in *his* talke.

14 And when they came, they said vnto him, Master, we knowe ỹ thou art true, & carest for no man: for thou considerest not the [d] persone of men, but teachest the [e] way of God truely, Is it lawful to giue tribute to Cesar, or not?

15 Shulde we giue it, or shulde we not giue it? But he knewe their hypocrisie, and said vnto them, [f] Why tempt ye me? Bring me a penie, that I may se it.

16 So they broght it, and he said vnto them, Whose is this image and superscription? and they said vnto him, Cesars.

17 Then Iesus answered, & said vnto them, *Giue to Cesar the things that are Cesars, and to God, those that are Gods: and they marueiled at him.

18 ¶ *Then came the Sadduces vnto him, (which say, there is no resurrection) and they asked him, saying,

19 Master, * Moses wrote vnto vs, If any mans brother dye, and leaue *his* wife, and leaue no children, that [g] his brother shulde take his wife, and raise vp sede vnto his brother.

20 There were seuen brethren, and the first toke a wife, and when he dyed, left no yssue.

21 Then ỹ seconde toke her, & he dyed, nether did he yet leaue yssue, & the thirde likewise.

22 So seuen had her, and left no yssue: last of all the wife died also.

23 In the resurrection then, whē they shal rise againe, whose wife shal she be of them? for seuen had her to wife?

24 Then Iesus answered, & said vnto thē, Are ye not therefore deceiued, because ye knowe not the Scriptures, nether the power of God?

25 For when they shal rise againe from the dead, nether men mary, nor wiues are maried, but are [h] as the Angels which are in heauen.

26 And as touching the dead, that they shal rise againe, haue ye not red in the boke of Moses, how in the bush God spake vnto him, saying, I * am the God of Abraham, and the God of Isaac, and the God of Iacob?

27 He is not the God of the dead, but the God of the [i] liuing. Ye are therefore greatly deceiued.

28 ¶ *Then came one of the Scribes that had heard them disputing together, & perceiuing that he had answered them wel, he asked him, Which is the first commandement of all?

29 Iesus answered him, The first of all the commandements *is*, * Heare, Israel, The Lord our God is the onelie Lord.

30 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, & with all thy [n] minde, & with all thy strength: this is the first commandement.

31 And ỹ seconde *is* [k] like, that is, *Thou shalt loue thy neighbour as thy self. There is none other commandement greater then these.

32 Then the Scribe said vnto him, Wel Master, thou hast said the trueth, that there is one God, and that there is none but he,

33 And to loue him whith all the heart, and with all the vnderstanding, & with all the soule, and with all the strength, and to loue *his* neighbour as him self, is more then all burnt [l] offrings and sacrifices.

34 Then when Iesus sawe that he answered discretely, he said vnto him, Thou [m] art not farre from the kingdome of God. And no man after that durst aske him any question.

35 ¶ * And Iesus answered & [i] said teaching in the Temple, How say the Scribes that Christ is the sonne of Dauid?

36 For Dauid him self said by the [n] holie Gost, * The Lord said to my Lord, Sit at my right hand, til I make thine enemies thy fotestole.

37 Thē Dauid him self calleth him Lord: by what meanes is he thē his sonne? and muche people heard him gladly.

38 *Moreouer he said vnto them in [n] his doctrine, Beware of the Scribes which loue to go in long [o] robes, and *loue* salutacions in the markets,

39 And the chief seates in ỹ Synagogues, and the first roumes at feastes,

40 Which * deuour widowes houses, [n] euen vnder a coulour of long prayers. These shal receiue the greater damnation.

41 *And as Iesus sate ouer against the treasurie, he behelde how the people cast money into the treasurie, and many richemen cast in muche.

42 And there came a certeine poore widowe, and she threw in two mites, which make a [p] quadrin.

43 Then he called vnto him his disciples and said vnto them, Verely I say vnto you, that this poore widowe hathe cast

Psal.118, 22. isa. 28, 16. mat.22, 42. act.4, 11. rom. 9, 33. 1. pet. 2.8.

c It is the ordinance of God that it shulde be so which moste communely is contrarie to mans reason: & thus that which was spoken figuratiuely of Dauid in fulfilled is Christ, read Mat.22, 16. *Mat.22, 15. luk.20, 20.*

d As the qualities of the minde or bodie, or of outward things.

e As godlie maners, agreable to Gods Law.

f He gaue thē to vnderstand that he knewe their malicious intent. *Rom.13, 7.*

Mat.22, 25. luk 20, 27.

Deu.25, 5.

g This was a politike law giuen for a time for the preseruation of families, read Mat. 22, 24.

h Not as touching the spiritual nature, but concerning the state of incorruption, and immortalitie, so ỹ when there shal nede no more mariage. *Exod.3, 6. mat.22, 32.*

i Then it followeth ỹ they liue, altogither they liue, although they be diseased out of this life. *Mat.22, 35.*

Exod.20, 2. deut.6, 4.

n *Or, thoght.*

Leuit.19, 18. mat. 22, 39. rom. 13.9. galat. 5, 14. iam.2,8.

k That is, dependeth on the first and proceedeth of the loue of God.

l He meaneth all the ceremonies of the Law, wherein the hypocrites put great holines.

m Because he shewed him self willing to be taught and wel perceiued the difference betwixt our outwarde profession, and that w God doeth principally require of vs. *Mat.22, 41. luk 20, 41. Psal.110, 1.*

n Inspired by ỹ holie Gost and by the Spirit of prophecie. *Mat.23, 6. luk 11, 43. & 20, 45.*

n *Or, as he taught.*

o He condemneth not their apparel, but their vaine ostentation and outwarde shewe of holines, whereby they deceiued the simple people. *Mat.23, 14. luk.20, 47. Luk.21, 1.*

n *Or, and vnder pretence praye long.*

p Which is about half a farthing.

q Our Sauiour estimeth our giftes by our affections and ready willes.

cast q more in, then all they which haue cast into the treasurie.

44 For they all did cast in of their superfluitie: but she of her pouertie did cast in all that she had, *euen* all her liuing.

CHAP. XIII.

2 The destruction of Ierusalem. 10 The Gospel shalbe preached to all. 9. 22 The persecutions and false Prophetes which shalbe before the comming of Christ, whose houre is vncerteine. 33 He exhorteth euery one to watch.

Mat. 24, 1. Luk. 21, 5.

1 AND *as he went out of the Temple, one of his disciples said vnto him, Master, se what stones, and what buyldings *are here.*

Luk 19, 43.

2 *Then Iesus answered and said vnto him, Seest thou these great buyldings? there shal not be left one stone vpon a stone, that shal not be throwen downe.

3 And as he sate on the mount of oliues, ouer against the Tẽple, Peter, and Iames, and Iohn, and Andrewe asked him secretly,

4 Tel vs, when shal these things be? & what *shalbe* ỹ signe when all these things shalbe fulfilled?

5 And Iesus answered them, and began to say, *a Take hede lest any man deceyue you.

Ephes. 5, 6. 2 thess. 2, 3.

a He doeth answer them of things ỹ were more necessarie for them to know then the things that they demanded.

6 For many shal come in my Name, saying, I b am *Christ*, and shal deceiue many.

b Vsurping the autoritie of Christ.

7 Furthermore whẽ ye shal heare of warres and rumors of warres: be ye not troubled: for *suche things* must nedes be: but the end *shal* not *be* yet.

8 For nacion shal rise against nacion, and kingdome against kingdome, and there shalbe earthquakes in diuers quarters, and there shalbe famine and troubles: these *are* the beginnings of sorowes.

c That they may be inexcusable. *Matt. 10, 19. luk. 12, 11. & 21, 14.*

9 But take ye hede to your selues: for they shal deliuer you vp to the Councils, and to the Synagogues: ye shalbe beaten, and brought before rulers and Kings for my sake for a c testimonial vnto them.

d He onely forbiddeth ỹ care which cometh of distrust.

10 And the Gospel must first be published among all nacions.

e This is not to make them negligent, but to assure them that he wil assist thẽ and instruct them sufficiently ẅ answers, so that they may hereby perceiue that their defence standeth not in their owne wisdome, or eloquence,

11 *But when they lead you, and deliuer you vp, take ye no d thoght afore, neither premeditate e what ye shal say: but whatsoeuer is giuen you at the same time, that speake: for it is not ye that speake, but the holie Gost.

12 Yea, and the brother shal deliuer the brother to death, and the father ỹ sonne, and ỹ children shal rise against their parents, and shal cause them to dye.

13 And ye shalbe hated of all men for my Names sake: but whosoeuer shal endure vnto the end, he shalbe saued.

14 *Moreouer, when ye shal se the abominacion of desolation (spoken of by *Daniel the Prophet) f ‖standing where it ought not, (let him that readeth, consider it) * then let them *that be* in Iudea, flee into the g mountaines,

Man. 24, 15. Dan. 9, 25. Luk. 21, 20.

f This is ment of that time ỹ ỹ Romais shulde prophane the Temple.

‖ Or, being.

g Because the destruction shal be moste extreme and cruel.

15 And let him that is vpon the house, not come downe into the house, neither entre therein, to fetch any thing out of his house.

16 And let him that is in the field, not turne backe againe vnto ỹ thigs which he left behinde him, to take his clothes.

17 Then wo *shalbe* to them that are with h childe, and to them that giue sucke in those dayes.

h For they shal not be able to flee.

18 i Pray therefore that your flight be not in the winter.

i That you haue no let to hinder you when you shulde escape.

19 For there shalbe in those dayes suche tribulation, as was not from the beginning of the creation which God created vnto this time, nether shalbe.

20 And except that the Lord had shortened those dayes, no ‖flesh shulde be saued: but for the elects sake, which he hathe chosen, he hathe shortened those dayes.

‖ Or, man.

21 Then *if any man say to you, Lo, here is Christ, or, lo, *he is* there, beleue it not.

Mat. 24, 23. luk. 21, 8.

22 For false Christs shal rise, and false Prophetes, & shal shewe signes and wonders, to deceiue if it were k possible, the very elect.

h The elect may wauer & be troubled, but they cã not vtterly be deceiued, and ouercome.

23 But take ye hede: beholde, I haue shewed you all things l before.

i Wherefore he that suffreth him self now to be seduced, hathe none excuse.

24 m Moreouer *in those dayes, after that tribulation the sunne shal waxe darke, & the moone shal not giue her light,

Isa. 13, 10. eze. 32, 7. ioel 2, 10. & 3, 15.

25 And the n starres of heauen shal fall, and the powers which are in heauen, shal shake.

Mat. 24, 30.

26 And then shal they se the Sonne of man coming in the cloudes, with great power and glorie.

m This teacheth ỹ there shalbe a change of the whole ordre of nature

27 *And he shal then send his Angels, and shal gather together his elect from the foure windes, & from the vtmost parte of the earth to the vtmost parte of heauen.

n The worde signifieth ỹ space of a 100. yeres: albeit this came to passe before fiftie yeres.

28 Now learne a parable of ỹ figge tre. When her bough is yet tender, & it bringeth forthe leaues, ye knowe that sommer is nere.

29 So in like maner, when ye se these things come to passe, knowe that *the kingdome of God* is nere, *euen* at the dores.

30 Verely I say vnto you, that this ‖ generaciõ shal not passe, til all these things be done.

‖ Or, age

31 Heauen and earth shal passe away, but my wordes shal not passe away.

32 But of that o day and houre knoweth no man, no, not the Angels ẅ are in heauen, nether the p Sonne him self, saue the Father.

o When ỹ destruction of Ierusalem, ỹ persecutions and illusions shal come but chiefly these are vnderstand of the seconde comming of Christ.

p In that he is man and mediator.

Mat.24,13.

33 *Take hede:watche, & pray: for ye knowe not when the time is.

34 *For the Sonne of man is* as a man going into a ſtrange countrey, & leaueth his houſe, & giueth autoritie to his ſeruants, and to euerie man his worke, and commandeth the porter to watch.

35 ¶ Watch therefore, (for ye knowe not when the Maſter of the houſe wil come, at euen, or at midnight, at the cocke crowing, or in the dauning)

36 Leſt if he come ſuddenly, he ſhulde finde you ſleping.

37 And thoſe things that I ſay vnto you, I ſay vnto all men, Watch.

q For of the coming we are moſt allured: but of the time, the yere, the day or houre, we are ignorant, and therefore muſt watch continually.

CHAP. XIIII.

The Prieſts conſpire againſt Chriſt. 5 Marie Magdalene anointeth Chriſt. 12 The Paſſeouer is eaten. 18 He telleth afore of the treaſon of Iudas. 22 The Lords ſupper is inſtituted. 46 Chriſt is taken. 67 Peter denieth him.

Vang: in die Luna ante paſcha:

Mat.26,1. luk,22,1.

1 AND *two dayes after followed *the feaſt of* the Paſſeouer, and of vnleauened bread: and the hie Prieſts, and Scribes ſoght how they might take him by craft, and put him to death.

2 But they ſaid, Not in the feaſt *day* leſt there be any tumult among the people.

Mat.26,6. iohn 12,2.

3 *And when he was in Bethania in the houſe of Simon the leper, as he ſate at table, there came a woman hauing a boxe of ointment of ‖ ſpikenarde, verie coſtlie, and ſhe brake the boxe, and powred it on his head.

‖ *Or, of pure narde and faithfully made.*

a As Iudas who cauſed this murmuring.

4 Therefore a ſome diſdeined among them ſelues, and ſaid, To what end is this waſte of ointment?

b Which are in value about ſix pound ſterling.

5 For it might haue bene ſolde for more then b thre hundreth pence, & bene giuen vnto the poore, c & they grudged againſt her.

c To wit, Iudas: who was offended therewith, and therefore made a buſines.

6 But Ieſus ſaid, Let her alone: why trouble ye her? ſhe hathe wroght a good worke on me.

7 For ye haue the poore with you alwayes, and when ye wil ye may do them good, but me ye ſhal not haue alwayes.

8 She hathe done that ſhe colde: ſhe came afore hand to anoint my bodie to the burying.

9 Verely I ſay vnto you, where ſoeuer this Goſpel ſhalbe preached throughout the whole worlde, this alſo that ſhe hath done, ſhalbe ſpoken of in remembrance of her.

Mat. 26,14. luk.22,4.

d He toke occaſion by this oyntment as of a thing euil done.

10 ¶ *Then Iudas Iſcariot, one of the twelue d wēt away vnto the high Prieſts, to betray him vnto them.

11 And when they heard it, they were glad, & promiſed that they wolde giue him money: therefore he ſoght how he might conueniently betray him.

Mat.26,17. luk.22,8.

12 ¶ *Now the firſt day of vnleauened bread, when they ſacrificed the Paſſeouer, his diſciples ſaid vnto him, Where wilt thou that we go & prepare, that thou maiſt eat the Paſſeouer.

13 Then he ſent forthe two of his diſciples, and ſaid vnto them, Go ye into the citie, and there ſhal a mā mete you bearing a pitcher of water: followe him.

14 And whitherſoeuer he goeth in, ſay ye to the good man of the houſe, The Maſter ſaith, Where is the lodging where I ſhal eat the Paſſeouer with my diſciples?

15 And he wil ſhewe you an vpper chamber *which is* large, trimmed and prepared: there make it readie for vs.

16 So his diſciples went forthe, and came to the citie, & founde as he had ſaid vnto them, and made readie the Paſſeouer.

17 ¶ And at euen he came with the twelue.

Mat.26,20. luk.22,14 iohn.13,21.

18 *And as they ſate at table and did eat, Ieſus ſaid, Verely I ſay vnto you that one of you ſhal betray me, which eateth with me.

19 Then they began to be ſorowful and to ſay to him one by one, Is it I? And another, Is it I?

e To dip the hand, is as much to ſay, as he that is accuſtomed to eate with me. *Pſal.41,10. mat.26,23. iohn.13,18. act.1,16.*

20 And he anſwered and ſaid vnto thē *It is* one of the twelue that e dippeth *with* me in the platter.

f This declareth ỹ nothing can be done without Gods prouidence. *Mat.26,26. 1.cor.11,24.*

21 *Truely the Sonne of man goeth his way, as it is f written of him: but wo *be* to that man, by whome the Sonne of man, is betrayed: it had bene good for that man, if he had neuer bene borne.

g Read Matth. Chap.26,26.

22 *And as they did eat, Ieſus g toke the bread, and when he had giuen thankes, he brake it & gaue it to them, and ſaid, *Take, eat, this is my bodie.

h The Greke worde is to bleſſe, which is here taken onely to giue thankes, as S. Luk. & S. Paul interprete it, & S. Marke alſo ſpeaking of ỹ cuppe.

23 Alſo he toke the cup, and when he had h giuen thankes, gaue it to them: and they all dranke of it.

24 And he ſaid vnto them, This is my blood of the new Teſtament, which is ſhed for manie.

Iohn.16,23.

i That is, turned from me, becauſe of the perſecution. *Zach.13,7.*

25 Verely I ſay vnto you, I wil drinke no more of the frute of the vine, vntil that day, that I drinke it new in the kingdome of God.

26 And when they had ſung a pſalme, they went out to the mount of oliues.

27 ¶ *Then Ieſus ſaid vnto them, All ye ſhalbe i offended by me this night: for it is written, *I wil ſmite the ſhepherd, & the ſhepe ſhalbe ſcattered.

Chap.16,7.

28 But after that I am riſen, I wil go into *Galile before you.

29 And Peter ſaid vnto him, Althogh all men ſhulde be offended, yet wolde not I.

30 Then

30 Then Iesus said vnto him, Verely I say vnto thee, this day, *euē* in this night, before the cocke crowe twise, thou shalt denie me thrise.

31 But he said more earnestly, If I shulde dye with thee, I wil not denie thee: likewise also said they all.

Mat. 26, 36. luk. 12, 39.

32 ¶ *After they came into a place named Gethsemane: then he said to his disciples, Sit ye here, til I haue prayed.

33 And he toke with him Peter, and Iames, and Iohn, and he began [k] to be afrayed, & in great heauines,

k His diuinitie was as it were hid, & his humanitie shewed it self fully.

34 And said vnto them, My soule is verie heauie, *euen* vnto the death: tary here and watch.

35 So he went forwarde a litle, & fel downe on the grounde, and praied, that if it were possible, that houre might passe from him.

36 And he said, [l] Abba, Father, all things are possible vnto thee: take away this cup from me: neuertheles not that I wil, but that thou [m] wilt, *be done.*

l Ab in Ebrewe, & Abba in the Syrian tongue signifieth Father.

m He standeth not so to his owne wil, but that willingly he offreth him self to obey God.

37 Then he came and founde them sleping, and said to Peter, Simon slepest thou? coldest not thou watch one houre?

38 ¶ Watch ye, and pray, that ye entre not into tentacion, the spirit in dede is readie, but the flesh is weake.

39 And againe he went awaye, and prayed, and spake the same wordes.

40 And he returned, and founde them a slepe againe: for their eyes were heauie: nether knewe they what they shulde answer him.

41 And he came the thirde time, and said vnto them, [n] Slepe hence forthe, and take your rest: it is ynough: the houre is come: beholde, the Sonne of man is deliuered into the hands of sinners.

n He meaneth that the houre wil come when they shalbe kept from sleping.

42 Rise vp, let vs go: lo, he that betrayeth me, is at hand.

43 And immediatly while he yet spake, came Iudas that was one of the twelue, & with him a great multitude [o] with swordes and staues from the hie Priests, and Scribes and Elders.

Mat. 26, 47. luk. 22, 47. ioh. 18, 3.

44 And he that betrayed him, had giuen them a token saying, Whomesoeuer [o] I shal kisse, he it is: take him & leade him awaye safely.

o It was the facion then to grete with kissing at their meetings, & also at their departure.

45 And assone as he was come, he went straight waye to him, and said, [p] Master, Master, and kissed him.

p He repeteth it twise, as if he had bene moued with a certeine pitie in taking his last leaue.

46 Then they layed their hads on him, & toke him.

47 And [q] one of them that stode by, drewe out a sworde, and smote a [r] seruant of the hie Priest, and cut of his eare.

q To wit, Peter.

r Called Malchus.

48 And Iesus answered and said vnto them, Ye become out as vnto a thefe with swordes and with staues to take me.

49 I was daiely with you teaching in the Temple, & ye [s] toke me not: but *this is done* that the Scriptures shulde be fulfilled.

s Which declareth ỹ no man can do anie thig contrarie to Gods ordinace.

50 Then they [t] all forsoke him, and fled.

t Meaning all the disciples.

51 And there followed him a certeine yong man, clothed in linnen vpon his bare *bodie*, and the yong men caught him.

52 But he left his linnen cloth, and fled from them naked.

Mat. 26, 57. luk. 22, 54. ioh. 18, 24.

53 *So they led Iesus away to ỹ hie Priest, and to him came all the [v] hie Priests, and the Elders, & the Scribes.

v That is, they w had chiefest authoritie amog the priests.

54 And Peter followed him a [x] farre of, euen into the hall of the hie Priest, and sate with the seruants, and warmed *him self* at the [u] fyre.

x Which signified ỹ his hot zeale bega now to be abated.

u Or, light.

55 And the *hie Priests, and all ỹ Councel soght for witnes against Iesus, to put him to death, but founde none.

Mat. 26, 59.

u Or, were not like.

56 For manie bare false witnes against him, but their witnes agreed not together.

Iohn 2, 19.

y These two witnesses disented, in ỹ the one reported that Christ said, he colde destroye the Temple, (as Mat. writeth) & the other said, ỹ he heard him saye, ỹ he wolde do it as is here noted.

57 Then there arose certeine, & bare false witnes against him, saying,

58 We heard him say, *I [y] wil destroy this Tẽple made with hands, & within thre dayes I wil buylde another, made without hands.

59 But their witnes yet agreed not together.

60 Thẽ the hie Priest stode vp amongs them, and asked Iesus, saying, Answerest thou nothing? what is the matter that these beare witnes against thee?

61 But he held his peace, and answered nothing. Againe the hie Priest asked him, & said vnto him, Art thou Christ the Sonne of the [z] Blessed?

Mat. 24, 30.

z That is of God who is worthie all prai se: the w worde in their language the Iewes whe they speake of God, vse communely in their writings euē to this day.

62 And Iesus said, I am *he*, * and ye shal se the [a] Sonne of man sit at the right hand of the power of *God*, & come in the cloudes of heauen.

a Whome thei now cotemned in this base estate, thei shulde se appeare at the last day with maiestie and glorie.

63 Then the hie Priest rent his clothes and said, What haue we anie more nede of witnesses?

Mat. 26, 65. luk. 22, 55. ioh. 18, 25.

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthie of death.

b This declareth the wickednes & insolencie of the gouernours, & rulers, seing their officers contrarie to all iustice, thus raged & tormented him, that was innocent.

65 And some began to spit at him, and to couer his face, and to beate him with fystes, and to say vnto him, Prophecie. And the [b] sergeants smote him with *their* rods.

Mat. 26, 71. luk. 22, 58. ioh. 18, 25.

66 *And as Peter was beneath in the hall there came one of the maides of the hie Priest.

67 And when she sawe Peter warming *him self*, she loked on him, and said, Thou wast also with Iesus of Nazaret.

68 But [c] he denied it, saying, I knowe him not, nether wot I what thou saiest.

c We ought to consider our owne infirmitie, that we may learne onely to trust in God, and not in our owne strength.

Then he went out into the [h] [d] porche, & the cocke crewe.

69 *Then a maide sawe him againe, & began to say to them that stode by, This is *one* of them.

70 But he denied it againe, & anone after, they that stode by, said againe to Perer, Surely thou art *one* of them: for thou art of Galile, and thy speache is like.

71 And he began to curse, & sweare, *saying*, I knowe not this man of whome ye speake.

72 *Then the seconde time the cocke crewe, and Peter remembred the worde that Iesus had said vnto him, Before the cocke crowe twise, thou shalt denie me thrise, & [i] waying that with him self, he wept.

Mat.26,75. Ioh.13,38.

CHAP. XV.

1 Iesus is led to Pilate. 15 He is condemned, reuiled and put to death, 46 And is buryed by Ioseph.

1 AND *anone in the dawning, the hie Priests, helde [a] counsel with ý Elders, and the Scribes, & the whole Council, and bounde Iesus, and led him away, and deliuered him to Pilate.

Mat.27,1. luk.22,66. ioh.18,20.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and said vnto him, Thou saiest it.

3 And the hie Priests accused him of manie things.

4 *Wherefore Pilate asked him againe, saying, Answerest thou nothing? beholde how manie things they witnes against thee.

Mat.27,12. luk.23,3. ioh.18,35.

5 But Iesus answered [b] no more at all, so that Pilate marueiled.

6 Now at the feast Pilate did deliuer a prisoner vnto them, whome soeuer they wolde desire.

7 Then there was one named Barabbas, ẅ was bounde with his fellowes, that had made insurrection, who in the insurrection had committed murther.

8 And the people cryed a loude, & began to desire *that he wolde do* as he had [c] euer done vnto them.

9 Then Pilate answered them, and said, Wil ye that I let lose vnto you ý King of the Iewes?

10 For he knewe that the hie Priests had deliuered him of enuie.

11 But he hie Priests had moued ý people *to desire* that he wolde rather deliuer Barabbas vnto them.

12 And Pilate answered, and said againe vnto them, What wil ye then that I do *with him*, whome ye call the King of the Iewes?

13 And they cryed againe, Crucifie him.

14 Then Pilate said vnto them, But what euil hathe he done? And they cryed the more feruently, Crucifie him.

15 So Pilate [d] willing to content ý people, losed thē Barabbas, and deliuered Iesus when he had scourged him, that he might be crucified.

16 Then the souldiers led him awaye into the hall, which is the commune hal, and called together the whole band,

17 And clad him with purple, and platted a crowne of thornes, & put it about *his head*,

18 And began to salute him, *saying*, Haile, King of the Iewes.

19 And they smote him on the head with a [e] reede, and spat vpō him, and bowed the knees, & did him reuerence.

20 And when they had mocked him, they toke the purple of him, and put his owne clothes on him, and led him out to crucifie him.

21 *And they [f] compelled one that passed by, *called* Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse.

22 *And they broght him to a place named Golgotha, which is by interpretacion, the place of *dead mens* skulles.

23 And they gaue him to drinke wine mingled [g] with myrrhe: but he receiued it not.

24 And when they had crucified him, they parted his garments, casting lottes for them, what euerie man shulde haue.

25 And it was ý the thirde houre, when they crucified him.

26 And the title of his cause was writtē aboue, THE KING OF THE IEWES.

27 They crucified also with him two theues, the one on the right hand, and the other on his left.

28 Thus ý Scripture was fulfilled, which saith, * And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, & saying, *Hey, thou that destroyest the Temple, & buyldest it in thre dayes,

30 Saue thy self, and come downe from the crosse.

31 Likewise also euen ý hie Priests mocking, said among them selues with the Scribes, He saued other men, him self he can not saue.

32 Let Christ the King of Israel now come downe from the crosse, that we may se, and beleue. [h] They also that were crucified with him, reuiled him.

33 ¶ Now when the sixt houre was come, darkenes arose ouer [i] all the land vntil the ninth houre.

34 And at the [k] ninth houre Iesus cryed with a loude voyce, saying, *Eloi, Eloi, lamma-sabachthani? which is by interpretacion,

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[h] Or, entrie.

[d] Peter prepareth him self to flee if he were further laied vnto.

[i] Or, rushed out of the dores and wept.

Marg: mo. martij Vmia ante pascha

[a] For the Romains gaue thē no autoritie to put anie man to death.

[b] He wolde not defend his cause, but presented him self willingly to be condemned.

[c] The people alwaies mainteine their customes, although they be worthe nothing.

[d] When a iudge hathe respect to men, he quite forgetteth iustice.

[e] Or, pretorit.

[f] Or, stalke.

Mat.27,31. luk.23,26.

[g] It was ý custome to make him that was condemned, to carie his crosse, but Iesus was not able for weakenes. *Mat.27,33. luk.23,33. ioh.19,16.*

[h] Which was to hasten his death: but he wolde not drinke it, because he wolde waite for the houre ý his Father had appointed, that he might render vnto him perfect obedience.

[i] The Iewes deuided their day into 4 partes, so that by the third houre is here ment the thirde parte of the day, ẅ was from six a clocke to nine, at what time Mar. saith he was crucified. *Isa.53,12. Iohn.2,19.*

[k] Meening ý one of them ý were crucified.

[l] Because this darkenes was onely ouer the land of Chanaan, when the rest of ý worlde was light, ý miracle is the greater. *Psal.22,1. mat.27,46.*

[m] Which was the third parte of the day, & about thre of the clocke after none.

pretation, My God, my God, why hast thou forsaken me?

35 And some of them that stode by, when they heard it, said, [l]Beholde, he calleth Elias.

36 And one ran, and filled a *sponge ful of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone: let vs se if Elias wil come and take him downe.

37 And Iesus cryed with a loude voyce, and gaue vp the gost.

38 And the vaile of the Temple was rēt in twaine, from the top to the bottome.

39 Now when the [m]Cēturion, which stode ouer against him, sawe that he thus crying gaue vp the gost, he said, Truely this man was the Sonne of God.

40 ¶ There were also womē, which behelde a farreof, among whome was Marie Magdalene, and Marie (the mother of Iames the lesse, and of Ioses) and Salome;

41 Which also when he was in Galile, *followed him and ministred vnto him, and many other women, which came vp with him vnto Ierusalem.

42 ¶ * And now when night was come (because it was the day of the preparacion that is before the Sabbath)

43 Ioseph of Arimathea, an [n] honorable Counsellour, which also loked for the kingdome of God, came & went in[o] boldely vnto Pilate, and asked the bodie of Iesus.

44 And Pilate marueiled, if he were alreadie dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead.

45 And when he knewe *the trueth* of the Centurion, he gaue the bodie to Ioseph,

46 Who boght a linnen cloth, and toke him downe, and wrapped him in ȳ linnen cloth, and layd him in a tombe that was hewen out of a rocke, & rolled a stone vnto the dore of the sepulchre:

47 And Marie Magdalene, and Marie Ioses *mother* behelde where he shulde be layd.

l This was spokē mockingly. *Psal.69,22.*

m Who had charge ouer an hundreth men.

Luk. 8, 2.

Mat.27,57. Iuk.23,50. iohn.19.38.

n A graue man and of great autoritie.

o This máshewed his faith boldely when the danger semed to be moste perilous.

CHAP. XVI.

1 The Women come to the graue. 9 Christ being risen againe, appeareth to Magdalene. 14 Also to the eleuen and reproueth their vnbelief. 86 He committeth the preaching of the Gospel & the ministration of baptisme vnto them.

Luk.24,1. Iohn.20,1.

1 AND * when the Sabbath daye was past, Marie Magdalene, & Marie ȳ *mother* of Iames, & Salome, boght swete ointments that they might come, and embaulme him,

2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the sunne was [o] yet rising,

3 And they said one to another, Who shall roll vs away the stone from the doore of the sepulchre?

4 And when they loked, they sawe that the stone was rolled away (for it was a very great one.)

5 * So they went into the sepulchre, and sawe [a] yong man sitting at the right side, clothed in a long white robe: and they were afrayed,

6 But he said vnto them, Be not afrayed: ye seke Iesus of Nazaret, which hathe bene crucified: he is risen, he is not here: beholde the place, where they put him.

7 But go your way, and tel his disciples, & [b] Peter that he wil go before you into Galile: there shal ye se him, as he said vnto you.

8 And they went out quickely and fled from the sepulchre: for they trembled and were amased: nether said they any thing to any mā: for they were afrayed.

9 ¶ And when Iesus was risen againe, in the morow (which was the first day of ȳ weke) he appeared first to Marie Magdalene, * out of whome he had cast seuen deuils.

10 And she went and tolde them that had bene w̄ him, which mourned and wept.

11 And when they heard that he was aliue, & had appeared to her, they [c] beleued it not.

12 ¶ * After that, he appeared vnto two of them in another forme, as they walked and went in to the countrey.

13 And they went and tolde it to the remnant, but they beleued them not.

14 ¶ * Finally, he appeared vnto the eleuen as they [d] sate together, and reproued them of their vnbelief & hardnes of heart, because they beleued not them ȳ had sene him, being risen vp againe.

15 And he said vnto them, * Go ye into all the worlde, & preache the Gospel to [e] euerie creature.

16 He that shal beleue & be baptized, shalbe saued: but he that wil not beleue, shalbe damned.

17 And these [f] tokens shal followe them that beleue, * In my Name they shal cast out deuils, and shal speake with [g] newe tongues,

18 And shal take away serpents, and if they shal drinke any deadlie thing, it shal not hurt thē: they shal lay their hāds on the sicke, and they shal recouer.

19 * So after the Lord had spoken vnto them, he was receiued into heauen, & sate at the right hand of God.

20 And they went forthe, and preached euerie where. And the * Lord wroght with them, & confirmed the worde with [h] signes that followed. Amen.

n Or, not risen.

Mat.28,1. Iohn.20,12.

a The Angel of God in the likenes of a yōg man.

b He especially maketh mēcion of Peter to cōfort him, because he had fal len into greater danger thē the rest. *Mat.26,32. chap.14,28.*

Iohn.20,16. luk.8,2.

c They had sone forgotten that that Christ had foretolde them of his resurrection. *Luk.24,13. Luk.24,36. Iohn.20,19.*

d Mourning & praying. *Mat.28,19.*

e As wel Gentile as Iewe. *Iohn.12,18. Act.16,18.*

f This gifte was but for a time to cause men the more willingly to receiue ȳ Gospel which as yet was not euidētly knowen. *Act.2,4. & 10,46.*

g With other and diuers, as Luke saith. *Act.28,5. Act.18.8. Luk.24,5. Ebr.2,4.*

h The miracles & signes follow the doctrine, as cerrein seales, so that if the doctrine be false, the miracles can be no better, Deu.13,3.

THE HOLY GOSPEL

of Iesus Christ, according to Luke.

CHAP. I.

Of Zacharias, and Elizabet. 11 The Angel sheweth him of the nativitie of Iohn Baptist. 20 His incredulitie is punished. 28 The talke of the Angel, and Marie. 46 Her song. 57 The birth, Circumcision, and graces of Iohn. 68 Zacharias giueth thankes to God, & prophecieth.

1 FOr as muche as many haue taken in hãd to set forthe the storie of those things, whereof we are fully persuaded,

2 [a] As they haue deliuered them vnto vs, which from the beginning sawe thē their selues, and were ministers of the [b] worde,

3 It semed good also to me (moste noble Theophilus) assone as I had searched out perfitely all things from the beginning, to write vnto thee thereof from point to point.

4 That thou mightest acknowledge the certeintie of those things, whereof thou hast bene instructed.

5 IN ỹ time of [c] Herode King of Iudea, there *was* a certeine Priest named Zacharias, of the [d] course of Abia: & his wife *was* of the [e] daughters of Aaron, and her name *was* Elizabet.

6 Bothe were [f] iust before God, and walked in all the commandements and [g] ordinances of the Lord, without reprofe.

7 And they had no childe, becausse that Elizabet was barren: & bothe were wel stricken in age.

8 And it came to passe, as he executed ỹ Priests office before God, as his course came in order,

9 According to the custome of ỹ Priests office, his lot was to [h] burne incense, when he went into the [i] Temple of the Lord.

10 And the whole multitude of the people were without in prayer, * while the incense was burning.

11 Then appeared vnto him an Angel of the Lord standing at the right side of ỹ altar of incense.

12 And when Zacharias sawe *him*, he was troubled, and feare fel vpon him.

13 But the Angel said vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabet shal beare thee a sonne, and thou shalt call his name [k] Iohn.

14 And thou shalt haue ioye and gladnes, & many shal reioyce at his birth.

15 For he shalbe great in the sight of the Lord, & shal nether drinke wine, nor [l] strong drinke: and he shalbe filled with the holie Gost, euen from his mothers wombe.

16 *And many of the children of Israel shal he turne to their Lord God.

17 *For he shal go [m] before him in the spirit & power of Elias, to turne the hearts of the [n] fathers to the children, & the disobedient to the wisdome of the iust men, to make readie a people prepared for the Lord.

18 Then Zacharias said vnto the Angel, Whereby shal I know e this? for I am an olde man, and my wife is of a great age.

19 And the Angel answered, and said vnto him, I am [o] Gabriel that stand in the presence of God, and am sent to speake vnto thee, & to shewe thee these good tidings.

20 And beholde, thou shalt be domme, and not be able to speake, vntil [p] ỹ day that these things be done, becausse thou beleuedst not my wordes, which shalbe fulfilled in their season.

21 Now the people waited for Zacharias, and marueiled that he taried so long in the Temple.

22 And when he came out, he colde not speake vnto them: then they perceiued that he had sene a visiõn in the Temple: for he made signes vnto them, and remained domme.

23 And it came to passe, when the dayes of his office were fulfilled, that he departed [q] to his owne house.

24 And after those dayes, his wife Elizabet conceiued, and hid her self fiue moneths, saying,

25 Thus hathe the Lord dealt with me, in the dayes wherein he loked on *me*, to take from me [r] my rebuke among men.

26 ¶And in the sixt moneth, the Angel Gabriel was sent from God vnto a citie of Galile, named Nazaret,

27 To a virgine affianced to a man whose name *was* Ioseph, of the house of Dauid: & the virgins name *was* Marie.

28 And the Angel went in vnto her, & said, "Haile thou *that art* "freely beloued: the Lord *is* with thee: blessed *art* thou among women.

29 And when she sawe *him*, she was troubled

a Meaning, the Apostles with whome he was conuersant.
b Or of the thig: and it may be referred either to Christ or to the Gospel: and hereby is ment ỹ they were the ministers of Christ, who is called ỹ worde: or ministers of ỹ worde ỹ is to say, of the Gospel: & this cõmendeth the autoritie of his doctrine, seing he receiued it of the Apostles.
c The sonne of Antipater.
d Read, 1. Chr. 24, 10.
e By her father: for by her mothers line she was of the house of Dauid.
f This perfection or iustice is iudged by the frutes and outwarde appearãce, and not by the cause: which onely cometh of Gods frẽ mercie through Christ.
g The Greke worde signifieth, iustifications, whereby is ment the outwarde obseruation of the ceremonies cõmanded by God.
h That is, the euening & morning sacrifice according to ỹ Law.
i The Temple was deuided into thre partes: ỹ first was ỹ bodie of the Tẽple called Atrium, where the people was: the second called, Sanctum, where the priests and Leuites were: and ỹ third Sanctum Sanctorum, into the w the hie Priest entred once a yere to sacrifice. * *Exod.* 30, 7. *Leu.* 16, 17.

k Which signifieth the grace of the Lord.
l The worde signifieth all maner of drinke which maketh men dronken. *Mal.* 4. 3.
mat. 11. 14.
Mat. 3, 14.
m As a King in his royaltie hathe one to go before him, who signifieth the King to be at hand.
n When Christ saieth he came to set the father against the sonne &c. he meaneth the successe w̃ cometh of the Gospel through ỹ malice of men: but here he speaketh of ỹ true end & prosperitie of ỹ Gospel,
o Which signifieth, ỹ strenght or foueraintie of God.
p We must not measure Gods promes by our weake senses.
q Whiles their course endured to sacrifice, they might not lie w̃ their wiues, nor drinke anie licour that might make one drunke.
r For the barren women enioyed not the promes which God made to them that were maried, to haue yssue: but principally they were deprined of that promes which God made to Abraham, that he wolde increase his sede,
"Or, gladnes be to thee.
"Or, receiued into fauour.

bled at his saying, & thoght what maner of salutacion that shulde be.

30 Then the Angel said vnto her, Feare nor, Marie: for [r] thou hast founde fauour with God.

31 * For lo, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name IESVS.

32 He shalbe great, & shalbe called the Sonne [t] of the moste High, and the Lord God shal giue vnto him the throne of his father Dauid.

33 *And he shal reigne ouer the house of Iacob for euer, & of his kingdome shalbe none end.

34 Then said Marie vnto the Angel, [v] How shal this be, seing, I know no man?

35 And the Angel answered, and said vnto her, The holie Goste shal come vpō thee, & the power of the most High shal [x] ouershadowe thee: therefore also that [y] holie thing which shalbe borne of thee, shalbe called the sonne of God.

36 And beholde, thy [z] cousin Elizabet, she hathe also conceiued a sonne in her olde age: and this is her sixt moneth, [ẅ] was called barren.

37 For with God shal nothing be vnpossible.

38 Then Marie said, Beholde, the seruant of the Lord: be it vnto me according to thy worde. So the Angel departed from her.

39 ¶ And Marie arose in those dayes, and went into the hill *countrey* with haste to a [a] citie of Iuda,

40 And entred into the house of Zacharias, and saluted Elisabet.

41 And it came to passe, as Elizabet heard the salutation of Marie, the babe [b] sprang in her bellie, & Elizabet was filled with the holie Goste.

42 And she cryed with a loude voyce, and said, Blessed art thou among women, because the [c] frute of thy wombe is blessed.

43 And whence *cometh* this to me, that the mother of my Lord shulde come to me?

44 For lo, assone as the voyce of thy salutation sounded in mine eares, the babe sprang in my bellie for ioye.

45 And blessed *is* she that beleued: for those things shalbe performed, which were tolde her [d] from the Lord.

46 Then Marie said, My [e] soule magnifieth the Lord.

47 And my spirit reioyceth in God my Sauiour.

48 For he hathe loked on the [ll] poore degre of his seruant: for beholde, from hence forthe shal all ages call [f] me blessed.

49 Because, he that is mightie, hathe done for me great things, & holie *is* his Name.

50 And his [g] mercie *is* from generacion to generation on them that feare him.

51 * He hathe shewed strength with his arme: * he hathe scattered [h] proude in the imagination of their hearts.

52 He hathe put downe the mightie from *their* seates, and exalted them of lowe degre.

53 *He hathe filled the hungrie with good things, and sent away the riche emptie.

54 *He hathe vpholden Israel his seruant, being mindeful of *his* mercie.

55 (*As he hathe spoken to our fathers, *to wit*, to Abraham and his [i] sede) for euer.

56 ¶ And Marie abode with her about thre moneths: after, she returned to her owne house.

57 ¶ Now Elisabets time was fulfilled, that she shulde be deliuered, and she broght forthe a sonne.

58 And her neighbours, & cousins heard tel how the Lord had shewed his great mercie vpon her, and they reioyced with her.

59 And it was so that on the eight day they came to circumcise the babe, & called him Zacharias, after the Name of his father.

60 But his mother answered, and said, Not so, but he shalbe called Iohn.

61 And they said vnto her, There is none of thy kinred, that is named with this Name.

62 Then they made signes to his father, how he wolde haue him called.

63 So he asked for writing tables, & wrote, saying, His name is Iohn, and they marueiled all.

64 And his mouth was opened immediatly, and his tongue *losed*, and he [k] spake & praised God.

65 Then feare came on all them [ỳ] dwelt nere vnto them, and all these wordes were noised abroade throughout all the hil *countrey* of Iudea.

66 And all they that heard them, laid *them* vp in their hearts, saying, What maner childe shal this be? and the [k] hād of the Lord was with him.

67 Then his father Zacharias was filled [ẅ] the holie Goste, and prophecied, saying

68 Blessed *be* [ỳ] Lord God of Israel, because he hathe [l] visited & redemed his people,

69 *And hathe raised vp the [m] horne of saluacion vnto vs, in the house of his seruant Dauid,

70 * As he spake by the mouth of his holie Propheres, which were since the worlde began *saying*,

71 *That we wolde [ỳ] be* deliuerāce frō our enemies, & from [ỳ] hads of all [ỳ] hate vs,

r Not for her merites, but onely through Gods fre mercie, who loued vs whē we were sinners, that whosoeuer reioyceth, shulde reioyce in the Lord. *Isa.7.14. matt.1.21. chap.2.31.*

t Because he is the true sonne of God, begotten from before all beginning, and manifested in flesh at [ỳ] determinat time. *Dan.7.14.*

micah.4.7.

v She wolde be resolued of all doutes to [ỳ] end [ỳ] she might more surely embrase [ỳ] promes of God.

x It shalbe a secret operatiō of [ỳ] holie Goste.

y He must be pure and without sinne, [ẅ] must take away the sinnes of [ỳ] worlde.

z Nothwithstāding that Elisabet was maried to one of the tribe of Leui, yet she was Maries cousin [ẅ] was of the stocke of Dauid. For the Law [ẅ] forbade Mariage out of their owne tribe, was onely that the tribes shulde not be mixt and confounded, [ẅ] colde not be in marying with [ỳ] Leuites: for they had no portiō assigned vnto them.

a Which was also called, Kiriath arba, or Hebron, Iosh. 14,15, & 21,11.

b This mouing was extraordinarie and not natural, which was to commend the miracle.

c He sheweth the cause why Marie was blessed.

d By the message of the Angel ding & affection, which are the two principal parties of the soule.

Or, louyng estate.

e The soule, & the spirit signifie the vnderstanding

f This fauour that God hathe shewed me shalbe spoken of for euer.

g According to the promes made to Abraham that he wolde be his God, and the God of his sede for euer. *Isa.51.9. Psal.33,10. isa.29,15. 1.Sam.2,6. psal.34,11. Isa.30.38, & 41.8. and 54.5. ver.31.5. Gen.17.19. & 22.16. Psal.132.12.*

h The wicked lay snares for other, wherein they them selues are taken.

Or, posterity.

i Not onely for his benefite in pardoning his faute, but also to shewe that he was iustly punished for his incredulitie.

k The mightie power of God and his graces which declared that he shulde be an excellent persone. *Mat.1,21. chap.2.30.*

l In declaring him self mindeful of his people, & therefore is come from heauen to visit and redeme thē. *Psal.132.17. Ier.23.6. & 33.10.*

m When [ỳ] promises of God semed to haue failed, & [ỳ] state of Israel to haue perished, thē sent he his Christ who by his inuincible strength, as [ẅ] a strong horne ouerthrewe his enemies.

n He declareth the cause and fountaine of our redemption. *Gen.22,16. iere.31,6. ebr.6,13. 1.Pet.1,15.*

o This is the end of our redemption.

p To whome no hypocrisie can be acceptable.

q He sheweth that our salvation consisteth in the remissio of sinnes, which is the principal parte of the Gospel. *Zach.3.9. mal.4,2. & 6,12.*

r Or, branche of atre, meanig ỹ Messias, who is the sunne of righteousnes ẅ shineth from heauen.

s That is, of all felicitie.

t He meaneth ỹ parte of Iudea which was least inhabited where also the grosse & rude people dwelled.

a So much as was subiect to the Romains.

ᵇ *Or, put in writing.*

b Whereby ỹ people were more charged and oppressed.

c He sheweth by what occasion Iesus was borne in Bethlehem. *Iohn.7,42.*

d Read Mat. 1,25.

e Whereby appeared his pouertie, and their crueltie ẅ wolde not pitie suche a woman in suche case.

72 That he wolde shewe ᵘ mercie towards our fathers, and remembre his holie couenant,

73 **And* the othe which he sware to our father Abraham:

74 *Which was*, that he wolde graunte vnto vs, that we being deliuered out of the hands of our enemies, shulde ᵒ serue him without feare.

75 All the dayes of our life, in holines and righteousnes ᵖ before him.

76 And thou, babe, shalt be called the Prophete of the moste High: for thou shalt go before the face of the Lord, to prepare his wayes,

77 *And* to giue knowledge of saluation vnto his people, by the ᵠ remission of their sinnes,

78 Through the tender mercie of our God, whereby * the ʳ day spring from an hie hathe visited vs,

79 To giue light to them that sit in darkenes, and in the shadowe of death, & to guide our fete into the way of ˢ peace.

80 And the childe grewe and waxed strog in spirit, and was in ᵗ the wildernes, til the day came, that he shulde shewe him self vnto Israel.

CHAP. II.

The birth and circumcision of Christ. 22 He was receiued into the Temple. 25 Simeon and Anna prophecie of him. 46 He was founde among the doctours. 51 His obedience to father and mother.

1 AND it came to passe in those dayes, that there came a commandement from Augustus Cesar, that all ỹ ᵃ worlde shulde be ᵘ taxed.

2 (This first ᵇ taxing was made when Cyrenius was gouernour of Syria.)

3 Therefore went all to be taxed euerie man to his owne citie.

4 And ᶜ Ioseph also went vp from Galile out of a citie called Nazaret, into Iudea, vnto the citie of *Dauid, which is called Beth-lehem (because he was of ỹ house and linage of Dauid,)

5 To be taxed with Marie that was giuen him to wife, which was with childe.

6 ¶ And so it was, that while they were there, the daies were accomplished that she shulde be deliuered.

7 And she broght forthe her ᵈ first begotten sonne, & wrapped him in swadling clothes and laid him in a ᵉ cratche, because there was no rowme for them in the ynne.

8 ¶ And there were in the same countrey shepherds, abiding in the field, and keping watch by night because of their flocke.

9 And lo, the Angel of the Lord came vpon them, and the glorie of the Lord shonne about them, and they were sore afraide.

10 Then the Angel said vnto them, Be not afraide: for beholde, I bring you tidings of great ioye, that shalbe to all the people:

11 *That is*, that vnto you is borne this day in the citie of ᶠ Dauid, a Sauiour, ẅ is Christ the Lord.

12 And ᵍ this *shalbe* a signe to you, Ye shal finde the childe swadled, & laid in a cratch.

13 And straight way there was with the Angel a multitude of heauenlie souldiers, praying God, and saying,

14 Glorie *be* to God in the high *heauens*, and peace in earth, & towards men ʰ good wil.

15 And it came to passe when the Angels were gone away frō them into heauen, that the shepherds said one to another, Let vs go then vnto Beth-lehem, and se this thing that is come to passe, which the Lord hathe shewed vnto vs.

16 So they came with haste, & founde bothe Marie and Ioseph, and the babe laid in the cratch.

17 And when they had sene it, they published abroade the thing, which was tolde them of that childe.

18 And all that heard it, wondred at the things which were tolde them of the shepherds.

19 But Marie kept all those sayings & pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God, for all ỹ they had heard & sene, as it was spoken vnto them.

21 ¶ *And when the eight daies were accomplished, that they shulde circumcise the childe, his name was then called *IESVS, which was named of the Angel, before he was conceiued in the wombe.

22 *And when the dayes of ᵇ her purification after the Law of Moses were accomplished, they broght him to Ierusalem, to present him to the Lord.

23 (As it is writen in the Law of the Lord, *Euerie man childe ᵘ that *first* openeth the wombe, shalbe called holie to the Lord:)

24 And to giue an oblation, *as it is commanded in the Law of the Lord, ⁱ a paire of turtle doues, or two yong pigeons.

25 And beholde, there was a mā in Ierusalē, who se name was Simeō: this mā *was* iuste, and feared God, and waited for the consolation of Israel, and the ᵏ holie Goste was vpon him.

26 And a reuelation was giuen him of the

f Which was Beth-lehem.

g Because they shulde not be offended with Christs poore estate, the Angel preuenteth this doute, and sheweth in what sorte they shulde seke him.

h The free mercie & good wil of God, wh is the fountaine of our peace and felicitie; & is chiefly declared to the elect.

Gen.17,12.

Mat.1,21. chap.1,31. iohn.7,22. Leuit.12,3.

ᵘ *Or, their.*

Exo.13,2. nom.8,16.

ᵘ *Or, that is first borne. Leu.12,6.*

i Which offrig was appointed to them which were so poore that they were not able to offer a lambe.

k The Spirit of prophetie.

the holie Goſt, that he ſhulde not ſe death, before he had ſene the Lords [l]Christ.

27 And he came [z] by *the motion* of the Spirit in to the Temple, and when the parents broght in the childe Ieſus, to do for him after the cuſtome of the Law,

28 Then he toke him in his armes, and praiſed God, and ſaid,

29 Lord, [k]now letteſt thou thy ſeruant departe in peace, according to thy worde

30 For mine eyes haue ſene thy [m] ſaluation,

31 Which thou haſt prepared before the face of all people:

32 A light to [n] be reueiled to the Gentiles, and the glorie of thy people Iſrael.

33 And Ioſeph and his mother marueiled at thoſe things, which were ſpoken touching him.

34 And Simeon [n] bleſſed them, and ſaid vnto Marie his mother, Beholde, this *childe* is appointed for the [o] * fall and riſing againe of manie in Iſrael, and for a ſigne which ſhalbe ſpoken againſt,

35 (Yea and a [p] ſworde ſhal pearce through thy ſoule) that the [q] thoghts of manie hearts may be opened.

36 And there was a Propheteſſe, one Anna the daughter of Phanuel, of the tribe of Aſer, [r] which was of a great age, and had liued with an houſband ſeuen yeres from her virginitie.

37 And ſhe *was* widowe about foure ſcore, and foure yeres, and went [s] not out of the Temple, but ſerued *God* with faſtings and prayers, night and day.

38 She then coming at the ſame inſtant vpon them, confeſſed likewiſe [t] the Lord, and ſpeake of him to all that loked for redemption in Ieruſalem.

39 And when thei had performed all things according to the Law of the Lord, they returned into Galile to their owne citie Nazaret.

40 And the childe grewe, and waxed ſtrong in Spirit, and was filled with wiſdome, and the grace of God was with him.

41 ¶ Now his parents went to Ieruſalem euerie yere, * at the feaſt of the Paſſeouer.

42 And when he was twelue yere olde, & they were come vp to Ieruſalem, after the cuſtome of the feaſt,

43 And had finiſhed the dayes *thereof*, as they returned, the childe Ieſus remained in Ieruſalem, and Ioſeph knewe not nor his mother,

44 But they ſuppoſing, that he had bene in the companie, went a dayes iorney, and ſoght him amog *their* kinſfolke, and acquaintance.

45 And when they founde him not, they turned backe to Ieruſalem, and ſoght him.

46 And it came to paſſe thre dayes after, that they founde him in the Temple, ſitting in the middes of the [u] doctours, bothe hearing them, and aſking them queſtions.

47 And all that heard, him were aſtonied at his vnderſtanding, and anſwers.

48 So when thei ſaw him, they were amaſed, and his mother ſaid vnto him, Sonne, why haſt thou thus dealt with vs? beholde, thy father & I haue ſoght thee with heauie hearts.

49 Then ſaid he vnto them, How is it [y] ye ſoght me? knewe ye not that I muſt go about my fathers buſines?

50 But they [v] vnderſtode not the worde [y] he ſpake to them.

51 Then he went downe with them, and came to Nazaret, & was ſubiect to the: & his mother kept all theſe ſayings in her heart.

52 And Ieſus increaſed in wiſdome, and ſtature, and in fauour with God & men.

CHAP. III.

3 The preaching, baptiſme, and priſonment of Iohn. 15 He is thoght to be Chriſt. 21 Chriſt is baptized. 23 His age, & genealogie.

1 NOw in the fiftēth yere of the reigne of Tiberius Ceſar, Pontius Pilate being gouernour of Iudea, and [a] Herode being tetrarch of Galile, and his brother Philippe tetrarch of Iturea, & of the countrey of Trachonitis, and Lyſanias the tetrarch of Abilene,

2 (* When Annas and Caiaphas were [y] high [b] Prieſts) the worde of God came vnto Iohn, the ſonne of Zacharias in [y] wildernes.

3 * And he came into all the coaſtes about Iorden, preaching the baptiſme of repentance for the remiſsion of ſinnes,

4 As it is written in the boke of the ſayings of Eſaias the Prophet, which ſaith * The voyce of him that cryeth in the wildernes *is*, Prepare ye the way of the Lord: make his paths ſtraight.

5 Euerie [c] valley ſhalbe filled, and euerie mountaine, and hil ſhalbe broght lowe, and croked things ſhalbe made ſtraight, & the rough wayes *ſhalbe made* ſmothe.

6 And [m] all fleſh ſhal ſe the [d] ſaluation of God.

7 Then ſaid he to the people that were come out to be baptized of him, [m] * O generations of vipers, who hathe forewarned you to flee from the wrath to come?

8 Bring forthe therefore frutes worthie amendement of life, & beginne not to ſay with your ſelues, We haue Abrahā

[l] *Or, Meſsias*
[z] *Greke, in the Spirit.*
I Simeon declareth him ſelf to dye willingly ſince he hathe ſene [y] Meſsias [w] was promiſed.
m The meane & ſubſtance of ſaluation.
[n] *Or, For the reuelation of.*
n That is, praied to God for thē, & for [y] proſperitie of Chriſts kingdome. *Iſa. 8, 14. rom. 9, 32. 1 pet. 2, 8*
o To be [y] fall of [y] reprobate [w] periſhe through their owne defaut, & raiſing vp of [y] elect to whome God gineth faith.
p That is, ſorowes ſhulde pearce her heart, as a ſworde.
q This chiefly appeareth when [y] croſſe is layd vpon vs, whereby mens hearts are tryed.
r She was ſeuen yeres waryed.
s She was continually in the Temple.
[t] *Or, praiſed.*
Deu. 16, 1
Exod. 9. Deut. 16. Epiph.
a This was the ſonne of Herode called [y] great *Act. 4, 6*
b There colde be by Gods Law but one ſacrificer at once: but becauſe of the troubles [y] then reigned, [y] office was ſo mangled by reaſon of ambitiō & briberie, [y] bothe Caiaphas & Annas his father in law had it deuided betwene them. *Mat. 3 2 mar. 1, 4 Iſa. 40, 3 iohn. 1, 23,*
c All impediments ſhalbe take away, which ſhulde hinder [y] way of God or of ſaluation, ſo [y] [y] way ſhalbe plaine by Chriſt to lead vs vnto God.
[m] *Or, euerie mā*
d That is, [y] Meſsias ſhalbe reueiled to [y] worlde. *Mat. 3, 7*
[u] *Or, vipers broodes.*
[v] *Or, learned men.*
t Our duetie to God is to be preferred before father and mother.
v For his vocacion was not yet manifeſtly knowen.

to *our* father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

e The vengeance of God is at hand.

9 Now also is the e axe laid vnto the roote of the trees: therefore euerie tre ℣ bringeth not forthe good frute, shalbe hewen downe and cast into the fyre.

10 ¶ Then the people asked him, saying, What shal we do then?

Iam.2,15
1 Ioh.3.17
f The willeth ỹ ỹ riche helpe the poore according to their necessitie.

11 And he answered, and said vnto them, * He f that hathe two coates, let him parte with him that hathe none: & he that hathe meat, let hi do likewise.

g Whose office was to receiue ỹ tribute and towles.

12 Then came there g Publicanes also to be baptized, and said vnto him, Master, what shal we do?

13 And he said vnto them, Require no more then that which is appointed vnto you.

Mat.3,11.
mar.1,8 ioh.
1,26. act.1,5.
& 8,4. & 11,
16. & 19,4

14 The souldiers likewise demanded of him, saying, And what shal we do? And he said vnto them, Do violence to no man, nether accuse anie falsely, and be content with your wages.

Mat.3,12
h The vertue & force of baptisme standeth in Iesus Christ, and Iohn was but ỹ minister thereof:
i That is, ℣ a mightie, & vehement Spirit, whose propertie is to consume, & purge our filth as fyre doeth ỹ mettals.

15 As the people waited, and all men mused in their hearts of Iohn, if he were not the Christ,

16 Iohn answered, and said to them all, * In dede I h baptize you with water, but one stronger then I, cometh, whose shoes latchet I am not worthie to vnlose: he wil baptize you with the holie Gost, and i with fyre.

Mat.14,3
mar.6,17
k Named Antipas.
Mat.3,23
mar.1,9
Ioh.1,32
l Luke ascendeth from ỹ last father to ỹ first, & Mattewe from ỹ first to ỹ last. Matthewe extendeth no his rehearsal further then to Abrahā, w is for the assurance of ỹ promes for ỹ Iewes. Luke referreth it eue to Adam, whereby ỹ Gentiles also are assured of ỹ promes, because they came of Adam, & are restored in ỹ seconde Adam: Matthewe coūteth by ỹ legal descent, & Luke by ỹ natural finally both the two speakīg of ỹ same persones applie vnto them diuers names. c Or Iosech.

17 * W hose fanne *is* in his hand, and he wil make cleane his flooer, and wil gather the wheat into his garner, but the chaff wil he burne vp whith fyre that neuer shalbe quenched.

18 Thus then exhorting with manie other things, he preached vnto the people.

19 * But when k Herode the tetrarch was rebuked of him for Herodias his brother Philippes wife, and for all the euils which Herode had done,

20 He added yet this aboue all, that he shut vp Iohn in prison.

21 * Now it came to passe, as all the people were baptized, and that Iesus was baptized and did pray, that the heauē was opened:

22 And the holie Gost came downe in a bodelie shape like a doue, vpō him, and there was a voyce from heauen, saying, Thou art my beloued Sonne: in thee I am wel pleased.

23 ¶ And Iesus him self began to be about thirtie yere of age, being as men supposed the sonne of l Ioseph, *which was the sonne* of Eli.

24 *The sonne* of Matthat, *the sonne* of Leui, *the sonne* of Melchi, *the sonne of* Ianna, *the sonne* of Ioseph,

25 *The sonne* of Mattathias, *the sonne* of Amos, *the sonne* of Naum, *the sonne* of Esli, *the sonne* of Nagge,

26 *The sonne* of Maath, *the sonne* of Mattathias, *the sonne* of Semei, *the sonne* of ‖Ioseph, *the sonne* of Iuda,

27 *The sonne* of Ioanna, *the sonne* of Rhesa, *the sonne* of Zorobabel, *the sonne* of Salathiel *the sonne* of Neri,

28 *The sonne* of Melchi, *the sonne* of Addi, *the sonne* of Cosam, *the sonne* of Elmodam, *the sonne* of Er,

‖ Or, Iosue.

29 ¶ *The sonne* of ‖ Iose, *the sonne* of Eliezer, *the sonne* of Iorim, *the sonne* of ‖ Matthat, *the sonne* of Leui,

‖ Or, Matha.

30 *The sonne* of Simeon, *the sonne* of Iuda, *the sonne* of Ioseph, *the sonne* of Ionan, *the sonne* of Eliacim,

31 *The sonne* of Melea, *the sonne* of ‖ Mainan, *the sonne* of Mattatha, *the sonne* of Nathan, *the sonne* of Dauid,

‖ Or Menna.

32 *The sonne* of Iesse, *the sonne* of Obed, *the sonne* of Booz, *the sonne* of Salmon, *the* sonne of Naasson,

33 *The sonne* of Aminadab, *the sonne* of Aram, *the sonne* of Esrom, *the sonne* of Phares, *the sonne* of Iuda,

34 *The sonne* of Iacob, *the sonne* of Isaac, *the sonne* of Abraham, *the sonne* of Thara, *the sonne* of Nachor,

35 *The sonne* of Saruch, *the sonne* of Ragau, *the sonne* of Phalech, *the sonne* of Eber, *the sonne* of Sala,

36 *The sonne* of Cainan, *the sonne* of Arphaxad, *the sonne* of Sē, *the sonne* of Noe, *the sonne* of Lamech,

37 *The sonne* of Mathusala, *the sonne* of Enoch, *the sonne* of Iared, *the sonne* of Maleleel, *the sonne* of Cainan.

38 *The sonne* of Enos, *the sonne* of Seth, *the sonne* of Adam, *the sonne* m of God.

m Not ỹ Adam was ỹ sonne of God by generation, but by creatiō in ỹ w sense God also calleth him self father, Deut.32,6. & ver.18 & 19.

CHAP. IIII.

1 Iesus is led into the wilderne to be tempted. 13 He ouercometh the deuil. 14 He goeth into Galile, 16 Preacheth at Nazaret, and Capernaum. 22 The Iewes despise him. 38 He cometh into Peters house, and healeth his mother in law. 41 The deuils acknowledge Christ. 43 He preacheth through the cities.

1 AND Iesus ful of the holie Gost returned from Iordan, and was led by the Spirit into the wildernes,

Mat.4,1
mar.1,12
a This fast was miraculous, to confirme ỹ Gospel, & oght no more of men to be followed thē ỹ other miracles ỹ Christ did.

2 * And was there fourti dayes tempted of the diuel, and in those dayes a he did eat no thing: but when they were ended, he afterwarde was hungrie.

deut 8 3
mat.4,4

3 Then the diuel said vnto him, If thou be the Sonne of God, commande this stone that it be made bread.

4 But Iesus answered him, saying, It is writen, * That man shal not liue by bread

bread onely, but by euerie [b] worde of God.

5 Then the deuil toke him vp into an high mountaine, and shewed him all the kingdomes of the worlde," in the twinkeling of an eye.

6 And the deuil said vnto him, All this power wil I [c] giue thee, and the glorie of those *kingdomes*: for that is deliuered to me: and to whomesoeuer I wil, I giue it, ꝙ sathan: ſ. 275.

7 If thou therefore wilt [d] worship me, they shalbe all thine.

8 But Iesus answered him, and said, "Hence from me, Satan: for it is written, * Thou shalt worship the Lord thy [d] God, and him alone thou shalt serue.

9 Then he broght him to [e] Ierusalem, and set him on a pinacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy self downe from hence,

10 For it is written, * That he wil giue his Angels charge ouer thee to kepe thee:

11 And with *there* hands they shal lift thee vp, lest at anie time thou shuldest dash thy fote against a stone.

12 And Iesus answered and said vnto hi, It is said, * Thou shalt not tempt the Lord thy God.

13 And when the deuil had ended all the tentacion, he departed from him [f] for a seaſon.

14 ¶ And Iesus returned by the power of the spirit into Galile: and there went a fame of him throughout all the region rounde about.

15 For he taught in their Synagogues, & was honoured of all men.

16 * And he came to Nazaret where he had bene broght vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stode vp to reade.

17 And there was deliuered vnto him the boke of the Prophet Esaias: and when he had opened the boke, he founde the place where it was written,

18 * The Spirit of the Lord *is* vpon me, becauſe he hathe [g] anointed me, that I shulde preache the Gospel to thee poore: he hathe sent me, that I shulde heale the broken hearted, that I shulde preache deliuerance to the captiues, and recouering of sight to the blinde, that I shulde set at libertie them that are bruised,

19 And that I shulde preache the [h] acceptable yere of the Lord.

20 And he closed the boke, and gaue it againe to the minister, and sate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then he began to say vnto them, This daye is this Scripture fulfilled in your eares.

22 And all [i] bare him witnes, and wondered at the gracious wordes, which proceded out of his mouth, and said, Is not this Iosephs sonne?

23 Then he said vnto them, Ye wil surely saye vnto me this prouerbe, Physicion, [k] heale thy self: whatsoeuer we haue heard done in Capernaum, do it here likewise in thine owne countrey.

24 And he said, Verely I saye vnto you, * No [l] Prophet is accepted in his owne countrey.

25 But I tell you of a trueth, manie widdowes were in Israel in the dayes of * Elias, when heauen was shut three yeres and six moneths, when great famine was throughout all the land,

26 But vnto none of them was Elias sent, saue in to Sarepta, *a citie of* Sidon, vnto a [m] certeine widdowe.

27 Also manie lepers were in Israel, in the time of * Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

28 Then all *that were* in the Synagogue, when thei heard it, were [n] filled with wrath,

29 And rose vp, and thrust him out of the citie, and led him vnto the edge of the hil, whereon their citie was buylt, to cast him downe headlong.

30 But he passed [o] through the middes of them, and went his way,

31 ¶ * And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 * And thei were astonied at his doctrine: for his worde was with [p] autoritie.

33 And in the Synagogue there was a man which had a [q] spirit of an vncleane deuil, which cryed with a loude voyce,

34 Saying, Oh, what haue we to do with thee, thou Iesus of Nazaret? art thou come to destroy vs? I knowe who thou art, *euen* the Holie one of God.

35 And Iesus rebuked him, saying, Holde thy peace, and come out of him. Then the deuil throwing him in the middes *of them*, came out of him, and hurt him not.

36 So feare came on them all, and they spake amõg them selues, saying, What thing is this? for with autoritie and power he commandeth the foule spirits, and they come out?

37 And the fame of him spred abroad throughout all the places of the coun-

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b That is, by ſ ordinance, & prouidence of God.

"Greke in a moment of time.

c Satan promiſeth ſ, whe can not giue, thinking thereby ſ he might deceiue ſ more craftely. for he is but prince of ſ worlde by permiſsion, & hathe his power limited.

d Or fall downe before me. "Greke, Go behinde me. Deut. 6. 13 & 10. 20

d Christ sheweth ſ all creatures ought onely to worship & serue God.

e This declareth how hard it is to reſiſt ſ tentacions of Satan: for he giueth not ouer for twise or thrise putting backe. Pſal. 91. 12 Deut. 6. 17

f It is not ynough, twise or thrise to reſiſt Satan: for he neuer ceaseth to tempt: or if he relent a litle, it is to the end, ſ he maye renewe his force & aſſaile vs more sharply. Mat. 13. 34 mar. 6. 1 iohn. 4. 43

Iſa. 61. 1

g That is, endued w graces.

h He alludeth to ſ yere of iubile, w is mencioned in ſ Law, whereby this great deliuerãce was figured.

i Thei approued & commended whatsoeuer he said.

k Bestowe thy benefites vpon them, w apperteine more vnto thee.

Iohn. 4. 44

l Their infidelitie stayed Christ from working miracles.

1. King. 17. 9 iam. 5. 17

m He sheweth by examples ſ God oft times preferreth the strangers to thẽ of the houſholde.

2. King. 5. 14

n Because they perceiued ſ the grace of God shulde be taken from them & giuen to others.

o And escaped miraculously out of their hands: for his houre was not yet come. Mat. 4. 13 mar. 1. 21 Mat. 7. 29 mar. 1. 22

p Full of dignitie & maieſtie, w touched ſ heart of ſ auditours & caused them to beare reuerence to his wordes.

q That is, ſ motion of ſ deuil, or ſ was roimẽted w a verie deuil.

trey rounde about.

Mat.8,24 Mar.1,29

38 ¶ * And he rose vp, and came out of ỹ Synagogue, & entred into Simons house. And Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then he stode ouer her: and rebuked the feuer, and it left her: and immediatly she arose, and ministred vnto them.

40 Now when the sunne was downe, all they that had sicke *folkes* of diuers diseases, broght them vnto him, & he laied his hands on euerie one of them, & healed them.

Mar.1,35

41 * And deuils also came out of manie, crying, & saying, [r] Thou art the Christ the Sonne of God: but he rebuked thē, and suffred them not to say that they knewe him to be the Christ.

r The deuils are constrained to confesse Christ to be the sonne of God, & yet it doeth nothing auaile thē, because it cometh not of faith.

42 And when it was day, he departed and went forthe into a desert place, & the people soght him and came to him, & kept him that he shulde not departe from them.

43 But he said vnto them, Surely I must also preache the kingdome of God to other cities: for therefore am I sent.

44 And he preached in the Synagogues of Galile.

CHAP. V.

1 Christ preacheth out of the ship. 6 The great draught of fish. 10 Certeine disciples are called. 12 He clenseth the leper. 18 He healeth the man of the palsie. 27 He calleth Matthewe the customer, 30 Eateth with sinners, 34 And excuseth his, as touching fasting.

Euang. Dntra 6ª post Trinitatis.

Mat.4,18 mar.1,16,

1 THen * it came to passe, as the people pressed vpon him to heare the worde of God, that he stode by the lake of Gennesaret,

2 And sawe two shippes stand by the lake side, but the fishermen were gone out of them, & were washing their nettes.

a To the intēt ỹ he might not be thronged of ỹ preasse, & also ỹ he might ỹ better be heard.

3 And [a] he entred into one of the shippes which was Simons, and required hī that he wolde thrust of a litle from ỹ land: and he sate downe, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he said vnto Simon, Lanche out into the depe, and let downe your nettes to make a draught.

b The worde signifieth him ỹ is made ruler ouer anie thig.

5 Then Simon answered, and said vnto him, [b] Master, we haue trauailed all night, and haue taken nothing neuertheles at thy [c] worde I wil let downe the net.

c He sheweth his prompt obedience to Christs cōmandement.

6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their parteners, which were in the other ship, that they shulde come and helpe them, who came then, and filled bothe the shippes, that they did [d] sinke.

d Thei were so laden ỹ they almoste sunke.

8 Now when Simon Peter sawe it, he fell downe at Iesus knees, saying, Lord, go from me: for I am a sinful man.

9 For he [e] was vtterly astonied, and all ỹ were with him, for the draught of fishes which they toke.

e The feeling of Gods presence maketh afrayed.

10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus said vnto Simon, Feare not: from [f] hence forthe ỹ shalt catch men.

f He appointeth him to the office of an Apostle.

11 And when they had broght the shippes to land, they forsoke all, and followed him.

12 ¶ * Now it came to passe, as he was in a certeine citie, behold, *there was* a mā ful of leprosie, and when he sawe Iesus, he fel on his face, and besoght him, saying, Lord if thou wilt, thou canst make me cleane.

Mat.8,2 mar.1.40

13 So he stretched forthe his hand, and touched him, saying, I wil, be thou cleane. And immediatly the leprosie departed from him.

14 And he commanded him that he shulde tell it no man: but Go, *saith he*, and shewe thy self to the [g] Priest, and offer for thy clensing, as * Moses hathe commanded, for a witnes vnto them.

g Hereby he shewed them ỹ he wolde not transgresse the Law, & ỹ thei shulde be inexcusable, who seīg the miracle wrought, wolde not beleue Christ.

Leu.14,4

15 But so muche more went there a fame abroad of him, & great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept him self aparte in the wildernes, and praied.

17 ¶ And it came to passe, on a certeine daye, as he was teaching, that the Pharises & doctours of the Law sate by, which were come out of euerie towne of Galile, and Iudea, and Ierusalem, & the power of the Lord was *in him* to heale them.

18 * Then beholde, men broght a man lying in a bed, which was taken with a palsie, and they soght meanes to bring him in, and to laie him before him.

Mat.9,2 mar.2,3

19 And when they colde not finde by what way they might bring him in, because of the preasse, they went vpon the house, and let him downe through the tiling, bed and all, in the middes before Iesus.

20 And when he sawe their faith, he said vnto him, Man, thy [h] sinnes are forgiuen thee.

h Christ toucheth ỹ pricipal cause of all our euils.

21 Then the Scribes and the Pharises began to thinke, saying, Who is this ỹ speaketh blasphemies? who can forgiue sinnes but God onelie?

22 But when Iesus perceiued their thoghts?

thoghts, he answered, and said vnto them, What thinke ye in your hearts?

i Forasmuche as his diuinitie was sufficiently shewed by this miracle, he gaue them hereby to vnderstād that he had power to forgiue sinnes.

23 Whether is easier to say, Thy [i] sinnes are forgiuen thee, or to saye, Rise and walke?

24 But that ye may knowe that ỹ Sonne of man hathe autoritie to forgiue sinnes in earth, he said vnto the sicke of the palsie) I say to thee, Arise: take vp thy bed, & go to thine house.

25 And immediatly he rose vp before them, and toke vp *his bed* whereon he laie, and departed to his owne house, praising God.

26 And they were all amased, and praised God, and were filled ẅ feare, saying Douteles we haue sene [n] strange things to daye.

n Or aboue our expectacion. Mat. 9.9 mar. 2.14

27 ¶ * And after that, he went forthe & sawe a Publicane named [o] Leui, sitting at the receite of custome, and said vnto him, Followe me.

o Or, Matthewe.

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great companie of Publicanes, & of other, that sate at table with them.

30 But they that were Scribes and Pharises among thē, murmured against his disciples, saying, Why eat ye and drinke ye with Publicanes and sinners?

31 Then Iesus answered, and said vnto them, they that are whole, nede not the phisicion, but they that are sicke.

1. Tim. 3.15

32 * I came not to call the [k] righteous, but sinners to repentance.

k Which seme to be righteous and yet are but hypocrites. Mat. 9.14 mar. 2.18

33 ¶ * Then they said vnto him, Why do the disciples of Iohn fast often, and [p] pray, and the *disciples* of the Pharises also, but thine eat, and drinke?

p Greke, make prayers.

34 And he said vnto them, Can ye make the [l] children of the wedding chamber to fast, as long as the bridegrome is ẅ them?

l The friends & familiars of Christ: & hereby Iesus Christ declareth ỹ he wil not burden his, before ỹ he hathe made thē able to beare.

35 But the dayes wil come, euen when the bridegrome shalbe taken away from them: then shal they fast in those dayes.

36 Againe he spake also vnto them a parable, No man putteth a piece of a newe garment into an olde vesture: for then the newe renteth it, and the piece *taken* out of ỹ newe, agreeth not with ỹ olde.

m Read Mat. 9.17.

37 [m] Also no man powreth newe wine into olde vessels: for then the newe wine wil breake the vessels, and it wil runne out and the vessels wil perish.

38 But newe wine must be powred into to newe vessels: so bothe are preserued.

n He admonisheth thē not to trust to muche to their owne sense or iudgement: nor because they haue accustomed them selues to one thing, to condemne another, ẅ is better.

39 Also no man that [n] drinketh olde wine, straight way desireth newe: for he saith, The olde is better.

CHAP. VI.

1 Christ standeth in his disciples defence and his owne, as touching the breache of the Sabbath. 12 After watching and prayer he electeth his Apostles. 18 He healeth and teacheth the people. 20 He sheweth who are blessed. 27 To loue our enemies. 37 Not to iudge rashly. 41 And to auoide hypocrisie.

1 AND * it came to passe on the seconde [a] Sabbath, *after* the first, that he went through the corne fields, and his disciples plucked the eares of corne, and did eate, and rubbe them in *their* hands.

Mat. 12.1 mar. 2.13

a Those feasts ỹ conteined manie dais as the Passeouer, & the feast of Tabernacles, had two Sabbaths: ỹ first, and the last.

2 And certeine of the Pharises said vnto them, Why do ye that which is not lawful to do on the Sabbath dayes?

3 Then Iesus answered them, and said, * Haue ye not red this, that Dauid did when he him self was an hungred, and they which were with him,

1. Sam. 21.6

4 How he went into the house of God, & toke, and ate the shewe bread, and gaue also to them which were with him, ẅ was not lawful to eate, but for the * Priests onely?

Exod. 19.33 leu. 8.32 & 24.9

5 And he said vnto them, The Sonne of man is [b] Lord also of the Sabbath day.

b Hauing power to dispense ẅ, & qualifie ỹ ke pig of ỹ Sabbath & other ceremonies.

6 ¶ * It came to passe also on another Sabbath, that he entred into the Synagogue and taught, and there was a mā, whose right hand was dryed vp.

Mat. 11.5 mar. 3.2

7 And the Scribes and Pharises watched him, whether he wolde heale on ỹ Sabbath *day*, that they might finde an accusation *against* him.

8 But he knewe their thoghts, and said to the man which had the withered hand, Arise, and stande vp in the middes. And he arose and stoode.

9 Then said Iesus vnto them, I wil aske you a question, Whether is it lawful on the Sabbath dayes to do good, or to do euil? to saue [q] life, or to destroye

q Or, a person.

10 And he behelde them all incompasse, and said vnto the man, Strech forthe thine hand. And he did so, and his hand was restored againe, as whole as the other.

Mat. 10.1 mar. 3.13. & 6.7. chap. 9.1

11 Then they were filled ful of madnes, and communed one with another, what they might do to Iesus.

12 ¶ And it came to passe in those dayes, that he went into a mountaine to pray, and spent the night in prayer to God.

c According to ỹ similitude of the twelue patriarkes, of wheme ỹ Churche of God is sprong.

13 * And when it was day, he called his disciples, and of them he chose [c] twelue, which also he called [d] Apostles.

d Ambassadors or messengers whome he had elected before, but now enioyneth them their charge.

14 (Simon whome he named also Peter, & Andrewe his brother, Iames & Iohn,

Philippe, and Bartlemewe:
15 Matthewe, and Thomas: Iames *the sonne* of Alpheus, and Simon called zelous,
16 Iudas Iames *brother*, and Iudas Iscariot, which also was the traytour.)
17 Then he came downe with them, & stode in "a plaine place, with the companie of his disciples, and a great multitude of people out of all Iudea, and Ierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:
18 And they that were vexed with foule spirits, and they were healed.
19 And the whole multitude soght to touch him: for there went vertue out of him, and healed them all.
20 ¶ *And he lifted vp his eyes vpon his disciples, and said, Blessed *be* ye[e] poore: for yours is the kingdome of God.
21 *Blessed *are* ye that hunger now: for ye shalbe satisfied: blessed *are* ye that *wepe now: for ye shal laugh.
22 *Blessed are ye when men hate you, and when[f] they separate you, and reuile *you*, and put out your name as euil, for the Sonne of mans sake.
23 Reioyce ye in that day, and be[g] glad: for beholde, your rewarde *is* great in heauen: for after this maner their fathers did to the Prophetes.
24 *But wo *be* to you *that are*[h] riche: for ye haue receiued your consolation.
25 *Wo *be* to you that are ful: for ye shal hunger. Wo *be* to you that now[i] laugh: for ye shal waile and wepe.
26 Wo *be* to you when all[k] men speake wel of you: for so did their fathers to ý false prophetes.
27 ¶ *But I say vnto you which heare, Loue your enemies: do wel to them which hate you.
28 Blesse them that curse you, and pray for them which hurt you.
29 *And vnto him that[l] smiteth thee on *the one* cheke, offer also the other: *& him that taketh away thy cloke, forbid not *to take thy* coate also.
30 Giue to euerie man that asketh of thee: and of him that taketh away thy *goods*,[m] aske them not againe.
31 *And as ye wolde that men shulde do to you, so do ye to them likewise.
32 * For if ye loue them which loue you, what thanke shal ye haue? for euen the[n] sinners loue those that loue them.
33 And if ye do good for them which do good for you, what thanke shal ye haue? for euen the sinners do the same.
34 *And if ye lend to *them* of whome ye hope to receiue, what thanke shal ye haue? for euen the sinners lend to sinners, to receiue the like.
35 Wherefore loue ye your enemies, and do good, and lend, [o] loking for nothing againe, and your rewarde shalbe great, and ye shalbe the children of * the moste High: for he is kinde vnto the vnkinde, and to the euil.
36 Be ye therefore merciful, as your Father also is merciful.
37 ¶ *Iudge not, and ye shal not be iudged: cõdẽne not & ye shal not be condemned: forgiue, & ye shalbe forgiuẽ.
38 Giue, and it shalbe giuen vnto you: * a good measure, pressed downe, shaken together and running ouer shal mẽ giue into your bosome: for with what measure ye mete, with the same shal men mete to you againe.
39 And he spake a parable vnto them, *Can the blinde lead the blinde? shal they not bothe fall into the ditch?
40 * The disciple is not aboue his master: but whosoeuer *wilbe* a perfite disciple, shalbe as his master.
41 ¶ *And why[p] seest thou a mote in thy brothers eye, and considerest not ý beame, that is in thine owne eye?
42 Ether how cast thou saye to they brother, Brother, let me pul out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, & then shalt thou se perfectly, to pul out the mote that is in thy brothers eye.
43 *¶ For it is not a good tre that brigeth forthe euil frute: nether an euil tre, ý bringeth forthe good frute.
44 *For euerie tre is known by his owne frute: *for nether of thornes gather men figges, nor of bushes gather they grapes.
45 A [q] good man out of the good treasure of his heart bringeth forthe good, & an euil man out of the euil treasure of his heart bringeth forthe euil: for of the abundance of the heart his mouth speaketh.
46 ¶ * But why call ye me[r] Master, Master, & do not the things that I speake?
47 Whosoeuer cometh to me, and heareth my wordes, and doeth the same, I wil shewe you to whome he is like,
48 He his like a man which buylt an house, and digged depe, and laid the fundation on a rocke: and when the waters arose, the flood bet vpon that house, and colde not shake it: for it was grounded vpon a rocke.
49 But he that heareth and doeth not, is like a man that buylt an house vpon the earth without fundacion, against which the flood did beat, and it fel by and

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b *Or, Champiõ.* e They that are humble & submit themselues willingly to obeie God.
Mac.5,2
Isa.65,18
Isa.61,3
Mat.5,3
f He meaneth excõmunicatiõ, which also he calleth, putting out their names. S. Iohn calleth it, casting out of ý Synagogue: S. paul, delyuering to Satan. Ẅ punishement as it is moste terrible when it is iustly executed, so is it comfortable to ý godlie when they are cast out of wicked mens companie, as the Prophet declareth, psal. 1.1
g The worde signifieth to leape for ioye, or to shewe mirthe by outwarde gesture.
Amos 6.1
eccle.31,8
h That put your trust in your riches, & forget ý life to come.
Isa.65,13
i Signifying thẽ ý liue at ease & after ý pleasures of ý flesh.
k He reproueth ambition & vaine glorie when as mẽ go about by all meanes to get fauour, and worldelie põpe.
Mat.5,44
Mat.5,39
l Ra her endure more iniurie thẽ reuenge your selues.
1.Cor.6.7
m Be not so careful for ý losse of thy goods, ý ý shalt be discouraged to serue God.
Mat.7,12
Mat.5,45
tob 4.1
n They are communely called sinners, which are of a wicked life, and without all feare of God. *Mat.5,32.deu.15,8*

o Not onely not hoping for profite but to lose ý stocke & principal forasmuche as Christ bindeth him self to repay ý whole w a moste liberal interest.
Mat.5,42
Mat.7.10
Mat.7,2
Mar.4 24
Mat.15,14
Mat.10,24
iohn.13,16
& 15,10
Mat.7,3
p He reproueth ý hypocrisie of suche as winke at their owne horrible faultes, & yet are to curious to spie out ý least saute in their brother.
Mat.7,17
Mat.12,33
Mat.7.16
q The name and title are nothig worthe to proue ý a man is scent of God, except in effect he shewe ý same.
Mat.7,21
rom.2,13
iam.1,21
r He speaketh not onely to ý false prophetes, but to all false pastours, hirelings and hypocrites.

and by: and the fall of that house was great.

CHAP. VII.

2 He healeth the captaines seruant. 11 He raiseth vp the widowes sonne from death to life. 19 He answereth the disciples whome Iohn Baptiste sent vnto him. 24 He commendeth Iohn, 31 And reproueth the Iewes for their vnfaithfulnes. 36 He eateth with the Pharise. 37 The woman washeth his fete with her teares, and he forgiueth her sinnes.

Mat.8,5

1 WHen he had ended all his sayings in the audience of the people, he entred into Capernaum.

a It might be, ỹ this captaine did lie w his garrison in Capernaum.

2 And a certeine[a] Centurions seruant was sicke and ready to dye, which was dere vnto him.

3 And whē he heard of Iesus, he sent vnto him the Elders of the Iewes, be seching him that he wolde come and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that he was worthie ỹ he shulde do this for him.

5 For he loueth *said they*, our nacion, and he hathe buylt vs a[b] Synagogue.

b In buylding them a Temple for their assemblies, he shewed his zeale to wardes ỹ true seruice of God.

6 Then Iesus went with them: but when he was now not farre from the house, the Centurion sent friends to him, [c] saying vnto him, Lord, trouble not thy self. for I am not worthie that ỹ shouldest enter vnder my roofe.

c The friends speake to Iesus in ỹ captaines name

7 Wherefore I thoght not my self worthie to come vnto thee: but[d] say the worde, and my seruant shalbe whole.

d Or, commande by a worde one ly ỹ it so be.

8 For I likewise am a man set vnder autoritie, and haue vnder me souldiers, and I say vnto one, Go, and he goeth, and to another, Come, and he cometh and to my seruant, Do this, and he doeth it.

9 When Iesus heard these things, he marueiled at him, and turned him, and said to the people, that followed him, I say vnto you, I haue not found so [e] great faith, no not in Israel.

e He cōmendeth this heathen captaine because he assirmeth, him self vpō Christs worde alone.

10 And when they that were sent, turned backe to the house, they founde the seruant that was sicke, whole.

11 And it came to passe the day after, ỹ he went into a citie called [f] Nain, & many of his disciples went with him, and a great multitude.

f Which was a towne of Galile in the trib e of Issachar not farre frō Tiberias.

12 Now when he came nere to the gate of the citie, beholde, there was a dead mā caryed out, *who was* the onelie begottē sonne of his mother, which was a widowe, and muche people of the citie was a with her.

13 And when the Lord sawe her, he had compasion on her, and said vnto her, Wepe not.

14 And he went and touched the[a] coffin, (and they that bare him, stode stil) and he said, [g] Yong man, I say vnto thee, Arise.

a Or, biere.

g Christ calleth those things ỹ are not, as if they were & giueth life to thē ỹ be dead.

15 And he that was dead, sate vp, and began to speake, and he deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is raised vp among vs, & God hathe[h] visited is people.

h That is, to establish, & restore them.

17 And this rumour of him went forthe throughout of all Iudea, and throughout all the region rounde about.

18 ¶ And the disciples of Iohn shewed hī of all these things.

19 So Iohn called vnto him two certeine men of his disciples, and sent them to Iesus, saying, Art thou [i] he that shulde come, or shal we waite for another?

i To wit, ỹ Messias, & redemer.

20 And when the men were come vnto him, they said, John Baptist hathe sent vs vnto thee, saying, Art thou he that shulde come, or shal we wait for another?

21 And at that time, he cured manie of their sickenes, and plagues, and of euil spirits, and vnto manie blinde men he gaue sight.

22 And Iesus answered, and said vnto them, Go your wayes and shewe Iohn, [k] what things ye haue sene & heard: that the blinde se, ỹ halte go, the lepers are clensed the deafe heare, the dead rise againe, & the [l] poore receiue the Gospel.

k He declareth by ỹ vertues, & power that were in him ỹ he was the Christ.

l Suche as fele their owne miserie, & wretchednes.

23 And blessed is he, that shal not be[m] offended in me.

m Or, the Gospel it preached to the poore.

24 And when the messengers, of Iohn were departed, he began to speake vnto the people of Iohn, What went ye out into the wildernes to se? A[n] rede shaken with the winde?

n That shal persuere & not shrinke backe for anie thing ỹ can come vnto them.

25 But what went ye out to se? A man clothed in soft raiment? beholde, they which are gorgeously apparelled, and liue delicately, are in Kings courtes.

n Read Mat. 11, 7

26 But what went ye forthe to se? A Prophet? yea, I say to you, and greater thē a Prophet.

27 This is he of whome it is written, * Beholde I send my [o] messenger before thy face, which shal prepare thy way before thee.

Mat. 3, 1

o Or, Angel.

28 For I say vnto you, there is no greater Prophet then Iohn, among them ỹ are [p] begotten of women: neuertheles, he that is the leaste in the kingdome of God is greater then he.

p Or, borne.

29 Then all the people that heard, and the Publicanes [o] iustified God, being baptized with the [p] baptisme of Iohn.

o They praised him as iuste faithful, good and merciful, so ỹ ỹ frute of their baptisme appeared in them.

p This worde comprehendeth the whole doctrine that Iohn taught.

30 But the Pharises and the expounders of the Law despised the counsel of God q against them selues, & were not baptized of him.

q Meaning to their owne condemnation or as some read, with them selues because they durst not openly speake against Iohns doctrine: for they feared the people, Matt. 21, 46.

31 *And the Lord said, Whereunto shal I liken the men of this generacion? and what thing are they like vnto?

32 They are like vnto children sitting in the market place, and crying one to another and saying, r We haue piped vnto you, and ye haue not danced: we haue mourned to you, and ye haue not wept.

Mat. 11, 16

r The songs of litle children are sufficient to condemne ſ pharises and suche like.

33 For Iohn Baptist came, nether eating bread, nor drinking wine: and ye say, He hathe the deuil

34 The Sonne of man is come, and s eateth and drinketh: and ye say, Beholde, a man which is a glotten, and a drinker of wine, a friend of Publicanes and sinners.

s Liueth according to ſ facion of other men.

35 But wisdome is t iustified of all her children.

t He sheweth ſ ſ wicked, although they turne from God, shal nothiug hinder ſ elect to continewe in ſ faith of the Gospel.

36 *¶ And one of the Pharises desired him that he wolde eat with him: and he went into the Pharises house, and sate downe at table.

Mar. 15, 40
Iohn. 20, 11

37 And beholde a woman in the citie, w was a sinner, when she knewe that Iesus sate at table in the Pharises house, she brought a boxe of ointement.

38 * And she stode at his fete behinde him weping, and began to wash his fete with teares, and did wipe them with the heeres of her head, and kissed his fete, and anointed them w the ointmēt.

39 Now when the Pharise which bade him, sawe it, he spake within him self, saying, If this man were a Prophet, he wolde surely haue knowen who, and what maner of woman this is which toucheth him: for she is a sinner.

40 And Iesus answered, and said vnto him, Simon I haue some what to saye vnto thee. And he said, Master, say on.

41 There was a certeine lender which had two detters: the one oght fiue hundreth pence, and the other fiftie.

42 When they had nothing to pay, he forgaue them bothe. Which of them therefore tell me, wil loue him moste?

43 Simon answered, and said, I suppose that he, to whome he forgaue moste. And he said vnto him, Thou hast truely iudged.

44 Then he turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thine house, and thou gauest me no water to my fete: but she hathe washed my fete with teares, and wiped them with the heeres of her head.

45 Thou gauest me no kisse: but she since the time I came in, hathe not ceased to kisse my fete.

46 Mine head with oyle thou didest not anoint: but she hathe anointed my feete with ointement.

47 Wherefore I saye vnto thee, manie sinnes are forgiuen her: for she v loued muche. To whome a litle is forgiuen, he doeth loue a litle.

v This great loue is a signe ſ she felt her self muche bounde vnto Christ, who had forgiuen her so manie sinnes,

48 And he said vnto her, Thy sinnes are forgiuen thee.

49 And they that sate at table with him, began to say within them selues, Who is this that euen forgiueth sinnes?

50 And he said to the woman, Thy faith hathe saued thee: go in x peace,

x The peace of conscience cometh onely of faith.

CHAP VIII.

1 Christ with his Apostles go from towne to towne & preache. 3 The women minister vnto them of their goods. 5 He telleth the parable of the sede. 21 He sheweth who is his mother and his brother. 24 He stilleth the raging of the lake. 27 He deliuereth the possessed. 33 The deuils enter into the heard of swine. 41 He healeth the sicke woman, and Iairus daughter.

1 AND it came to passe afterwarde, ſ he him self went through euerie citie & towne, preaching, and publishing the kingdome of God, and the twelue were with him.

2 And certeine women, which were healed of euil spirits, and infirmities, as *Marie which was called Magdalene, out of whome went seuen deuils,

Mar. 16, 9

3 And Ioanna the wife of Chuza Herodes stewarde, and Susanna, and manie other which a ministred vnto him of their substance.

a Whereby they acknowledge ſ benefite w they had receiued of him, & also shewed their perseuerance, w proued their knowledge to be of God.

4 Now when muche people were gathered together, and were come to him out of all cities, he spake by a parable,

b Or, to them.

Mat. 13, 3
mar. 4, 1

5 A sower went out to sowe his seed, & as he sowed, some fel by the wayes side, and it was troden vnder fete, and the foules of heauen deuoured it vp.

6 And some fel on the stones, and when it was sprong vp, it withered away, because it lacked moistnes.

7 And some fel among thornes, and the thornes sprang vp with it, and choked it.

8 And some fel on good grounde, and sprang vp, and bare frute, an hundreth folde. And as he said these things, he cryed, He that hathe eares to b heare, let him heare.

b That is, to vnderstand, & beleue these things.

9 Then his disciples asked him, demanding, what parable that was?

10 And he said, Vnto you it is giuen to know the secrets of the kingdome of God, but to other in c parables, that when

c Which worde is here take for an obscure or darke saying.

Isa.6.9. mat. 13,14 mar.4. 12. ioh 12,40. act.28,26. rom.11,8. Mat.13.18. mar.4,15.

when * they se, they shulde not se, and when they heare, they shulde not vnderstand.

11 *The parable is this, The sede is the worde of God.

12 And thei that are beside the way, are thei that heare: afterwarde commeth the deuil, and taketh away ỹ worde out of their hearts, lest they shulde beleue, & be saued.

13 But they that are on the stones, *are they* which whē they haue heard, receiue the worde ẅ ioye: but they haue no rootes, which for a while [d] beleue, but in the time of tentation go away.

14 And that which fel among thornes, are they which haue heard, and [e] after their departure are choked with cares and with riches, and voluptuous liuing, and bring forthe no frute,

15 But that *which fel* in good ground, are they which ẅ an honest & good heart heare the worde, and kepe it, & bring forthe frute with pacience.

16 ¶ *No[f] man when he lighteth a cādel, couereth it vnder a vessel, nether putteth it vnder the ‘ table, but setteth it on a candlesticke, that they that entre in, may se the light.

17 *For nothing is secret, that shal not be euident: nether any thing hid, that shal not be knowen, and come to light.

18 Take hede therefore how ye heare: *for whosoeuer hathe, to him shalbe giuen: and whosoeuer hathe not, from him shalbe taken euen that, which[g] it semeth that he hathe.

19 ¶ *Then came to him his mother & his brethren, and colde not come nere to him for the preasse.

20 And it was tolde him *by certeine* which said, Thy mother and thy ‘ brethrē stād without, and wolde se thee.

21 But he answered, & said vnto them, My mother, and my brethren are [h] these which heare the worde of God, and do it.

22 ¶ *And it came to passe on a certeine day, that he went into a ship ẅ his disciples, and he said vnto them, Let vs go ouer vnto ỹ other side of the lake. And they lanched forthe:

23 And as they sailed, he fel a [i] slepe, & there came downe a storme of winde on the lake, and they were filled with water, and were in ieopardie.

24 Then they went to him, and awoke him saying, Master, master, we perish. And he arose, and rebuked the winde, & the waues of water: & they ceased, and it was calme,

25 Then he said vnto thē, Where is your faith? and they feared, & wōdered amōg them selues, saying, Who is this ỹ commandeth bothe the windes and water, and they obey him?

26 ¶ *So they sailed vnto the region of the Gadarenes, which is ouer against Galile.

27 And as he went out to land, there met him a certeine man out of ỹ citie, which had a deuil long time, and he ware no clothes, nether abode in house, but in the graues.

28 And when he sawe Iesus, he cryed out, & fel downe before him, & with a loude voyce said, What haue I to do with thee, Iesus the Sonne of God, the most high? I beseche thee [k] torment me not.

29 For he commanded the foule spirit to come out of the man: (for ″ oft times he had caught him: therefore he was bound with chaines, and kept in fetters: but he brake the bandes, and was [l] caryed of the deuil into wildernesses).

30 Then Iesus asked him, saying, What is thy name? And he said, [m] Legion, because many deuils were entred into him.

31 And they besoght him, that he wolde not commande them to go out into the [n] diepe.

32 And there was there by, an herd of many swine, feding on an hil, and the *deuils* besoght him, that he wolde suffre them to entre into them. So he suffred them.

33 Then went the deuils out of the man, and entred into the swine: and the herd was caryed with violence from a stepe downe place into the lake, and was choked.

34 When the herdmen sawe what was done, they fled: and whē they were departed, they tolde it in the citie and in the countrey.

35 Then they came out to se what was done, and came to Iesus, & founde the man, out of whome the deuils were departed, sitting at the fete of Iesus, clothed, & in his right minde: and they were afraid.

36 They also which sawe it, tolde them by what meanes he that was possessed with the deuil, was healed.

37 Then the whole multitude of the countrey about the Gadarenes, besoght him, that he wolde departe from them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man, out of whome the deuils were departed, besoght him that he might be with him: but Iesus sent him away, saying,

39 ° Returne into thine owne house, and shewe what great things God hathe done to thee. So he went his way, and preached through out all the [p] citie, what great things Iesus had done vnto him.

Mat. 8, 8. mar. 5, 4.

[k] Satan *is* tormented where Christ is present.

″ Or, *many a day agone.*

[l] The worde signifieth to be inforced with violence, as an horse when he is spurred.

[m] A Legion, as writeth Vegetius, conteined 6000. foremen, & 732. horsemen but here it is taken for an vncerteine and infinite nōber.

[n] That is, so to depart that they wolde do no harme: and this worde chap. 16, 25. is called hel where the deuils are chained in the obscuritie of darkenes, 2. pet. 2, 4.

d That is, acknowledge & consent to the worde and also reuerence it.

e When they returne home to their affaires.

Chap.12, 33. mat.5 15. mar.4,22.

f Christ warneth his to do good ẅ their light ẅ they haue receiued, and to se it forthe before all mēs faces.

″ Or, *bed.*

Chap.11,2. mat.10,26. mar.4,22. Mat.13,12. & 25, 29. mar.4.15. chap.19, 20. Mat.12,46. mar.3,32.

g Bothe to him self, and to others.

″ Or, *kinsfolkes.*

h The spiritual kinred is to be preferred to the carnal & natural for asmuche as there by of many we are made one confessing together one God, one faith, & one baptisme, loning God aboue all things & our neighbour as our selues.

Mat. 8, 23. mar. 4, 36,

i The worde signifieth a depe or founde slepe.

o Christ knewe that he shulde better serue him being absent thē ẅ him.

p This was his owne citie called Gadaris, ẅ was in ỹ countrey of Decapolis, & therefore Luke dissenteth not from Marke who writeth ỹ he preached in Decapolis.

40 ¶And it came to passe when Iesus was come againe, that the people receiued him: for they all waited for him.

41 ¶*And beholde, there came a man named Iairus, and he was the ruler of the [q] Synagogue, who fel downe at Iesus fete, and besought him that he wolde come into his house.

42 For he had but a daughter onely, about twelue yeres of age, & she laye a dying (& as he went, the people thronged him.

43 And a woman hauing an yssue of blood, twelue yeres long, which had spent all her substance vpon physicions, and colde not be healed of any:

44 When she came behinde *him*, she touched the [r] hem of his garment, and immediatly her yssue of blood stanched.

45 Then Iesus said, Who is it that hathe touched me? When euerie man denyed, Peter said & thei that were with him, Master, the multitude thrust thee, & tread on thee, and sayest thou, Who hathe touched me?

46 And Iesus said, Some one hathe touched me: for I perceiue that vertue is gone out of me.

47 When the woman sawe that she was not hid, she came trembling, & fel downe before him, & tolde him before all the people, for what cause she had touched him, and how she was healed immediatly.

48 And he said vnto her, Daughter, be of good comfort: thy [s] faith hathe made thee whole: go in peace.)

49 While he yet spake, there came one from the ruler of the Sinagogues house, which said to him, Thy daughter is dead: disease not the Master.

50 Whē Iesus heard it, he answered [t] him, saying, Feare not: beleue onely, & she shalbe made whole.

51 And when he wēt into ỹ house, he suffred no man to go in with him, saue Peter, and Iames, and Iohn, and the father & mother of the maide.

52 And all wept, and sorowed for her: but he said, Wepe not: for she is not [v] dead, but slepeth.

53 And they laught him to skorne, knowing that she was dead.

54 So he [x] thrust them all out, and toke her by the hand, and cryed, saying, Maid, arise.

55 And her spirit came againe, and she rose straight way: and he commanded to giue her meat.

56 Then her parēts were astonied: but he commanded them that they shulde tell no man what was done.

Mat. 9, 18. mar 5, 22.

q Of the Congregacion of ỹ Iewes.

r Being assured of ỹ vertue and power of Iesus Christ and not attributing any vertue to the garment.

s Christ doeth not impute vnto vs ỹ weakenes of our faithe, but doeth accept it, as though it were perfite.

t Meaning the ruler of the Synagogue.

u Although she was verely dead: yet to Christ it was more easie to restore her to life, then it is for one man to wake another out of his slepe.

x He meaneth those which he founde in the house.

CHAP. IX.

He sendeth out the twelue Apostles to preache. 7 Herode heareth tel of him. 12 He feedeth fiue thousand men with fiue loaues, & two fisses. 19 Diuerse opinions of Christ. 28 He transfigureth himself vpon the mount. 42 He deliuereth the possessed, 47 And teacheth his disciples to be lowlie, 54 They desire vengeance, but he reproueth them.

1 THen *called he the twelue disciples together, and gaue them power and authoritie ouer all deuils, and to heale diseases.

2 *And he sent them to preache ỹ kingdome of God, and to cure the sicke.

3 And he said to them, [z] Take nothing to your iourney, nether [a] staues, nor scrip, nether bread, nor siluer, nether haue two coates.

4 And whatsoeuer house ye entre into, there abide, and [b] thence departe.

5 And whosoeuer wil not receiue you, whē ye go out of that citie, *shake of the very [c] dust from your fete for a testimonie against them.

6 And they went out, and went through euerie towne preaching the Gospel, and healing euerie where,

7 ¶*Now Herode the tetrarch heard of all that was done by him: and he douted, because that it was said of some, that Iohn was risen againe from the dead:

8 And of some, that Elias had appeared: & of some, that one of the olde Prophetes was risen againe.

9 Then Herode said, Iohn haue I beheaded: who then is this of whome I heare suche things? and he desired to se him.

10 ¶*And when the Apostles returned, they tolde him what great things they had done. *Then he toke them, & went aside into a solitaire place, *nere* to the citie called Beth-saida.

11 But when the people knewe it, they followed him: and he receiued them, & spake vnto them of the kingdome of God, & healed them that had nede to be healed.

12 *And when the day began to weare away ỹ twelue came, and said vnto him, Send the people away, ỹ they may go into the townes and villages rounde about, & lodge, and get meat: for we are here in a desert place.

13 But he said vnto them, [d] Giue ye them to eat. And they said, We haue no mo but fiue loaues & two fisshes, except we shulde go and bye meat for all this people.

14 For they were about fiue thousand men. Then he said to his disciples, Cause them to sit downe by fifties in a compānie.

15 And they did so, and caused all to sit downe.

Mat. 10, 1. mar. 3, 13 & 6, 7.

Mat. 10, 7. mar. 6, 8.

a To the end they might do their charge ẅ greater diligence when they had nothing to let them.

[z] Or, roddes.

b He willeth thē not to tary lōg, but to preache from towne to towne.

Chap. 10, 11. act 13, 51.

c Which was a signe of detestation, and of the vengeance which was prepared for such contemners of Gods benefites which are vnworthie ỹ one shulde receiue any thing at their hands.

Mat. 14, 1. mar. 6, 14.

Mat. 6, 30.

Mat. 14, 13. mar. 6, 32.

Mat. 14, 15. mar. 6 35. ioh. 6, 5.

d Christ forsaketh not them that followe him, but sendeth them sufficient relief.

16 Then he toke the fiue loaues, and the two fiſhes, and loked vp to heauen, and [e] bleſſed them, and brake, and gaue to the diſciples, to ſet before the people.

[e] Iohn ſayeth, he gaue thankes, Ioh. 6.11.

17 So they did all eat, and were ſatiffied: & there was taken vp of that remained to them, twelue baſkets ful of broken meat.

18 ¶*And it came to paſſe as he was alone praying, his diſciples were with him, and he aſked them, ſaying, Whome ſay the people that I am?

Mat. 16, 13. mar. 8, 27.

19 They anſwered, and ſaid, Iohn Baptiſt: and others ſay, Elias: & ſome ſay, that one of the olde Prophetes is riſen againe.

20 And he ſaid vnto them, But whome ſay ye that I am? Peter anſwered, & ſaid, The Chriſt of God.

21 And he warned and cõmanded them, that they ſhulde tell [f] that to no man.

[f] For he knewe beſt his conuenient time was appointed for him to be manifeſted in.

22 Saying, * The Sonne of man muſt ſuffre many things, and be reproued of the Elders, & of the hie Prieſts and Scribes, and be ſlaine, and the thirde day riſe againe.

Mat. 17, 32. mar. 8 31. Chap 14, 27. mat. 10, 38. & 16, 24. mar. 8, 35.

23 ¶*And he ſaid to them all, If any mã will come after me, let him denye him ſelf, and take vp his croſſe [g] dayly, and followe me.

[g] For as one day followeth another, ſo doeth one croſſe followe in the necke of another.

24 For whoſoeuer wil ſaue his life, ſhal loſe it: and whoſoeuer ſhal loſe his life for my ſake, the ſame ſhal ſaue it.

25 For what auantageth it a man, if he winne the whole worlde, and deſtroye him ſelfe, or loſe him ſelf?

26 *For whoſoeuer ſhalbe aſhamed of me and of my wordes, of him ſhal ỹ Sonne of mã be aſhamed, when he ſhal come in his glorie, and *in the glorie* of the Father, and of the holie Angels.

Chap. 12 9. & 17 33. mat. 10, 33. mar. 8, 38. 2 tim. 2, 12.

27 *And I tell you of a ſuretie, there be ſome ſtanding here, which ſhal not taſte of death, til they haue ſene the [h] kingdome of God.

Mat. 16, 28. mar. 9, 1.

[h] Eſtabliſhed and enlarged by the preaching of the Goſpel.

28 *And it came to paſſe about an eight dayes after thoſe wordes, that he toke Peter, & Iohn and Iames, and went vp into a mountaine to pray.

Mat. 17, 1. mar. 9, 2.

29 And as he prayed, ỹ facion of his coũtenance was changed, & his garmẽt was white and gliſtered,

30 And beholde two men talked w̃ him, which were Moſes and Elias.

[i] That is, what yſſue he ſhulde haue and how he ſhulde dye.

31 Which appeared in glorie, and tolde of his [i] departing, which he ſhulde accompliſh at Ieruſalem.

32 But Peter and they that were with him, were heauie with ſlepe, and when they awooke, they ſawe his glorie, and the two men ſtanding with him.

33 And it came to paſſe, as they departed from him, Peter ſaid vnto Ieſus, Maſter, it is good for vs to be here: let vs therefore make thre tabernacles, one for thee, and one for Moſes, and one for Elias, and wiſt not what he ſaid.

34 While he thus ſpake, there came a cloude & [k] ouerſhadowed them, & they feared when theſe were entring into the cloude.

[k] For otherwayes they had not bene able to comprehend his great maieſtie. *Mat. 3 17. mar. 1, 11.*

35 *And there came a voyce out of the cloude, ſaying, This is my beloued Sonne heare him.

36 And when the voyce was paſt, Ieſus was founde alone: and they kept it cloſe, and tolde no man in [l] thoſe dayes any of thoſe things which they had ſene.

[l] Thei cõceled it til Chriſts reſurrection, as Marke writeth.

37 ¶And it came to paſſe on ỹ next day, as they came downe from ỹ mountaine muche people met him.

38 *And beholde, a man of the companie cryed out, ſaying, Maſter, I beſeche thee, beholde my ſonne: for he is all that I haue.

Mat 17, 14. mar. 9, 17.

39 And lo, a ſpirit taketh him, & ſuddenly he cryeth, and he teareth him, that he ſometh, and with muche paine departeth from him, when he hathe bruiſed him.

40 Now I haue beſoght thy diſciples to caſt him out, but they colde not.

41 Then Ieſus anſwered, and ſaid, [m] O generacion faithles, and croked, how long now ſhal I be with you, & ſuffer you? bring thy ſonne hither.

[m] Vnder the coulour that his diſciples colde not heale the ſicke man, he reproueth them, w̃ wolde haue diminiſhed his autoritie.

42 And whiles he was yet comming, the deuil rent him, and tare him: and Ieſus rebuked the vncleane ſpirit, and healed the childe, and deliuered him to his father.

43 ¶And thei were all amaſed at ỹ mightie power of God: & while thei all wondred at all things, which Ieſus did, he ſaid vnto his diſciples,

44 [n] Marke theſe wordes diligently: for it ſhal come to paſſe, that the Sonne of man ſhalbe delmered into the hands of men.

[n] *Greke, put theſe wordes into your eares.*

45 But they [n] vnderſtode not that worde, for it was hid frõ them, ſo that they colde not perceiue it: and they feared to aſke him of that worde.

[n] They were ſo blinded with this opinio that Chriſt ſhulde haue a temporal kingdome that they wolde not vnderſtand whẽ he ſpake of his death. *Mat. 18, 1. mar. 9, 33.*

46 *Then there aroſe a diſputacion among them, which of them ſhulde be the greateſt.

47 When Ieſus ſawe the thoghts of their hearts, he toke a litle childe, and ſet him by him.

48 And ſaid vnto them, Whoſoeuer receiueth this litle childe in my Name, receiueth me: and whoſoeuer ſhal receiue me, receiueth him that ſente me: for he that is leaſt among you all, he ſhalbe great.

49 ¶*And Iohn anſwered, & ſaid, Maſter, we ſawe one caſting out deuils in thy Name, and we forbade him, becauſe he followeth *thee* not with vs.

Mat. 7 38.

50 Then Ieſus ſaid vnto him, Forbid ye

him not: for he that is not againſt vs, [o] is with vs.

51 ¶ And it came to paſſe, whē the [p] dayes were accompliſhed, that he ſhulde be receiued vp, he ſetteled him ſelf fully to go to Ieruſalem,

52 And ſent meſſengers before him: and they went and entred into a towne of the Samaritans, to prepare him *lodging*.

53 But they wolde not receiue him, becauſe his [q] behauiour was, *as* though he wolde go to Ieruſalem.

54 And when his diſciples, Iames & Iohn ſawe it, they ſaid, Lord, wilt thou that we commande, that fyre come downe from heauen, and conſume them, euen as* Elias did?

55 But Ieſus turned about, & rebuked them, and ſaid, Ye knowe not of what [r] ſpirit ye are.

56 *For the Sonne of man is not come to deſtroye mens liues, but to ſaue them. Then they went to another towne.

57 ¶ And it came to paſſe ỹ as they went in the way, a certeine mā ſaid vnto him, I wil followe thee, Lord, whether ſoeuer thou goeſt.

58 And Ieſus ſaid vnto him, The [s] foxes haue holes, and the birdes of the heauen haue neſtes, but ỹ Sonne of man hathe not whereon to laie his head.

59 But he ſaid vnto another, Followe me. And the ſame ſaid, Lord, ſuffer me firſt to go and [t] burie my father.

60 And Ieſus ſaid vnto him, [v] Let the dead burye there dead: but go thou and preache the kingdome of God.

61 Then another ſaid, I wil followe thee, Lord: but let me firſt go bid them fare wel, which are at mine houſe.

62 And Ieſus ſaid vnto him, No man that putteth his hand to the plough, and [x] loketh backe, is apte to the kingdome of God.

CHAP. X.

He ſendeth the ſeuentie before him to preache and giueth thē a charge how to behaue themſelues. 13 He threateneth the obſtinate. 21 He giueth thankes to his heauenlie Father. 25 He anſwereth the Scribe that tempted him, 33 And by the example of the Samaritane ſheweth who is a mans neighbour. 38 Martha receiueth the Lord into her houſe. 40 Marie is feruent in hearing his worde.

AFter* theſe things, the Lord appointed other ſeuētie alſo, and ſent thē, two and two before him into euerie citie and place, whether he him ſelf ſhulde come.

2 And he ſaid vnto them, *[a] The harueſt *is* great, but the [b] laborers *are* fewe: pray therefore the Lord of the harueſt, to ſend forthe laborers into his harueſt.

3 *Go your waies: beholde, I ſend you forthe as lambs among [c] wolues.

4 Beare no bagge, nether ſcryp, nor ſhoes, *and [d] ſalute no man by the waye.

5 *And into whatſoeuer houſe ye enter, firſt ſay, [e] Peace *be* to his houſe.

6 And if the [f] ſonne of peace be there, your peace ſhal reſt vpon him: if not, it ſhal turne to you againe.

7 And in that houſe tarie ſtil eating, and drinking ſuche things as by them *ſhalbe ſet before you*: *for the laborer is worthie of his wages. Go not from [g] houſe to houſe.

8 But into what ſoeuer citie ye ſhal enter if they receiue you, [h] eat ſuche things as are ſet before you,

9 And heale the ſicke that are there, & ſay vnto thē, The kingdome of God is come nere vnto you.

10 But into whatſoeuer citie ye ſhal enter, if they wil not receiue you, go your waies out into the ſtretes of the ſame, and ſay,

11 Euen the verie * duſt, which cleaueth on vs of your citie, we wipe of againſt you: notwithſtanding knowe this, that the [i] kingdome of God was come nere vnto you.

12 For I ſay to you, that it ſhalbe eaſier in that daye for them of Sodom, then for that citie.

13 *Wo *be* to thee, Chorazin: wo *be* to thee, Beth-ſaida: for if the miracles had bene done in Tyrus & Sidon, which haue bene done in you, they had a great while agone repented, ſitting [k] in ſacke cloth and aſſhes.

14 Therefore it ſhalbe eaſier for Tyrus, [l] & Sidon, at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauen, ſhalt be thruſt downe to hel.

16 ¶ * He ỹ heareth you, heareth me: & he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me.

17 ¶ And the ſeuētie turned againe with ioye, ſaying, Lord, euen the deuils are ſubdued to vs through thy Name.

18 And he ſaid vnto them, I ſawe [m] Satan, like lightening, fall downe frō heauen.

19 Beholde, I giue vnto you power to treade on ſerpents, and ſcorpions, and ouer all the power of the enemie, & nothing ſhal hurt you.

20 Neuertheles, in this reioyce not, that the ſpirits are ſubdued vnto you: but rather reioyce, becauſe your names are written in heauen.

21 ¶ That ſame houre reioyced Ieſus in [n] the ſpirit, and ſaid, I confeſſe vnto thee,

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o For aſmuche as he letteth vs not, & God is glorified by his occaſion.

p Of his death whereby he was exalted.

q Or face, or apparel: forthey knewe he was a Iewe, & as touching ỹ Samaritans opinion of ỹ Temple, read Iohn. 4, 20. alſo thei hated ỹ Iewes, becauſe they differed from them in religiō. 2. *King.* 1, 10. *Mat.* 8, 19.

r He reprouceth their raſhe & carnal affection ẅ were not led ẅ Elias ſpirit.

s We muſt not followe Chriſt for riches and cōmodities, but prepare our ſelues to pouertie and to ỹ croſſe by his example.

t That is, til he be dead, & I haue done my dnetie to him in buryinghim.

u We may not followe what ſemeth beſt to vs, but onely Gods calling & here by dead he meaneth thoſe that are vnprofitable to ſerue God.

x To be hindered, or entāgled with reſpect of anie worldlie commoditie or fraied to go forwarde for anie paine, or trouble.

Mat. 10, 15.

a Meaning, a great nomber of people, ware readie to be broght vnto God.

Mat. 9, 37.

b That is, the preachers.

2. King. 1, 9.

c Not that they ſhal hurt you, but that you ſhalbe preſerued by my prouidence.

Mat. 10, 12. *mar.* 6, 10.

d He willeth ỹ thei ſhulde diſpatche this iourney ẅ diligence not occupyig thē ſelues about other dueties.

e It was their maner of ſalutatiō whereby they wiſhed helth & felicitie.

Deut. 24, 14. *mat.* 10, 10. *1 tim.* 5, 18.

f Which loueth the doctrine of peace & ỹ Goſpel.

g He wold not that they ſhulde tary lōg in one towne, nether yet to be careful to change their lodging.

h Doute not to receiue nouriſhement of thē, for whome you trauail.

Chap. 9, 5. *mat.* 10, 14. *act.* 13, 51. & 18, 6.

i God did preſent him ſelf vnto you by his meſſengers and wolde haue reigned ouer you.

Mat. 11, 21.

k Which were the ſignes of repentance.

Mat. 10, 40. *ioh.* 13, 20.

l The mo benefites that God beſtoweth vpon anie people, the more doeth their ingratitude deſerue to be puniſhed.

m The power of Satan is beaten downe by the preaching of the Goſpel.

n Or, *in is min do.*

thee, Father, Lord of heauen & earth, that thou hast hid these things from the [n] wise and learned, and hast reueiled them to babes: euen so, Father, because it so pleased thee.

22 Then he turned to his disciples, and said, All things are [o] giuen me of my Father: and [p] no man knoweth who the Sonne is, but the Father; nether who the Father is, saue the [q] Sonne, and he to whome the Sonne wil reueile him.

23 ¶ And he returned to his disciples, and said secretly, *Blessed are the eyes, which se that ye se.

24 For I tell you that manie Prophetes & Kings haue desired to se those things, which ye se, & haue not sene them: and to heare those things, which ye heare, & haue not heard them.

25 ¶* Then beholde, a certeine expouder of the Law stode vp, and tempted him, saying, Master, what shal I do, to inherite eternal life?

26 And he said vnto him, [r] What is writte in the Law? how readest thou?

27 And he answered, and said, * Thou shalt loue thy Lord God with all thine heart, & with all thy soule, & with all thy strength, & with all thy thoght, * & thy neighbour as thy self.

28 Then he said vnto him, Thou hast answered right: this do, & thou shalt liue.

29 But he willing to [t] iustifie him self, said vnto Iesus, Who [r] is then my neighbour?

30 And Iesus answered, and said, A certeine man went downe from Ierusalem to Iericho, and fell among theues, and they robbed him of his rayment, and wounded him, & departed, leauing him halfe dead.

31 And by [s] chance there came downe a certeine [t] Priest that same way, and when he sawe him, he passed by on the other side.

32 And likewise also a Leuite, when he was come nere to the place, went and loked *on him*, and passed by on the other side.

33 Then a certeine [v] Samaritan, as he iourneyed, came nere vnto him, and when he sawe him, he had compassion on him,

34 And went to him, & bounde vp his woundes, and powred in oyle and wine, and put him on his owne beast, and broght him to an ynne, and made prouision for him.

35 And on the morowe whe he departed, he toke out [x] two pence, and gaue them to the hoste, and said vnto him, Take care of him, and what soeuer thou spendest more, when I come againe, I wil recompense thee.

36 Which now of these thre, thinkest thou, was neighbour vnto him that fell among the theues?

37 And he said, He that shewed mercie on him. Then said Iesus vnto him, Go, and do thou likewise.

38 ¶ Now it came to passe as they went, that he entred into a certeine towne, and a certeine woman named Martha, receiued him into her house.

39 And she had a sister called Marie, [w] also sate at Iesus fete, & heard his preaching.

40 But Martha was combred about muche seruing, and came to him, & said, Master, doest thou not care that my sister hathe left me to serue alone? bid her therefore, that she helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, [y] carest, & art [z] troubled about manie things.

42 But one thing is nedeful, Marie hathe chosen the good parte, [a] which shal not be taken away from her.

CHAP. XI.

2 He teacheth his disciples to pray. 14 He driueth out a deuil. 15 And rebuketh the blasphemous Pharises. 28 He preferreth the spiritual cosinage. 29 They require signes and tokens. 37 He eateth with the Pharise, and reproueth the hypocrisie of the Pharises, Scribes and hypocrites.

1 AND so it was, [y] as he was praying in a certeine place, [x] when he ceased, one of his disciples said vnto him, Master, teache vs to praye as Iohn also taught his disciples.

2 *And he said vnto them, When ye pray, say, Our Father, [w] art in heauen, Halowed be thy Name: Thy kingdome come: Let thy wil be done euen in earth as *it is* in heauen:

3 Our dailie bread giue vs [a] for the day:

4 And [u] forgiue vs our sinnes: for euen we forgiue euerie man that is indetted to vs: And lead vs not into temptation: but deliuer vs from euil.

5 ¶ Moreouer he said vnto them, [b] Which of you shal haue a friend, and shal go to him at midnight, & say vnto him, Friend, lend me thre loaues?

6 For a frie of mine is come [u] out of the way to me, and I haue nothing to set before him:

7 And he within shulde answer, and say, Trouble me not: [y] dore is now shut, and my children are with me in bed: I can not rise and giue them to thee.

8 I say vnto you, though he wolde not arise and giue him, because he is his frie, yet douteles because of his [u] importunitie, he wolde rise, and giue him as many as he neded.

9 *And I say vnto you, Aske, & it shalbe

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n He attributeth it to [y] free election of God that the wise & worldlings know not the Gospel, & yet the poore base people vnderstad it. o Christ is our onlie meane to receiue Gods mercies by

p Therefore we muste esteme him as the fathers voyce hathe taught vs, & not according to mans iudgement. *Mat. 13, 16.*

q In whome we se God as in his liuelie image. *Mat. 22, 35. mar. 12, 28.*

Deu. 6, 5.

Leu. 19, 18.

u Or, to approue him self as iust.

r For thei counted no ma their neighbour, but their friend.

s For so it semed to mans iudgement, although this was so appointed by Gods counsel and prouidece.

t He priuely noteth the great crueltie, was among this people & chiefly the gouernours.

v This nacion was odious to the Iewes.

x Which was about 9 pence of sterling money.

y Helpe him [y] hathe nede of thee although [y] knowe him not.

z For he forgate the principal [w] was to heare Gods worde.

a It was not mete that she shulde haue bene drawe from so profitable a thig, wherein to the colde not alwaies haue opportunitie.

Mat. 6, 9.

a Or euerie day, or asmuche as is sufficient for this day.

u Or, pardone.

b By this similitude he teacheth vs that we ought not to be discouraged if we obteine not incontinently [y] which we demande.

u Or, in passing by the way.

u Or, impudencie.

Mat. 7, 7. & 21, 22. mar. 11, 24. ioh. 14, 13. & 16, 23. iam. 1, 10.

giuen you: seke, and ye shal finde: knocke, and it shalbe opened vnto you.
10 For euerie one that asketh, receiueth: & he that seketh, findeth: & to him that knocketh, it shalbe opened.
11 *If a sonne shal aske bread of any of you that is a father, wil he giue him a stone? or if *he aske* a fishe, wil he for a fishe giue him a serpent?
12 Or if he aske an egge, wil he giue him a scorpion?
13 If ye then which are euil, can giue good giftes vnto your children, how muche more shal your heauenlie Father giue [c] the holie Gost to them, that desire him?
14 ¶ Then he cast out a deuil which was domme: and when the deuil was gone out, the domme spake, and the people wondered,
15 But some of them said, He casteth out deuils through Beelzebub the chief of of the deuils.
16 And others tempted him, seking of him a singe from heauen.
17 But he knewe their thoghtes, and said vnto them, * Euerie kingdome deuided against it self, shalbe desolate, and an house *deuided* against an house, falleth.
18 So if Satan also be deuided against him self, how shal his kingdome stand, because ye say that I cast out deuils through Beelzebub?
19 If I through Beelzebub cast out deuils, By whome do your [d] children cast them out? Therefore shal they be your iudges.
20 But if I by the [e] finger of God cast out deuils, douteles the kingdome of God is come vnto you.
21 When a strong man armed, kepeth his [f] palace, the things that he possesseth, ar in [n] peace.
22 But when a stronger then he, commeth vpon him, and ouercommeth him: he taketh from him all his armour wherein he trusted, and deuideth his spoiles.
23 He that is not [g] with me, is against me: and he that gathereth not with me, scattereth.
24 *When the vncleane spirit is gone out of a man, he walketh through drye places, seking [h] rest: and when he findeth none, he saith, I wil returne vnto mine house whence I came out.
25 And when he commeth, he findeth it swept and [i] garnished.
26 Then [k] goeth he, and taketh to him [l] seuen other spirits worse then him self: and they entre in, and dwel there. * so the last state of that man is worse then the first.
27 ¶ And it came to passe as he said these things, a certeine woman of the companie lifted vp her voyce, & said vnto him, Blessed *is* the wombe that bare thee, and the pappes which thou haste sucked.
28 But he said, [m] Yea, rather blessed *are* they that heare the worde of God, and kepe it.
29 *And when the people were gathered thicke together, he began to say, This is a wicked generacion: they seke a signe, and there shal no signe be giuen them, but the signe of * Ionas the Prophet.
30 For as Ionas was a signe to the Nineuites, so shal also the Sonne of man be to this generacion.
31 *The Quene of the South shal rise in iudgement, with the men of this generacion, and shal condemne them: for she came from the vtmost partes of the earth to heare the wisdome of Salomon, and beholde, a greater then Salomon *is* here.
32 The mē of Nineue shal rise in iudgement with this generacion, and shal condemne it: for they * repēted at the preaching of Ionas: and beholde, a greater then Ionas *is* here.
33 ¶ * No man lighteth a candel, & putteth it in a priuie place, nether vnder a bushel: but on a candlesticke, that thei which come in may se the light.
34 *[o] The light of the bodie is the [n] eye: therefore when thine eye is [o] single, then is thy whole bodie light: but if thine eye be euil, then thy bodie is darke.
35 Take hede therefore, that the light which is in thee, be not darkenes.
36 If therefore thy whole bodie *shalbe* light, hauing no parte darke, then shal all be light, euen as when a candel doeth light thee with the brightnes.
37 ¶ And as he spake, a certeine Pharise besoght him to dyne with him: & he went in, and sate downe at table.
38 And when the Pharise sawe it, he marueiled that he had not first washed before diner.
39 *And the Lord said to him, In dede ye Pharises make cleane the outside of the cup, and of the platter: but the inwarde parte is ful of rauening and wickednes.
40 Ye fooles, did not he that made that which is without, make that which is within also?
41 Therefore, [p] giue almes of [n] those things which are within, and beholde, all things shalbe cleane to you.
42 But wo *be* to you, Pharises: for ye tithe the mynt and the rewe, and all maner herbes, and passe ouer [n] iudgement and

Mat. 9,32. & 12,21. mar. 3,30.

e The chiefest thing that we can desire of God, is his holie Spirit. *Mat.12,25. mar. 3,44.*

d That is to say, your coniurers.

e The finger of God *is* taken for the vertue and power of God. And the vertue of the Father and the Sonne is the holie Gost: for so Matthew doeth interpret this place.

f The worde signifieth, an enirie or porche before an house.

[n] *Or safetie.*

g They that do not wholy applye them selues to destroy y kingdome of Satan, can not be counted to be on Christs side but are his aduersaries: how muchemore is he against him that maketh open warre with him as Satan doeth? *Mat.12,43.*

h To the intent that he might worke according to his malicious nature. *Ebr.6,4. 2.pet.2,20.*

i More apt to receiue him the it was afore.

k If by infidelitie we turne backe frō God, Satan hathe greater power ouer vs then he had before.

l He meaneth an infinite nomber. *Mat.12,48.*

m Christ gaue her a priuie taunt for that she omitted the chief praise w was due vnto him: that was, that they are blessed in deed to whom he communicateth him self by his worde. *Ion.2,2.*

1.King.10,1. 2.chro.9,1.

Ion.3,5.

Chap.8,16. mat 5,15. mar.4,21.

Mat.6 22.

[o] *Or, candle.*

n Because it shulde guide & lead the bodie.

o Without spot or vice.

Mat.23,25.

p Christ here requireth two things: first that we come truely by our meat & drinke: and next y we distribute parte to the pore: for charitie is the perfectiō of the Lawe.

[n] *Or, of that that you haue.*

[n] *Or, that which is iust & right.*

and the loue of God: these ought ye to haue done, and ¶ not to haue left the other vndone.

43 *Wo *be* to you Pharises: for ye loue the vppermost seates in the Synagogues, and gretings in the markets.

44 Wo *be* to you, Scribes and Pharises, hypocrites: for ye are as graues which [r] appeare not, & the men that walke ouer them, perceiue not.

45 ¶*Then answered one of the expounders of ỹ Lawe, and said vnto him, Master, thus saying thou putteste vs to rebuke also.

46 And he said, Wo *be* to you also ye interpreters of the Lawe: for ye lade men with burdens grieuous to be borne, and ye your selues touche not the burdens with one of your fingers.

47 Wo *be* to you: for ye [s] buylde the sepulchres of the Prophetes, and your fathers killed them.

48 [t] Truely ye beare witnes, and alowe the dedes of your fathers: for they killed them, and ye [v] buylde their sepulchres.

49 Therefore said the wisdome of God, I wil send them Prophetes and Apostles, & of them they shal slaye and [u] persecute,

50 That the blood of all the Prophetes, shed from the fundacion of the worlde, may be required of this generacion,

51 From ỹ blood of *Abel vnto ỹ blood of *Zacharias, which was slaine betwene the altar and the Temple: verely I say vnto you, it shalbe required of [x] this generacion.

52 Wo *be* to you, interpreters of the Law: for ye haue [y] taken away the keye of knowledge: ye entred not in your selues, and them that came in, ye forbade.

53 And as he said these things vnto thē, the Scribes and Pharises began to vrge him sore, and to prouoke him to speake of many things.

54 Laying wait for him, and seking to catche some thing of his mouth, whereby they might accuse him.

CHAP. XII.

Christ commandeth to auoide hypocrisie. 4 That we shulde not feare man but God. 5 To confesse his Name. 10 Blasphemie against the Spirit. 14 Not to passe our vocation. 15 Not to giue our selues to couetous care of this life, 32 But to right cousnes, almes, watching, patience, wisdome and concorde.

IN *the meane time, there gathered togither an innumerable multitude of people, so that they trode one another: & he began to say vnto his disciples first, Take hede to your selues of the leauen of the Pharises, which is hypocrisie.

2 *For there is nothig couered, that shal not be reueiled: nether hid, that shal not be knowen.

3 Wherefore whatsouer ye haue spoken in darkenes, it shalbe heard in the light: and that which ye haue spoken in the eare in secret places, shalbe preached on the [a] houses.

4 *And I say vnto you, my friends, be not afraid of them that kil the bodie, and after that are not able to do any more.

5 But I wil forewarne you, whome ye shal feare: feare him which after he hathe killed, hathe power to cast into hel: yea, I say vnto you, him feare.

6 Are not fiue sparowes boght for two farthings, & yet not one of them is forgotten before God?

7 Yea, and all the heeres of your head are nombred: feare not therefore: ye are more of value then many sparowes.

8 *Also I say vnto you, Whosoeuer shal confesse me before men, him shal the Sonne of man confesse also before the Angels of God.

9 But he that shal denye me before men shalbe denyed before the Angels of God.

10 And whosoeuer shal speake a worde against the Sonne of man, it shalbe forgiuen him: but vnto him that [b] shal blaspheme the holie Goste, it shal not be forgiuen.

11 *And when they shal bring you vnto the Synagogues, & vnto the rulers & princes, take no [c] thoght how, or what thing ye shal answer, or what ye shal speake.

12 For the holie Goste shal teache you in the same [d] houre, what ye ought to say.

13 And one of the cōpanie said vnto him Master, bid my brother deuide ỹ inheritance with me.

14 And he said vnto him, Man, who made me a [e] judge, or a deuider ouer you?

15 Wherefore he said vnto them, Take hede, and beware of couetousnes: [f] for though a man haue abundance, yet his life standeth not in his riches.

16 And he put forthe a parable vnto thē, saying, *The [g] grounde of a certeine riche man broght forthe frutes plenteously.

17 Therefore he thoght with him self, saying, What shal I do, because I haue no *roume*, where I may lay vp my frutes?

18 And he said, This wil I do, I wil pull downe my barnes, and buylde greater,

Mat.16.3. mar.8.14.

Mat.10.26. mar.4.22.

a Openly that all men may heare. *Mat.10.27.*

Chap.9.26. mat.10.32. mar.8.38. 2.tim.2.12.

b He that shal resiste against ỹ worde of God purposely, and against his conscience.

c Be not so douteful ỹ you shulde be discouraged or distrusti-

[d] *Or, moment. Mat.10.29. mar.13.32.*

d Christ chiefly came to be iudged & not to iudge, not withstanding he willeth ỹ Christians to be iudges and decide controuersies betwixt their brethren. 1.Cor.6.1.

e Christ condemneth ỹ arrogancie of the riche worldlings, who as though they had God locked vp in their coffres & barnes, set their whole felicitie in their goods, not considering ỹ God gaue them life and also can take it away whē he wil.

[f] *Or, countrey. Eccle.11.19.*

Act.15.10.

f Whereby you kepe in remembrance the execrable dedes of your fathers.

t You shewe your selues as great hipocrites aswere your fathers, making men beleue ye honour God when you dishonour him.

u They were more curious to buylde their graues then to followe their doctrine.

Gen.4.8. 2 Chro.24.22.

[v] *Or, cruelly expel them.*

x Because they were culpable of ỹ same faute that their ancestours were.

y They hid & toke away the pure doctrine & true vnderstanding of the Scriptures.

& therein wil I gather all my frutes, and my goods.

19 And I wil say to my soule, Soule, thou hast muche goods laid vp for many yeres: liue at ease, eat, drinke, and take thy pastime.

20 But God said vnto him, O foole, this night wil they fetche away thy soule from thee: then whose shal those things be which thou hast prouided?

21 So *is* he that gathereth riches to him self, and is not riche in[f] God.

22 And he spake vnto his disciples, Therefore I say vnto you, *Take no thoght for your life, what ye shal eat: nether for your bodie, what ye shal put on.

23 The life is more then meat: and the bodie *more* then the raiment.

24 [g]Consider the rauens: for they nether sowe nor reape: which nether haue store house nor barne, & *yet* God fedeth them: how muche more are ye better then foules?

25 And which of you [w] taking thoght, can adde to his stature one cubit?

26 If ye then be not able to do the least thing, why take ye thoght for the remnant?

27 [h]Consider the lilies how they grow: they labour not, nether spin they: yet I say vnto you, that Salomon him self in all his royaltie was not clothed like one of these.

28 If then God so clothe the grasse which is to day in the field, & to morow is cast into the ouen, how muche more *wil he clothe* you, ô ye of litle faith?

29 Therefore aske not what ye shal eat, or what ye shal drinke, nether [x] stand in doute.

30 For all suche things the people of the worlde seke for: and your Father knoweth that ye haue nede of these things.

31 But rather seke ye after the kingdome of God, [i] & all these things shalbe ministred vnto you.

32 Feare not, litle flocke: for it is your Fathers pleasure, to giue you the [k] kingdome.

33 ¶*Sel that ye haue, and giue almes: make you bagges, which waxe not olde, a treasure that can neuer faile in heauen, where no these commeth, nether moth corrupteth.

34 For where your treasure is, there wil your hearts be also.

35 ¶*Let your loines be [l] girde about, and your lights burning,

36 And ye your selues like vnto mē that wait for their master, when he wil returne from the wedding, that when he commeth and knocketh, they may opē vnto him immediatly.

37 Blessed *are* those seruants, whome the Lord when he cometh shal finde waking: verely I say vnto you, he wil [m] girde him self about, and make them to sit downe at table, and wil come forthe, & serue them.

38 And if he come in the secōde watche, or come in the thirde watche, & shal finde them so, blessed are those seruants.

39 * Now vnderstande this, that if the good man of the house had knowen at what houre the thefe wolde haue come, he wolde haue watched, and wolde not haue suffered his house to be digged through.

40 Be ye also prepared therefore: for the Sonne of mā wil come at an houre when ye thinke not.

41 Then Peter said vnto him, Master, tellest thou this parable vnto vs, or euē to all?

42 And the Lord said, Who is a faithful stewarde, & wise, whome the master shal make ruler ouer his houshold, to giue them their [n] portion of meat in season?

43 Blessed *is* ý seruant, whome his master when he cometh, shal finde so doing.

44 Of a trueth I say vnto you, that he wil make him ruler ouer all that he hathe.

45 But if that seruant say in his heart, My master doeth deferre his comming, and shal beginne to smite the seruants, and maidens, and to eat, and drinke, and to be drunken,

46 The master of that seruant wil come in a day when he thinketh not, & at an houre when he is not ware of, and wil cut him of, & giue him his portion with the vnbeleuers.

47 ¶And that seruant that knewe his masters wil and prepared not him self, nether did according to his wil, shalbe beaten with manie *stripes*.

48 But he that knewe it not, and yet did commit things [o] worthie of stripes, shalbe beaten with fewe *stripes*: for vnto whome soeuer [p] muche is giuen, of him shalbe muche required, and to whome men muche commit, the more of him wil they aske.

49 ¶I am come to put [q] fyre on ý earth, & what is my desire, if it be all [r] ready kindled?

50 Notwithstanding I must be [s] baptized with a baptisme, and how am I grieued, til it be ended?

51 *Thinke ye that I am come to giue peace on earth? I tel you, nay, but rather debate.

52 For from hēce forthe there shalbe fiue in one house deuided, thre against two, & two against thre.

53 The father shalbe deuided against the sonne, and the sonne against the father: the mother against the daughter, & the daughter against the mother: the mother in law against her daughter in law, & the

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ℱ To depende onely on his prouidēce knowing ý he hathe ynough for all. *Mat.6, 15. 1.per.5,7. Psal 55,22.*

g He exhorteth vs to cast our care on God, & to submit our selues to his prouidence.

h The liberalitie of God wshineth in the herbes and flowres, surmounteth all that mā can do by his riches or force.

x *Or, make diſcourſes in the ayre.*

i Which are but accessaries, and are commune as wel to the wicked men as to the godlie. *Mat.6,20.*

k which is the chiefest thing ý can be giuen, and therefore you can not wāt those things w are of lesse importance. *1.Pet.1.13.*

l Be in a readines to execute the charge w is committed vnto you.

m Because they did vse long garments, the maner was to girde or trusse thē vp when they wēt about anie busines. *Mat.24.43. reuel.16,15.*

n The portion of seruants euerie moneth was foure peckes of corne. as Donatus writeth in Phormio.

o Therefore ignorance is inexcusable.

p To whome God hathe giuē manie graces.

q The Gospel is as a burning fyre moste vehement, wmaketh a change of things through all the worlde.

r If there be great troubles and alterations vpon the earth, which things come not by the propretie of the Gospel, but through ý wickednes of man.

s He compareth his death to baptisme.

& the daughter in law, against her mother in law.

54 ¶* Then said he to the people, When ye se a cloude rise out of the West, straight way ye say, A shower cōmeth: and so it is.

55 And when *ye se* the South winde blow, ye say, that it wil be hote: and it commeth to passe.

56 Hypocrites, ye can discerne the face of the earth, & of ỹ skie: but why discerne ye not this time?

57 Yea, & why iudge ye not of your selues what is right?

58 ¶* While thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, ỹ thou maist be [t] deliuered from him, lest he bring thee to the iudge, & the iudge deliuer thee to ỹ iayler, and the iayler cast thee into prison.

59 I tell thee, thou shalt not departe thence, til thou hast payed the vtmost mite.

Mar.16,2.

Mar.5,25.

t Though it be to thy losse & hinderance.

CHAP. XIII.

1 The crueltie of Pilate. 2 We ought not to cōdemne all to be wicked men which suffre. 3 Christ exhorteth to repētance. 11 He healeth the croked woman. 15 Answereth to the master of the Synagogue. 18 By diuers similitudes he declareth what the kingdome of God is. 23 Also that the nomber of them which shal be saued, is smale. 33 Finally he sheweth that no worldelie policie or force can let the worke and counsel of God.

THere were certeine men present at the same season, that shewed him of the Galileans, whose blood Pilate had [a] mingled with their owne sacrifices.

2 And Iesus answered, and said vnto thē, Suppose ye, ỹ these Galileans were [b] greater sinners then all the *other* Galileans, because they haue suffered suche things?

3 I tell you, nay: but except [c] ye amēde your liues, ye shal all likewise perish.

4 Or thinke you that those eightene, vpon whome ỹ towre in [d] Siloam fel, & slewe them, were [e] sinners aboue all men that dwel in Ieruſalem?

5 I tell you, nay: but except ye amende your liues, ye all shal likewise perish.

6 ¶He spake also this parable, A certeine man had a figge tre planted in his vineyarde: & he came & soght frute thereon, and founde none.

7 Then said he to the dresser of his vineyarde, Beholde, [f] this three yeres haue I come and soght frute of this figge tre, and finde none: [g] cut it downe why kepeth it [s] also the ground baren?

8 And he answered, & said vnto him, Lord let it alone this yere also, til I digge round about it, and dongue it.

9 And if it beare frute *wel*: it not, thē after thou shalt cut it downe.

10 ¶And he taught in one of ỹ Synagogues on the Sabbath day.

11 And beholde, there was a womā which had a [h] spirit of infirmitie eightene yeres, & was [i] bowed together, & colde not lift vp *her self* in anie wise.

12 When Iesus sawe her, he called her to him, & said to her, Woman, thou art [k] losed from thy disease.

13 And he laid his hands on her, & immediatly she was made straight againe, and glorified God.

14 And the ruler of ỹ Synagogue answered with indignation because that Iesus had healed on the Sabbath *day*, & said vnto the people, There are six dayes in which men ought to worke: in thē therefore come and be healed, & not on ỹ Sabbath day.

15 Then answered him the Lord, & said, Hypocrite, doeth not eche one of you on the Sabbath *day* lose his oxe or his asse from the stall, & lead him away to the water?

16 And ought not this daughter of Abrahā, whome Satan had bounde, lo, eightene yeres, be losed from this bonde on the Sabbath day?

17 And when he said these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things, that were done by him.

18 ¶* Thē said he, What is the [k] kingdome of God like? or whereto shal I cōpare it?

19 It is like a graine of mustarde seed, which a man toke & sowed in his garden, & it grewe, and waxed a great tre, & the foules of the heauen made nestes in the branches thereof.

20 ¶And againe he said, Whereūto shal I liken the kingdome of God?

21 It is like leaue, which a womā toke, & hid in thre peckes of floure, til all was leauened.

22 ¶* And he went through all cities and townes, teaching, & iourneyinge towardes Ieruſalem.

23 Then said one vnto him, Lord, *are there* fewe ỹ shalbe saued? And he said vnto them,

24 *[l] Striue to entre in at the straite gate: for manie, I say vnto you, wil seke to enter in, and shal not be able.

25 When the good man of ỹ house is risen vp, and hathe shut to the dore, and ye beginne to stand without, & to knocke at the dore, saying, Lord, Lord, opē to vs, and he shal answer and say vnto

a He murthered them as they were sacrificing: & so their blood was mingled with the blood of ỹ beastes which were sacrificed.

b For ỹ Iewes toke occasion hereby to condemne them as moste wicked men.

c He warneth them rather to consider their owne estate thē to reproue other mens.

d Which towre stode by the riuer Siloe or Siphoo'e in Ieruſalem.

e *Or, detters.*

f By this similitude is declared the great patience that God vseth toward sinners in loking for their amendmēt: but this delay auaileth then nothing, when they stil remaine in their corruption.

g We se our estate, if we bring not for the frute.

h For bothe it is vnfruteful it self, and doeth hurt to the ground where it groweth.

i Whome Satā had stroke with a disease, as the spirit of couetousnes is that spirit, that maketh a man couetous.

k As they are whose sinewes are shronke.

l *Or, set at libertie out of Satans bandes.*

Mat.11,31. mat.4,31.

k By these similitudes he sheweth ỹ increase, whereby God augmenteth his kingdome contrarie to all mens opinions.

Mat.9,38. mar.6,6.

Mat.7,13.

l We must endeuour & cut of all impedimēts, which may lese vs.

you, I knowe you not whence ye are,
26 [m] Then ſhal ye beginne to ſay, We haue eaten and drunke in thy preſence, & thou haſt taught in out ſtretes.
27 *But he ſhal ſay, I tel you, I know you not whence ye are: departe from me, all ye workers of iniquitie.
28 There ſhalbe weping & gnaſhing of teeth, when ye ſhal ſe Abrahā & Iſaac, and Iacob, and all the Prophetes in the kingdome of God, & your ſelues thruſte out at dores.
29 Then ſhal come *manie* frō the [n] Eaſt, & from ſ̄ West and from the North, and frō the South, and ſhal ſit at table in ſ̄ kingdome of God.
30 *And beholde, [o] there are laſt, which ſhalbe firſt, & there are firſt, which ſhal be laſt.
31 The ſame day there came certeine Phariſes, and ſaid vnto him, Departe, and go hence: for Herode wil kil thee.
32 Thē ſaid he vnto thē, Go ye & tell ſ̄ foxe, Beholde, I [p] caſt out deuils, and wil heale ſtil [q] to day, and to morowe, and the third day [r] I ſhalbe [u] perfited.
33 Neuertheles I muſt walke to daye, & to morowe, and the day following: for it cā not be, that a Prophet [s] ſhulde periſh out of Ieruſalem.
34 *O Ieruſalem, Ieruſalē, which killeſt the Prophetes, and ſtoneſt them that are ſent to thee, how often wolde I haue gathered thy children together, as ſ̄ henne gathered her broode vnder *her* wings, & ye wolde not?
35 Beholde, your [t] houſe is left vnto you deſolate: & verely I tel you, ye ſhal not ſe me vntil *the time* come that ye ſhal ſay, [v] Bleſſed *is* he that cometh in the name of the Lord.

m He warneth the Iewes, that they depriue not thē ſelues by their owne negligence of that ſaluation, which was offred vnto thē. *Mat.7.13. & 25.41.*
*Pſal.6.13.
n The people which thē were ſtrangers.
o Chriſt cutteth of the vaine confidence of the Iewes who glorified in that, that God had choſen them for his people: yet they obeied him not according to his worde. *Mat.19.30. & 20.16 mar.10.31.*
p Nether the enuie of ſ̄ Phariſes, who wolde haue put him in feare of Herode, nor yet anie policie of man colde ſtay him from that office ẅ God had enioyned him.
q Meaning a litle while.
r By Chriſts death we are made perfite for euer.
u *Or, make an end.*
ſ He noteth their malice, which by all meanes ſoght his death more thē did ſ̄ tyrant, of whome they willed him to beware. *Mat.23.37.
t Chriſt forewarneth thē of ſ̄ deſtruction of the Temple, and of their whole policie.
v When your owne conſcience ſhal reproue you and cauſe you to confeſſe that which ye nowe denie, which ſhalbe when you ſhal ſe me in my maieſtie.

CHAP. XIIII.

1 Ieſus eateth with the Phariſe. 4 Healeth the dropſie vpon the Sabbath. 8 Teacheth to be lowlie & to bid the poore to our table. 15 He telleth of the great ſupper. 28 He warneth them that wil followe him, to lay their accountes before, what it wil coſt them. 34 The ſalt of the earth.

1 AND it came to paſſe that when he was entred into the houſe of one of the chief Phariſes on the Sabbath *day*, to [u] eat bread, they watched him.
2 And beholde, there was a certeine mā before him, which had the dropſie.
3 Then Ieſus anſwering, ſpake vnto the expounders of the Law, & Phariſes, ſaying, Is it lawful to heale on ſ̄ Sabbath *day*?
4 And they held their peace. Then he toke him, and healed him, and let him go,
5 And anſwered them, ſaying, Which of you *ſhal haue* an aſſe, or an oxe fallē into a pit, & wil not ſtraight way pul him out on the Sabbath day?
6 And they colde not anſwer him againe to thoſe things.
7 ¶ He ſpake alſo a parable to ſ̄ gheſts, when he marked how they choſe out the chief roumes, and ſaid vnto them,
8 [a] When thou ſhalt be bidden of anie man to a wedding, ſet not thy ſelf downe in the chiefeſt place, leſt a more honorable man then thou, be bidden of him,
9 And he that bade bothe him and thee, come, and ſay to thee, Giue this mā roume, and thou then beginne with ſhame to take the loweſt roume.
10 *But when thou art bidden, go and ſit downe in the loweſt roume, that when he that bade thee, cometh, he may ſay vnto thee, Friend, ſit vp hier: then ſhalt ẏ haue worſhip in the preſence of them ſ̄ ſit at table with thee.
11 *For whoſoeuer exalteth him ſelf, ſhalbe broght low, and he that humbleth him ſelf, ſhalbe exalted.
12 ¶ Then [b] ſaid he alſo to him that had bidden him, *When thou makeſt a dyner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſemen, nor the riche neighbours, leſt they alſo bid thee againe, and a recompenſe be made thee.
13 But when thou makeſt a feaſt, call the poore, the maimed, the lame, & the blind,
14 And thou ſhalt be bleſſed, becauſe thei can not recompenſe thee: for thou ſhalt be recompenſed at the reſurrection of ſ̄ iuſte.
15 ¶ Now when one of them that ſate at table, heard theſe things, he ſaid vnto him, Bleſſed *is* he that eateth bread in the kingdome of God:
16 Then ſaid he to him, *[c] A certeine man made a great ſupper, and bade manie,
17 And ſent his ſeruant at ſupper time to ſay to them that were bidden, Come: for all things are now ready.
18 But they all with one *minde* began to make excuſe: The firſt ſaid vnto him, I haue boght a ferme, and I muſt nedes go out, & ſe it: I pray thee haue me excuſed.
19 And another ſaid, I haue boght fiue yoke of oxen, and I go to proue them: I pray thee, haue me excuſed.
20 And

u *Or, take his refection.*

a He reproueth their ambition, which deſire to ſit in the hieſt places. *Prou.25.7.*

Chap.18.14. Mat.23.12.
Prou.3.34. Iob 40.7.
b Chriſt reprehendeth onely the blinde affection of man, which regardeth nothing but a worldelie recompenſe.

Mat.22.2. Reuel.19.9.
c He caſteth the Iewes in the teeth ẅ their ingratitude, ẅ worde not eat of thoſe holie meates of Gods worde, which was preſented vnto thē, & whe reunto they were bid a long time before.

20 And another said, I haue maried a wife, & therefore I can not come.
21 So ỳ seruāt returned, & shewed his master these things, Thē was ỳ good man of the house angrie, & said to his seruāt, [d] Go out quickely into ỳ places & stretes of the citie, and bring in hither the poore, & the maimed, and ỳ halt, & the blinde.
22 And the seruant said, Lord, it is done as thou hast cōmanded, & yet there is roume.
23 Then the master said to ỳ seruant, Go out into the [e] hie wayes, & hedges, and [f] compel them to come in, that mine house may be filled.
24 For I say vnto you, that none of those men which were bidden, shal taste of my supper.
25 Now there went great multitudes with him, and he turned and said vnto them,
26 If anie man come to me, and [g] hate not his father, & mother, & wife, & children, and brethrē, and sisters: yea, & his owne life also, he can not be my disciple.
27 * And whosoeuer beareth not his crosse, and cometh after me, can not be my disciple.
28 For which of you minding to buylde a towre, sitteth not downe before, and [h] counteth ỳ cost, whether he haue sufficient to performe it,
29 Lest that after he hathe laid the fundation, and is not able to performe it, all that beholde it, beginne to mocke him,
30 Saying, This man began to buylde, & was not able to make an end?
31 Or what King going to make warre against another King, sitteth not downe first, & taketh counsel, whether he be able with tē thousand, to mete him that cometh against him with twentie thousand?
32 Or els while he is yet a great way of, he sendeth an ambassage, & desireth cōdicions of peace.
33 So likewise, whosoeuer he be of you, that [i] forsaketh not all that he hathe, he can not be my disciple.
34 * Salt is good: [k] but if salt haue loste his sauour, wherewith shal it be [l] salted?
35 It is nether mete for the land, nor yet for the dongue hil, but men cast it out. He that hathe eares to heare, let him heare.

d Here is signified the calling of the Gentiles.

e God wil rather receiue all the raskal people of the worlde to his banket, then them which are vnthankful.
f This compulsion cometh of the feling of ỳ power of Gods worde, after that his worde hathe bene preached.
g That is, he ỳ casteth not of all affections & desires, wt drawe vs from Christ.
Chap. 9, 23. mat. 10. 37. & 16. 24. mar. 8. 34.
h He that wil professe ỳ Gospel, muste diligently consider what his profession requireth, & not rashely to take in hand so great an enterprise: nether yet whē he hathe taken in hand, in anie case to forsake it.

i He that is not persuaded to leaue all at euerie houre to bestowe him self frankely in Gods seruice.
Mat. 5, 13. mar. 9, 50.
k If they that shulde season others, haue loste it thē selues, where shulde a man recouer it?
l *Or, seasoned.*

CHAP. XV.

The Pharises murmure because Christ receiueth sinners. 4 The louing mercie of God is openly set forthe in the parable of the husbandreth shepe, 7 Ioye in heauen for one sinner. Of the prodigal sonne.

1 THen resorted vnto him all ỳ Publicanes, & sinners, to heare him.
2 Therefore the Pharises & Scribes murmured, saying, He receiueth sinners, & eateth with them.
3 Then spake he this parable to them, saying,
4 * What mā of you hauing an hundreth shepe, if he loose one of them, doeth not leaue ninetie and nine in the wildernes, & go after that which is lost, vntil he finde it?
5 And whē he hathe founde it, he laieth it on his shulders with ioye.
6 And whē he cometh home, he calleth together his frieds & neighbours, saying vnto them, Reioyce with me: for I haue founde my shepe, which was lost.
7 I say vnto you, that likewise ioye shalbe in heauen for one sinner that cōuerteth, *more* then for ninetie and nine [a] iuste men, which nede none amendement of life.
8 Ether what woman hauing tē [b] pieces of siluer, if she loose one piece, doeth not light a candel, & swepe the house, and seke diligently til she finde it?
9 And whē she hathe foūde it, she calleth her friends, and neighbours, saying, Reioyce with me: for I haue founde ỳ piece which I had lost.
10 Likewise I say vnto you, there is ioye in the presence of the Angels of God, for one sinner that conuerteth.
11 ¶ He said moreouer, A certeine man had two sonnes.
12 And the yonger of thē said to his father, Father, giue me the [c] portion of ỳ goods that falleth to me. So he deuided vnto them *his* substance.
13 So not long after, whē the yonger sonne had gathered all together, he toke his iorney into a farre countrey, & there he wasted his goods with [d] riotous liuing.
14 Now when he had spent all, there arose a great dearth throughout ỳ land, & he began to be in necessitie.
15 Then he went & claue to a citizen of that countrey, & he sent him to his farme, to feede swine.
16 And he wolde faine haue filled his belie with ỳ huskes, ỳ the swine ate: [e] but no man gaue *them* him.
17 Then he came to him self, and said, How manie hired seruāts at my fathers haue bread ynough, and I dye for hunger?
18 I wil rise and go to my father, and say vnto him, Father, I haue sinned against [f] heauen, & before thee,
19 And am no more worthie to be called thy sonne: make me as one of thy hired seruants.

Mat. 18. 12.

a Which iustifie thē selues, & knowe not their owne faultes.
b The worde is *drachma*, wh is some what more in value then fyue pence of olde sterling money, & was equal with Romaine penie.
c This declareth that we ought not to desire to haue our portion separate from God except we wil lose all.
d The Greke worde signifieth, so to waste all that a man reserueth nothing to him self.
e For no man had pitie vpon him.
f That is against God.

20 So he aroſe and came to his father, and when he was yet a g great way of, his father ſawe him, and had compaſſion, and ran & fel on his necke, & kiſſed him.

21 And the ſonne ſaid vnto him, h Father, I haue ſinned againſt heauen, & before thee, and am no more worthie to be called thy ſonne.

22 Then the father ſaid to his ſeruants, Bring forthe ŷ beſt robe, and put it on him, & put a ring on his hand, & ſhoes on his feete,

23 And bring ŷ fat calf, and kil him, and let vs eat, and be merie.

24 For this my ſonne was dead, & is aliue againe: and he was loſt, but he is founde. And they began to be merie.

25 Now the i Elder brother was in the field, and when he came & drewe nere to the houſe, he heard melodie, & dancing,

26 And called one of his ſeruants, & aſked what thoſe things ment.

27 And he ſaid vnto him, Thy brother is come, & thy father hathe killed the fatted calfe, becauſe he hathe receiued him ſafe and ſounde.

28 Thē he was angrie, & wolde not go in: therefore came his father out & entreated him.

29 But he anſwered & ſaid to his father, Lo theſe manie yeres haue I done thee ſeruice, nether brake I at anie time thy commandement, & yet thou neuer gaueſt me a kid that I might make merie with my friends.

30 But whē this thy ſonne was come, which hathe deuoured thy goods with harlots, thou haſt for his ſake killed the fat calfe.

31 And he ſaid vnto him, k Sonne, thou art euer with me, & all that I haue, is thine. It was mete that we ſhulde make mery, & be glad: for this thy brother was dead, & is aliue againe: & he was loſt, but he is founde.

CHAP. XVI.

Chriſt exhorteth his to wiſdome and liberalitie by the example of the ſtewarde 13 None can ſerue two maſters. 14 He reproueth the couetouſnes and hypocriſie of the Phariſes. 16 Of the end and force of the Law. 18 Of the holie ſtate of mariage. 19 Of the riche and Lazarus.

AND he ſaid alſo vnto his diſciples, a There was a certeine riche man, which had a ſtewarde, and he was accuſed vnto him, that he waſted his goods.

2 And he called him, and ſaid vnto him, How *is it* that I heare this of thee? Giue an accounts of thy ſtewardſhip: for thou maieſt be no longer ſtewarde.

3 Then the ſtewarde ſaid within him ſelf, What ſhal I do: for my maſter wil take away from me the ſtewardeſhip? I can not digge, & to begge I am aſhamed.

4 I knowe what I wil do, that whē I am put out of ŷ ſtewardeſhip they may receiue me into their houſes.

5 Then called he euerie one of his maſters detters, & ſaid vnto the firſt, How muche oweſt thou vnto my maſter?

6 And he ſaid, An hundreth meaſures of oyle. And he ſaid to him, Take thy writing, and ſit downe quickely, and write fiftie.

7 Then ſaid he to another, How muche oweſt thou? And he ſaid, An hundreth meaſures of wheat. Then he ſaid to him, Take thy writing, and write fourſcore.

8 And the Lord commended b ŷ vniuſt ſtewarde, becauſe he had done wiſely. Wherefore the children of this worlde are in their generatiō wiſer thē ŷ children of light.

9 And I ſaye vnto you, Make you friēds c with the riches of iniquitie, that when ye ſhal want, they may receiue you into euerlaſting habitacions.

10 He that is faithful in the leaſt, he is alſo faithful in muche: and he that is vniuſt in the leaſt, is vniuſt alſo in muche.

11 If thē ye haue not bene faithful in d ŷ wicked riches, who wil truſt you in ŷ true *treaſure*?

12 And if ye haue not bene faithful in e another mans *goods*, who ſhal giue you that which is f yours?

13 *No ſeruiant can ſerue two maſters: for ether he ſhal hate ŷ one, and loue the other: or els he ſhal leane to the one, & deſpiſe the other. Ye can not ſerue God and riches.

14 All theſe things heard ŷ Phariſes alſo which were couetous, and they g mocked him.

15 Then he ſaid vnto them, Ye are they, which h iuſtifie your ſelues before mē: but God knoweth your hearts: for that which is highly eſtemed among men, is abominacion in the ſight of God.

16 *The Law and the Prophetes *endured* vntil Iohn: & ſince that time the kingdome of God is preached, and euerie man i preaſſeth into it.

17 *Now it is more eaſie that heauē and earth ſhulde paſſe away, thē that one tittle of the Law ſhulde fall.

18 ¶ *Whoſoeuer putteth away his wife, & marieth another, committe thadulterie: & whoſoeuer marieth her that k is put away

g God preuenteth vs & heareth our gronings before we crye to him.

h He was touched with the feeling of his ſinne & therefore was aſhamed thereof, and heanie in heart.

i God reproueth ŷ enuie of ſuche as grudge when God receiueth ſinners to mercie.

k Thy part, ŵ art a Iewe, is nothing diminiſhed by that ŷ Chriſt was alſo killed for the Gentiles: for he accepteth not ŷ perſonne, but feedeth indifferently all thē ŷ beleue in him, with his bodie & blood to life euerlaſting.

a Chriſt teacheth hereby, ŷ likewiſe as he was in autoritie & hathe riches, if he get friends in his proſperitie, maybe relieued in his aduerſitie: ſo our liberalitie towards our neighbour ſhal ſtand vs in ſuche ſtede at ŷ daye of iudgement that God wil accept it as done vnto him.

b God, who doeth here repreſent ŷ maſter of the houſe, doth rather commende the prodigal waſte of his goods, & the liberal giuing of the ſame to ŷ poore, then ŷ ſtrait keping & hurding of them.

c That is, ether wickedly gotten, or wickedly kept, or wickedly ſpent: & hereby we be warned to ſuſpect riches ŵ for the moſte parte are an occaſion to their poſſeſſours of great wickednes.

d They which can not wel be ſtowe worldlie goods, wil beſtowe euil ſpiritual treaſures: & therefore they ought not to be committed vnto them.

e As are riches and ſuche like things, which God hathe giuē not for your ſelues onely, but to beſtowe vpon others. *Mat. 6, 14.*

f Chriſt calleth the gifts, which he giueth vnto vs, ours.

g Becauſe thei iudged no man happie, but thoſe ŷ were riche.

h Which loue outwarde appearance, and vaine glorie. *Mat. 11, 12.*

i Their zeale is ſo inflamed, ŷ thei followe the Goſpel without reſpect of worldlie things. *Mat. 5. 18. Mat. 5. 32. 19. 9. 1. cor. 7, 11.*

k That is, ŵ is not lawfully diuorced.

away from her housband, committeth adulterie.

19 ¶ There was a [l] certeine riche man, which was clothed in purple and fine linen, and fared wel and delicately euerie day.

20 Also there was a certeine begger named Lazarus, which was laied at his gate ful of sores,

21 And desired to be refreshed with the crommes that fell from ỹ riche mans table yea, & the dogs came and licked his sores.

22 And it was so that the begger dyed, & was caryed by ỹ Angels into [m] Abrahams[n] bosome. The riche man also dyed and was buryed.

23 And being in hel in torments, he lift vp his eyes, and sawe Abraham a farre of, & Lazarus in his bosome.

24 Then he cryed, & said, Father Abraham haue mercie on me, & send Lazarus that he may dippe the tỹp of his [o] finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham said, [p] Sonne, remẽber that thou in thy life time receiuest thy pleasures, & likewise Lazarus[q] paines: now therefore is he comforted, & thou art tormented.

26 Besides all this, betwene you & vs there is a great[r] gulfe set, so ỹ they which wolde go from hence to you, can not, nether can they come from thence to vs.

27 Then he said, I pray thee therefore father, that thou woldest send him to my fathers house,

28 (For I haue fiue brethrẽ) ỹ he may testifie vnto them, lest they also come into this place of torment.

29 Abraham said vnto him, They haue Moses & the [q] Prophetes: let thẽ [r] heare them.

30 And he said, Nay, father Abraham: but if one came vnto thẽ from ỹ dead, they wil amend their liues.

31 Then he said vnto him, If they heare not Moses and the Prophetes, nether wil thei be persuaded, though one rise frõ the dead againe.

l By this storie is declared what punishement thei shal haue which liue deliciously & neglect the poore. m As ỹ fathers in the olde Law were said to be gathered into ỹ bosome of Abraham, because thei receiued ỹ frute of the same faith ẏ him: so in the newe Testament we say ỹ the members of Christ are ioyned to their head, or gathered vnto him.

n Whereby is signified that moste blessed life, ẅ they ỹ dye in the faith that Abraham did, shal enioye after this, worlde.

o Christ describeth spiritual things by suche maner of speache, as is moste propre to our vnderstanding: for our soules haue nether fingers nor eyes, nether are they thirstie or speake: but the Lord as it were in a table, painteth forthe the state of the life to come, as our capacitie is able to comprehend it.

p In calling him sonne, he taũteth his vaine boasting, who in his life vanted himself to be the sonne of Abraham: warning vs also hereby how litle glorius titles auaile.

n Or, good things.

o Or, euil things.

p Or, swallowing plr

q Which declareth that it is to late to be instructed by the dead, if in their life time thei can not profite by the liuelie worde of God.

r As faith cometh by Gods worde, so is it maintained by the same. So that nether we ought to loke for Angels from heauen, or the dead to confirme vs therein, but onelie the worde of God is sufficient to life euerlasting.

CHAP. XVII.

Christ teacheth his disciples to auoide occasions of offence. 3 One to forgiue another. 5 We ought to pray for the increase of faith. 6 He magnifieth the Vertue of faith. 10 And sheweth the vnhabilitie of mã. 11 Healeth tẽ lepers. 20 Speaketh of the latter dayes, & of the end of the worlde.

1 THen said he to the disciples, * It can not be auoided, but ỹ offences wil come, but wo *be* to him by whome they come.

2 It were better for him that a great milstone were hanged about his necke, & that he were cast into the sea, then that he shulde [a] offende one of these litle ones.

3 ¶ Take hede to your selues: if thy brother trespace against thee, rebuke him: & if he repent, forgiue him.

4 * And thogh he sinne against thee [b] seuẽ times in a daye, and seuen times in a daye turne againe to thee, saying, It repenteth me, thou shalt forgiue him.

5 ¶ And the Apostles said vnto ỹ Lord, Increase our faith.

6 And the Lord said, * If ye had faith *as muche* as is [c] a graine of mustard sede, & shulde say vnto this mulbery tre, plucke thy self vp by the rootes, & plante thy self in the sea, it shulde euen obey you.

7 ¶ Who is it also of you that hauing a seruant plowing or feding cattel, wolde saye vnto him by & by, when he were come from the field, Go, and sit downe at table?

8 And wolde not rather say to him, [e] Dresse wherewith I may suppe, and girde thy self, and serue me, til I haue eaten and dronken, and afterward eat thou, & drinke thou?

9 Doeth he thanke that seruant, because he did that which was commanded vnto him? I trowe not.

10 So likewise ye, when ye haue done all those things, which are cõmanded you, say, We are [f] vnprofitable seruants: we haue done that which was our duetie to do.

11 ¶ And so it was when he went to Ierusalem, ỹ he passed through the middes of Samaria and Galile.

12 And as he entred into a certeine towne, there met him ten men that were lepers, which stode a farre of.

13 And they lift vp their voyces & said, Iesus Master, haue mercie on vs.

14 And when he sawe *them*, he said vnto them, * Go, shewe your selues vnto the [g] Priests. And it came to passe, that as thei went, they were clensed.

15 Then one of them, when he sawe that he was healed, turned backe, and with a loude voyce praised God,

16 And fell downe on his face at his fete, and gaue him thankes: and he was a Samaritan.

17 And Iesus answered, and said, Are there not ten clensed? but where

Mar. 18, 7. mar. 9, 42.

a That is, to turne him backe from ỹ knowledge of God, and his saluacion. *Mat. 18, 21.*

b That is, manie times: for by a certeine nõber he meaneth an vncertein.

Mat. 17, 20.

c That is, if thei had neuer so litle of pure & perfite faith.

d Meanig, thei shulde do wonderful and incredible things.

e Hereby is declared that it is not ynough to do a piece of our duetie for a time, but also we must continue to the end.

f For God receiueth nothing of vs, wherby he shulde stand bounde vnto vs.

Leui. 14, 2.

g To whome it did apertine to iudge of the leprosie, Leui. 14, 2. and hereby also the Priests shulde haue no occasion to grudge, or murmure.

h He noteth hereby their ingratitude, & that the greeſt parte neglect the benefites of God.
i It can not be diſcerned by anie outwarde ſhew, or maieſtie, whereby it might the rather be knowē.
Or, amog you.
k Ether by reaſon of the worde of God, wis receiued by faith, or that ỹ Meſsias whome thei ſoght, as abſent, is now preſent, euen within their owne dores, & yet they knowe him not, Iohn 1,11.
Mat. 24, 23. mar. 13. 21.
l He ſpeaketh of his firſt coming into the worlde.
Gen. 7. 5. mat. 24. 38. 1. pet. 3. 20.
m Meaning his ſeconde coming, wherein he ſhal appeare in glorie.
n When men contemned the iudgement of God, wherewith they were before menaced.
Gen. 19, 22.
o We muſt forget that which we haue left behinde vs, to the end, that we may the better followe our heauenlie vocacion.
Gen 19, 26. Chap. 9, 24. & 16, 25. matth. 10. 39. mar. 8, 35. iohn 12, 25.
p This corporal death ſhal engendre life euerlaſting.
Mat. 24. 41.
q He meaneth ỹ no bande or coniunction is ſo ſtrait ỹ ſhulde ſtay vs.
‖Two ſhalbe in the field: one ſhalbe receiued. & another ſhalbe left.‖

are the h nine?
18 There are none founde that returned to giue God praiſe, ſaue this ſtranger.
19 And he ſaid vnto him, Ariſe, go thy way, thy faith hathe made thee whole.
20 ¶ And when he was demanded of ỹ Phariſes, when the kingdome of God ſhulde come, he anſwered them, & ſaid, The kingdome of God cometh not i with obſeruacion.
21 Nether ſhal men ſay, Lo here, or lo there: for beholde the kingdome of God is k within you.
22 And he ſaid vnto the diſciples, The dayes wil come, when ye ſhal deſire to ſe l one of the dayes of the Sonne of man and ye ſhal not ſe it.
23 * Then they ſhal ſaye to you, Beholde here, or beholde there: *but* go not thither, nether followe them.
24 For as the lightening that lighteneth out of the one *parte* vnder heauen, ſhineth vnto the other *parte* vnder heauen ſo ſhal the Sonne of man be in his m daye.
25 But firſt muſt he ſuffer manie things, & be reproued of this generacion.
26 * And as it was in the n dayes of Noe, ſo ſhal it be in the dayes of the Sonne of man.
27 They ate, they dranke, they maried wiues, and gaue in mariage vnto the daye that Noe went into the Arke: and the flood came, & deſtroyed them all.
28 * Likewiſe alſo, as it was in the dayes of Lot: they ate, they dranke, they boght, they ſolde, they planted, they buylt.
29 But in the daye that Lot went out of Sodom, it rained fyre and brimſtone from heauen, and deſtroyed them all.
30 After theſe *enſamples* ſhal it be in the daye when the Sonne of man ſhalbe reueiled.
31 At that daye he that is vpon the o houſe, and his ſtuffe in the houſe, let him not come downe to take it out: and he that is in the field likewiſe, let him not turne backe to that he left behinde.
32 * Remember Lots wife.
33 * Whoſoeuer wil ſeke to ſaue his ſoule, ſhal loſe it: & whoſoeuer ſhal loſe it, p ſhal get it life.
34 * I tell you, in that night there ſhalbe two in one q bed: the one ſhalbe receiued and the other ſhalbe left.
35 Two women ſhalbe grinding together the one ſhalbe taken, & the other ſhalbe left.‖
36 And they anſwered, and ſaid to him, Where, Lord? And he ſaid vnto them,

*r Whereſoeuer the bodie *is*, thither wil alſo the egles reſorte,

CHAP. XVIII.

2 By the example of the widowe and the Publicane Chriſt teacheth how to pray. 15 By the example of children he exhorteth to humilitie. 18 Of the way to be ſaued, and what things let. 29 The reward promiſed to his 31 And of the croſſe.

1 AND * he ſpake alſo a parable vnto them, *to this end*, that they oght alwayes to pray, and not to a waxe faynte,
2 Saying, There was a iudge in a certeine citie, which feared not God, nether reuerenced man.
3 And there was a widow in that citie, & came vnto him, ſaying, b Do me iuſtice againſt mine c aduerſarie.
4 And he wolde not for a time: but afterwarde he ſaid with him ſelf, Thogh I feare not God, nor reuerence man,
5 Yet becauſe this widowe troubleth me, I wil do her right, leſt at the laſt ſhe come and make me weatie.
6 And the Lord ſaid, Heare what the vnrighteous iudge ſaith.
7 Now ſhal not God aduenge his elect, which crye day and night vnto him, yea, thogh d he ſuffer long for them?
8 I tel you he wil aduenge them quickely: but when the Sonne of man cometh, ſhal he finde faith on the earth?
9 ¶ He ſpake alſo this parable vnto certeine which truſted in them ſelues that they were iuſte, and deſpiſed other.
10 Two men went vp into the Temple to pray: the one a Phariſe, and the other a Publican.
11 The Phariſe e ſtode and prayed thus with him ſelf: O God, I thanke thee that I am not as other men, extorſioners vniuſt adulterers, or euen as this Publican.
12 I faſt twiſe in the weke: I giue tithe of all that euer I poſſeſſe.
13 But the Publicane ſtanding a farre of, wolde not lift vp ſo muche as his f eyes to heauen, but ſmote his breſt, ſaying, O God, be merciful to me a ſinner.
14 I tel you, this man departed to his houſe iuſtified, g rather then the other: * for euerie man that exalteth him ſelf, ſhalbe brought low, & he that humbleth him ſelf, ſhalbe exalted.
15 ¶ * They brought vnto him alſo f babes, that he ſhulde touche them. And when his diſciples ſawe it, they rebuked them.

16 But

Mat. 24. 28.
r Nothing can hinder ỹ faithful to be ioyned to their head Ieſus Chriſt. for thei ſhal gather vnto him, as ỹ rauening birdes about a carian.

Eccle. 18. 22. rom. 12, 12. 1. theſ. 5, 17.
a The Greke worde ſignifieth, not to ſhrinke backe as cowards do in warre, or to giue place in afflictions or dangers.
b *Or, auēgeme.*
b Who pleadeth againſt me.

c And ſome ſlowe in reuenging their wrongs.

d Whereby he declared his proude, & diſdainful hearte.

e These were ſignes of an humble & low hearte.
f *Or, & not the other.*
Chap. 14. 11. matth. 23. 12. Mat. 18, 3. mar. 10, 13.
f The worde ſignifieth yong ſucking babes w thei caryed in their armes

16 But Iesus called [g] them vnto him & said, Suffre the babes to come vnto me, & forbid them not: for of [h] suche is ỹ kingdome of God.

17 Verely I say vnto you, whosoeuer receiueth not the kingdome of God as [i] a babe, he shal not enter therein.

18 * Then a certeine ruler asked him, saying, Good master, what ought I to do, to inherite eternal life?

19 And Iesus said vnto him, Why calleſt thou me [k] good? none is good, saue one, euen God.

20 Thou knowest the commandements, * Thou shalt not commit adulterie: Thou shalt not kil: Thou shalt not steale: Thou shalt not beare false witnes: Honour thy father and thy mother.

21 And he said, All these haue I kept frō my youth.

22 Now when Iesus heard that, he said vnto him, Yet lackest thou one thing. Sel all that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come, folowe me.

23 But when he heard those things, he was verie heauie: for he was marueilous riche.

24 And when Iesus sawe him sorowful, he said, With what difficultie shal they that haue riches, entre into the kingdome of God?

25 Surely it is easier for a [e] camel to go through a nedles eye, then for a riche man to entre into the kingdome of God.

26 Then said they that heard it, And who then can be saued?

27 And he said, The things which are vnpossible with men, are [l] possible with God.

28 ¶ * Then Peter said, Lo, we haue left all, and haue followed thee.

29 And he said vnto them, Verely I say vnto you, there is no man that hathe left house, or parents, or brethren, or wife, or children for the kingdome of Gods sake,

30 Which shal not receiue [m] muche more in this worlde, and in the worlde to come life euerlasting.

31 ¶ * Then Iesus toke vnto him the twelue, and said vnto them, Beholde, we go vp to Ierusalém, and all things shalbe fulfilled to the Sonne of man, that are writen by the Prophetes.

32 For he shalbe deliuered vnto the Gētiles and shalbe mocked, and shalbe spitefully entreated, and shalbe spitted on,

33 And when they haue scourged him, they wil put him to death: but the third day he shal rise againe.

34 But thei vnderstode none of these things, & this saying was hid from thē, nether perceiued they the things, which were spoken.

35 ¶ * And it came to passe, that as he was come nere vnto Iericho, a certeine blinde man sate by the way side begging.

36 And when he heard the people passe by, he asked what it ment.

37 And thei said vnto him, that Iesus of Nazaret passed by.

38 Then he cryed, saying, Iesus the Sonne of Dauid, haue mercie on me.

39 And they which went before, rebuked him, that he shulde holde his peace, but he cryed muche more, O [n] Sonne of Dauid, haue mercie on me.

40 And Iesus stode stil, and commanded him to be broght vnto him. And when he was come nere, he asked him,

41 Saying, What wilt thou that I do vnto thee? And he said, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hathe saued thee.

43 Then immediatly he receiued his sight, and followed him, [o] praising God and all the people, when they sawe this, gaue praise to God.

CHAP. XIX.

[p] Of Zaccheus 12 The ten pieces of money. 28 Christ rideth to Ierusalem, & weepeth for it. 45 He chaseth out the marchants. 47 And his enemies seke to destroy him.

NOw when Iesus entred and passed through Iericho,

2 Beholde, there was a man named Zaccheus, which was the chief receiuer of the tribute, and he was riche.

3 And he soght to se Iesus, who he shulde be, and colde not for the preasse, because he was of a lowe stature.

4 Wherefore he ran before, and climed vp into a wilde figge tre, that he might se him: for he shulde come that way.

5 And when Iesus came to the place, he loked vp, and sawe him, and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastely, & receiued him ioyfully.

7 And when all they sawe it, they murmured, saying, that he was gone in to lodge with a [q] sinneful man.

8 And Zaccheus stode forthe, & said vnto the [r] Lord, Beholde, Lord, the halfe of my goods I giue to the poore: and if I haue taken from anie man by [r] forged cauillation, I restore him foure folde.

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[g] He meaneth ỹ nources or them that bare ỹ babes, whome ỹ Apostles rebuked.

[h] He comprehendeth aswel thē that are infants of age, as them also, which are like vnto infants in simplicitie and plainenes. *Mat.19,16. mar.10,17.*

[i] Signifying ỹ they ought to lay aside all malice and pride. *Exod.20 15.*

[k] Because commonely they abused this worde, Iesus sheweth him that he colde not cōfesse him to be good except also he acknowledged that he was of God,

[l] For he so gouerneth the herts of his, that their riches do not blinde them. *Mat.19,27. mar.10,28.*

[m] The litle ỹ a man hathe ỹ the grace of God, is an hundreth folde better thē all ỹ abundance that one can haue without him: but the chief recompense is in heauen. *Mat.20,17. mar.10,32.*

[n] The people vsed to call the Messias by this Name, because they knewe he shulde come of ỹ stocke of Dauid. Psal.132, 11. &c.2,30.

[o] He was mindeful of the benefite receiued & also the people were moued thereby to glorifie God.

[p] Or, cable rope.

[q] Or, a mā of a wicked life.

[r] Or, false accusation.

a Zaccheus adoption was a signe that the whole familie was receiued to mercie. Not withstanding this promes, God referueth to him selfe fre libertie ether to chuse or forsake as in Abrahams howse. *Mat.18, 11.*

b To be the sonne of Abraham, is to be chosen frely, Rom. 9, 8. to walke in the steppes of the faith of Abrahã, Rom 4,12: to do the workes of Abraham, Iohn 8, 39. by the w thing, we are moste assured of life euerlasting, Ro.8,29. *Mat 25, 14.*

c This was to declare to the that he must yet take great paines before his kingdome shulde be establi. shed.

d This piece of money is called Mina, and the whole some mounteth about ỹ value of 17. pounde, esteming euerie piece, about fine nobles & seuen pence.

e God wil not that his graces remaine idle with vs.

f Whereby we learne that the seconde cõming of our Sauiour Christ shalbe more glorius, & excellent, thẽ it doeth now appeare.

h They that suppresse the giftes of God. & liue in idlenes, are without all excuse. *Chap.8,18. matth.13,12. & 25,29. mar.4,25.*

h He ỹ faithfully bestoweth ỹ graces of God, shal haue them increased: but they shalbe take away frõ him ỹ is vnprofitable, & vseth thẽ not to gods Glorie.

9 Then Iesus said to him, This day is saluation come vnto this [a] house, forasmuche as he is also become the [b] sonne of Abraham.

10 * For the Sonne of man is come to seke, and to saue that which was lost.

11 And whiles they heard these things, he cõtinued & spake a parable, because he was nere to Ierusalem, and because also they thoght that the kingdome of God shulde shortely appeare.

12 He said therefore, * A certeine noble man went into [c] a farre countrey, to receiue for him self a kingdome, and so to come againe.

13 And he called his ten seruants, & deliuered them ten [d] pieces of money, & said vnto them, [e] Occupie til I come.

14 Now his citizens hated him, and sent an ambassage after him, saying, We wil not haue this man to reigne ouer vs.

15 And it came to passe, when he was come [f] againe, and had receiued his kingdome, that he commanded the seruants to be called to him, to whome he gaue his money, that he might knowe what euerie man had gained.

16 Then came the first, saying, Lord, thy piece hathe encreased ten pieces.

17 And he said vnto him, Wel, good seruant: because thou hast bene faithful in a verie litle thing, take thou autoritie ouer ten cities,

18 And the seconde came, saying, Lord, thy piece hathe encreased fiue pieces.

19 And to the same he said, Be thou also *ruler* ouer fiue cities.

20 So the other came and said, Lord, behold thy piece, which I haue laid vp in a napkin.

21 For I feared thee, because thou art a strait man: thou takest vp, that thou laidest not downe, & reapest that thou diddest not sowe.

22 Then he said vnto him, Of thine owne [g] mouth wil I iudge thee, ô euil seruant. Thou knewest that I am a strait man, taking vp that I laid not downe, and reaping that I did not sowe.

23 Wherefore then gauest not thou my money into the banke, that at my comming I might haue required it with vantage?

24 And he said to them that stode by, Take from him that piece, and giue it him that hathe ten pieces.

25 (And they said vnto him Lord, he ha the ten pieces.)

26 * For I say vnto you, that vnto all thẽ that haue, it shalbe [h] giuen: and from him that hathe not, euen that he hathe shalbe taken from him.

27 Moreouer those mine enemies, which wolde not that I shulde reigne ouer thẽ, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, he went forthe [i] before, ascending vp to Ierusalem.

29 * And it came to passe, whẽ he was come nere to Bethphage, and Bethania, besides the mount which is called *the mount* of oliues, he sent two of i. is disciples.

30 Saying, Go ye to the towne which is before *you*, wherein, assone as ye are come, ye shal finde a colte tied, whereon neuer man sate: loose him, and bring him *hither*.

31 [k] And if anie man aske you, why ye lose *him*, thus shal ye say vnto him, Because the Lord hathe nede of him.

32 So they that were sent, went their way, and founde it as he had said vnto them.

33 And as they were losing the colte, the owners thereof said vnto them, Why lose ye the colte?

34 And they said, The Lord hathe nede of him.

35 ¶ * So they broght him to Iesus, and they cast their garments on the colte, and set Iesus thereon.

36 And as he went, they spred their clothes in the way.

37 And when he was now come nere to ỹ going downe of the mount of oliues, ỹ whole multitude of the disciples bega to reioyce, & to praise God with a loude voice, for all the great workes that thei had sene,

38 Saying, Blessed *be* the King that cometh in the Name of the Lord: [l] peace in heauen, and glorie in the hiest *places*.

39 Then some of the Pharises of the cõpanie said vnto him, Master, rebuke thy disciples.

40 But he answered, and said vnto them, I tel you, ỹ if these shulde holde there peace, the stones wolde crye.

41 ¶ * And when he was come nere, he behelde the citie, and wept for it,

42 Saying, [m] O if thou haddest euen knowen at the least in this thy day [n] those things, which *belong* vnto thy peace: but now are they [o] hid from thine eyes.

43 For the dayes shal come vpon thee, ỹ thine enemies shal cast a trenche about thee, and compasse thee rounde, and kepe thee in on euerie side.

44 And shal make thee eauen with the grounde, and thy childeren which are in thee, and they shal not leaue in thee a stone vpon a stone because ỹ knewest not

Mat.21,1. mar.11.1.

i Hereby we perceiue the excellent constancie of Christ, who notwithstanding he did now fight against the terrour of death, and Gods iudgement: yet wẽt before his fearful disciples & led the way to death.

k Christ preuenteth suche difficulties as might haue troubled his disciples.

Mat.21,7 iohn 12,14.

l They wish that God may be appeased w men: and so by this meanes be glorified. *Chap.21,6. mat. 24,1. mar,13,1.*

m Christ partely pitieth the Citie which was so nere her destruction, & partely vpbraideth their malice which wolde not embrace Christ their Sauiour, and therefore pronunceth greater punishement to Ierusalem then to other cities, which had not receiued like graces.

n Meaning Christ, without whome there is no saluation, & with whome is all felicitie.

o Through thine owne malice thou art blinded,

not

Isa. 56,7
Mat. 21,12
mar. 11,17
Iere. 7,11
p And receiued ye not ȳ redemer, w was sent thee
h Or, in the day time.
q That is were moste attent to heare.

not the time of thy p visitation.
45 ¶ * He went also into the Temple, & began to cast out them that solde therein, and them that boght,
46 Saying vnto them, It is written, * Mine house is the house of prayer, * but ye haue made it a denne of theues.
47 And he taught h daily in the Temple. And the high Priests and the Scribes, the chief of the people soght to destroye him.
48 But they colde not finde what thei might do to him: for all the people q hanged vpon him when they heard him.

CHAP XX.

Christ stoppeth his aduersaries mouthes by another question. 9 Sheweth their destruction by a parable. 22 The autoritie of princes. 27 The resurrection, & his diuine power. 46 He reproueth the ambition of the Scribes.

Mat 21,23
mar. 11,27

1 AND * it came to passe that on one of those dayes, as he taught the people in the Temple, and preached ȳ Gospel, the high Priests and the Scribes came vpon him with the Elders,
2 And spake vnto him, saying, Tell vs by what autoritie ȳ doest these things, or who is he that hathe giuen thee this autoritie?
3 And he answered and said vnto them, I also wil aske you one thing: tell me therefore:
4 The a baptisme of Iohn was it from heauen, or of men?
5 And thei reasoned within thē selues, saying, If we shal say from heauen, he wil say, Why then beleued ye him not?
6 But if we shal say, Of men, all the people wil stone vs: for thei be persuaded that Iohn was a Prophet.
7 Therefore they answered, that they colde not tell whence it was.
8 Then Iesus said vnto them, b Nether tell I you, by that autoritie I do these things.
9 ¶ * Then began he to speake to the people this parable, * A certeine man planted a c vineyarde, & d let it forthe to housbandmen: and went into a strange countrey, for a great season.
10 And at a time he sent a e seruant to ȳ housband men, that they shulde giue him of the frute of the vineyarde, but the housband men did beat him, & sent him away emptie.
11 Againe he sent yet another seruant: & thei did beat him, and fowle entreated him, and sent him away emptie.
12 Moreouer he sent the third, and him they wounded, and cast out.
13 Then said the Lord of the vineyarde, What shal I do? I wil send my beloued sonne: it may be that thei wil do reuerence, when they se him.
14 But when the housband men sawe him, they reasoned with them selues, saying, This is the heire: come, let vs kil him, that the enheritance may be ours.
15 So they cast him out of the vineyarde, and killed him. What shal the Lord of the vineyarde therefore do vnto them?
16 He wil come and destroy these housbandmen and wil giue out his vineyarde to others. But when they heard it, they said, God forbid.
17 ¶ And he behelde them, & said, What meaneth this then that is writtē, * The stone that the buylders refused, that is made the head f of the corner?
18 Whosoeuer shal fall vpon that stone, shalbe broken: and on whomesoeuer it shal fall, it wil grinde him to powder.
19 Then the hie Priests and the Scribes the same houre went about to lay hands on him: (but they feared the people) for they perceiued that he had spoken this parable against them.
20 * And they h watched him, and sent forthe spies, which shulde faine them selues iuste mē, to take him in his talke and to deliuer him vnto the power and autoritie of the gouernour.
21 And they asked him, saying, Master, we knowe that thou sayest, and teachest right, nether doest thou accept mans persone, but teachest the way of God truely.
22 Is it i lawful for vs to giue Cesar tribute or no?
23 But he perceiued their craftines, and said vnto them, Why tempt ye me?
24 Shewe me a penie. Whose image and superscription hathe it? They answered and said, Cesars.
25 Then he said vnto them, * k Giue then vnto Cesar the things which are Cesars, and to God those which are Gods.
26 And they colde not reproue his saying before the people: but they marueiled at his answer, and helde their peace.
27 * Then came to him certeine of the Sadducees (which denie that there is anie resurrection) and they asked him,
28 Saying, Master, * Moses wrote vnto vs, If anie mans brother dye hauing a wife, and he dye without children, that his brother shulde take his wife, and raise vp sede vnto his brother.
29 Now there were seuen brethren, and the first toke a wife, & he dyed without children.
30 And the seconde toke the wife, and he dyed childeles.

a By baptisme he comprehendeth all Iohns ministerie, who bare witnes to Christ.
b By this meanes he made the ashamed and astonished.
Mat. 21,33
Isa. 5,1
mar. 12,1
ier. 2,21
c The Iewes were as Gods plātes & his owne grafting.
d God committed his people to ȳ Gouernors and priests.
e He raised vp prophetes.

Psal. 117,22
isa. 28,16. act. 4.11. rom 9,33. 1. pet. 2,8
f For by it the building is ioyned together & made strong.
g They ȳ nobles & fall on Christ, thinking to oppresse hi, shulde ouerthrowe thē selues & destroyed.
Mat 22,16
mar 12,13
h They wayted for a conuenient time & place.
i They thoght it vnlawful to pay to a prince beig an infidel, ȳ w thei were wil to pay God in his Temple.
Rom. 13,7
k The ductie ȳ we owe to princes, letteth nothing ȳ w is due vnto God.
Mat. 22,23
mar 12,18
Deut. 25,5

31 Then the third toke her: and so likewise the seuen dyed, and left no children.

32 And last of all, the woman dyed also.

33 Therefore at the resurrection, whose wife of them shal she be? for seuen had her to wife.

34 Then Iesus answered, and said vnto them, l The children of this worlde marie wiues and are maried.

35 But they which shalbe counted worthie to enioye that worlde, and the resurrection from the dead, neither marie wiues, neither are maried.

36 m For they can dye no more, forasmuche as thei are equal vnto the Angels, and are the Sonnes of God, n since they are the children of the resurrection.

37 And that the dead shal rise againe, euen * Moses shewed it besides the bushe, when he said, The lorde *is* the God of Abraham, and the God of Isaac, & the God of Iacob.

38 For he is not the God of the ° dead, but of them which liue: p for all liue vnto him.

39 Then certeine of the Pharises answered and said, Master, thou hast wel said.

40 And after that, durst thei not aske hi anie thing at all.

41 ¶ * Then said he vnto them, How say thei that Christ is Dauids sonne?

42 And Dauid him self saith in the boke of the Psalmes, * The Lord said vnto my Lord, sit at my right hand,

43 Til I shal make thine enemies thy fotestole.

44 Seing Dauid calleth him Lord, how is he then his q sonne?

45 ¶ Then in the audience of all the people he said vnto his disciples,

46 * Beware of the Scribes, which desire to go in long robes, and loue salutatiõs in the markets, and the hiest seates in the Sinagogues, and the chief roumes at feasts:

47 Which deuoure widowes houses, euẽ vnder a colour of long praying: these shal receiue greater damnacion.

l In this place he calleth all them childrẽ of this worlde which remanie in y same: or els matrimonie shulde not seme to apparteine to the childrẽ of God, as y wicked mõstre pope Cyricius taught against y manifest Scriptures.

m Since mariage is ordeined to mainteine & increase mãkinde, when we shal be immortalit shal not be in anie vse.

n For although y wicked rise againe, yet that life is but death & an eternal destruction.

Exod. 3, 6

o Of them which are not, but of thẽ which are.

p The immortalitie of the soule can not be separate from the resurrection of the bodie, wherof here Christ properly speaketh.

Mat. 22 44
mar. 12, 35.
Psal 110, 1.

q For the sonne is not Lord of his father and therefore it followeth that Christ is God.

Chap. 11, 43.
mat. 23, 6.
mar. 12, 38.

CHAP. XXI.

Christ commendeth the poore widdowe. 6 He forewarneth of the destruction of Ierusalem: 8 Of false teachers. 9 Of the tokens and troubles to come. 27 Of the end of the worlde, 37 And of his dayly exercise.

Mar. 12, 41.

1 AND * as he behelde, he sawe the riche men, which cast their giftes in to the treasurie,

2 And he sawalso a certeine poore widowe, which cast in thither two mites,

3 And he said, Of a trueth I say vnto you, that this poore widowe hathe cast in more then they all.

4 a For they all haue of their superfluitie cast into y offrings of God: but she of her penurie hathe cast in all y liuing y she had.

5 * Now as some spake of the Temple, how it was garnished with goodlie stones and with b consecrat things, he said,

6 Are these the things that ye loke vpõ? the dayes will come wherein a stone shal not be left vpon a stone, that shal not be throwen downe.

7 Then they asked him, saying, Master, but when shal these things be? and what signe *shal* there *be* when these things shal come to passe?

8 * And he said, b Take hede, that ye be not deceiued: for many wil come in my Name, saying, I am *Christ*, and the time draweth nere: followe ye not them therefore.

9 And when ye heare of warres and seditions, be not afrayed: for these things must first come, but the end followeth not by and by.

10 Then said he vnto them, Naciõ shal rise against nacion, & kingdome against kingdome,

11 * And great earthquakes shalbe in diuers places, and hunger, and pestilence, and feareful things, and great signes shal there be from heauen.

12 But before all these, thei shal lay their hands on you, and persecute *you*, deliuering you vp to the Synagogues, and into prisones, & bringy ou before Kings and rulers for my Names sake.

13 And this shal turne to you, for a c testimonial.

14 * Lay it vp therefore in your hearts, that ye premeditate not, what ye shal answer.

15 For I wil giue you a mouth and wisdome, where against all your aduersaries shal not be able to speake, nor d resist.

16 Yea ye shalbe betrayed also of your parents, and of your brethren, and kinsmen, and friends, and *some* of you shal they put to death.

17 And ye shal be hated of all men for my Names sake.

18 * Yet there shal not one heere of your heades perish.

19 By your pacience e possesse your soules.

20 ¶ * And when ye se Ierusalem besieged with souldiers, then vnderstand that the desolation thereof is nere.

21 Thẽ let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, departe out: and let not them that are in the countrey, enter therein.

a God esteemeth not the gift or almes by the quãtitie or value, but by the heart & affectiõ.

mat. 24, 1
Chap. 19, 43
mar. 13, 1

b *Or giftes.*

b Christ thẽ maketh answer of y w was more necessarie for thẽ, & not to y question thei demãded.

Mat. 24, 6
mar. 13, 9

c This their suffrance shal be the be a greater confirmation to y Gospel, and also by their constancie y tyrannie of their enemies shal at length be manifest before God & man.

Chap. 12, 12
mat. 10, 19
mar. 13, 11

d For thogh thei were so impudent to resist, yet trueth euer gaineth y victorie.

Mat. 10, 13

e That is liue joyfully & blessedly, euen vnder y crosse.

Mat. 24, 15
mar. 13, 14
dan. 9, 17

22 For

22 For these be the dayes of vengeance, to fulfil all things that are written.
23 But wo *be* to them that be with childe, and to them that giue sucke in those dayes: for there shalbe great distresse in this land, & [f]wrath ouer this people.
24 And they shal fall on the edge of the sworde, and shalbe led captiue into all nacions, and Ierusalem shalbe troden vnder fote of the Gentiles, vntil the [g]time of the Gentiles be fulfilled.
25 ℣ Then there shalbe signes in the sonne, and in the moone, and in the starres, and vpon the earth trouble among the nations with perplexitie: the sea & the waters shal roare.
26 And mens hearts shal faile them for feare, and for loking after those things ℣ shal come on the worlde: for ỹ powers of heauen shal be shaken,
27 And then shal they se the Sonne of man come in a cloude, with power and great glorie.
28 And when these things begin to come to passe, then loke vp, and lift vp your heads: * for your [h]redemption draweth nere.
29 And he spake to them a parable, Beholde, the figge tre, and all trees,
30 When they now shote forthe, ye seing them, knowe of your owne selues, that somer is then nere.
31 So likewise ye when ye se these things come to passe, knowe ye that the kingdome of God is nere.
32 Verely I say vnto you, This age shal not [i]passe til all *these* things be done.
33 Heauen and earth shal passe away, but my wordes shal not passe away. ℣
34 Take hede to your selues, lest at any time your hearts be oppressed with surfeting and drunkennes, and cares of this life, and lest ỹ day come on you at vnwares.
35 For as a [k]snare shal it come on all thē that dwell on the face of the whole earth.
36 Watche therefore, and pray continually, [e]that ye may be counted worthie to escape all these things that shal come to passe, and that ye may stand before the Sonne of man.
37 ¶ Now in the day time he taught in the Temple, and at night he went out, and abode in the mount that is called *the mount* of oliues.
38 And all the people came in the morning to him, to heare him in ỹ Temple.

f Gods wrath against this people shal appeare by ỹ calamities & plagues, wherewith he wil punish them.
g He meaneth their iniquities to receiue likewise their punishment afterwarde.
Isa.13,10.Ezek. 32,7. mat 24, 29 mar.13,24
℣ Euangelion in den Aduenten.
Rom.8,23
h The effect of ỹ redemptiō w Iesus Christ hathe purchased, shal then fully appeare.
i For all these things came within 30. yeres after.
k To catch and intangle them, whereseuer they be in the worlde.
e *Or, that ye may be made worthy.*

CHAP. XXII.

4 Conspiracie against Christ. 7 They eat the Paseouer. 19 The institucion of the Lords supper. 24 They striue who shalbe greatest, and he reproueth them. 42 He prayeth vpon the mount. 47 Iudas treason. 54 They take him, and bring him to the high Priests house. 60 Peter denieth him thrise, and yet repenteth. 67 Christ is broght before the Council, where he maketh ample confession.

Euangelion in den Merzeny ge
auch passia.

1 NOw * the [a]feast of vnleauened bread drewe nere, which is called the Passeouer.
2 And the hie Priests & Scribes soght how they might kill him: for they feared the people.
3 Then entred Satan into Iudas, who was called Iscariot, and was of the nomber of the twelue.
4 And he went his way, and communed with the hie Priests and [b]captaines, how he might betray him to them.
5 So they were [c]glad, and agreed to giue him money.
6 And he consented and soght opportunitie to betray him vnto them, when the people were away.
7 ¶ * Then came the day of vnleauened bread when ỹ Passeouer [d]must be sacrificed.
8 And he sent Peter and Iohn, saying, Go, and prepare vs the Passeouer, that we may eat it.
9 And they said to him, Where wilt ỹ, that we prepare it?
10 Then he said vnto them, Beholde, when ye be entred into the citie, there shal a man mete you, bearing a pitcher of water: followe him into the house ỹ he entreth in,
11 And saie vnto the good man of the house, The Master saith vnto thee, Where is the lodging where I shal eat my Passeouer with my disciples?
12 Then he shal shewe you a great hie chamber trimmed: there make it readie.
13 So they went and founde as he had said vnto them, and made readie the Passeouer.
14 * And when the [e]houre was come, he sate downe, and the twelue Apostles ℣ him.
15 Then he said vnto them, I haue earnestly desired to eat this Passeouer with you before I suffre.
16 For I say vnto you, [f] Hence forthe I wil not eat of it any more, vntil it be fulfilled in the kingdome of God.
17 And he toke the cup, and gaue thankes, and said, Take this, and deuide it among you.
18 For I say vnto you, I wil not drinke of the frute of the vine, vntil ỹ kingdome of God be come.
19 * And he toke bread, and when he had giuen thankes, he brake it, and gaue to them, saying, [g] This is my bodie, ℣ is giuen for you: do this in the remē-

Mat.26,1 mar.14,1
a The feast was so called because they colde eat no leauened bread for the space of seuen daies for so lōg ỹ feast of ỹ Passeouer cōtinued
b Suche as were appointed to kepe ỹ Temple.
c For they were in doute what way to take before this occasiō was offred.
Mat.26,17 mar.14,13
d According to Gods commandement w was first to offer it, & after to eat it.
Mat.26,20 mar.14,18
e Which was in ỹ euening about ỹ twye light, w time was appoīted to eat ỹ Passeouer.
f He meaneth ỹ this is ỹ last time ỹ he wolde be conuersant w thē as he was before, or so eat with them.
Mat.26,28 mar.14,22 1.co.11,24
g The bread is a true signe, & an assured testimonie ỹ ỹ bodie of Iesus Christ is giuen for ỹ our riture of our soules: likewise ỹ wine signifieth ỹ his bloud is our drinke to refreshe and quicken vs euerlastingly.

brance of me.

20 Likewise also after supper *he toke* the cup, saying, This cup *is* the new [h] Testament in my blood, which is shed for you.

21 *Yet beholde, the hand of him that betrayeth me, is with me at the table.

22 And truely the Sonne of man goeth as it is *[i]appointed: but wo *be* to that man, by whome he is betrayed.

23 Then they began to enquire among them selues which of them it shulde be, that shulde do that.

24 ¶*And there arose also a strife among them which of them shulde seme to be greatest.

25 But he said vnto them, The Kings of the Gentiles reigne ouer them, & they that beare rule ouer them, are called [k]Gracious lords.

26 But ye *shal* not *be* so: but let the greatest among you be as the [l]least: and the chiefest as he that serueth.

27 For who is greater, he that sitteth at table, or he that serueth, Is not he that sitteth at table? And I am among you as he that serueth.

28 And ye are they which haue continued with me in my tentations,

29 Therefore I [l] appoint vnto you a kingdome, as my Father hathe appointed to me,

30 *That ye may [l]eat, and drinke at my table in my kingdome, and sit on seates, and iudge the twelue tribes of Israel.

31 ¶And the Lord said, Simon, Simon, beholde, * Satan hathe desired you, [m]to wynowe you, as wheat.

32 But I haue prayed for thee, that thy faith [n]faile not, therefore when thou art conuerted, strengthen thy brethren.

33 *And he said vnto him, Lord, I am ready to go with thee into prison, and to death.

34 But he said, I tell thee, Peter, the cocke shal not crowe this day, before thou hast thrise denyed that thou kneweste me.

35 ¶And he said vnto them, * When I sent you without bagge, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then he said to them, But now he that hathe a bagge, let him take it, and likewise a scrip: and he that hathe none, let him sel his coate, and [o] bye a sworde.

37 For I say vnto you, That yet the same which is written, must be performed in me, * Euen with the wicked was he nombred: for douteles those things which *are written* of me, haue an end.

38 And they said, Lord, beholde, here are [p]two swordes. And he said vnto the, It is ynough.

39 ¶*And he came out, and went (as he was wonte) to the mounte of oliues: & his disciples also followed him.

40 *And when he came to the place, he said to them, Pray, lest ye enter into tentation.

41 And he gate him self from them, about a stones cast, and kneled downe, & prayed,

42 Saying, Father, if thou wilt, take away this [q]cup from me: neuertheles, not my wil, but thine be done.

43 And there appeared an Angel vnto him from heauen, comforting him.

44 But being in an [r]agonie, he prayed more earnestly: and his sweate was like droppes of blood, trickling downe to the grounde.

45 And he rose vp from prayer, and came to *his* disciples, and founde them sleping for heauines.

46 And he said vnto them, Why slepe ye? rise and pray, lest ye entre into tentation.

47 ¶*And while he yet spake, beholde a companie, and he that was called Iudas one of the twelue, went before the, and came nere vnto Iesus to kisse him.

48 And Iesus said vnto him, Iudas, betrayest thou the Sonne of man with a kisse?

49 Now when they which were about him, sawe what wolde followe, they said vnto him, Lord, shal we smite with sworde?

50 And one of them smote a seruant of the hie Priest, and strake of his right eare.

51 Then Iesus answered, and said, Suffre *them* thus farre, & he touched his eare, and healed him.

52 Then Iesus said vnto the hie Priests, and captaines of the Temple, and the Elders which were come to him, Be ye come out as vnto a thefe with swordes and staues?

53 When I was daily with you in the Tẽple, ye stretched not forthe the hands against me, but this is your very houre, and the [s]power of darkenes.

54 ¶Then toke they him, and led him, and broght him to the hie Priests house. And Peter followed a farre of.

55 *And when they had kindled a fyre in the middes of the hall, and were set downe together, Peter also sate downe among them.

56 And a certaine maide behelde him as he sate by the fyre, and hauing wel loked on him, said, This man was also [t] him.

57 But he denyed him, saying, Woman, I knowe him not.

58 And after a litle while, another man sawe

John. 13, 18
Psal. 40, 11
h The signe of ỹ new couenant [w] is established & ratified by Christs blood.
Mat. 20, 25
mar. 10, 42
i By ỹ secret counsel of God, as Act. 4, 28

Mat. 19, 28
l By these similitudes he declareth ỹ they shal be partakers of his glorie: for in heauẽ is nether eating nor drinking.
1. Pet. 5, 8
m Satan seketh by all meanes to desquiet the chirche of Christ disperse it, & to shake it from ỹ true faith.
n It was sore shaken, but yet not ouerthrowẽ
Mat. 26, 34
mar. 14, 30
john. 13, 38
Mat. 10, 9
o By this he sheweth the ỹ they must suffeine great troubles & afflictions.
Isa. 53, 12
p They were yet so rude ỹ they thoght to haue resisted [w] material weapons, whereas Christ warneth them of a spiritual fight, wherein al we their life as saith shal de be in danger.

Mat. 26, 38
mar. 14, 32
john. 18, 1
Mat. 26, 41
mar. 14, 38

q Meaning, his death & passion.
r The worde signifieth ỹ horrour ỹ Christ had conceiued, not onely for feare of death but of his fathers iudgemẽt & wrath against sinne.

Mat. 26, 47
mar. 14, 43
john. 18 3

s For now God gaue libertie to Satan whose ministers they were, to execute his rage against him: w thing we se is gouerned by the prouidẽce of God.
Mat. 26, 54
mar. 14, 66
john 18, 26

Mange in fella Sch Bartholomæi.

k Meaning that their haue vaine & flattering titles giuen them, for asmuche as they are nothig lesse then their names do signifie.
[k] Or, *youngest.*
[l] Or, *leaue by bequest.*

sawe him, and said, Thou art also of thē, But Peter said, Man, I am not.
59 And about the space of an houre after a certeine other affirmed, saying, Verely euen this man was with him: for he is also a Galilean.
60 And Peter said, Man, I knowe not what thou saiest. And immediatly while he yet spake, the cocke crewe.
61 Then the Lord turned backe, and loked vpon Peter: and Peter remembred the worde of the Lord, how he had said vnto him, * Before the cocke crowe, thou shalt denie me thrise.
62 And Peter went out, & wept bitterly.
63 ¶ And the men that helde Iesus, mocked him, and stroke him.
64 And when they had blindefolded him they smote him on the face, and asked him, saying, [t] Prophecie who it is that smote thee.
65 And manie other things blasphemously spake they against him.
66 * And assone as it was day, the Elders of the people, and the hie Priests & the Scribes came together, and led him into their Counsil,
67 Saying, [v] Art thou the Christ? tell vs. And he said vnto them, If I tell you, ye wil not beleue it.
68 And if also I aske you, ye wil not answer me, nor let me go.
69 [x] Hereafter shal the Sonne of man sit at the [y] right hand of the power of God.
70 Then said they all, Art thou then the Sonne of God? And he said to them, Ye say that I am.
71 Then said they, What nede we anie further witnes? for we our selues haue heard it of his owne mouthe.

Mat. 26,34. iohn. 13,38

t Thei skoffed at him because the people thoght he was a prophet. *Mat 27,1 mar. 15,1 ioh. 18,28*

v They asked not to send y^t y^e trueth might be knowen, (for y^t thing was to manifest) but for malice thei bare towardes Christ.

x At his seconde coming.

y As in the seconde place of honour & dignitie.

CHAP. XXIII.

1 Iesus is broght before Pilate and Herode. 18 Of Barabbas, 26 Of Simon the Cyrenian. 27 The women make lamentation. 33 Christ crucified. 34 He praieth for his enemies. 42 He conuerteth the thefe and manie others at his death, 53 And is buried.

Euang: in die Iouis post Cinerum.

Mat. 22,21 mar. 12,17

1 THen * the whole multitude of them arose, and led him vnto [a] Pilate.

a Who was the chief gouernour & had y^e examinacion of matters of life and death.

2 And they began to accuse him, saying, We haue founde this man peruerting y^e people, and forbidding to paye tribute to Cesar, saying, That he is Christ a King.

Mat. 27,11 mar. 15,2 iohn. 18,33

3 * And Pilate asked him, saying, Art y^u the King of the Iewes? And he answered him, and said, Thou saist it.
4 Then said Pilate to the hie Priests & to the people, I finde no faute in this man.
5 But they were the more fierce, saying, He moueth y^e people, teaching through out all Iudea, beginning at Galile, euen to this place,
6 Now when Pilate heard of Galile, he asked whether the man were a Galilean.
7 And when he knewe that he was of Herodes iurisdictiō, he [b] sent him to Herode, which was also at Ierusalem [||] in those daies.
8 And whē Herode sawe Iesus, he was exceadingly glad: for he was [c] desirous to se him of a long season, because he had heard manie things of him, and trusted to haue sene some [||] signe done by him.
9 Then questioned he with him of manie things: but he answered him [d] nothing.
10 The hie Priests also and Scribes stode forthe and accused him vehemently.
11 And Herode with his [||] men of warre, despised him, and mocked him, and arrayed him in [e] [||] white, & sent him againe to Pilate.
12 * And the same daye Pilate and Herode were made friends together: for before they were enemies one to another.
13 ¶ Then Pilate called together the hie Priests, and the rulers, and the people,
14 And said vnto them, Ye haue broght this man vnto me, as one that peruerted the people: and beholde, I haue examined him before you, and haue founde no faute in this man, of those things whereof ye accuse him:
15 No, nor yet Herode: for I sent you to him: and lo, nothing worthie of death is done [||] to him.
16 I wil therefore chastise him, and let him lose.
17 (For of [f] necessitie he must haue let one lose vnto them at the feast.)
18 Then all the multitude cryed at once, saying, Away with him, and deliuer to vs Barrabbas:
19 Which for a certeine insurrection made in the citie, and murther, was cast in prison.
20 Then Pilate spake againe to them, willing to let Iesus lose.
21 But they cryed saying, Crucifie, crucifie him.
22 And he said vnto them the third time, But what euil hathe he done? I finde [g] no cause of death in him: I wil therefore chastise him, and let him lose.
23 But they were instant with loude voyces, & required that he might be crucified: and the voyces of them and of the hie Priests preuailed.
24 So Pilate gaue sentence, that it shulde

b To rid his hands, and to gratifie Herode

|| Or, at that time.

c Of a certeine curiositie.

|| Or, miracle.

d For Christ came not to defend him self, nether yet wolde please y^e vaine curiositie of this tyrant.

|| Or, bande, or traine.

e Communely this was a robe of honour or excelencie: but it was giuen to Christ in mockage. *Mat. 27,32 mar. 15,14 iohn. 18,38 & 19,4*

|| Or in bright colour.

|| Or, by him.

f For y^e Romains had giuen suche traches & liberties to y^e Iewes, y^t was but a tradition, and not according to the worde of God.

g The iudge giueth sentence of Christ, before he condemneth him, where by plainely appeareth Iesus innocencie.

be as they required.
25 And he let loose vnto them him that for insurrection and murther was cast into prison, whome they desired, and deliuered Iesus to do with him what they wolde.
26 ¶ *And as they led him awaye, they caught one Simon of Cyrene, comming out of ỹ field, and on him they laid the crosse, to beare it after Iesus.
27 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.
28 But Iesus turned backe vnto them, & said, [g]Daughters of Ierusalem, wepe not for me, but wepe for your selues, and for your children.
29 For beholde, the daies wil come, when men shal say, Blessed *are* the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke.
30 Then shal they beginne to say to the mountaines, *Fall on vs: and to the hilles, Couer vs.
31 * For if they do these things to a hgrene tre, what shalbe done to the drye?
32 * And there were two others, which were euil doers, led with him to be slaine.
33 And when they were come to the place, which is called [g]Caluerie, there they crucified him, and the euil doers: one at the right hand, and the other at the left.
34 Then said Iesus, Father, forgiue them: for they knowe not what they do. And they parted his rayment, & cast lots.
35 And the people stode, and beholde: and the rulers mocked him with them, saying, He saued others: let him saue himself, if he be the Christ, the i Chosen of God.
36 The souldiers also mocked him, and came and offred him k vineger,
37 And said, If thou be the King of the Iewes, saue thy self.
38 And a superscription was also written ouer him, in l Greke letters, and in Latin, and in Hebrewe, THIS IS THE KING OF THE IEWES.
39 ¶ And one of the euil doers, which were hanged, railed on him, saying, If thou be the Christ, saue thy self and vs.
40 But the other answered, and rebuked him, saying, [m] Feareste thou not God, seing thou art in the same condemnacion?
41 We are in dede righteously *here*: for we receiue things worthie of that we haue done: but this man hathe done nothing amisse.
42 And he said vnto Iesus, Lord, remember me, when thou comest into thy kingdome.
43 The Iesus said vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradise.
44 And it was about the [n] sixt houre: and there was a darkenes ouer all the land, vntil the ninth houre.
45 And the sunne was darkened, and the vaile of the Temple rent through the middes.
46 And Iesus cryed ẅ a loude voyce, & saied * Father, into thine handes I commend my spirit. And when he thus had said, He gaue vp the goste.
47 Now when the [o] Centurion sawe what was done, he glorified God, saying, Of a suretie this man was iuste.
48 And all the people that came together to that sight, beholding the thigs, which were done, smote their brests, and returned.
49 And all his acquaintance stode a farre of, and the women that followed him from Galile, beholding these things.
50 ¶ * And beholde, there was a man named Ioseph, which was a counseller, a good man and a iuste.
51 He did not consent to the counsel and dede of them, *which was* of Arimathea, a citie of the Iewes: who also himself [p] waited for the kingdome of God.
52 He went vnto Pilate, and asked the bodie of Iesus.
53 And toke it downe, and wrapped it in a linnen cloth, and laid it in a tombe hewen out of a rocke, wherein was neuer man yet laid.
54 And that day was the [q] Preparacion, and the Sabbath [r] drewe on.
55 And the women also that followed after, which came with him from Galile, behelde the sepulchre, and how his bodie was laid.
56 And they returned and prepared odores, and ointments, and rested the Sabbath *day* according to the commandement.

CHAP. XXIIII.

1 The women come to the graue. 13 Christ appeareth vnto the two disciples that go towarde Emmaus. 36 He standeth in the middes of his disciples: and openeth their vnderstanding in the Scriptures. 47 He giueth them a charge. 51 He ascendeth vp to heauen. 52 His disciples worship him, 53 And of their daily exercise.

1 NOw the * [s] first *day* of the weke early in the morning, they came vnto the sepulchre, and broght the odores which

Mat.27,32 mar.15,21

[g] Or, women of Ierusalem.

Isa.2,19. Hos.10,8. reu.6,16

1.Pet.4,17 Mat.27,38 mar.15,27 ioh.19,18

h If the innocet be thus hadled, what shal ỹ wicked man be?

[g] Or, the place of dulles

i Whome God hathe before all others appointed to be ỹ Messias: other wise ỹ Scriptures calleth them seles of God, whome he hathe chosen before all begining to life euerlasting.

k Mixt ẅ myrrhe & gall to hasten his death.

l That ỹ thing might be knowen to all nacions, because these thre languages were moste commune.

m The condemnacion ẅ ỹ now suffreste, causeth it thee not to feare God?

Mat.27,45 mar.15,33 luke.23,44

Psal.30,6

[g] Or, captaine o The Romaine Capteine who had charge ouer an hudreth men.

Mat.27,57 mar.15,43 ioh.19,38

[g] Or, had embraced.
p He loked for the redemer, by whome all shulde be restored.

q When men prepared all things readie for ỹ feast.
r That is, begā ỹ same euening.

Mat.28,1 mar.16,1 ioh.20,1

s Which was ỹ first day after ỹ first Sabbath of the feast.

which they had prepared, & certeine *women* with them.
2 And they founde the stone rolled awaye from the sepulchre,
3 And went in, but founde not the bodie of the Lord Iesus,
4 And it came to passe, that as they were amased thereat, beholde [b] two men suddenly stode by them in shining vestures.
5 And as they were afrayed, and bowed downe their faces to the earth, they said to them, Why seke ye him that liueth, among the dead?
6 He is not here, but is risen: remember *how he spake vnto you, when he was yet in Galile,
7 Saying, that the sonne of man must be deliuered into the hands of sinful men, and be crucified, and the third daye rise againe.
8 And they remembred his wordes,
9 And returned from the sepulchre, and tolde all these things vnto the eleuen, and to all the remnant.
10 Now it was Marie Magdalene and Ioanna, & Marie the *mother* of Iames, and other women with them, which tolde these things vnto the Apostles.
11 But their wordes semed vnto them, as a fained thing, nether beleued they them.
12 Then arose Peter, and ran vnto the sepulchre, and loked in, and sawe the linnen clothes laid by them selues, & departed wondering in him self at that which was come to passe.
13 ¶ *And beholde, two of them went ý same day to a towne which was from Ierusalem about, thre score furlongs, called Emmaus.
14 And they [d] talked together of all these things that were done.
15 And it came to passe, as they communed together, and reasoned, that Iesus him self drewe nere, and went with them.
16 But their eyes [e] were holden, ý they colde not knowe him.
17 And he said vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad?
18 And the one (named Cleopas) answered and said vnto him, Art thou onely [f] stranger in Ierusalem, and hast not knowen the things which are come to passe therein in these dayes?
19 And he said vnto them, What things? And they said vnto him, Of Iesus of Nazaret, which was a Prophet, mightie in dede and in worde before God, and all the people,
20 And how the hie Priests, and our rulers deliuered him to be condemned to death, and haue crucified him.
21 But we [g] trusted that it had bene he that shulde haue deliuered Israel, and as touching all these things, to day is the third day, that they were done.
22 Yea, and certeine women among vs made vs astonied, which came early vnto the sepulchre.
23 And when they founde not his bodie, they came, saying, that they had also sene a vision of Angels, which said that he was aliue.
24 Therefore certeine of them which were with vs, went to the sepulchre, and founde it euen so as the women had said, but him they sawe not.
25 Then he said vnto them, [h] O fooles & slowe of heart to beleue all that the Prophetes haue spoken,
26 Ought not Christ to haue suffred these things, and to enter into his glorie?
27 And he began at [i] Moses, and at all the Prophetes, and interpreted vnto them in all the Scriptures the things which were *written* of him.
28 And they drewe nere vnto the towne, which they went to, but he [k] made as though he wolde haue gone further.
29 But they constrained him, saying, Abide with vs: for it is towardes night, & the day is farre spent. So he went in to tarie with them.
30 And it came to passe, as he sate at table with them, he toke the bread, [l] and gaue thankes, and brake it, and gaue it to them.
31 Then their eyes were opened, & they knewe him: but he was taken out of their sight.
32 And they said betwene them selues, Did not our hearts burne within vs, while he talked with vs by the way, and when he opened to vs the Scriptures?
33 And they rose vp the same houre, and returned to Ierusalem, and founde the Eleuen gathered together, and them ý were with them,
34 Which said, The Lord is risen in dede, and hathe appeared to Simon.
35 Then they tolde what things *were* done in the way, and how he was knowen of them in [m] breaking of bread.
36 ¶ *And as they spake these things, Iesus him self stode in the middes of thē, and said vnto them, Peace *be* to you.
37 But they were abashed and afraid, supposing that they had sene a spirit.
38 Then he said vnto them, Why are ye troubled? and wherefore do doutes arise in your hearts?
39 Behold mine hands and my fete: for it is my self: handle me, and se: for a spirit hathe not flesh and bones, as ye se me haue.
40 And when he had thus spoken, he shewed them *his* hands and fete.

h Two Angels in forme of men.

Chap. 9. 22 matt. 17. 23 mar. 1. 31

Euang. de sancta Trinit. Matt. 16. 12

c Which is about seuē miles & an halfe

d Hereby appeareth ý they had faith al thogh it was weake.

e This declareth ý we can nether se, nor vnderstād til God open our eyes.

f For ý thīg was so notorious, ý all men might haue knowē it.

g They vnderstode not yet what was the deliuerance ý Iesus Christ purchased for vs, but loked for some worldelie prosperitie.

h Infidelitie is reproued.

i Christ onely is ý interpreter of ý Scriptures: for bothe the beginning & end therof direct vs to him, because he is ý Sauiour ý is promised.

k Because Christ did bothe shut their eyes & open thē, he wolde kepe them in suspēs til his time came to manifest him self vnto them.

l According to ý custome: ý maner of praying before meales they vse to this day.

m So sone as he beganne to breake breade. *Mar. 16. 14 Iohn. 20. 19*

41 And while they yet beleued not for ioye and wondered, he said vnto them, Haue ye here any meat?
42 And they gaue him a piece of a broiled fish, and of an honie combe,
43 And he toke it, and did eat before them.
44 And he said vnto them, These are the wordes which I spake vnto you while I was yet with you, that all must be fulfilled which are written of me in the Law of Moses, and in the Prophetes, and in the Psalmes.
45 Then opened he their vnderstandig, that they might vnderstand the Scriptures,
46 And said vnto them, Thus is it written, and thus it behoued Christ to suffre, and to rise againe from the dead ỹ thirde day,
47 And that repentance, and remission of sinnes shulde be preached in his name among all nacions, beginning at Ierusalem.
48 Now ye are witnesses of these things.
49 And beholde, I wil send the * promes of my father vpon you: but tary ye in ỹ citie of Ieruſalem, [n] vntil ye be endued with power from an hie.
50 Afterwarde he led them out into Bethania, and lift vp his hands, and blessed them.
51 And it came to passe, that as he blessed them, * he departed from them, & was caryed vp into heauen.
52 And they worshipped him, and returned to Ierusalem with great ioye,
53 And were continually, in the Temple, praising, and lauding God, Amen.

Iohn.15,26
Act.1,4
n Which was til wt̃ſonti-, whã ỹ holie Goſt was ſent frõ heauẽ.
Mar.16,19
act.1,9

THE HOLY GOSPEL

of Iesus Christ, according to Iohn.

CHAP. I.

1.14.17. The diuinitie, humanitie, & office of Iesus Christ. 15 The testimonie of Iohn. 39 The calling of Andrewe, Peter, &c.

Euang: am Dritt. Nachtstunde

1 IN [n] the beginning was the Worde, and the Worde was with [a] God, and that Worde was God.
2 The same was [b] in the beginning with God.
3 All things were made by it, and [c] without it was made nothing that was made
4 In it was [d] life, and the life was ỹ [e] light of men.
5 And the light shineth in [f] the darkenes, and the darkenes comprehended it not.
6 ¶ * There was a man sent from God, whose name was Iohn.
7 The same came for a witnes, to beare witnes of ỹ light, that all men through him might beleue.
8 He was not that light, but *was sent* to beare witnes of the light.
9 That was the true light, which lighteth euerie man that [n] cometh into the worlde.
10 He was in the worlde, and the worlde was * made by him: and the worlde [g] knewe him not.
11 He came vnto [h] his owne, and his owne receiued him not.
12 But as many as receiued him, to them, he gaue [i] power to be the sonnes of God *euen* to them that beleue in his Name,
13 Which are borne not of blood, nor of the wil of the flesh, nor of ỹ wil of man, but of God,
14 *And the Worde was made [k] flesh, and dwelt among vs, (and we * sawe the glorie thereof, as the glorie of the onely begottten *Sonne* [n] of the Father) * ful of grace & trueth.
15 ¶ Iohn bare witnes of him, and cryed, saying, This was he of whome I said, He that cometh after me, is preferred before me: for he was [e] before me.
16 And of his fulnes haue all we receiued, and grace for grace.
17 For the Lawe was giuen by Moses, but grace and trueth came by Iesus Christ.
18 *No man hathe sene God at any time: the onely begotten Sonne, which is in ỹ [m] bosome of the Father, he hathe [n] declared him.
19 ¶ Then this is the recorde of Iohn, when the Iewes sent Priests and Leuites from Ierusalem, to aske him, Who art thou?
20 And he confessed and denyed not, & said plainely, I am not the Christ.
21 And they asked him, What then? Art thou Elias? And he said, I am not. Art thou the [o] Prophet? And he answered, No.
22 Then said they vnto him, Who art thou that we may giue an answer to them that sent vs? what saist thou of thy selfe?
23 He

[n] *Or, before the beginning.*
a Christ is God before all time,
b The Sonne is of ỹ same substãce wt̃ ỹ Father.
c No creature was made wout Christ.
d whereby all things are quickened and preserued.
e The life of man is more excellent then of ani other creature, because it is ioyned wt̃ light & vnderstãding. *Mat.3, 1.mar. 1,34.luk.3,23*
f Mans minde is ful of darkenes because of ỹ corruption thereof.
[n] *Or, are borne. Ebr 11,4*
g Because they did not worship hĩ as their God, Rom.1,21.act. 14,15
h To ỹ Israelites whowere his peculiar people.
i Meaning a priuiledge, or dignitie.
Mat.1,16
luk.2,7
Mat.17.2
2 pet.1,17
Coll.1,19. 2,9
k He was formed & made mã by ỹ operation of ỹ holie Goſt without ỹ operation of man.
[n] *Or, proceeding from the Father.*
[n] *Or, more excelent then I.*
l More abundãt grace then by Moses.
1.Tim.6,16
1.iohn.4,12
m Meaning he is moste deare, and straitly ioyned to his Father: nor onely in loue, but also in nature: and vnion And so God ỹ before was inuisible was made as it were visible in Christ. *Act.13,25*
o Whome they loked for to be suche one as Moses was, Deut. 19,15.

Isa. 40. 3. mat. 3. 3. luk. 3. 4.

23 He said, I * am the voyce of him that cryeth in the wildernes, Make straight the way of the Lord, as said the Prophet Esaias.

24 Now they which were sent, were of the Pharises.

25 And they asked him, and said vnto him, Why baptizest thou then, if thou be not the Christ, nether Elias, nor the Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one among you, whome ye knowe not.

Mat. 3. 11. mar. 1. 7. luk. 3. 16. act. 1. 5. & 11. 16. & 19. 4.

27 *He it is that commeth after me, ẅ is preferred before me, whose shoe latchet I am not worthie to vnlose.

28 These things were done in Bethabara beyonde Iordan, where Iohn did baptize.

29 ¶ The next day Iohn seeth Iesus comming vnto him, and saith, Beholde the lambe of God, which taketh away the [p] sinne of the worlde.

p Signifiing ẏ original sinne, ẅ is the fountaine of all sinnes & there ẅ all other sinnes.

30 This *is* he of whome I said, After me cometh a man, which is preferred before me: for he was before me.

31 And I knewe [q] him not: but because he shulde be declared to Israel, therefore am I come, baptizing with water.

q That is, by sight, but onely by the reuelatiō of God.

Mat. 3. 16. mar. 1. 10. luk. 3. 22.

32 So Iohn bare recorde, saying, I sawe *the Spirit come downe from heauē, like a doue, and it abode vpon him:

33 And I knewe him not: but he that sent me to baptize with water, he said vnto me, Vpon whome thou shalt se the Spirit come downe, & tary stil on him, that is he which baptizeth with ẏ [r] holie Gost.

r Who giueth the vertue and effect to baptisme, accomplishing that thing which is there by represented.

34 And I sawe, and bare recorde that this is the Sonne of God.

35 The next day, Iohn stode againe, and two of his disciples.

36 And he behelde Iesus walking by, and said, Beholde the [s] lambe of God.

s He alludeth to the paschal lambe, ẅ was a figure of Christ.

37 And ẏ two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, and sawe thē followe, & said vnto them, What seke ye? And they said vnto him, Rabbi (ẅ is to say by interpretation, Master) [t] where dwellest thou?

t Or where is thy lodging? or whither goest thou? For he dwelled in Nazaret, and was there as a stranger.

39 He said vnto thē, Come, and se. They came and sawe where he dwelt, and [u] abode with him that day: for it was about the [v] tenth houre.

v That was, two houres before night.

40 Andrewe, Simon Peters brother, was one of the two which had heard [x] it of Iohn, & that followed him.

x How Iohn said, that Iesus was the lambe of God.

u Or, the Anointed.

41 The same founde his brother Simon first, and said vnto him, We haue founde the Messias, which is by interpretacion, [u] the Christ.

42 And he broght him to Iesus. And Iesus behelde him, & said, Thou art Simon the sonne of Iona: thou shalt be called Cephas, which is by interpretation, [u] a stone.

u Or, Petrus

43 ¶ The day following, Iesus wolde go into Galile, and founde Philippe, and said vnto him, Followe me.

44 Now Philippe was of Bethsaida, the citie of Andrewe and Peter.

45 Philippe founde Nathanael, and said vnto him, We haue foūde him, of whome *Moses did write in the Law, and ẏ *Prophetes, Iesus of Nazaret the sonne of Ioseph.

Gen. 49. 10. deut. 18. 18. Isa. 42. 4. 10. 45. 8. vers. 23. ier. 23. 5. ezec. 34. 23. & 37. 24. dan. 9. 24.

46 Then Nathanael said vnto him, Can there any [y] good thing come out of Nazaret? Philippe said to him, Come, & se.

y Those things ẅ are contemptible to the worlde, are esteemed and preferred of God: and those thigs ẅ the worlde preferreth, God abhorreth.

47 Iesus sawe Nathanael comming to him, & said of him, Beholde in dede an Israelite, in whome is no guile.

48 Nathanael said vnto him, Whence knewest thou me? Iesus answered & said vnto him, Before that Philippe called thee, when thou wast vnder ẏ figge tre, I sawe thee.

49 Nathanael answered, & said vnto him, Rabbi, thou art the Sonne of God: thou art the King of Israel.

50 Iesus answered, and said vnto him, Because I said vnto thee, I sawe thee vnder the figge tre, [w] beleuest thou? thou shalt se greater things then these.

w Or, thou beleuest.

51 And he said vnto him, Verely, verely, I say vnto you, hereafter shal ye se heauen [z] open, & the Angels of God * ascending, and descending vpon the Sonne of man.

z Christ openeth ẏ heauens, ẏ we may haue accesse to God, and maketh vs felowes to the Angels. *Gen. 28. 12.*

CHAP. II.

Christ turneth the water into wine. 14 He driueth the byers, and sellers out of the Temple. 19 He forewarneth his death and resurrection. 23 He conuerteth many, and distrusteth man.

AND ẏ third day, was there a mariage in Cana *a towne* of Galile, & the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the mariage.

3 Now when the wine failed, the mother of Iesus said vnto him, They haue no wine.

4 Iesus said vnto her, Woman, what haue I to do with thee? mine houre is not yet come.

5 His mother said vnto the seruants, Whatsoeuer he saith vnto you, do it.

6 And there were set there, six waterpottes of stone, after the maner of the [a] purifying of the Iewes, conteining two or thre [b] firkins a piece.

a Who vse continual washings to purifie them selues. Which superstition Hebion the heretike wolde haue broght into the Church and now ẏ papistes haue receiued it.

b Whereof euerie one conteined 15. gallōs.

7 And Iesus said vnto them, Fil the waterpottes with water. Then they filled them vp to the brim.

8 Then he said vnto thē, Draw out now & beare vnto the [c] gouernour of the

c Or, steward.

feast. So they bare it.

9 Now when the gouernour of the feast had tasted the water that was made wine, (for he knewe not whence it was: but the seruants, which drewe the water, knewe) the gouernour of the feast called the bridegrome,

10 And said vnto him, All men at the beginning set forthe good wine, and when men haue wel drunke, then that which is worse: *but* thou hast kept backe the good wine vntil now.

Or, signes.

11 This beginning of miracles did Iesus in Cana *a towne* of Galile, and shewed forthe his glorie: & his disciples beleued on him.

12 After that he went downe into Capernaum, he and his mother, and his [g] brethren, and his disciples: but they continued not manie dayes there.

[g] Or, cousins.

13 For the Iewes Passeouer was at hand. Therefore Iesus went vp to Ierusalem.

Mat. 21, 12. mar. 11, 17. luk. 19. 46.

14 *And he founde in the Temple those that solde oxen, and shepe, and doues, and changers of money sitting *there.*

15 Then he made a scourge of smale cordes, & drawe them all out of the Temple with the shepe, and oxen & powred out the changers money, and ouerthrewe the tables,

16 And said vnto them that solde doues, Take these things hence: make not my Fathers house, an house of marchandise.

17 And his disciples remembred, that it was written, *The [c] zeale of thine house hathe eaten me vp.

Psal. 68, 10.

[c] This affectiō was so burning in him, y it surmounted and swallowed vp all the others.

18 Then answered the Iewes, and said vnto him, What [f] signe shewest thou vnto vs, that thou doest these things?

[f] Or, miracle. Mat. 26, 61. & 27, 40. mar. 14, 58. & 15, 29.

19 Iesus answered and said vnto them, Destroye this temple, and in thre dayes I wil raise it vp againe.

20 Then said the Iewes, Fortie and six yeres was this Temple a buylding, and wilt thou reare it vp in thre dayes?

21 But he spake of the Temple of his [d] bodie.

[d] Christs bodie might iustly be called the temple, because y fulnes of the Godhead dwelleth in it corporally, Col. 2, 9.

22 Assone therefore as he was risen from the dead, his disciples remembred that he thus said vnto them: and they beleued the Scripture, and the worde which Iesus had said.

23 Now when he was at Ierusalem at the Passeouer in the feast, many beleued in his Name, when they sawe his miracles which he did.

24 But Iesus [e] did not commit him self vnto them, because he knewe them all,

[e] For he tooke not them for true disciples, as he knewe by their inwarde thoghtes, what religion soeuer they did pretende outwardely.

25 And had no nede that any shulde testifie of man: for he knewe what was in man.

CHAP. III.

3 Christ instructeth Nicodem^s in y regeneratiō. 15 Of faithe. 16 Of y loue of God towards y worlde. 23 The doctrine and baptisme of Iohn. 28 And y witnes y he beareth of Christ.

1 THere was now a man of the Pharises named Nicodemus, a ruler of the Iewes.

2 He came to Iesus by night, and said vnto him, Rabbi, we knowe that thou art a teacher come from God: for no man colde do these miracles that thou doest, except God were with him.

3 Iesus answered and said vnto him, Verely, verely I say vnto thee, except a man be borne againe, he can not [a] se y [b] kingdome of God.

a To entre therein.

b which thing is to be assembled and incorporate into the Church of God.

c Which is the spiritual water where the holie Goost doeth washe vs into newnes of life.

4 Nicodemus said vnto him, How can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

d As y power of God is manifest by y moving of the aire, so is it in chaging and renuing vs, althogh y maner be hid from vs.

5 Iesus answered, Verely, verely I say vnto thee, except that a man be borne of [c] water and of the Spirit, he can not enter into the kingdome of God.

e Although he was excellently learned, yet knewe he not those things w the very babes in Christs schole ought to knowe.

6 That which is borne of y flesh, is flesh, & that that is borne of the Spirit, is spirit.

f We may not teache our owne inuentions.

7 Marueile not that I said to thee, Ye must be borne againe.

8 The [d] winde bloweth where it listeth, & thou heareſt the sounde thereof, but cāst not tel whence it cometh, and whether it goeth: so is euerie mā that is borne of the Spirit.

g He reproueth him, for y men do teache things w they vnderstāde not, and yet others beleue them: but Christ teacheth thigs most certeine & knowen, & mē wil not receiue his doctrine.

9 Nicodemus answered, and said vnto him, How can these things be?

10 Iesus answered, and said vnto him, Art thou a teacher of Israel, and [e] knowest not these things?

h Which was after a commune and grosse maner.

11 Verely, verely I say vnto thee, we speake that we [f] knowe, & testifie, that we haue sene: but ye^s receiue not our witnes.

i By reasoh of y vnion of his Godhead with his manhoode. Nom. 21, 9.

12 If when I tel you [h] earthlie things, ye beleue not, how shulde ye beleue, If I shall tell you of heauenlie things?

k His power must be manifest, which is not yet knowē. 1. Iohn 4, 9. Chap. 9, 39. and 12, 47.

13 For no man ascendeth vp to heauen, but he that hathe descended from heauen, y Sonne of mā which is in heauen.

14 * And as Moses lift vp the serpent in the wildernes, so must the Sōne of man be [k] list vp,

l The contēpt of Christ, and y sinnes of y wicked condemne them: yet Christ as a iuste iudge giueth sentence against the reprobate.

15 That whosoeuer beleueth in him, shulde not perish, but haue eternal life.

16 *For God so loued the worlde, that he hathe giuē his onely begotten Sonne, that whosoeuer beleueth in him, shulde not perish, but haue euerlasting life.

17 *For God sent not his Sonne into the worlde, that he shulde [l] condemne the worlde, but that the worlde through him might be saued.

m Not onely y Iewes, but whosoeuer shal de beleue in him.

18 He that beleueth in him, shal not be condemned: but he that beleueth not, is condemned already, because he beleueth not in the Name of the onely begotten Sonne of God.

19 *And

Chap.1,29.
n The cause and matter of condemnation.

o In walking roundely, and sincerely.
*Or, in God.
p As they do wel set God onely before their eyes, and followe the rule of his word.
*Or, territorie.
Chap 4,1.

19 *And this is the n condemnation, that light is come into the worlde, & men loued darkenes rather then light, because their dedes were euil.
20 For euerie man that euil doeth, hateth the light, nether commeth to light, lest his dedes shulde be reproued.
21 But he that doeth o crueth, commeth to the light, that his dedes might be made manifest, that they are wroght *p according to God.
22 ¶ After these things, came Iesus and his disciples into the *land of Iudea, and there taried with them, and *baptized.
23 And Iohn also baptized in Enon besides Salim, because there was much water there: and they came, and were baptized.
24 For Iohn was not yet cast into prison.
25 Then there arose a question betwene Iohns disciples & the Iewes, about q purifying.
26 And they came vnto Iohn, and said vnto him, Rabbi, r he that was with thee beyonde Iordan, to whome *thou bearest witnes, beholde, he baptizeth, and all men come to him.
27 Iohn answered, & said, A man can receiue nothing, except it be giuen him from heauen.
28 Ye your selues are my witnesses, that *I said, s I am not the Christ, but that I am sent before him.
29 He that hathe the bride, is the bridegrome: but the friend of the bridegrome which standeth and heareth him, reioyceth greatly, because of the bridegromes voice. This my ioye therefore is fulfilled.
30 He must t increase, but I *must* decrease.
31 He that is come from on high, is aboue all: he that is of the v earth, is of the earth, and speaketh of the earth: he that is come from heauen, is aboue all.
32 And what he hathe sene and heard, that he testifieth: but no man receiueth his testimonie.
33 He that hathe receiued his testimonie, hathe sealed that *God is true.
34 For he whome God hathe sent, speaketh the wordes of God: for God giueth *him* not the Spirit by x measure.
35 The Father loueth the Sonne, and hathe *giuen all things into his hand.
36 He that beleueth in the Sonne, hathe euerlasting life, & he that obeieth not the Sonne, shal not se life, but the wrath of God abideth on him.

q That is, how they might be made cleane, before God, w the washigs vnder the law did represent.
Chap.1,17.
r They were led with ambition fearing lest their master shulde haue lost his fame.
Chap.1,20.
s No man ought to vsurpe anie thing further the God giueth him.

t And be exalted, and I esteemed as his seruant.
v The minister compared to Christ is but earth.

Rom.3,4.

x For vnto Christ was giue the ful abundance of all grace, that we might receiue of him as of the onelie fountaine.
Mat.10,26.
Abac.2,4.
1.Iohn.5,10.

CHAP. IIII.

The communication of Christ with the woman of Samaria. 34 His zeale towarde his Father & his harueft. 39 The conuersion of the Samaritans. 45 And Galileans. 47 Howe he healeth the rulers sonne.

1 NOw when the Lord knewe, how ỹ Pharises had heard, ỹ Iesus made and baptized mo disciples then Iohn,
2 (Thogh Iesus him self baptized not: but his disciples)
3 He *left Iudea, and departed againe into Galile.
4 And he must nedes go through Samaria.
5 Then came he to a citie of Samaria called *u Sychar, nere vnto ỹ possession that *Iacob gaue to his sonne Ioseph.
6 And there was Iacobs well. Iesus then wearied in the iorney, sate b thus on the well: it was about the c sixt houre.
7 There came a woman of Samaria to drawe water. Iesus said vnto her, Giue me drinke.
8 For his disciples were gone away into the citie, to bye meat.
9 Then said the woman of Samaria vnto him, How is it, that thou being a Iewe, askest drinke of me, which am a woman of d Samaria? For the Iewes medle not with the Samaritans.
10 Iesus answered & said vnto her, If thou knewest the e gift of God, and who it is that saith to thee, Giue me drinke, thou woldest haue asked of him, and he wolde haue giuen thee f *y* water of life.
11 The woman said vnto him, Syr thou hast nothing to drawe with, & the wel is depe: from whence then hast thou that water of life?
12 Art thou greater then our father Iacob, which gaue vs the wel, & he him self dranke thereof, & his children, and his cattel?
13 Iesus answered, and said vnto her, Whosoeuer drinketh of this water, shal thirst againe:
14 But whosoeuer drinketh of the g water that I shal giue him, shal neuer be more h athirst: but the water that I shal giue him, shal be in him a well of water, springing vp into euerlasting life.
15 The woman said vnto him, Syr, giue me of that water, that I may not thirst, nether come hither to drawe.
16 Iesus said vnto her, Go, call thine housband, and come hither.
17 The woman answered, and said I haue no housband. Iesus said to her, Thou hast wel said, I haue no housband.
18 For thou hast had fiue housbands, and he whome thou now hast, is not thine housband: that saidest thou truely.
19 The woman said vnto him, Syr, I i se that thou art a Prophet.
20 Our fathers worshiped in this mountaine, and ye say, that in *Ierusalem is the place where men ought to worship.
21 Iesus said vnto her, Woman, beleue me, the houre cometh, when ye shal nether in this mountaine, nor at Ierusa-

a To giue place to their rage.

*Or, Sichem.
Gen.33,19.
& 48,22.
Ios.24,32.
b Euen wearie as he was.
c Which was midday.

d For ỹ Iewes esteemed the Samaritans as wicked, and prophane.
e Meaning of him self who me his Father had sent to conuert this woman.
f Which is the loue of God in his Sonne powred into our hearts by the holie Goft vnto euerlasting life, Rom.5,5.
*Or, the liuelie water.

g Of the spiritual grace.
h He shal neuer be dryed vp or destitute.

i Til she was liuely touched with her faultes, she mocked and wolde not heare Christ.
Dent.12,6.

lem worship the Father.

2.Kin.17, 29. 22 Ye worship that which ye *knowe not: we worship that which we knowe: for saluation is of the Iewes.

23 But the houre cometh, and now is, when ỹ true worshippers shal worshippe ỹ Father in spirit, & trueth: for ỹ Father requireth euẽ suche to worship him.

2.Cor.3.17. k God being of a spiritual nature, requireth a spiritual seruice, and agreable to his nature. 24 *God is a [k]Spirit, and they that worship him, must worship him in spirit & trueth.

25 The woman said vnto him, I know wel that Messias shal come, which is called Christ: when he is come, he wil tell vs all things.

26 Iesus said vnto her, I am he, that speake vnto thee.

27 ¶ And vpon that came his disciples, and marueiled that he talked with a woman: yet no man said vnto him, What askest thou? or why talkest thou with her?

28 The woman then left her waterpot, and went her way into the citie, & said to the men,

29 Come, se a man which hathe tolde me all things that euer I did: is not he the Christ?

30 Then they went out of the citie, & came vnto him.

31 ¶ In the meane while, the disciples prayed him, saying, Master, eat.

32 But he said vnto them, I haue meat to eat, that ye knowe not of.

33 Then said the disciples betwene them selues, Hathe anie man broght him meat?

l There is nothing, that I hunger for more, or wherein I take greater pleasure. 34 Iesus said vnto them, [l]My meat is that I may do the wil of him that sent me, and finish his worke.

Mat.9.37. luk.10,2. 35 Say not ye, There are yet foure moneths, & *then* cometh harueste? Beholde, I say vnto you, Lift vp your eyes, and loke on the regions: *for they are white already vnto harueste.

m Without grudging ỹ one at the others labour. 36 And he that reapeth, receiueth wages, & gathereth frute vnto life eternal, that bothe he that soweth, & he that reapeth, might [m]reioyce together.

*Or, prouerbe. 37 For herein is the *saying true, that one soweth and another reapeth.

n Meaning the Prophetes. 38 I sent you to reape that, whereon ye bestowed no labour: [n]other men laboured, & ye are entred into their labours.

o The Samaritans shewed thẽ selues willing to receiue his doctrine, who being but strangers and skarsely knowing Christ, are a condemnation to ỹ Iewes, & all others, which negle& Gods worde when it is offered. 39 Now manie of the Samaritans of that citie [o]beleued in him, for the saying of the woman which testified, He hathe tolde me all things that euer I did.

40 Then when the Samaritans were come vnto him, they besoght him, that he wolde tarie with them: and he abode there two dayes.

p That is, had the right and true faith. 41 And manie mo [p]beleued because of his owne worde.

42 And they said vnto the woman, Now we beleue not because of thy saying: for we haue heard him our selues, & knowe that this is in dede the Christ ỹ Sauiour of the worlde.

43 ¶ So two dayes after he departed thẽce, and went into Galile.

Mat.13.38. mar.6.4. luk.4.24. 44 For Iesus him self had *testified that a Prophet hathe none honour in [q]his owne countrey.

q Here by his owne countrey he meaneth Ierusalem, & the coũtrey about. 45 Then when he was come into Galile, the Galileans receiued him, which had sene all the things that he did at Ierusalem at the feast: for they went also vnto the feast.

Chap.2,1. 46 And Iesus came againe into *Cana a *towne* of Galile, where he had made of water wine. And there was a certeine [r]ruler, whose sonne was sicke at Capernaum.

r The worde signifieth royal or one of the Kigs court: & it semeth, that he was one of Herods court, who was in great estimation w Herode, whome the people called King, Mar. 6, 14.

47 When he heard that Iesus was come out of Iudea into Galile, he went vnto him, & besoght him that he wolde' go downe, & heale his sonne: for he was euen ready to dye.

48 Then said Iesus vnto him, Except ye se signes and wonders, ye wil not beleue.

*Or, come. 49 The ruler said vnto him, Sir, go downe before my sonne dye.

50 Iesus said vnto him, Go thy way, thy sonne liueth: and the man beleued ỹ worde that Iesus had spoken vnto him, & went his way.

51 And as he was now [n]going downe, his seruants met him, saying, Thy sonne liueth.

n Or, returnig. 52 Then enquired he of them the houre when he began to amende. And they said vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knewe, that it was the same houre in the which Iesus had said vnto him, Thy sonne liueth. And he beleued, and all his howshold.

54 This seconde miracle did Iesus againe, after he was come out of Iudea into Galile.

CHAP. V.

He healeth the man that was sicke eight and thirtie yeres. 10 The Iewes accuse him. 19 Christ answereth for him self, and reproueth them, 32 Shewing by the testimonie of his Father. 33 Of Iohn. 36 Of his workes, 39 And of the Scriptures who he is.

Leui.23,2. deut.16,1. 1 After *that, there was a feast of the Iewes, & Iesus went vp to Ierusalem.

n Or, the shepe market. 2 And there is at Ierusalem by [n] ỹ place of the shepe, a [a] poole called in Ebrewe [b] Bethesda, hauing fiue porches:

a Where the shepe were washed, ỹ shulde be sacrificed. b Which signifieth the house of powring out, because ỹ water ranne out by conduits. 3 In the which lay a great multitude of sicke

sicke folke, of blinde, halte, & withered, waiting for the mouing of the water.

4 For an Angel went downe at a certeine season into the poole, and troubled the water: whosoeuer then first, after ý stirring of the water, stepped in, was made whole of whatsoeuer disease he had.

5 And a certeine man was there, ẅ had bene diseased eight and thirtie yeres.

6 When Iesus sawe him lie, and knewe that he now long time had bene diseased, he said vnto him, Wilt thou be made whole?

7 The sicke man answered him, Sir I haue no man, when the water is troubled, to put me into the poole: but while I am comming, another steppeth downe before me.

e This was, to the end that the miracle might be so euident, ý no man colde speake against it.

8 Iesus said vnto him, Rise: [e] take vp thy bed, and walke.

9 And immediatly the man was made whole, and toke vp his bed, and walked & the same day was the Sabbath.

10 The Iewes therefore said to him that was made whole, It is the Sabbath *day*: * it is not lawful for thee to carie thy bed.

Iere. 17, 22.

11 He answered them, He that made me whole, he said vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which said vnto thee, Take vp thy bed, & walke?

13 And he that was healed, knewe not who it was: for Iesus had conueyed him self away from the multitude that was in that place.

d The afflictiõs that we endure, are chastisemẽts for our sinnes.

14 And after that, Iesus founde him in the Temple, and said vnto him, Beholde, thou art made whole: [d] sinne no more, lest a worse thing come vnto thee.

15 ¶ The man departed, and tolde the Iewes that it was Iesus, which had made him whole.

e That is, propre & peculiar to him alone.

16 And therefore the Iewes did persecute Iesus, & soght to slay him, because he had done these things on the Sabbath *day*.

f It was lawful for all Israel to call God their father, Exod. 4, 22, but because Christ did attribute to him self, ý he had power ouer all things, and wroght as his Father did, they gathered that Christ did not onely make him self ý Sõne of God, but also equal with him.

17 But Iesus answered them, My Father worketh hitherto, and I worke.

18 Therefore the Iewes soght the more to kil him: not onely because he had broken the Sabbath: but said also that God was [e] his [f] Father, and made him self equal with God.

g That is, he doeth communicate ẅ him, hauing ý same power and the same wil.

19 Then answered Iesus & said vnto them, Verely, verely I say vnto you, The Sonne can do nothing of him self, saue that he seeth ý Father do: for whatsoeuer things he doeth, the same things doeth the Sonne also.

20 For the Father loueth the Sonne, & [g] sheweth him all things, whatsoeuer he him self doeth, and he wil shewe him greater workes then these, that ye shulde marueile.

21 For likewise as the Father raiseth vp the dead, & quickeneth them, so the Sonne quickeneth whome he wil.

h In giuing him power & rule ouer all.

22 For the Father iudgeth no man, but hathe committed all [h] iudgement vnto the Sonne,

23 Because that all men shulde honour ý Sonne, as they honour the Father: he that honoreth not the Sonne, the same honoreth not the Father, which hathe sent him.

24 Verely, verely, I say vnto you, he ý heareth my worde, & beleueth in him that sent me, hathe euerlasting life, & shal not come into condemnacion, but hathe passed from death vnto life.

They that receiue it by faith.

25 Verely, verely, I say vnto you, the houre shal come, and now is, when the dead shal heare the voyce of the Sonne of God: and they that [i] heare it, shal liue.

k To communicate it ẅ vs.

26 For as the Father hathe life in [k] him self, so likewise hathe he giuen to ý Sonne to haue life in him self,

That is, to gouerne and rule all things.

27 And hathe giuen him power also to execute [l] iudgement, in that he is the Sonne of man.

28 Marueile not at this: for the houre shal come in the which all that are in the graues, shal heare his voyce.

29 And they shal come forthe, *that haue done good, vnto the resurrection of life: but they that haue done euil, vnto the resurrection of condemnacion.

Mat. 25, 41.

30 I can do nothing of mine owne self: as I heare, I iudge: and my iudgement is iust, because I seke not mine owne wil, but the wil of the Father who hathe sent me.

31 If I * shulde beare witnes of my self, my witnes were not [m] true.

Chap. 8, 14. mat. 3, 17.

m Christ had respect to their weakenes, that heard him, and therefore said his owne witnes shulde not be sufficient. *Chap. 1, 27.*

32 There is another that beareth witnes of me, and I knowe that the witnes, ẅ he beareth of me, is true.

33 *Ye sent vnto Iohn, and he bare witnes vnto the trueth.

Or, lampe.

34 But I receiue not the recorde of man: neuertheles these things I say, that ye might be saued.

n But ye left him quickely & did not persuere.

35 He was a burning, and a shining [n] candle: and ye wolde for a [n] seasen haue reioyced in his light.

36 But I haue greater witnes then the witnes of Iohn: for the workes which ý Father hathe giuen me to finish, ý same workes that I do, beare witnes of me, that the Father sent me.

37 And the * Father him self, which hathe sent me, [o] beareth witnes of me. Ye haue not heard his voyce at anie time, *nether haue ye sene his shape.

Mat. 3, 17. & 17, 5. Deut. 4, 12.

o In the Law & Prophetes.

38 And his worde haue ye not abiding in you: for whome he hathe sent, him ye be leue not.

39 *Searche the Scriptures: for in them

Act. 17, 11.

ye thinke to haue eternal life, & they are they which testifie of me.

40 But ye wil not come to me, that ye might haue life.

41 I receiue not praise of men.

42 But I knowe you, that ye haue not the loue of God in you.

43 I am come in my Fathers Name, and ye receyue me not: if [p] another shal come in his owne name, him wil ye receiue.

44 How can ye beleue, which [q] receiue * honour one of another, and seke not the honour that cometh of God alone?

45 Do not thinke that I wil accuse you to my Father: there is one that [r] accuseth you, *euen* Moses, in whome ye trust.

46 For had ye beleued Moses, ye wolde haue beleued me: * for he wrote of me.

47 But if ye beleue not his writings, how shal ye beleue my wordes?

p The people are more readie to receiue false prophetes, then Iesus Christ.

q Vaine glorie is a great let for a man to come to God. *Chap. 12, 43. Gen. 3, 15. & 22, 18. & 49, 10. deut. 18, 15.*

r As Moses shal accuse them ỹ trust in him: so they shal haue no greater enemies at the daye of iudgement, then the virgine Marie & the Saintes, vpon whome now they cal: but whosoeuer doeth accuse, Christ & their owne conscience shal condemne ỹ reprobat.

CHAP. VI.

10 Iesus feedeth fiue thousand men with fiue loaues & two fishes, 15 He departeth awaye, that they shulde not make him King. 26 He reproueth the fleshlie hearers of his worde. 41 The carnal are offended at him. 63 The flesh profiteth not.

Quadragesimalis

AFter these things, Iesus went his way ouer the [a] sea of Galile, *or* of [b] Tiberias.

a Called ỹ lake of Gennesareth.

b Tiberias, Bethsaida, and Capernaũ were on this side the lake, in respect of Galile: but it is here said ỹ he went ouer, because there were diuers crikes & turnings ouer the which men seried. *Leui. 23, 2. deut. 29, 1. Mat. 14, 16. mar. 6, 38. luk. 9, 13.*

2 And a great multitude followed him, because they sawe his miracles, which he did on them that were diseased.

3 Then Iesus went vp into a mountaine, and there he sate with his disciples.

4 Now the Passeouer, a * feast of the Iewes, was nere.

5 * Then IESVS lift vp *his* eyes, and seing that a great multitude came vnto him, he said vnto Philippe, Whence shal we bye bread, that these might eat?

6 (And this he said to proue him: for he him self knewe what he wolde do)

7 Philippe answered him, [c] two hũdreth penyworthe of bread is not sufficient for them, that euerie one of them may take a litle.

c This summe amounteth to about fiue pounde sterling.

8 Then said vnto him one of his disciples, Andrewe, Simon Peters brother,

9 There is a litle boye here, which hathe fiue barlie loaues, and two fishes: but what are they among so manie?

10 And Iesus said, Make the people sit downe. (Now there was muche grasse in that place) then the men sate downe in nomber, about fiue thousand.

11 And Iesus toke the bread, and [d] gaue thankes, and gaue to the disciples, and the disciples to them that were set downe & likewise of the fishes as muche as they wolde.

d praier and thankesgiuing do sanctifie our meates where with we are nourished.

12 And when they were satisfied, he said vnto his disciples, Gather vp the broken meat which remaineth, that [e] nothing be lost.

e The abundãce of Gods gifts ought not to make vs prodigal to waste them.

13 Then they gathered it together, and filled twelue baskets with the broken meat of the fiue barlie loaues which remained vnto them that had eaten.

14 Then the men when they had sene ỹ miracle that Iesus did, said, This is of a trueth the Prophet that shulde come into the worlde.

15 When Iesus therefore perceiued that they wolde come, and take him to make him a [f] King, he departed againe into a mountaine him self alone.

f They imagined an earthlie kigdome without the testimonie of Gods worde, so ỹ by this meanes his spiritual kingdome shulde haue bene abolished. *Mat. 14, 25. mar. 6, 47.*

16 ¶ When euen was now come, his disciples went downe vnto the sea,

17 * And entred into a ship, and went [g] ouer the sea towardes Capernaum: and now it was darke, & Iesus was not come to them.

g Ouer a corner of ỹ lake.

18 And the sea arose with a great winde that blewe.

19 And when they had rowed about fiue & twentie, or thirtie [h] furlongs, they sawe Iesus walking on the sea, and drawing nere vnto the ship: so they were afrayed.

h Whereof eight make a mile.

20 But he said vnto them, It is I: be not afrayed.

21 Then willingly they receiued him into the ship, and the ship was by and by at the land, whether they went.

22 ¶ The day following, the people ỹ stode on the other side of the sea, sawe that there was none other ship there, saue that one, where into his disciples were entred, and that Iesus went not with his disciples in the ship, but that is disciples were gone [i] alone,

i Wherefore it must nedes followe ỹ Christ passed miraculously.

23 And that there came other shippes from Tiberias nere vnto the place where they ate the bread, after the Lord had giuen thankes.

24 Now when the people sawe that Iesus was not there, nether his disciples, they also toke shipping, & came to Capernaum, seking for Iesus.

25 And when they had founde him on the [k] other side of the sea, they said vnto him, Rabbi, when cameste thou hither?

k This was not straight ouer ỹ lake from side to side, but ouer a crike, or arme of the lake, ỹ caused muche labour to them ỹ shulde haue gone about by Iid.

l Which nourisheth & augmẽteth our faith. *Chap. 1, 32. mat. 3 17. & 17, 5. 1. Iohn. 3, 23.*

26 Iesus answered them, and said, Verely, verely I say vnto you, ye seke me not, because ye sawe the miracles, but because ye ate of the loaues, and were filled.

27 Laboure not for the meat which perisheth, but for the meat that [l] endureth vnto euerlasting life, which the Sonne of man shal giue vnto you: for him hathe * God the Father [m] sealed.

m For when he appointed him to be ỹ Mediator, he set his marke & seale in him to be ỹ onelie one to reconcile God & mã together.

28 Then said they vnto him, What shal we do, that we might worke the [n] workes of God?

n Suche as be acceptable vnto God.

29 Iesus

29 Iesus answered, & said vnto thē, * This is the worke of God, that ye beleue in him, whome he hathe sent.

30 They said therefore vnto him, What signe shewest thou then, that we maye se it, and beleue thee? what doest thou worke?

Exod. 16, 14. nomb. 11, 7. Psal. 77, 24. Wisd. 16, 20.

31 * Our fathers did eat Manna in the desert, as it is * written, He gaue them bread from heauen to eat.

o He compareth Moses w the Father, & manna w Christ, who fedeth vs into euerlasting life, 1. Cor. 10, 3.

32 Then Iesus said vnto them, Verely, verely I say vnto you, °Moses gaue you not bread from heauen, but my Father giueth you the true bread from heauen.

33 For the bread of God is he which cometh downe from heauen, and giueth life vnto the worlde.

34 Then they said vnto him, Lord, euermore giue vs this bread.

35 And Iesus said vnto them, I am ý bread of life: he that cometh to me, shal not hunger, and * he that beleueth in me, shal Pneuer thurst.

Eccl. 24, 29.

p He shal neuer want spiritual nourishment.

36 But I said vnto you, that ye also haue sene me, and beleue not.

q God doeth regenerate his elect, & causeth them to obey ý Gospel.

37 All q that the Father giueth me, shal come to me: and him that cometh to me, I cast not away.

38 For I came downe from heauen, not to do mine owne wil, but his wil which hathe sent me.

39 And this is the Fathers wil which hathe sent me, that of all which he hathe giuē me, I shulde lose nothing, but shulde raise it vp againe at the last day.

40 And this is the wil of him that sent me, that euerie man which seeth ý Sonne, & beleueth in him, shulde haue euerlasting life: and I wil raise him vp at the last day.

41 The Iewes then murmured at him, because he said, I am the bread, which is come downe from heauen.

Mat. 13, 55.

42 And they said, * is not this Iesus the sonne of Ioseph, whose father & mother we knowe? how then saith he, I came downe from heauen?

43 Iesus then answered, & said vnto thē, Murmure not among your selues.

r That is, or beleue in me.

44 No man can r come to me, except the Father, which hathe sent me, s drawe him: and I wil raise him vp at the last day.

s By lightening his heart with his holye Spirit.

Isa. 54, 13. iere. 31, 33.

45 It is written in the * Prophetes, And they shalbe all taught of God. Euerie man therefore that hathe heard & hathe learned of the Father, cometh vnto me,

Mat. 11, 27.

46 Not that anie man * hathe sene the Father, saue he which is of God, he hathe sene the Father.

47 Verely, verely I say vnto you, He that beleueth in me, hathe euerlasting life.

48 I am the bread of life.

Exod. 16, 15.

49 * Your fathers did eat Manna in the wildernes, t and are dead.

t Then there is no fode that can nourish our soules, but Iesus Christ.

50 This is the bread, which cometh downe from heauen, that he which eateth of it, shulde not dye.

v Which giue life to the worlde.

51 I am the v liuing bread, which came downe from heauen: if anie man eat of this bread, he shal liue for euer: and the bread that I wil giue, is my flesh, which I wil giue for the life of the worlde.

52 Then the Iewes stroue among them selues, saying, How can this man giue vs *his* flesh to eat?

53 Then Iesus said vnto them, Verely, verely I say vnto you, Except ye eat the flesh of the Sonne of man, and drinke his blood, ye haue x no life in you.

x Where Christ is not, there death reigneth. *1. Cor. 11, 27.*

54 Whosoeuer eateth my flesh, and drinketh my blood, hathe eternal life, and I wil raise him vp at the last day.

55 For my flesh is meat in dede, & my blood is drinke in dede.

56 He y that eateth my flesh, and drinketh my blood, z dwelleth in me, and I in him.

y As our bodies are sustened w meat & drinke: so are our soules nourished w the bodie, and blood of Iesus Christ.

z To eath the flesh of Christ and drinke his blood, is to dwell in Christ and to haue Christ dwelling in vs.

57 As the liuing Father hathe sent me, so liue I by the Father, and he that eateth me, euen he shal liue by me.

58 This is the bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shal liue for euer.

59 These things spake he in the Synagogue as he taught in Capernaum.

60 Manie therefore of his disciples (when they heard this) said, This is an hard saying: who can a heare it?

a That is, vnderstand it.

61 But Iesus knowing in him self, that his disciples murmured at this, said vnto them: Doeth this offende you?

62 What then if ye shulde se he Sonne of man b ascende vp * where he was before?

Chap. 3, 13.

b He meaneth nor ý his humanitie descedeth from heauē: but he speaketh touching the vnion of bothe natures, attributing to ý one that w apperteineth to the other.

63 It is the Spirit that quickeneth: the flesh c profiteth nothing: the wordes that I speake vnto you, are spirit and life.

c To wit, if it be separate frō the Spirit, whereof it hathe ý the force: for it cometh of the power of the Spirit ý the flesh of Christ giueth vs life.

64 But there are some of you that beleue not: for Iesus knewe from the beginning, which they were that beleued not, & who shulde betraye him.

65 And he said, Therefore said I vnto you, that no man can come vnto me, except it be giuē vnto him of my Father.

66 From that time, manie of his disciples went backe, and walked no more with him.

67 Then said Iesus to the twelue, Wil we also go away?

68 Then Simon Peter answered him, Master to whome shal we go? Thou hast the wordes of d eternal life:

d Thē without Christ there is but death: for his worde onely leadeth vs to life.

69 And we beleue and knowe that thou art the Christ the Sonne of the liuing God.

Mat. 16, 16.

70 Iesus answered them, Haue not I * chosen you twelue and e one of you is a deuil?

e Although your nōber be smale, yet shal ye be diminished.

71 Now he spake it of Iudas Iscariot the *sonne* of Simon: for he it was that shulde betraye him, thogh he was one of the twelue.

CHAP. VII.

6 Iesus reproueth the ambition of his cousins. 12 There are diuers opinions of him among the people. 17 He sheweth how to knowe the trueth. 20 The iniurie they do vnto him. 47 The Pharises rebuke the officers because they haue not taken him, 52 And chide with Nicodemus for taking his parte.

Leui. 23, 34.
a At this feast they dwelled seuen dayes in the tentes, w put them in remembrance, ỹ they had no citie here permanent, but ỹ they must seke one to come.

1 AFter these things, Iesus walked in Galile, and wolde not walke in Iudea: for the Iewes soght to kil him.
2 Now the Iewes * [a] feast of the Tabernacles was at hand.
3 His brethren therefore said vnto him, Departe hence, and go into Iudea, that thy disciples may se thy workes ỹ thou doest.
4 For there is no man that doeth anie thing secretly & he him self seketh to be [*] famous. If thou doest these things, shewe thy self to the worlde.
5 For as yet his brethren beleued not in him.
6 Then Iesus said vnto them, My time is not yet come: but your time, is alway readie.
7 The worlde can not hate you: but me it hateth, [b] because I testifie of it, that the workes thereof are euil.
8 Go ye vp vnto this feast: I wil [c] not go vp yet vnto this feast: for my time is not yet fulfilled.
9 ¶ These things he said vnto them, and abode stil in Galile.
10 But assone as his brethren were gone vp, then went he also vp vnto the feast, not openly, but as *it were* priuely.
11 Then the Iewes soght him at the feast, & said, Where is he?
12 And muche murmuring was there of him among the people. Some said, He is a good man: other said, Naye: but he deceiueth the people.
13 Howbeit no man spake openly of him for feare of the [d] Iewes.
14 Now when half the feast was done, Iesus went vp into the Temple and taught.
15 And the Iewes marueiled, saying, How knoweth this man the [*] Scriptures, seing that he neuer learned.
16 Iesus answered them, & said, My doctrine is not [e] mine, but his that sent me.
17 If anie man wil do his wil, he shal knowe of the doctrine, whether it be of God, or whether I speake of my self.
18 He [f] that speaketh of him self, seketh his owne glorie: but he that seketh his glorie that sent him, the same is true, and no [g] vnrighteousnes is in him.
19 * Did not Moses giue you a Law, and *yet* none of you kepeth the Law? * Why go ye about to kil me?
20 The [h] people answered, and said, Thou hast a deuil: who goeth about to kil thee?
21 Iesus answered, and said to them, I haue done one worke, and ye all [i] marueile.
22 * Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the * fathers) and ye on the Sabbath *day* circumcise a man.
23 If a man on the Sabbath receiue circumcision, that the Law of Moses shulde not be broken, be ye angrie with me, because I haue made a man euerie whit whole on the Sabbath *day*?
24 * Iudge not according to the appearance, but iudge righteous iudgement.
25 ¶ Then said some of them of Ierusalem, Is not this he, whome they go about to kil?
26 And beholde, he speaketh [*] openly, and they say nothing to him: do the rulers know in dede that this is the verie Christ?
27 Howbeit we know this man whence he is: but when the Christ cometh, no man shal knowe whence he is.
28 ¶ Then cried Iesus in the Temple as he taught, saying, Ye [k] bothe knowe me, and knowe whence I am: yet am I not come of my self, but he that sent me, is true, whome ye knowe not.
29 But I knowe him: for I am of him, and he hathe sent me.
30 Then they soght to take him, but no mā laid hands on him, because his houre was not yet come.
31 Now manie of the people [l] beleued in him, and said, When the Christ cometh, wil he do mo miracles then this man hathe done?
32 The Pharises heard that the people murmured these things of him, and the Pharises, and high Priests sent officers to take him.
33 Then said Iesus vnto them, Yet am I [m] a litle while with you, and then go I vnto him that sent me.
34 * Ye shal seke me, & shal not finde *me*, & where I [*] am, can ye not come.
35 Then said the Iewes among them selues, Whither wil he go, that we shal not finde him? Wil he go vnto them ỹ are [*] dispersed among the [n] Grecians, and teache the Grecians?
36 What saying is this that he said, Ye shal seke me, and shal not finde *me*? and where I am, can ye not come?
37 Now in the last [o] * great day of the feast, Iesus stode and cryed, saying, If anie man thirst, let him come vnto me, and drinke.

38 He

Deut. 1, 16.

Chap. 5, 18.

Exod. 24, 3.

Gen. 17, 10.

Leui. 12, 3.

b Why ỹ worlde hateth Christ.

c Christ doeth not vtterly denie that he wolde go to ỹ feast, but signifieth ỹ as yet he was not fully determined.

d These were the heads of ỹ people who did enuie Christ.

Or, letters.

e In that, that he is mā onely.

f By this marke we may knowe whether the doctrine be of God, or of man.

g Nothing contrarie or vntrue.

h Who did not know ỹ fetche of ỹ Scribes.

i Because I did it on the Sabbath day.

k He speaketh this, as it were scornefully.

l They were wel minded to heare him: w preparation is here called (although improperly) faith.

m He sheweth vnto them that they haue no power ouer him, til ỹ time come ỹ his Father hathe ordeined.

Chap. 13, 33.

Or, shalbe.

Greeke dispersion.

n Among the Iewes w were scatered here and there amōg the Gentiles.

Leu. 23, 36.

Deut. 18. 15.

o The true way to come to Christ, is by faith.

p Which shal neuer drye vp. *Ioel 2, 28, act. 2. 17.*

q These were the visible graces, which were giuen to the Apostles after his ascension.

r They loked for some notable Prophet besides the Messias chap. 1, 21. *Micah 5, 2. mat. 2, 5.*

38 He that o beleueth in me, * as saith the Scripture, out of his bellie shal flowe riuers of water p of life.

39 (*This spake he of the Spirit ‖ they that beleued in him, shulde receiue: for the q holie Goste was not yet *giuen* because that Iesus was not yet glorified)

40 So manie of the people, when they heard this saying, said, Of a trueth this is the r Prophet.

41 Other said, This is the Christ: and some said, But shal Christ come out of Galile?

42 *Saith not the Scripture ỹ the Christ shal come of the sede of Dauid, and out of the towne of Beth-lehem, where Dauid was?

43 So was there dissention among the people for him.

44 And some of them wolde haue take him, but no man laid hands on him.

45 Then came the officers to the high Priests & Pharises, & they said vnto them, Why haue ye not brought him?

46 The officers answered, s Neuer man spake like this man.

47 Then answered them the Pharises, Are ye also deceiued?

48 Doeth anie of the t rulers, or of ỹ Pharises beleue in him?

49 But this people, which knowe not ỹ Law, are cursed.

50 Nicodemus said vnto thē, (*he that came to Iesus by night, & was one of them.)

51 Doeth our Law iudge a man before it heare him, * & knowe what he hathe done?

52 They answered and said vnto him, Art thou also of Galile? Search and loke: for out of Galile ariseth no Prophet.

53 And euerie man went vnto his owne house.

s Wherein appeareth the mightie power of Christ worde against his enemies.

t *They alledge the autoritie of man against Gods autoritie.*

Chap. 3, 2.

Deu. 17, 8. & 19, 15.

CHAP. VIII.

1 Christ deliuereth her that was take in adulterie. 12 He is the light of the worlde. 14 He sheweth frō whence he is come, wherefore, and whether he goeth. 32 Who are fre, & who are bounde. 34 Of fre men and slaues, & their reward. 46 He defieth his enemies, 59 And being persecuted, withdraweth him self.

1 AND Iesus went vnto the mount of Oliues,

2 And early in the morning came againe into the Temple, and all the people came vnto him, and he sate downe, and taught them.

3 Then the Scribes, & the Pharises broght vnto him a woman taken in adulterie, & set her in the middes,

4 And said vnto him, Master, this woman was taken in adulterie, in the verie act.

5 *Now Moses in the Lawe cōmanded vs, that suche shulde be stoned: what saist thou therefore?

Lev. 20, 10.

6 And this they said to tempt him, that thei might haue, whereof to a accuse him. But Iesus stouped downe, and with his finger wrote on the grounde.

7 And while they cōtinued asking him, he list him self vp, & said vnto them, * Let him that is among you without sinne, cast the first stone at her.

8 And againe he stouped downe, and wrote on the grounde.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the middes.

10 When Iesus had lift vp him self againe, and sawe no man, but the woman, he said vnto her, Woman, where are those thine accusers? hathe no man condemned thee?

11 She said, No man, Lord. And Iesus said, b Nether do I condemne thee: go and sinne no more.

12 Then spake Iesus againe vnto them, saying, I * am the light of ỹ worlde: he ỹ followeth me, shal not walke in darkenes, but shal haue the ‖ light of life.

13 The Pharises therefore said vnto him, Thou beares recorde of thy self: thy recorde is not ‖ true.

14 *Iesus answered, and said vnto them, c Though I beare recorde of my self, *yet* my recorde is true: for I knowe whence I came & whether I go: but ye can not tell d whence I come, and whether I go.

15 Ye iudge after the flesh: e I iudge no man.

16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father, that sent me.

17 And it is also written in your Law, * ỹ the testimonie of two men is true.

18 I am f one that beare witnes of my self, & the Father that sent me, beareth witnes of me.

19 Then said they vnto him, Where is thy Father? Iesus answered, Ye nether knowe me, nor my Father. If ye had knowen me, ye shulde haue knowē my Father also.

20 These wordes spake Iesus in ỹ g treasurie, as he taught in the Temple, and no man laid hands on him: for his houre was not yet come.

21 Then said Iesus againe vnto thē, I go my way, and ye shal seke me, and shal dye in your h sinnes. Whether I go, can ye not come.

22 Then said the Iewes, Wil he kil him self because he saith, Whether I go, can ye not come?

23 And he said vnto them, i Ye are from

a Ether for breaking the Law, if he did deliuer her, or of lightnes, & inconstantie, if he did condemne her. *Deu. 17, 7.*

b Iesus wolde not medle, but with ỹ which did apperteine to his office, to wit, to bringe sinners to repentance: and therefore did not abolish the Law against adulterie. *Chap. 1, 5. & 9, 5*

‖ *Or, liuelie light.*

‖ *Or, iuste.*

Chap. 5, 31.

c That which Christ denied chap. 5, 37, here he granteth, to declare vnto thē their stubbernes: and saith that being God he beareth witnes to his humanitie: likewise doeth God ỹ father witnes ỹ same which are two distinct persones, though but one God.

d In that he came from his father, he sheweth that he is not onely man, but God also. *Deu. 17, 6. & 19, 15. mat. 18, 16. 2. cor. 13, 1. ebr 10, 28.*

e He wolde not iudge rashly, as they did.

f Which place proueth Christ to be verie God, and man.

g That is, the place where the vessel & other things belonging to the Tēple, were kept.

h Because of their rebellion wherin they did persseuere

i He sheweth ỹ differēce betwene the Gospel, & the subtil wit of men,

beneth: I am from aboue: ye are of this worlde: I am not of this worlde.

24 I said therefore vnto you, That ye shal dye in your sinnes: for except ye beleue, that I am he, ye shal dye in your sinnes.

25 Then said they vnto him, Who art thou? And Iesus said vnto thē, [j] Euē the same thing that I said vnto you [k] from the beginning.

26 I haue manie things to say, and to iudge of you: but he that sent me, is true, and [y] things that I haue heard of him, those speake I to the worlde.

27 They vnderstode not that he spake to them of the Father.

28 Then said Iesus vnto them, When ye haue [l] lift vp the Sōne of man, then shal ye [m] knowe that I am [n] he, and that I do nothing of my self, but as my Father hathe taught me, so I speake these things.

29 For he that sent me, is with me: the Father hathe not left me alone, because I do alwayes those things that please him.

30 ¶ As he spake these things, many beleued in him.

31 Then said Iesus to the Iewes which beleued in him, If ye continue in my worde, ye are verely my disciples,

32 And shal knowe the trueth, & [y] trueth [o] shal make you fre.

33 They answered him, [p] We be Abrahams sede, and were neuer bonde to any man: why saist thou then, Ye shalbe made fre?

34 Iesus answered them, Verely, verely I say vnto you, that whosoeuer committeth sinne, is the* seruant of sinne.

35 And [y] seruāt abideth not in the house for euer: but [y] Sonne abideth for euer.

36 If the Sonne therefore shal make you fre, ye shalbe fre in dede.

37 [q] I knowe that ye are Abrahams sede, but ye seke to kill me, because my worde hathe no place in you.

38 I speake that which I haue sene with my Father: and ye do that which ye haue sene with your father.

39 They answered, and said vnto him, Abraham is our father. Iesus said vnto them, If ye were Abrahams children, ye wolde do the [r] workes of Abraham.

40 But now ye go about to kill me, a mā that haue tolde you the trueth, which I haue heard of God: this did not Abraham.

41 Ye do the workes of your father. Thē said they to him, We are not borne of fornication: we haue one Father, which is God.

42 Therefore Iesus said vnto them, If God were your Father, then wolde ye loue me: for I proceded forthe, & came from God, nether came I of my self, but he sent me.

43 Why do ye not vnderstand my talke? because ye can not [s] heare my worde.

44 *Ye are of your father [y] deuil, and [y] lustes of your father ye wil do: he hathe bene a murtherer [t] from [y] beginning, & [v] abode not in [y] trueth, because there is no trueth in him. When he speaketh a lie, then speaketh he of his [w] owne: for he is a liar, and the father thereof.

45 And because I tell you the trueth, ye beleue me not.

46 Which of you can rebuke me of sinne? and if I say the trueth, why do ye not beleue me?

47 *He [y] is of God, heareth Gods wordes: ye therefore heare them not, because ye are not of God.

48 Then answered [y] Iewes, and said vnto him, Say we not wel that thou art a Samaritan, and hast a deuil?

49 Iesus answered, I haue not a deuil, but I honour my Father, and ye haue dishonored me.

50 And I seke not mine owne praise: but there is one [y] seketh it, and [x] iudgeth.

51 Verely, verely I say vnto you, If a mā kepe my worde, he shal neuer [z] se death.

52 Then said the Iewes to him, Now knowe we that thou hast a deuil. Abraham is dead, and the Prophetes, and thou saist, If a man kepe my worde, he shal neuer tast of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophetes are dead: whome makest thou thy self?

54 Iesus answered, If I honour my self, mine honour is nothing worthe: it is my Father that honoureth me, whome ye say, that he is your God.

55 Yet ye haue not knowen him: but I knowe him, and if I shulde say I knowe him not, I shulde be a liar like vnto you: but I knowe him, and kepe his worde.

56 Your father Abraham reioyced to se my [a] day, and he sawe it, and was glad.

57 Then said the Iewes vnto him, Thou art not yet fiftie yere olde, and hast [y] sene Abraham?

58 Iesus said vnto them, Verely, verely I say vnto you, before Abraham was, [b] I am.

59 *Then toke they vp stones, to cast at him, but Iesus hid him self, and wēt out of the Temple‖.

CHAP. IX.

1 *Of him that was borne blinde.* 11 *The confession of him that was borne blinde.* 39 *To what blinde men Christ giueth sight.*

1 AND as Iesus passed by, he sawe a mā which was blinde from his birth.

2 And

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*Or, from the beginning euen that I said vnto you.

k That is, who he was, whence he was & why he came into this worlde.

l Their ende houres & practises whereby they thinke to destroye him, shal serue to exalte, & magnifie his glorie.

m Not to beleue in him, but to be conuicted.

n To wit, the Messias.

o For we were slaues to sin.

p These were not [y] beleuing Iewes, but the mockers that answered thus.

Rom. 6, 20. 2 pet. 2, 19.

q He granteth their saying, in suche sort, [y] he sheweth vnto them that their owne dedes proue them liers.

r Which were his obedience, charitie & suche good workes which proceded of faith.

s For you are carnal and can not vnderstand spiritual things *1. Iohn 3, 8.*

t Since the first creation of mā.

v It followeth thē that he was once in the trueth: for he was not created euil.

w According to his wont and custome. *1. Iohn 4, 6.*

x Who wil reuenge & inuirie that you do against me, or rather against him.

y For the faithful euē in death se life.

z Which was to se [y] coming of Christ in the flesh: a thing Abraha sawe far re of with the eyes of faith. *Ebr. 11, 10. Chap. 10, 31.*

a Not oncly God, but [y] Mediator betwene God, & man, appointed from before all eternitie.

‖ *And he passed throughthe mid des of thē and so went his way.*

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?

3 Iesus answered, [a] Nether hathe this mā sinned, nor his parents, but that ý workes of God shulde be shewed on him.

4 I must worke the workes of him that sent me, while it is [b] day: the night cometh when no man can worke.

5 As long as I am in the worlde, *I am ý light of the worlde.

6 Assone as he had thus spoken, [c] he spate on the grounde, & made claye of the spettle, and annointed the eyes of the blinde with the clay,

7 And said vnto him, Go wash in ý poole of Siloam (which is by interpretatiō, [d] Sent) He went his way therefore, and washed, & came againe seing.

8 Now the neighbours and they that had sene him before, when he was blinde, said, Is not this he that sate and begged?

9 Some said, This is he: & others said, He is like him: but he him self said, I am he.

10 Therefore they said vnto him, How were thine eyes opened?

11 He answered, and said, The man that is called Iesus, made claye, and annointed mine eyes, and said vnto me, Go to the poole of Siloam and wash. So I went and washed and receiued sight.

12 Then they said vnto him, Where is he? He said, I can not tell.

13 ¶ They broght to the Pharises him ý was once blinde.

14 And it was ý Sabbath *day*, when Iesus made the claye, and opened his eyes.

15 Then againe the Pharises also asked him, how he had receiued sight. And he said vnto them, He laid claye vpō mine eyes, & I washed, and do se.

16 Then said some of the Pharises, This man is not of God, because he keepeth not the Sabbath *day*. Others said, How can a man that is a sinner, do suche miracles? and there was a dissension amōg them.

17 Then spake they vnto ý blinde againe, What saist thou of him, because he hathe opened thine eyes? And he said, He is a Prophet.

18 Then the Iewes did not beleue him (that he had bene blinde, and receiued his sight) vntil they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whome ye say was borne blinde? How doeth he now se then?

20 His parents answered them, & said, We knowe that this is our sonne, and ý he was borne blinde:

21 But by what meanes he now seeth, we knowe not: or who hathe opened his eyes, [e] can we not tell: he is olde ynough: aske him: he shal answer for him self.

22 These wordes spake his parents, because they feared the Iewes: for ý Iewes had ordeined alreadie, that if any man did confesse that he was the Christ, he shulde be *excommunicate* out of the Synagogue.

23 Therefore said his parents, He is olde ynough: aske him.

24 Then againe called they ý man that had bene blinde, and said vnto him, [f] Giue glorie vnto God: we knowe that this man is a sinner.

25 Then he answered, and said, Whither he be a sinner or no, [g] I can not tell: one thing I knowe, that I was blinde, and now I se.

26 [h] Then said they to him againe, What did he to thee? how opened he thine eyes?

27 He answered them, I haue tolde you alreadie, and ye haue not heard it: wherefore wolde ye heare it againe? [i] wil ye also be his disciples?

28 Then checked they him, & said, Be thou his disciple: we be Moses disciples.

29 We knowe that God spake with Moses: but this man we knowe not from whence he is.

30 The man answered, and said vnto thē, Doutles, this is a marueilous thing, that ye [k] knowe not whence he is, and yet he hathe opened mine eyes.

31 Now we knowe that God heareth not [l] sinners: but if any man be a worshipper of God, and doeth his wil, him heareth he.

32 Since the worlde begā was it not heard that any mā opened the eyes of one that was borne blinde.

33 If this man were not of God, he colde haue done nothing.

34 They answered, & said vnto him, Thou art altogether borne in sinnes, and doest thou teache vs? so they cast him out.

35 Iesus heard ý they had [n] cast him out: and when he had founde him, he said vnto him, Doest thou beleue in ý, Sonne of God?

36 He answered, and said, Who is he, Lord, that I might beleue in him?

37 And Iesus said vnto him, Bothe thou hast sene him, & he it is that talketh with thee.

38 Then he said, Lord, I beleue, and [m] worshipped him.

39 And Iesus said I am come vnto [n] iudgemēt into this worlde that they which se not might se: & that they * which se might be made blinde.

40 And some of ý Pharises which were with him, heard these things, and said vnto him, Are we blinde also?

41 Iesus said vnto them, If ye were blinde, [o] ye shulde not haue sinne: but now

a God doeth not alwayes punish mens for their sinnes.

b Whē opportunitie & ý season serueth.

Chap. 1, 9. & 8, 12. & 12, 35.

c This was not for any vertue that was in the earth, in ý spittle, or in ý claye to make one se: but it onely pleased him to vse these signes & meanes.

d Hereby was prefigured the Messias, who shulde be sent vnto them.

e They durst not speake the trueth for feare they shulde be excommunicate.

f That is, Consider ý nothing is hid frō God: therefore tel vs ý trueth ý God may be glorified thereby, Ios. 7, 19, 1. sam. 6, 5.

g He spake this in mockery.

h They thoght ether to, driue him from the trueth, or to make him swerue by their oft times examining him: which practise Satās members euer do obserue in examining the Christians.

i He derideth their wilful malice and ignorance.

k They douted not of his countrey or parents, but of his office and autoritie.

l Or, wicked men, contemners of God & suche as delite in sinne.

n Or, excommunicate him.

m As all astonished he fel downe & worshipped him.

n Meaning, ý rule & autoritie to make the poore blinde to se, and ý proude seers blinde.

Chap. 3, 17. & 12, 47.

o You shulde not be so muche in faute.

ye say, We see: therefore your sinne remaineth.

CHAP. X.

1 Christ is the true shepherd, and the dore. 19 Diuers opinions of Christ. 24 He is asked if he be Christ. 32 His workes declare that he is God. 34 The princes called gods.

VErely, verely, I say vnto you, He ỹ entreth not in by the dore into the shepefolde, but climeth vp another way, he is a thefe and a robber.

2 But he that goeth in by ỹ dore, is the shepherd of the shepe.

3 To him the porter openeth, and the shepe heare his voyce, and he [a] calleth his owne shepe by name, and leadeth them out.

4 And when he hathe sent forthe his owne shepe, he goeth before them, and the shepe followe him: for they knowe his voyce.

5 And they wil not followe a strãger, but they flee from him: for they knowe not the voyce of strangers.

6 This parable spake Iesus vnto them: but they vnderstode not what things they were which he spake vnto them.

7 Then said Iesus vnto them againe, Verely, verely I say vnto you, I am the dore of the shepe.

8 All, [b] that euer came before me, are thues & robbers: but the shepe did not heare them.

9 I am the dore: by me if any man enter in, he shalbe saued, and shal [c] go in and go out, and finde pasture.

10 The thefe commeth not, but for to steale, and to kil, and to destroye: I am come that they might haue life, and haue it in abundance.

11 *I am the good shepherd: ỹ good shepherd giueth his life for his shepe.

12 But an hireling, and he which is not the shepherd, nether the shepe are his owne, seeth the wolfe comming, & he leaueth the shepe, and fleeth, and the wolfe catcheth them, and scattereth the shepe.

13 So the hireling fleeth, because he is an hireling, and careth not for the shepe.

14 I am the good shepherd, and [d] knowe mine, and am knowen of mine.

15 [e] As the Father [f] knoweth me, so knowe I the Father: and I lay downe my life for *my* shepe.

16 [g] Other shepe I haue also, which are not of this folde: them also must I bring, and they shal heare my voyce: and *there shal be one shepefolde, & one shepherd.

17 [h] Therefore doeth my Father loue me, because *I lay downe my life, that I might take it againe.

18 No man taketh it from me, but I lay it downe of my self: I haue power to lay it downe, and haue power to take it againe: this *commandement haue I receiued of my Father.

19 ¶ Then there was a dissention againe among the Iewes for these sayings.

20 And many of them said, He hathe a deuil, and is madde: why heare ye him?

21 Others said, These are not the wordes of him that hathe a deuil: can the deuil open the eyes of the blinde?

22 And it was at Ierusalem the [i] *feast of the* *Dedication, and it was winter.

23 And Iesus walked in the Temple, in [k] Solomons porche.

24 Then came the Iewes rounde about him, and said vnto him, How long doest thou [l] make vs doute? If thou be the Christ, tell vs plainely.

25 Iesus answered them, I tolde you, and ye beleue not: the workes that I do in my Fathers Name, they beare witnes of me.

26 But ye beleue not: [l] for ye are not of my shepe, as I said vnto you.

27 My shepe heare my voyce, and I knowe them, and they followe me,

28 And I giue vnto thẽ eternal life, and they shal neuer perish, nether shal any plucke them out of mine hand.

29 My Father which gaue *them* me, is [m] greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 *Then the Iewes againe toke vp stones, to stone him.

32 Iesus answered them, Many good workes haue I shewed you from my Father: for which of these workes do ye stone me?

33 The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy self God.

34 Iesus answered them, Is it not written in your Lawe, *I said, ye are [n] gods?

35 If he called them gods, vnto whome the worde of God was *giuen*, and the Scripture can not be broken,

36 Say ye of him, whome the Father hathe sanctified, and sent into the worlde, Thou blasphemest, because I said, I am the Sonne of God?

37 If I do not the workes of my Father, beleue me not.

38 But if I do, then thogh ye beleue not me, *yet* beleue the workes, that ye may knowe & beleue that the Father *is* in me, and I in him.

39 Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyonde Iordan, into the place where Iohn first baptized, and there abode.

41 And

a That is, there is mutual agrement & consent of faith betwene the pastor and ỹ shepe.

b He meaneth all ỹ false prophetes, who led not men to Christ, but from him.

c He shalbe fure of his life. *Isa.40, 11. ezek.34 25.*

d Christ knoweth his because he loueth them, careth & prouideth for them.

e As the Father can not forget him, no more can he forget vs.

f In that he loueth & approueth me. *Ezc.37,22.*

g To wit, among the Gentiles, which thẽ were strangers frõ the Church of God. *Isa.55,5.*

Act.2,24.

h Christ euen in that that he is man, hathe deserued his Fathers loue and euerlasting life, not to his flesche onely, but to vs also which by his obedience and perfect iustice are imputed righteous, Ro.5,19. phil. 3,7.

i Which was institute, that ỹ people might giue thankes to God for their deliuerance and restoring of their religion & Tẽple, which Antiochus had corrupted and polluted.

k Which was buylded againe after the patrõ of that which Solomon builded.

l *Or, holdest our minde in suspense.*

l The cause wherefore the reprobate can not beleue.

m Whereby we learne how safely we are preserued against all dangers. *Chap.8,59*

Psal.82,6.

n Meaning of princes and rulers, who for their office sake are called gods, and are made here in earth as his Lieutenants: wherefore if this noble title be giue to man, muche more it appertcined to him that is the Sonne of God equal with his Father.

41 And many resorted vnto him, and said, Iohn did o no miracle: but all things that Iohn spake of this man, were true.

o Whereby they gathered ỹ Christ was more excellent thē Iohn.

42 And many beleued in him there.

CHAP. XI.

2 Christ raiseth Lazarus from death. 47 The hie Priests and Pharises gather a counsel against him. 50 Caiaphas prophecieth. 54 Christ getteth him out of the way.

1 AND a certaine man was sicke, *named* Lazarus of Bethania, the towne of Marie, and her sister Martha.

Chap. 12 3. m. 26, 7.

2 (And it was that* Marie which anointed the Lord with ointment, and wiped his fete with her heere, whose brother Lazarus was sicke.)

3 Therefore *his* sisters sent vnto him, saying, Lord, beholde, he whome thou louest, is sicke.

4 Whē Iesus heard it, he said, This sickenes is not a vnto death, but for the glorie of God, that the Sōne of God might be glorified thereby.

a For although he dyed, yet being restored so soone to life, it was almost no death in cōparison.

5 ¶Now Iesus loued Martha and her sister and Lazarus.

6 And after he had heard that he was sicke, yet abode he two dayes stil in the same place where he was.

7 Then after that, said he to his disciples, Let vs go into Iudea againe.

Chap. 7. 30. & 8. 59. & 10. 33.

8 The disciples said vnto him, Master, ỹ Iewes lately soght to * stone thee, & doest thou go thither againe?

b He that walketh in his vocation, & hathe ỹ light of God for his guyde, needeth to feare no dangers. The day also, bothe sommer & winter was with ỹ Iewes divided into 12 houres.

9 Iesus answered, Are there not b twelue houres in the day? If a man walke in the day, he stombleth not, because he seeth the light of this worlde.

10 But if a man walke in the night, he stombleth, because there is no light in him.

11 These things spake he, and after he said vnto them, Our friend Lazarus slepeth: but I go to wake him vp.

c They labored to stay Christ from going into Iudea, as though there had bene no nede.

12 Then said his disciples, Lord, if he slepe, he c shalbe safe.

13 Howbeit, Iesus spake of his death: but they thoght that he had spoken of the

b Or, slombryng slepe.

natural slepe.

14 Then said Iesus vnto them plainely, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleue: but let vs go vnto him.

d Which signifieth in our tōgue, a twynne in birth.

16 Then said Thomas (which is called d Didymus) vnto his fellowe disciples, Let vs also go, that we may dye with him.

17 ¶Then came Iesus, & founde that he had line in the graue foure dayes already.

e Which were almost two mile.

18 (Now Bethania was nere vnto Ierusalem, about e fiftene furlongs of.)

19 And many of the Iewes were come to Martha and Marie to comfort them for their brother.

20 Then Martha, when she heard that Iesus was coming, went to mete him: but Marie sate stil in the house.

21 Then said Martha vnto Iesus, Lord, if thou haddest bene here, my brother had not bene dead.

f She sheweth some faith, ỹ not withstanding was almost ouercome by her affections.

22 But now f I knowe also, that whatsoeuer thou askest of God, God wil giue it thee.

23 Iesus said vnto her, Thy brother shal rise againe.

24 Martha said vnto him, I knowe ỹ he shal rise againe in the resurrection at the last day.

g Christ restoreth vs from death to giue vs euerlasting life.

25 Iesus said vnto her, g I am the resurrection and the life: he that beleueth in me, thogh he were dead, *yet* shal he liue.

26 And whosoeuer liueth, and beleueth in me, shal neuer dye. Beleuest thou this?

27 She said vnto him, Yea, Lord, I beleue that thou art the Christ the Sonne of God, which shulde come into the worlde.

28 ¶And when she had so said, she went her way, and called Marie her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickely, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they sawe Marie, that she rose vp h hastely, and went out, followed her, saying, She goeth vnto the graue, to wepe there.

h Wherein she declared her affection and reuerence ỹ she bare to Christ.

32 Then when Marie was come where Iesus was, and sawe him, she fel downe at his fete, saying vnto him, Lord, if thou haddest bene here, my brother had not bene dead.

33 When Iesus therefore sawe her wepe, & the Iewes *also* wepe which came with her, he groned in the spirit, & was troubled in him self,

i For compassion: for he felt our miseries, as though he suffred the like.

34 And said, Where haue ye laid him? Thei said vnto him, Lord, come, and se.

35 *And* Iesus k wept.

k We read not that his affections were so excessiue that he kept no measure, as we do in our sorowes, ioyes & other affections.

36 Then said the Iewes, Beholde, how he loued him.

37 And some of them said, Colde not he, which opened the eyes of the blinde, haue made also, that this man shulde not haue dyed?

38 Iesus therefore againe groned in him self, and came to the graue. And it was a caue, and a stone was laid vpon it.

39 Iesus said, Take ye away ỹ stone. Martha the sister of him that was dead, said

vnto him, Lord, he stinketh alreadie: for he hathe bene *dead* foure daies.

40 Iesus said vnto her, Said I not vnto thee, that if thou diddest beleue, thou shuldest se the [l] glorie of God?

41 Then they toke away the stone *from the place* where the dead was laid. And Iesus lift vp his eyes, and said, Father, I thanke thee, because thou hast heard me.

42 I knowe that thou hearest me alwayes, but because of the people that stād by, I said it, that they maye beleue, that thou hast sent me.

43 As he had spoken these things, he cryed with a loude voyce, Lazarus, come forthe.

44 Then he that was dead, came forthe, bounde hand and fote with bandes, & his face was bounde with a napkin. Iesus said vnto them, Lose him, and let him go.

45 ¶ Then manie of the Iewes, which came to Marie, and had sene the things, which Iesus did, beleued in him.

46 But some of them went their way to the Pharises, and tolde thē what things Iesus had done.

47 Then gathered the hie Priests, and the Pharises a councel, and said, What shal we do? For this man doeth manie miracles.

48 If [m] we let him thus alone, all men wil beleue in him, and the Romaines wil come and take away bothe our place, and the nacion.

49 Then one of them *named* Caiaphas, which was the hie Priest [n] that same yere, said vnto them, Ye perceiue nothing at all,

50 Nor yet do you consider that it is expedient for vs, that one man dye for the people, and that the whole nacion perish not.

51 This spake he not of him self: but being hie Priest that same yere, he [o] prophecied that Iesus shulde dye for ý nacion:

52 And not for the nacio onely, but that he shulde gather together in one the children of God, which were scattered.

53 Then from that day forthe they consulted together, to put him to death.

54 Iesus therefore walked no more openly among the Iewes, but went thence vnto a countrey nere to the wildernes, into a citie called Ephraim, and there continued with his disciples.

55 ¶ And the Iewes Passeouer was at hand, and manie went out of the countrey vp to Ierusalem before the Passeouer, to [p] purifie them selues.

56 Then soght they for Iesus, and spake among them selues, as thei stode in the Temple, What thinke ye, that he cometh not to the feast?

57 Now bothe the hie Priests and the Pharises had giuen a commandement, that if anie man knewe where he were, he shulde shewe it, that they might take him.

CHAP. XII.

7 Christ excuseth Maries fact. 13 The affection of some towards him, and the rage of others against him and Lazarus. 25 The commoditie of the crosse. 27 His praier. 28 The answer of the Father. 32 His death, and the frute thereof. 36 He exhorteth to faith. 40 The blindenes of some, and the infirmities of others.

1 THen * Iesus six dayes before the Passeouer came to Bethania, where Lazarus was, which was dead, whome he had raised from the dead. *Mat.26,6. mar.14,3.*

2 There they made him a supper, & Martha serued: but Lazarus was one of thē that sate at the table with him.

3 Then toke Marie a pound of ointmēt of spikenarde verie costlie, and anointed Iesus [a] fete, & wipte his fete with her heere, & the house was filled with the sauour of the ointment. a Euen frō the head to ý fete.

4 Then said one of his disciples, *euen* Iudas Iscariot Simons *sonne*, which shulde betraye him,

5 Why was not this ointment solde for [b] thre hundreth pence, and giuē to the poore? b Read Mar.14 5.

6 Now he said this, not that he cared for the poore, but because he was a thefe, and * had the bagge, and bare ý which was giuen. *Chap.13,29.

7 Then said Iesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes ye haue with you, but me ye shal not haue alwaies.

9 Then muche people of the Iewes knewe that he was there: and they came, not for Iesus sake onely, but that they might se Lazarus also, whome he had raised from the dead.

10 The hie Priests therefore consulted, that they might put Lazarus to death also,

11 Because that for his sake manie of the Iewes went away, and beleued in Iesus.

12 ¶ * On the morowe a great multitude that were come to the feast, when they heard that Iesus shulde come to Ierusalem, *Mat.21,8. mar.11,7. luk.19,35.*

13 Toke branches of palme trees, & went forthe to mete him, and cryed, [c] Hosanna, Blessed *is* the King of Israel that cometh in the Name of the Lord. c That is, saue I beseech thee.

14 And Iesus founde a [d] young asse, and sate thereon, as it is written, d This doeth wel declare that his kingdome stode not in outwarde things.

15 * Feare

l That is, a miracle whereby Gods Name shulde be glorified.

m They resist God, thinking to hinder his worke by their owne policies.

n Or, for that present time.

o God made him to speake, neither colde his impietie let Gods purpose, who caused his wicked mā eue as he did Balaā, to be an instrument of ý holie Goost.

p Because thei thoght hereby to make thē selues more holie against the feast: but he did eat the passeouer: but they were not commanded by God to vse this ceremonie.

Zach. 9,9.

15 *Feare not, daughter of Sion: beholde, thy King cometh sitting on an asses colte.

16 But his disciples vnderstode not these things at the first: but when Iesus was glorified, then remembred they, that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witnes that he called Lazarus out of the graue, and raised him frō the dead.

18 Therefore met him the people also, because thei heard that he had done this miracle.

19 And the Pharises said among them selues, Perceiue ye how ye preuaile nothing? Beholde, the [n] worlde goeth after him.

[n] Or, the preasse.

20 ¶ Now there were certeine [c] Grekes among them that came vp to worship at the feast.

c They were of the race of the Iewes, and came out of Asia & Grecia: for els ỹ Iewes wolde not haue permitted that they shulde worship with them in the Temple.

21 And they came to Philippe, ẅ was of Bethsaida in Galile, and desired him, saying, Syr, we wolde se Iesus.

22 Philippe came and tolde Andrewe: and againe Andrewe & Philippe tolde Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be [f] glorified.

f Which is, ỹ the knowledge of him shulde be manifest through all the worlde.

24 Verely, verely I say vnto you, Except the wheate corne fall into the grounde & dye, it bideth alone: but if it dye, it bringeth forthe muche frute.

Mat. 10 39. & 16, 5. mar. 8 35. luk. 9, 24. & 17, 33. Chap 17 24.

25 *He that [g] loueth his life, shal lose it, & he that [h] hateth his life in this worlde, shal kepe it vnto life eternal.

g If ỹ loue thereof let him frō comming to Christ.

h And so loseth it for Christis sake.

26 *If anie man serue me, let him followe me: for where I am, there shal also my seruant be: and if anie mā serue me, him wil my Father honour.

27 Now is my soule troubled: & what shal I say? Father, saue me from this houre: but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voyce from heauen, *saying*, I haue bothe glorified it, and wil glorifie it againe.

i The reformacion and restoring of those things, which were out of order.

29 Then said the people ỹ stode by and heard, that it was a thundre: others said, An Angel spake to him.

Chap. 3, 14.

30 Iesus answered, and said, This voyce came not because of me, but for your sakes.

k The crosse is the meane to gather ỹ Church of God together, and to draw men to heauen.

31 Now is the [i] iudgement of this worlde: now shal the prince of this worlde be cast out.

32 * And [k] I, if I were lift vp from the earth, wil drawe [l] all men vnto me.

l Not onely the Iewes but also the Gentiles.

33 Now this said he, signifying what death he shulde dye.

34 The people answered him, We haue heard out of the * Law, that the Christ [m] bydeth for euer: and how saist thou, that the Sonne of man must be lift vp? who is that Sonne of man?

Psal. 89 37. & 110, 4 & 117, 2. ezek. 37, 25.

35 Then Iesus said vnto them, Yet a litle while is * the light with you: walke while ye haue light, lest the darkenes come vpon you: for he that walketh in the darke, knoweth not whether he goeth.

Chap. 1, 9.

36 While ye haue light, beleue in the light, that ye may be the children of the light. These things spake Iesus, and departed, & hid him self from them.

37 ¶ And thogh he had done so manie miracles before them, *yet* beleued they not on him:

38 That the saying of Esaias the Prophet might be fulfilled, that he said, * Lord, who beleued our reporte? and to whome is the [m] arme of the Lord reueiled?

Isa. 53, 1. rom. 10, 16.

m That is, the Gospel, ẅ is the power of God to saluacion to euerie one that doeth beleue.

39 Therefore colde thei not beleue, because that Esaias saith againe,

40 * He hathe blinded their eyes, and hardened their heart, that they shulde not se with *their* eyes, nor vnderstand with *their* heart, and shulde be cōuerted, & I shulde [n] heale them.

Isa. 6, 9. mat. 13, 14. mar. 4, 12. luk. 8, 11, act. 28, 26. rom 11, 8,

n By deliuering them from their miseries, & giuing them true felicitie.

41 These things said Esaias when he sawe his glorie and spake of him.

42 Neuertheles euen among the chief rulers manie beleued in him: but because of the Pharises, they did not confesse him, lest they shulde [o] be *cast* out of the Synagogue.

[o] Or, excommunicate.

43 *For they loued the [p] praise of men, more then the praise of God.

Chap. 5, 44.

p To be esteemed of men.

44 And Iesus cryed, and said, He ỹ beleueth in me, beleueth not in me, but in him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I * am come a light into the worlde, that whosoeuer beleueth in me, shulde not abide in darkenes.

Chap. 3, 19. & 9, 39.

47 And if anie man heare my wordes, and beleue not, I [q] iudge him not: for I came not to [q] iudge the worlde, but to saue the worlde.

[q] Or, condemne.

[q] Or, condemne.

48 He that refuseth me, and receiueth not my wordes, hathe one that [r] iudgeth him: * the worde that I haue spoken, it shal iudge him in the [s] last day.

[r] Or, condēneth Mar. 16, 16. chap 3, 17.

s For that day shalbe the appropriacion of the Gospel.

49 For I haue not spoken of my self, but the Father, which sent me, he gaue me a commandement what I shulde say, and what I shulde speake.

50 And I knowe that his cōmandement is life euerlasting: the things therefore that I speake, I speake *them* so as the Father said vnto me.

CHAP. XIII.

1 Christ washeth the disciples fete. 14 Exhorting them to humilitie & charitie. 21 Telleth them of Iudas the traitour, 34 And commandeth them earnestly to loue one another. 38 He forewarneth of Peters denial.

Mat.26.2. mar.14.1. luk.22.1.

1 NOw * before the feast of the Passeouer, when Iesus knewe that his houre was come, that he shulde departe out of this worlde vnto the Father, for asmuche as he loued his owne which were in the worlde, vnto the end he [a] loued them.

a Because he sawe the danger great ẅ was towarde thē, therefore he toke the greater care for them.

2 And when [b] supper was done (and that the deuil had now put in the heart of Iudas Iscariot, Simons *sonne*, to betraye him)

b Which was ẏ eating of ẏ Passeouer.

3 Iesus knowing that the Father had giuen all things into his hands, & that he was come from God, and went to God,

4 He riseth from supper, and layeth aside *his vpper* garments, and toke a towel, and girde him self.

5 After that, he powred water into a basin, and began to wash the disciples fete, and to wipe them with the towel, where with he was girde.

6 Then came he to Simon Peter, who said to him, Lord, doest thou wash my fete?

7 Iesus answered and said vnto him, What I do, thou knowest not now: but thou shalt knowe it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my fete. Iesus answered him, If I [c] wash thee not, thou shalt haue no parte with me.

c And make thee cleane frō thy sinnes.

9 Simon Peter said vnto him, Lord, not my fete onely, but also the hands & the head.

10 Iesus said to him, He that is washed, nedeth not, saue to [d] wash *his* fete, but is cleane euerie whit: and ye are * cleane, but not all.

d That is, to be continually purged of his corrupt affections and worldelie cares ẅ remaine dayly in vs. *Chap.15.3.*

11 For he knewe who shulde betraye him: therefore said he, Ye are not all cleane.

12 ¶ So after he had washed their fete, and had taken his garments, and was set downe againe, he said vnto thē, Knowe ye what I haue done to you?

13 Ye call me Master, and Lord, and ye say wel: for so am I.

14 If I then your Lord, and Master, haue washed your fete, ye also ought to wash [e] one anothers fete.

e To ferue one another.

15 For I haue giuen you an example, that ye shulde do, euen as I haue done to you.

16 Verely, verely I say vnto you, * The seruant is not greater then his master, nether the ambassadour greater then he that sent him.

Chap.15.20. mat.10.24. luk.6.40.

17 If ye knowe these things, blessed are ye, if ye do them.

18 ¶ I speake not of you all: I knowe who me I haue chosen: but *it is* that the Scripture might be fulfilled, * He that eateth bread with me, hathe [f] lift vp his hele against me.

Psal.41.10.

f Vnder pretence of friendship seketh his destruction.

19 From hence forthe tell I you before it come, that when it is come to passe, ye might beleue that I am [g] he.

g To wit, the Christ and redemer of the worlde.

20 * Verely, verely I say vnto you, If I send anie, he that receiueth him, receiueth me, and he ẏ receiueth me, receiueth him that sent me.

Mat.10.40. luk.10.16.

21 When Iesus had said these things, he was [h] troubled in ẏ Spirit, & [i] testified, and said, Verely, verely I say vnto you, that one of you shal betraye me.

h For very horror & indignation of suche an abominable acte as Iudas shulde commit.

i He did openly affirme.

22 * Then the disciples loked one on another, douting of whome he spake.

Mat.26.21. mar.14.18. luk.22.21.

23 Now there was one of his disciples, ẅ leaned on Iesus [k] bosome, whome Iesus loued.

k Their facion was not to sit at table, but hauig their shoes of, and sumtōs vn der their elbowes, leaned on their sides, as it were halfe lyig.

24 To him beckened therefore Simon Peter, that he shulde aske who it was of whome he spake.

25 He then, as he leaned on Iesus brest, said vnto him, Lord, who is it?

26 Iesus answered, He it is, to whome I shal giue a soppe, when I haue dipte it: and he wet a soppe, and gaue it to Iudas Iscariot, Simons *sonne*.

27 And after the soppe, [l] Satan entred into him. Then said Iesus vnto him, That thou doest, do quickely.

l Satā toke ful possession of him.

28 But none of them that were at table, knewe, for what cause he spake it vnto him.

29 For some of them thoght because Iudas had the bagge, that Iesus had said vnto him, Bie those things ẏ we haue nede of against the feast: or ẏ he shulde giue some thing to the poore.

30 Assone then as he had receiued ẏ soppe, he went immediatly out, and it was night.

31 ¶ When he was gone out, Iesus said, [m] Now is the Sonne of man glorified, and God is glorified in him.

m Meaning, that his crosse shal ingēder a marueilous glorie, and ẏ in it shal shine the infinite bountie of God.

32 If God be glorified in him, God shal also glorifie him in him self, & shal straight way glorifie him.

33 Litle children, yet a litle while am I with you: ye shal seke me, but as I said vnto the * Iewes, Whither I go, can ye not come: also to you say I now,

Chap.7.34.

34 * [n] A new commandement giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.

Leuit.19.18. mat.22.39. chap.15.12. 1.iohn 4.21.

n Whereof we ought to haue cōtinual remembrance as though it were euen newly giuen.

35 By this shal all mē knowe that ye are my disciples, if ye haue loue one to another.

36 Simō Peter said vnto him, Lord, whither goest thou? Iesus answered him, Whither I go, thou canst not followe me now:

o When thou shalt be more strong.

Mat.26,14. mar.14,30.

me now: but thou o shalt followe me after wardes.

37 Peter said vnto him, Lord, why can I not followe thee now? * I will lay downe my life for thy sake.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shal not crowe, til thou haue denyed me thrise.

CHAP. XIIII.

1 He armeth his disciples with consolation against trouble. 2 He ascendeth into heauen to prepare vs a place. 6 The way, the trueth and the life. 10 The Father and Christ one. 13 How we shulde pray. 23 The promes vnto them that kepe his worde.

Euang. in festo Philippi & Iacobi.

1 AND he said to his disciples, Let not your heart be troubled: ye beleue in God, a beleue also in me.

a For in so beleuing no troubles shal ouercome them.

2 In my Fathers house are b many dwelling places: if it were not so, I wolde haue tolde you: I go to prepare a place for you.

b So that there is not onely place for him, but for all his.

3 And thogh I go to prepare a place for you, I wil c come againe, & receiue you vnto my self, ý where I am, there may ye be also.

c At the latter day, Act.1,11.

4 And whither I go, ye knowe, and the way ye knowe.

5 Thomas said vnto him, Lord, we d know not whither thou goest: how can we then knowe the way?

d He was not altogether ignorant, but his knowledge was weake and imperfite.

6 Iesus said vnto him, I am the e Way, and the Trueth, & the Life. No man commeth vnto the Father, but by me.

e Therefore we must begin in him, continewe in him, & end in him.

7 If ye had knowen me, ye shulde haue knowen my Father also: & from hēceforthe ye knowe him, & haue sene him.

8 Philippe said vnto him, Lord, shewe vs *thy* Father, and it suffiseth vs.

9 Iesus said vnto him, I haue bene so lōg time with you, and hast thou not knowen me, Philippe? he that hathe sene me, hathe sene my Father: how then saist thou, Shewe vs *thy* Father?

f For the verie fulnes of the diuinitie remaineth in Christ.

10 Beleuest thou not, that I am in ý Father, and f the Father is in me? The wordes that I speake vnto you, I speake not of my g self: but the Father that dwelleth in me, he h doeth the workes.

g In that, that he is man.

h Who declareth his maiestie and vertue by his doctrine and miracles.

11 Beleue me, that I *am* in the Father, and the Father in me: at the least, beleue me for the very workes sake.

i This is referred to the whole bodie of the Church in whome this vertue of Christ doeth shine & remaine for euer.

12 Verely, verely I say vnto you, he that beleueth in me, ý workes that I do, i he shal do also, & greater then these shal he do: for I go vnto my Father.

Chap.16,23. mat.7,7. mar.11,24. iam.1,5.

13 *And whatsoeuer ye aske in my Name, that wil I do, that the Father may be glorified in the Sonne.

14 If ye shal aske any thing in my Name, I wil do it.

15 If ye loue me, kepe my commandements,

Euang. in festo Pasche.

16 And I wil pray the Father, and he shal giue you another k Comforter, that he may abide with you for euer,

k I haue comforted you whiles I was with you, but henceforthe the holie Gost shal comfort you, and preserue you.

17 *Euen* the Spirit of l trueth, whome the worlde can not receiue, because it seeth him not, nether knoweth him: but ye knowe him: for he dwelleth with you, & shalbe in you.

l So called because he worketh in vs the trueth.

18 I wil not leaue you comfortles: *but* I wil m come to you.

m Which thing he doeth by the vertue of his Spirit.

19 Yet a litle while, and the worlde shal se me no more, but ye shal se me: because I liue, ye shal liue also.

20 At that day shal ye knowe that I am in my Father, and you in me, and I in you.

21 He that hathe my cōmandements, and kepeth them, is he that loueth me: and he that loueth me, n shalbe loued of my Father: and I wil loue him, and wil shewe mine owne self to him.

n He shal sensibly feele that ý grace of God abideth in him.

22 Iudas said vnto him (not o Iscariot) Lord, what is the cause that thou wilt shewe thy self vnto vs, and not vnto the worlde?

o But the brother of Iames.

23 Iesus answered, and said vnto him, If any man loue me, he wil p kepe my worde, & my Father wil loue him, and we wil come vnto him, and wil dwell with him.

p Whereby he aduertiseth thē not to haue respect to ý world, lest they shulde be drawen backe by euil example.

24 He that loueth me not, kepeth not my wordes, and ý worde which ye heare, is not q mine, but the Fathers which sent me.

q That is, not his alone: for he had nothing separate from his Father.

25 These things haue I spokē vnto you, being present with you.

26 But the Comforter, which is the holie Gost, whome the Father wil send in my Name, he shal teache you all things, & bring all things to your remembrance, which I haue tolde you.

27 r Peace I leaue with you: my peace I giue vnto you: not as ý worlde giueth, giue I vnto you. Let not your heart be troubled, nor feare.

r All comfort & prosperitie.

28 Ye haue heard how I said vnto you, I go away, and wil come vnto you. If ye loued me, ye wolde verely reioyce, because I said, I go vnto the Father: for my Father is s greater then I.

29 And now haue I spoken vnto you, before it come, that when it is come to passe, ye might beleue.

s In that, that Christ is become man to be Mediator betwene God & vs.

30 Hereafter wil I not speake many thīgs vnto you: for the t prince of this worlde commeth, and hathe v noght in me.

t Satan executeth his rage & tyrannie by the permission of God.

31 But *it is* that the worlde may knowe that I loue *my* Father: & as the Father hathe commanded me, so I do. Arise, let vs go hence.

u Satan shal assaile me with all his force, but he shal not finde that in me wherby he loketh for: for I am ý innocent lambe without spot.

CHAP. XV.

6 The swete consolation, and mutual loue

betwene Christ and his membres vnder the parable of the vine. 18 Of their commune afflictions and persecutions. 26 The office of the holie Gost and the Apostles.

1 I Am the true vine, and my Father is an housbandman.
2 *Euerie branche that beareth not frute in me, he taketh away: & euerie one
Mat. 15,13. that beareth frute, he purgeth it, that it may bring forthe more frute.
Chap. 13,11. 3 *Now are ye cleane through ſ worde, which I haue ſpoken vnto you.
4 Abide in me, and I in you: as the branche cānot beare frute of it ſelf, except it abide in the vine, no more can ye, except ye abide in me.
a We can bring forthe no frute, except we be ingraffed in Christ.
5 I am the vine: ye *are* the branches: he that abideth in me, & I in him the ſame bringeth forthe muche frute: for without me can ye do nothing.
6 If a man abide not in me, he is caſt forthe as a brāche, and withereth: and men gather them, and caſt *them* into the fyre, and they burne.
b We muſt be rooted in Iesus Christ by faith, which cometh of the worde of God.
c So that ye followe Gods worde, which ye comprehend by faith.
d Wherewith I loue you.
7 If ye abide in me, & my b words abide in you, aſke c what ye wil, and it ſhalbe done to you.
8 Herein is my Father glorified, that ye beare muche frute, and be made my diſciples.
9 As the Father hathe loued me, ſo haue I loued you: continue in d my loue.
10 If ye ſhal kepe my commandements, ye ſhal abide in my loue, as I haue kept my Fathers commandements, and abide in his loue.
11 Theſe things haue I ſpoken vnto you, that my ioye might remaine in you, and that your ioye might be e ful.
e perfect and entier.
Chap. 13,34. 1. theſſ. 1. 9. 1. iohn. 3,11. & 4,21.
12 *This is my commandement that ye loue one another, as I haue loued you.
13 Greater loue then this hathe no man, when any man beſtoweth his life for his friends,
14 Ye are my friends, if ye do whatſoeuer I commande you.
15 Hence forthe, call I you not ſeruants: for the ſeruant knoweth not what his maſter doeth: but I haue called you friēds: for f all things that I haue heard of my Father, haue I made knowen to you.
f So that there is nothing omitted that is neceſſarie for vs and concerning our ſalvation.
Mat. 28,19.
16 Ye haue not choſen me, but I haue choſen you, and ordeined you, *that ye go & bring forthe frute, and ſ your frute remaine, that whatſoeuer ye ſhal aſke of the Father in my Name, he may giue it you.
17 Theſe things commande I you, that ye loue one another.
18 If the worlde hate you, ye knowe that it hated me before you.
19 If ye were of the worlde, the worlde wolde loue his owne: but becauſe ye are not of the worlde, but I haue choſen you out of the worlde, therefore ſ worlde hateth you.
20 Remember the worde that I ſaid vnto you, *The ſeruāt is not greater then his maſter. *If they haue perſecuted me, they wil perſecute you alſo: if they haue g kept my worde, they wil alſo kepe h yours.
Chap. 13,16. mat. 10,24. Mat. 24,9.
g The worde alſo ſignifieth, to be diligēt to eſpie faultes to trippe one in.
h Which is the ſelf ſame worde, but called theirs becauſe they preache it.
21 But all theſe things wil they do vnto you for my Names ſake, becauſe they haue not knowen him that ſent me.
22 If I had not come and ſpoken vnto them, they i ſhulde not haue had ſinne: but now haue they no k cloke for their ſinne.
i But ſhulde haue ſemed to be innocent, if I had not diſcouered their malice.
k In that they refuſed Christ it taketh from them all excuſe wherewith they wolde haue iuſtified them ſelues as if they had bene very holie & without all ſinne.
23 He that hateth me, hateth my Father alſo.
24 If I had not done workes amōg them which none other man did, they had not had ſinne: but now haue thei bothe ſene, & haue hated bothe me, and my Father.
25 But *it is* that the worde might bē fulfilled, that is written in their l Law, *They hated me without a cauſe.
Pſal. 35,19.
l That is, in the holie Scriptures.
26 But when the Comforter ſhal come, *whome I wil ſend vnto you from the Father, *euen* the Spirit of trueth, which proceadeth of the Father, he ſhal teſtifie of me.
Chap. 14, 26. luk. 24, 49.
27 And ye ſhal witneſſe alſo, becauſe ye haue bene with me from the beginning.

CHAP. XVI.

2 He putteth them in remembrance of the croſſe, and of their owne infirmitie to come, 7 And therefore doeth comfort them with the promes of the holie Goſt. 16 Of the coming againe of Christ. 17 Of his aſcenſion. 23 To aſke in the Name of Christ. Peace in Christs, & in the worlde affliction.

1 THeſe things haue I ſaid vnto you, that ye ſhulde not be a offended.
a And ſo ſhrinke from me.
2 They ſhal " excommunicate you: yea, the time ſhal come, that whoſoeuer killeth you, wil thinke that he doeth God ſeruice.
" Greke, put you out of the Synagogues.
3 And theſe things wil they do vnto you, becauſe they haue not knowen the Father, nor me.
4 But theſe things haue I tolde you, that whē the houre ſhal come, ye might remember, that I tolde you them. And theſe things b ſaid I not vnto you from the beginning, becauſe I was with you.
b He bare w them becauſe they were but weakelings.
5 But now I go my way to him that ſent me and none of you aſketh me, c Whither goeſt thou?
c For if you did cōſider, ye wolde reioyce.
6 But becauſe I haue ſaid theſe things vnto you, your hearts are ful of ſorowe.
7 Yet I tel you the trueth, It is expedient for you that I go away: for if I go not away

away, the Comforter wil not come vnto you: but if I departe, I wil send him vnto you.

8 And when he is come, he wil [d] reproue the worlde of sinne, and of righteousnes, and of iudgement.

9 Of [e] sinne, because they beleue not in me:

10 Of [f] righteousnes, because I go to my Father, and ye shal se me no more:

11 Of [g] iudgement, because the prince of this worlde is iudged.

12 I haue yet [h] manie things to say vnto you, but ye can not beare them now.

13 Howbeit, when he is come which is the Spirit of trueth, he wil lead you into all trueth: for he shal not speake of him self, but whatsoeuer he shal heare, shal he speake, and he wil shewe you the things [i] to come.

14 He shal glorifie me: for he shal receiue of mine, and shal shewe it vnto you.

15 All things that the Father hathe, are mine: therefore said I, that he shal take of mine, and shewe it vnto you.

16 [k] A litle *while*, and ye shal not se me: and againe a litle *while*, and ye shal se me: for I [l] go to my Father.

17 Then said *some* of his disciples among them selues, What is this that he saith vnto vs, A litle *while*, and ye shal not se me, & againe, a litle *while*, and ye shal se me, and, For I go to my Father?

18 They said therefore, What is this that he saith, A litle *while*? we knowe not what he saith.

19 Now Iesus knewe that they wolde aske him, and said vnto them, Do ye enquire among your selues, of that I said, A litle *while*, & ye shal not se me: and againe, a litle *while*, and ye shal se me?

20 Verely, verely I say vnto you, that ye shal wepe and lament, and the worlde shal reioyce: & ye shal sorowe, but your sorowe shalbe turned to ioye.

21 A woman when she trauaileth, hathe sorowe, because her houre is come: but assone as she is deliuered of the childe, she remembreth no more the anguish, for ioye that a man is borne into the worlde.

22 And ye now therefore are in sorowe: but I wil se you [m] againe, & your hearts shal reioyce, and your ioye shal [n] no man take from you.

23 And in that day shal ye aske me [o] nothing. * Verely, verely I say vnto you, whatsoeuer ye shal aske the Father in my Name, he wil giue it you.

24 Hitherto haue ye asked [p] nothing in my Name: aske, and ye shal receiue, that your ioye may be ful.

25 These things haue I spoken vnto you in parables: but the time wil come, when I shal no more speake to you in parables: but I shal shewe you plainely of the Father.

26 At that day shal ye aske in my Name, & I say not vnto you, that I [q] wil pray vnto the Father for you.

27 For the Father him self loueth you, because ye haue loued me, * and haue beleued that I came out from God.

28 I am come out from the Father, & came into the worlde: againe I leaue the worlde, and go to the Father.

29 His disciples said vnto him, Lo, now speakest thou plainely, and thou speakest no parable.

30 Now knowe we that thou knowest all things, and nedest not that any mā shulde aske thee. By this we beleue, ý thou art come out from God.

31 Iesus answered them, Do you beleue now?

32 *Beholde, the houre cometh, & is alreadie come, that ye shalbe scattred euerie man into his owne, and shal leaue me alone: but I am not [r] alone: for the Father is with me.

33 These things haue I spoken vnto you, that [s] in me ye might haue peace: in the worlde ye shal haue affliction, but be of good comfort: I haue ouercome the worlde.

CHAP. XVII.

1 The prayer of Christ vnto his Father, bothe for him self and his Apostles, and also for all suche as receiue the trueth.

1 THese things spake Iesus, and lift vp his eyes to heauen, & said, Father the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

2 *As thou hast giuen him [a] power *ouer* all flesh, that he shulde giue eternal life to all [b] them that thou hast giuen him.

3 And this *is* life eternal, that they knowe thee *to be* the onely verie God, and whome thou hast sent, Iesus [c] Christ.

4 I haue [d] glorified thee on the earth: I haue finished the worke which thou gaueste me to do.

5 And now glorifie me, thou Father, with thine owne self, with the glorie which I had with thee before the worlde was.

6 I haue declared thy Name vnto the men which thou gaueste me out of the worlde: [e] thine they were, and thou gaueste them me, and they haue kept thy worde.

d Or, conuince. This is to be vnderstand of the comming of the holie Goste when his vertue and stregth shal shine in the Church.

e His enemies which contemned him, & put him to death, shalbe conuict by their owne conscience, for that they did not beleue in him, Act. 2, 37, and shal know that without Iesus Christ there is nothing but sinne.

f Wherefore ý wicked must nedes confesse that he was iuste, & beloued of his Father, not condemned by him as a blasphemer or transgressor.

g When they shal knowe that I (whome they called the carpenters sonne, and willed to come downe from ý crosse) am the verie Sonne of God which haue ouercome all the power of hel & reigne ouer all, 2. Cor. 10, 12. ephe 1.19.

h These things are contcined in the doctrine of the Apostles which onely is sufficient.

i As touching the spiritual kingdome of God: for the Apostles knewe not that til after the resurrection. *Chap. 14, 13. mat. 7, 7. & 21, 22. mar. 11, 24. luk 11, 9. iam. 1, 5.*

k Mine absence shal not be long: for I wil send you the holie Goste, who shal remaine with you for euer.

l From death I passe to glorie and so wil I indue you with mine heauenlie vertue.

m By the power and vertue of the holie Goste.

n For it shalbe grounded vpon my resurrection & the grace of the holie Goste.

o For ye shal haue perfect knowledge, & shal no more doute as you were wont.

p In respect of that that you shal obteine, if you aske in faith.

q Christ denieth not that he is ý mediator, but sheweth that they shal obteine their requestes without difficultie or any paine. *Chap. 17 8.*

r Although men forsake Christ, yet is he no whit diminished: for he & his Father are one.

s We haue rest & cōfort when we are truely graffed in Christ.

a Christ hathe all rule & dominion ouer men.

b Which are the elect.

c That is, that thei acknowledge bothe ý Father, & the Sonne to be verie God.

d As wel by doctrine as miracles.

e Our election standeth in the good pleasure of God, which is ý onelie fundacion, & cause of our saluatiō, and is declared to vs in Christ, through whome we are iustified by faith and sanctified, Rom. 8, 29. ephe. 1, 4.

7 Now they knowe that all things what-
soeuer thou hast giuen me, are of thee.
8 For I haue giue vnto them the wordes,
which thou gauest me, and they haue
Chap. 16, 27. receiued *them*, * and haue knowen surely
that I came out frō thee, and haue be-
leued that thou hast sent me.
f That is, the reprobate. 9 I pray for them: I pray not for f the
worlde, but for them which thou hast
giuen me: for they are thine.
10 And all mine are thine, and thine are
mine, and I am glorified in them.
11 And now am I no more in the worlde,
but these are in ỹ worlde, & I come to
thee. Holie Father, kepe thē in thy Na-
me, *euen* them whome thou hast giuen
g That they may be ioyned in vnitie of faith & spirit. me, that they may be g one, as we *are*.
12 While I was with them in the worlde,
I kept them in thy Name: those that
thou gauest me, haue I kept, and none
h He was so called, not onely for that he perished, but because God had appointed and ordeined him to his end, Act. 1, 16 &4, 27. *Psal. 109, 8.* of them is lost, but the h childe of per-
dition, that the * Scripture might be
fulfilled.
13 And now come I to thee, & these things
i But are separate by the spirit of regeneration. speake I in the worlde, that they might
haue my ioye fulfilled in them selues.
14 I haue giuen them thy worde, and the
worlde hathe hated them, because they
are i not of the worlde, as I am not of
the worlde.
15 I pray not that ỹ shuldest take them
out of the worlde, but that thou kepe
them from euil.
16 They are not of the worlde, as I am
not of the worlde.
Or, consecrat them to thy self. 17 * k Sanctifie them with thy trueth: thy
worde is trueth.
18 As thou diddest send me into the world-
de, so haue I sent them into the worlde.
k Renewe thē with thine heauenlie grace, ỹ they onelymay seke thy wil. 19 And for their sakes sanctifie I my self,
l Which thing declareth that Christs holines is ours. ỹ they also may be l sanctified through
the trueth.
20 I pray not for these alone, but for thē
also which shal beleue in me, through
their worde,
21 That they all may be one, as thou, ô
Father, *art* in me, & I in thee: *euen* that
they may be also one in vs, that the
m In that the infideles may by experience be conuicted to confesse my glorie. m worlde may beleue that thou hast
sent me.
22 And the glorie that thou gauest me, I
n I haue shewed them the example and patron of perfect felicitie. n haue giuē them, that they may be one,
as we are one,
23 I in them, and thou in me, that they
may be made perfect in one, & that the
worlde may know, that thou hast sent
me, & hast loued them, as thou hast lo-
ued me.
Chap. 12, 16. 24 * Father, I wil that they which thou
o That they maie profit, and growe vp in such sort that in the end they may enioy the eternal glorie with me. hast giuen me, be o with me euen where
I am, that they may beholde my glorie,
which thou hast giuen me: for thou lo-
uedst me before the foundacion of the
worlde.
25 O righteous Father, the worlde also
hathe not knowen thee, but I haue kno-
wen thee, and these haue knowen, that
thou hast sent me.
26 And I haue declared vnto them thy
Name, and wil declare it, that the loue
wherewith thou hast loued me, may be
in them, and I in p them.

p For without him we can not comprehende the loue wherewith God loueth vs.

CHAP. XVIII.

Christ is betrayed. 6 The wordes of his mouth smite the officers to the grounde. 10 Peter smiteth of Malchus eare. 13 Iesus is broght before Annas & Caiaphas. 25 & he re Peter denieth him. 36 He telleth Pilate what his kingdome is.

The Gospel on S. Iames Day.

1 WHen Iesus had spoken these
things, he went forthe with his
disciples ouer the a broke * Cedron,
where was a garden, into the which he
entred, and his disciples.
1. King. 15, 13. mat. 26, 36. mar. 14, 32. luk. 22, 39.
a Which was a deepe valley through the which a streame rainne after a great raine.
2 And Iudas which betrayed him, knewe
also the place: for Iesus oft times reso-
rted thither with his disciples.
3 * Iudas then after he had receiued a
Mat. 26, 47. mar. 14, 43. luk. 22, 47. b bande of men and officers of the high
Priests, & of the Pharises, came thither
with lanternes and torches, and wea-
pons.
b The which he had obteined of the gouernour of ỹ Temple.
4 Then Iesus, knowing all things that
shulde come vnto him, went forthe and
said vnto them, Whome seke ye?
5 They answered him, Iesus of Nazaret.
Iesus said vnto them, I am he. Now Iu-
das also which betrayed him, stode with
them.
6 Assone then as he had said vnto them,
I am he they went backewards, and fel
to the grounde.
7 Then he asked thē againe, Whome se-
ke ye? And they said, Iesus of Nazaret.
8 Iesus answered, I said vnto you, that I
am he: therefore if ye seke me, let these
go their way,
9 *This was* that the worde might be ful-
filled which he spake, * c Of them which
Chap. 17, 12. thou gauest me, haue I lost none.
c He both spareth their bodies & also saueth their soules.
10 Then Simon Peter hauing a sworde,
drewe it, and smote the high Priests ser-
uant, and cut of his right eare. Now the
seruants name was Malchus.
11 Then said Iesus vnto Peter, Put vp
Luk. 3 2. thy sworde into the sheath: shal I not
d Who sent Christ vnto Caiaphas the high priest bounde. drinke of the cup which *my* Father ha-
the giuen me?
12 Then the bande and the captaine, &
the officers of the Iewes toke Iesus, and
bounde him,
13 And led him away to * d Annas first
Chap. 11, 50. (for he was Father in law to Caiaphas,
which was the high Priest e that same
yere.)
e Al hogh this office was for terme of life by Gods ordinance, yet the ambition, and dissension of ỹ Iewes caused the Romaines from time to time to change it either for bri bere or fauour.
14 * And Caiaphas was he, that gaue
counsel to the Iewes, that it was expe-
dient that one man shulde dye for the
people.
15 ¶ * Now

Mat.26,58. mar.14,54. luk.22,54.

15 ¶ *Now Simon Peter followed Iesus, & another disciple, and that disciple was knowen of ý high Priest: therefore he went in with Iesus into the hall of the high Priest,

16 But Peter stode at the dore without. Then went out ý other disciple which was knowen vnto the high Priest, and spake to her that kept the dore, and broght in Peter.

17 Then said the maide ý kept the dore, vnto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And ý seruants and officers stode there, which had made a fyre of coles: for it was colde, and they warmed thē selues. And Peter also stode among them & warmed him self.

19 (¶ The high Priest then asked Iesus of his disciples, and of his doctrine.

f That is, frankely, and plainely.

20 Iesus answered him, I spake f openly to the worlde: I euer taught in the Synagogue & in the Temple, whither the Iewes resorte continually, and in secret haue I said nothing.

21 Why askest thou me? aske thē which heard me what I said vnto them: beholde, they knowe what I said.

22 When he had spokē these things, one of the officers which stode by, smote Iesus *with his* rod, saying, Answerest thou the high Priest so?

23 Iesus answered him, If I haue euil spoken, beare witnes of ý euil: but if I haue wel spoken, why smitest thou me?

g After that Caiaphas had first sent him to him.

24 ¶ Now Annas had g sent him bounde vnto Caiaphas the high Priest.

Mat.26,57. mar.14,53. luk.22,54.

25 *And Simon Peter stode and warmed him self, and they said vnto him, Art not thou also of his disciples? He denied it, & said, I am not

26 One of the seruāts of the high Priest, his cousin whose eare Peter smote of, said, Did not I se thee in the garden with him?

27 Peter then denied againe, and immediatly the cocke crewe.

Mat.27,2. mar.15,1. luk.23,1. Act.10,28. & 11,3.

28 ¶ * Thē led they Iesus from Caiaphas into the commune hall. Now it was morning & thei them selues went not into the commune hall, lest they shulde be * defiled, but that they might eat the Passeouer.

h He spake this disdainfully, because they were so bent against all right and equitie. *Mat 20,19.*

29 Pilate then went out vnto them, and said, What accusation bring ye against this man?

30 They answered and said vnto him, If he were not an euil doer, we wolde not haue deliuered him vnto thee.

i As if they shulde say, Thou wilt not suffre vs to do it: for he knewe that it was not permitted to them by the Romaines to punish with death.

31 Then said Pilate vnto them, Take h ye him, and iudge him after your owne Law. Then the Iewes said vnto him, It is not i lawful for vs to put anie man to death.

32 *It was* that the worde of Iesus * might be fulfilled which he spake, signifying what death he shulde dye.

Mat. 27, 11 mar.15,2. luk.23,31.

33 *So Pilate entred into ý commune hall againe, and called Iesus, & said vnto him, Art thou the King of the Iewes?

34 Iesus answered him, Saist thou that of thy self, or did other tel it thee of me?

35 Pilate answered, Am I a Iewe? Thine owne nation, and the high Priests haue deliuered thee vnto me. What hast thou done?

k It standeth not in strength of men nor in wordelie defence.

36 Iesus answered, My kingdome is not of this k worlde: if my kingdome were of this worlde, my seruants wolde surely fight, that I shulde not be deliuered to the Iewes: but now is my kingdome not from hence.

37 Pilate then said vnto him, Art thou a King? then Iesus answered, Thou saist that I am a King: for this cause am I borne, & for this cause came I into the worlde, that I shulde beare witnes vnto the trueth: euerie one ý is of the trueth, heareth my voyce.

l This was a mocking and disdeineful question.

38 Pilate said vnto him, l What is trueth? And when he had said that, he went out againe vnto ý Iewes, & said vnto them, I finde in him no cause at al.

Mat. 27, 15. mar.15,6, luk.23 27.

39 *But you haue a m custome, that I shulde deliuer you one lose at the Passeouer: wil ye then that I lose vnto you the King of the Iewes?

m This was one of their blinde abuses: for the Law of God gaue no libertie to quite a wicked trespasser. *Act.3,14.*

40 *Then cryed they all againe, saying, Not him, but Barabbas: now this Barabbas was a murtherer.

CHAP. XIX.

1 When Pilate colde not asswage the rage of the Iewes against Christ, he deliuereth him vp with his superscription to be hanged betwixt two theues. 23 They cast lottes for his garments. 26 He commendeth his mother vnto Iohn. 28 Calleth for drinke. 33 Dyeth, and his side is perced, and taken downe from the crosse. 38 He is buryed.

Mat 27, 26. mar.15,18.

1 THen * Pilate toke Iesus & a scourged him.

a He thoght to haue pacified ý furie of the Iewes by some indifferent correction.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And said, Hail, King of the Iewes. And they smote him with *their* roddes.

4 Then Pilate went forthe againe, and saied vnto them, Beholde, I bring him forthe to you, that ye may knowe, that I finde no faute in him at all.

5 Then came Iesus forthe wearing a crowne of thornes, and a purple garment. And *Pilate* said vnto them, b Beholde the man.

b He spake in mockerie, because Christ called him self King.

6 Then when ý high Priests and officers sawe him, they cryed, saying, Crucifie, crucifie *him*. Pilate said vnto them, Take ye him & crucifie *him*, for I finde no faute in him.

7 The Iewes answered him, We haue a Law, and by our Law he ought to dye, because he made him self the [c] Sonne of God.

c Christ was in dede the Sonne of God, and therefore might iustly call him self so without breache of the Law: wherefore their colloured accusation was falsely applied.

8 ¶When Pilate then heard that worde, he was the more afraide,

9 And went againe into the commune hall and said vnto Iesus, Whence art thou? But Iesus gaue him none answere.

10 Then said Pilate vnto him, Speakest thou not vnto me? Knowest ỹ not that I haue power to crucifie thee, and haue power to lose thee?

11 Iesus answered, Thou coldest haue no [d] power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hathe the greater sinne.

d Hereby he sheweth him, that he ought not to abuse his office and authoritie.

12 From thence forthe Pilate soght to lose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cesars friend: *for* whosoeuer maketh him self a King, speaketh against Cesar.

13 ¶When Pilate heard that worde, he broght Iesus forthe, and sate downe in the iudgemẽt seat in a place called the [e] Pauement, and in Hebrewe, Gabbatha.

e A place some what high & raised vp.

14 And it was the Preparation of the Passeouer, and about the [f] sixt houre: and he said vnto the Iewes, Beholde your King.

f Which was midday.

15 But they cryed, Away with him, away with him, crucifie him. Pilate said vnto them, Shal I crucifie your King? The high Priests answered, We haue no King but Cesar.

16 Then deliuered he him vnto them, to be crucified. *And they toke Iesus, and led him away.

Mat. 27, 31. mar. 15, 21. luk. 23, 26.

17 And he bare his crosse, and came into a place named *of dead mens* Skulles, which is called in Ebrewe, [g] Golgotha:

g Which was the place of execution.

18 Where thei crucified him, & two other with him, on ether side one, & Iesus in the middes.

19 ¶And Pilate wrote also a title and put in on the crosse, and it was written, IESVS OF NAZARET THE KING OF THE IEWES.

20 This title thẽ red manie of the Iewes: for the place where Iesus was crucified, was nere to the citie: and it was written in [h] Hebrewe, Greke, and Latin.

h Because all nacions might vnderstand it.

21 Then said the hie Priests of the Iewes to Pilate, Write not, The King of the Iewes, but that he said, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶Then the * souldiers, when they had crucified Iesus, toke his garments & made foure partes, to euerie souldier a parte, & *his* coate: and the coate was without seame, wouen from the top throughout.

Mat. 27, 35. mar. 15, [illegible]. luk. 23, [illegible].

24 Therefore thei said one to another, Let vs not deuide it, but cast lots for it, whose it shalbe. *This was* that the [i] Scripture might be fulfilled, which saith, * They parted my garments among them, & on my coate did cast lottes. So the souldiers did these things in dede.

i That which was prefigured in Dauid, was accomplished in Iesus Christ. *Psal. 22, 8.*

25 ¶Then stode by the crosse of Iesus his mother, and his mothers sister, Marie *the wife of* [k] Cleopas, & Marie Magdalene.

k Or, Clopas.

26 And whẽ Iesus sawe his mother, & the disciple standing by whome he loued, he said vnto his mother, Woman, beholde thy sonne.

27 Then said he to the disciple, Beholde thy mother: and from that houre, the disciple toke her home vnto him.

28 ¶After, when Iesus knewe that all things were performed, that the * Scripture might be fulfilled, he said, I thirst.

Psal. 68, 22.

29 And there was set a vessel ful of vinegre: & they filled a spõge with vinegre, and [k] put it about [l] an hyssope *stalke*, & put it to his mouth.

k Or fastened it vpon an hyssope stalke.

l It may appeare that the crosse was not hie, seing a man might reache Christs mouth with an hyssope stalke, which as appeareth, 1. King. 4, 33 was ỹ lowest amongs herbes, as the cedre was hiest amongs trees.

30 Now when Iesus had receiued of the vinegre, he said, [m] it is finished, and bowed his head, and gaue vp the gost.

m Mans saluacion is perfected by the onelie sacrifice of Christ: & all the ceremonies of the Law are ended.

31 The Iewes then (because it was ỹ Preparacion, that the bodies shulde not remaine vpon the crosse on the Sabbath *day*: for that Sabbath was an [n] hie day) besoght Pilate that their legges might be broken, and that they might be taken downe.

n Because the day of the passeouer fel on ỹ Sabbath day.

32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with *Iesus*.

33 But when they came to Iesus, and sawe that he was dead alreadie, they brake not his legges.

34 But one of the souldiers with a speare [o] perced his side, & forthewith came there out blood and water.

o Which declareth that he was dead in dede as he rose againe frõ death to life. *Exod. 12, 46. nomb. 9, 12. Zach. 12, 10.*

35 And he that sawe it, bare recorde, & his recorde is true: and he knoweth that he saith true, that ye might beleue it.

36 For these things were done, that the * Scripture shulde be fulfilled, Not a bone of him shalbe broken.

Mat. 27, 59. mar 15, 42. luk. 23, 50.

37 And againe another Scripture saith, * Thei shal se him whome thei haue thrust through.

38* And after these things, Ioseph of Arimathea (who was a disciple of Iesus, but [p] secretly for feare of the Iewes) besoght Pilate that he might take downe the bodie of Iesus. And Pilate gaue him licence. He came then and toke Iesus bodie.

p That is to say, before Christs death, but now he declareth him self manifestly. *Chap. 3, 2.*

39 And there came * also Nicodemus (which first came to Iesus by night) and broght of myrrhe & aloes mingled together about an hundreth pounde.

q This honorable burial was as a preparacio & entrie vnto ỹ resurrection.

40 ¶Then toke thei the bodie of Iesus, and

and wrapped it in linnen clothes with the odours, as the maner of the Iewes is to burie.

41 And in that place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was neuer man yet laid.

42 There then laid they Iesus because of the Iewes Preparacion *day*, for the sepulchre was nere.

CHAP. XX.

1 Marie Magdalene cometh to the sepulchre. 3 So do Peter & Iohn. 12 The two Angels appeare. 17 Christ appeareth to Marie Magdalene, 19 And to all his disciples. 27 The incredulitie & confession of Thomas.

1 NOw *the first *day* of the weke came Marie Magdalene, earely when it was yet [a] darke, vnto the sepulchre, and sawe the stone taken away from the tombe.

2 Then she ranne, and came to Simō Peter, and to the other disciple whome Iesus loued, and said vnto them, They haue taken away the Lord out of the sepulchre, and we knowe not were they haue laid him.

3 Peter therefore went forthe, & the other disciple, & they came vnto the sepulchre.

4 So they ranne bothe together, but the other disciple did out runne Peter, and came first to the sepulchre.

5 And he stouped downe, and sawe the linnen clothes lying: yet went he not in.

6 Thē came Simon Peter following him, and went into the sepulchre, and sawe the linnen clothes lye,

7 And the "kerchefe that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it self.

8 Then went in also the [b] other disciple, which came first to the sepulchre, and he sawe it, [c] and beleued.

9 For as yet they knewe not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe vnto their "owne home.

11 ¶ *But Marie stode without at the sepulchre weping: & as she wept, she bowed her self into the sepulchre,

12 And sawe two Angels in white, sitting, the one at the head, & the other at the fete, where the bodie of Iesus had laine.

13 And they said vnto her, Woman, why wepest thou? She said vnto them, Thei haue taken away my Lord, and I knowe not where they haue laid him.

14 When she had thus said, she turned her self backe and sawe Iesus standing, and knewe not that it was Iesus.

15 Iesus saith vnto her, Woman, why wepest thou? whome sekest thou? She supposing that he had bene the gardener, said vnto him, Syr, if thou hast borne him hence, tell me where thou hast laid him, and I wil take him away.

16 Iesus saith vnto her, Marie. She turned her self, & said vnto him, Rabboni, which is to say, Master.

17 Iesus saith vnto her, Touche me not: for I am not yet [d] ascended to my Father, but go to my [e] brethren, and say vnto them, I ascend vnto my Father, & to your Father, and to my God, and your [f] God.

18 Marie Magdalene came and tolde the disciples that she had sene the Lord, and that he had spoken these things vnto her.

19 ¶ *The same daye thē at night, which was the first *day* of the weeke, and when the [g] dores were shut where the disciples were assembled for feare of the Iewes, came Iesus & stode in ỹ middes, & said to them, [h] Peace *be* vnto you.

20 And when he had so said, he shewed vnto them *his* hands, and his side. Then were the disciples glad when they had sene the Lord.

21 Then said Iesus to them againe, Peace *be* vnto you: as my Father sent me, so send I you.

22 And when he had said that, he [i] breathed on them, and said vnto them, Receiue the holie Gost.

23 *Whosoeuers sinnes ye remit, they are remitted vnto them: & whosoeuers sinnes ye reteine, they are reteined.

24 ¶ But Thomas one of the twelue called Didymus, was not with them when Iesus came.

25 The other disciples therefore said vnto him, We haue sene the Lord: but he said vnto them, Except I se in his hands the print of the nailes, and put my finger into the "print of the nailes, and put mine hand into his side, I wil not beleue it.

26 ¶ And eight dayes after againe his disciples were within, and Thomas with them. *Then* came Iesus, when the dores were shut, and stode in the middes, and said, Peace *be* vnto you.

27 After, said he to Thomas, Put thy finger here, and se mine hands, and put forthe thine hand, and put it into my side, and be not faithles, but faithful.

28 Thē Thomas answered, and said vnto him, *Thou art* my Lord, and my God.

29 Iesus said vnto him, Thomas, because thou hast sene me, thou beleuest: blessed *are* they that haue [k] not sene, and haue beleued.

30 ¶ *And manie other signes also did Iesus in the presence of his disciples,

Mar.16,1. luk.24.1.

a She departed from home before day, & came thether about ỹ sunne rising, Mar.16,2.

"Or, napkin.

b That is, Iohn which wrote this Gospel.
c He beleued ỹ Christs bodie was taken away, according as Marie reported.
" Or, to their companie.
Mat 28, 1. mar.16,5.

d Because she was to muche addicted to the corporal presence Christ teacheth her to lift vp her minde by faith into heauen where onely after his ascension he remaineth, & where we sit with him at the right hand of the father.
Mar.16, 14. luk.24.36. 1.cor.15.5.

e That is, the disciples: for he was the first borne amongs manie brethren, Psal.22,23, rom. 8,29. colos.1.18.

f He is our Father & our God because Iesus Christ is our brother.
Mat.28, 10.

g So that no mā opened him the dores, but by his diuine power he caused them to open of their owne accord, as of peter is red, Act.5,19. & 12,10

h Or all prosperitie: which maner of greting the Iewes vsed.

i Togiue them greater power & vertue to execute that weighty charge that he wolde commit vnto them.
" Or, place.

k Which depend vpon the simplicitie of Gods worde, & grounde not thē selues vpon mans sense and reason.
Chap.21,29.

which are not written in this boke.
31 But these things are written that ye might beleue, that Iesus is the Christ the Sonne of God, and that in beleuing ye might haue life through his Name.

CHAP. XXI.

1 Christ appeareth to his disciples againe. 15 He commandeth Peter earnestly to fede his shepe. 18 He forewarneth him of his death. 25 And of Christs manifolde miracles.

1 AFter these things, Iesus shewed him selfe againe to his disciples at the [n] sea of Tiberias: and thus shewed he *him self*.
2 There were together Simon Peter, and Thomas, which is called Dydimus, & Nathanael of Cana in Galile, and the *sonnes* of Zebedeus, & two other of his disciples.
3 Simō Peter said vnto thē, I go a fishing. They said vnto him, We also wil go with thee. They went their way and entred into a ship straight way, & that night caught they nothing.
4 But when the morning was now come, Iesus stode on the shore: neuertheles the disciples knewe not that it was Iesus.
5 Iesus then said vnto them, [n] Sirs, haue ye anie meat? They answered him, No.
6 Then he said vnto them, Cast out the net on ȳ right side of the ship, & ye shal finde. So they [a] cast out, and they were not able at all to drawe it, for the multitude of fishes.
7 Therefore said the disciple whome Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girde his [b] coate to him (for he was naked) and cast him self into the sea.
8 But the other disciples came by shippe (for they were not farre from land, but about two hundreth cubites) & they drewe the net with fishes.
9 Assone then as they were come to lād, they sawe hotte coles, and fish laid thereon, and bread.
10 Iesus said vnto them, Bring of ȳ fishes, which ye haue now caught.
11 Simō Peter stepped forthe and drewe the net to land, ful of great fishes, an hundreth, fiftie and three: and albeit there were so manie, yet was not the net broken.
12 Iesus said vnto them, Come, & dyne. And none of ȳ disciples durst aske him, Who art thou? seing they knewe that he was the Lord.
13 Iesus then came & toke bread, and gaue them, and fish likewise.
14 This is now the third time that Iesus shewed him self to his disciples, after that he was risen againe from the dead.
15 ¶So when they had dined, Iesus said to Simon Peter, Simon *sonne* of Iona, [c] loueſt thou me more then these? He said vnto him, Yea Lord, thou knoweſt that I loue thee. He said vnto him, Fede my lambes.
16 He said to him againe the seconde time, Simō *the sonne* of Iona, loueſt thou me? He said vnto him, Yea Lord, thou knoweſt that I loue thee. He said vnto him, Fede my shepe.
17 He said vnto him the [d] third time, Simon *the sonne* of Iona, loueſt thou me? Peter was sorie because he said to him the third time, Loueſt thou me? and said vnto him, Lord, ȳ knoweſt all things: thou knoweſt ȳ I loue thee. Iesus said vnto him, Fede my shepe.
18 Verely, Verely I say vnto thee, When thou wast yong, thou girdeſt thy self, & & walkedst whither thou woldest: but when thou shalt be olde, ȳ shalt stretch forthe thine hands, & another shal [e] girde thee, & lead thee whither thou woldest not.
19 And this spake he, signifying by what death he shulde glorifie God. And when he had said this, he said to him, Followe me.
20 Then Peter turned about, and sawe the disciple whome IESVS loued, following, which had also * leaned on his breſt at supper, & had said, Lord, which is he that betrayeth thee?
21 Whē Peter therefore sawe him, he said to Iesus, Lord, what shal this man *do*?
22 Iesus said vnto him, If I wil that he tarie til I come, what is it to thee? followe thou me.
23 Then went this worde abrode among the brethren, that this disciple shulde not dye. Yet Iesus said not to him, He shal not dye: but if I wil that he tarie til I come, what is it to thee?
24 This is that disciple, which testifieth of these things, & wrote these things, & we knowe that his testimonie is true.
25 * Now there are also manie other things which Iesus did, ȳ which if they shulde be writen euerie one, [f] I suppose the worlde colde not conteine the bokes that shulde be written, Amen.

THE

n Or, lake of Genesareth.

n Or, Children

a Albeit they knewe him not, yet they followed his counsel because thei had all night taken paines in vaine.

b It was some linnen garment which fishers vsed to weare, which being trussed vnto him, couered his nether partes, & also letted not his swimming.

c The minister can no wel teache his congregacion, except he loue Christ effectually, & loue is not in them that feed not the flocke.

d Because Peter shulde be established in his office of an Apostle Christ causeth him by these thre times confessing to wipe away the shame of his thre times denying.

e In steed of a girdle, ȳ shalt be tyed with bands & cordes: & where as now thou goest at libertie, thē thou shalt be drawen to punishement when they stretch shal after a sorte resist.

Chap. 13. 23.

Chap 20. 3.

f But God wolde not charge vs & so great an heape: seing therefore that we haue so muche as necessarie, we ought to content our selues and praise his mercie.

THE ACTES OF THE holie Apostles written by Luke the Euangelist.

THE ARGVMENT.

Christ, after his ascension performed his promes to his Apostles, and sent them the holie Gost, declaring thereby, that he was not onely mindful of his Church, but wolde be the head & mainteiner thereof for euer. VVherein also his mightie power appeareth, who not withstãding that Satan & the worlde resisted neuer so muche against this noble worke, yet by a fewe simple men of no reputation, replenished all the worlde with the founde of his Gospel. And here, in the beginning of the Church, and in the increse therof, we may plainely perceiue the practise and malice which Satan continually vseth, to suppresse, and ouerthrowe the Gospel: he raiseth conspiracies, tumultes, commotions, persecutions, sclanders and all kinde of cruelte. Againe we shal here beholde the prouidence of God, who ouerthroweth his enemies entreprises, deliuereth his Church from the rage of tyrants, strengtheneth, and incourageth his most valiantly and constantly to followe their captaine Christ, leauing as it were by this historie a perpetual memorie to the Church, that the crosse is so ioyned with the Gospel, that they are fellowes inseparable, and that the end of one affliction, is but the beginning of another. Yet neuertheles God turneth the troubles, persecutiõs, imprisonings and tentations of his, to a good issue, giuing them as it were, in sorrowe, ioye: in bandes, fredome: in prison, deliuerãce: in trouble, quietnes: in death, life. Finally, this boke conteineth manie excellent sermons of the Apostles & disciples, as touching the death, resurrection, and ascension of Christ. The mercie of God. Of the grace, and remission of sinne through Iesus Christ. Of the blessed immortalitie. An exhortation to the ministers of Christ: & oke. Of repentance & feare of God. With other principal points of our faith, so that this onelie historie in a maner may be sufficient to instruct a man in all true doctrine and religion.

CHAP. I.

7 The wordes of Christ & his Angels to the Apostles. 9 His ascension. 14 VVherein the Apostles are occupied til the holie Gost be sent. 26 And of the election of Matthias.

THE former treatise ô Theophil[9], of all ỹ IESVS bega to [a]do & teach,
2 Vntil the day, that he was taken vp, after that he through the holie Gost, had giuen [b] commandemẽts vnto the [c] Apostles, whome he had chosen:
3 To whome also he presented him self aliue after that he had suffred, by manie infallible tokẽs, being sene of them by the *space* of fourtie dayes, & speaking of those things which *apperteine* to the [d] kingdome of God.
4 And when he had [e] gathered *them* together, he commanded them, that they shulde not departe frõ Ierusalem, but to wait for the promes of the Father, *ẏ*, *said he*, ye haue heard of me.
5 *For Iohn in dede baptized with water but ye shalbe baptized with the holie Gost within these fewe dayes.
6 When they therefore were come together, they asked of him, saying, Lord, wilt thou [g] at this time restore the kingdome to Israel?
7 And he said vnto them, It is not for you to knowe the [h] times or the seasons, which the Father hathe put in his owne power,
8 But ye shal receiue power of the holie Gost, when he shal come on you: and ye shalbe [i] witnesses vnto me bothe in Ierusalem, & in all Iudea, and in Samaria, and vnto ỹ [k] vttermost parte of ỹ earth.
9 *And when he had spoke these things, while they behelde, he was [l] taken vp: for a cloude toke him vp out of their sight.
10 And while they loked stedfastly toward heauen, as he wẽt: beholde, [m] two men stode by them in white apparel,
11 Which also said, Ye men of Galile, why stand ye [n] gasing into heauen? This Iesus which is taken vp from you into heauen, shal [o] so come, as ye haue sene him go into heauen.
12 ¶ Then returned they vnto Ierusalẽ from the mount that is called *the mount* of olines, which is nere to Ierusalem, cõteining a [p] Sabbath *dayes* iourney.
13 And when they were come in, they wẽt vp into an vpper chamber, where abode bothe Peter, and Iames, and Iohn, and Andrewe, Philippe, and Thomas, Bartlemewe, and Matthewe, Iames *the sonne* of Alpheus, and Simõ zelotes, and Iudas Iames *brother*.
14 These all continued with one [q] accorde in [r] prayer and supplication with ỹ [#] women, and Marie the mother of Iesus, and with his brethren
15 ¶ And in those dayes Peter stode vp

a Whereby is ment Christs doctrine, & his miracles declared for the confirmation of the same.
b To preache the Gospel.
c Who as they were called by God, so had they their consciences assured by his holie Spirit.
d Whereby God reigneth in vs.
e Because they shulde be all witnesses of his ascension.
Luk. 24, 49. iohn. 14, 25. & 15, 26. & 16, 7. Mat 3, 11. mar. 1, 8. luk. 3, 12 iohn. 1, 26. cha 2, 2 & 11, 16. & 19, 4.
f That is, with those spiritual graces ẅ Iesus only giueth by his Spirit.
g This declareth mans impaciencie who can not abide quietly til Gods appointed time come, but wolde haue all things accomplished according to their affections, read Zach. 6, 14.
h For this passeth our capacitie, and God reserueth it to him self.
i To stand in ỹ face of ỹ whole worlde ẅ signifieth ỹ they must entre into heauẽ by afflictiõs, & therfore must fight before they get ỹ victorie.
k Hereby they might learne ỹ the Messias was not onely for ỹ Iewes, but also for ỹ Gentiles. *Luk 24, 52.*
l Whereby they knewe certenly whether he went.
m Which were Angels in mens forme.
n And seking him with carnal eyes.
o As ỹ true redemer to garhor vs vnto him.
p Which was two mile, according to ỹ Iewes tradition, albeit it was not so appointed by ỹ Scriptures.
q A liuelie patron to learne how to dispose ourselues to receiue ỹ gifts of ỹ holie Gost.
r partely to obteine the holie Gost, & partely to be deliuered from the present dangers. *Or, vvines.*

in the middes of the disciples and said (now the nomber of ᵍnames that were in one place, were about an hundreth and twentie)

16 Ye men & brethren, this ᶠ Scripture must nedes haue bene fulfilled, which ȳ *holie Gost by the mouth of Dauid spake before of Iudas, which was *guide to them that toke Iesus.

17 For he was nombred with vs, and had obteined ʰ felowship in this ministratiō.

18 He therefore hathe purchased a field with the ⁱ rewarde of iniquitie: and when he *had throwen downe him selfe head long he brast a sondre in the middes, and all his bowels gushed out.

19 And it is knowen vnto all the inhabitants of Ierusalem, in so muche, that that field is called in their owne langage, Aceldama, ȳ is, The field of blood.

20 For it is written in the boke of Psalmes, *Let his habitacion be voyde, and let no man dwell therein: *also, Let another take his ʲ charge.

21 Wherefore, of these men which haue companied with vs, all the time that the Lord Iesus was ᵏ conuersant among vs,

22 Beginning frō the Baptisme of Iohn, vnto the day that he was takē vp from vs, must one of them be made a witnes with vs of his ˡ resurrection.

23 And they presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

24 And they prayed, saying, Thou Lord which knowest the hearts of all men, shewe whether of these two ˣ thou hast chosen,

25 That he may take the roume of this ministration and Apostleship, from ẅ Iudas hathe gone astray, to go to his owne place.

26 Then they gaue forthe their lottes: and ȳ lot fel on Matthias, and he was by a commune cōsent counted with the eleuen Apostles.

CHAP. II.

ª The Apostles hauing receiued the holie Gost, make their hearers astonished. 14 ᵇ When Peter had stopped the mouthes of the mockers, he sheweth by the visible graces of the holie Spirit that Christ is come. 41 He baptizeth a great nomber that were conuerted. 42 The godlie exercise, charitie, and diuers vertues of the faithful.

1 AND when the ª day of Pentecoste was come, they were ᵇ all with one accorde in one place.

2 And * suddenly there came a sounde from heauen, as of a rushing *and* mightie ᶜ winde, and it filled all ȳ house where they sate.

3 And there appeared vnto them clouen ᵈ tongues, like ᵉ fyre, and it sate vpon eche of them.

4 And they were all filled with the holie Gost, and began to speake with other tongues, as the Spirit gaue them ʲʲ vtterance.

5 And there were dwelling at Ierusalem Iewes, men that feared God, of euerie nation vnder heauen.

6 Now when this was ᶠ noised, the multitude came together and were astonied, because that euerie man heard them speake his owne langage.

7 And they wondred all, and marueiled, saying among them selues, Beholde, are not all these which speake, of Galile?

8 How then heare we euerie man our owne ᵍ langage, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudea, & of Cappadocia, of Pontus, and Asia,

10 And of Phrigia, & Pamphilia, of Egypt, and of the parties of Lybia, which is beside Cyrene, and ʲʲ strangers of Rome, and ʰ Iewes, and ⁱ proselytes,

11 Cretes, and Arabians: we heard them speake in our owne tongues the wonderful *workes* of God.

12 They were all then amased, and douted, saying one to another, What may this be?

13 And others ᵏ mocked, and said, They are ful of ʲʲ newe wine.

14 ¶ But Peter standing with the Eleuen, lift vp his voice, and said vnto them, Ye men of Iudea, *and* ye all that inhabit Ierusalem, be this knowē vnto you, and hearken vnto my wordes.

15 For these are not dronken, as ye suppose, since it is but the thirde houre of the day.

16 But this is that, which was spoken by the ˡ Prophet *Ioel,

17 And it shalbe in the last dayes, saith God, I wil powre out of my Spirit vpon all ᵐ flesh, and your sonnes, and your daughters shal prophecie, and your yōg men shal se visions, & your ⁿ olde men shal dreame dreames.

18 And on my seruits, and on mine hāde maides I wil ᵒ powre out of my Spirit in those dayes, and they shal prophecie.

19 And I wil shewe wonders in heauen aboue, and tokēs in the earth beneth, blood, and fyre, and ȳ vapour of smoke.

20 *The ᵖ sune shalbe turned into darkenes, & ȳ moone into blood, before that great and notable day of ȳ Lord come.

21 And it shalbe, * that whosoeuer shal call on the ᵠ Name of the Lord, shalbe saued.

22 Ye men of Israel, heare these wordes, IESVS of Nazaret, a man approued of God among you with great workes, and wondres, and signes, which God did by him

---

ª Or, men.

ᶠ The offense, ẅ might haue come by Iudas fall, is hereby taken away, because ȳ Scripture had so forewarned. *Psal. 49. 9. Iohn. 13. 18.*

ᵍ Or, porcion.

ʰ perpetual infamie is the rewarde of all suche as by vnlawfully gotten goods bye anie thing. *Mat. 27. 5.*

ⁱ *Psal. 68, 26.*

ʲ *Psal. 109. 8.*

ᵏ Or, ministerie.

ˡ Greke, went in & went out.

ᵐ In that he mentioneth ȳ principal article of our faith, he comprehendeth also the rest.

ⁿ To ȳ intent that he ȳ shulde take in hand that excellent office of an Apostle, might be chosen by the auctoritie of God.

ª The holie Gost was sent when muche people was assembled in Ierusalem at the feast. Exod. 23, 16. leui. 23, 16. deut. 16, 9. because the thing might not onely be knowen there, but also through the worlde. *Chap. 1. 5. and 11. 15. & 19. 6. mat. 3. 11. mar. 1. 8. luk. 3. 16.*

ᵇ That is, the Apostles.

ᶜ Whereby it signified ȳ holie Gost.

ᵈ This signe agreeth ẅ the thing, ẅ it signified thereby.

ᵉ To declare ȳ vertue, and force ȳ shulde be in them.

ʲʲ Or, to speake.

ᶠ How ȳ Apostles spake diuers langages.

ᵍ For they colde speake all langages, so ȳ they were able to speake to euerie man in his owne langage.

ʰ Or, those that dwelt at Rome.

ⁱ Whose auncestres were not of the Iewish nation, but were conuerted to ȳ Iewes religion, ẅ their children did professe.

ʲ That is, suche as were cōuerted to ȳ Iewish religion, ẅ were before painims and idolaters.

ᵏ There is no worke of God so excellent, ẅ the wicked ſkoffers do not deride.

ˡ Or, ſwete. *Ioel 2, 28. Isa. 44. 3.*

ᵐ He expounded Ioels minde without binding him self to his wordes.

ⁿ Or mā meaning yong and olde man and woman.

ᵒ Meaning, ȳ God wil shewe him self verie familiarely & plainely bothe to olde & yong.

ᵖ Ene in great abundance. *Ioel 2, 32.*

ᵠ God wil shewe suche signes of his wraith through all the worlde, ȳ men shalbe no lesse amased thē if ȳ whole ordre of nature were changed. *Rom. 10, 13.*

ᵠ He teacheth this remedie to auoyde ȳ wrath, and threatenigs of God, and to obteine saluation.

him in the middes of you, as ye your selues also knowe:

23 Him, *I say*, haue ye taken by the hãds of [r] the wicked, being deliuered by the [s] determinate counsel, & foreknowledge of God, and haue crucified and slaine:

24 Whome God hathe raised vp, & losed the [t] sorrowes of death, because it was vnpossible that he shulde be holden of it.

25 For Dauid saith concerning him, * I beheld the Lord alwayes before me: for he is at my [v] right hand, that I shulde not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shal rest in [x] hope,

27 Because thou wilt not leaue my [a] soule in graue, nether wilt suffer thine holie one to [b] se corruption.

28 Thou hast shewed me the [y] wayes of life, and shalt make me ful of ioye with thy countenance.

29 Men & brethrẽ, I may boldely speake vnto you of the Patriarke Dauid, *that he is bothe dead and buryed, and his sepulchre remaineth with vs vnto this day.

30 Therefore, seing he was a [z] Prophet, and knewe that God had * sworne with an othe to him that of the frute of his loines he wolde raise vp Christ concerning the flesh to set him vpon his throne,

31 He knowing this before, spake of the resurrection of Christ, that * his [a] soule shulde not be left in [a] graue, nether his flesh shulde [b] se corruption.

32 This Iesus hathe God raised vp, whereof we all are witnesses.

33 Since then that he by the [b] right hand of God hathe bene exalted, and hathe [c] receiued of his Father the promes of ỹ holie Gost, he hathe shed forthe this which ye now se and heare.

34 For Dauid is not ascended into heaue, but he saith, * The Lord said to my Lord, [d] Sit at my right hand,

35 Vntil I [e] make thine enemies thy footestole.

36 Therefore, let all ỹ house of Israel knowe for a suretie, that God hathe [f] made him bothe Lord, and Christ, this Iesus, *I say*, whome ye haue crucified.

37 Now when they heard it, they were pricked in their hearts, and said vnto Peter & the other Apostles, Men & brethren, what shal we do?

38 Then Peter said vnto them, Amend your liues, and be [g] baptized euerie one of you in the Name of Iesus Christ for the remission of sinnes: & ye shal receiue the [h] gift of the holie Gost.

39 For the promes [i] *is made* vnto you, and to your children, and to all that are a farre of, *euen* as many as the Lord our God shal call.

40 And with many other wordes he [k] besoght, & exhorted *them*, saying, Saue your selues from this frowarde generacion.

41 Then they that gladly receiued his worde, were baptized: and ỹ same day, there were added *to the Church* about thre thousand [l] soules.

42 And they continued in the Apostles doctrine, and [k] felowship, and [l] breaking of bread, and prayers.

43 ¶ And feare came vpon euerie soule: and many wõders and signes were done by the Apostles.

44 And all that beleued, were in one place, and had all things * commune.

45 And they solde their possessions & [m] goods and parted them to all men, as euerie one had nede.

46 And they continued daily [n] with one accorde in the Tẽple, * & [n] breaking bread [n] at home did eat their meat together [n] with gladnes and singlenes of heart,

47 Praising God, and had fauour with all the people. And the Lord added to ỹ Church [o] from day to day, suche as shulde be saued.

CHAP. III.

The lame is restored to his fete. 12 Peter preacheth Christ vnto the people.

1 NOw Peter and Iohn went vp together into the Temple, at the [a] nine houre of prayer.

2 And a certeine man which was a creple frõ his mothers wõbe, was caryed, whome they laid daily at the gate of the Temple called Beautiful, to ask [b] almes of them that entred into the Temple.

3 Who seing Peter and Iohn, that they wolde entre into the Temple, desired to receiue an almes.

4 And Peter earnestly beholding him [n] Iohn, said, Loke on vs.

5 And he gaue hede vnto them, trusting to receiue some thing of them.

6 Then said Peter, Siluer and golde haue I none, but suche as I [c] haue, that giue I thee: In the [d] Name of Iesus Christ of Nazaret rise vp and walke.

7 And he toke him by the right hand, and lift *him* vp, and immediatly his fete and ancle bones receiued strength.

8 And he leaped vp, stode, and walked, and entred with them into ỹ Temple, walking and leaping, and praising God.

9 And all the people sawe him walke,

r God caused their wickednes to set forthe his glorie contrarie to their mindes. *Psal. 15,7.*

s As Iudas trayson and ỹ Iewes crueltie towards Christ were moste detestable, so were they not onely knowen to the eternal wisdome of God, but also directed by his immutable cõsel to a moste blessed end.

t Or, *prouidẽce.*

t Bothe as touching the paine, & also the horror of God wrath and curse

v To signifie ỹ nothing can cõfort vs in our afflictions except we know ỹ God is present with vs.

x Our hope stideth in Gods defense.

a Or, *life, or persone.*

b Or, *feele.*

y In restoring me from death to life. *1. King. 2, 10.*

z And so knewe by reuelation & special promes that wels he colde not haue knowen. *Chap. 13, 36. psal. 131, 11. Psal 15, 10. chap. 13, 35.*

b Or, *persone.*

a The worde signifieth a place where one can se nothing.

b Or, *feele.*

b By ỹ vertue & power.

c He obteined of his father power to accõplish ỹ promes ỹ he made to his Apostles, as touching ỹ holie Gost to be sent vnto them. *Psal. 110, 1.*

d And therefore Christ doeth farre excell Dauid.

e Christ is ỹ onelie redemer vnto whome all powers are subiect & must obey.

f That is, hathe appointed as King & ruler: and note, that in all this Sermon Peter speaketh of Christs manhode, as he was dead, buryed, risen & ascended to heaue.

g He speaketh not here of the forme of baptisme, but teacheth that the whole effect thereof consisteth in Iesus Christ.

h The visible signes.

i Christ is promised both to ỹ Iewes and Gentiles, but ỹ Iewes haue ỹ first place.

k Or, *protected before God.*

l Or, *persones.*

k Which standeth in brotherlie loue, & liberalitie, Rom. 15, 26. 2. cor. 9, 13. ebr. 13, 16.

l Which was ỹ ministration of ỹ Lords supper. *Chap. 4, 32.*

m Not ỹ their goods were mingled all together: but suche order was obserued ỹ euerie man frãkely relieued anothers necessitie. *Chap. 20, 7.*

n They did eat together, and at these feasts did vse to minister the Lords supper, 1. Cor. 11, 21. Iude 12.

o Or, *from house to house.*

o Whereby we se that the Apostles trauailed not in vaine.

a Which is ỹ vs. thre a clocke after none, ỹ was their euening sacrifice at ỹ tie Apostles were present to teache, that the shadowes of ỹ Law were abolished by ỹ labe that toke away the sinnes of ỹ worlde.

b Because his disease was incurable, he gaue him self to liue of almes.

c He had the gift of healing sicknesses.

d In the vertue of Iesus: for Christ was the autor of this miracle, and Peter was ỹ minister.

and praising God,
10 And they knewe him, that it was he which sate for the almes at the Beautiful gate of the Temple: & they were amased, and sore astonied at that, which was come vnto him.
11 ¶ And as the creple which was healed, helde Peter and Iohn, all the people ran amased vnto them in the porche which is called Solomons.
12 So when Peter sawe it, he answered vnto the people, Ye men of Israel, why marueile ye at this? or why loke ye so stedfastly on vs, as though by our owne [e] power or godlines, we had made this man go?
13 The GOD of Abraham, and Isaac, and Iacob, the * GOD of our fathers hathe glorified his Sonne Iesus, whome ye betrayed, and denied in the presence of Pilate, when he had iudged him to be deliuered.
14 * But ye denyed the holie one & the iust, and desired a [f] murtherer to be giuen you,
15 And killed the Lord of life, whome God hathe raised from the dead, whereof we are witnesses.
16 And his [g] Name hathe made this mā soūde, whome ye se, and knowe, through faith in *his [g] Name: & the faith which is by him, hathe giuē to him this disposition of his whole bodie in the presence of you all.
17 And now brethren, I knowe that through [h] ignorance ye did it, as *did* also your [i] gouerners.
18 But those things which God before had shewed by ý mouth of all his Prophetes, that Christ shulde suffre, he hathe thus fulfilled.
19 Amend your liues therefore, and turne, that your sinnes may be put away, when the time of refreshing [k] shal come from the presence of the Lord.
20 And he shal send Iesus Christ, which before was preached vnto you.
21 Whome the heauen must [l] conteine vntil the time that all things [m] be restored, which God had spoken by the mouth of all his holie Prophetes since ý worlde began.
22 *For Moses said vnto ý Fathers, The Lord your God shal raise vp vnto you a Prophet, euen of your [n] brethren like vnto me: ye shal heare him in all things, whatsoeuer he shal say vnto you.
23 For it shalbe that euerie persone which shal not heare that Prophet, shalbe destroyed out of the people.
24 Also all the Prophetes from Samuel, and thence forthe as many as haue spoken, haue likewise foretolde of these dayes.
25 Ye are the [o] children of the Prophetes, & of the couenant, which God hathe made vnto our fathers, saying to Abraham, * Euen in thy sede shal all the [p] kinreds of the earth be [q] blessed.
26 First vnto you hathe God raised vp his Sonne Iesus, & him he hathe sent to bleste you, in [r] turning euerie one of you from your iniquities.

e He correcteth the abuse of mē who attribue ý to mās holines, which onely apperteineth to God.
Chap.5,30.
Mat.27,20.
mar.15,11.
luk.23,18.
iohn.18,40.
f To wit, Barrabas.
g To wit, Gods Name, whereby it appeareth ý they did striue against God.
1.Peter 1,21.
Or, in Christ.
h He doeth not excuse their malice, but because ý ignorāce and a blinde zeale led many, he putteth them in hope of saluation.
i He meaneth some, & not all.
k When Iesus shal come to iudge ý worlde, ye shal knowe ý he wilbe your redemer & not your Iudge.
l We therefore beleue constantly, ý he is in none other place.
m Which is begō & cōtinueth: but ý ful accōplishmēt, & perfection is differred to ý last day.
Deut.18,15.
chap.7,37.
n Of the flocke of Abraham.
o Because they came of ý same nacion and therefore were heires of the same promes w apperteined to ý whole bodie of the people.

CHAP. IIII.

3 Peter and Iohn deliuered out of prison, preache the Gospel boldely. 7 They confesse plainely the Name of Christ. 16 They are comanded to preache no more in ý name. 24 They pray for ý good successe of ý Gospel. 32 The increase, vnitie and charitie of the Church.

1 AND as they spake vnto the people, ý Priests & the [a] captaine of ý Temple, & the Sadduces came vpon them,
2 Taking it grieuously that they taught the people, and preached in Iesus *Name* the [b] resurrection from the dead.
3 And they laid handes on them, & put them in holde, vntil the next day: for it was now euen tide.
4 Howbeit, many of them which heard the worde, beleued, and the nombre of the men was about [c] fiue thousand.
5 ¶ And it came to passe on the morrow, that their rulers, and Elders, and Scribes, were gathered together at Ierusalē,
6 And Annas the chief Priest, & Caiaphas, and Iohn, and Alexander, and as many as were of the kinred of the hie Priestes.
7 And when they had set them before them, they asked, By what power, or [d] in what Name haue ye done this?
8 Then Peter ful of the [e] holie Gost said vnto them, Ye rulers of the people, & Elders of Israel,
9 For asmuche as we this day are examined of the [f] good dede *done* to the impotent man, *to wit*, by what meanes he is made whole,
10 Be it knowen vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazaret, whome ye haue crucified, whome God raised againe frō the dead, *euen* by him doeth this man stand here before you, whole.
11 * This is the stone cast a side of you [g] buylders, which is become the head of the [h] corner.
12 Nether is there saluatiō in any other: for among men there is giuen none other name [i] vnder heauen, whereby we must be saued.
13 Now when they sawe the boldnes of Peter and Iohn, & vnderstode that they were vnlearned men and without knowledge, they marueiled, & knewe them, that they had bene with Iesus:

14 And

Gen.12 1.
gala 3.8.
p Bothe Iew & Gentile.
q None are blessed but in Christ.
r So that our regeneratiō and newnes of life is inclosed vnder this blessing.
a It is to be thoght ý this was ý Captaine of the Romaines garison.
b The Sadduces were great enemies to this doctrine.
c The whole Church was increased to this nomber.
d By whose authoritie or commandements.
e For he colde not haue so spoken of him self.
f Iudges ought not to condemne, but approue and commend ý which is wel done.
Psal.117, 22.
isa.28.16.
mat.21,42.
mar.12,10.
luk.20,17.
rom.9,33.
1.pet.2,7.
g Meaning priests, Elders and Gouerners.
h For to vphold the waight & force of the buylding.
i That is, none other cause or meane.

14 And beholding also the man ẏ was healed stading with them, they had nothing to say against it.

15 Then they commanded them to go aside out of the Council, and [k] conferred among them selues,

16 Saying, What shal we do to these mē? For surely a manifest signe is done by them, & *it is* openly knowen to all them that dwel in Ierusalem: and we can not denye it.

17 But that it be noised no farther among the people, let vs threaten and charge them that they speake henceforthe to no man in this [l] Name.

18 So they called them, and commanded them, that in [m] no wise they shulde speake or teache in the Name of Iesus.

19 But Peter and Iohn answered vnto them, and said, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we can not but speake the things which we haue [n] sene and heard.

21 So they [o] threatened them, and let them go, and founde nothing how to punish them, because of the people: for all men praised God for that which was done.

22 For the man was aboue fourtie yere olde, on whome this miracle of healing was shewed.

23 Then assone as they were let go, they came to their [p] fellowes, & shewed all that the hie Priests & Elders had said vnto them.

24 And when they heard it, they lift vp their voyces to God with one accorde, & said, O Lord, thou art the God which hast made the heauen and the earth, the sea, & all things that are in them.

25 Which [q] by the mouth of thy seruāt Dauid hast said, * Why did the Gentiles rage, and the people imagine vaine things?

26 The Kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For [r] douteles, against thine holie Sonne Iesus, whome thou haddest [s] anointed, bothe Herode & Pontius Pilate, with the Gentiles and the people of Israel gathered them selues together,

28 To do whatsoeuer thine [t] hand, and thy [v] counsel had determined before to be done.

29 And now, ô Lord, beholde their [x] threatnings, & [y] grante vnto thy seruants with all boldenes to speake thy worde,

30 So that thou stretche forthe thine hād, that healing, and signes, and wonders may be done by ẏ Name of thine holie Sonne Iesus.

31 And when as they had prayed, ẏ place was shaken where they were assembled together, and they were all [z] filled with the holie Gost, and they spake the worde of God [a] boldely.

32 And the multitude of them that beleued, were of one heart, and of one [b] soule: nether any of them said, that any thing of that which he possessed, was his [c] owne, but they had all things* common.

33 And with great power gaue the Apostles witnes of the resurrection of the Lord Iesus: and great grace was vpon them all.

34 Nether was there any among them, that [d] lacked: for as many as were possessors of lands or houses, solde them, and broght the price of the things that were solde,

35 And laid it downe at the Apostles fete, and it was distributed vnto euerie man, [e] according as he had nede.

36 Also Ioses which was called of the Apostles, Barnabas (that is by interpretation the sonne of consolation) being a Leuite, *and* of the countrey of Cyprius,

37 Where as he had land, solde it, & broght the money, and laid it downe at the Apostles fete.

CHAP. V.

ẏ hypocrisie of Ananias and Sapphira, is punished. 12 Miracles are done by the Apostles. 17 They are taken, but the Angel of God bringeth them out of prison. 29 Their bolde confession before the Council. 34 The counsel of Gamaliel. 40 The Apostles are beat, and reioyce in trouble.

1 BVt a certeine man named Ananias, with Sapphira his wife, solde a possession,

2 And [a] kept away *parte* of the price, his wife also being of counsel, & broght a certeine parte, and laid it downe at the Apostles fete.

3 Then said Peter, Ananias why hathe Satan filled thine heart, that thou shuldest lie vnto the holie [b] Gost, and kepe away *parte* of the price of the possession?

4 Whiles it remained, [c] apperteined it not vnto thee? and after it was solde, was it not in thine owne [d] power? how is it that thou hast conceiued this thing in thine heart? thou hast not lied vnto mē, but vnto God.

5 Now when Ananias heard these wordes, he fel downe, and gaue vp ẏ gost. Then great feare came on all them that heard these things.

9 And the yong men rose vp, and toke him vp, and caried *him* out, and buryed him.

k The wicked stil rage against Christ, though their owne cōscience do condemne them.

l They gaue cōmandemēt to preache Christ nomore.

m They preferre their autoritie to the ordinance of God.

n To ẏ intent that we shulde beare witnes, & preache them.

o God hathe put a ring through ẏ wickeds noses so that he stayeth thē frō their mischieuous purposes.

p To encourage one another, & to glorifie God.

q They groūde their praiers vpon Gods promes, who had assēured that he wolde enlarge the kigdome of Christ. *Psal. 2, 1.*

r This is the verifying of ẏ prophecie.

s And appointed to be King, t Power, and iustice.

v All things are done by the force of Gods purpose, according to ẏ decree of his wil, Ephes. 1, 11.

x Asswage their rage and malice w they entreprise against thee.

y They seke not how to liue at ease, but whereby they may moste glorifie God.

z This was a signe of Gods presence and ẏ performāce of his promes.

a This boldenes & constācie declared ẏ their prayer toke effect. *Chap. 2, 44.*

b Of one minde, wil, consent and affection.

c Their hearts were so toyned in God, ẏ being all membres of one bodie, they colde not suffer their fellow membres to be destitute.

d As the Apostles suffred none to lacke so S. Paul comandeth, ẏ no idle loyterers be mainteined, 2. Thes. 3, 10.

e The goods were not alike deuided amōgs all, but as euerie man had want, so was his necessitie moderatly relieued.

a Which signified their sacrilledge, distrust, & hypocrisie.

b Who moued thine heart to sel thy possession: where as ẏ turneth parte to another vse, as if God did not se thy dissimulation.

c His sinne therefore was so muche greater in ẏ he comitted it willingly.

d Then no man was compelled to sel his possessions, nor to put his money to the commune vse.

7 And it [e] came to passe about the space of thre houres after, that his wife came in, ignorant of that which was done.
8 And Peter said vnto her, Tell me, solde ye the land for so muche? And she said, Yea, for so muche.
9 Then Peter said vnto her, Why haue ye agreed together, to [f] tempt the Spirit of the Lord? beholde, the fete of them which haue buryed thine husband, *are* at the dore, and shal carye thee out.
10 Then she fel downe straight way at his fete and yelded vp the goost: and the yong mẽ came in, and founde her dead, and caryed her out and buryed her by her husband.
11 And great feare came on all ỹ Church, and on as many as heard these things.
12 Thus by the hands of the Apostles were many signes and wonders shewed among ỹ people (and they were all with one accorde in [g] Solomons porche.
13 And of the other [h] durst no man ioyne him self to them: neuertheles ỹ people [i] magnified them,
14 Also the nombre of them that beleued in the Lord, bothe of men & women, grewe more and more)
15 In somuche that they broght ỹ sicke into the stretes, and laid them on beddes and couches, that at the least way ỹ shadowe of Peter, whē he came by, might shadowe some of them.
16 There came also a multitude out of the cities rounde about vnto Ierusalem, bringing sicke folkes, & them which were vexed with vncleane spirits, who were all healed.
17 ¶ Then the chief Priest rose vp, & all they that were with him (which was the secte of the [k] Sadduces) and were ful of [l] indignation,
18 And laid hands on the Apostles, and put them in the commune prison.
19 But the Angel of the Lord, by night opened the prison dores, & broght them forthe, and said,
20 Go your way, and stand in the Temple, & speake to the people all ỹ wordes [m] of this life.
21 So when they heard it, they entred into the Temple early in the morning & taught. And the chief Priest came, and they that were with him, and called the Council together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be broght.
22 But when the officers came, and founde them not in the prison, they returned and tolde it,
23 Saying, Certeinely we founde ỹ prison shut as sure as was possible, & the kepers [n] standing without, before the dores: but when we had opened, we founde no man within.
24 Then when the *chief* Priest, and the captaine of the Temple, and the hie Priests heard these things, they douted of them, whereunto this wolde growe.
25 Then came one and shewed them, saying, Beholde the men that ye put in prison, are standing in the Temple, and teache the people.
26 Then went the captaine with the officers, and broght them without violence (for they feared the people, lest they shulde haue bene stoned)
27 And whē they had broght them, they set them before the Council, and the chief Priest asked them,
28 Saying, Did not we straitely commande you, that ye shulde not teache in this Name? and beholde, ye haue filled [o] Ierusalem with your doctrine, & ye wolde bring this mans [p] blood vpō vs.
29 Then Peter and the Apostles answered, and said, We oght rather to obey God then [q] men.
30 The * God of our fathers hathe raised vp Iesus, whome ye slew, & hanged on a tre.
31 Him hathe God lift vp with his right hand, *to be* a Prince and a [r] Sauiour, to giue repentance to Israel, and forgiuenes of sinnes.
32 And we are his witnesses concerning these things which we say: yea, and ỹ holie Goost, whome God hathe giuen to them that obey [s] him.
33 Now when they heard it, they brast for anger, and consulted to slay them.
34 Then stode there vp in the Council a certeine Pharise named Gamaliel, a doctour of the Law, honored of all the people, and commanded to put the Apostles forthe a litle space,
35 And said vnto them, Men of Israel, take hede to your selues, what ye entend to do touching these men.
36 For before these times, rose vp [t] Theudas boasting him self, to whome resorted a nomber of men, about a foure hũdreth, who was slayne: and they all ỹ obeied him, were scattered, & broght to noght.
37 After this man, arose vp [v] Iudas of Galile, in the dayes of the tribute, and drewe away muche people after him: he also perished, and all that obeied him, were scattered abroad.
38 And now I say vnto you, refraine your selues from these men, and let them alone: for if this counsel, or this worke be of men it wil come to noght:
39 But if it be of [x] God, ye can not destroy it, lest ye be founde euen fighters against God.
40 And to him they agreed, and called the Apostles: and when they had beaten them, they commanded that they shulde

[e] Because that God so disposed it.

[f] And to mocke him, as if he shulde not haue knowen you craftie fetche, & declareth ỹ when mẽ do any thig of an euil conscience, they do not onely pronounce the sentence of damnation vpon them selues, but also prouoke the wrath of God, because they do prouc, as it were, purposely whether God be righteous and almightie.

[g] Read ỹ annotation vpon ỹ figure [f] 1. King. 6. page 160.

[h] Because of their owne euil consciences ẅ made them to tremble: for they that were not assured of Gods mercies in Christ, were astonished at these his strage iudgements.

[i] That is they gaue thē great praise.

[k] Which then were ỹ chief among them.

[l] They were ful of blinde zeale, emulatiō and ielousie, in defence of their superstition.

[m] That is, of ỹ liuelie doctrine, whereby ỹ way to life is declared.

[n] So that there was no fraude nor deceit, nor negligence, but it liuelie setteth forthe the power of God & his prouidence for his.

[o] He accuseth them of rebellion & seditiō.

[p] And to make vs giltie of Christs death.

[q] When they commande, or forbid vs any thing contrary to the worde of God. *Chap. 3, 13.*

[r] Meaning that he is the mediator & onelie meane betwene God & man.

[s] That is, Christ.

[t] This Theudas was aboue thirtie yeres before him, of whome Iosephus meciooneth, li. 20. de Antiq. cha. 4, ỹ was after the death of Herode ỹ Great, whē Archelaus his sonne was at Rome, at what time Iudea was ful of insurrections: so ỹ it is not sure to giue credit to Eusebius in this point.

[v] Of him maketh mencion Iosephus li. 18. where he speaketh of the taxing. Luk. 2, 1.

[x] He groundeth vpō good principles, but he douteth of the qualitie of the cause, nether dare affirme whether it be good or bad: wherein appeareth he was but a worldeling.

de not ſpeake in the Name of Ieſus, & let them go.

41 So they departed from the Councel, reioycing, that they were counted worthie to ſuffer rebuke for his Name.

42 And daiely in the Temple, & from houſe to houſe they ceaſed not to teache, and preache Ieſus Chriſt.

CHAP. VI.

3 Seuen Deacons are ordeined in the Church. 8 The graces and miracles of Steuen, whome they accuſed falſely.

1 AND in thoſe daies, as the nomber of the diſciples grewe, there aroſe a murmuring of the [a] Grecians towardes the Hebrewes, becauſe their widdowes were [b] neglected in the daielie miniſtring.

2 Then the twelue called the multitude of the diſciples together, and ſaid, It is not mete that we ſhulde leaue the worde of God to ſerue the [c] tables.

3 Wherefore brethren, loke ye out among you ſeuen men of honeſt reporte, and ful of the holie Goſt, and of wiſdome, which we may appoint to this buſines.

4 And we wil giue our ſelues continually to prayer, and to the miniſtracion of the worde.

5 And the ſaying pleaſed the whole multitude: and they choſe Steuen a man ful of [d] faith & of the holie Goſt, and *Philippe, and Prochorus, and Nicanor, & Timon, and Parmenas, and Nicolas a [e] proſelyte of Antiochia,

6 Which they ſet before the Apoſtles: and they prayed, and [f] laid their hands on them.

7 And the worde of God increaſed, & the nomber of the diſciples was multiplied in Ieruſalem greatly, and a great companie of the Prieſts were obedient to the [g] faith.

8 ¶ Now Steuen ful of faith and power, did great wonders and miracles among the people.

9 Then there aroſe certeine of ſy [h] Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Aſia, and diſputed with Steuen.

10 But they were not able to reſiſt ſy wiſdome, & the Spirit by the which he ſpake.

11 Then they [i] ſuborned men, & ſaid, We haue heard him ſpeake blaſphemous wordes againſt Moſes, and God.

12 Thus they moued the people & ſy Elders, and the Scribes: and running vpon him, caught him, and broght him to the Councel,

13 And ſet forthe falſe witneſſes, which ſaid, This man ceaſeth not to ſpeake blaſphemous wordes againſt this holie place, and the Law.

14 For we haue heard him ſay, ſy [k] this Ieſus of Nazaret ſhal deſtroye this place, and ſhal change the ordinances, & Moſes gaue vs.

15 And as all that ſate in the Councel, loked ſtedfaſtly on him, they ſawe his face as *it had bene* the [l] face of an Angel.

CHAP. VII.

Steuen maketh anſwer by the Scriptures to his accuſers. 51 He rebuketh the hardnecked Iewes, 57 And is ſtoned to death. 58 Saul kepeth the tormentours clothes.

1 THen ſaid the chief Prieſt, Are theſe things ſo?

2 And he ſaid, Ye [a] men, brethren and fathers, hearken. The God of [b] glorie appeared vnto our father Abraham while he was in [c] Meſopotamia, before he dwelt in Charran,

3 *And ſaid vnto him, Come out of thy countrey, and from thy kinred, and come into the land, which I ſhal ſhewe thee.

4 Then came he out of the land of the Chaldeas & dwelt in Charran. And after that his father was dead, *God* broght him from thence into this land, wherein ye now dwell,

5 And he gaue him none inheritance in it, no, not the breadth of a fote: yet he promiſed that he wolde giue it to him for a poſſeſſion, and to his ſede after him, when as yet he had no childe.

6 But God ſpake thus, that his * ſede ſhulde be a ſoiourner in a ſtrange land, and that they ſhulde kepe it in bondage, & entreate it euil [d] foure hundreth yeres.

7 But the nacion to whome they ſhalbe in bondage, wil I [e] iudge, ſaith God: and after that, they ſhal come forthe and ſerue me in this place.

8 *He gaue him alſo the couenant of circumciſion: and ſo *Abraham* begate *Iſaac, and circumciſed him the eight daye: and Iſaac *begate* Iacob, and Iacob the twelue *Patriarkes.

9 And the Patriarkes moued with enuie ſolde *Ioſeph into Egypt: but God was [f] with him,

10 And deliuered him out of all his afflictions, and *gaue him fauour and wiſdome in the ſight of Pharao King of Egypt, who made him gouernour ouer Egypt, & *ouer* his whole houſe.

11 ¶ Then came there a famine ouer all ſy lād of Egypt and Canaā, and great affliciō, that our fathers founde no ſuſtenance.

12 But when *Iacob heard that there was corne in Egypt, he ſent our fathers firſt.

a Whoſe anceſters were Iewes & dwelled in Grecia: therefore theſe ſpake Greeke, and not Hebrewe.

b They were not loked vnto in ſy diſtributiō of the almes.

c That is, to make prouiſion for the maintenāce of ſy poore, forasmuche as they were not able to ſatiſfie bothe ſy offices.

d He ioyneth faith & the other gifts of ſy holie Goſt.

e Meaning one ſy was turned to the Iewiſh religion.

Chap. 21. 8.

f This ceremonie ſy Iewes obſerued in ſolēne ſacrifices, *Leui. 3, 2.* & alſo in praier of priuate bleſſings, *Gen. 48, 14.* likewiſe in ſy primitiue Church it was vſed, either when they made miniſters, or gaue ſy gifts of ſy holie Goſt: & gifts being now take away, the ceremonie muſt ceaſe.

g That is, to ſy Goſpel, which is receiued by faith.

h Or, colledge: diuers nacions had colledges at Ieruſalem, wherein their youth was inſtructed, as wee in vniuerſities.

i That is, inſtructed & ſet forthe falſe witneſſes: and thus malice ſeketh falſe ſhiftes when trueth faileth her.

k They ſpeake this in contēpt.

l Not onely a certeine confidence, but alſo great maieſtie appearing in him.

a Steuen was accuſed ſy he denied God, & therefore he is more diligent to purge this crime.

Gen. 12. 1.

b Hereby he is diſcerned from the falſe gods.

c He ſpeaketh here of Meſopotamia, as it conteineth Babylon & Chaldea in it.

Gen. 15. 13.

d Beginning to tecken ſy yeres from ſy time ſy Iſaac was borne.

e Take vengeance of the & deliuer my people.

Gen. 17. 9. & Gen. 21. 3. Gen 25. 24. Gen. 29. 33. & 30. 5. & 35. 23. Gen 37. 28.

f This preſerued & broght all things to a good ynde.

Gen. 41 37.

Gen 42. 2.

13 *And at the seconde time, Ioseph was knowen of his brethren, and Iosephs kinred was made knowen vnto Pharao.

14 Then sent Ioseph and caused his father to be broght, & all his kinred, euen gthre score and fiftene soules.

15 So *Iacob went downe into Egypt, and he *dyed, and our fathers,

16 And were remoued into *Sychem, and were put in the sepulchre, that hAbraham had boght *for money of the sonnes of Emor, *sonne* of Sychem.

17 But when the time of the promes drewe nere, which God had sworne to Abraham, the people *grewe & multiplied in Egypt,

18 Til another King arose, which knewe not Ioseph.

19 The same dealt isubtely with our kinred, and euil intreated our fathers, & made them to cast out their yong children, that kthey shulde not remaine aliue.

20 * The same time was Moses borne, and was acceptable vnto God, & was nourished vp in his fathers house thre moneths.

21 And when he was cast out, Pharaos daughter toke him vp, & nourished him for her owne sonne.

22 And Moses was learned in all the wisdome of the Egyptians, and was mightie in wordes and in dedes.

23 Now when he was ful fortie yere olde, it came into his heart to visit his brethren, the children of Israel.

24 *And when he sawe one *of them* suffer wrong, he defended him, and auenged his quarel that had the harme done to him, & smote the Egyptian.

25 For he supposed his brethren wolde haue vnderstand, that God by his hand shulde giue them deliuerance: but they vnderstode it not.

26 * And the next day, he shewed him self vnto them as they stroue, and wolde haue set them at one againe, sayig, Syrs, ye are brethren: why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, sayig, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kil me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at that saying, & was a stranger in the land of Madian, where he begate two sonnes.

30 And when fourtie yeres were expired, there appeared to him in the *wildernes of mount Sina, an Angel of the Lord in a flame kof fyre, in a bush.

31 And when Moses sawe it, he wondred at the sight: & as he drewe nere to consider it, the voyce of the Lord came vnto him, *saying*,

32 I am the lGod of thy fathers, § God of Abraham, and the God of Isaac, & the God of Iacob. Then Moses trembled, & durst not beholde it.

33 Then the Lord said to him, m put of thy shooes from thy fete: for the place where thou standest, is holie grounde.

34 I haue sene, I haue sene the affliction of my people, which is in Egypt, and I haue heard their groning, and am come downe to deliuer them: and now come, and I wil send thee into Egypt.

35 This Moses whome they forsoke, saying, Who made thee a prince and a iudge? the same God sent for a prince, and a deliuerer by the hands of the Angel, which appeared to him in the bush.

36 He *broght them out, doing wonders, and miracles in the land of Egypt, and in the red sea, and in the wildernes *fourtie yeres.

37 This is that Moses, which said vnto the children of Israel, *An Prophet shal the Lord youre God raise vp vnto you, euen of your brethren, like vnto me: him shal ye heare.

38 *This is he that was in the Congregacion, in the wildernes with the oAngel, which spake to him in mount Sina, & with our fathers, who receiued the pliuelie oracles to giue vnto vs.

39 To whome our fathers wolde not obey, but refused, & in their hearts turned backe againe into Egypt,

40 Saying vnto Aaron, *Make qvs gods that may go before vs: for rwe knowe not what is become of this Moses that broght vs out of the land of Egypt.

41 And they made a calfe in those daies, and offred sacrifice vnto the idole, and reioyced in the workes of their owne hands.

42 Then God turned him self away, & *gaue them vp to serue the shoste of heauen, as it is written in the boke of the Prophetes, *tO house of Israel, haue ye offred to me slayne beasts & sacrifices by the space of fourtie yeres in the wildernes?

43 And ye vtoke vp the tabernacle of *Moloch, & the starre of your god Remphan, figures, § ye made to worship them: therefore I wil carie you away beyonde Babylon.

44 Our fathers had the tabernacle of xwitnes in the wildernes, as he had appointed, speaking vnto *Moses, that he shulde make it according to the facion, that he had sene.

45 Which *tabernacle* also our fathers receiued, and broght in with * Iesus into the possession of the Gentiles, which God draue out before our fathers, vnto the dayes of Dauid.

46 *Who

Gen.45,4.

g After § Hebrewe, thre score & ten. *Gen.46,5. Gen.49,33. Gen.50,7. iosh.24,32. Gen.23,16. Exod.1,7.*

h It is probable that some writer through negligence put in Abraham in this place, in stede of Iacob, who boght this field, Gen.33,19. or by Abraham he meaneth the posteritie of Abraham. *Exod.2,2. ebr.11,23.*

i He inuented craftie waies bothe to destroye § Israelites with ouer muche labour, & also to get great profite by them, Exo.1,10. *kOr, that their race shulde faile.*

Exod.2,11.

Exod.2,13.

Exod.3,2.

l This fyre represented the fornace of affliction wherein the people of God were.

m Seing this Angel called him self God, it declareth § he was Christ the Mediator, who is § eternal God. n In signe of reuerence, read Exod.3,5.

Exo 7,8. 9,18. 11,14. Exod.16,1. Deut.18,15. chap.3,22.

o He proueth that Christ is § end of the Law and the Prophetes. *Exod.19,2.*

o Moses was the Angels or Christs minister, & a guide to the fathers.

p By oracles is ment § sayings that God spake to Moses. *Exod.32,1.*

q Figures, or testimonies of the presence of God.

r Yet they knewe he was absent for their commoditie, & so wolde shortely returne & bring them the Law. *Rom.1,24.*

s As the sunne, moone & other starres, Deut. 17, 3. *Amos 5 25.*

t Your fathers began in wildernes to contemne mine ordinances, & you now farre passe them in impietie. *Leui. 20,2.*

v And caryed it vpon your shulders.

x They ought to haue bene content with this couenãt onely, & not to haue gone after their lewd fantasies. *Exo.25,40. ebr.8,5. Ioss.3,14.*

1. Sam. 13, 14
psal. 89, 21
2. Sam. 7. 2
psal. 132. 5
1. Chro. 17, 12
1 king 6, 1
Chap. 17, 24
y He reproueth ỹ grosse dulnes of ỹ people wherby they abused ỹ power of God in ỹ they wolde haue cõteined it within the Temple.
Isa. 66, 1
z God can not be conteined in any space of place.
1 or. 9, 26
ezek. 44, 9
a Which nether forsake your olde wickednes, nor so muche as heare whē God speketh to you, but ỹl rebel.
b Which is Iesus Christ who is not onely iust for his innocencie, but he cause all true iustice cõmeth of him
Exod. 16, 13
c By their ministerie or office.
d And reigning in his flesh, wherein he had suffered.

e This was done of furious violēce & by no forme of iustice
Chap. 22, 20

Mat 5. 44
luk. 23 34
1. cor. 4, 12

46 *Who founde fauour before God, & desired that he might * finde a tabernacle for the God of Iacob.
47 *But Solomon buylt him an house.
48 Howbeit the moste High * dwelleth not in y temples made with hands, as saith the Prophet,
49 Heauen *is* my throne, and earth *is* my foteſtole: what z house wil ye buylde for me, saith the Lord? or what place is it ỹ I shulde rest in?
50 Hathe not mine hand made all these things?
51 *Ye stiffenecked and of vncircumcised a hearts and eares, ye haue alwayes resisted ỹ holie Goſt: as your fathers *did*, so *do* you.
52 Which of the Prophetes haue not your fathers persecuted? and they haue slaine them, which shewed before of the coming of that b Iust, of whome ye are now the betrayers and murtherers,
53 *Which haue receiued the Law by ỹ c ordinance of Angels, & haue not kept it.
54 But when they heard these things, their hearts brast for anger, and they gnashed at him with *their* teeth.
55 But he being ful of the holie Goſt, loked stedfastly into heauen, and sawe ỹ glorie of God, and Iesus standing at d ỹ right hand of God,
56 And said, Beholde, I se the heauens open, and the Sonne of man standing at the right hand of God.
57 Then they gaue a shoute with a loude voyce, and stopped their eares, and e ranne vpon him all at once,
58 And cast him out of the citie, & stoned him: and the *witnesses laid downe their clothes at a yong mans fete, named Saul.
59 And they stoned Steuen, who called on *God*, and said, Lord Iesus, receiue my spirit.
60 And he kneled downe, and cryed w a loude voyce, *Lord, lay not this sinne to their charge. And when he had thus spoken, he slept.

CHAP. VIII.

1 Steuen is lamented & buryed. 3 The rage of the Iewes and of Saul against them. 4 The faithful scattred, preache here and there. 9 Samaria is seduced by Simon the sorcerer but was conuerted by Philippe, and confirmed by the Apostles. 18 The couetousnes and hypocrisie of Simon, 26 And conuersion of the Eunuche.

1 AND Saul consented to his death, and at that time, there was a great persecution against the Church which was at Ierusalem, and they were all scattred abroade through the regions of Iudea and of Samaria, except the Apostles.
2 Then *certeine* men fearing God, a caryed Steuen amongs them, *to be buryed*, and made great b lamentation for him.
3 But Saul made hauocke of ỹ Church, and entred into euerie house, and dreawe out bothe men and women, and put them into prison.
4 Therefore they that were scattred abroade, went to and fro preaching the worde.
5 ¶ Then came Philippe into the citie c of Samaria, and preached Christ vnto them.
6 And the people gaue hede vnto those things which Philippe spake, with one accorde, hearing & seing the miracles w he did.
7 For vncleane spirits crying with a loude voyce, came out of many that were possessed *of them*: and many taken with palsies, and that halted, were healed.
8 And there was great ioye in that citie.
9 And there was before in the citie a certeine man called Simon, which vsed witchecraft, and bewitched the people of Samaria, saying, that he him self was some great man.
10 To whome they d gaue hede from the least to the greatest, saying, This man is the great e power of God.
11 And they gaue hede vnto him, because that of long time he had bewitched them with sorceries.
12 But assone as they beleued Philippe, which preached the things that concerned the kingdome of God, and in the Name of Iesus Christ, they were baptized bothe men and women.
13 Then Simon him self f beleued also and was baptized, & continued with Philippe, and wondred, when he sawe ỹ signes and great miracles which were done.
14 ¶ Now when the Apostles, which were at Ierusalem, heard say, that Samaria had receiued the worde of God, they sent vnto them Peter and Iohn.
15 Which when they were come downe, prayed for them, that they might receiue the holie Goſt.
16 (For as yet, he was come downe on none of them, but they were baptized h onely in the Name of the Lord Iesus)
17 Then laid they their hands on them, and they receiued the holie Goſt.
18 And when Simon sawe, that through laying on of the Apostles hands the holie Goſt was giuen, he offred them money,
19 Saying, Giue me also this power, that on whomesoeuer I lay the hands, he

a From ỹ place where he was stoned.
b Whē ỹ Church is depriued of any worthie mēber, there is iuste cause of sorowe: & note ỹ here is no mention of any reliks of prayers for ỹ dead or worshiping.
c The conuersiō of Samaria was as it were ỹ first frutes of ỹ calling of ỹ Gētiles

d This declareth how muche more we are inclined to follow ỹ illusions of Satā then ỹ trueth of God.
e This is ỹ craft of Satan to couer all his illusiōs vnder ỹ Name of God.

f The maiestie of Gods worde forced him to confesse ỹ trueth but yet was he not regenerat therefore.
Epsa in Dei martyrio post Pentecosten

g Meaning the particular gifts of ỹ holie Spirit.
h They had onely receiued ỹ cōmune grace of adoption & regeneratiō w are offered to all the faithful in baptisme, & as yet had not receiued ỹ gift to speake in diuers langages, & to do miracles.

may receiue the holie Goſt.

20 Then ſaid Peter vnto him, Thy money periſh with thee, becauſe thou thinkeſt that the gift of God may be obteined with money.

i Thou art not worthie to be of ſ nomber of ſ faithful.

21 Thou haſt nether parte nor fellowſhip in this buſines: for thine heart is not right in the ſight of God.

k That is, turne a way frō thy wickednes.

22 k Repent therefore of this thy wickednes, and pray God, that if it be l poſſible the thoght of thine heart may be forgiuen thee.

l Hereby he wolde make him to feele his ſinne & not ſ he doubted of Gods mercies, if he colde repent,

23 For I ſe that thou art m in the gall of *bitternes, and in the bonde of iniquitie.

*Deut. 29, 18

m Or thine heart is ful of diſpiteful malice, & deueliſh poyſon of impietie. ſo ſ now Satan hathe thee tied as captiue in his bands.

24 Then anſwered Simon, and ſaid, Pray ye to the Lord for me, that none of theſe things which ye haue ſpoken, come vpon me.

25 ¶ So they, when they had teſtified and preached the worde of the Lord, returned to Ieruſalem, and preached the Goſpel in many townes of the Samaritans.

n After ſ Alexāder had deſtroyed it, it was not much peopled, as it was afore, & therefore in reſpect was as waſte.

26 Then the Angel of the Lord ſpake vnto Philippe, ſaying, Ariſe, and go towarde the South vnto the way that goeth downe from Ieruſalem vnto Gaza, which is n weſte.

o Eunuche ſignifieth him ſ is gelded: but becauſe in ſ eaſt partes great affaires were commit to ſuche, it came in vſe ſ noble mē were called Eunuches, although they were not gelded: alſo all maner officers & ſeruants, ſ were put in credit or or neceſſarie offaires, were called by this name, as Iſa. 39, 7

27 And he aroſe and went on: and behold, a certeine o Eunuche of Ethiopia, Cādaces the Quene of the Ethiopiās chief Gouerner, who had the rule of all her treaſure, and came to Ieruſalem to worſhip:

Iſa. 53, 7

p Albeit Chriſt was in graue & in deathes bandes, ſeling alſo his Fathers angre againſt ſinne yet he brake ſ bandes of death & was exalted, Act. 2, 24.

28 And as he returned ſitting in his charet, he red Eſaias the Prophet.

29 Then the Spirit ſaid vnto Philippe, Go nere and ioyne thy ſelf to yonder charet.

30 And Philippe ranne thether, and heard him read the Prophet Eſaias, and ſaid, But vnderſtandeſt thou what thou readeſt?

31 And he ſaid, How can I, except I had a guide? And he deſired Philippe, that he wolde come vp and ſit with him.

32 Now the place of the Scripture ẅ he red, was this, * He was led as a ſhepe to the ſlaughter: and like a lambe domme before his ſhearer, ſo opened he not his mouth.

q The punishment ẅ he ſuffred, was ſ beginning of his glorie.

33 ¶ In his humilitie his q iudgement hathe bene exalted: but who ſhal declare his r generacion? for his life is taken from the earth.

r That is, how long his age ſhal endure: for beeing riſen frō death, death ſhal no more reigne, nether ſhal his kingdome euer haue end: or els we may take generacion, for his ſhen actiue places gneth in heauē.

34 Then the Eunuche anſwered Philippe, and ſaid, I pray thee of whome ſpeaketh the Prophet this? of him ſelf, or of ſome other man?

35 Then Philippe t opened his mouth, & began at the ſame Scripture, & preached vnto him Ieſus.

Church ẅ neuer ſhal haue ende: for now they ſit in ẅ Chriſt their head, as Eph. 2, 6. t And he now reigneth in heauē. t He declared at length this matter of ſo great importance.

36 And as they went on their way, they came vnto a certeine water, and ſ Eunuche ſaid, Se, *here is* water: what doeth let me to be baptized?

37 And Philippe ſaid vnto him, If thou beleueſt with u all thine heart, ſ maiſt. Then he anſwered, and ſaid, I beleue that Ieſus Chriſt is the Sonne of God.

u With a pure & perfect heart.

38 Then he commanded the charet to ſtand ſtil: and they went downe both into the water, both Philippe and the Eunuche, and he baptized him.

39 And aſſone as they were come vp out of the water, the Spirit of the Lord caught away Philippe, that the Eunuche x ſawe him no more: ſo he went on his way reioycing.

x This was to ſ intēt ſ he might knowe ſo muche ſ better ſ philip was ſent to him by God.

40 But Philippe y was founde at z Azotus, and he walked to and fro preaching in all the cities, til he came to Ceſarea.

y *Or, perceiued him ſelf to be.*

z Some thinke this citie was al ſo called Aſdod. Ioſ. 15, 47.

CHAP. IX.

3 The conuerſion of Saul. 15 His vocation to the Apoſtleſhip. 20 His zeale to execute the ſame. 25 How he eſcapeth the Iewes conſpiracies. 26 His acceſſe to the Apoſtles. 31 The proſperitie of the Church 34 Peter healeth Æneas. 40 Raiſeth Tabitha. 42 He conuerteth many to Chriſt, 43 And lodgeth in a tanners houſe.

Epiſt in die Conuerſionis Beati Pauli

1 AND a Saul yet b breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went vnto the hie Prieſt,

Rom. 9, 3

gal. 1, 13

a He perſecuted ẅ a great rage, and crueltie the innocent blood ẅ he thirſted for: ẅ declareth wherūto man is led by his raſhe zeale, before he haue ſ true knowledge of God.

2 And deſired of him letters to Damaſcus to the Synagogues, that if he founde any that were of that b way (ether men or women) he might bring them bounde vnto Ieruſalem.

b That is of ſ ſecte, or ſorte.

3 Now as he iourneyed, it came to paſſe that as he was come nere to Damaſcus, * ſuddenly there ſhined rounde about him a light from heauen.

Chap. 22, 6

1. cor. 15, 8

4 And he fel to the earth, and heard a voyce, ſaying to him, Saul, Saul, why perſecuteſt thou me?

5 And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Ieſus whome thou perſecuteſt: it is hard for thee to kicke againſt c prickes.

c That is, to reſiſt God whē he pricketh & ſolliciteth our conſciences.

6 He *then* bothe trembling and aſtonied ſaid, Lord, what wilt thou that I do? And the Lord ſaid vnto him, Ariſe and go into the citie, and it ſhalbe tolde thee what thou ſhalt do.

7 The men alſo which iorneyed with hī, ſtode amaſed, hearing d *his* voyce, but e ſeing no man.

d Meaning Sauls voice, as Chap. 22, 9.

e For onely Saul knewe ſ Ieſus ſpake vnto him.

8 And Saul aroſe from the grounde, and opened his eyes, *but* f ſawe no man. Thē led they him by the hand, and broght him into Damaſcus,

f For he was blinde.

9 Where

9 Where he was thre dayes without sight, and neither ate nor dranke.
10 And there was a certeine disciple at Damascus named Ananias, and to him said the Lord in a vision. Ananias. And he said, Beholde, I am *here*, Lord.
11 Then the Lord said vnto him, Arise, and go into the strete which is called Straight, and seke in the house of Iudas after one called Saul of Tarsus: for beholde, he prayeth.
12 (And he sawe in a vision a man named Ananias coming in to him, & putting his hands on him that he might receiue his sight.)
13 Then Ananias answered, Lord, I haue heard by many of this man, how muche euil he hathe done to thy saincts at Ierusalem.
14 Moreouer here he hathe autoritie of the hie Priests, to binde all that call on thy Name.
15 Then the Lord said vnto him, Go thy way: for he is [h] chosen vessel vnto me, [i] to beare my Name before the Gētiles, and Kings, and the children of Israel.
16 For I wil shewe him, how many things he must suffre for my Names sake.
17 Then Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, the Lord hathe sent me (*euen* Iesus that appeared vnto thee in the way as thou camest) ỳ thou mightest receiue thy sight, and be filled with the holie Gost.
18 And immediatly there fel from his eyes as *it had bene* scales, and suddenly he receiued sight, and arose, and was baptized,
19 And receiued meat, and was strengthened. So was Saul certeine dayes with the disciples which were at Damascus.
20 And straight way he preached Christ in the Synagogues, ỳ he was the Sonne of God,
21 So that all that heard him, were amased, and said, Is not this he, that destroyed them which called on this Name in Ierusalem, and came hither for that intent, that he shulde bring them bounde vnto the hie Priests?
22 But Saul encreased ỳ more in strēgth, and confounded the Iewes which dwelt at Damascus, [k] confirming, that this was the Christ.
23 And after [l] that many dayes were fulfilled the Iewes toke counsel together, to kill him.
24 But their laying await was knowen of Saul: now they [xm] watched the gates day and night, that they might kill him.
25 Thē the disciples toke him by night, and put him through the wall, and let him downe in a basket.
26 And when Saul was come to Ierusalem, he assaied to ioyne him self with the disciples: but they were all afraid of him, and beleued not that he was a disciple.
27 But Barnabas toke him, and broght him to the Apostles, and declared to them, how he had sene the Lord in the way, and that he had spoken vnto him, and how he had spoken boldely at Damascus in the Name of Iesus.
28 And he [n] was conuersant with them at Ierusalem,
29 And spake boldely [o] in the Name of the Lord Iesus, and spake and disputed with the [p] Grecians: but they went about to slay him.
30 But when the brethren knewe it, they broght him to Cesarea, and sent him forthe to [q] Tarsus.
31 Then had the Churches rest through all Iudea, and Galile, and Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the the comfort of the holie Gost.
32 And it came to passe, as Peter walked through out all *quarters*, he came also to the saincts which dwelt at Lydda.
33 And there he founde a certeine man named AEneas, which had kept his bed eight yeres, & was sicke of the palsie.
34 Then said Peter to him, AEneas, Iesus Christ maketh thee whole: arise & [u] make vp thy bed. And he arose immediatly.
35 And [r] all that dwelt at Lydda and [s] Saron, sawe him, and turned to the Lord.
36 There was also at Ioppa a certeine *woman* a disciple named Tabitha (which by interpretation is called [t] Dorcas) she was [w] ful of good workes & almes which she did.
37 And it came to passe in those dayes, ỳ she was sicke & dyed: & when they had [v] washed her, they laid her in an vpper chamber.
38 Now forasmuche as Lydda was nere to Ioppa, & the disciples had heard ỳ Peter was there, they sent vnto him two men, desiring ỳ he wolde not delaye to come vnto them.
39 Then Peter arose & came with them: & when he was come, they broght him into the vpper chamber, where all the widdowes stode by him weping, and shewing the coates and garments, which Dorcas made, while she was with them.
40 But Peter put them all forthe, and kneled downe, and praid, and turned him to the bodie, and said, Tabitha arise. And she opened her eyes, and whē she sawe Peter, sate vp.

g He was so rauished w ỳ visiō, ỳ he did medita te nothing, but heauenlie thīgs, & there w was satisfied.

h A worthie seruant of God and endued w excellent graces aboue others.
i To beare me witnes, and set forthe my glorie.

k Prouing by ỳ conference of ỳ Scriptures.
l That was after thre yeres, ỳ he had remained at Damascus, & in ỳ countrey about, Gal. 1, 18.
2 Cor 11, 32
m The Gouernour at there requeste appointed a watche as he declareth to the Corinthians.

n With peter & Iames, Gal. 1, 16
o Making open profession of ỳ Gospel.
p Which were Iewes, but so called because they were dispersed through Grecia & other coūtreis
q Becausse it was his owne countrey, & there he might haue some autoritie.

r Meaning, ỳ greatest parte.
s A place so called, & not a citie.
t That is, a dere or robucke.
u Or, truſſe thy couche together.

v To ỳ intēt thē might burie her afterwarde: for this was their custome.

w Or, riche.

x Greke, went in & out.

41 Then he gaue her the hand and lift her vp, and called the[x] saincles & widdoxes, and restored her aliue.
42 And it was knowen throughout all Ioppa, and manie beleued in the Lord.
43 And it came to passe that he taried manie dayes in Ioppa with one Simon a [||] tanner.

[x] For she was restored to life, rather ỹ others might haue occasion to beleue, & glorifie God, the for her owne sake.

[||] Or, corier.

CHAP. X.

3 Cornelius admonished by the Angel, 7 He sendeth to Ioppa. 11 The vision that Peter sawe. 17 How he was sent to Cornelius. 19 The Gentiles also receiue the Spirit, & are baptized.

1 FVrthermore there was a certeine man in Cesarea called Cornelius, a captaine of the bande called the Italian *bande*,
2 A deuout man, and [a] one that feared God with all his housholde, which gaue muche almes to the people, and prayed God continually.
3 He sawe in a vision euidently (about ỹ nine the houre of the day) an Angel of God comming in to him, and saying vnto him. Cornelius.
4 But when he loked on him, he was afraid, and said, What is it, Lord? And he said vnto him, Thy prayers and thine almes are come[b] vp into remembrance before God.
5 Now therefore send men to Ioppa, and call for Simon, whose surname is Peter.
6 He lodgeth with one Simon a tanner, whose house is by the sea side: [||] he shal tell thee what thou oghtest to do.
7 And when the Angel which spake vnto Cornelius, was departed, he called two of his seruants, and a souldier that feared God, one of them that waited on him,
8 And tolde them all things, and sent thē to Ioppa.
9 On the morowe as they went on their iorney, and drewe nere vnto the citie, Peter went vp vpon the house to pray, about the[c] sixt houre.
10 Then waxed he an hungred, & wolde haue eaten: but while they made *some thing* readie, he fel into a trance.
11 And he sawe heauen opened, and a certeine vessel come downe vnto him, as *it had bene* a great shete, knit at the foure corners, and was let downe to the earth.
12 Wherein were[d] all maner of foure footed beastes of the earth, and wilde beastes and creping things, and foules of ỹ heauen.
13 And there came a voyce to him, Arise, Peter: kill, and eat
14 But Peter said, Not so, Lord: for I haue neuer eaten any thing that is[||] polluted, or vncleane.
15 And the voyce *spake* vnto him againe the seconde time, The things that God hathe [e] purified, [f] pollute thou not.
16 This was so done thrise: and the vessel was drawen vp againe into heauen.
17 ¶ Now while Peter douted in him self what this vision which he had sene, meant, beholde, the men which were sent from Cornelius, had inquired for Simons house, and stode at the gate,
18 And called, and asked, whether Simō, which was surnamed Peter, were lodged there.
19 And while Peter thoght on the vision, the Spirit said vnto him, Beholde, thre men seke thee.
20 Arise therefore, and get thee downe, and go with them, and[g] doute nothing: for I haue sent them.
21 ¶ Then Peter went downe to the me, which were sent vnto him from Cornelius, and said, Beholde, I am he whome ye seke: what is the cause wherefore ye are come?
22 And they said, Cornelius the captaine, a iust man, and one that feareth God, & of good reporte among all the nacion of the Iewes, was warned from heauen by an holie Angel, to send for thee into his house, and to heare thy wordes.
23 Then called[||] he them in, and lodged them, and the next day, Peter went forthe with them, and certeine brethren from Ioppa accompanied him.
24 ¶ And the day after, thei entred into Cesarea. Now Cornelius waited for thē, and had called together his kinsmen, and special friends.
25 And it came to passe as Peter came in, that Cornelius met him, and fel downe at his fete and [h] worshipped him.
26 But Peter toke him vp, saying, Stand vp: for euen I my self am a man.
27 And as he talked with him, he came in and founde manie that were come together.
28 And he said vnto them, Ye knowe ỹ it is an vnlawful thing for a man that is a Iewe, to companie or come vnto one of another nacion: but God hathe shewed me, that I shulde not call anie man[||] polluted or vncleane.
29 Therefore came I vnto you without saying naye, when I was sent for. I aske therefore, for what intent haue ye sent for me.
30 Then Cornelius said, Foure dayes ago, about this houre, I fasted, and at ỹ ninthe houre I praid in mine house, and beholde, a man stode before me in bright

[||] Or, commune

[e] In taking away ỹ difference betwixt vncleane he sheweth there is no differences betwixt ỹ Iewes & Gentiles.
[f] Take it not for polluted and impure.

[g] The true obedience ỹ proceedeth of faith, ought to be without dout or questioning.

[||] Or, Peter.

[h] Shewed to muche reuerence, & farre passing decent ordre, as thogh peter had bene God.

[||] Or, commune.

[a] Who had forsaken all superstitions, & gaue him self to the true seruice of God.

[b] That is, God did accept thē: whereof it follo weth ỹ he had faith for els it is impossible to please God.

[||] He shal speake wordes vnto thee wherebythou shalt be saued & all thine house.

[c] Which was midday.

[d] As camels horses, dogs, oxen shepe, swine and suche like wch mā nourisheth for his vse.

bright clothing,
31 And ſaid, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the ſight of God.
32 Send therefore to Ioppa, and call for Simon, whoſe ſurname is Peter (he is lodged in the houſe of Simon a tanner by the ſea ſide) *who when he cometh, ſhal ſpeake vnto thee.
33 Then ſent I for thee immediatly, and thou haſt wel done to come. Now therefore are we all here preſet before God, to heare all things that are commanded thee of God.
34 Then Peter opened *his* mouth, & ſaid, Of a trueth I perceiue, that *God is no accepter of perſones.
35 But in euerie nacion he that [i] feareth him, and worketh [k] righteouſnes, is accepted with him.
36 Ye knowe the worde which God hathe ſent to the children of Iſrael, preaching peace by Ieſus Chriſt, which *is* Lord of all.
37 *Euen* the worde which came through all Iudea *beginning in Galile, after ſ baptiſme which Iohn preached,
38 *To wit*, how God[m] annointed Ieſus of Nazaret with the holie Goſt, and with power: who went about doing good, and healing all that were oppreſſed of the deuil: for God was with him.
39 And we are witneſſes of all things which he did bothe in the land of the Iewes, and in Ieruſalem: whome they ſle we, hanging him on a tre.
40 Him God raiſed vp the third day, & cauſed that he was ſhewed openly:
41 Not to all the people, but vnto the witneſſes choſen before of God, *euen* to vs which did eat and drinke with him, after he aroſe from the dead.
42 And he commanded vs to preache vnto the people, and to teſtifie, that it is he that is ordeined of God a iudge of quicke and dead.
43 To him alſo giue all the * Prophetes witnes that through his Name all that beleue in him, ſhal receiue remiſsion of ſinnes.
44 While Peter yet ſpake theſe wordes, the holie Goſt fel on all them which heard the worde.
45 So they of the circumciſion ẅ beleued, were aſtonied, as manie as came with Peter, becauſe that on the Gentiles alſo was powred out the gift of the holie Goſt.
46 For they heard them ſpeake with tongues, & magnifie God. Then anſwered Peter,
47 Can anie man[n] forbid water, that theſe ſhulde not be baptized, ẅ haue receiued the holie Goſt, as wel as we?
48 So he commanded them to be baptized in the Name of the Lord ‖. Then prayed they him to tarie certeine dayes.

‖ *Ieſu Chriſt.*

CHAP. XI.

4 Peter ſheweth the cauſe wherefore he wēt to the Gentiles: 18 The Church approueth it. 21 The Church increaſeth. 22 Barnabas and Paul preache at Antiochia. 28 Agabus prophecieth dearth to come. 29 And the remedie.

1 NOw the Apoſtles and the brethren that were in Iudea, heard, that the Gentiles had alſo receiued the worde of God.
2 And when Peter was come vp to Ieruſalem, they of the circumciſion[a] contended againſt him,
3 Saying, Thou wenteſt in to men vncircumciſed, and haſt eaten with them.
4 Then Peter began, and expounded *the thing* in order to [b] them, ſaying,
5 I was in the citie of Ioppa praying, & in a trance I ſawe *this* viſion, A certeine veſſel cōming downe as *it had bene* a great ſhete, let downe from heauen by the foure corners, and it came to me.
6 Toward the which when I had faſtened mine eyes, I conſidered, and ſawe foure foted beaſtes of ſ earth, & wilde beaſtes, and creping things, and foules of the heauen.
7 Alſo I heard a voyce, ſaying vnto me, Ariſe, Peter: ſlay and eat.
8 And I ſaid, God forbid, Lord: for nothing polluted or vncleane hathe at anie time entred into my mouth.
9 But the voyce anſwered me the ſecond time from heauen, The things that God hathe purified, pollute thou not.
10 And this was done thre times, and all were taken vp againe into heauen.
11 Then beholde immediatly there were thre men already come vnto the houſe where I was, ſent from Ceſarea vnto me.
12 And the Spirit ſaid vnto me, that I ſhulde go with them, without douting: moreouer theſe ſix brethrē came ẅ me, and we entred into the mans houſe.
13 And he ſhewed vs, how he had ſene an Angel in his houſe, which ſtode & ſaid to him, Send men to Ioppa, and call for Simon whoſe ſurname is Peter.
14 He ſhal ſpeake wordes vnto thee, whereby bothe thou and all thine houſe ſhalbe ſaued.
15 And as I began to ſpeake, the holie Goſt fel on them, *euen as vpon vs at *Cha. 2, 4. & 6, 3*

a For they colde not yet cōprehēde this ſecret ẅ was hid frō ſ creation of the worlde, Ephe. 3, 8. col. 1. 26.

b He purgeth his fact before the Church.

Deu 10. 17
2 chro. 19, 17
iob. 34. 19
wiſ. 6, 8. Eccl. 35, 16. rom. 2, 11. gal. 2. 6. ephe 6, 9. col. 3, 25. 1. pet. 1, 17

i By this ſpeache ſ ebrewes meane ſ whole religion of God, ẅ without faith profiteth vs nothing.

Luk. 4. 14

k That is, he ſ is vpright & doeth hurt to no mā but good to all.

l Meaning ſ reconciliatiō betwene God & mā through Chriſt Ieſus, Luk. 2, 14

m That is, enduced him ẅ graces & giftes aboue all others.

Iere. 31, 34
micah. 7, 18
chap. 15, 9

n We ought not to debarre them of baptiſme whome God teſtifieth to be his for ſeing they haue ſ principal ſ is leſſe, ought not to be denied them.

the beginning.

16 Then I remembred the worde of the Lord, how he said, * Iohn baptised w̄ water, but ye shalbe [c] baptized with the holie Gost.

17 For as muche then as God gaue them a like gift, as *he did* vnto vs, whē we beleued in the Lord Iesus Christ, who was I, that I colde let God ‖?

18 When they heard these things, [d] they helde their peace, and glorified God, saying, Then hathe God also to the Gentiles granted [e] repentance vnto life.

19 ¶ And thei which were * scattred abroade becausе of the [#] affliction that arose about Steuen, walked throughout til they came vnto Phenice and Cyprus, and Antiochia, preaching the worde to no man, but vnto the Iewes onely.

20 Now some of them were men of Cyrus and of Cyrene, which when they were come into Antiochia, spake vnto the [f] Grecians, and preached the Lord Iesus.

21 And the [g] hand of the Lord was with them so that a great nomber beleued & turned vnto the Lord.

22 Then tidings of those things came vnto the eares of the Church, which was in Ierusalem and thei sent forthe Barnabas ỹ he shulde go vnto [h] Antiochia.

23 W̄ho when he was come and had sene the grace of God, was glad, and exhorted all, that with purpose of heart they wolde [#] cleaue vnto the Lord.

24 For he was a good man, and ful of the holie Gost, and faith, and muche people ioyned them selues vnto the Lord.

25 ¶ Then departed Barnabas to Tarsus to seke Saul:

26 And whē he had founde hī, he broght him vnto Antiochia, & it came to passe that a whole yere they were conuersant with the Church, and taught muche people, in so muche, that the disciples were first called [i] Christians in Antiochia:

27 In those dayes also came Propheres from Ierusalem vnto Antiochia.

28 And there stode vp one of them named Agabus, and signified by the [k] Spirit, that there shulde be great famine throughout all the worlde, which also came to passe vnder Claudius Cesar.

29 Then the disciples, euerie man according to his habilitie, [l] purposed to send succour vnto the brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders, by the hand of Barnabas and Saul.

Chap. 1, 5. & 19, 4. mat. 3, 11 mar. 1, 8. luk. 3, 16. iohn. 1, 17

c That is, indued w̄ ỹ graces of ỹ holie Gost.

‖ *Not to giue them the holie Gost?*

d Their modestie declareth ỹ thei were not ashamed to vnsay ỹ whereof they had vniustely blamed Peter.

Chap. 8, 1

e This repentance depēdeth vpon faith.

Or, trouble.

f He meaneth not ỹ Iewes w̄ being scatered abroade in diuers countreis were called by this name, but ỹ Grecians, w̄ were Gentiles.

g The power & vertue.

h This was the moste famous citie of Syria, & bordered vpon Cilicia.

Or, continue with the Lord.

Barnabas commended.

i Where as before they were called disciples, now they are named Christiās.

k This prophetie was an occasion to ỹ Antiochians to relieue ỹ necessitie of their brethrē in Ierusalem.

l To signifie ỹ it came of a charitable minde towardes them.

CHAP. XII.

1 Herode persecuteth the Christians. 2 He killeth Iames, 4 And putteth Peter in prison. 7 W̄home the Lord deliuereth by an Angel. 21 The horrible death of Herode. 24 The Gospel floriseth, 25 Barnabas & Saul returning to Antiochia take Iohn Marke with them.

1 NOw about that time, [a] Herode the Kīng stretched forthe *his* hands to vexe certeine of the Church.

2 And he killed Iames the [b] brother of Iohn with the sworde.

3 And when he sawe that it [c] pleased the Iewes, he proceded further, to take Peter also (then were the daies of vnleauened bread)

4 And when he had caught him, he put him in prison, and deliuered him to [d] foure quaternions of souldiers to be kept, intending after the Passeouer to bring him forthe to the people.

5 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herode wolde haue broght him out vnto ỹ people, thesame night slept Peter betwene two souldiers, bounde with two chaines, and the kepers before the dore kept the prisone.

7 * And beholde, the Angel of ỹ Lord came vpon them, and a light shined in the house, and he smote Peter on the side, and raised him vp, saying, Arise quickely. And his chaines fel of from *his* hands.

8 And the Angel said vnto him, Girde thy self, and binde on thy [e] sandales. And so he did. Then he said vnto him, cast thy garment about thee, and followe me.

9 So *Peter* came out and followed him, & knewe not that it was true, which was done by the Angel, but thoght he had sene a vision.

10 Now when they were past the first & the seconde watche, they came vnto the yron gate, that leadeth vnto the citie, which opened to them by it own accorde, and they went out, and passed through one strete, and by and by the Angel departed from him.

11 ¶ And when Peter was come to him self, he said, Now I knowe for a trueth, that the Lord hathe sent his Angel, and hathe deliuered me out of the hand of Herode, & from all the [f] waiting for of the people of the Iewes.

12 And as he cōsidered *the thing*, he came to the house of Marie, the mother of Iohn, whose surname was Marke, where manie were gathered together & prayed.

13 And

a Who was called Agrippa the sonne of Aristobulus: he was nephewe vnto Herode ỹ Great, & brother of Herodias.

b There was another so named w̄ was ỹ sonne of Alpheus.

c It came thē of no zeale nor religion, but onely to flatter the people.

d The nomber being sixte ne was deuided by foures, to kepe diuers wardes.

Chap. 5, 19

e Read Marke 6, 9.

f For thei thoght ỹ Herode wolde haue put him to death, as he had purposed.

13 And when Peter knocked at the entrie dore, a maide came forthe to hearken, named Rhode.
14 But when she knewe Peters voyce, she opened not the entrie *dore* for gladnes, but ran in, and tolde how Peter stode before the entrie.
15 But they said vnto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his[g] Angel.
16 But Peter continued knocking, and when they had opened it, and sawe him they were astonied.
17 And he beckened vnto them with the hand, to holde their peace, & tolde thē how the Lord had broght him out of the prison. And he said, Go shewe these things vnto Iames and to the brethrē & he departed and went into [h] another place.
18 ¶ Now assone as it was day, there was no smale trouble among the souldiers, what was become of Peter.
19 And when Herode had soght for him and founde him not, he examined the kepers and commanded them to be led to be punished. And he went downe from Iudea to Cesarea, and *there* obode.
20 Then Herode intended to make warre against them of Tyrus and Sidō, but they came all with one accorde vnto him, & [i] persuaded Blastus the Kings chamberlaine, and they desired peace, because their countrey was nourished by the Kings *land*.
21 And vpon a day appointed, Herode arayed him self in royal apparel, and sate on the iudgement seat, and made an oration vnto them.
22 And the people gaue a shoute, *saying*, The voyce of God, and not of man.
23 But immediatly the Angel of ỹ Lord smote him, because he[k] gaue not glorie vnto God, so that he was eaten[l] of wormes, and gaue vp the Gost.
24 And the worde of God[m] grewe, and multiplied.
25 So Barnabas and Saul returned from Ierusalem, when they had fulfilled their [n] office, and toke with them Iohn, whose surname was Marke.

g For they did know by Gods worde that Angels were appoi ted to defende ỹ faithful, & also in those dayes thei were accustomed to se suche sight.

h Which was lesse suspect, by reason of ỹ bretheren.

i Bothe by flatte ring wordes, & also by briberie

k Which he shuld de haue done, if he had punished ỹ flatterers of whose vanitie he complained when he was a dying, as Iosephus writeth.
l The vilenes of ỹ punishmēt declareth how God detesteth pride, & tyrānie: his grāde father also was eatē of lise.
m The more ỹ tyrāts go about to suppresse Gods worde, ỹ more doeth it increase.
n Which was to distribute ỹ almes sent from Antiochia, Cha. 11, 29.

CHAP. XIII.

Paul and Barnabas are called to preache among the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 13 The departure of Marke. 14 Paul preacheth at Antiochia. 42 The faith of the Gentiles. 46 The Iewes reiected. 48 Thei that are ordeined to life, beleue. 52 The frute of faith.

1 THere were also in the Church that was at Antiochia, certeine Prophetes and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, & [a] Manahen (which had bene broght vp with Herode the Tetrarch) and Saul.
2 Now as they[b] ministred to the Lord, & fasted, the holie Gost said, Separate me Barnabas & Saul, for the worke whereunto I haue called them.
3 Then fasted thei and prayed, and laid their hands on them, and let them go.
4 And they, after they were * sent forthe of ỹ holie Gost, came downe vnto Seleucia, and from thence thei sailed to Cyprus.
5 And when thei were at Salamis, they preached the worde of God in the Synagogues of the Iewes: and they had also Iohn to *their* minister.
6 So when they had gone throughout the yle vnto Paphus, they founde a certeine sorcerer, a false Prophet, being a Iewe, named Barieſus,
7 Which was with the Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas & Saul, & desired to here the worde of God.
8 But Elymas, the sorcerer (for so is his name by interpretaciō) withstode thē, & soght to turne away the Deputie frō the faith.
9 Thē Saul (which also *is called* Paul) being ful of the holie Gost, set his eyes on him,
10 And said, O ful of all subtilitie & all mischief, the childe of the deuil, & enemie of all righteousnes, wilt thou not cease to peruert the straight [c] waies of ỹ Lord?
11 Now therefore beholde, the hand of the Lord *is* vpon thee, & thou shalt be blinde, & not se the sunne for a season. And immediatly there fell on him a miste & a darkenes, and he went about, seking some to lead him by the hand.
12 Then the Deputie when he sawe what was done, beleued, and was astonied at the doctrine of the Lord.
13 Now when Paul and they that were w him were departed by ship from Paphus, they came to Perga *a citie* of Pamphylia: then Iohn departed from them, and returned to Ierusalem.
14 But when they departed from Perga, thei came to [d] Antiochia *a citie* of Pisidia, and went into the Synagogue on ỹ Sabbath day, and sate downe.
15 And after the lecture of the Law and prophetes, the rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye haue anie worde of [e] exhortacion for the people, say on.

a This declareth ỹ God calleth of all sortes bothe hie & lowe.
b The worde signifieth to execute a publicke charge as ỹ Apostleship was: so ỹ here is shewed, ỹ thei preached, & prophecied.

Chap. 14, 26

c Which are ỹ doctrine of ỹ Apostles, ỹ onelie leadeth vs to God.

d This was another Antiochia then ỹ w was in Syria.
e This declareth ỹ ỹ Scripture is giuē to teache & exhorte vs, & ỹ thei refused none ỹ had giftes to set forth Gods glorie and to edifie his people.

16 Then Paul stode vp and beckened ẅ the hand, and said, Men of Israel, & ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of *Egypt, and with an *high arme brought them out thereof.

18 And about the time * of fortie yeres, suffred he their f maners in the wildernes.

19 And he destroyed seuen nacions in ỹ land of Chanaan, and * deuided their land to them by lot.

20 Then after warde he gaue vnto them *Iudges g about foure hundreth & fiftie yeres, vnto the times of Samuel the Prophet.

21 So after that they desired a * King, & God gaue vnto them * Saul, the sonne of Cis, a man of the tribe of Beniamin, *by the space* of fortie yeres.

22 And after he had taken him away, he raised vp *Dauid to be their King, of whome he witnessed, saying, I haue founde Dauid *the sonne* of Iesse, a man after mine owne heart, which wil do all things that I wil.

23 Of this mans sede hathe God *according to *his* promes raised vp to Israel, ỹ Sauiour Iesus:

24 When * Iohn had first preached before his comming the baptisme of repentance to all the people of Israel.

25 And when Iohn had fulfilled *his* h course, he said, * Whome ye thinke that I am, I am not he: but beholde, there cometh one after me, whose shoe of *his* fete I am not worthie to lose.

26 Ye men and brethren, children of the generacion of Abraham, and whosoeuer among you feareth God, to you is the i worde of this saluacion sent.

27 For the inhabitants of Ierusalem, & their rulers, because they k knewe him not, nor yet the wordes of the Prophetes, which are l red euerie Sabbath *daye*, they haue fulfilled them in condemning him.

28 And thogh thei founde no cause of death *in him*, *yet* desired they Pilate to kill him.

29 And when they had m fulfilled all things that were written of him, thei toke him downe from the tre, & put him in a sepulchre.

30 But God * raised him vp from the dead.

31 And he was sene manie dayes of them, which came vp with him from Galile to Ierusalem, which are his witnesses vnto the people.

32 And we declare vnto you, that touching the promes made vnto ỹ fathers,

33 God hathe fulfilled it vnto vs their children, in that he n raised vp Iesus, euẽ as it is written in the seconde Psalme, * Thou art my Sõne: this day haue I begotten thee.

34 Now as concerning that he raised him vp from the dead, no more to returne to the graue, he hathe said thus, * I wil giue you the o holie things of Dauid, ẅ are faithful.

35 Wherefore he saith also in another place, * Thou wilt not suffre thine holie one to se corruption.

36 Howbeit, Dauid after he had serued his time by the counsel of God, he slept, and was laid with his fathers, and sawe corruption.

37 But he whome God raised vp, sawe no corruption.

38 Be it knowen vnto you therefore, men & brethren, that through this mã is preached vnto you the forgiuenes of sinnes.

39 And from all things, from ẅ ye colde not be iustified by the Law of Moses, by him euerie one that beleueth, is iustified.

40 Beware therefore, lest that come vpon you, which is spoken of in the Prophetes.

41 * Beholde, ye p despisers, & wonder, & vanish away: for I worke a q worke in your daies, a worke ẅ ye shal not beleue, if a man wolde declare it you.

42 ¶ And when they were come out of the Synagogue of the Iewes, the Gentiles besoght, that they wolde preache these wordes to them the next Sabbath *day*.

43 Now when the Congregacion was dissolued, manie of the Iewes, and proselytes that feared God, folowed Paul & Barnabas, which spake to them, & exhorted them to continue in the grace of God.

44 And the next Sabbath *day* came almost the whole citie together, to heare the worde of God.

45 But when the Iewes sawe the people, thei were ful of r enuie, & spake against those things, which were spoken of Paul, contrarying *them*, & railing on *them*.

46 Then Paul & Barnabas spake boldely, & said, * It was necessarie that the worde of God shulde first haue bene spoken vnto you: but seing ye put it from you & iudge your selues vnworthie of s euerlasting life, lo, we turne to ỹ Gentiles.

47 For so hathe the Lord commanded vs *saying*, * I haue made thee a light of the Gentiles, that thou shuldest be the saluacion vnto the end of the worlde.

48 And when the Gentiles heard it, they were glad, and glorified the worde of the

Exod.1.7
Exod.13.14

Exod.16.1
f Here his declared ỹ great pacience & long suffring of God before he punisheth.

Iosh.14.1
Iud.3.9
1.Sam 8.5
1.Sam.9.15 & 10.1
g For these 450. yeres were not fully accomplished, but there lacked 3. yeres counting from ỹ birth of Isaac to ỹ distribution of ỹ land of Canaã
1.Sam.16.13
psal.89.21
Isa.11.1

Mat.3.1
mar. 1.2. luk. 3.2
h When his office drewe to an end, he sent his disciples to Christ.
Mat.1.7
iohn.1.20
i That is, this message & tidigs of saluacion.
k He rebuketh them for their ignorance.
l Although they red ỹ Law, yet their hearts are couered ỹ they can not vnderstãd, 2. Cor. 3, 14.
Mat.27.22
mar.15.13
luk.23.23
iohn 19.6
Mat.28.2
mar.16.6
luk.14.7
iohn.20.19
m In Christ all ỹ promises are Yea, & Amen, 2. Cor. 1, 20.

a In ỹ he was borne & incarnate.
psal.2.7. ebr. 1.5. & 5.5

Isa.55.3
Psal.15.10
chap.2.32
o Meaning, ỹ he wolde faithfully accomplish ỹ promises, ẅ he made of his fre mercie ẅ ỹ forefathers: & he sheweth ỹ as the grace, ẅ God hathe giuen to his Sonne is permanẽt for euer, so likewise ỹ life of ỹ Sonne is eternal.
1.King.2.10
chap.2.29

Habak.1.5
p He reproueth thẽ sharpely because softenes wolde not preuaile.
q Which is, vengeance vnspeakeable, for the contẽpt of Gods worde.

r Thei disdained ỹ ỹ Gẽtiles shuld be made equal ẅ them.

Mat.10.6

s Which is to knowe one onelie God, & whome he hath sẽt, Iesus Christ.
Isa.49.6
luk.2.32

the Lord: and as manie as were [t] ordeined vnto eternal life, beleued.

49 Thus the worde of the Lord was published throughout the whole countrey.

50 But the Iewes stirred *certeine* [u] deuoute & honorable women, & the chief men of the citie, & raised persecution against Paul & Barnabas, & expelled them out of their coasts.

51 But they * shouke of the dust of their fete against them, and came vnto Iconium.

52 And ỹ disciples were filled with ioye, and with the holie Gost.

t None can beleue, but they whome God doeth appoint before all beginnings to be saued.

u He meaneth superstitious wome, & suche, as were led w a blinde zeale, albeit the commune people estemed them godlie. & therefore Luke speaketh as ỹ world estemed them. *Mat. 10, 14. mar. 6, 11. luk. 9, 5. chap. 18, 6.*

CHAP. XIIII.

3 God giueth successe to his worde. 6 Paul and Barnabas preache at Iconium and are persecuted. 13 At Lystra thei wolde do sacrifice to Barnabas & Paul, which refuse it, & exhorte the people to worship the true God. 19 Paul is stoned. 22 They cõfirme the disciples in faith and patience, 23 Appointe ministers, 26 And passing through manie places, make reporte of their diligence at Antiochia.

1 AND it came to passe in Iconium, that they went bothe together into the Synagogue of the Iewes, and so spake, that a great multitude bothe of the Iewes and of the Grecians beleued.

2 But the [a] vnbeleuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 So therefore they abode there a long time, and spake boldely in ỹ Lord, which gaue testimonie vnto the worde of his grace, and caused signes and wonders to be done by their hands.

4 But the people of the citie were diuided: and some were with the Iewes, and some with the Apostles.

5 And whẽ there was an assaut made bothe of the Gentiles, & of the Iewes with their rulers, to do them violence, and to stone them,

6 They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, & vnto the region rounde about,

7 And there were preaching ỹ Gospel‖.

8 ¶ * Now there sate a certeine man at Lystra, impotent in his fete, which was a creple from his mothers wombe, who had neuer walked.

9 He heard Paul speake: who beholding him, and perceiuing that he had faith to be healed,

10 Said with aloude voyce, ‖ Stand vpright on thy fete. And he leaped vp, & walked.

11 Then when the people sawe what Paul had done, thei lift vp their voyces, saying in the speache of Lyconia, Gods are come downe to vs in the likenes of men.

12 And thei called Barnabas, Iupiter, & Paul, Mercurius, because he was ỹ chief speaker.

13 Then Iupiters priest, which was before their citie, broght bulles with [b] garlandes vnto the [c] gates, & wolde haue sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, thei [d] rent their clothes, & ran in among the people, crying,

15 And saying, O men, why do ye these things? We are euẽ mẽ subiect to ỹ like passions ỹ ye be, & preache vnto you, ỹ ye shulde turne from these vaine *idoles* vnto the liuing God, * which made heauen and earth, and the sea, & all things that in them are.

16 Who in times past * suffred all the Gentiles to walke in their owne [f] waies.

17 Neuertheles, he left not him self without [g] witnesse, in that he did good *and* gaue vs raine from heauen, and fruteful seasons, filling our hearts with foode, and [h] gladnes,

18 And speaking these things, scarse refrained they the people, that they had not sacrificed vnto them‖.

19 Then there came certeine Iewes from Antiochia & Iconium, which when they had persuaded ỹ people, ‖ * stoned Paul, and drewe him out of ỹ citie, supposing he had bene dead.

20 Howbeit, as the disciples stode roũde about him, he arose vp, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 And after they had preached to that citie, & had taught manie, they returned to Lystra, and to Iconium, and to Antiochia,

22 Confirming the disciples hearts, & exhorting them to continue in ỹ faith, *affirming* that we must through manie afflictions entre into the kingdome of God.

23 And when they had ordeined them Elders by [i] election in euerie Church, and praied, and fasted, they commended them to the Lord in whome they beleued.

24 Thus they went through out Pisidia, & came to Pamphilia.

25 And when they had preached the worde in Perga, they came downe to Attalia,

26 And thẽce sailed to Antiochia, * from whence they had bene commended vnto the grace of God, to the worke which they had fulfilled.

27 And when they were come & had gathered the Church together, they rehearsed all the things that God had done [k] by them, and how he had opened

a Which wolde not obey the doctrine, nether suffer them selues to be persuaded, to beleue the trueth and to embrace Christ.

‖ *In so muche that all the people were moued at the doctrine. So bothe Paul & Barnabas remained at Lystra.*

‖ *I say to thee in the Name of the Lord Jesus Christ.*

b That is, trimmed w flowres & garlandes.

c He meaneth before the gates of the house where ỹ Apostles lodged: for the temple was without the towne, & therefore the prieste broght the sacrifice (as he thoght) to the gods them selues.

d In signe of detesting & abhorring it.

e That is, not without our infirmities and sinnes, & also subiect to death. *Gen. 1, 1. psal. 145, 6. reuel. 14, 7.*

f To liue after their owne fantasies not prescribing vnto them anie religion. *Psal. 81, 13. rom. 1, 2.*

g To take frõ men all excuse.

h That being satisfied they might reioyce.

‖ *But that they shulde go euerie man home. And whiles they taried & taught, there came, &c. 2. Cor. 11, 12.*

‖ *And disputing boldely persuaded the people to forsake them: for said thei, they say nothing true, but lie in all things.*

i The worde signifieth to elect by putting vp the hands w declareth that ministers were not made without the consent of the people. *Chap. 13, 1.*

k By their ministerie.

the dore of faith vnto the Gentiles.
28 So there they abode a long time with the disciples.

CHAP. XV.

1 Variance about circumcision. 22 The Apostles send their determination to the Churches. 35 Paul and Barnabas preache at Antiochia, 39 And separate companie because of Iohn Marke.

a As Cerinthus and others: so writteth Epiphanius against the Cerinthias: also the fame of the place whence they came, did muche preuaile to persuade abrode. *Gal.5,1.*

THen came downe [a] certeine from Iudea, and taught the brethren, *saying*, * Except ye be circumcised after the maner of Moses, ye can not be saued.
2 And when there was great dissention, and disputacion by Paul & Barnabas against them, they ordeined that Paul and Barnabas, and certeine other of them, shulde go vp to Ierusalem vnto the Apostles & Elders about this question.
3 Thus being sent forthe by the Church, they passed through Phenice, and Samaria, declaring the conuersion of the Gentiles: and they broght great ioye vnto all the brethren.
4 And when they were come to Ierusalem, they were receiued of the Church, and of the Apostles and Elders, & they declared what things God had done by them.
5 But *said they*, certeine of the secte of the [b] Pharises, which did beleue, rose vp, saying, that it was nedeful to circumcise them, and to commande *them* to kepe the Law of Moses.
6 Then the Apostles & Elders came together to loke to this matter.
7 And whē there had bene great disputatiō, Peter rose vp, & said vnto them, * Ye men & brethren, ye knowe that a good while ago, among vs God chose out *me*, that the Gentiles by my mouth shulde heare the worde of the Gospel, and beleue.
8 And God which knoweth the hearts, bare them witnes, in giuing vnto them the holie Gost, euen as *he did* vnto vs.
9 And he put not [c] difference betwene vs & them, after that by faith he [d] had * purified their hearts.
10 Now therefore, why [e] tempt ye God, to * lay a yoke on the disciples neckes, which nether our fathers, nor we were able to beare?
11 But we beleue, through the [f] grace of the Lord Iesus Christ to be saued, euen as they *do*.
12 Then all the multitude kept silence, and heard Barnabas & Paul, which tolde what signes and wondres God had done among the Gentiles by them.
13 And when they helde their peace, Iames answered, saying, Men & brethren, hearken vnto me.
14 * Simeon hathe declared, how God first did visite the Gentiles, to take *of them* a people vnto his Name.
15 And to this agre the wordes of the Prophetes, as it is written,
16 * After this I wil returne, & wil buylde againe the [g] tabernacle of Dauid, which is fallen downe, and the ruines thereof wil I buylde againe, and I wil set it vp,
17 That the residue of men might seke after the Lord, and all the [h] Gentiles vpon whome my Name is called, saith the Lord which doeth all these things.
18 From the beginning of the worlde God knoweth all his workes.
19 Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God,
20 But that we write vnto them, ỹ they abstein̄e them selues from [i] filthines of idoles, and [k] fornication, and that that is strangled, and from blood ‖.
21 For [l] Moses of olde time hathe in euerie citie them that preache him, seing he is red in the Synagogues euerie Sabbath *day*.
22 Then it semed good to the Apostles & Elders with the whole Church, to send chosen men of their owne companie to Antiochia, with Paul and Barnabas: *to wit*, Iudas whose surname was Barsabas and Silas, which were chief men among the brethren,
23 And wrotte letters by them after this maner, THE APOSTLES, AND the Elders, & the brethren, vnto the brethren which are of the Gentiles in Antiochia, & in Syria, and in Cilicia, send greting.
24 Forasmuche as we haue heard, that certeine which departed from vs, haue troubled you with wordes, and cumbred your mindes, saying, Ye must be circumcised & kepe ỹ Law: to whome we gaue no suche commandement,
25 It semed therefore good to vs, when we were come together with one accorde, to send chosen men vnto you, with our beloued Barnabas and Paul,
26 Men that haue giuē vp their liues for the Name of our Lord Iesus Christ.
27 We haue therefore sent Iudas and Silas, which shal also tell you the same things by mouth.
28 For it semed good to the holie Gost, and [m] to vs to lay no more burden vpon you, then these necessarie things,
29 *That is*, that ye abstein from things offered to idoles, and blood, and that that is strangled, and from fornication: ‖ from which if ye kepe your selues, ye shal do wel. Fare ye wel.

30 Now

b Which were factious, & giuen to dissension.

Chap.10,20.

c As touching adopcion, and eternal life. *1. Cor.1,2. chap.10,43.*

d By faith God purifieth the heart. *Mat.23,4.*

e They purposely tempt God, ỹ lay greater charges on mes consciences, then they are able to beare.

f And not by ỹ Law: for it is a clog to the conscience, and we can not be delivered thereby.

2. Tes.1,1.

Amos 9,11.

g That is, the Church where of the Temple was a figure.

h Which are gathered into one familie with ỹ Iewes to ỹ intent they shuld de acknowledge all one God and one Sauiour Iesus Christ.

i For some thoght it none offence to be present in the idoles temples, & there to banket: ẅ S. paul saith, is to drinke ỹ cup of the deuils, 1. Cor. 10,21.

k The heathen thoght this no vice, but made it a commune custome. As touching a strāgled thing & blood, they were not vnlawful of thē selues, & therefore were observed but for a time.

‖ *And whatsoeuer they wold de not shulde be none to thē selues, that they shuldenot do it to others.*

l Therefore ỹ ceremonies cōmanded by God colde not so sone be abolished, til the libertie of the Gospel were better knowen.

m Whome the holie Gost hathe moued & directed to ordeine, & write these things, not as the autors of this doctrine, but as the ministers of Gods ordinance, Exod.14,31. iudg.7,20. hag. 1,12.

‖ *And whatsoeuer ye wolde de not that men shuld de do vnto you, do not to others.*

30 Now when they were departed, they came to Antiochia, & after that they had aſſembled ſ multitude, they deliuered the epiſtle.
31 And when they had red it, they reioyced for the conſolation.
32 And Iudas and Silas being Prophetes, [a] exhorted the brethren with manie wordes, and ſtrengthened them.
33 And after they had taried there a ſpace, they were let go in [n] peace of the brethren vnto the Apoſtles.
34 Notwithſtanding [o] Silas thoght good to abide there ſtil ‖.
35 Paul alſo and Barnabas continued in Antiochia, teaching and preaching with manie other the worde of the Lord.
36 ¶ But after certaine dayes, Paul ſaid vnto Barnabas, Let vs returne, & viſite our brethren in euerie citie, where we haue preached ſ worde of the Lord, & ſe how thei do.
37 And Barnabas ‖ couſeled to take with them Iohn, called Marke.
38 But Paul thoght it not mete to take hī vnto their companie, which departed from them from Pamphilia, and went not with them to the worke.
39 Then were they ſo ſtirred that they [p] departed a ſunder one from the other, ſo that Barnabas toke Marke, and ſailed vnto Cyprus.
40 And Paul choſe Silas and departed, being commended of the brethren vnto the grace of God.
41 And he went through Syria and Cilicia, ſtabliſhing the Churches.

[a] *Or, comforted.*

[n] Hauing deſired leaue of the Church the brethren prayed God to proſper their iorney.

[o] Who for iuſte cauſes, changed his minde.

‖ *And onely Iudas went.*

‖ *Wolde take Iohn, &c.*

[p] God ſuffreth the moſte perfite to fall, and yet turneth their infirmities to the ſetting forthe of his glorie, as this breache of companie cauſed the worde to be preached in mo places.

CHAP. XVI.

1 When Paul had circumciſed Timothie, he toke him with him. 7 The Spirit calleth them from one countrey to another. 24 Lydia is conuerted. 28 Paul and Silas impriſoned conuert the iailer, 37 And are deliuered at Romaines.

1 THen came he to Derbe & to Lyſtra: and beholde, a certeine diſciple was there named * Timotheus, a womans ſonne, which was a Ieweſſe & beleued, but his father was a Grecian.
2 Of whome the brethren which were at Lyſtra and Iconium, reported wel.
3 Therefore Paul wolde that he ſhulde go forthe with him, & toke and [x] circumciſed him, becauſe of the Iewes, which were in thoſe quarters: for they knew all, that his father was a Grecian.
4 And as they went through the cities, they deliuered them the decrees to kepe, ordeined of the Apoſtles and Elders, which were at Ieruſalem.
5 And ſo were the Churches ſtabliſhed in the faith, and encreaſed in nōbre daily.

Rom. 16, 21. phil 2, 19. 1. theſſ. 3, 2.

[x] Leſt the Iewes ſhulde diſdaine him as one that were prophane, and without God.

6 ¶ Now when they had gone through out Phrygia, and the region of Galacia, they were [b] forbidden of the holie Goſt to preache the worde in [c] Aſia.
7 Then came they to Myſia, & ſoght to go into Bithynia: but the Spirit ‖ ſuffred them not.
8 Therefore they paſſed through Myſia, & came downe to [d] Troas,
9 Where a viſiō appeared to Paul in the night. There ſtode a mā of Macedonia, & prayed him, ſaying, Come into Macedonia, and helpe vs.
10 And after he had ſene the viſion, immediatly we prepared to go into Macedonia, being [e] aſſured that the Lord had called vs to preache ſ Goſpel vnto them.
11 Then went we forthe from Troas, & ẇ a ſtraight courſe came to Samothracia, & the next day to [f] Neapolis,
12 ¶ And from thence to Philippi, which is the chief citie in the partes of Macedonia, and [g] whoſe inhabitants came from Rome to dwel there, and we were in that citie abiding certeine dayes.
13 And on the Sabbath day, we went out of the citie, beſides a riuer, where they were wont to [h] pray: and we ſate downe, and ſpake vnto the women, which were come together.
14 And a certeine woman named Lydia, a ſeller of purple, of the citie of ſ Thyatirians, which worſhipded God, heard vs: whoſe heart the Lord opened, that ſhe attended vnto ſ things, which Paul ſpake.
15 And when ſhe was baptized, and her houſholde, ſhe beſoght vs, ſaying, If ye haue iudged me to be faithful to the Lord, come into mine houſe, and abide there: and ſhe conſtrained vs.
16 And it came to paſſe that as we went to prayer, a certeine maide hauing * a ſpirit [i] of diuination, met vs, which gate her maſters muche vantage with diuining.
17 She followed Paul and vs, and cryed, ſaying, Theſe men are the ſeruants of the moſte high God, which ſhewe vnto vs the [k] way of ſaluation.
18 And this did ſhe manie dayes: but Paul being grieued, & turned about, and ſaid to the ſpirit, I commande thee in the Name of Ieſus Chriſt, that thou come out of her. And he came out the ſame houre.
19 Now when her maſters ſawe that the hope of their gaine was gone, they caught Paul & Silas, and drewe them into the market place vnto the magiſtrates,
20 And broght them to the gouernours, ſaying, Theſe men which are Iewes, trouble our citie,
21 And preache ordinances, which are

[b] God chuſeth not onely men, but alſo appointeth countreis where his worde ſhalbe preached, and onely as he wil.

c Meaning, Aſia the leſſe.

‖ *of Ieſus.*

d Called alſo Antigonia, & Alexandria.

[e] We ought not to credit viſiōs, except we be aſſured thereof by the Spirit of God.

[f] Which is in the borders of Thracia and Macedonia.

[g] In Greke & Latine the worde is called Colonia which can not otherwiſe be wel expreſſed, but by ſuche circumſtance of wordes.

[h] Where the Chriſtians accuſtomed to aſſemble their Church, when ſ infideles perſecuted them.

Leu 20, 27. deu 18, 10. 1. ſam. 28, 7.

[i] Which colde geſſe & foretelle me of things paſt, preſent & to come: which knowledge in manie things God permitteth to the deuil.

[k] Satan although he ſpake the truth, yet was his malicious purpoſe to cauſe the Apoſtles to be troubled as ſeditious perſones and teachers of ſtrāge religion.

[l] For Satans ſubtile increaſed, & alſo might ſeme that Satā, & the Spirit of God taught bothe one doctrine, Read Mat. 5, 34.

not lawful for vs to receiue, nether to
obserue, seing we are Romaines.
22 The people also rose vp together a-
gainst them, and the gouernours rent
[m] their clothes, and * commanded *them*
to be beaten with roddes.
23 And when they had beaten them sore,
they cast *them* into prison, commanding
the iailer to kepe them surely.
24 Who hauing receiued suche com-
mandement, cast them into the [n] inner
prison, & made their fete fast in the
stockes.
25 Now at midnight Paul & Silas prayed,
& sang a psalme vnto God: and the pri-
soners heard them.
26 And suddēly there was a great earth-
quake, so that the fundacion of the pri-
son was shaken: & by and by all the
dores opened, and euerie mans bandes
were losed.
27 Thē the keper of ỹ prison waked out
of his slepe, and when he sawe the pri-
son dores open, he drewe out his sworde
and wolde haue killed him self, suppo-
sing the prisoners had bene fled.
28 But Paul cryed with a loude voyce,
saying, Do thy self no harme: for we are
all here.
29 Then he called for a light and leaped
in, and came trembling, and fel downe
before Paul and Silas,
30 And broght them out, and said, Syrs,
what must I do to be saued?
31 And they said, Beleue in the Lord Iesus
Christ, & thou shalt be saued, and thine
housholde.
32 And they preached vnto him the wor
de of the Lord, & to all that were in his
house.
33 Afterwarde he toke thē the same hou
re of the night, & washed *their* [o] stripes,
and was baptized with all that belon-
ged vnto him, straight way.
34 And when he had broght them into
his house, he [p] set meat before thē, and
reioyced that he with all his housholde
beleued in God.
35 And when it was day, ‖ the gouernours,
sent the sergeants, saying, Let those men
go.
36 Then the keper of the prison tolde
these wordes vnto Paul *saying*, The go-
uernours haue sent to lose you: now the-
refore get you hence, and go in peace.
37 Then said Paul vnto them, After that
they haue beaten vs openly vncondem-
ned, which are [n] Romaines, they haue
cast vs into prison, & now wolde they
put vs out priuely? nay verely: but let
them come & bring vs out.
38 And the sergeants tolde these wordes
vnto the gouernours, who [o] feared when
they heard that they were Romaines.
39 Then came they and prayed them,
and broght them out, and desired them
to departe oute of the citie.
40 And they went out of the prison, and
entred into the *house of* Lydia: and when
they had sene the brethren, they com-
forted them, and departed.

m To wit, the clothes of paul & Silas. 2. Cor. 11, 3. 1. thes. 2, 2.

n *Or, in the bottome of the prison, or in a dungeon.*

o *Or, wounded or hurted.*

p *Greke, he set the table.*

‖ *The gouernours assembled together in the market, & remembring the earthquake that was, they feared and sent, &c.*

n No man had autoritie to beat, or put to death a citizen Romaine, but the Romaines them selues by the consent of the people.

o For the punishment was great against them that did iniurie to a citizen Romaine.

CHAP. XVII.

1 Paul commeth to Thessalonica, 4 Where some receiue him, and others persecute him. 11 To searche the Scriptures. 17 He disputeth at Athens, and the frute of his doctrine.

1 NOw as they passed through Amphi
polis, and Apollonia, they came to
Thessalonica, where was a Synagogue
of the Iewes.
2 And Paul, as his maner was, went in
vnto them, & thre Sabbath *dayes* disput-
ed with them by the Scriptures,
3 Opening, and alledging ỹ Christ must
haue suffred, and risen againe from the
dead: and this is Iesus Christ, whome *said
he*, I preache to you.
4 And some of them beleued, & ioyned
in companie with Paul and Silas: also
of the Greciās that feared God a great
multitude, & of the chief women not a
fewe.
5 But the Iewes which beleued not, mo-
ued with enuie, toke vnto them certei-
ne vagabondes & wicked fellowes, and
when they had assembled the multitu-
de, they made a tumulte in the citie, &
made assaut against the house of Iason,
& soght to bring them out to the peo-
ple.
6 But when they founde them not, they
drewe Iason & certeine brethren vnto
the heades of the citie, crying, These
are they which haue subuerted the sta-
te of the worlde, and here they are,
7 Whome Iason hathe receiued, and
these all do against the decrees of Ce-
sar, saying that there is another [a] King,
one Iesus.
8 Then they troubled the people, and
the heads of the citie, when they heard
these things.
9 Notwithstanding when they had recei
ued [o] sufficient assurance of Iason and
of the other, they let them go.
10 And ỹ brethren immediatly sent away
Paul & Silas by night vnto Berea, which
when they were come thither, entred
into the Synagogue of the Iewes.
11 These were also [b] more noble men
then they which were at Thessalonica,
which receiued the worde with all rea
dines, and * searched the Scriptures dai-
ly, [c] whether those things were so.
12 Therefore manie of them beleued, &
of honeste womē, which were Grecians,
and men not a fewe.
13 ¶ But when the Iewes of Thessalonica
knewe,

a Like quarel-
piking they vsed against Christ: & these be the weapons wherewith ỹ worlde continually fighteth against the membres of Christ, trayson, & sedition.

‖ *Or, a sufficient answer.*

b Not more excellent of birth, but more prompt, and couragious in receiuing the worde of God: for he compareth them of Berea with thē of Thessalonica who persecuted the Apostles in Berea. *Ioh 5, 39.*

c This was not onely to trie if these things ỹ thei had heard, were true, but also to cōfirme them selues in the same and to increase their faith.

u Or, had the charge to conduit him safely.

knewe, that the worde of God was also preached of Paul at Berea, they came thither also, and moued the people.

14 But by & by the brethren sent away Paul to go as *it were* to the sea: but Silas and Timotheus abode there stil.

15 And they ỹ u did conduit Paul, brought him vnto Athenes: and when they had receiued a commandement vnto Silas and Timotheus that they shulde come to him at once, they departed.

16 ¶ Now while Paul waited for them at Athenes, his spirit was stirred in him, when he sawe the citie d subiect to idolatrie.

17 Therefore he disputed in the Synagogue with the Iewes, and with them that were religious, and in the market daily e with whome soeuer he met.

18 Then certeine philosophers of the f Epicures, and of the g Storickes, disputed with him, and some said, What wil this u babler say? Others *said*, He semeth to be a setter forthe of strange gods (because he preached vnto them Iesus, & the resurrection.)

19 And they toke him, and brought him into h Mars strete, saying, May we not knowe, what this new doctrine, whereof thou speakest, is?

20 For thou bringest certeine strange things vnto our eares: we wolde knowe therefore, what these things meane.

21 For all the Athenians, and strangers which dwelt there, u gaue them selues to nothing els, but either to tel, or to heare some newes.

22 Then Paul stode in ỹ middes of i Mars strete, & said, Ye men of Athenes, I perceiue that in all things ye are to superstitious.

23 For as I passed by, & behelde your deuocions, I founde an altar wherein was written, k VNTO THE VNKNOWEN GOD. Whome ye then ignorantly worship, him shewe I vnto you.

24 God that made ỹ worlde, & all things that are therein, seing that he is Lord of heauen & earth, * dwelleth not in temples made with hands,

25 *Nether is he worshipped ẅ mens hands, as though he neded any thing, seing he giueth to all life and breath and all things,

26 And hathe made of one blood all mankinde, to dwell on all the face of the earth, and hathe l assigned the times which were ordeined before, and the boundes of their m habitation,

27 That they shulde seke the Lord, if so be they might haue groped after him, and founde n *him*, though douteles he be not farre from euerie one of vs.

28 For in him we liue, and moue, and haue our being, as also certeine of your owne o Poets haue said, For we are also his generacion.

29 *For asmuche then, as we are the generacion of God, we ought not to thinke ỹ the Godhead is like vnto p gold, or siluer, or stone grauen by arte and the inuencion of man.

30 And the time of this ignorance God q regarded not: but now he admonisheth r all men euerie where to repent,

31 Because he hathe appointed a day in the which he wil iudge the worlde in righteousnes, by that man whome he hathe appointed, *whereof* he hathe giue an assurance to all men, in that he hathe raised him from the dead.

32 Now when they heard of the resurrection from ỹ dead, some mocked, & other said, We wil heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certeine mē claue vnto Paul, and beleued: amōg whome was also Denis s Areopagita, and a woman named Damaris, and other with them.

CHAP. XVIII.

3 Paul laboureth with his hands, and preacheth at Corinthus. 6 He is detested of the Iewes. 8 Yet receiued of many, 9 And comforted of the Lord. 14 Gallio refuseth to medle with religion. 18 Pauls vowe. 21 His faith in the prouidence of God. 22 And care for the brethren. 24 The praise of Apollos.

1 AFter these things, Paul departed from Athenes, and came to Corinthus,

2 And founde a certeine Iewe, named *Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that a Claudius had commanded all Iewes to departe from Rome) and he came vnto them.

3 And because he was of the same crafte, he abode with them and b wroght (for their crafte was to make c tētes).

4 And he disputed in the Synagogue euerie Sabbath *day*, and exhorted the Iewes, & the Grecians.

5 Now when Silas & Timotheus were come from Macedonia Paul d burned in spirit, testifying to the Iewes that Iesus was the Christ.

6 And when they resisted and blaspheme, he * shoke his raiment, & said vnto them, e Your blood *be* vpon your owne head: I am cleane: frō hence forthe wil I go vnto the Gentiles.

o As Aratus & others.

Isa. 40, 23.

p He condemneth the matter and the forme wherewith God is counterfaited.

q But pardoned it, and did not punish it as it deserued.

r This is ment of the vniuersal worlde, and not of euery particular man: for whosoeuer sinneth without the Lawe, shal die without the Lawe.

n Or, a iudge of Mars strete.

Rom. 16, 3.

a This was Claudius Cesar who then was Emperour.

b Thus he vsed where euer he came but principally at Corinthus because of the false Apostles which preached without wages to winne the peoples fauour.

c Or pauillions ẅ then were made of skinnes.

d And boyld with a certeine zeale.

Chap. 13, 32. mat. 16, 14.

e Because they haue none excuse, he denouceth ỹ vengeance of God against thē through their owne faute.

7 So he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue,

8 And * Crispus the chief ruler of the Synagogue, beleued in the Lord with all his household: and many of the Corinthians hearing it, beleued & were baptized.

1.Cor.1,14.

9 Then said the Lord to Paul in ỹ night by a vision, Feare not, but speake, & holde not thy peace.

10 For [f] I am with thee, and no man shal lay *hands* on thee to hurt thee: for I haue muche people in this citie.

f God promiseth him a special protection, whereby he wold defende him from the violēt rage of his enemies.

11 So he continued there a yere and six moneths, and taught the worde of God among them.

12 ¶ Now whē Gallio was Deputie of [g] Achaia, the Iewes arose with one accorde against Paul, and broght him to the iudgement seat,

g Or, Grecia.

13 Saying, This fellow persuadeth mē to worship God contrary to the [5] Law.

g They accused him because he transgressed the seruice of God appointed by ghe Law.

14 And as Paul was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong or an euil dede, ô ye Iewes, I wolde according to reason mainteine you.

15 But if it be a question of wordes, and names, & of your Law, loke ye to it your selues: for I wil be no iudge of those things.

16 And he draue them from the iudgement seat.

17 Then toke all the Grecians [h] Sosthenes the chief ruler of the Synagogue, and bet him before the iudgement seat: but Gallio cared nothing for those things.

h Of whome is spoken.1.Co.1,1.

18 But when Paul had taried there yet a good while, he toke leaue of ỹ brethrē, & sailed into Syria (and with him Priscilla and Aquila) after ỹ he had [i] shorne his head in Cenchrea: for he had a * vowe.

i paul did thus beare with the Iewes infirmities which as yet were not sufficiently instructed. *Numb.6,18. chap.21,24.*

19 Then he came to Ephesus, and left thē there: but he entred into the Synagogue and disputed with the Iewes.

20 Who desired him to tary a lōger time with them: but he wolde not consent,

21 But bad them farewel, saying, I must nedes kepe this feast that commeth, in Ierusalem: but I wil returne againe vnto you, * if God wil. So he sailed from Ephesus.

2.Cor.4,19. iam.4,15.

22 ¶ And when he came downe to [k] Cesarea, he went vp *to Ierusalem*: & when he had saluted the Church, he went downe vnto Antiochia.

k Called Cesarea Stratonis.

23 Now when he had taried *there* a while, he departed, and went through ỹ countrey of Galacia & Phrygia by order, strengthening all the disciples.

24 And a certeine Iewe named * Apollos, borne at Alexandria, came to Ephesus, an eloquent man, & [l] mightie in the Scriptures.

2.Cor.2,12.

l Or, wel instructed.

25 The same was [l] instructed in the way of the Lord, & he spake feruently in the Spirit, and taught diligently the things of the Lord, & knewe but the [m] baptisme of Iohn onely.

l That is, was some what entred.

m He had but as yet the first principles of Christs religiō: and by baptisme is here mēt the doctrine.

26 And he began to speake boldly in the Synagogue. Whome when Aquila & Priscilla had heard, they toke him vnto them, and [n] expounded vnto him the [o] way of God more perfectly.

n This great learned, and eloquent man disdained not to be taught of a poore craftes man.

o The way to saluation.

27 And when he was minded to go into Achaia, the brethren exhorting him, wrote to the disciples to receaue him: and after he was come thither, he holpe thē muche which had beleued through grace.

28 For mightely he confuted publikely the Iewes with great vehemencie, shewing by the Scriptures, that Iesus was the Christ.

CHAP. XIX.

6 The holie Gost is giuen by Pauls hands. 9 The Iewes blaspheme his doctrine, which was cōfirmed by miracles. 13 The rashenes and punishement of the coniurers, & the frute that came thereof. 24 Demetrius raiseth sedition vnder pretēce of Diana. 41 Yet God deliuereth his and appeaseth it by the towne clarke.

1 AND it came to passe, while Apollos was at Corinthus, that Paul when he passed through the vpper coastes, came to Ephesus, and founde certeine disciples,

a That is, the particular gifts of the Spirit: for as yet they knewe not ỹ visible gifts. *Mat.3,11. mar.1,8. luk.3,16. iohn.1,27. chap.1,5. & 2,2. & 11,16.*

2 And said vnto them, Haue ye receiued the [a] holie Gost sence ye beleued? And they said vnto him, We haue not so muche as heard whether there be an holie Gost.

3 And he said vnto them, [b] Vnto what were ye then baptized? And they said, Vnto Iohns baptisme.

b Meaning, what doctrine they did professe by their baptisme for to be baptized in Iohns baptisme signifieth to professe the doctrine which he taught, & sealed with the signe of baptisme: to be baptized in the Name of the Father, &c. is to be dedicate and consecrate vnto him to be baptized in ỹ death of Christ, or for the dead, or into one bodie, vnto remission of sinnes, is, that sinne by Christs death may be abolished, and dye in vs, & ỹ we may growe in Christ our head, and ỹ our sinnes may be washed away by the blood of Christ.

4 Then said Paul, *Iohn verely baptized with the baptisme of repentāce, saying vnto the people, that they shulde beleue in him, which shulde come after him, that is, in Christ Iesus.

5 So when they heard it, they were [c] baptized in the Name of the Lord Iesus.

c Endewed with the visible graces of the holie Gost.

6 And Paul laid his hands vpon them, and ỹ holie Gost came on them, & they spake the tongues, and prophecied.

7 And all the men were about twelue.

8 ¶ Moreouer he went into the Synagogue, & spake boldely for the space of thre moneths, disputing & exhorting to the things that *apperteine* to the king-

dome

dome of God.

9 But when certeine were hardened, and disobeyed, speaking euil of ỹ way *of God* before ỹ multitude, he departed from them, and separated the disciples, and disputed daily in the schole of one [d] Tyrannus ‖.

10 And this was done by the space of two yeres, so that all they which dwelt in Asia, heard the worde of the Lord Iesus, bothe Iewes and Grecians.

11 And God wroght no smale miracles by the hands of Paul,

12 So that from his bodie were broght vnto the sicke, [‖] kerchefs [e] or handkerchefs, and the diseases departed from them, and the euil spirits went out of them.

13 Then certeine of the vagabonde Iewes, [f] exorcistes, toke in hand to name ouer them which had euil spirits, the Name of the Lord Iesus, saying, We adiure you by Iesus, whome Paul preacheth.

14 (And there were certaine sonnes of Sceua a Iewe the Priest, *about* seuē which did this)

15 And the euil spirit answered, and said, Iesus I acknowledge, and Paul I knowe: but who are ye?

16 And the man in whome the euil spirit was, ran on them, & ouercame them, & preuailed against them, so that they fled out of that house, naked, and wounded.

17 And this was knowen to all the Iewes & Grecians also, which dwelt at Ephesus, & feare came on them all, and the Name of the Lord Iesus was magnified.

18 And many that beleued, came and confessed, and [g] shewed their workes.

19 Many also of them which vsed curious artes, broght their bokes, and burned them before all men, and they counted the price of them, & founde it [h] fiftie thousand *pieces* of siluer.

20 So the worde of God grewe mightely, and preuailed.

21 ¶ Now when these things were accomplished, Paul purposed [i] by the Spirit to passe through Macedonia and Achaia, and to go to Ierusalem, saying, After I haue bene there, I must also se Rome.

22 So sent he into Macedonia two of them that ministred vnto him, Timotheus and Erastus, *but* he remained in Asia for a season.

23 And the same time there arose no smale trouble about that [k] way.

24 For a certeine man named Demetrius a siluersmith, which made siluer [‖] temples of Diana, [l] broght great gaines vnto the craftes men:

25 Whome he called together, with the workemen of like things, and said, Sirs, ye knowe that by this crafte [m] we haue our goods.

26 Moreouer ye se and heare, that not alone at Ephesus, but almoste through out all Asia this Paul hathe persuaded, & turned away muche people, saying, That they be no gods which are made with hands.

27 So that not onely this thing is dangerous vnto vs, [n] that the state shulde be reproued, but also that the [o] temple of the great goddesse Diana shulde be nothing estemed, and that it wolde come to passe that her magnificence, which all Asia, and the [p] worlde worshippeth, shulde be destroyed.

28 Now when they heard it, they were ful of wrath, & cryed out, saying, Great *is* Diana of the Ephesians.

29 And the whole citie was ful of confusion, and they rushed into the commune place with one assent, and caught *Gaius, and *Aristarchus, men of Macedonia, & Pauls companions of his iourney.

30 And when Paul wolde haue entred in vnto the people, the disciples suffred him not.

31 Certeine also of ỹ chief of Asia which were his frieds, sent vnto him disiering him that he wolde not present him self in the commune place.

32 Some therefore cryed one thing, and some another: for the assemblie was out of order, and the more parte knewe not wherefore they were come together.

33 And *some* of the companie [q] drewe forthe Alexander, the Iewes thrusting him forwardes. Alexander then beckened with the hand, and wolde haue excused the matter to the people.

34 But when they knewe that he was a Iewe, there arose a shoute almoste for ỹ space of two houres, of all men crying, Great *is* Diana of the Ephesians.

35 Then the towne clarke when he had stayed the people, said, Ye mē of Ephesus, what mā is it that knoweth not how that the citie of the Ephesians is a worshipper of the great goddesse Diana, & of *the image*, which came downe from [r] Iupiter?

36 Seing then that no man can [s] speake against these things, ye ought to be appeased, and to do nothing rashly.

37 For ye haue broght hither these men, which haue nether commit sacrilege, nether do blaspheme your goddesse.

38 Wherefore, if Demetrius and ỹ craftes men which are with him, haue a matter against any mā, the lawe is open, & there are Deputies: let thē accuse one another.

39 But if ye inquire anie thing cōcerning other matters it maye be determined

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d That is, of a certeine man so called.

‖ *From fiue a clocke vnto ten.*

‖ *Or, napkins.*

e This was to autorize the Gospel, and to confirme pauls ministerie, not to cause men to worship him or his napkins.

Or, conurers.

f They abuse pauls autoritie, & without any vocation of God, vsurpe that which is not in mans power.

g That is, declared by confession of their sinnes and by their good workes that they were faithful.

h This mounteth to of our money about 2000. markes.

i By the motiō of ỹ holie Gost, he vndertoke this iorney.

k That is, about the state of the Christians: for they contemned the Christians because they left the olde religiō, & broght in a nother trade of doctrine.

‖ *Or, shrines.*

l What impietie doeth not couetousnes driue a man vnto?

m He was moued with his profit: & the others for their bellies, so that they wolde rather lose bothe their liues, & religion thē their filthie gaine.

n Meaning their arte and occupation.

o Religion is his seconde argument which he lesse estemeth, then his profit, and therefore putteth it last, which thing is contrary to ỹ doings of the faithful: for they prefer re religion a bone all.

p He groundeth his religiō vpō the multitude & autoritie of the worlde, as do the Papistes. *Rom. 16, 23. 1. Cor. 1, 14. Colos 4, 16.*

q And set him in an hie place where ỹ people colde not come nere him but whence thei might wel heare his voyce.

r Antiquitie & ỹ couetousnes of the Priests broght in this superstition: for it is writen that the temple being repaired seuen times, this idole was neuer changed. plin. li. 16, 40. by suche delusions the worlde is moste easely abused.

s He pacifieth the people by wordelie wisdome, & hathe no respect to religion.

in a lawful assemblie.
40 For we are euen in ieopardie to be accused of this daies sedicion, forasmuche as there is no cause, whereby we may giue a reason of this concourse of people.
41 And when he had thus spoken, he let the assemblie departe.

CHAP. XX.

Paul goeth into Macedonia and into Grecia 7 He celebrateth the Lords supper and preacheth. 9 At Troas he raiseth vp Eutychus. 17 At Ephesus he calleth the Elders of the Church together, committeth the keping of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth by ship towards Ierusalem.

1 NOw after the tumulte was ceased, Paul called the disciples vnto him, and embraced them, and departed to go into Macedonia.
2 And when he had gone through those parties, and had exhorted them with manie wordes, he came into Grecia.
3 And hauing taried *there* thre moneths, because the Iewes laid waite for him, as he was about to saile into Syria, he purposed to returne through Macedonia.
4 And there accompanied him in to Asia Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, & Gaius of Derbe, and Timotheus, & of them of Asia Tychicus, and Trophimus.
5 These went before, & taried vs at Troas.
6 And we sailed forthe from [a] Philippi, after the daies of vnleauened bread, & came vnto them to Troas in fiue daies, where we abode seuen daies.
7 And [b] the first day of the weke, the disciples being come together to [c] breake bread, Paul preached vnto them, readie to departe on the morowe, and continued the preaching vnto midnight.
8 And there were manie lightes in an vpper chamber, where [n] they were gathered together.
9 And there sate in a windowe a certeine yong [o] man named Eutychus, fallen into a depe slepe: & as Paul was long preaching, he ouercome with slepe fell downe from the third lofte, and was taken vp dead.
10 But Paul went downe, and laid him self vpon him, & embraced him, saying, Trouble not your selues, for his life is in him.
11 So when *Paul* was come vp againe, and had broken bread, & eaten, he commoned a long while til the dawning of the daye, *and* so he departed.
12 And they brought the boie aliue, and thei were not a litle comforted.
13 ¶ Then we went forthe to ship, & sailed vnto *the citie* [d] Assos, that we might receiue Paul there: for so had he appointed, and wolde him self go a fote.
14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes,
15 And we sailed thence, and came the next day ouer against Chios, and the next daye we arriued at Samos, and taried at Trogyllium: the next daye we came to Miletum.
16 For Paul had determined to saile by Ephesus, because he wolde not spend the time in Asia: for he hasted to be, if he colde possible, at Ierusalem, at the day of [p] Pentecoste.
17 ¶ Wherefore from Miletum he sent to Ephesus, & called the Elders of the Church.
18 Who when they were come to him, he said vnto them, Ye knowe from the first day that I came into Asia, after what maner I haue bene with you at all seasons,
19 [e] Seruing the Lord with all [f] modestie, and with manie teares, and tentacions, which came vnto me by the layings awaite of the Iewes,
20 And how I kept [g] backe nothing that was profitable, but haue shewed you, & taught you openly, & throughout euerie house,
21 Witnessing bothe to the Iewes, & to the Grecians the [h] repentance towarde God, & [i] faith towarde our Lord Iesus Christ.
22 And now beholde, I go [k] bounde in the spirit vnto Ierusalem, and knowe not what things shal come vnto me there,
23 Saue that the holie Gost [l] witnesseth in euerie citie, saying, that bandes and afflictions abide me ||.
24 But I passe not at all, nether is my [m] life deare vnto my self, so that I may fulfil my course with ioye, and the ministracion which I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God.
25 And now beholde I know that hence forthe ye all, through whome I haue gone preaching the kingdome of God, shal see my face no more.
26 Wherefore I take you to recorde this day, that I am pure from the [m] blood of all men.
27 For I haue kept nothing backe, but haue shewed you [n] all the counsel of God.
28 Take hede therefore vnto your selues, and to all the flocke, whereof the holie Gost

a He remained there these daies, because he had better opportunitie to teache: also the abolishing of the Law was not yet knowē.
b Which we call Sonday. Of this place and also of the 1. Cor. 16, 2. we gather ỹ the Christians vsed to haue their solemne assemblies this day laying aside the ceremonie of the Iewish Sabbath.
c To celebrate the Lords Supper, Chap. 2. 46.
n *Or, We.*
o *Or, boye.*
d Which was a citie of Mysia called otherwise Apollonia, Plin. li. 5. chap. 30.
p *Or, whit sontide.*
e In my vocacion & ministerie.
f This vertue is contrarie to boasting & hie minded: wvices are detestable in ỹ seruants of Iesus Christ.
g I nether held my tongue for feare, nor dissembled for gaine.
h Which is the tourning to God by newnes of life.
i Which is the receiuing of ỹ grace, wChrist doeth offer vs.
k That is, by the impulsion & commandement of the holie Gost, who draweth me as with a band.
l By the prophetes.
|| *In Ierusalem.*
m I am not the occasion of anie of your destruccions,
n Which concerneth your saluacion.

Goſt hathe made you Ouerſeers, to fede the Church of God, which he hathe purchaſed with his o owne blood.

29 For I knowe this, ỹ after my departing ſhal grieuous wolues entre in among you, not ſparing the flocke.

30 Moreouer of your owne ſelues ſhal men ariſe ſpeaking p peruerſe things, to drawe diſciples after them.

31 Therefore watche and remēber, that by *the ſpace* of thre yeres I ceaſed not to warne euerie one, bothe night and daye with teares.

32 And now brethren, I commende you to God, and to the worde of his grace, which q is able to buylde further, & to giue you an inheritance among all thē, which are ſanctified.

33 I haue coueted no mans ſiluer, nor golde, nor apparel.

34 Yea, ye knowe, that theſe hands haue miniſtred vnto my *neceſsities, & to thē that were with me.

35 I haue ſhewed you all things, how that ſo laboring, ye ought to ſupporte ỹ weake, & to remember the wordes of the Lord Ieſus, how that he ſaid, r It is a bleſſed thing to giue, rather then to receiue.

36 And when he had thus ſpoken, he kneled downe, and praied with them all.

37 Then they wept all abundantly, and fel on Pauls necke, and kiſſed him,

38 Being chiefly ſorie for the wordes ẅ he ſpake, That they ſhulde ſe his face no more. And thei accōpanied him vnto the ſhip.

o That ẅ apperteineth to ỹ humanitie of Chriſt, is here attributed to his diuinitie, becauſe of the communion of the proprieties, & vnion of ỹ two natures in one perſone.

p Through their ambition, ẅ is mother of all hereſie and wickednes.

q To increaſe you with further graces & to finiſh his worke in you.

r He promiſeth to the faithful cōtinual increaſe of grace, til they enter into the poſſeſsiō of that inheritance, which is prepared for them. *1.Cor.4.12. 1.theſ.2.9. 2.theſ.3.8.*

CHAP. XXI.

ỹ commune prayers of the faithful. 8 Philippes foure daughters propheteſſes. 23 Pauls conſtancie to beare the croſſe, as Agabus & others forſpake, although he was otherwiſe counſeled by the brethren. 28 The greate danger that he was in, and how he eſcaped.

1 AND as we launched forthe, and were departed from them we came ẅ a ſtraight courſe vnto Coos, and ỹ daye following vnto the Rhodes, & frō thence vnto Patara.

2 And we founde a ſhip that went ouer vnto Phenice, and went aboarde, & ſet forthe.

3 And when we had diſcouered Cyprus, we left it on the left hand, and ſailed towarde Syria, and arriued at Tyrus: for there the ſhip vnladed the burden.

4 And when we had founde diſciples, we taryed there ſeuen daies. And they tolde Paul a through the b Spirit, that he ſhulde not go vp to Ieruſalem.

5 But when the daies were ended, we departed, and went our way, and thei all accompanied vs with *their* wiues and children, euen out of the citie: & we kneling downe on the ſhore, prayed.

6 Then when we had embraced one another, we toke ſhip, & thei returned home.

7 And when we had ended the courſe from Tyrus, we arriued at Ptolemais, and ſaluted the brethren, and abode ẅ them one daye.

8 And ỹ next day, Paul & thei that were with him, departed, and came vnto Ceſarea: and we entred into the houſe of *Philippe the Euangeliſt, which was one of the e ſeuen *Deacons*, and abode with him.

9 Now he had foure daughters virgines, which did prophecie.

10 And as we taryed there manie dayes, there came a certeine Prophet from Iudea, named Agabus.

11 And when he was come vnto vs, he toke Pauls girdle, and bounde his owne hands and fete, and ſaid, d Thus ſaith the holie Goſt, So ſhal the Iewes at Ieruſalem *binde the man that oweth this girdle, and ſhal deliuer him into the hands of the Gentiles.

12 And when we had heard theſe things, bothe we and other of the ſame place beſought him that he wolde not go vp to Ieruſalem.

13 Then Paul anſwered, and ſaid, What do ye weping and breaking mine heart? For I am readie not to be bounde onely, but alſo to dye at Ieruſalem for the Name of the Lord Ieſus.

14 So when he wolde not be perſuaded, we ceaſed, ſaying, The wil of the Lord be done.

15 And after thoſe dayes we truſſed vp our fardelles, and went vp to Ieruſalem.

16 There went with vs alſo *certeine* of the diſciples of Ceſarea, & broght with them one Mnaſon of Cyprus, an olde diſciple, with whome we ſhulde lodge.

17 And whē we were come to Ieruſalem, the brethren receiued vs gladly.

18 And the next daye Paul went in with vs vnto f Iames: and all the Elders were there aſſembled.

19 And when he had embraced thē, he tolde by ordre all things, that Gōd had wroght among the Gentiles by his miniſtracion.

20 So when thei heard it, they glorified the Lord, and ſaid vnto him, Thou ſeeſt, brother, how manie thouſand Iewes there are which beleue, and they are all zealous of the Law.

21 Now they are informed of thee, that thou teacheſt all the Iewes, which are among the Gentiles, to forſake Moſes, & ſaiſt, that they ogh not to be circū-

Chap. 6. 5.

e This office of Deaconſhip was but for a time, according as the Congregacion had nede, or other wiſe.

d God wolde haue his ſeruāts bandes knowē, to the intēt that no man ſhulde thinke that he caſt him ſelf in, to wilful dāger.

e This was not to make paul afraied, but to encourage him againſt ỹ brunt.

f Who was the chief, or ſuperintendent of the Church of Ieruſalem.

a By the reuelacion of Gods Spirit.

b The holie Spirit teuciled vnto thē the perſecucions that Paul ſhulde haue made againſt him, and ỹ ſame Spirit alſo ſtrēgthened Paul to ſuſteine them.

cise their children, nether to liue *after* the [g] customes.

22 What is then *to be done?* the multitude must nedes come together: for they shal heare that thou art come.

23 Do therefore this ẏ we saye to thee. We haue [h] foure men, which haue made a vowe.

24 Thē take, & [i] purifie thy self w̄ them, and contribute w̄ them, that they maye *shaue their heades: and all shal knowe, ẏ those things, whereof they haue bene informed concerning thee, are nothing, but that thou thy self also walkest and kepest the Law.

25 For as touching the Gentiles, which beleue, we haue written, and determined *that thei obserue no suche thing, but that they kepe them selues from things offred to idoles, and from blood, and frō that that is strangled, and from fornication.

26 Then Paul toke ẏ men, and the next day was purified with them, and entred into the Temple, * declaring ẏ accomplishment of the daies of ẏ purification, vntil that an offering shulde be offered for euerie one of them.

27 And when the seuen dayes were almoste ended, the Iewes which were of Asia (when they sawe him in the Temple) moued all ẏ people, and [k] laid hands on him,

28 Crying, Men of Israel, helpe: this is ẏ man that teacheth all men euery where against the people, and the Law, and this place: moreouer, he hathe broght Grecians into the Temple, and hathe [l] polluted this holie place.

29 For they had sene before Trophimus an Ephesiā with him in the citie, whome they supposed that Paul had broght into the Temple.

30 Then all the citie was moued, & the people rā together: and they toke Paul, and drewe him out of the Temple, & forthewith the dores were shut.

31 But as they went about to kill him, tydings came vnto the chief Captaine of the bande, that all Ieruſalem was on an vproare.

32 Who immediatly toke souldiers and [m] Centurions, and ran [n] downe vnto thē: and when they sawe the chief Captaine & the souldiers, they left beating of Paul.

33 Then ẏ chief Captaine came nere and toke him, & commanded him to be bounde with two chaines, and demāded who he was, and what he had done.

34 And one cryed this, another that, among the people. So when he colde not knowe the certeinetie for the tumulte, he commanded him to be led into the castle.

35 And when he came vnto the grieces, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul shulde haue bene led into the castle, he said vnto the chief Captaine, May I speake vnto thee? Who said, Canst thou *speake* Greke?

38 Art not thou the *[o] Egyptian, who before these dayes raised a sedition, & led out into the wildernes foure thousand men that were murtherers?

39 Then Paul said, Douteles I am a man which am a Iewe, & citizen of * Tarsus, a famous citie in Cilicia, & I beseche thee, suffre me to speake vnto the people.

40 And when he had giuē him licence, Paul stode on the grieces, & beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrue tongue, saying,

CHAP. XXII.

Paul rendreth an account of his life and doctrine. 25 He escapeth the whippe by reason he was a citizen of Rome.

1 YE men, brethrē & fathers, heare my "defence now towards you.

2 (And when they heard ẏ he spake in the Hebrue tongue to them, they kept the more silence, and he said)

3 I am verely a man, *which am* a Iewe, borne in * Tarsus in Cilicia, but broght vp in this citie at the [a] fete of Gamaliel, and instructed according to the perfect maner of the Law of the Fathers, and was zealous towarde God, as ye all are this day.

4 *And I persecuted this *way vnto the death, binding and deliuering into prison bothe men and women,

5 As also ẏ chief Priest doeth beare me witnes, & all the state of the Elders: of whome also I receiued lettres vnto the [b] brethren, and went to Damascus to bring them which were there, bounde vnto Ieruſalem, that they might be punished.

6 ¶ And so it was, as I iourneid and was come nere vnto Damascus about noone, that suddenly there shone from heauen a great light rounde about me.

7 So I fel vnto ẏ earth, and heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazaret, whome thou persecutest.

9 Moreouer they ẏ were with me, sawe in dede a light and were afraid: but they heard not the voyce of him that spake vnto me.

10 Then

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g That is, according to the maners that our fathers obserued, w̄ were cōmāded by God.

h Who as yet were not wel instructed in Christ.

Nomb. 6, 18. chap. 18, 18.

i The end of this ceremonie was thankesgiuing, & was instituted by God, and partely of ignorāce and infirmitie reteined: therefore S. Paul supported therein the weakenes of others & made him self all to all men, not hindering his conscience.

Chap. 15, 20. Nom. 6, 13. chap. 24, 18.

k In thinking to appease the faithful, and to support the infirme, he falleth into the hands of his enemies.

l By bringing in suche as were not circumcised.

m Which were vndercaptains and had charge ouer an hundreth souldiers

n A notable exāple of Gods prouidence for the defence of his.

Chap 5 36.

o Iosephus lib. Antiq 20 chap. 11. & de bello Iudaic. li, 2. cha 12.

Chap. 22, 3.

"Or, reason, or excuse.

Chap. 21, 39.

a Whereby he declareth his modestie, diligence & docilitie.

Chap. 8, 3.

"Or, this profession of the Christians.

b To ẏ Iewes to whome the letters were directed.

10 The I said, What shal I do, Lord? And the Lord said vnto me, Arise, and go into Damascus: and there it shalbe tolde thee of all things, which are appointed for thee to do.

11 So when I colde not se for the glorie of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godlie man, as pertaining to the Law, hauing good reporte of all the Iewes which dwelt there,

13 Came vnto me, and stode, and said vnto me, Brother Saul, receiue thy sight. & that same houre I loked vpon him.

14 And he said, The God of our fathers hathe [c] appointed thee, that thou shuldest knowe his wil, and shuldest se that [d] Iust one, and shuldest heare the voyce of his mouth.

15 For thou shalt be his witnes vnto all men of the things, which thou hast sene and heard.

16 Now therefore why tariest thou? Arise, and be baptized, and washe away thy sinnes, in calling on the [e] Name of the Lord.

17 ¶ And it came to passe, that whē I was come againe to Ierusalem, and prayed in the Temple, I was in a traunce,

18 And sawe him saying vnto me, Make haste, & get thee quickely out of Ierusalem: for they wil not receiue thy witnes concerning me.

19 Then I said, Lord, they knowe that I *prisoned, and bet in euerie Synagogue them that beleued in thee.

20 And when ŷ blood of thy martyr Steuen was shed, I also *stode by, and consented vnto his death, and kept ŷ clothes of them that slewe him.

21 Then he said vnto me, Departe: for I wil send thee farre hence vnto the Gentiles.

22 ¶ And they heard vnto this worde, *but* then they lift vp their voyces, and said, Away w̄ suche a felowe frō ŷ earth: for it is not mete that he shulde liue.

23 And as they cryed and cast of their clothes, and threwe dust into the aire,

24 The chief captaine commanded him to be led into the castle, & bad that he he shulde be scourged, and examined, that he might knowe wherefore they cryed so on him.

25 And as they bounde him with thōgs, Paul said vnto the Centurion that stode by, Is it lawful for you to scourge one that is a [f] Romaine, and not condemned?

26 Now when the Centurion heard it, he went, and tolde the chief captaine, saying, Take hede what thou doest: for this man is a Romaine.

27 Then the chief captaine came, and said to him, Tell me, art thou a Romaine? And he said, Yea.

28 And the chief captaine answered, With a great summe obteined I this burgesship. Then Paul said, But I was [g] so borne.

29 Then straight way they departed frō him, which shulde haue examined him: & the chief captaine also was afraid, after he knewe that he was a Romaine, and that he had bounde him.

30 On the next day, because he wolde haue knowen the certeinetie wherefore he was accused of the Iewes, he losed him from *his* bondes, & commāded the hie Priests and all their Council to come *together*: and he broght Paul, and set him before them.

CHAP. XXIII.

3 The answer of Paul being smit. and the ouerthrowe of his enemies. 11 The Lord encourageth him. 23 And because the Iewes layed waite for him, he is sent to Cesarea.

1 And Paul behelde earnestly ŷ Coūcil, and said, Men *and* brethren, I haue in all good conscience serued God vntil this day.

2 Then the hie Priest Ananias commanded them that stode by, to smite him on the mouth.

3 Then said Paul to him, God [a] wil smite thee, thou whited wall: for thou sittest to iudge me according to the Law, and commandest thou me to be smiten contrary to the Law?

4 And thei that stode by, said, Reuilest thou Gods hie Priest?

5 Then said Paul, [b] I knewe not, brethrē, that he was the hie Priest: for it is written, * Thou shalt not speake euil of the Ruler of thy people.

6 But when Paul perceiued that the one parte were of the Sadduces, and the other of the Pharises, he cried in the Council, Men *and* brethren, * I am a Pharise, the sonne of a Pharise: I am accused of the hope and [c] resurrection of the dead.

7 And when he had said this, there was a dissension betwene the Pharises and the Sadduces, so that the multitude was deuided,

8 *For the Sadduces say that there is no resurrectiō, nether Angel, nor spirit: but the Pharises confesse [d] bothe.

9 Then there was a great crye: & ŷ Scribes of the Pharises parte rose vp, and stroue, saying, We finde none euil in this man: but if a spirit or an Angel hathe spoken to him, let vs not fight against God.

10 And when there was a great dissension, the chief captaine, fearing lest Paul shulde

c This may be referred to the eternal counsel of God, or els to the execution & declaration of ŷ same which semeth here to be more propre.

d Which is Christ, 1. Iohn. 2,1.

e He sheweth ŷ sinnes cā not be washed away, but by Christ who is the substance of Baptisme: in whome also is cōprehended the Father & ŷ holie Gost.

Chap. 8. 3.

Chap. 7, 58.

f Not because he was borne at Rome, but by reason of his citie: for Tarsus was inhabited by ŷ Romains, and was their Colonia, whereof read chap. 16, 12.

g This priuiledge was oft times giue̅ in recompēse of seruice to thē that were farre of Rome, & to their children, thogh they were not borne in ŷ citie

a paul doeth not curse ŷ hie priest, but denounceth sharpely ŷ punishment of God w̄ shulde light vpō him, who vnder pretēce of maintening ŷ Lawe doeth trāsgresse it.
Exod. 22, 28.

b He made this excuse as it were in mockerie, as if he wolde say, I knowe nothing in this mā worthie the office of the hie priest.
Phil. 3. 5.
chap. 24, 22.

c He denieth not but there were other points, but he expresseth ŷ for the which ŷ Sadduces that were the chief gouernors, hated him moste for.
Mat. 22, 23.

d Vnderstanding both kindes, the Angels & the spirits, w̄ he concludeth vnder one, & ŷ resurrectiō w̄ is the other parte.

shulde haue bene pulled in pieces of them, commanded the souldiers to go downe, and to take him from among them, and to bring him into the castel.

11 ¶ Now the night following the Lord stode by him, & said, Be of good courage, Paul: for as thou hast testified of me in Ierusalem, so must thou beare witnes also at Rome.

12 And when the day was come, certeine of the Iewes made an assemblie, and bounde thē selues with an [c] othe, saying, that thei wolde nether eat nor drinke, til they had killed Paul.

13 And they were more thē fourtie, which had made this conspiracie.

14 And they came to the chief Priests and Elders, and said, We haue bounde our selues with a solemne othe, that we wil eat nothing, vntil we haue slaine Paul.

15 Now therefore, ye and ỹ Council signifie to ỹ chief captaine, that he bring him forthe vnto you to morow, as thogh ye wolde knowe some thing more perfitely of him, and we, or euer he come nere, wil be readie to kil him.

16 But when Pauls sisters [f] sonne heard of their laying awaite, he went, and entred into the castle, and tolde Paul,

17 And Paul called one of the Centurions vnto him, & said, Bring this yong man vnto the chief captaine: for he hathe a certeine thing to shewe him.

18 So he toke him, and broght him to the chief captaine, and said, Paul the prisoner called me vnto him, and prayed me to bring this yong man vnto thee, which hathe some thing to say vnto thee.

19 Then the chief captaine toke him by the hand, and went aparte with him alone, and asked him, What hast thou to shewe me?

20 And he said, The Iewes haue conspired to desire thee, ỹ thou woldest bring forthe Paul to morow into the Council, as thogh they wolde inquire somewhat of him more perfitely.

21 But let them not persuade thee: for there lie in waite for him of thē, more then fourtie men, which haue bounde them selues with an othe, that they wil nether eat nor drinke, til they haue killed him: and now are they readie, and wait for thy promes.

22 The chief captaine then let the yong man departe, and charged him to speake it to no man, that he had [l] shewed him these things.

23 And he called vnto him two certeine Centuriōs, saying, Make readie two hūdreth souldiers, that they may go to Cesarea and horsmen thre score and ten, and two hundreth, with dartes at the thirde houre of the night.

24 And let them make readie an horse ỹ Paul being set on, may be broght safe vnto Felix the Gouernour.

25 And he wrote an [g] epistle in this maner,

26 Claudius Lysias vnto ỹ moste noble Gouernour Felix sendeth greting.

27 As this man was taken of the Iewes, and shuide haue bene killed of them, I came vpon them with the garison, and rescued him, [h] perceiuing that he was a Romaine.

28 And when I wolde haue knowen the cause, wherefore they accused him, I broght him forthe into their council.

29 *There* I perceiued ỹ he was accused of questions of their Law, but had no crime worthie of death, or of bondes.

30 And when it was shewed me, how that the Iewes laid wait for the man, I sent *him* straight way to thee, and commanded his accusers to speake before thee the things that they had against him. Fare wel.

31 Then the souldiers as it was cōmanded them, toke Paul, and broght him by night to Antipatris.

32 And the next day, they left the horsmen to go with him, and returned vnto the castel.

33 Now when they came to Cesarea, they deliuered the epistle to the Gouernour, & presented Paul also vnto him.

34 So when the Gouernour had red it, he asked of what [i] prouince he was: and when he vnderstode that he was of Cilicia,

35 I wil heare thee, said he, when thine accusers also are come, & commanded him to be kept in Herodes iudgement hall.

CHAP. XXIIII.

10 Paul being accused, answereth for his life and doctrine against his accusers. 25 Felix gropeth him thinkīg to haue a bribe, 28 And after leaueth him in prison.

1 NOw after fiue dayes, Ananias the high Priest came downe with the Elders, and *with* Tertullus a certeine oratour, which appeared before the Gouernour against Paul.

2 And when he was called forthe, Tertullus began to accuse him, saying, Seing that we haue obteined great quietnes through thee, and that manie worthie things are done vnto this natiō through thy prouidence,

3 We acknowledge it wholy, and in all places, moste [a] noble Felix, with all thankes.

4 But that I be not tedious vnto thee, I pray thee, that thou woldest heare vs of thy courtesie a fewe wordes.

5 Certe

e The worde signifieth cursing, as when a man either sweareth, voweth or wisheth him self to die, or to be giuen to ỹ deuil, except he bring his purpose to passe.

f This declareth ỹ God ha the so many meanes to deliuer his childrē out of dager as there are creatures in ỹ worlde, so ỹ the aduersaries cā not conspire so craftely against the, but he hathe infinite meanes to defeat their wicked practises.

l *Greke, that thou hast shewed thes things to me.*

g This letter was writ partely in ỹ fauour of Paul, ỹ his aduersaries might not oppresse him.

h The Captaine dissembleth to cōmend his owne diligence: for he did not knowe ỹ paul was a Romain before he had rescued him, & giuen him to be straitely examined.

i By this name ỹ Romaines cal led euerie coūtrey which they had subdued.

a For Felix by his diligēce had taken Eleazarus ỹ captaine of ỹ murtherers & put ỹ Egyptian to flight w raised vp tumultes in Iudea: for these ỹ orator praiseth him: otherwise he was bothe cruel & couetous read Ioseph li. 20. Antiq. chap. 11, & 12. & li. 2. de bello Iudaico chap. 12.

5 Certeinely we haue founde this man a pestilēt fellow, and a mouer of seditiō among all the Iewes throughout ỹ worlde and a chief mainteiner of the [b]secte of the [c] Nazarites:
6 And hathe gone about to pollute the Temple: therefore we toke him, and wolde haue iudged him according to our Law:
7 But the [n] chief captaine Lysias came vpon vs, and with great violence toke him out of our hands,
8 Commanding his accusers to come to thee: of whome thou maist (if thou wilt inquire) knowe all these things whereof we accuse him.
9 And the Iewes likewise affirmed, saying that it was so.
10 Then Paul, after that the gouernour had beckened vnto him that he shulde speake, answered, I do the more gladly answer for my self, for asmuche as I knowe that thou hast bene of manie yeres a [d] iudge vnto this [e] nation,
11 Seing that thou maist knowe, that there are but twelue dayes since I came vp [f] to worship in Ierusalem.
12 And thei nether founde me in the Tēple disputing with anie man, nether making vproare among the people, nether in the Synagogues, nor in the citie.
13 Nether can they proue the things, whereof they now accuse me.
14 But this I confesse vnto thee, that after the way (which they call [g] heresie) so worship I the God of my fathers, beleuing all things which are written in the Law & the Prophetes,
15 And haue hope towards God, that the resurrection of the dead which they them selues loke for also, shalbe bothe of iust and vniust.
16 And herein I endeuour my self to haue alway a cleare conscience towarde God, & towarde men.
17 Now after [h] many yeres, I came and broght * almes to my nacion & offrings.
18 *At what time, certeine Iewes of Asia founde me purified in the Temple, nether with multitude, nor with tumult.
20 Whoi ought to haue bene present before thee, and accuse *me*, if they had ought against me.
21 Or let these them selues say, if they haue founde any vniust thing in me, while I stode in the Council,
22 Except *it be* for this one voyce, that I cryed standing among them, *Of the resurrection of the dead am I accused of you this day.
23 Now when Felix heard these things, he differred them, & said, When I shal more perfitely knowe the things which concerne this [e] way, by the coming of Lysias ỹ chief Captaine, I wil decise your matter.
24 Then he commanded a Centurion to kepe Paul, and that he shulde haue ease, and that he shulde forbid none of his acquaintance to minister vnto him, or to come vnto him.
25 ¶And after certaine dayes, came Felix with his wife Drusilla, which was a [k] Iewesse, & he called for the Paul, & heard him of the faith in Christ.
26 And as he disputed of righteousnes, and tēperance, & of the iudgement to come, Felix [l] trembled, & answered, Go thy way for this time, and when I haue conuenient time, I wil call for thee.
27 He hoped also that money shulde haue bene giuen him of Paul, ỹ he might lose him: wherefore he sent for him the oftener, and communed with him.
28 When two yeres were expired, Porcius Festus came into Felix roume: and *Felix* willing to [n] get fauour of ỹ Iewes, left Paul bounde.

b Or herisie: for so ỹ wicked termed the true Christian religion.
c Which taught the people to maintein their libertie against the Romaines: and though ỹ accusers approued bothe this secte and their doctrine, yet to get paul punished, thei seme to condemne it.
n *Or, captaine of a thousand.*
d Or, gouerner: for before this he ruled Trachonites, Batanea, and Gaulanites.
e So that thou art not ignorāt of their factios.
f Not that his purpose was to worship there, but the Iewes so founde him by the counsel of others for he thoght to haue wonne the simple brethren, and to stop the enemyes mouthes.
g As the Scribes and pharises termed the Christians doctrine.
h Meaning, ỹ it was a log time since he had bene at Ierusalem, & was when he broght almes. *Chap.11,29. rom.15,26. 2.cor.9,2.*
i For his accusers spake but vpon a false reporte, which these bellowesof Satan had blowen a broad, and durst not them selues appeare. *Chap.23,7.*
k By whose counsel Felix called for Paul.
l The worde of God maketh the verie wicked astonished, and therefore to the it is the sauour of death vnto death.
n *Or, to do a pleasure.*

CHAP. XXV.

The Iewes accuse Paul before Festus. 8 He answereth for him self. 11 And appealeth vnto the Emperor. 14 His matter is rehearsed before Agrippa. 23 And he is broght forthe.

1 WHen Festus was then come into the prouince, after thre dayes he went vp from Cesarea vnto Ierusalem.
2 Then the high Priest, and the chief of the Iewes appeared before him against Paul: and they besoght him,
3 And [a] desired fauour against him, that he wolde send for him to Ierusalē: and they laid wait to kil him by the way.
4 But Festus answered, that Paul shulde be kept at Cesarea, & ỹ he him self wolde shortely departe *thither*.
5 Let them therefore, said he, which among you are [b] able, come downe with vs: and if there be anie wickednes in ỹ man, let them accuse him.
6 ¶Now when he had taried among thē nomore then ten dayes, he went downe to Cesarea, and the next day sate in ỹ iudgement seat, & commanded Paul to be broght.
7 And when he was come, ỹ Iewes which were come from Ierusalem, stode about him and laid manie and grieuous complaintes against Paul, which they colde not proue.
8 Forasmuche as he answered, [c] ỹ he had nether offended anie thing against the Law of the Iewes, nether against ỹ Temple, nor against Cesar.

n Or, secte.
a The enuious sute of ỹ priests against paul.
b Which may moste commodiously.
c Paul defendeth him self in iudgement.

Yet Festus willing to [n] get fauour of the Iewes, answered Paul, and said, Wilt thou go vp to Ierusalem, and there be iudged of these things before me?

10 Then said Paul, I stand at [d] Cesars iudgement seat, where I ought to be [e] iudged: to the Iewes I haue done no wrong, as thou verie wel knowest.

11 For if I haue done wrong, or committed anie thing worthie of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar.

12 Then when Festus had spoken with [f] the Counsel, he answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou go.

13 ¶ And after certeine dayes, King Agrippa and [g] Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there manie dayes, Festus proposed Pauls cause vnto the King, saying, There is a certeine man left in prison by Felix.

15 Of whome when I came to Ierusalem, the high Priests & Elders of the Iewes informed me, and desired to haue iudgement against him.

16 To whome I answered, ỹ it is not the maner of the Romaines for fauour to deliuer anie man to ỹ death before that he which is accused, haue the accusers before him, and haue place to defend him self, concerning the crime.

17 Therefore when they were come hither, without delay the day following I sate on the iudgement seat, and cõmanded the man to be broght forthe.

18 Against whome when the accusers stode vp, they broght no crime of suche things as I supposed:

19 But had certeine questions against him of their owne [h] superstition, and of one Iesus which was dead, whome Paul affirmed to be aliue.

20 And because I douted of suche maner of question, I asked him whether he wolde go to Ierusalẽ, and there be iudged of these things.

21 But because he appealed to be reserued to the examination of Augustus, I commanded him to be kept, til I might send him to Cesar.

22 Then Agrippa said vnto Festus, I wolde also heare the man my self. To morowe, said he, thou shalt heare him.

23 And on the morow when Agrippa was come and Bernice with great pompe, and were entred into the [i] Cõmune hall with the chief captaines and chief men of the citie, at Festus commandement Paul was broght forthe.

24 And Festus said, King Agrippa, and all men which are present with vs, ye se this man, about whome all the multitude of the Iewes haue called vpon me, bothe at Ierusalẽ, and here, crying, that he ought not to liue anie longer.

25 Yet haue I founde nothing worthie of death, that he hathe committed: neuertheles, seing that he hathe appealed to Augustus, I haue determined to send him.

26 Of whome I haue no certeine thing to write vnto my [k] Lord: wherefore I haue broght him forthe vnto you, & specially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For me thinketh it vnreasonable to send a prisoner, and not to shewe ỹ causes which are *layed* against him.

CHAP. XXVI.

1 *The innocencie of Paul is approued by rehearsing his conuersation. 25 His modest answer against the iniurie of Festus.*

1 THen Agrippa said vnto Paul, Thou art permitted to speake for thy self. So Paul stretched forthe the hand, and answered for him self.

2 I thinke my self happie, King Agrippa, because I shal answer this daye before thee of all the things whereof I am accused of the Iewes:

3 Chiefly, because thou hast knowledge of all customes, and questions which are among the Iewes: wherefore, I beseche thee, [a] to heare me paciently.

4 As touching my life from *my* childehode and what it was from the beginning among mine owne nation at Ierusalem, knowe all the Iewes,

5 Which knewe me heretofore (if they wolde testifie) that after the moste straite [b] sect of our religion I liued a Pharise.

6 And now I stand and am accused for the hope of the promes made of God vnto our fathers.

7 Whereunto our twelue tribes instantly seruing *God* day and night, hope to come: for the which hopes sake, o King Agrippa, I am accused of the Iewes.

8 Why shulde it be thoght a thing incredible vnto you, that God shulde raise againe the dead?

9 I also verely thoght in my self, that I ought to do manie cõtrarie things against the Name of Iesus of Nazaret.

10 * Which thing I also did in Ierusalẽ: for manie of ỹ Saincles I shut vp in prison, hauing receiued autoritie of ỹ high Priests, and when they were put to death, I [c] gaue *my* sentence.

11 And I punished them throughout all ỹ Synagogues, and compelled thẽ to blaspheme, and being more mad against them, I persecuted them, euen vnto strange

[n] *Or, to do plea surely.*

[d] Seing him self betrayed by ỹ ambition of ỹ iudge, he desireth ỹ in consideration of his fredome, he may be sent to Rome.

[e] It is lawful to require the defense of the Magistrate to maintein our right.

[f] Without who se cõsent he colde do nothing.

[g] This was his owne sister who with me he entertei-ned.

[h] This worde doeth also signifie religiõ: but he speaketh in cõtempt of the true doctrine.

[i] *Or, auditorie.*

[k] Flatterers first vsed to call Tyrants by this name, and after it so growed into vse, ỹ vertuous princes refused it not, as appeareth by Plinies epistles to Traiane.

[a] Forasmuche as he best vnderstode the religion, he ogbt to be more attentiue.

[b] Paul speaketh of this sect according to the peoples estimation who preferred it as moste holie aboue all others: for their doctrine was least corrupt.

Chap. 8, 3.

[c] That is, I approued their crueltie which they vsed against him.

strange cities.

Chap.9,3. 12 At which time, euen as I went to * Damascus with autoritie, & commission from the high Priests,

13 At midday, o King, I sawe in the way a light from heauen, passing ý brightnes of the sunne, shine roũde about me, and them which went with me.

Chap.9,4. & 22,7. 14 So when we were all fallen to ý earth, I heard a voice speaking vnto me, and saying in the Hebrewe tongue, * Saul, Saul, why persecutest thou me? It is hard for thee to kicke against pricks.

15 Then I said, Who art thou, Lord? And he said, I am Iesus whome thou persecutest.

16 But rise and stand vp on thy fete: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnes, bothe of the things which thou hast sene, & of the things in the which I wil appeare vnto thee,

d Of the Iewes. 17 Deliuering thee from the d people, & from the Gentiles, vnto whome now I send thee,

e Although this properly appertein th vnto God, yet he appleth this vnto his ministers vn to whome he giueth his holie Spirit. 18 To e open their eyes, that they may turne from darkenes to light, and from the power of Satan vnto God, that they may receiue forgiuenes of sinnes, and inheritance among them, which are sanctified by faith in me.

19 Wherefore, King Agrippa, I was not disobedient vnto the heauenlie vision,

Chap.13 14. 20 * But shewed first vnto them of Damascus, and at Ierusalē, and throughout all the coastes of Iudea, and *then* to the Gentiles, that they shulde repent, and turne to God, and do workes worthie amendement of life.

Chap.21,30. 21 For this cause ý Iewes caught me in ý * Temple, and went about to kil me.

22 Neuertheles, I obteined helpe of God, and continue vnto this day, witnessing bothe to smal & to great, saying none other things, then those which the Prophetes & Moses did say shulde come,

23 *To wit*, that Christ shulde suffer, and that he shulde be the first that shulde rise from the dead, and shulde shewe light vnto the people, and to the Gentiles.

24 And as he thus answered for him self, Festus said with a loude voyce, Paul, thou art besides thy self: muche learning doeth make thee mad.

25 But he said, I am not mad, o noble Festus but I speake the wordes of trueth and soberues.

f He knewe ý the Law and the prophetes were of God, but he did not vnderstand ý true applying of the same. 26 For ý King knoweth of these things, before whome also I speake boldely: for I am persuaded ý f none of these things are hid from him: for this thing was not done in a corner.

27 O King Agrippa, beleuest thou the Prophetes? I knowe that thou beleuest.

28 Then Agrippa said vnto Paul, Almost thou persuadest me to become a Christian.

29 Then Paul said, I wolde to God that not onely thou, but also all that heare me to daye, were bothe almost, & altogether suche as I am, except these bondes.

30 And when he had thus spoken, ý King rose vp, and the gouernour, and Bernice, and they that sate with them.

31 And when they were gone aparte, they talked betwene thē selues, saying, This man doeth nothing worthie of death, nor of bondes.

32 Then said Agrippa vnto Festus, This man might haue bene losed, if he had not appealed vnto Cesar.

CHAP. XXVII.

1 Pauls dangerous viage and his companie towarde Rome. 44 How, and where they arriue.

1 NOw when it was concluded, that we shulde saile into Italie, they deliuered bothe Paul, & certeine other prisoners vnto a Centurion named Iulius, of the bande of Augustus.

2 And * we ētred into a ship of Adramyttium purposing to saile by the costes of Asia, and launched forthe, and had Aristarchus of Macedonia, a Thessalonia, with vs. 2.Cor.11,25.

3 And the next day we arriued at Sidō: & Iulius courteously entreated Paul, & gaue him libertie to go vnto his frieds, that they might refresh him.

a From Sidon to Myra they shulde haue sailed north, & by west: but ý windes caused them to saile to Cyprus plaine North: thence to Cilicia North and by East, and so to pamphylia, & Myra plaine West.

4 And from thēce we launched, and sailed harde by a Cyprus, becaus the windes were contrarie.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a *citie* in Lycia.

6 And there the Cēturion founde a ship of Alexandria, sailing into Italie, and put vs therein.

7 And when we had sailed slowly manie dayes, and scarce were come against Gnidum, because the winde suffered vs not, we sailed harde by ||Cādie, nere to b Salmone,

||Or, *Creta*.

b Which was an high hil of Candie bowing to ý sea warde.

8 And with muche a do sailed beyonde it, and came vnto a certeine place called the Faire hauens, nere vnto the w̄ was the citie Lasea.

c This fast the Iewes obserued about ý moneth of October in ý feast of their expiation, Leuit. 23,27. So ý paul thoght it better to winter there, then to saile in ý diepe of winter which was at hand.

9 So when muche time was spent, and sailing was now ieoperdous, because also the c Fast was now passed, Paul exhorted *them*,

10 And said vnto them, Syrs, I se that this viage wil be with hurt & muche domage, not of ý lading & shippe onely

but also of our liues.
11 Neuertheles the Centurion beleued rather the gouernor & the master of the ship, then those things which were spoken of Paul.
12 And because the hauen was not commodious to winter in, manie toke counsel to departe thence, if by anie meanes they might atteine to Phenice, *there* to winter, which is an hauen of Candie, and lieth towarde the Southwest and by West, and Northwest and by West.
13 And when the southern winde blewe softely, they supposing to obteine their purpose, losed nerer, and sailed by Candie.
14 But anone after, there arose by it a stormie winde called [d] Euroclydon.
15 And when the ship was caught, & colde not resist the winde, we let her go, & were caryed away.
16 And we ran vnder a litle yle named [e] Clauda, and had muche a do to get the boat.
17 Which they toke vp and vsed all helpe, vndergirding the ship, fearing lest they shulde haue fallen into Syrtes, and they let downe the [e] vessel, and so were caryed.
18 The next day when we were tossed w an exceading tempest, they [f] lightened the shippe.
19 And the third day we cast out with our owne hands the takling of the ship.
20 And when nether sonne nor starres in manie dayes appeared, and no smal tempest lay vpon vs, all hope that we shulde be saued, was then taken away.
21 But after long abstinence, Paul stode forthe in ỹ middes of thẽ, and said, Syrs, ye shulde haue harkened to me, and not haue losed from Candie: so shulde ye haue [f] gained this hurt and losse.
22 But now I exhorte you to be of good courage: for there shalbe no losse of anie mans life among you, saue of ỹ shippe onely.
23 For there stode by me this night the Angel of [g] God, whose I am, & whome I serue,
24 Saying, Feare not, Paul: for thou must be broght before Cesar: and lo, God hathe giuen vnto [h] the all that saile with thee.
25 Wherefore, sirs, be of good courage: for [i] I beleue God, that it shalbe so as it hathe bene told me.
26 Howbeit, we must be cast into a certeine yland.
27 And when the foureteenth night was come, as we were caryed to & fro in the [k] Adriatical *sea* about midnight, ỹ shipmen demed that some countrey approched vnto them.
28 And sounded, and founde it twentie fathoms: & when they had gone a litle further, they sounded againe, and founde fiftene fathoms.
29 Then fearing lest they shulde haue fallen into some rough places, they cast foure ancres out of the sterne, & wished that the day were come.
30 Nowe as ỹ mariners were about to flee out of the ship, & had let downe ỹ boate into the sea vnder a colour as though they wolde haue cast ancres out of the foreship,
31 Paul said vnto the Centurion and the souldiers, Except these abide in ỹ ship, [l] ye can not be safe.
32 Then the souldiers cut of the ropes of the boat, and let it fall away.
33 And when it began to be daye, Paul exhorted thẽ all to take meat, saying, This is the foureteth daye that ye haue tarryed, and continued [m] fasting, receiuing nothing.
34 Wherefore I exhorte you to take meat: for this is for your sauegarde: for there shal not [n] an heere fall from ỹ head of anie of you.
35 And when he had thus spoken, he toke bread, and gaue thankes to God, in presence of them all, and brake it, and began to eat.
36 Then were they all of good courage, & they also toke meat.
37 Now we were in the ship in all two hundreth, thre score and sixtene soules.
38 And when they had eaten ynough, they lightened the ship, and cast out the wheat into the sea.
39 And when it was daye, they knewe not the coũtrey, but they spyed a certeine creeke with a banke, into ỹ which they were minded (if it were possible) to thrust in the ship.
40 So when they had taken vp the ancres, they committed *the ship* vnto ỹ sea, and losed the rudder bondes, and hoysed vp the maine saile to the winde, & drewe to the shore.
41 And when they fell into a place, where two seas met, they thrust in the ship: and the fore parte stucke fast, and colde not be moued, but the hinder parte was broken with the violence of the waues.
42 Then the souldiers counsel was [o] to kil the prisoners, lest anie of them, when he had swome out, shulde flee away.
43 But the Centurion willing to saue Paul, staied them from *this* counsel, and commãded that they that colde swime, shulde cast thẽ selues first into the sea, and go out to land:
44 And the other, some on boardes, & some on certeine *pieces* of the ship: and so it came

d That is, the North east winde, or euerie East winde that is furious and stormie.
e This yle was West and by South frõ Candie straight towarde the goulf Syrtes, w were certeine boisig sandes ỹ swallowed vp all that thei caught.
f *Or, boat.*
g *Or, cast out the ware.*
f That is, ye shulde haue saued the losse by auoiding ỹ danger.
g They colde not then reproue him of rashenes, seing ỹ this was the ordinance of God.
h The graces & blessings, which God giueth to his childrẽ, profite manie times the enemies, w are vnworthie to receiue ỹ frute thereof.
i Faith is grouded vpon ỹ word of God.
k This sea in Strabos time was take for all ỹ parte, w was about ỹ mountaines called Ceraunii, & so deuideth Italie from Dalmatia, & goeth vp to Venice.
l paul wolde vse suche meanes, as God had ordeined, lest he shulde seme to haue tempted him.
m He meaneth an extraordinarie abstinence, w came of ỹ feare of death, & so toke away their appetite.
n By this Hebrewe phrase is ment that they shulde be in all points safe and sounde, 1. Sam. 14, 45. 1. king. 1, 52. mat. 10, 30.
o This declareth ỹ great and barbarous ingratitude of the wicked, w can not be wonne by no benefites.

so it came to passe, that thei came all safe to land.

CHAP. XXVIII.

2 *Paul with his companie are gently intreated of the barbarous people.* 5 *The viper hurteth him not.* 8 *He healeth Publius father and others, and being furnished by thē of things necessarie, he fared towarde Rome,* 15 *Where being received of the brethren, he declareth his busines,* 30 *And there preacheth two yeres.*

1 AND whē they were come safe, then they knewe that the yle was called [a] Melita.

2 And the Barbarians shewed vs no litle kindenes: for they kindled a fyre, and receiued vs euerie one, because of the present showre, & because of the colde.

3 And when Paul had gathered a nomber of stickes, and laid them on the [b] fyre, there came a viper out of the heat, and leapt on his hand.

4 Now when the Barbarians sawe the worme hang on his hand, they said among them selues, This man surely is a [b] murtherer, whome, thogh he hathe escaped the sea, yet [c] Vengeace hathe not suffred to liue.

5 But he shoke of the worme into the fyre, and felt no harme.

6 Howbeit thei waited when he shulde haue swolne, or fallen downe dead suddenly: but after they had loked a great while, and sawe no inconuenience come to him, thei changed their mindes, and said, That he was a [d] God.

7 In the same quarters, the chiefman of the yle (whose name was Publius) had possessions: the same receiued vs, and lodged vs thre dayes courteously.

8 And so it was, that the father of Publius lay sicke of the feuer, and of a blodie fixe: to whome Paul entred in, and when he prayed, he laid *his* hands on him, and healed him.

9 When this then was done, other also in the yle, which had diseases, came to him and where healed,

10 Which also did vs great honour: and when we departed, they laded vs with things necessarie.

11 ¶ Now after thre moneths we departed in a ship of Alexandria, which had wintred in the yle, whose badge was [e] Castor and Pollux.

12 And when we arriued at Syracuse, we taryed *there* thre dayes.

13 And from thence we fet a compasse, & came to Rhegium: and after one daye, the South winde blewe, & we came the seconde daie to Putioli,

14 Where we founde brethren, and were desired to tarie with them seuen daye: & so we went towarde Rome.

15 ¶ And from thence, when the brethren heard of vs, they came to mete vs at the Market of Appius, and at the [f] Thre tauernes, whome when Paul sawe, he thanked God, and waxed bolde.

16 So when we came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was [g] suffred to dwel by him self with a souldier that kept him.

17 And the third day after, Paul called the chief of the Iewes together: & when thei were come, he said vnto them, Mē & brethren, thogh I haue committed nothing against the people, or Lawes of the fathers, *yet* was I deliuered prisoner from Ierusalem into the hands of the Romaines.

18 Who when thei had examined me, wolde haue let me go, because there was no cause of death in me.

19 But when the Iewes spake contrarie, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nacion of.

20 For this cause therefore haue I called for you, to se *you*, and to speake with *you*: for the hope [h] of Israels sake, I am bounde with this chaine.

21 Then they said vnto him, We nether receiued letters out of Iudea concerning thee, nether came anie of the brethren that shewed or spake anie euil of thee.

22 But we wil heare of thee what thou thinkest: for as concerning this secte, we knowe that euerie where it is spokē against.

23 And when they had appointed him a daye, there came manie vnto him into *his* lodging, to whome he expounded & testified the [i] kingdome of God, and preached vnto them concerning Iesus bothe out of the Law of Moses and out of the Prophetes, from morning to night.

24 And some were persuaded with the things, which were spoken, and some beleued not.

25 Therefore when thei agreed not among them selues, they departed, after that Paul had spokē one worde, *to wit*, Well spake the holie Gost by Esaias the Prophet vnto our fathers,

26 Saying, * [k] Go vnto this people, and say, By hearing ye shal heare, and shal not vnderstand, and seing ye shal se, & not perceiue.

27 For the heart of this people is waxed fat, and their eares are dull of hearing, and with their eyes haue they winked, lest they shulde se with *their* eyes, and heare with *their* eares, and vnderstand with *their* hearts, and shulde returne

a Now called Malta.

b Or, heape.

b Suche is ý peruers iudgement of men, ý they condēne suche as thei se in anie affliction.

c Whome thei made a Goddesse & called her Dice, or Nemesis.

d Beholde ý extremitie of these infidēles, and how muche thei are bent to superstition: for after one rage and errour thei fell into another.

e These ý paynims fained to be Iupiters childrē & gods of ý sea.

f Or, stoppes.

f These places were distant frō Rome a daies iourney, or there about.

g No doute the Captaine vnderstode bothe by Festus letteres, & also by ý reporte of ý vnder captaine ý Paul had committed no faute.

h That is, for Iesus Christs cause, whome thei had long loked for as he ý shulde be ý redemer of ý world.

i That this kīgdome, was spoken of by ý Prophetes, was offred vnto them by ý comming of Christ.

Isa.6,9
mat.13,14
mar.4,12
luk.8,10
ioh.12,40
rom.11,8

k Hereby the hearts of ý infideles ogbt to be mollified, & the weakelings cōfirmed ý thei be not offended by ý stubbernes of the wicked.

I might heale them.
28 Be it knowen therefore vnto you, ỹ this saluacion of God is sent to ỹ Gentiles, and they shal heare it.
29 And when he had said these things, ỹ Iewes departed, and had great reasoning among them selues.
30 And Paul remained two yeres full in an house hired for him self, and receiued all that came in vnto him,
31 Preaching the kingdome of God, and teaching those things, which concerne the Lord Iesus Christ, with all boldenes of speache, without let.

I The worde of God healeth whe ỹ vertue of ỹ Spirit is ioyned w it: & it is preached generally, yall might be inexcusable.

THE EPISTLE OF

Quæ pauli epistola nō melle dulcior est, nec lacte candidior? Ambros. sermon. 68.

the Apostle Paul to the Romaines.

THE ARGUMENT.

THe great mercie of God is declared toward de man in Christ Iesus, whose righteousnes is made ours through faith. For when man by reason of his owne corruptiō colde not fulfil the Law, yea, committed moste abominably, bothe against the Law of God & nature, the infinite boūtie of God, mindeful of his promes made to his seruant Abrahā, the father of all beleuers ordeined that mans saluacion shulde onely stand in the perfect obedience of his Sonne Iesus Christ: so that not onely the circumcised Iewes, but also the vncircumcised Gentiles shulde be saued by faith in him: euen as Abraham before he was circumcised, was counted iuste onely through faith, and yet afterwarde receiued circūcision, as a seale or badge of the same righteousnes by faith. And to the intent, that none shulde thinke that the couenant which God made to him, & his posteritie, was not performed: either because the Iewes receiued not Christ (which was the blessed sede) or els beleued not that he was the true redemer, because he did not onely, or at least more notably preserue the Iewes; the examples of Ismael and Esau declare, that all are not Abrahams posteritie, which come of Abraham according to the flesh: but also the verie strangers & Gentiles grafted in by faith are made heires of the promes. The cause whereof is the onelie wil of God: forasmuche as of his fre mercie he electeth some to be saued, & of his iuste iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes shulde not be to muche beaten downe, nor the Gentiles to muche puffed vp, the example of Elias proueth, that God hathe yet his elect euen of the natural posteritie of Abraham, though it appeareth not so to mans eye: and for that preferment that the Gentiles haue, it procedeth of the liberal mercie of God, which he at length wil stretch towarde the Iewes againe, and so gather the whole Israel (which is his Church) of them bothe. This grounde worke of faith and doctrine layed, instructions of Christian maners followe: teaching euerie man to walke in roundenes of conscience in his vocation, with all patience and humblenes, reuerencing, and obeying the magistrate, exercising charitie, putting of the olde man & putting on Christ, bearing with the weake, & louing one another according to Christs example. Finally S. Paul after his commendacions to the brethren exhorteth them to vnitie, & to flye false preachers, and flatterers & so concludeth with a prayer.

CHAP. I.

1 Paul sheweth by whome, and to what purpose he is called. 13 His ready wil. 16 What the Gospel is. 20 The vse of creatures and wherefore they where made. 21 24 The ingratitude, peruersitie and punishment of all mankinde.

1 PAVL a* seruant of IESVS CHRIST, b called to be an Apostle, b *put aparte to preache the Gospel of God,
(Which he had promised afore by his * Propheres in the holie Scriptures)
3 Concerning his Sonne Iesus Christ our Lord (which was made of the d sede of Dauid according to the flesh,
4 And declared mightily to be the Sonne of God, touching the Spirit of e sanctification by the resurrection from the dead)
5 By whome we haue receiued f grace & Apostleship (that obedience might be giuen vnto the faith) in his name amōg all the Gentiles,
6 Among whome ye be also the g called of Iesus Christ:
7 To all you that be at Rome beloued of God, called to be Saints: * h Grace be w you and peace from God our Father, & from the Lord Iesus Christ.

a Or, minister.
a Through Gods mercie, & also appointed by cōmaudement to this Apostleship. *Act. 13, 2 Deu. 18, 15 act. 3, 22*
b Or chosen by ỹ eternal counsel of God, or by ỹ declaration of ỹ same counsel.
c The Scriptures onely set forthe ỹ great benefite of God promised & performed to the worlde in Iesus Christ.
d Meaning of ỹ posteritie & of ỹ flesh of ỹ virgine Marie.
e By ỹ Spirit he declaret ỹ Christ is God w hose power did so sanctifie his humanitie, ỹ it colde not fele corruption, not yet remaine i death: f Which was ỹ moste liberal benefite to preache ỹ vnsearcheable riches of Christ.
g That is, by the mercie of God are adopted in Iesus Christ. *1. Cor. 1 2. gal. 1, 3. 2 tim. 1, 6*
h The fre mercie of God & prosperous succesſe in all things.

8 First

i That is, through all Christiã Churches.
k Earnestly, and from ỹ heart.
l In preaching ỹ Sonne of God, ỹ is reconciliatiõ and peace through Christ. *Chap.15,23*
m Either by Satã 1.Thess.2,18. or by ỹ holie Gost, Act.16,6. or called to some other place to preache ỹ Gospel. Chap.15,20. n Whereof is spoken 1.ioh.5,16.
o He passeth not for ỹ mocking of ỹ wicked. *1.Cor.1,18*
p Or, effectual instrument.
a Or, Gentile. Habak.2,4 gal.3,11 ebr.10,37
q The perfectiõ, & integritie w̃ whosoeuer hathe appeareth before God holie, blameles, & can be accused of no faute: and this iustice is cõtrarie to mãs iuitice, or ỹ iustice of workes, & onely is apprehended by faith w̃ daily increaseth. Psal.8.7.
r Which God approueth. *Ephe.4,18*
s He deuided ỹ law of nature corrupt into vngodlines, & vnrighteousnes. Vngodlines cõteineth ỹ false worshiping of God: vnrighteousnes, breache of loue towarde man.
t In ỹ they nether worship God, as nature partely teacheth thẽ, nor loue one another.
u They worshiped him not as he prescribed, but after their good intẽtions.
x Or deliuered thẽ as a iuste iudge.
y Seing mẽ wolde not accordiṽ to ỹ knowledge ỹ God gaue thẽ, worship him a right, he smote their hearts w̃ blindnes, that they shulde not knowe thẽ selues, but do inuirie one to another & cõmit suche horrible vilenie.

8 Firſt I thanke my God through Ieſus Chriſt for you all, becauſe your faith is publiſhed throughout[t] ỹ whole worlde.
9 For God is my witnes (whome I ſerue in my * Spirit in the[l] Goſpel of his Sõne) that without ceaſing I make mencion of you.
10 Alwayes in my prayers, beſeching, ỹ by ſome meanes one time or other I might haue a proſperous iourney by ỹ wil of God, to come vnto you:
11 * For I long to ſe you, ỹ I might beſtowe among you ſome ſpiritual gifte, to ſtrengthen you,
12 That is, that I might be comforted together with you, through *our* mutual faith, bothe yours and mine.
13 Now my brethren, I wolde that ye ſhulde not be ignorant, how that I haue often times purpoſed to come vnto you (but haue bene [m]let hitherto) that I might haue ſome [n] frute alſo among you, as *I haue* among ỹ other Gentiles.
14 I am detter bothe to the Grecians, & to the Barbarians, bothe to the wiſemẽ & vnto the vnwiſe.
15 Therefore, aſmuche as in me is, I am ready to preache the Goſpel to you alſo that are at Rome.
16 For I am not[o] aſhamed of the Goſpel of Chriſt: for it is the * [p] power of God vnto ſaluation to euerie one that beleueth, to the Iewe firſt, & alſo to the [q] Grecian.
17 For by it the[q] righteouſnes of[r] God is reueiled, from faith to faith: as it is written, * The iuſte ſhal liue by faith.
18 For the wrath of God is reueiled from heauen againſt all[s] vngodlines, and vnrighteouſnes of men, w̃ witholde the trueth[t] in vnrighteouſnes.
19 For aſmuche as ỹ, which may be knowen of God, is manifeſt in them: for God hathe ſhewed it vnto them.
20 For the inuiſible things of him, that is, his eternal power and Godhead, are ſene by the creation of the worlde, being conſidered in *his* workes, to the intent that they ſhulde be without excuſe:
21 * Becauſe that when they kneweGod, they[v] glorified him not as God, nether were thankeful, but became vaine in their imaginations, and their fooliſh heart was ful of darkenes.
22 Whẽ they profeſſed them ſelues to be wiſe, they became fooles.
23 For thei turned the glorie of the incorruptible God to the ſimilitude of ỹ image of a corruptible man, and of birdes, and foure foted beaſtes, and of creeping things.
24 Wherefore alſo God [x] [y] gaue them vp to their hearts luſtes, vnto vnclenes, to defile their owne bodies betwene them ſelues:
25 Which turned the trueth of God vnto a lie, and worſhipped and ſerued ỹ creature, [u] forſaking the Creator, which is bleſſed for euer, Amen.
26 For this cauſe God gaue them vp vnto vile affections: for euen their women did change the natural vſe into that w̃ is againſt nature.
27 And likewiſe alſo the men left the natural vſe of the woman, and burned in their [w] luſte one towarde another, & man with mã wroght filthenes, and receiued in them ſelues ſuche recompenſe of their errour, as was mete.
28 For as thei regarded not to knowe God, *euen ſo* God deliuered them vp vnto a [z] reprobat minde, to do thoſe things w̃ are not conuenient,
29 Being ful of all vnrighteouſnes, fornication wickednes, couetouſnes, maliouſnes, ful of enuie, of murther, of debate of deſceite, taking all things in ỹ euil patte, whiſperers,
30 Backebiters, haters of God, doers of wrong, proude, boaſters, inuenters of euil things, diſobediẽt to parents, without vnderſtanding, couenant breakers, without natural affection, ſuche as can neuer he appeaſed, merciles.
31 Which men, thogh they knewe [a] the * Law of God, how that they w̃ commit ſuche things, are worthie of death, *yet* not onely do the ſame, but alſo [b] fauour them that do them.

u Or, aboue the Creator.
w Or, appetite.
z That is, ſuche one as was deſtitute of all iudgement.
a Which Law God writ ỹ their cõſciences, and ỹ philoſophers called it ỹ Law of nature, ỹ lawyers, ỹ Lawe of nacions, whereof Moſes Law is a plaine expoſition.
b Or, righteouſnes.
b Or conſent to thẽ: w̃ is ỹ ful meaſure of all iniquitie.

CHAP. II.

1 He ſcareth the hypocrites with Gods iudgement, 7 And comforteth the faithful. 12 To beat downe all vaine pretence of ignorance, holines, and of alliance with God, he proueth all men to be ſinners, 15 The Gentiles by their conſcience, 17 The Iewes by the Lawe written.

1 THerefore thou art inexcuſable, o man whoſoeuer thou art that [a] iudgeſt: for * in that that ỹ iudgeſt another, thou cõdemneſt [b] thy ſelf: for thou that iudgeſt, doeſt the ſame things.
2 But we knowe that the iudgement of God is according to [c] trueth, againſt them which commit ſuche things.
3 And thinkeſt thou this, o thou man, ỹ iudgeſt them w̃ do ſuche things, & doeſt the ſame, that thou ſhalt eſcape the iudgement of God?
4 Or deſpiſeſt thou the riches of his bountifulnes, and *pacièce, and long ſufferance, not knowing that the bountifulnes of GOD leadeth thee to repentance?

a Or, blameſt.
a Nether thei w̃ do approue euil doers, nor their w̃ reproue thẽ, are excuſable before God. *Mat.7,1 1.cor.4,5*
b For ether ỹ are giltie of ỹ ſame faute, or like.
c For he iudgeth ỹ heart & regardeth not ỹ outewarde perſone. *2.Pet.3,13*

But thou, after thine heardnes & heart that can not repent, * heapest vnto thy self wrath against the day of [d] wrath & of the declaration of the iuste iudgement of God,

6 * Who wil rewarde euerie man according to his [e] workes:

7 That is, to them which by continuance in wel doing seke glorie, and honour and immortalitie, eternal life:

8 But vnto them that are contentious & disobey the trueth, and obey vnrighteousnes, *shalbe* indignation and wrath.

9 Tribulation and anguish *shalbe* vpon the soule of euerie man that doeth euil: of the Iewe first, and *also* of the [f] Grecian.

10 But to euerie man that doeth good, *shalbe* glorie, and honour, and peace, to the Iewe first, and *also* to the Grecian.

11 For there is no * respect of [g] persones ẅ God.

12 For as manie as haue sinned without the Law, shal perish also [h] without the Law: and as manie as haue sinned in the Law, shalbe iudged by the Law.

13 (* For the hearers of the Law *are* not righteous before God: but the doers of the Law shalbe iustified.

14 For when the Gentiles which haue not the Law, do by nature the things *conteined* in the Law, they hauing not the Law, are a Law vnto them selues,

15 Which shewe the effect of the Law written in their [i] hearts, their conscience also bearing witnes, and their thoghts accusing one another, or excusing,)

16 At the day when God shal iudge the secretes of men by Iesus Christ, according to my Gospel.

17 ¶ [k] Beholde, thou art called a Iewe, and restest in the Law, and * gloriest in God,

18 And knowest *his* wil, and [l] alowest the things that are excellent, in that thou art instructed by the Law:

19 And persuadest thy self that thou art a guide of the blinde, a light of them ẅ are in darkenes.

20 An instructer of them which lacke discretion, a teacher of the vnlearned, which hast the forme of knowledge, & of the trueth in the Law.

21 Thou therefore, which teachest another, teachest thou not thy self? thou ỳ preachest, A man shulde not steale, doest thou steale?

22 Thou that saist, A man shulde not cõmit adulterie, doest thou commit adulterie? thou that abhorrest idoles, committest thou sacrilege?

23 Thou that gloriest in ỳ Law, through breaking the Law dishonorest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, * as it is written.

25 For circumcision verely is profitable, if thou do the Law: but if thou be a transgressor of the Law, thy [m] circumcision is made vncircumcision.

26 Therefore if the vncircumcision kepe the ordinances of the Law, shal not his vncircumcision be counted for circumcision?

27 And shal not vncircumcision which is by nature (if it kepe the Law) [n] iudge thee, which by the [n] letter and circumcision *art* a transgressor of the Law?

28 For he is not a Iewe, which is one outwarde: nether is ỳ circumcisiõ, ẅ is outwarde in the flesh:

29 But he is a Iewe which is one within, & the * circumcision *is* of the heart, in the [o] spirit, not in the letter, whose praise is not of men, but of God.

CHAP. III.

1 Hauing granted some prerogatiue to the Iewes, because of Gods fre & stable promes, 10 He proueth by the Scriptures, bothe Iewes and Gentiles to be sinners, 21. 24 And to be iustified by grace through faith, & not by workes. 31 And so the Law to be established.

1 WHat is then the preferment of the Iewe? or what is the profite of circumcision?

2 Muche euerie maner of way: for chiefly, because vnto them were committed the [o] oracles of God.

3 For what, though some did not beleue? shal their * vnbelief make the [p] faith of God without effect? *Esa. 45. 23.*

4 God forbid: yea, let God be * true, and * euerie man a liar, as it is writtẽ, * That thou mightest be [a] iustified in thy wordes, and ouercome, when thou art iudged.

5 Now if [b] our vnrighteousnes commẽde the righteousnes of God, what shal we say? Is God vnrighteous ẅ punisheth? (I speake [c] as a man.)

6 God forbid: els how shal God iudge ỳ worlde?

7 For if the veritie of God hathe more abounded through my lie vnto his glorie, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme that we say) why do we not euil, ỳ good may come *thereof*? whose damnation is iust.

9 What then? [d] Are we more excellent? No, in no wise: for we haue already proued, that all, bothe Iewes and Gentiles are * vnder sinne.

10 As it is written, * There is none righteous, no not one.

11 There

Iam. 5. 3
d The wicked shalbe condemned, & the faithful deliuered.
Psal. 62, 13
reuel. 22, 2
mat. 16, 27
e The commune sorte of men are moste vnable to be iustified by their workes, seing Abrahã ỳ father of beleuers hathe nothing to glorie of before God, & therefore all mẽs workes shal condemne thẽ, and they onely shalbe saued, ẅ apprehẽde Iesus Christ by faith to be their onelie iustice, & sanctification.
Deu. 10, 17
2. chro. 19, 7
iob. 37, 19
act. 10, 34
Mat. 7, 21
iam. 1, 22
f By ỳ Grecian he vnderstãdeth ỳ Gentile, & euerie one that *is* not a Iewe.
g As touching anie outwarde qualitie, but as ỳ potter before he make his vessels he doeth appoit some to glorie, & others to ignominie.
h That is, without ỳ knowledge of ỳ Law written, ẅ was giuen by Moses.
i For mans conscience sheweth hi whẽ he doeth good or euil.
k He awaketh ỳ Iewes ẅ were a slepe through a certeine securitie & confidence in the Law.
Chap. 9, 4
#Or, trieste the things that d. sent from it.
l The way to teache others in ỳ knowledge of the trueth.

Isa 52, 5
ezc. 36, 20
m The end of circumcision was ỳ keping of ỳ Law, & ỳ Sacrament separated fro his end is of none effect.
#Or, condemne.
n Wh. n ỳ Law is called ỳ letter or ỳ it pronoketh death ỳ vs, or ỳ it killeth, or is ỳ ministerie of sinne, or ỳ it is ỳ strenght of Sinne, it is mẽt as we consider ỳ Law of it selfe without Christ.
Col. 2, 11
o In ỳ inwarde man & heart.

#Or, wordes.
Isa. 46, 13
cha. 9, 5
2. tim. 2. 12
#Or, promes.
Ioh 3, 34
Psal. 116, 11
Psal. 51. 6
a That ỳ maist be declared iuste, & thy goodnes & trueth in performing thy promises may appeare, when man either of curiositie or arroganeie wolde iudge thy workes.
b He sheweth how the wicked do reason against God.
c Whose carnal wisdome wil not obey ỳ wil of God.
d Lest ỳ Iewes shulde be puffed vp in ỳ he preferred them to ỳ Gentiles, he sheweth ỳ this their preferrẽt standeth onely in ỳ mercie of God, for asmuche as bothe Iewe & Gentil through sinne are subiect to Gods wrath, ỳ they might bothe be made equal in Christ.
Gal 3, 22
Psal. 14, 1, & 53, 4.

11 There is none that vnderstãdeth: there is none that seketh God.
12 They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.
13 * Their throte is an open sepulchre: they haue vsed their tongues to deceit: *the poyson of aspes *is* vnder their lippes.
14 * Whose mouth is ful of cursing & bitternes.
15 * Their fete are swift to sheade blood.
16 Destruction and calamitie *are* in their wayes,
17 And the[e] way of peace they haue not knowen.
18 * The feare of God is not before their eyes.
19 * Now we knowe that whatsoeuer the [f]Law saith, it saith it to them which are vnder the Law, that euerie mouth may be stopped, and all the worlde be [g]culpable before God.
20 Therefore by the workes of [h]ỹ Law shal no flesh be iustified in his sight: for by the Lawe *commeth* the knowledge of sinne.
21 But now is the[i] righteousnes of God made manifest without the Law, hauing witnes of the Law and of the Prophetes,
22 *To wit*, the righteousnes of God by the faith of Iesus Christ, vnto all, and vpon all that beleue.
23 For there is no difference: for all haue sinned, and are[j] depriued of the glorie of God,
24 And are iustified frely by his grace, through the redemption ỹ is in Christ Iesus,
25 Whome God hathe set forthe *to be* a recõciliation through faith in his blood to declare his[k] righteousnes, by the forgiuenes of the sinnes that are passed through the pacience of God,
26 To shewe at this time his righteousnes, that he might be iuste, and a iustifier of him which is of the faith of Iesus.
27 Where is then the reioycing? It is excluded. By what Law? of workes? Nay: but by the[l] Law of faith.
28 Therefore we conclude that a man is iustified by faith without the workes of the Law.
29 *God* is he the God of the Iewes onely, & not of the Gentiles also? Yes, euen of the Gentiles also.
30 For it is one God who shal iustifie circumcision[m] of faith, and vncircumcision through faith.
31 Do we then make the Law of none effect through faith? God forbid: yea[n] we establish the Law.

Gal.3.21
Psal.14,1.& 53,4
Psal.5,10
Psal.10,7
Psal.140,4
Isa.59,7
prou.1,16
e A peaceable & innocent life.
Psal.36,1
Gal.2,17
f That is ỹ olde testament.
g The Law doeth not make his giltie declare that we are giltie before God, & deserue condemnation.
h He meaneth ỹ Law ether written or vnwritte cõmãdeth or forbideth any thing, whose workes can not iustifie because we can not performe them.
Chap.2.17
i The worde signifieth them we are left behinde in ỹ race & are not able to runne to ỹ marke, ỹ is, to euerlasting life, where is called ỹ glorie of God.
k Or fidelitie in performing his promes.
l The Law of faith is the Gospel wherein ỹ offreth salvacion & condicion (if ỹ beleue) ỹ condicõ also Christ frely giueth to vs. So ỹ condicion of the Law is (if ỹ doeth all these things) ỹ wonely Christ hathe fulfilled for vs.
m Meaning, that they are all iustified by one meanes, & if they will haue anie difference, it onely standeth in wordes: for in effect there is none.
n The doctrine of faith is ỹ ornament of ỹ Law: for it embraceth Christ, who by his death hathe satisfied ỹ Law: so ỹ ỹ Law wolde not bring vs to saluation by reason of our owne corruption, is now made effectual to vs by Christ Iesus.

CHAP. IIII.

1. 17 He declareth that iustification is a free gifte cuẽ by thẽ thẽ selues, of whome the Iewes moste boasted as of Abraham and of Dauid, 15 And also by the office of the Law & faith.

1 WHat shal wẽ say then, that Abraham our father hathe founde [a]concerning the flesh?
2 For if Abraham were iustified by workes, he hathe wherein to [b]reioyce, but not with God.
3 For what saith the Scripture? * Abrahã beleued God, and it was counted to him for righteousnes.
4 Now to him that[c] worketh, the wages is not counted by fauour, but by dette,
5 But to him that[d] worketh not, but beleueth in him that[e] iustifieth the vngodlie, his faith is counted for righteousnes.
6 Euen as Dauid declareth the blessednes of the man, vnto whome God imputeth righteousnes without workes, *saying*,
7 * Blessed *are* thei, whose iniquities are forgiuen, and whose sinnes are couered.
8 [o] Blessed *is* the man, to whome the Lord imputeth not sinne.
9 *Came* this blessednes then vpon ỹ [f]circumcision *onely*, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousnes.
10 How was it then imputed? when he was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised.
11 * After he receiued the signe of circumcision, *as* the seale of the righteousnes of the faith which he had, when he was vncircumcised, that he shulde be ỹ father of all them that beleue, not being circumcised, that righteousnes might be imputed to them also,
12 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the[g] steppes of the faith of our father Abraham, *which he had* when he was vncircumcised.
13 For the promes that he shulde be the heire of the worlde, was not *giuen* to Abraham, or to his seed, through the [h]Law, but through the righteousnes of faith.
14 For if they which[i] are of the Law, be [k]heires, faith his made void, and the promes is made of none effect.

a That is by workes.
b He might pretende some merite or worke worthie to be recompensed. *Gen.15,6.*
gal.3,6
iam.2,23
c Meriteth by his workes.
d That dependeth not on his workes, nether thinketh to merit by them.
e Which maketh him ỹ is wicked in him self, iuste in Christ.
Psal.32,1
o *Ipsa in die Circumcis.*
f Vnder this excellent sacrament he compreheudeth ỹ whole Law.
Gen.17,11
g This may not be vnderstande of ỹ frutes of faithe for thereof the Apostle doeth hereafter expreslie intreat) but of ỹ faith it self.
h In fulfilling the workes thereof.
i And thinke to performe ỹ same by workes.
k If it be requisit to fulfil the Law for him ỹ to beleue ỹ promes be of Abrahams inheritance, then it is in vaine: for it serueth to no vse.

l Through our default, & not of it self.
m That is no breache of cōmandement.
n Which beleue.

15 For the Law causeth l wrath: for where no Law is, there *is* no m transgression.
16 Therefore *it is* by faith, that *it might come* by grace, and the promes might be sure to n all the sede, not to that only which is of the Law: but also to that which is of the faith of Abraham, who is the father of vs all,

Gen. 17, 4
o By a spiritual kinred w God chiefly accepteth
Gen. 15, 5
p Abraham begate ỹ circumcised enen by the vertue of faith and not by the power of nature, w was extinguished: so ỹ Gētils w were nothing, are called by ỹ power of God to be of ỹ nomber of the faithful.
q But moste strōg & constant.
r In ỹ she was past childe bearing.
s For his mercie & trueth.

17 (As it is written, * I haue made thee a father of many nacions) *euen* o before God whome he beleued, who quickeneth the p dead, and calleth those things which be not, as though they were.
18 Which *Abraham* aboue hope, beleued vnder hope, that he shulde be the father of many nacions: according to ỹ which was spoken *to him*, * So shal thy sede be.
19 And he q not weake in the faith, considered not his owne bodie, which was now dead, being almost an hundreth yere olde, nether r the deadnes of Saras wombe.
20 Nether did he doute of the promes of God through vnbeliefe, but was strengthened in the faith, and gaue s glorie to God,
21 Being fully assured that he which had promised, was also able to do it.
22 And therefore it was imputed to him for righte ousnes.
23 Now it is not written for him onely, that it was imputed to him for righteousnes.

t For our instruction: for we shalbe iustified by ỹ same meanes.

24 But also t for vs, to whome it shalbe imputed *for righteousnes*, which beleue in him that raised vp Iesus our Lord from the dead.

v To accomplish & make perfect our iustification

25 Who was deliuered *to death* for our sinnes, & v is risen againe for our iustification.

CHAP. V.

1 He declareth the frute of faith, 7 And by the comparison setteth forthe the loue of God & obedience of Christ, which is the foundacion & grounde of the same.

a By peace here is ment ỹ incredible and moste cōstant ioye of minde when we are deliuered frō all terror of cōscience, & fully persuaded of ỹ fauour of God: & this peace is ỹ frute of faith.
* *Ephes. 2, 13*
Iam. 1, 3
b For it harbe euer good successe.
c He meaneth ỹ loue wherewith God loueth vs:

1 THen being iustified by faith, we haue a peace towarde God through our Lord Iesus Christ.
2 * By whome also we haue accesse through faith vnto this grace, wherein we stand, & reioyce vnder the hope of the glorie of God.
3 Nether *do we so* onely, but also we * reioyce in tribulations, knowing that tribulation bringeth forthe patience,
4 And patience experience, and experience hope,
5 And hope maketh not b ashamed, because the c loue of God is shed abroade in our hearts by the holie Goste, which is giuen vnto vs.
6 For Christ, when we were yet of no strength, at *his* time, dyed for the * vngodly.
7 Douteles one wil scarse dye for a d righteousnes man: but yet for a e good man it may be that one dare dye.
8 But God setteth out his loue towardes vs, seing that while we were yet sinners, Christ dyed for vs.
9 Muche more then, being now iustified by his blood, we shal be saued from wrath through him.
10 For if when we were f enemies, we were reconciled to God by the death of his Sonne, muche more being reconciled, we shalbe saued by his life.
11 And not onely *so*, but we also reioyce in God through our Lord Iesus Christ, by whome we haue now receiued the atonement.
12 Wherefore, as by one man sinne, entred into ỹ world, & deathe by sinne, & so death wēt ouer all mē: for asmuche as all men haue sinned.
13 For vnto the g time of the Lawe was sinne in the worlde, but sinne is not imputed, while there is no Law.
14 But death reigned from Adam to Moses euen ouer them also that sinned not h after the like maner of the transgression of i Adam, which was the figure of k him that was to come.
15 But yet the gift is not so, as is the offence: for if through the offence of one many be dead, muche more the grace of God, and the gift by grace, which is by one man Iesus Christ, hathe abunded vnto many.
16 Nether is the gift *so*, as *that which entred in* by one that sinned: for the faute *came* of one *offence* vnto condemnacion: but the gift *is* l of many offēces to iustification.
17 For if by the offence of one, death reigned through one, muche more shal they which receiue the abundance of grace, and of the gift of m righteousnes, reigne in life through one, *that is* Iesus Christ.
18 Likewise then as by the offence of one *the faute came* on all men to condemnation, so by the iustifiying of one *the benefite abounded* toward n all mē to ỹ iustification of life.
19 For as by one mans disobedience many were made sinners, so by the obediēce of one shal many also be made righteous,
20 Moreouer the o Law entred thereupon that the offence shulde p aboūde: neuertheles where sinne aboūded, *there* grace abounded muche more:
21 That as sinne had reigned vnto death, so might grace also reigne by righteousnes vnto eternal life, through Iesus Christ

Ebr 9, 15
1. Pet. 3, 18
d By this comparison he amplifieth ỹ death of Christ.
e That is, for such one of whome he hathe receiued good.

f Because of sinne: yet friendes by ỹ grace of Christ.

g From Adam to Moses.

h He meaneth yong babes w nether had the knowledge of ỹ law of nature, nor any motion of concupiscēce muche lesse committed any actuall sinne: & may also cōprehend ỹ Gētiles.
i Yet all mankinde, as it were sinned when they were as yet inclosed in Adames loynes.
k Which was Christ.
l For by Christ we are not onely deliuered frō ỹ sinnes of Adam, but also frō all suche as we haue added thereunto.
m The iustice of Iesus Christ w is imputed to the faithful.
n Which beleue to be saued in Iesus Christ.

o The Law of Moses.
p That it might be more manifestly knowen, and set before all mens eyes.

Christ our Lord.

CHAP. VI

Because no man shulde glorie in the flesh, but rather seke to subdue it to the Spirit, 3 He sheweth by the vertue & end of Baptisme. 5 That regeneration is ioyned with iustification, & therefore exhorteth to godlie life, 21 Setting before mens eyes the rewarde of sinne & righteousnes.

1 VVHat shal we say then? Shal we continue stil in sinne, that grace may abounde? God forbid.

2 How shal we, that are [a] dead to sinne, liue yet therein?

3 Knowe ye not, that * all we which haue bene baptized into [b] Iesus Christ haue ben baptized into his death?

4 * We are buryed then with him by baptisme into his death, that like as Christ was raised vp from the dead by the glorie of the Father, so we also shulde *walke in newnes of life.

5 *For if we be [c] grafted with him [d] to the similitude of his death, euen so shal we be *to the similitude* of his resurrection,

6 Knowing this, that our olde man is crucified with him, that the [e] bodie of sinne might be destroyed, that henceforthe we shulde not serue sinne.

7 For he that is dead, is [f] freed from sinne.

8 Wherefore, if we be dead with Christ, we beleue that we shal liue also with him,

9 Knowing that Christ being raised frō the dead, dyeth no more: death hath no more dominion ouer him.

10 For in that he dyed, he dyed once to sinne: but in that he liueth, he liueth to [h] God.

11 Likewise thinke ye also, that ye are [i] dead to sinne, but are aliue [k] to God in Iesus Christ our Lord.

12 Let not sinne reigne therefore in your mortal bodie, that ye shulde obey it in the [l] lustes thereof.

13 Neither giue ye your membres *as* [m] weapons of vnrighteousnes vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, and *giue* your membres *as* weapons of righteousnes vnto God.

14 For sinne shal not haue dominion ouer you: for ye are not vnder the [n] Law, but vnder grace.

15 What then? shal we sinne, because we are not vnder the Law, but vnder grace? God forbid.

16 * Knowe ye not, that to whomesoeuer ye giue your selues as seruants to obey, his seruants ye are to whome ye obey, whether it be of sinne vnto death, or of [o] obedience vnto righteousnes?

17 But God *be* thanked, that ye haue bene the seruants of sinne, but ye haue obeyed from the heart vnto the forme of the doctrine, whereunto ye were [p] deliuered.

18 Being then made [q] fre from sinne, ye are made the seruants of righteousnes.

19 I speake [r] after the maner of men, because of the infirmitie of your flesh: for as ye haue giuen your membres seruants to vncleanenes & to iniquitie, to *commit* iniquitie, so now giue your membres seruants vnto righteousnes in holines.

20 For when ye were the seruants of sinne, ye were freed from righteousnes.

21 What frute had ye thē in those things, whereof ye are now asnamed? For the end of those things *is* death.

22 But now being freed from sinne, and made seruants vnto God, ye haue your frute in holines, and the end, euerlastig life.

23 For the [t] wages of sinne is death: but ✠ gift of God *is* eternal life through Iesus Christ our Lord.

CHAP. VII.

1. 7. 12 The vse of the Law, 6. 24. And how Christ hathe deliuered vs from it. 16 The infirmitie of the faithful. 23 The dangerous fight betweene the flesh and the Spirit.

1 KNowe ye not, brethren, (for I speake to them that knowe the Law) ✠ the [a] Law hathe dominion ouer a man as long as he liueth?

2 *For the [b] woman which is in subiection to a man, is bounde by the law to the man, while he liueth: but if the man be dead, she is deliuered from the law of the man.

3 So then, if while the man liueth, she take another man, she shalbe called an *adultéresse: but if ✠ man be dead, she is fre from the Law, so that she is not an adultéresse, though she take another man.

4 So ye, my brethren, are dead also to the Law by the bodie of Christ, that ye shulde be vnto another, *euen* vnto [c] him that is raised vp from the dead,

a He dyeth to sinne in whome ✠ strength of sinne is broken by the vertue of Christ, and so now liueth to God. *Gal. 3. 27. Col. 2. 12.*

b Which is ✠ growing together with him, we might receiue vertue to kill sinne, & raise vp our new man. *Ephes. 4. 23. Colos. 3. 8. ebr. 12. 2. 2. pet. 2. 5. 1. Cor. 6. 14. 2. tim. 2. 11.*

c The Greke worde meaneth ✠ we growe vp together with Christ, as we se mosse, yuie, mistletowe, or suche like growe vp by a tre & are nourished with ✠ ioyse thereof. d If we by his vertuedy to sinne. e The flesh where in sinne sticketh fast.

f Because ✠ being dead we can not sinne.

g *Or, instruments, or armoure.*

h That he might destroy sinne in our flesh.

i And sitteth at ✠ right hand of ✠ Father.

k We may gather that we are dead to sinne when sinne begynneth to dye in vs: wis by ✠ participation of Christs death, by whome also being quickened we liue to God, ✠ is, to righteousnes.

l Led with ✠ Spirit of God.

m The minde first misthreth euil motions, whereby mans will is entised: thence burst forthe the lustes, by them the bodie is prouoked, and the bodie by his actions doeth solicite ✠ minde: therefore he commandeth, at the least that we rule our bodies.

n Which is the declaration of sinne.

o Shewing ✠ none can be iust who doeth not obey God.

p To conforme your selues vnto it.

q It is a most vile thing for him ✠ is liuerd frō ✠ seruitude of sinne to returne againe vnto ✠ same.

r Leaning to speake of heauenlie things, according to your capacitie, I vse these similitudes of seruitude & fredome, that ye might ✠ better vnderstand.

s Or, ✠ rewarde & recompense.

t Sinne is cōpared to a tirant who reigneth by force, who giueth death as an allowance to them ✠ were preferred by the Lawe.

John. 8. 34. 2. pet. 2. 19.

a Meaning, the moral Lawe. *2 Cor. 7. 39.*

b Bothe in this first mariage & in ✠ condē, ✠ housband & the wife must be cōsidered within our selues: first housband was sinne, & our flesh was ✠ wife: their children were ✠ frutes of ✠ flesh. *Gal. 5. 19.* In ✠ secōde mariage ✠ Spirit is ✠ housband, ✠ newe creature is ✠ wife, & their children are the frutes of the Spirit. *Gal. 5. 22.*

that we shulde bring forthe frute vnto God.

5 For when we were [d] in the flesh, the [n] motions of sinnes, which were by the Law had force in our membres, to bring forthe frute vnto death.

6 But now we are deliuered from the Law, being dead [e] vnto it, wherein we were holden, that we shulde serue in newes of Spirit, and not in the oldenes of the letter.

7 [f] What shal we say thē? *Is* the Law sinne, God forbid. Nay, I knewe not sinne, but by the Law: for I had not knowen [g] lust, except the Law had said, * Thou shalt not lust.

8 But sinne toke an occasion by the commandement, and wroght in me all maner of concupiscence: for without ỳ Law sinne *is* dead.

9 For I once [h] was a liue, without ỳ Law: but when the commandemēt came, sinne reuiued.

10 But I dyed: and the same commandement which was *ordained* vnto life, was founde *to be* vnto me vnto death.

11 For sinne toke occasion by the commandement, and disceiued me, & thereby slew *me*.

12 Wherefore the Law *is* * holie, and the commandement *is* holie, and iust, and good.

13 Was that then which is good, made death vnto me? God forbid: but sinne, that it might [i] appeare sinne, wroght death in me by that which is good, that sinne might be out of measure sinful by the commandement.

14 For we knowe that the Law [k] is spiritual, but I am carnal, solde vnder sinne.

15 For I alowe not that which I do: for what I [l] wolde, that do I not: but what I hate, that do I.

16 If I do then that which I wolde not, I consent to the Law, that *it is* good.

17 Now then, it is no more, I that do [m] it, but the sinne that dwelleth in me.

18 For I knowe, that in me, that is, in my [n] flesh, dwelleth no good thing: for to wil is present with me: but I finde no meanes to performe that which is good.

19 For I do not the good thing, which I wolde, [o] but the euil, which I wolde not, that do I.

20 Now if do that I wolde not, it is no more I that do it, but the sinne ỳ dwelleth in me.

21 I finde then by the Law, that when I wolde do good, euil is present with me.

22 For I delite in the Law of God, concerning the [p] inner man:

23 But I se another [q] Law in my [r] membres, rebelling against the law of my minde, and leading me captiue vnto the law of sinne, which *is* in my membres.

24 O wretched man that I am, who shal deliuer me from the [s] bodie of this death?

25 I thāke God through Iesus Christ our Lord. Then I my self in my [t] minde serue the Law of God, but in my [u] flesh the law of sinne.

CHAP. VIII.

1 The assurance of the faithful & of the frutes of the holie Gost in them. 3 The weakenes of the Lawe & who accomplished it 4 And wherefore. 5 Of what sorte the faithful ought to be. 6 The frute of the Spirit in them. 17 Of hope. 18 Of pacience vnder the crosse. 28 Of the mutual loue betwixt God and his children. 29 Of his foreknowledge.

1 NOw then there *is* no [a] condēnacion to them that are in Christ Iesus, which walke not [b] after the flesh, but after the Spirit.

2 For the [c] Law of the Spirit of life *which is* in [d] Christ Iesus hathe freed me from the Law of sinne and of death:

3 For (that that was impossible to ỳ Law, in as muche as it was [e] weake, because of the flesh) God sending his owne Sonne, in the similitude of sinful flesh, and [f] for sinne, condemned sinne in the flesh,

4 That the [g] righteousnes of the Law might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

5 For they that are after the flesh, sauour the [h] things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For the wisdome of the flesh *is* death: but the wisdome of the Spirit *is* life & peace,

7 Because the wisdome of the flesh *is* enimitie against God: for it is not subiect to the Law of God, nether in dede can be.

8 So then they that are in the flesh, cannot please God.

9 Now ye are not in the flesh, but in the Spirit, [i] because the Spirit of God dwelleth in you: but if anie man hathe not the Spirit of Christ, the same is not his.

10 And if Christ be in you, the [k] bodie is dead, because of sinne: but the [l] Spirit *is* life for righteousnes sake.

11 But if the Spirit of him that raised vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shal also quicken your mortal bodies, becaus*e*

d When we were destitute of the Spirit of God.
[n] *Or, affections*

e Meaning to sinne, our first housband.

f There is nothing more enemie to sinne thē ỳ Law: if so be therefore ỳ sinne rage more by reason thereof thē before, why shulde it be imputed to ỳ Lawe which discloseth the sleightes of sinne her enemie? *Exod. 20, 17 deut. 5, 21*

g Which is an inwarde vice not openly knowen.

h He thoght him self to be aliue, when he knewe not the Lawe. *1. Tim. 1, 8*

i Sinne beīg discloased by ỳ Law, is so muche more detestable, because it turneth ỳ goodnes of ỳ Lawe to our destruction.

k So ỳ it can iudge ỳ affections of ỳ heart.

l He is not able to do ỳ ẅ he desireth to do, and therefore is far from ỳ true perfection.

m He doeth not excuse him self, but sheweth ỳ he is not able to accomplish ỳ good desire ẅ is in hī.
[o] *Or, in my nature.*

n The flesh stayeth euen ỳ moste perfect to rūne forwarde as ỳ spirit wisheth.

o That is, in my spirit.

[p] *Or, cōmandement.*

p Euen the corruption wyct remaineth.

q This fleshlie lump of sinne & death.

r In ỳ parte ẅ is regenerate

s Which is ỳ parte corrupted.

a Though sinne be in vs, yet it is not imputed vnto vs through Christ Iesus.

b He anneexeth ỳ condition lest we shulde abuse the libertie.

c The power & autoritie of the Spirit ỳ is, ỳ grace of regeneracion.

d Whose sanctificacion as made ours.
[e] *Or, of no strength.*
[f] *Or, by sinne.*

e Christ did take flesh, ẅ of nature was subiect to sinne, which not withstanding he sanctified euē in ỳ verie instāt of his conceptiō, & so did appropriate it vnto him, ỳ he might destroie sinne in it, 2. Cor. 5, 21.

f That ẅ ỳ Law requireth.

g The worde cōprehendeth all ỳ ẅ is moste excellēt in mā, as wil, vnderstanding, reason, wit, &c.
[h] *Or, if so be.*
[i] *Or, flesh.*

h The Spirit of regeneracion ẅ aboliseth sinne in our flesh, not all at once, but by degrees: wherfore we muste in ỳ meane time call to God through pacience.

because that his Spirit dwelleth in you.
12 Therefore brethren, we are detters not to the flesh, to liue after the [i] flesh:
13 For if ye liue after the flesh, ye shal dye: but if ye mortifie the dedes of the bodie by the Spirit, ye shal liue.
14 For as manie as are led by the Spirit of God, they are the sonnes of God.
15 For ye haue not receiued the Spirit of bondage to feare againe: but ye haue receiued the Spirit of [k] adopcion, whereby we crye *Abba, Father.
16 The same Spirit [l] beareth witnes with our Spirit, that we are the children of God.
17 If *we be* children, *we are* also [m] heires, euen the heires of God, & heires annexed with Christ, if so be that we suffer with him, that we maye also be glorified with him.
18 For I counte that the afflictions of this present time *are* not [n] worthie of ỹ glorie, which shalbe shewed vnto vs.
19 For the feruent desire of the creature waiteth when the sonnes of God shalbe reuelled.
20 Because the [n] creature is subiect to [o] vanitie, not of it owne wil, but by reason of him, which hathe subdued it vnder hope,
21 Because the creature also shalbe deliuered from the bondage of corruption into the glorious libertie of the sonnes of God.
22 For we knowe that euerie [p] creature groneth with vs also, and trauaileth in paine together vnto this present.
23 And not onely *the creature*, but we also which haue the [q] first frutes of the Spirit, euen we do sigh in our selues, waiting for the adoption, *euen* the *redemption of our [r] bodie.
24 For we are saued by hope: but [s] hope that is sene, is not hope: for how can a man hope for that which he seeth?
25 But if we hope for that we se not, we do with patience abide for it.
26 Likewise the Spirit also helpeth our infirmities: for we knowe not what to praye as we oght: but the Spirit it self maketh requeit for vs with sighs, which can not be expressed.
27 But he that [t] searcheth ỹ hearts, knoweth what is the meaning of the Spirit: for he [t] maketh request for the Sainctes, according to *the wil of* God.
28 Also we knowe that all things worke together for the best vnto them that loue God, euen to them that are called of *his* purpose.
29 For those which he [v] knewe before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne among manie brethren.
30 Moreouer whome he predestinate, them also he called, and whome he called, them also he iustified, and whome he iustified, them he also glorified.
31 What shal we then say to these things? If God be on our side, who *can be* against vs?
32 Who spared not his owne Sonne, but gaue him for vs all *to death*, how shal he not with him giue vs all things also?
33 Who shal lay anie thing to the charge of Gods chosen? *it is* God that *[x] iustifieth,
34 Who shal condemne? *it is* Christ, [w] is dead, yea or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs.
35 Who shal separate vs from the loue of [y] Christ? shal tribulation or anguish, or persecution, or famine, or nakednes, or peril, or swordе?
36 As it is written, *For thy sake are we [z] killed all day long: we are counted as shepe for the slaughter.
37 Neuertheles, in all these things we are more then conquerers through him that loued vs.
38 For I am persuaded that nether death, no, life, nor Angels, nor [a] principalities, nor powers, nor things present, nor things to come,
39 Nor height, nor depth, nor anie other creature shalbe able to [b] perate vs from the [b] loue of God, which is in Christ Iesus our Lord.

CHAP. IX.

1 Hauing testified his great loue towarde his nacio, & the signes thereof. 11 He entreat th of the election and reprobation. 24 Of the vocation of the Gentiles. 30 And reiection of the Iewes.

1 I Say the trueth [a] in Christ, I lye not, my conscience bearing me witnes in the holie Gost,
2 That I haue great heauines and continual sorowe in mine heart.
3 *For I wolde wish my self to be [b] separate from Christ, for my brethren that are my kinsmen according to the flesh,
4 Which are the Israelites, to whome *perteineth* the adoption, and the [c] glorie, and the [d] *Couenantes, and the giuing of the Law, and the seruice *of God*, and the promises.
5 Of whome *are* the fathers, and of whome concerning the flesh, Christ *came*, who is [e] God ouer all blessed for euer, Amen.
6 *Notwithstanding it can not be that ỹ worde of God shulde [1] take none effect for all they are not [f] Israel, which are of Israel:

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i But to liue after the Spirit. k So he nameth the holie Gost of the effect, w he causeth in vs, when he proposeth vs saluation by ỹ law with an impossible condicion, who also doeth seale our saluation in our hearts by Christs fre adoption, ỹ we consider not God now as a rigorous Lord, but as a moste merciful Father.

Gal. 4. 5.

l So ỹ we haue two witnesses, Gods spirit & ours, who is certified by the Spirit of God.

m Freely made partakers of ỹ Fathers treasures.

[n] Or, of like value.

n The creatures shal not be restored before ỹ Gods children be broght to the perfectiō: in the meane season they waite.

o That is, to destruction, because of mans sinne.

p He meaneth not the Angels nether deuils nor men.

q And yet are farre from the perfection.

Luk. 21. 28.

r Which shalbe in the resurrection when we shalbe made cōformable to our head Christ.

s By hope is ment ỹ thing ẅ we hope for.

t In ỹ he stirreth their hearts to pray, & sheweth bothe whome to aske, and how.

v He sheweth by the ordre of our election ỹ afflictions are meanes to make vs like the Sonne of God.

Esa. 52, 5.

x Who pronounceth his iust in his Sonne Christ.

y Where with he loued vs, or God in Christ: ẅ loue is grouded vpon his determinate purpose, and Christ is the pledge thereof.

Psal. 44, 23.

z Which is to figurate the condition of Christes Church.

a paul setteth forthe by these wordes ỹ wonderful nature of the spirites, a wel the good, Ephe. 1, 21. col. 1. 16. as ỹ euil spirites, Ephes. 6. 12. col. 2, 15.

b That is, wherewith God loueth vs in his Sonne Christ Iesus.

a As becometh him that reuereneeth Christ, or whose togue Christ ruleth & so taketh Christ for his witnes.

Act. 9, 2.

1. Cor. 15. 8.

b He wolde redeme ỹ reiectiō of the Iewes ẅ his owne damnation, wdeclareth his zeale towarde Gods glorie read Exo. 32, 32.

Chap. 2, 21.

ephes. 2, 12.

Chap. 2, 28.

c The Arke of the couenāt, because it was a signe of Gods prefence, was called Gods glorie, 1. Sam. 4, 21. psal 26, 8.

d The two tables of ỹ couenant, Deut. 11, 9.

e Christ is verie God.

[1] Or, to fall away.

f That is, of Iacob whose name was also Israel.

7 Nether *are they* all children, because they are the sede of Abraham: *but, In *Gen.21,12.*
g Isaac shal thy sede be called:
8 That is, they which are the children of the h flesh, are not the children of God but the * children of the promes are counted for the sede.
9 For this is a worde of promes, *In this same time wil I come, and Sara shal haue a sonne.
10 Nether *he* onelie *felt this*, but also * Rebecca when she had conceiued by one, *euen* by our father Isaac.
11 For yet *the children* were borne, & when they had nether done good, nor euil (that the purpose of God might remaine according to election not by workes, but by him that calleth)
12 It was said vnto her, *The elder shal serue the yonger. *Gen.25,23.*
13 As it is written, *I haue loued Iacob, & haue hated Esau. *Malac.1,2.*
14 What shal we say then? Is there vnrighteousnes with God? God forbid.
15 For he saith to Moses, * I i wil haue mercie on him, to whome I wil shewe mercie: and wil haue compasion on him, on whome I wil haue compassion. *Exod.33,19.*
i As y onelie wil & purpose of God is the chief cause of election & reprobacion: so this fre mercie in Christ is an inferior cause of saluation, & the hardening of the hart, an inferior cause of damnacion.
16 So then *it is* not in him that willeth, nor in him that runneth, but in God that sheweth mercie.
17 For the k Scripture saith vnto Pharao, * For this same purpose haue I stirred thee vp, that I might shewe my power in thee, and that my Name might be declared throughout all the earth.
k That is, God in y Scripture. *Exo.9,16.*
18 Therefore he hathe mercie on whome he wil, & whome he wil, he hardeneth.
19 Thou wilt say then vnto me, Why doeth he yet complaine? for who hathe resisted his wil.
20 But, ô Man, who art thou w l pleadest against God? shal the * thing formed say to him that formed it, Why hast thou made me thus? *Or, speaketh against. *Isa.45,9. iere.18.6. wisd.15,7.*
21 Hathe not the potter power of the clue to make of the same lompe one vessel to m honour, and another vnto dishonour?
22 *What* and if God wolde, to shewe his wrath, and to make his power knowen, suffre with long pacience the vessels of wrath, prepared to destruction? *Or, vnto honest vses.*
23 And that he might declare the riches of his glorie vpon the vessels of mercie, which he hathe prepared vnto glorie?
24 Euen vs, whome he hathe called, not of the Iewes onely, but also of the Gentiles,
25 As he saith also in Osee, * I wil call them, My people: which were not my people: & her, Beloued, which was not beloued. *Hose.2,23. 1.pet.2,10.*
26 And it shalbe in the place where it was said vnto them, * Ye are not my people, that there they shalbe called, the children of the liuing God. *Hose.1,10.*
27 Also Esaias cryeth concerning Israel, * Thogh the nomber of the children of Israel were as the sand of y sea, *yet* shal *but* a remnant be saued. *Isa.10,22.*
28 l For he wil make his account, & gather it into a short summe with righteousnes, for the Lord wil make a short count in the earth.
l God wil make suche waste of that people y the fewe w shal remaine, shalbe a worke of his iustice, & shal set forthe his glorie in his Church.
29 *And as Esaias said before, Except y Lord of hostes had left vs a sede, we had bene made as m Sodom, and had bene like to Gomorrha. *Isa.1,9.*
m That is, vtterly lost.
30 What shal we say then? That y Gentiles which followed not righteousnes, haue atteined vnto righteousnes, euen the righteousnes which is of faith.
31 But Israel which followed the Law of righteousnes, colde not atteine vnto the Law of righteousnes.
32 Wherefore? Because *they soght it* not by faith, but as *it were* by the workes of the Law: for they haue stombled at y stombling stone. *Isa.8,14. & 28,16. 1.pet. 2.6 psal.118, 22.*
33 As it is written, *Beholde, I lay in Sio a n stombling stone, and a rocke to make me fall: and euerie one that beleueth in him, shal not be ashamed.
n Iesus Christ is to the infideles destructio, & to the faithful life & resurrection.

CHAP. X.

1 After that he had declared his zeale towardes them, 3 He sheweth the cause of the ruine of the Iewes. 4 The end of the Lawe. 5 The difference betweene the iustice of the Lawe, and of faith. 17 VVhereof faith commeth, and to whome it belongeth. 19 The reiection of the Iewes, and calling of the Gentiles.

1 BRethrē, mine hearts desire & prayer to God for Israel is, that they might be saued.
2 For I beare them record, that they haue a the zeale of God, but not according to knowledge.
a That is acerteine affection, but not a true knowledge.
3 For they, being ignorant of y righteousnes of God, & going about to stablish their owne righteousnes, haue not submitted them selues to the righteousnes of God.
4 *For Christ *is* the b end of the Law for righteousnes vnto euerie one that beleueth.
b The end of the Lawe is to iustifie thē w obserue it: therefore Christ hauing fulfilled it for vs, is made our iustice, sanctification, &c. *Gal.3,24. Leui.18,5. ezek.20,11. gal.3,12. Deut.30,12.*
5 For Moses *thus* describeth y righteousnes which is of the Lawe. * That the man which doeth these things, shal liue thereby. *Deut.30,14.*
c Because we can not performe the Law, it maketh vs to flout, who shal go to heauen & to say, Who shal go downe to y depe to deliuer vs thence? but faith teacheth vs that Christ is ascended vp to take vs w him & hathe descended into the depth of death to destroy death, & deliuer vs.
6 But the righteousnes which is of faith, speaketh on this wise, c * Say not in thine heart, Who shal ascende into heauen? (that is to bring Christ frō aboue)
7 Or, Who shal descende into the depe? (that

(that is to bring Christ againe from the dead)

8 But what saith it? *The worde is nere thee, euen in thy mouth, and in thine heart. This is the [d] worde of faith which we preache.

9 For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleue in thine heart, that God raised him vp from the dead, thou shalt be saued.

10 For with the heart man beleueth vnto righteousnes, and with [e] the mouth man confesseth to saluation.

11 For the Scripture saith, * Whosoeuer beleueth in him, shal not be ashamed.

12 For there is no difference betwene the Iewe & the Grecian: for he that is Lord ouer all, is riche vnto all ỹ call on him.

13 *For whosoeuer shal call vpon ỹ Name of the Lord, shalbe saued.

14 But how shal they call on him, in whome they haue not beleued? and how shal they beleue in him, of whome they haue not heard? and how shal they heare without a preacher?

15 And how shal they preache, except they be sent? as it is written, *How beautiful are the [f] fete of thē which bring glad tydings of peace, and bring glad tydings of good things?

16 But they haue not all obeyed the Gospel: for Esaias saith, *Lord, who hathe beleued our [f] reporte?

17 Then faith *is* by hearing, & hearing [g] by the worde of God.

18 But I demande, Haue [h] they not heard? No doute their [i] sounde wēt out through all the earth, & their wordes into the ends of the [k] worlde.

19 But I demande, Did not Israel knowe *God*? First Moses saith, I wil prouoke you to enuie by a nation that is not *my* nation, & by a fooliſh *nation* I wil anger you.

20 *And Esaias is bolde, and saith, I was founde of them that soght me not, and haue bene made manifest to them that asked not after me.

21 And vnto Israel he saith, *All the day long haue I stretched forthe mine hand vnto a [l] disobedient, and gaine saying people.

CHAP. XI.

4 God hathe his Church although it be not sene to mans eye. 5 The grace shewed to the elect. 7 The iudgement of the reprobate. 8 God hathe blinded the Iewes for a time, and reueiled him self to the Gentiles. 18 Whome he warneth to humble them selues. 29 The giftes of God without repentance. 33 The depth of Gods iudgements.

1 I Demande then, Hathe God cast away his people? God forbid: for I also am an Israelite, of the sede of Abraham, of the tribe of Beniamin.

2 God hathe not cast away his people ỹ he [a] knewe before. Knowe ye not what the Scripture saith of Elias, how he maketh requeſt vnto God [b] against Israel, saying,

3 *Lord, they haue killed thy Prophetes, & digged downe thine altars: and I am left alone, and they seke my life?

4 But what saith the answer of God to him? I haue reserued vnto my self [c] seuen thousand men, which haue not bowed the knee to Baal.

5 Euen so then at this present time is there a remnant through the [l] election of grace.

6 And if *it be* of grace, it is no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke.

7 What then? Israel hathe not obteined that he soght: but the election hathe obteined it, and the rest haue bene hardened.

8 According as it is written, *God hathe giuen them ỹ spirit of [l] slomber: eyes that they shulde not se, & eares ỹ they shulde not heare vnto this day.

9 And Dauid saith, *Let their [d] table be made a snare, & a net, & a stombling blocke, euen for a recompense vnto them.

10 Let their eyes be darkened that they se not, & [e] bowe downe their backe alwayes.

11 I demande then, Haue they stōbled, that they shulde fall? God forbid: but through their fall saluatiō *commeth* vnto the Gentiles, to [g] prouoke them to follow them.

12 Wherefore if the fall of them *be* the riches of the worlde, & the diminishing of them the [h] riches of the Gentiles, how muche more shal their abundance *be*?

13 For *in that* I speake to you Gentiles, in asmuche as I am the Apostle of the Gentiles, I magnifie mine office,

14 *To trie* if by any meanes I might [i] prouoke them of my flesh to follow e them, & might saue some of them.

15 For if the casting away of them *be* the reconciling of the worlde, what *shal* the receiuing *be*, but [k] life from the dead?

16 For if [l] the first frutes *be* holie, so *is* the whole lompe: and if the [m] roote be holie, so *are* the branches.

17 And though some of the branches be broken of, & thou being a wilde oliue tre, wast grafte in [l] for them, and made partaker of the roote, and fatnesse of [n] oliue tre.

18 Boast not thy self against the [illegible] ches: and if thou boast thy self

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Isa. 28, 16.
d That is, the promes & the Gospel which agreeth with ỹ Lawe.
Ioel 2. 32.
act. 2, 21.
e That is, the way to be saued is to beleue w̄ heart that we are saued onely by Christ, and to confesse ỹ same before the worlde.
Isa. 32, 7.
naum 1, 15.
[l] *Or, the coming.*
f Meaning ỹ Gospel & the good tydings of saluation w̄ they preached.
Isa. 53. 8.
iohn 12, 38.
g That is, by Gods commandemēt, of whome they are sēt that preache ỹ Gospel. It may be also takē for the very preaching it self.
Psal. 19, 5.
h Bothe ỹ Iewes & Gentiles.
i The Hebrewe worde signifieth the line or proportion of the heauens, whose moste excellēt frame, beside ỹ rest of Gods creatures, preacheth vnto ỹ whole worlde and setteth forthe ỹ worthines of the Creator.
k Then seing all the worlde knewe God by his creatures, the Iewes colde not be ignorāt, and so sinned of malice.
Deut. 32, 21.
Isa. 65, 1.
Isa. 65, 2.
[l] *Or, vnbeleuing.*

a And elected before all beginning.
1 King. 19, 10.
b He talked w̄ God not that he shulde punish Israel, but yet lamented their faithlode & so his wordes made against them.
1. Kig. 19, 18.
c Meaning an infinit nomber.
[d] *Or fre election.*
Isa. 6, 29. & 9, 10. mat. 13, 14. iohn 12, 50. act. 28, 16.
Psal. 69, 22.
[l] *Or, pricking.*
d Christ by ỹ mouth of the prophet sheweth ỹ which came vpon ỹ Iewes, ỹ is, that as birdes are taken where as they thinke to find fode, so ỹ Law w̄ the Iewes of a blinde zeale preferred to ỹ Gospel thinking to haue saluatiō by it, shulde turne to their destruction.
e Take from them thy grace and strength.
f Without hope to be restored.
g The Iewes to followe the Gentiles.
h In that the Gentiles haue the knowledge of the Gospel.
i That they might be iolouse ouer Christ against ỹ Gentiles and so to be more feruent in loue toward Christ then the Gentiles.
k The Iewes now remaine, as it were, in death for lacke of ỹ Gospel: but whē bothe they & Gentiles shal embrace Ch[illegible] ỹ worde [illegible] restored newe l[illegible]
l Abr[illegible] not [illegible] ỹ

rest not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken of, that I might be grafte in.

20 Wel: through vnbelefe they are broken of, and thou standest by faith: be not hie minded, but °feare.

o °Be careful: worship God, & trust in his promises.

21 For if God spared not the natural branches, *take hede*, lest he also spare not thee.

p He speaketh of ỹ Iewes and Gentiles in general.

22 P Beholde therefore the bountefulnes, & seueritie of God: towarde them which haue fallen, seueritie: but towarde thee, bountefulnes, if thou continue in *his* bountefulnes: or els thou shalt also be cut of.

23 And they also, if they abide not stil in vnbelefe, shalbe graffed in: for God is able to graffe them in againe.

24 For if thou wast cut out of the oliue tre, which was wilde by nature, and wast grafted contrary to nature in a right oliue tre, how muche more shal they that are by nature, be graffed in their owne oliue tre?

q Meanig stubbernes & induration against Gods worde. *Isa. 59. 20.*

r He sheweth ỹ the time shal come that the whole nation of the Iewes thogh not euery one particularly, shalbe ioyned to the Church of Christ. *Isa. 27. 9. iere. 22. 33. ebr. 8. 8. & 10. 16.*

25 For I wolde not brethren, that ye shulde be ignorāt of this secret (lest ye shulde be arrogant in your selues) that partel q obstinacie is come to Israel, vntil the fulnes of the Gentiles be come in.

26 And so r all Israel shalbe saued, as it is written, * The deliuerer shal come out of Sion, and shal turne away the vngodlines from Iacob.

27 And this is my couenant to them, *when I shal take away their sinnes.

28 As concerning the Gospel, *they are* enemies for your sakes: but as touching the election, they are beloued for the fathers sakes.

29 For the s giftes and calling of GOD are without repentance.

s To whome God giueth his Spirit of adoption, and whome he calleth effectually, he can not perish. * for Gods eternall counsel neuer changeth.

30 Euen so ye haue they not beleued God, yet haue now obteined mercie through their vnbelefe,

31 Euen so now haue they not beleued "by the mercie *shewed* vnto you, that they also may obteine mercie.

" *Or, that by your mercie.*

32 For God hathe shut vp t all in vnbelefe, that he might haue mercie on all.

t That is, both the Iewes and Gentiles. *Isa 40 13. rom. 11 34. 1. Cor. 2 16.*

33 O the [illegible] of the riches, both of the wisdome, & knowledge of God! how vnsearcheable are his iudgements, & his wayes past finding out.

34 *For v who hathe knowen the minde of the Lord? or who was his counseller?

u He reproueth the rashnes of suche as wil murmur against the iudgemēts of God.

35 Or who hathe x giuen vnto him first, and he shalbe recompensed?

36 For of y him, and through him, and for him are all things: to him *be* glorie for euer, Amen.

CHAP. XII.

Conuersation, loue and workes of suche as are in Christ. 19 Not to seke reuēgeāce.

Epistle. Dominica 9. post Epiphaniæ.

1 I Beleche you therefore, brethren, by the mercies of God, that ye giue vp your bodies a liuing sacrifice, holie, acceptable vnto God, *which is* your b reasonable seruing of God.

a In stede of dead beasts, liuely sacrifice: in stede of ỹ blood of beastes which was but a shadowe & pleased not God of it self, the acceptable sacrifice of the Spiritual man, framed by faith to godlines and charitie.

b That is true, lawful & spirituall. 1. Pet. 2. 5. *Eph. 5, 17. 1. thess. 5, 1.*

2 And facion not your selues like vnto this worlde, but be ye changed by the renewing of your minde, that ye may * proue what is the c good wil of God, & acceptable, & perfite.

c Whatsoeuer is not agreable to Gods wil, is euil, displeasant and vnperfect.

3 For I say through the grace that is giuen vnto me, to euerie one that is amog you, that no man presume to vnderstād aboue that which is mete to vnderstād, but that he d vnderstand according to e sobrietie, as God hathe dealt to euerie man the *measure of faith.

d Two things are required, if we wil iudge soberly of Gods giftes in vs: the one that we do not arrogate to our selues that we haue not: next, that we boast not of the giftes, but reuerently vse them to Gods honour.

e That is, soberly, not neglecting Gods giftes, but vsing them to this glorie. *1. Cor. 12, 11. Ephes 4. 7. 1. Pet 4, 10.*

4 For as we haue many members in one bodie, and all members haue not one office,

5 So we being many are one bodie in Christ, and euerie one, one anothers members.

6 *Seing then that we haue giftes that are diuers, according to the grace that is giuen vnto vs, whether *we haue* f prophecie, *let vs prophecie* according to the proportion of faith.

f By prophecying here he meaneth preaching and teaching, & by office or ministerie, all suche offices, as appertein to the Church as Elders, Deacons, &c.

7 Or an office, *let vs waite* on the office: or he that teacheth, on teaching:

8 Or he that exhorteth, on exhortation: he that g distributeth, *let him do it* * with simplicitie: he that ruleth, with diligence: he that h sheweth mercie, with *cherefulnes.

g That is, in your owne conceit *Prou. 30, 2. mat. 5, 39. 1. per. 3, 9. 2. Cor. 8, 11. h Liue so honestly & godly that no man can finde faute w you. *Ebr. 12, 14.*

h By faith he meaneth the knowledge of God in Christ w the giftes of the holie Goste.

9 *Let* loue *be* without dissimulation. *Abhorre that which is euil, and cleaue vnto that which is good.

10 *Be affectioned to loue one another with brotherlie loue. In giuing honour, go one before another,

11 Not slouthful to do seruice: feruent in spirit: seruing " the Lord,

12 Reioycing in hope, patient in tribulation, *continuing in prayer.

13 *Distributing vnto the necessities of the Saintes: * giuing your selues to hospitalitie.

14 * Blesse them which persecute you: blesse, I *say*, and curse not.

15 Reioyce with them that reioyce, & wepe with them that wepe.

16 Be of like affection one towards another: * be not hie minded: but make your selues equal to them of the lower sorte: be not wise in your selues.

i Be not hie minded: but make your selues equal to them of the lower sorte: be not wise in your selues.

17 *Recompense to no man euil for euil: I procure things honest in the sight of all men. 18 Yf it be possible, as much as in you is, haue peace w all men.

i He meaneth them w were parte were the appointed to loke vnto the poore, as for the most widowes, Act. 6, 1. 1. tim. 5, 9. *2. Cor. 9, 7. *Amos 5, 15. *Ephes. 4, 2. 1. pet. 2, 17 *ebr. 13, 1. * Or, be time. * Luk. 18, 1. * 1. Cor. 16, 1. *Ebr. 13, 2. 1. pet. 4, 11. * Mat. 5, 44. *Prou. 3, 7. *Isa. 5, 21.

19 Dearly

Eccl.28,1. mat 5,38. Deu.32,35. ebr.10,30. Prou.25,21.

m For ether ỹ shalt wynne him with thy benefit, or els his cõscience shal beare him witnes ỹ Gods burning wrath hangeth ouer him.

19 Dearly beloued, * auenge not your selues, but giue place vnto wrath: for it is written, * Vengeance is mine. I wil repaye, saith the Lord.

20 * Therefore, if thine enemie hunger, fede him: if he thirst, giue him drinke: for in so doing, thou shalt heape [m] coles of fyre on his head.

21 Be not ouercome of euil, but ouercome euil with goodnes.

CHAP. XIII.

1 The obedience to the Rulers. 4 Why they haue the sworde. 8 Charitie ought to measure all our doings. 11 An exhortation to innocencie & puritie of life.

Epist. Dnica 4ª post Epyph.

Wisd 6,4. tit 3,1. 1.pet. 2,13.

1 LEt * euerie soule be subiect vnto the higher powers: for there is no power but of God: & the powers that be, are ordeined of God.

2 Whosoeuer therefore resisteth the power, resisteth the ordinance of God: and they that resist, shal receiue to them selues [a] iudgement.

3 For princes are not to be feared *for* good workes, but *for* euil. Wilt thou then be without feare of the power? Do wel: so shalt thou haue praise of the same.

4 For he is the minister of God for thy wealth: but if thou do euil, feare: for he beareth not the sworde for noght: for he is the minister of God "to take vengeance on him that doeth euil.

5 Wherefore ye must be subiect, not because of wrath onely, but also for [b] conscience sake.

6 For, for this cause ye paye also tribute: for they are Gods ministers, applying them selues for the same [c] thing.

7 * Giue to all men therefore their duetie: tribute, to whome *ye owe* tribute: custome, to whome custome: feare, to whome feare: honour, to whome *ye owe* honour.

Epist. Dnica 1ª Aduen.

8 "Owe nothing to any man, but to loue one another: for he that loueth another, hathe fulfilled the [d] Law.

9 For this, * Thou shal not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnes, Thou shalt not couet: and if there be any other commandemẽt, it is briefly comprehended in this saying *euen* in this, * Thou shalt loue thy neighbour as thy self.

10 Loue doeth not euil to his neighbour: therefore is loue the * fulfilling of the Law.

11 And that, considering the season, that *it is* now time that we shulde arise from slepe: for now is our saluation [e] nerer, then when we beleued it.

12 The night is past, & the day is at hãd: let vs therefore cast away the workes of darkenes, and let vs put on the [f] armour of light,

13 So that we walke honestly, as in the day: not in * "glotonie, and dronkennes, nether in chambering and wantonnes, nor in strife and enuying:

14 * But put ye on the Lord IESVS CHRIST, and take no thoght for the flesh, to *fulfil* the lustes of it.

Rom.13,1. 1.pet.2,13.

a Not onely ỹ punishment of ỹ Iudges, but al so ỹ vengeance of God.

"*Greke, a reuenger with wrath.*

b For no priuate man ca cõtemne ỹ gouernement � God hathe appointed without ỹ breache of his conscience: and here he speaketh of ciuil magistrats: so ỹ Antichrist, and his can not wrast this place to establish their tyrannie ouer the conscience.

Mat.22,21.

c That is, to defend ỹ good and to punish ỹ euil.

d He meaneth onely the seconde table.

Exod.20,14. deut.5,18. Leuit.19,18. mat.22,39. gal.5,14. tam.2,8.

1 *Tim 1,5.*

e Before we beleued, it had bene in vaine to tel vs these things but now seing our saluation is nere, let vs take hede ỹ we neglect not this occasion.

CHAP. XIIII.

1 The weake ought not to be despised. 10 No man shulde offende another's conscience. 15 But one ought to supporte another in charitie and faith.

1 HIm that is weake in the [a] faith, receiue vnto you, *but* not [b] for controuersies of disputations.

2 One beleueth that he may eat of all things: & another, which is weake, eateth herbes.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hathe receiued him.

4 * Who art thou that condemneth a nother mans seruant? he standeth or falleth to his owne [c] master: yea, he shalbe established: for God is able to make him stande.

5 This man estemeth one day aboue a nother day, & another man counteth euerie daye a like: let euerie man be [d] fully persuaded in his minde.

6 He that [e] obserueth the day, obserueth it to the [f] Lord: and he that obserueth not the day, obserueth it not to ỹ Lord. He that eateth, eateth to the Lord: for he giueth God thankes: and he that [g] eateth not, [h] eateth not to ỹ Lord, and giueth God thankes.

7 For none of vs liueth [i] to him self, nether doeth anie dye to him self.

8 For whether we liue, we liue vnto the Lord: or whether we dye, we dye vnto the Lord: whether we liue therefore, or dye, we are the Lords.

9 For Christ therefore dyed and rose againe, and reuiued, that he might be Lord bothe of ỹ dead and the quicke.

10 But why doest thou iudge thy brother? or why doest thou despise thy brother? * For we shal all appeare before ỹ iudgement seat of Christ.

11 For it is written, * I [k] liue, saith the Lord and euerie knee shal bowe to me, and all tongues shal [l] confesse vnto God.

12 So then euerie one of vs shal giue accountes of him self to God.

13 Let vs not therefore iudge one another anie more: but vse *your* iudgement

Rom.14,1. 1.Cor.8,1.

a That is, the doctrine of the Gospel.

b Lest he shulde departe ether more ignorant then he came, or els w a greater scrupule of conscience.

Iam.4,12.

c It is ỹ Lords matter & not thine.

d We must be assured in our conscience by Gods worde in all things that we do: ỹ if we be strog we may know what is our libertie: and if we be weake, we may learne to profit daily.

e That counteth one day more holie the another.

f Who iudgeth whether he doeth wel or no.

g Because he thinketh the meates vncleane by ỹ Law.

h Here we must note three things: first, ỹ he speaketh of things w of the selues are indifferent, albeit in ỹ Law they were not: next, ỹ he reproueth not the condemning of the act but of the persones: thirdly that he meaneth not ỹ stubburne and malicious, who me he calleth dogges & concision: but ỹ weake and infirme to whome as yet God had not reueiled ỹ perfite libertie.

i Bothe our life, and death ought to profite to. k This o life of him self, their God.

our brother. * 2.Cor.5,10. * Isa.45,23. phil.2, the particularly opperteineth to God who is ỹ true & giueth it to all others. And acknowledge me for

rather in this, that no man putte an occasion to fall, or a stombling blocke before *his* brother.

14 [m] I knowe, & am persuaded through the Lord Iesus, that there is nothig vncleane of it self: but vnto him that iudgeth any thing to be vncleane, to him *it is* vncleane.

15 But if thy brother be grieued for the meat, now walkest thou not charitably: * destroy not him with thy meat, for whome Christ dyed.

16 Cause not your [n] commoditie to be euil spoken of.

17 For the [o] kingdome of God is not meat nor drinke, but righteousnes, and peace, & ioye in the holie Gost.

18 For whosoeuer [p] in these things serueth Christ, is acceptable vnto God, and is approued of men.

19 Let vs then followe those things ẅ concerne peace, and wherewith one may edifie another.

20 Destroy not the worke of God for meats sake: *all things in dede are pure: but *it is* euil for the man which eateth with offence.

21 *It *is* good neither to eat flesh, nor to drinke wine, nor any thing, whereby thy brother stombleth, or is offended, or made weake.

22 Hast thou [q] faith? Haue it with thy self before God: blessed is he that [r] condemneth not him self in that thing ẅ he alloweth.

23 For he that douteth, is condemned if he eat, because *he eateth* not of faith: & whatsoeuer is not of [s] faith, is sinne.

m He preuenteth ỹ obiection ẅ the Christias might vse.

1. Cor. 8, 11.

n Which is ỹ benefite of Christian libertie by abusing whereof ye cause ỹ weake lings to blaspheme the Gospel ẅ might seme to them contrarie to Gods wil, and the doctrine of the Lawe.

o God wil not reigne ouer his by suche obseruations.

Tit. 1, 15.

p In peace & righteousnes.

1. Cor. 8, 13.

q Faith here is taken for a full persuasion of ỹ Christian libertie in things indifferent as the Apostle interpreteth it in the 14. verse.

r Which hathe none euil remorse of conscience in his doing.

s Meaning, of aright cõscience.

CHAP. XV.

1 *Paul exhorteth them to support & loue one another by the example of Christ,* 9 *And by the one he mercie of God which is the cause of saluation bothe of the one & the other.* 14 *He sheweth his zeale towarde them, & the Church,* 30 *And requireth the same of them.*

1 WE which are strong, ought to beare the infirmities of the weake, and not to please our selues.

2 *Therefore* let euerie mã please his neighbour in that that is good to [a] edification.

3 For Christ also wolde not please him self, but as it is written, * The rebukes of them which rebuke thee, Fel [b] on me.

4 For whatsoeuer things are written afore time, are written for our learning, that we through pacience, & comforte of ỹ Scriptures might haue hope.

Psal. 69, 10.

a To edifie, signifieth to do all maner duties to our neighbour, ether to bring him to Christ, or if he be wõne, ỹ he may growe frõ faith to faith: for the faithful are called the temple of God wherein he is resident by his Holie Spirit & these faithful are the stones of the newe Ierusalem: that is, the vniuersal Church, Isa. 54. reuel 21. of the which buylding Christ is the chief corner stone, Ephes 2, 20.

b I did so beare them, as if they had bene doue to me and not to my Father.

5 Now the God of [c] pacience and consolation giue you that ye be * like minded one towards another, according to Christ Iesus,

6 That ye with one minde, *and* with one mouth may praise God euen the Father of our Lord Iesus Christ.

7 Wherefore receiue ye one another, as Christ also receiued vs to the [d] glorie of God.

8 Now I say, that Iesus Christ was a [e] minister of the circumcisiõ, for the [f] trueth of God, to confirme the promises *made* vnto the fathers.

9 And let the Gentiles praise God for *his* mercie, as it is written, * For this cause I wil confesse thee among ỹ Gentiles, and sing vnto thy Name.

10 And againe he saith, * Reioyce, ye Gentiles with his people.

11 And againe, *Praise the Lord, all ye Gentiles, & laude ye him, all people together.

12 And againe Esaias saith, * There shall be a roote of Iesse, and [g] he that shal rise to reigne ouer [h] the Gentiles, in him shal the Gentiles truste.

13 Now the God of hope fil you with all ioye, and peace in beleuing, that ye may abounde in hope through the power of the holie Gost.

14 And I my self also am persuaded of you, my brethren, that ye also are ful of goodnes, and filled with all knowledge, and are able to admonish one another.

15 Neuertheles brethren, I haue some what boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I shulde be the minister of Iesus Christ towarde the Gentiles, ministring the Gospel of God, that the offring vp of the Gentiles might be acceptable [i] being sanctified by the holie Gost,

17 I haue therefore whereof I may reioyce in Christ Iesus in those things ẅ *perteine* to God.

18 For I dare not [k] speake of anie thing, which Christ hathe not wroght by me, *to make* the Gentiles obedient in worde and dede,

19 With the power of signes and wonders, by the power of the Spirit of God: so that from Ierusalem, and rounde about vnto Illyricum, I haue caused to abounde the Gospel of Christ.

20 Yea, so I enforced my self to preache the Gospel, not where Christ was named, lest I shulde haue buylt on another mans fundation.

21 But as it is written, * To whome he was not spoken of, they shal se *him*, & they that heard not, shal vnderstand *him*.

c Which is the autor of pacience. *1. Cor. 1, 10. phil 3, 16.*

d To make vs partakers of Gods glorie.

e First to gather ỹ Iewes, and then ỹ Gẽtiles ỹ bothe might be made one flocke.

f That God might be knowen true. *Psa. 18, 50. 2 sam. 22, 50. Deut. 32, 43. Psal. 117. 1.*

Isa. 11, 10.

g Which is Christ who did spring as a yeng bud out of ỹ drye and dead rote.

h Then seing he toke bothe ỹ Iewes and Gentiles to his Fathers glorie, they oght by his example to loue together.

i The minister offreth vp the people to God by the Gospel.

k God gaue him suche ample occasions to set forthe his excellent workes that he had done by him, ỹ the Apostle nede not to seke anie other thing to boast vpon.

Isa. 52, 15.

22 The-

Cha.1,13. 2.the.2,19.

Chap.1,1.

22 Therefore also I haue bene * oft let to come vnto you.

23 But now seing I haue no more place in these quarters, and also haue * bene desirous manie yeres agone to come vnto you,

24 When I shal take my iourney into Spaine, I wil come to you: for I trust to se you in my iourney, & to be brought on my way thitherwarde by you, after that I haue bene some what filled with your *companie*.

1 Which was to carie the almes.

25 But now go I to Ierusalem, to[1] minister vnto the Saintes.

26 For it hathe pleased them of Macedonia and Achaia, to make a certeine distribution vnto the poore Saintes ẅ are at Ierusalem.

1.Cor.9,11.

27 For it hathe pleased them, and their detters are they: *for if the Gentiles be made partakers of their spiritual thigs, their duetie is also to minister, vnto them in carnal things:

m I shal faithfully leaue it ẅ them, & as it were sealed moste surely. *Chap.1,10.*

28 When I haue therefore performed this, and haue [m] sealed them this [n] frute, I wil passe by you into Spaine.

n Almes is the frute of faith and charitie.

29 * And I knowe when I come, that I shal come to you with [o] abundance of ỿ blessing of the Gospel of Christ.

o His coming shalbe profitable vnto them: for God wil giue him abundat knowledge of Diuine mysteries to communicate vnto them. *2.Cor. 1,11.*

30 Also brethren I beseche you for our Lord Iesus Christs sake, and for the loue of the Spirit, that ye * wolde sttiue with me by prayers to God for me.

p He feared lest slaudrous tongues wolde haue made his message ether odious, or lesse acceptable. *Isa.9,6.*

31 That I may be deliuered from them which are disobedient in Iudea, & that my seruice which I haue to do at Ierusalem, may be [y] accepted of the Saintes,

32 That I may come vnto you with ioy by the wil of God, & may with you be refreshed.

33 Thus the * God of peace *be* with you all. Amen.

CHAP. XVI.

1 After manie recommendations. 17 He admonisheth thē to beware false brethren and to be circumspect. 20 He prayeth for them, and giueth thankes to God.

1 I Commende vnto you Phebe our sister which is a seruant of the Church of Cenchrea,

2 That ye receiue her in the Lord, as it becometh Saintes, and that ye assist her in whatsoeuer busines she nedeth of your aide: for she hathe giuen hospitalitie vnto manie, and to me also.

Act.18,3.

3 Grete *Priscilla and Aquila my follow helpers in Christ Iesus.

4 (Which haue for my life laid downe their owne necke. Vnto whome not I onely giue thankes, but also all the Churches of the Gentiles)

5 Likewise, *grete* the Church that is in their house, Salute my beloued Epenetus, which is the [a] first frutes of [b] Achaia *in* Christ.

6 Grete Marie which bestowed muche labour on vs.

7 Salute Andronicus and Iunia my cousins and fellow prisoners, which are notable among the Apostles, and [b] were in Christ before me.

8 Grete Amplias my beloued in ỿ Lord.

9 Salute Vrbanus our felowe helper in Christ, and Stachys my beloued.

10 Salute Apelles approued in Christ. Salute them which are of Aristobulus *frends*.

11 Salute Herodion my kinsman. Grete them ẅ are of the *frends* of Narcissus which are in the Lord.

12 Salute Tryphena and Triphosa, which *women* labour in the Lord. Salute the beloued Persis, which *woman* hathe laboured muche in the Lord.

13 Salute Rufus chosen in the Lord, & his mother and mine.

14 Grete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, & his sister, and Olympas, & all the Saintes which are with them.

16 Salute one another with an * holie [c] kisse. The Churches of Christ salute you.

1.Cor.16,20. 2 cor.13,12. 1 pet.5,14.

c This was a signe of amitie among the Iewes whe wil-leth to be holie, that is ỿ it come from a minde ful of godlie charitie.

17 ¶ Now I beseche you brethren, marke them diligently which cause diuision and offences, contrarie to the doctrine which ye haue learned, and * auoide them.

2.Iohn.10.

18 For they that are suche, serue not the Lord Iesus Christ, but their owne [d] bellies, and with [e] faire speache, & flattering deceiue the hearts of the simple.

d These be markes to knowe the false Apostles by:

e The worde signifieth him ỿ promiseth muche & performeth nothing, who semeth also to speake for thy profite, but doeth nothing lesse. *Act.16,1. phil.2,19.*

19 For your obediēce is come abrode amōg all: I am glad therefore of you: but yet I wolde haue you wise, vnto that ẅ is good, and simple concerning euil.

20 The God of peace shal treade Satan vnder your fete shortly. The grace of our Lord Iesus Christ *be* with you.

1.Co.1,14.

21 *Timotheus my companion, and Lucius and Iason, and Sosipater my kinsmen, salute you.

[f] Or, receiuer of Corinthus.

22 I Tertius, which wrote out this epistle, salute you in the Lord.

Ephes.3,19. Ephes.5,3. col.1,26. 2.tim.1,10. tit.1,2.

23 * Gaius mine hoste, & of the whole Church saluteth you. Erastus ỿ * chamberlaine of [f] the citie saluteth you, and Quartus a brother.

1.pet.1,20.

24 The grace of our Lord Iesus Christ *be* with you all. Amen.

25 * To him now that is of power to establishe you according to my Gospel, and preaching of Iesus Christ, * by the reuelation [g] of the mysterie, ẅ was kept secret since the worlde began.

g Bothe as touching ỿ doctrine of ỿ Gospel, and also ỿ calling of ỿ Gentiles.

26 (But now is opened, & published

a The first ẅ was consecrate to the Lord by embracing the Gospel.

[b] Or, Asia.

among all nations by the Scriptures of the Prophetes, at the commandement of the euerlasting God for the obedience of faith)

27 To God, *I say*, onely wise, be praise through Iesus Christ for euer. Amen.

Written to the Romaines from Corinthus *and sent* by Phebe, seruant of the Church, which is at Cenchrea.

THE FIRST EPISTLE

of Paul to the Corinthians.

THE ARGVMENT.

After that S. Paul had preached at Corinthus a yere and an halfe, he was compelled by the wickednes of the Iewes to saile into Syria. In whose absence false Apostles entred into the Church, who being puffed vp with vaine glorie, and affectat eloquence, soght to bring into contempt the simplicitie which Paul vsed in preaching the Gospel. By whose ambition suche factions & schismes sprang vp in the Church, that from opinions in pollicies & ceremonies they fel to false doctrine and heresies, calling into doute the resurrection from the dead, one of the chiefest points of Christian religion. Against these euils the Apostle procedeth, preparing the Corinthians hearts, & eares with gentle salutations: but sone after he reproueth their contentions and debates, their arrogancie & pride, and exhorteth them to cõcorde & humilitie, setting before their eyes the spiritual vertue, & heauelie wisdome of the Gospel, which can not be persuaded by wordlie wit and eloquent reasons, but is reueiled by Gods Spirit, and so sealed in mens hearts. Therefore this salutation may not be attributed to the ministers, but onely to God, whose seruants they are, and haue receiued charge to edifie his Church: wherein S. Paul behaued him self skilfully, buylding according to the fundation (which is Christ) and exhorteth others to make y end proportionable to the beginning, taking diligent hede that they be not polluted with vaine doctrine, seying they are the Tẽple of God. And as for those w deuted of his Apostleship he sheweth thẽ that he depẽdeth not on mans iudgement, albeit he had declared by manifest signes that he neuer soght his owne glorie, nether yet how he might liue, but onely the glorie of Christ: which thing at his comming he wolde declare more amply, to the shame of those vaine glorious braggers, who soght them selues onely. & therefore suffred moste horrible Vices vnreproued & vnpunished, as incest, contentions, pleadings before infideles, fornication & suche like, to the great slander of the Gospel. This done, he answereth to certeine points of the Corinthians letter, as touching single life, duetie of mariage, of discorde & dissension among the maried, of virginitie, & seconde mariage. And because some thoght it nothing to be present at idole seruice, seing in their heart they worshiped the true God, he warneth them to haue respect to their weake brethren, whose faith by that dissembling was hindred, & their cõsciences wounded, which thing rather then he wolde do, he wolde neuer vse that libertie, w God had giuen him. But forasmuche as pride, & self wil was the cause of those great euils, he admonisheth them by the example of the Iewes not to glorie in these outwarde gifstes, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all mẽ to follow Christ vprightly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behauiour of men and women in the assemblies: of the Lords Supper, the abuse of the spiritual giftes, which God hath geue to maintein loue and edifie y Church: as cõcerning the resurrection frõ the dead, without the w the Gospel serueth to no vse. Last of all he exhorted the Corinthians to relieue the poore brethren at Ierusalem, to persenere in the loue of Christ, and wel doing, sending his commendations, and wishing them peace.

CHAP. I.

a He praiseth the great graces of God shewed towarde them. 10 Exhorting them to concorde and humilite. 19 He beateth downe all pride, and wisdome which is not grounded on God. 26 Shewing whome God hathe chose to cõfoũde y wisdome of y worlde.

1 PAVL called *to be* an Apostle of IESVS CHRIST through y wil of God, and our brother Sosthenes,

2 Vnto the Church of God which is at Corinthus, to them that are * [a] sanctified in Christ Iesus, * [b] Saintes by calling, * with all that [c] call on the Name of our Lord Iesus Christ in euerie place, bothe their *Lord*, and ours:

3 Grace *be* with you, and peace from God our Father, & *from* the Lord Iesus Christ.

4 I thanke my God alwayes on your behalfe for the [d] grace of God, which is giuen you in Iesus Christ.

5 *That in all things ye are made riche [e] in him, in all kinde of speache, and in all knowledge.

Act. 15, 9. 1. thes. 4, 7.

a Whome God hathe separate from the rest of the worlde, purified, and giue to his sonne, y he might be in them, and they in him.

die w communicate with their head. f Cõmendeth them, whose abuse after he doeth reproue. as losophie, and their knowledge of Gods worde.

Rom. 1, 7. ephe. 1, 1. col. 1, 2. 1. tim. 1, 2. 9. tit. 2, 1.

b Made holie by the fre mercie & calling of God.

2. Tim. 2, 22.

c Which is to acknowledge him to be verie God, to worship him, and seke vnto him for helpe.

d For all the benefites w ye haue receiued by the Gospel.

Colos. 1, 10, & 2, 7. phil. 3, 20. tit. 2, 11.

e As membres of the same bo- those giftes in eloquence, phi-

6 As the testimonie of Iesus Christ hathe bene confirmed in you.
7 So that ye are not destitute of anie gift: *wayting for ỹ appearing of our Lord Iesus Christ.
8 Who shal also confirme you vnto the end, that ye may be[g] blameleſſe in ỹ day of our Lord Iesus Christ.
9 *God is faithful, by whome ye are called vnto the felowſhip of his Sonne Iesus Christ our Lord.
10 Now I beſeche you, brethren, by the Name of our Lord Iesus Christ, * that ye all[h] speake one thing, and that there be no diſſentions among you: but be ye knit together in one minde, and in one iudgement.
11 For it hathe bene declared vnto me, my brethren, of you by them that are of the houſe of [i] Cloe, that there are cõtentions among you.
12 Now this I say, ỹ euerie one of you ſaith, I am Paules, and I am *Apollos, and I am Cephas, and I am Chriſts.
13 Is Christ deuided? was Paul crucified for you? ether were ye baptized [k] into the name of Paul?
14 I thanke God, that I baptized none of you, but *Criſpus, and [l] Gaius,
15 Leſt anie ſhulde ſay, that I had baptized into mine owne name.
16 I baptized alſo the houſhode of Stephanas: furthermore knowe I not, whether I baptized anie other.
17 For Christ ſent me not to [m] baptize, but to preache the Goſpel, not with *[n] wiſdome of wordes, [o] leſt the croſſe of Christ ſhulde be made of none effect.
18 For ỹ preaching of ỹ croſſe is to thẽ that periſh, fooliſhnes: but vnto vs, ẅ are ſaued, it is the *power of God.
19 For it is written, I* wil deſtroye ỹ wiſdome of the wiſe, and wil caſt away the vnderſtanding of the prudent.
20 Where is ỹ wiſe? where is the [p] Scribe? where is the [q] diſputer of this worlde? hathe not God made ỹ wiſdome of this worlde fooliſhnes?
21 For ſeing ỹ worlde by wiſdome knewe not God in the wiſdome of God, it pleaſed God by the fooliſhnes of preaching to ſaue them that beleue:
22 Seing alſo that the Iewes require a* ſigne, and the Grecians ſeke after wiſdome.
23 But we preache Christ crucified: vnto the Iewes, euen a ſtombling blocke, & vnto the Grecians, fooliſhnes:
24 But vnto them which are called, bothe of the Iewes & Grecians *we preache* Christ, the power of GOD, and ỹ wiſdome of God.
25 For the [r] fooliſhenes of God is wiſer then men, and the weakenes of God is ſtronger then men.
26 For brethrẽ, you ſe your calling, how that not manie wiſe men [ſ] after ỹ fleſh, not manie mightie, not manie noble *are called*.
27 But God hathe choſen the fooliſh things of the worlde to confounde the wiſe, and God hathe choſen the weake things of the worlde, to confounde the mightie things.
28 And vile things of the worlde & things which are deſpiſed, hathe God choſen & things[t] which are not, to bring to noght things[v] that are,
29 That no [x] fleſh ſhulde reioyce in his preſence.
30 But ye are of him in Christ Iesus, who of God is made vnto vs* wiſdome and righteouſnes, and ſanctification, and redempcion,
31 That, according as it is written, * He that reioyceth, [y] let him reioyce in the Lord.

CHAP. II.

1 He putteth for exaꝛple his maner of preaching, which was according to the tenor of the Goſpel. 8 Which Goſpel was contemptible & hid to the carnal, 10 And againe honorable and manifeſt to the ſpiritual.

1 And I, brethrẽ, whẽ I came to you, came not with *excellencie of wordes, or of wiſdome, ſhewing vnto you the [a] teſtimonie of God.
2 For I eſtemed not to [ſ] knowe anie thing among you ſaue Iesus Christ, and him crucified.
3 * And I was among you in [b] weakenes, and in feare, & in muche trembling.
4 Nether *ſtode* my worde, & my preaching in the * entiſing ſpeache of mans wiſdome, but in plaine euidence of [ſ] the Spirit and of power,
5 That your faith ſhulde not be in the wiſdome of men, but in the power of God.
6 And we ſpeake wiſdome among them that are [c] perfite: not the wiſdome of this worlde, nether of the [d] princes of this worlde which come to noght.
7 But we ſpeake the wiſdome of God in a myſterie, *euen* the hid *wiſdome*, which God had determined before ỹ worlde vnto our glorie.

r He ſpeaketh in the perſone of the wicked, who cõtrarie to their conſcience rather attribute theſe thigs to God, then acknowledge their owne follie & weakenes.
ſ According as the worlde termeth wiſe men.
t Which are in mans iudgemẽt almoſt nothing, but taken for abiects & caſt awaies.
v Eſtemed & in reputacion. *Ierem.23,5.*
x Thus he calleth man in contempt & to beate downe his arrogancie. *Ierem.29,4. 2.cor.10,17.*
y That is, attribute all things to God with thankeſgiuing.

Chap.1,19.
[ſ] *Or, myſterie.*
a That is, the Goſpel, whereby God doeth manifeſt him ſelf to the worlde, or where of God is the autor & wimes.
[ſ] *Or, I thoght nothing worthie to be knowen.* *Act.18.1. Chap.1,17. 2.pet.1,16.*
b Herein appeareth his great modeſtie, who was not glorious, but abiect & humble, not ful of vaine boaſtings & arrogancie, but with feare & trembling ſet forthe the mightie power of God.
c They whoſe vnderſtandings are illuminate by faith, acknowledge this wiſdome, which the worlde calleth follie.
d The worde is here taken for them whome ether for wiſdome, riches or power men moſte eſteme.

Pſal.138,8.
g For there is no cõdemnation to them that are grafted in Christ Iesus. *1.Theſ.5,24. Rom.15,5. philip 3,16.*
h Diſagreing in wordes ingendreth diſſention of minde, whereof procedeth repugnancie of iudgement, ẅ is the mother of ſchiſme and hereſie.
i Which was a vertuous womã & zealous of Gods glorie and ſoght the quietnes of the Church. *Act.18,24.*
k Read ỹ annotacion, Act.3.16. *Act.18,8.*
l This Gaius was Pauls hoſte, in whoſe houſe alſo the Church was at Corinthus. Rom.16,23. there was yet another ſo called, ẅ was of Derbe, & followed paul, Act.20,4. *Chap.2,19. galat.5,4. 2 pet,1,16.*
m That is, chiefly & peculiarly. *Rom.1,16.*
n As rhetoricke, or arte oratorie.
o When men ſhulde attribute that vnto eloquence, which onely belonged to the power of God.
p That is, the interpreter of ỹ Law. *Mat.12,38.*
q He that is ſo ſubtil in diſcuſsing queſtions? & herein paul reprocheth euen the beſt learned, as though not one of them colde perceiue by his owne wiſdome this myſterie of Christ reueiled in the Goſpel.

[c] That is, very fewe.

Isa.64,4.

[d] He calleth Iesus the mightie God, ful of true glorie & maiestie, whome Dauid also calleth the King of glorie, psal. 24, 7. and Steuen nameth him ȳ God of glorie, act.7, 2. & hereby appeareth ȳ diuinitie of Christ & coniunctiō of two natures in one persone.

Chap 1,17.

2 pet.1,16.

[e] Man is not able to thinke Gods prouidence towarde his.

[f] For he is one God with the father and ȳ Sonne.

[g] Mans minde, which vnderstādeth and iudgeth.

[h] We are not moued with that Spirit, which teacheth things wherewith the worlde is delited, and which men vnderstand by nature.

[i] All the benefites of God in Iesus Christ.

[m] As that which we teache is spiritual, so our kinde of teaching must be spiritual, that the wordes may agree with the matter.

[n] Whose knowledge & iudgement is not cleared by Gods Spirit.

Prou 27,19.

Isa.40,13.

Wisd.9,17.

rom.11,34.

[o] For the truth of God is not subiect to the iudgement of man.

[p] That is, Christs Spirit, *Iohn 16,13. rom. 8,9.*

[a] Being ingrafted in Christ by faith, we begin to moue by his Spirit, & as we profite in faith, we growe vp to a ripe age. And here let him take hede that teacheth, lest for milke he giue poyson for milke and strong meat in effect are one, but onely differ in maner & forme.

8 Which [c] none of the princes of this worlde hathe knowen: for had thei knowen it, thei wolde not haue crucified the [f] Lord of glorie.

9 But as it is writtē, * The things which eye hathe not sene, nether eare hathe heard, nether [g] came into mans heart, *are*, which God hathe prepared for thē that loue him.

10 But God hathe reueiled *them* vnto vs by his Spirit: for the Spirit [h] searcheth all things, yea, the deepe things of God.

11 For what man knoweth the things of a man, saue the spirit [i] of a man, which is in him? euen so the things of God knoweth no man, but the Spirit of God.

12 Now we haue [k] receiued not the Spirit of the worlde, but the Spirit, which is of God, that we might knowe the [l] things that are giuen to vs of God.

13 Which things also we speake, not in the * wordes which mans wisdome teacheth, but ẅ the holie Goste teacheth, comparing [m] spiritual things with spiritual things.

14 But the [n] natural man perceiueth not the things of the Spirit of God: for they are foolishnes vnto him: nether can he knowe *them*, because they are spiritually discerned.

15 But he that is * spiritual, discerneth all things: yet he him self is [o] iudged of no man.

16 * For who hathe knowen the minde of the Lord, that he might instruct him? But we haue the [p] minde of Christ.

CHAP. III.

Paul rebuketh the sectes and autours thereof. 7 No man ought to attribute his saluacion to the ministres, but to God. 10 That they be ware erronius doctrines. 11 Christ is the fundacion of his Church. 16 The dignitie and office both of the ministres and also of all the faithful.

AND I colde not speake vnto you, brethren, as vnto spiritual mē, but as vnto carnal, *euen* as vnto [a] babes in Christ.

2 I gaue you milke to drinke, & not meat: for ye were not yet able *to beare it*, nether yet now are ye able.

3 For ye are yet carnal: for where as *there is* among you enuying, and strife, and diuisions, are ye not carnal, and walke as men?

4 For when one saith, I am Pauls, and another, I am Appollos, are ye not carnal?

5 Who is Paul then? and who is Apollos, but the ministres by whome ye beleued, & as the Lord gaue to euerie man?

6 I haue planted, Apollos watred, but God gaue the encrease.

7 So then, nether is he that plāteth, anie thing, nether he that watreth, but God that giueth the encrease.

8 And he that planteth, & he that watreth, are [b] one, * and euerie man shal receiue his wages, according to his labour.

9 For we together are Gods [c] laborers: ye are Gods housbandrie, *and* Gods buylding.

10 According to the grace of God giuen to me, as a skilful master buylder, I haue laid the fundacion, and another buyldeth thereon: but let euerie man [d] take hede how he buyldeth vpon it.

11 For other fundacion can no man lay, then that which is laid, which is Iesus Christ.

12 And if anie man buylde on this fundacion, golde, siluer, precious stones, tymber, haye, *or* stubble.

13 Euerie mans worke shalbe made manifest: for the [e] daye shal declare it, because it shalbe reueiled by the [f] fyre: & the fyre shal trye euerie mans worke of what sorte it is.

14 If anie mans worke, that he hathe buylt vpon, abide, he shal receiue wages.

15 If anie mans worke burne, he shal [g] lose, but he [h] shalbe [i] safe him self: neuertheles yet as it were by the fyre.

16 * Knowe ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

17 If anie man destroy the Temple of God, him shal God destroy: for the Temple of God is holie, which ye are.

18 Let no man deceiue him self. If anie man among you seme to be wise in this worlde, let him be a foole, that he may be wise.

19 For ȳ wisdome of this worlde is foolishnes with God: for it is written, * He catcheth the wise [k] in their owne craftines.

20 * And againe, The Lord knoweth that the thoghts of the wise be vaine.

21 Therefore let no man reioyce in men: for all things are yours.

22 Whether it be Paul, or Apollos, or Cephas, or the worlde, or life, or death: whether they be things present, or things to come, *euen* all are yours,

23 And ye Christs, and Christ Gods.

CHA-

Psal.62,13. galat.6,5.

[b] He chargeth them with two faultes: the one, ȳ thei attributed to muche to ȳ ministers, & ȳ other, ȳ thei preferred one minister to another.

[c] So made by his grace.

[d] He reproueth the ministres of Corinth, as teachers of curious doctrines & questions.

[e] Or the time ẅ is, when the light of ȳ trueth shal expel the darkenes of ignorance, then ȳ curious ostetacion of mans wisdome shalbe brought to noght

[f] By the tryal of Gods Spirit.

[g] Bothe his labour & rewarde

Chap.6,19.

2.cor.6,16.

[h] He reproueth them nor as false apostles, but as curious teachers of humaine sciences, as they ẅ lothing at the simplicitie of Gods worde, preache philosophical speculacions.

[i] As touching his life, if he holde fast the fondacion.

Iob.5,13.

[k] When they them selues are entangled in ȳ same snares, ẅ thei laid for others.

Psal.49,11.

[l] But in God who worketh by his ministers to his owne glorie & the comfort of his Church.

CHAP. IIII.

After that he had described the office of a true Apostle, 3 Seing they did not acknowledge him suche a one, 4 He appealeth to Gods iudgement, 7 Beating downe their glorie which hindered them to praise that, which they dispraised in him. 16 He sheweth what he requireth on their parte, & what they ought to loke for of him at his returne.

LEt a man so thinke of vs, as of the [a] ministers of Christ, and disposers the secrets of God.

2 And as for ỹ rest, it is required of the disposers, that euerie man be founde faithful.

3 *As touching me, I passe verie litle, to be iudged of you, or of [b] mans iudgement: no, I iudge not [b] mine owne self.

4 For I [c] knowe nothing by [d] my self, yet am I not thereby iustified: but he that iudgeth me, is the Lord.

5 Therefore * iudge nothing before the time, vntil the Lord come, who wil lighten things that are hid in darkenes, and make the counsels of the hearts manifest: and then shal euerie man haue praise of God.

6 Now these things, brethren, I haue figuratiuely applied vnto mine owne self & Apollos, for your sakes, that ye might learne [e] by vs, that no man presume aboue that which is written, that one swel not against another for anie mans cause.

7 For who [f] separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou hadest not receiued it?

8 Now ye are ful: now ye are made riche: ye reigne as Kings without vs, and wolde to God ye did reigne, that we also might reigne with you.

9 For I thinke that God hathe set forthe vs [g] the laste Apostles, as men appointed to death: for we are made a gasing stocke vnto the worlde, and to the Angels, and to men.

10 We *are* [h] fooles for Christs sake, and ye *are* wise in Christ: we *are* weake, and ye strong: ye *are* honorable, and we *are* despised.

11 Vnto this houre we bothe honger, & thirst, and are naked, and are buffeted, and haue no certeine dwelling place,

12 *And labour, working with our owne hands: we are reuiled, & *yet* we blesse: we are persecuted, *and* suffer it.

13 *We are euil spoken of, and we [i] pray: we are made as the filthe of the worlde, the ofskowring of all things, vnto this time.

14 I write not these things to shame you, but as my beloued children I admonish you.

15 For though ye haue ten thousand [j] instructours in Christ, yet *haue ye* not manie fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be ye followers of me.

17 For this cause haue I sent vnto you Timotheus, ẅ is my beloued sonne, and faithful in ỹ Lord, ẅ shal put you in [k] remembrance of my wayes in Christ as I teache euerie where in euerie Church.

18 Some are puffed vp as though I wolde not come to you.

19 But I wil come to you shortely, * if ỹ Lord wil, and wil knowe, not ỹ speache of them ẅ are puffed vp, but ỹ power.

20 For the [k] kingdome of God *is not* in worde, but in [l] power.

21 What wil ye? shal I come vnto you with a rod, or in loue, and in the spirit of mekenes?

CHAP. V.

1 He reproueth sharpely their negligence in punishing him that had committed incest. 3 Willing them to excommunicate him, 7 To embrace puritie, 9 And flee wickednes.

IT is heard certeinely *that there is* fornicatiō amōg you, and suche fornicatiō as is not once named amōg ỹ [a] Gentils, * ỹ one shulde haue his fathers wife.

2 And ye are puffed vp & haue not rather sorowed, that he ẅ hathe done this dede, might be put from among you.

3 * For I verely as absent in bodie, but present in spirit, haue determined already as though I were present, that he that hathe [b] thus done this thing,

4 When ye are gathered together, and my [c] spirit, [d] in ỹ Name of our Lord Iesus Christ, ỹ suche one, I *say*, by the power of our Lord Iesus Christ,

5 *Be deliuered vnto [e] Satan, for the [f] destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus.

6 Your reioycing is not [g] good: * know ye not that a litle leauen, leaueneth the whole lumpe?

7 Purge out therefore the olde leauen, that ye may be a newe lumpe, [h] as ye are vnleauened: for Christ our Passeouer is sacrificed for vs.

8 Therefore let vs kepe ỹ feast, not with olde leauē, nether in ỹ leauen of maliciousnes and wickednes: but ẅ the vnleauened bread of sinceritie and trueth.

9 I wrote vnto you [i] an epistle, * ỹ ye shul de not cōpanie together ẅ fornicators,

10 And [i] not all together with the fornicatours of this worlde, or with the couetous, or with extortioners, or with idolaters: for then must ye nedes go out of the worlde.

11 But now I haue written vnto you, that ye shul not company together, if any man that is called a brother be a fornicatour, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such a one see that ye eate not.

12 For what haue I to do to iudge them also that are without? do not ye iudge them that are within?

13 But them that are without, God iudgeth. Therefore put away from among your selues that wicked person.

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a As it is a thing intollerable to cōtemne ỹ true ministers of God, so it is greatly reprehensible to attribute more vnto them then is mete. *Mat.7,1.*

b *Greke, mans day.* *Mat.7,1. rom.2,1.*

b Whether I haue great gifts or litle, few or manie.

c For as I do not knowe, whereby I shul de take anie occasiō of glorie: so I am certeine ỹ before God another maner of iustice is required.

d Concerning mine office.

e By our example.

f To wit, from other men and preferreth thee?

g To diminish his autoritie they obiected, ỹ he was not made an Apostle by Christ, but after wardes.

h By this bitter taūting in abiecting him self and exalting ỹ Corinthians, he maketh them ashamed of their vaine glorie. *Act.20,34. 1.thess2,9. 2.thess3,8. Mat.5,44. luk 23,34. act.7,60.*

i *Or, vse gentle wordes.*

a *Or, pedagogues & skle masters.*

i Forasmuche as they had so sone forgotten. *Act.19,21. iam.4,15.*

k That is, whatsoeuer gifttes we haue receiued of God to this end ỹ he may reigne among vs.

l Of the holie Gost.

a Who wolde thinke that you wolde suffer ỹ mischief vnpunished, which ỹ moste barbarous natiōs abhorre to speake of. *Leu.18,8. Col.2,5.*

b Hauing now receiued ỹ Gospel.

c My wil and consent.

d With inuocatiō of Gods Name, as becometh them ẅ procure the Lords business and not their owne. *1.Tim 1,20.*

e Which is, to be as an heathē man and publicane.

f For being wounded with shame & sorrowe, his flesh or olde man shal dye: and ỹ spirit or newe man shal remaine aliue & enioye ỹ victorie in that day whē ỹ Lord shal iudge the quicke and dead 2.Cor.4,10. 1 pet.4,6. *Gal.5,9.*

g Seing you suffer suche monstrous vices among you. *Mat.18,17. 2 thess 3,14.*

h As euerie mā particularly is pure, so that whole Church in general may be pure.

i But he meant of those ỹ were conuersant in ỹ Church, whome they ought by discipline to haue corrected: for as touching strangers they ought by all meanes godly to winne them to Christ.

catours of this worlde, or with the couetous, or with extorcioners, or with idolaters: for then ye muste go out of the worlde.

11 But now I haue written vnto you, ẏ ye companie not together: if anie that is called a brother, be a fornicator, or couetous, or k an idolater, or a railar, or a drunkard, or an extorcioner, with suche one eat not.

12 For what haue I to do, to iudge them also, which are l without? do ye not iudge them that are m within?

13 But God iudgeth them that are without. Put away therefore from among your selues that wicked man.

k Who to plese bothe parties wolde be present at idole seruice, & yet professe the Gospel.

l Vnto whome the Ecclesiastical discipline doeth not stretch.

m Which are subiect to Gods worde, & to the discipline of ẏ Church.

CHAP. VI.

1 He rebuketh them for going to law together before the Heathen. 7 Christians ought rather to suffer. 12 He reproueth the abusing of Christian libertie, 15 And sheweth that we ought to serue God purely bothe in bodie, and in soule.

1 DAre anie of you, hauing busines against another, be iudged vnder a the a vniust, and not vnder the Saintes?

2 * Do ye not knowe, that the Saintes shal iudge the worlde? If the worlde then shalbe iudged by you, are ye vnworthie to iudge the smalleſt matters?

3 Knowe ye not that we shal iudge the b Angels? how muche more things that perteine to this life?

4 If then ye haue iudgements of things perteining to this life, c set vp them ẅ are d leaſt estemed in the Church.

5 I speake it to your shame. Is it so that there is not a wise man among you? no not one, that cā iudge betwene his brethren?

6 But a brother goeth to lawe with a brother, and that vnder the infideles.

7 Now therefore there is vtterly e a faute among you, because ye go to law one with another: * why rather suffer ye not wrong? why rather susteine ye not harme?

8 * Nay, ye your selues e do wrong, and do harme, and that to your brethren.

9 Knowe ye not that the vnrighteous shal not inherite the kingdome of God? Be not deceiued: * nether fornicatours, nor idolaters, nor adulterers, nor wantons, nor bouggerers,

10 Nor theues, nor couetous, nor drunkards, nor railers, nor extorcioners shal inherite the kingdome of God.

11 And suche were * some of you: but ye are washed, but ye are sanctified, but ye are iustified in the Name of the Lord Iesus, and by the Spirit of our God.

12 ¶ * All f things are lawful vnto me: but all things are not profitable. I may do all things, but I wil not be broght vnder g the power of anie thing.

13 Meates *are ordeined* for the bellie, and the bellie for the meates: but God shal destroie bothe it, and them. Now the bodie *is* not for h fornication, but for the i Lord, & the Lord for the bodie.

14 And God hathe also raised vp the Lord, and * shal raise vs vp by his power.

15 Knowe ye not, that your bodies are the membres of Christ? shal I then take the membres of Christ, and make them the members of an k harlot? God forbid.

16 Do ye not knowe, that he which coupleth him self with an harlot, is one bodie? * for two, saith he, shalbe one flesh.

17 But he that is ioyned vnto ẏ Lord, is one spirit.

18 Flee fornication: euerie sinne that a man doeth, is without the bodie: but he that committeth fornication, sinneth against his l owne bodie.

19 Know ye not, that * your bodie is the temple of the holie Goſt, *which is* in you, whome ye haue of God? and ye are not your owne.

20 * For ye are boght for a price: therefore glorifie God in your bodie, and in your spirit: for they are Gods.

a Or, iudges & magistrates which are infideles.

b Who are now apostates & deuils, Mat. 25, 41.

c That is, make them iudges.

d If ye so burne with desire to pleade, kepe a court among your selues, and make the leaſt estemed your iudge: for it is moste easie to iudge betwene brethren.

e Or, impotencie of minde.

f He doeth not reproue ẏ godlie, which with a good cōscience seeketh ẏ magistrat to defende his right, but cōdemneth hatred, grudges & desires of reuēgeance.

g For we are subiect & to those things ẅ we can not want.

h They abused meates, bothe in that they offended others thereby, & also prouoked their owne lusts to vnclennes.

i God wil be Lord bothe of the soul and bodie.

k Whereby he signifieth, that bothe we shal se the glorie of ẏ resurrection of the iuste, and also that dignitie, and priuiledge where by we be made the mēbers of Christ.

l That is, he more polluteth his owne bodie, then he that cōmitteth anie other sinne.

CHAP. VII.

1 The Apostle answereth to certeine questiōs which the Corinthians desired to knowe, 2 As of single life, 3 Of the duetie of mariage, 11 Of discordes & dissension in mariage, 13 Of mariage betwene the faithful & vnfaithful. 18 Of vncircumcising the circumcised, 21 Of seruitude. 25 Of virginitie, 39 And seconde mariage.

1 NOw concerning ẏ things whereof ye wrote vnto me. It were a good for a man not to touche a woman.

2 Neuertheles, to auoide fornication, let b euerie man haue his wife, and let euerie woman haue her owne housband.

3 * Let the housband giue vnto ẏ wife c due beneuolence, and likewise also the wife vnto the housband.

4 The wife hathe not the power of her owne bodie, but the housband: and likewise also the housband hathe not the power of his owne bodie, but the wife.

a Or, expediēt because mariage, through mās corruption, and not by Gods institution bringeth cares and troubles.

1. Pet. 3, 7.

b Speaking to all men in general.

c Which conteineth all duetie perteining to mariage.

5 Defraud-

5 Defraude not one another, except *it be* with consent for a time, that ye may giue your selues to fasting and prayer & againe come together that Satan tempt you not for your incontinencie.

6 But I speake this by permission, [d] not by commandement.

7 For I wolde that all men were euen as I my self *am*: but euerie man hathe his proper gift of God, one after this maner, and another after that.

8 Therefore I say vnto ỹ vnmaried, and vnto the widowes, it is good for them if they abide euen as I *do*.

9 But if they can not abstein, let them marie: for it is better to marie then to [e] burne.

10 And vnto the maried I commande, not I but the Lord, Let not the wife * departe from her housband.

11 But and if [f] she departe, let her remaine vnmaried, or be reconciled vnto her housband, and let not the housbād put [g] away *his* wife.

12 But to the remnant I speake & not [h] the Lord, If anie brother haue a wife, that beleueth not, if she be cōtent to dwell with him, let him not forsake her.

13 And the woman which hathe an housband that beleueth not, if he be content to dwel with her, let her not forsake him.

14 For the vnbeleuing housband is [i] sanctified by the wife, & the vnbeleuing wife is sanctified by the housband, els were your children vncleane: but now are they [k] holie.

15 But if the vnbeleuing departe, let him departe: a brother or a sister is not in subiection in such things: but God hathe called vs in peace.

16 For what knowest thou, o wife, whither thou shalt saue thine housband? Or what knowest thou, o mā, whither thou shalt saue thy wife?

17 But as God hathe distribute to euerie man, as the Lorde hathe [m] called euerie one, so let him walke: and so ordeine I in all Churches.

18 Is anie man called being circumcised? let him not [n] gather *his vncircumcision*: is anie called vncircumcised? let him not be circumcised.

19 [o] Circumcision is nothing, & vncircumcision is nothing but the keping of the commandements of God.

20 * Let euerie man abide in the same vocation wherein he was called.

21 Art thou called *being* a seruant? [p] care not for it: but if yet thou maist be free, vse it rather.

22 For he that is called in the [q] Lord *being* a seruant, is the Lords fremā: likewise also he that is called *being* free, is Christs seruant.

23 * Ye are boght [r] with a price: be not ỹ seruants of men.

24 Brethren, let euerie man, wherein he was called, therein abide [s] with God.

25 Now concerning [t] virgines, I haue no [u] commandement of the Lord: but I giue mine aduise, as one that hathe obteined mercie of the Lord to be [v] faithful.

26 I suppose then [w] this to be good for ỹ present [x] necessitie: *I meane* ỹ it is good for a man so to be.

27 Art thou bounde vnto a wife? seke not to be losed: art thou losed frō a wife? seke not a wife.

28 But if thou take a wife, thou sinnest not: and if a virgine marie, she sinneth not: neuertheles, suche shal haue [xy] trouble in the flesh but I [z] spare you.

29 And this I say, brethren, because the time is short, [aa] here after that bothe they which haue wiues, be as though they had none:

30 And they that [a] wepe, as though they wept not: and they ỹ [b] reioyce, as though thei reioyced not: & thei that bie, as though they possessed not:

31 And they ỹ vse this worlde, as though they vsed it not: for the [c] facion of this worlde goeth away.

32 And I wolde haue you without care. The vnmaried careth for the things of the Lord, how he may please the Lord.

33 But he that is maried, careth for the things of the [d] worlde, how he maie please *his* wife.

34 There is difference also betwene a virgine & a wife: the vnmaried woman careth for the things of the Lord, that she may be [e] holie, bothe in bodie and in spirit: but she that is maried, careth for the things of ỹ worlde, how she may please her housband.

35 And this I speake for your owne commoditie, not to [f] tangle you in a snare, but that *ye follow* that, which is honest, and that ye may cleaue fast vnto the Lord without separation.

36 But if anie man thinke that it is vncomlie for his virgine, if she passe the flowre of *her* age, & [g] nede so require, let him do what he wil, he sinneth not: let them be maried.

37 Neuertheles he [h] that standeth firme in his heart, that he hathe no nede, but hathe [i] power ouer his owne wil, & hathe so decreed in his heart, that he wil kepe his virgine, he doeth wel.

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d He sheweth that he commandeth not precisely all men to marie, but that God hathe grāted this remedie vnto the which can not liue chaste.

e With the fyre of concupiscence, ỹ is when mans will so giueth place to ỹ lust ỹ tēpteth, he can not call vpon God with a quiet conscience. *Mat 5,32. & 19 9. mar,10,11. luk.16.18.*

f For hatred, dissension, anger, &c.

g Sane for whordome, as Matt. 5,32.

h In asmuche as there was nothing expredly spoke hereof in the Law, or prophetes: or els he spake this moued by ỹ Spirit of God as he testifieth in ỹ 25. ver.

i Meaning, ỹ ỹ faith of ỹ beleuer hathe more power to sanctifie mariage then ỹ wickednes of ỹ other to pollute it.

k They that are borne of either of ỹ parēts faithful, are also coūted members of Christs Church, because of the promes, Act.2,39.

l When suche things come to passe, ỹ ỹ faithful & vnfaithful be maried together, and the one forsake the other without cause.

m The lawful vocation in outwarde things must not lightly be neglected. *Ephe.4 1. 1.tim.6,1.*

n Which is whē the surgeon by arte draweth out ỹ sinne to couer the parte, Celsus lib.7, cap 15. Epiphan. lib. de ponderib & mensur. 1. Maccab 1,16.

o It is all one whither thou be Iewe or Gentil.

p Although god hathe called thee to serue in this life, yet thinke not thy condition vnworthie for a Christian: but reioyce, that thou art deliuered by Christ from the miserable slauerie of sinne and death.

q Being seruāts by condition is made partakers of Christ. *Chap. 6,20.*

r *1.pet.1,20.*

s *Or, dearly.*

t Syncerely, as in the presence of God.

u *Or, the state of virginitie.*

v He bindeth no man to that ẅ God hath he left free: but shewet ẅ what in most agreable to Gods wil, according to the circumstance of the time, place & persones.

w *Or, beleued.*

x To be single.

y In these afflictions and persecutions.

z As worldlie cares of their children & familie.

aa He doeth not preferre singlenes as a thing more holie thē mariage, but by reason of incōmodities, ẅ the one hathe more then the other.

bb In wishing ỹ you colde liue without wiues.

cc *Or, it remaineth that.*

a Which be in aduersitie.

b Which be in prosperitie.

c In this worlde there is nothing but mere vanitie.

d Which onely apperteine to this present life.

e *And he is deuided,* meaning into diuers cares.

e She may attein vnto it so neer then the other, because she is without cares.

f Seing S. Paul colde binde no mans cōscience to single life, what presumption is it ỹ anie other shulde do it.

g That is, ỹ she shulde marie to auoide fornication.

h Meaning, he ỹ fathers wil dependeth on his childrens in this point: in so muche as he is bounde to haue respect to their infirmitie neether can he iustly require of them singlenes, if they haue not that gift of God so to line.

i For ỹ is fully persuaded that he hathe no nede.

38 So then he that giueth her to mariage, doeth wel, but he that giueth her not to mariage, doeth[k] better.

39 The wife is bounde by the[l] law, as long as her husbande liueth: but if her husbande be dead, she is at libertie to mary with whome she wil, onely in the Lord.

40 But she is more blessed, if she so abide, in my iudgemēt: * and I thinke that I haue also the Spirit of God.

*The .7. 40.

CHAP. VIII.

He rebuketh them that vse their libertie to the slander of other, in going to the idolatrous sacrifices. 9 And sheweth how men ought to behaue them towarde suche as be weake.

1 AND as touching things sacrificed vnto idoles, we knowe that we all haue [a] knowledge: knowledge puffeth vp, but loue edifieth.

2 Now, if any man thinke ỹ he knoweth any thing, he knoweth nothing yet as he ought to knowe.

3 But if any man loue God, the same is [m]knowen of him.

4 Concerning therefore meat sacrificed vnto idoles, we knowe that an idol *is* [b] nothing in the worlde, & that there *is* none other God but one.

5 For thogh there be ỹ are called gods, *whether* in heauen, or in earth, (as there be many gods, and many [c] lords)

6 Yet vnto vs there *is* but one God, *which is* the Father, of whome are all things, & we in him: & * one Lord Ieſus Chriſt, by whome *are* all things, and we by him.

7 But euerie man hathe not knowledge: for some hauing [d] conſcience of the idole, vntil this houre, eat as a thing sacrificed vnto the idole, and so their conſcience being weake, is defiled.

8 But meat maketh not vs acceptable to God: for nether if we eat, haue we the [e] more: nether if we eat not, haue we the leſſe.

9 But take hede leſt by any meanes this [n] power of yours be an occaſion of falling to them that are weake.

10 For if any man ſe thee ẅ haſt knowledge, ſit at table in the idoles temple, ſhal not the conſcience of him which is weake, be [o] boldened to eat thoſe thigs which are sacrificed to idoles?

11 And through thy knowledge ſhal the * [g] weake brother periſh, for whome Chriſt dyed.

12 Now when ye ſinne ſo againſt ỹ brethren, and wounde their weake cōſcience, ye ſinne againſt Chriſt.

13 * Wherefore if meat offend my brother, I wil eat no fleſh while the worlde ſtandeth, that I may not offend my brother.

a Of ỹ libertie that God hathe giuen vs touching outwarde things.

*Or, taught.

b This he ſpeaketh in their perſone ẅ bragged ſo muche of their libertie, ſaying that an image amongs all things that are made, is of no force.

c Which being idoles, yet are eſteemed of men as Lords and Seigneurs.

Iohn 13,33. chap.12.3.

d In that they thoght ỹ meat offered vp to ỹ image, not to be pure, and therefore colde not eat it with a good conſcience.

e This abundance and want is referred to ỹ ſpiritual things Rom.14,17.

f Or libertie in things indifferent.

g Greke, buylded vp.

h By thine example without any grounde of doctrine.

Rom.14,15

i Which eateth againſt his conſcience, or in doute.

Rom.14,22.

CHAP. IX.

He exhorteth thē by his example to vſe their libertie to the edification of other. 24 To runne on forthe in the courſe that they haue begonne.

1 AM I not an Apoſtle? Am I not free? Haue I not ſene Ieſus Chriſt our Lord? Are ye not my worke in the Lord?

2 If I be not an Apoſtle vnto other, yet douteles I am vnto you: for ye are the [a] ſeale of mine Apoſtleſhip in the Lord.

3 My defenſe to them [b] that examine me, is this,

4 Haue we not power to eat [c] & to drinke?

5 Or haue we not power to [d] lead about a wife being a [e] ſiſter, as wel as the reſt of the Apoſtles, and as the [e] brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, haue not we power [f] not to worke?

7 Who goeth a warfare anie time at his owne coſt? who plāteth a vineyard, and eateth not of the frute thereof? or who fedeth a flocke, and eateth not of the milke of the flocke?

8 Say I theſe things according to man? ſaith not the Law the ſame alſo?

9 For it is written in the Law of Moſes, * Thou ſhalt not muſſel ỹ mouth of the oxe that treadeth out the corne: doeth God take [g] care for oxen?

10 Ether ſaith he it not altogether for our ſakes? For our ſakes no doute it is written, that he ẅ eareth, ſhulde eare in hope: and that he that threſheth in hope, ſhulde be partaker of his hope.

11 * If we haue ſowen vnto you ſpiritual things, *is it* a great thing if we reape your carnal things?

12 If others with you be partakers of *this* [h] power, *are* not we rather? Neuertheles, we haue not vſed this power: but [n] ſuffre all things, that we ſhulde not hinder the Goſpel of Chriſt.

13 Do ye not knowe, that they which miniſter about the * holie things, eat of the things of the Temple? And they ẅ wait at the altar, are partakers [i] with the altar?

14 So alſo hathe ỹ Lord ordeined, that they which preache the Goſpel, ſhulde liue of the Goſpel.

15 But I haue vſed none of theſe things: nether wrote I theſe things, ỹ it ſhulde be ſo done vnto me: for it were better for me to dye, then that anie man ſhulde make my [k] reioycing vaine.

16 For thogh I preache ỹ goſpel, I haue nothing

a I nede no further declaratiō but the workes ỹ I haue wroght among you.

b And call into doute mine office.

c On ỹ Church charges.

d The Apoſtles led their wiues about ẅ them.

e A faithful & Chriſtian wife.

f Or, cousins.

f Whether thei might not as awfully liue without labouring for their liuing with their owne hands, as other Apoſtles.

Deu.25,4. 1. tim. 5,18.

g Had God reſpect properly to the oxē them ſelues when he made this Law, and not rather vnto men?

Rom.15,27.

h To liue on other mens charges?

i Or, take in worthe.

Deu.18,1.

i For ỹ parte ỹ was burnt, was deuoured of the altrar, & ỹ other was due vnto ỹ priests by the Law.

k For now you haue no iuſte cauſe againſt me, ſeing that I preached ỹ Goſpel frely vnto you.

nothing to reioyce of: for necessitie is laid vpon me, and wo is vnto me, if I preache not the Gospel.

17 For if I do it willingly, I haue a rewarde: but if I do it against my wil, *notwithstanding* the dispensation is cõmitted vnto me.

18 What is my rewarde then? verely that when I preache the Gospel, I make the Gospel of Christ [m] fre that I abuse not mine autoritie in the Gospel.

19 For though I be fre from all men, yet haue I made my self seruant vnto all men, that I might winne the mo.

20 *And vnto the Iewes I become as a Iewe, that I may winne the Iewes: to thẽ that are vnder the Lawe, as *though I were* vnder the [n] Law, that I may winne them that are vnder the Law:

21 To them ỹ are without lawe, as *though I were* without law (when I am not without Law as parteining to God, but *am* in the Law through Christ) that I may winne them that are without Law.

22 To the weake I become as weake, ỹ I may winne the weake: I am made [o] all things to all men that I might by all meanes saue some.

23 And this I do for the Gospels sake, that I might be partaker thereof with you.

Epla Dnica 9ª post Trinit.

24 Knowe ye not, that they which runne in a race, runne all, yet one receiueth the prise? So runne, that ye may obteine.

25 And euerie man that proueth masteries, Pabsteineth frõ all things: and they *do it* to obteine a corruptible crowne: but we for an vncorruptible.

26 I therefore so rũne, not as vncerteinly: so fight I, not as one that beateth the ayre.

27 But I beat downe my [q] bodie, & brig it into subiectiõ, lest by any meanes after that I haue preached to other, I my self shulde be [r] reproued.

1 Seing he is charged to preache, he must wilingly and earnestly followe it: for if he do it by constrainte, he doeth not his duetie.

m That I be not chargeable to thẽ vnto whome I preache, seing, that they thinke that I preache for gaines.

Act 16,3. gal.2,3.

n As touching the ceremonies.

o In things indifferent, as eating of meats, obseruation of feasts & dues and suche like, he fashioned him selfe to men in suche sorte as he might best gaine them to Chtist.

p That is, kepeth a straict dyet & refraineth frõ suche things as might distempre his bodie.

q Or, olde man which rebelleth against the Spirit.

r Lest he shulde be reproued of men when they shulde se him do contrarie, or contemne that thing which he taught others to do.

CHAP. X.

He feareth them with the examples of the Iewes that they put not their truste carnally in the graces of God, 14 Exhorting them to flee all idolatrie, 23 And offence of their neighbour.

Epla Dnica 9ª post Trinit.

MOreouer, brethren, I wolde not ỹ ye shulde be ignorant, that all our fathers were vnder * the cloude, and all passed through the * sea,

2 And were all * baptized vnto [a] Moses, in the cloude, and in the sea,

3 And did all eat the same [b] spiritual meat,

4 *And did all drinke the same spiritual drinke (for they dranke of the spiritual Rocke that followed them: and the Rocke [d] was Christ)

5 But with many of them God was not pleased: for they were * ouerthrowen in the wildernes.

6 Now these are ensamples to vs, to the intent that we shulde not lust after euil things *as they also lusted.

7 Nether be ye idolaters as *were* some of them, as it is writtẽ, *The people sate downe to [e] eat and drinke, and rose vp to playe.

8 Nether let vs commit fornication, as some of them committed fornication, and fel in one * [f] daye thre & twentie thousand.

9 Nether let vs tempt [g] Christ, as some of them also tempted *him*, & were * destroyed of serpents.

10 Nether murmure ye, as some of thẽ *also murmured, and were destroyed of the [h] destroyer.

11 Now all these things came vnto them for ensamples, and were written to admonish vs, vpõ whome the [k] ends of the worlde are come.

12 Wherefore, let him that thinketh he standeth, take hede lest he fall.

13 There hathe no tentation taken you, but suche as apperteineth to man: and God is faithful, which wil not suffer you to be tempted aboue that you be able, but [l] wil euen giue ỹ vssue with the tentation, that ye may be able to beare it.

14 Wherefore my beloued, flee frõ idolatrie.

15 I speake as vnto thẽ which haue vnderstanding: iudge ye what I say.

16 The cuppe [e] of blessing which we [m] blesse, is it not the communion of the blood of Christ? The bread which we breake, [n] is it not the cõmunion of the bodie of Christ?

17 For we that are many, are [o] one bread & one bodie, because we all are partakers of one bread.

18 Beholde Israel *which is* after the [p] flesh: are not they which eat of the sacrifices, partakers of the altar?

19 What say I then? That the idole is any thing? Or that that which is sacrificed to idoles, is any thing?

20 *Nay*, but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I wolde not ỹ ye shulde haue [q] felowshippe with

Exod.17,6. nomb.22.10.

b That is, Manna w was ỹ outwarde signe & Sacramẽt of the spiritual grace.

Nomb.20,6,7 Nomb. 11,4. & 21,6.

psal.106,14.

c They ate the same meat ỹ we do, because the substance of theirs and our Sacramẽts is all one.

d That is, signified Christ as all Sacraments do.

Exod 32,6. Nom.25,9. Nom 21.6. psal 106,14.

e Because hereby occasion was take to forget God, & cõmit idolatrie, therefore these indifferẽt things are counted idolatrie.

f Moses readeth foure and twetie thousand, w declareth an infinite nomber.

g Who was their leader and was called the Angel of God.

Nom 14,37.

h Meaning either ỹ good or euil Angel whose ministerie God vseth to execute his iudgemẽt to ỹ vtter destruction of the wicked.

i How God wil plague vs if we be subiect to ỹ like vices.

k Or, later dais of Christs comming.

l He ỹ led you into this tentation w cometh vnto you either in prosperitie or aduersitie or for your sinnes past, wil turne it to your cõmoditie & deliuer you.

1 Or, thankes giuing.

m Or, prepare to this holie vse with praise and inuocation and inuocation and in nomber, are many cornes make but one loafe, let vs renounce idolatrie which doeth separate our vnitie

n The effectual badge of our coniunction and incorporation with Christ.

o If we that are many but one bodie in effect, ioyned with our head Christ, as many cornes make but one loafe, let vs renounce idolatrie which doeth separate our vnitie

p Which is gouerned according to the ceremonies of the Law.

q Which is to assemble in the companie where idoles are called vpon.

Exod.13,21. nomb.9,18. Exod.14.22. Exod.16.15.

a Moses being their guide, or minister, or as some read, thei were baptized vnto Moses Lawe, others, by Moses.

the deuils.
21 Ye can not drinke ỹ cup of ỹ Lord, and the cup of the deuils. Ye can not be partakers of the Lords table and of the table of deuils.
22 Do we prouoke the Lord to anger? Are we stronger then he?
23 * All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edifie not.
24 Let no man seke his owne, but euerie man anothers wealth.
25 Whatsoeuer is solde in the [r] shambles, eat ye, & aske no question for conscience sake.
26 *For the earth *is* the Lords, and all that there in is.
27 If any of them which beleue not, call you *to a feast*, and if ye wil go, what soeuer is set before you, eat, asking no question for conscience sake.
28 But if any man say vnto you, This is sacrificed vnto idoles, eat it not, because of him that shewed it, and for ỹ conscience (for the earth *is* the Lords, and all that therein is)
29 And the conscience I say, not thine, but of that other: for why shulde my [t] libertie be condemned of another mans conscience?
30 For [v] if I through *Gods* benefite be partaker, why am I euil spoken of, for that wherefore I giue thankes?
31 *Whether therefore ye eat or drinke, or whatsoeuer ye do, do all to the glorie of God.
32 Giue none offence, neither to ỹ Iewes, nor to the Grecians, nor to the Church of God:
33 Euē as I please [x] all men [y] in all things, not seking mine owne profite, but *the profite* of many, that they might be saued.

Chap. 6. 13. eccl. 37. 31.

r For in those dayes they were accustomed to sel certeine of ỹ flesh of beastes sacrificed in the shambles & turned the money to the priests profit.
Psal. 24. 1.
s Or, doure not.

t We muſt take hede ỹ through our abuse, our libertie be not condemned.
v If by the benefite of God I may eat any kinde of meat, why shulde I by my defaut cause this benefite to be euil spoken of?
Colos 3. 17.

x That is, the infirme.
y Which are indifferent.

2. Thes 3. 9.

CHAP. XI.

He rebuketh the abuses which were crept into their Church, 4 As touching prayer, prophecying, 18 And ministring the Lords Supper, 23 Bringing them againe to the first institution thereof.

1 BE ye the followers of me, euen as I am of Christ.
2 Now, brethren, I commend you, that ye remembre [u] all my things, & kepe the ordinances, as I deliuered them to you.
3 But I wil that ye knowe, that Christ is ỹ *heade of euerie man: and the mā is ỹ womans head: and God is Christs head.
4 Euerie man [a] praying or [o] prophecying hauing *any thing* on *his* head, [b] dishonoreth his head.
5 But euerie woman that prayeth [c] or prophecieth bareheaded, dishonoreth her head: for it is euen one very thing, as though she were shauen.
6 Therefore if the woman be not couered, let her also be shorne: and if it be shame for a woman to be [u] shorne or shauen, let her be couered.
7 For a man ought not to couer *his* head: for asmuche as he is the * [d] image and glorie of God: but the woman is the [e] glorie of the man:
8 For the man is not of the woman, but the woman of the man.
9 *For the man was not created for the womans sake: but the woman for the mans sake.
10 Therefore ought the woman to haue [f] power on *her* head, because of the [g] Angels.
11 Neuertheles, neither is ỹ man without the woman, neither the woman without the man in the [hi] Lord.
12 For as the woman is of the man, so is the man also by the woman: but all things are of God.
13 Iudge in your selues, is it comelie that a woman praye vnto God vncouered?
14 Doeth not nature it self teache you, that if a mā haue long [k] heere, it is a shame vnto him?
15 But if a woman haue long heere, it is a praise vnto her: for her heere is [l] giue her for a couering.
16 But if any man luste to be cōtentious, we haue no suche custome, nether the Churches of God.
17 ¶ Now in this that I declare, I praise *you* not, that ye come together, not with profit, but with hurt.
18 For first of all, when ye come together in the Church, I heare that there are dissensions among you: and I beleue it *to be true* [m] in some parte.
19 For there must be [u] heresies euen amōg you, that they which are approued among you might be knowen.
20 When ye come together therefore into one place, *this* is not to eat ỹ Lords Supper.
21 For euerie man when they shulde eat, taketh his owne supper afore, and one is hungrie, and another is drunken.
22 Haue ye not houses to eat & to drinke in? Dispise ye the Church of God, and shame thē that haue not? What shal I say to you? Shal I praise you in this? I praise you not.
23 For I haue receiued of the [o] Lord that which I also haue deliuered vnto you, *to wit*, That the Lord Iesus in the night that he was betrayed, toke bread.
24 *And when he had giuen thankes, he brake it, and said, Take, eat: this is my bodie,

u Or, powlled. Gen. 1. 26. & 5. 1. & 9. 6. col. 3. 3. 10. Gen. 2. 22.
d The image of Gods glorie, in whome his maiestie & power shine cōcerning his autoritie.
e Or receiueth her glorie, in cōmēdatiō of mē, & there fore is subiect.
f Some thing to couer her head in signe of subiection.
h To whome thei also shew their dissolutiō, and not onely to Christ.
h Who is autor & maintener, of their mutual cōiunction.
i For as God made the womā of man, so now is man multiplied by ỹ woman.
k As womē vse to weare.
l For God hathe giuen to womā lōger heere thē vnto man, to the end she shulde trusse it vp about her head, whereby she declareth that the must couer her head.
m Not that all were so, but the moste parte.
n Gods Church is not onely subiect to dissensiō as touching ordres and maners, but also to heresies as touching doctrine.
o Who ought onely to beare autoritie in the Church.
Mat. 26. 26. mar. 14. 22. luk. 22. 19.

u Or, in all things remember me.
Ephe. 5. 23.
a This is referred to commune prayer and preaching: for although one speake, yet ỹ action is commune, so that the whole Church may be said to praye or preache.
o Or preaching
b This tradition was obserued according to ỹ time and place that all things might be done in comelines & to edification.
c Read chap. 14. 34.

bodie, which is [p] broken for you: this do ye in remembrance of me.

25 After the same maner also *he toke* the cup, when he had supped, saying, This cup is the Newe Testamēt in my blood: this do as oft as ye drinke it in remembrance of me.

26 For as often as ye shal eat this bread, & drinke this cup, ye shewe the Lords death til he come.

27 Wherefore, whosoeuer shal eat this bread, and drinke the cup of the Lord [q] vnworthely, shalbe giltie of the bodie & blood of the Lord.

28 *Let a man therefore examine himself, and so let him eat of this bread, & drinke of this cup.

29 For he that eateth and drinketh vnworthely, eateth and drinketh his owne damnatiō, *because* he discerneth not [r] the Lords bodie.

30 For this cause many *are* weake, and sicke among you, and many [s] slepe.

31 For if we wolde iudge ourselues, we shulde not be iudged.

32 But when we are iudged, we are chastened of the Lord, because we shulde not be condemned with the worlde.

33 Wherefore, my brethren, when ye come together to eat, tary one for another.

34 And if any man be hungrie, let him eat at home, that ye come not together vnto condemnation. Other things wil I set in order when I come.

CHAP. XII.

The diuersitie of the giftes of ỹ holie Goost ought to be vsed to the edifying of Christs Church. 12 As the members of mans bodie serue to the vse one of anoter.

Sonday next before Trinitie.

1 NOw concerning spiritual *giftes*, brethren, I wolde not haue you [a] ignorant.

2 Ye knowe that ye were Gentiles, and were caryed away vnto the [b] domme idoles, as ye were [c] led.

3 Wherefore, I declare vnto you, that no man * speaking by the [d] Spirit of God, calleth Iesus * execrable: also no man can say that Jesus is the Lord, but by the holie Goost.

4 Now there are diuersities of giftes, but the same Spirit.

5 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of operatiōs, but God is the same, which worketh all in all.

7 But the manifestation of the Spirit is giuen to euerie man, to [e] profit withall.

8 For to one is giuen by the Spirit the worde of wisdome: and to another the worde of [f] knowledge, by the same Spirit:

9 And to another *is giuen* [g] faith, by the same Spirit: and to another the giftes of healing, by the same Spirit:

10 And to another [h] the operations of great workes: and to another, [i] prophecie: and to another, [k] the discerning of spirits: and to another, diuersities of tongues: & to another ỹ interpretation of tongues.

11 *And all these things worketh euen the self same Spirit, distributing to euerie man seuerally as he wil.

12 For as the bodie is one, and hathe many membres, and all the membres of the bodie, which is one, thogh they be many, *yet* are *but* one bodie: euen so is Christ.

13 For by one Spirit are we all baptized into [l] one bodie, whether *we be* Iewes or Grecians, whether *we be* bonde, or fre, and haue bene all made to drinke into one Spirit.

14 For the bodie also is not one member, but many.

15 If the fote wolde say, Because I am not the hand, I am not of the bodie, is it therefore not of the bodie?

16 And if the eare wolde say, because I am not the eye, I am not of the bodie, is it therefore not of the bodie?

17 If the whole bodie *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hathe God disposed the membres euerie one of them in the bodie at his owne pleasure.

19 For if they were all one member, where *were* the bodie?

20 But now *are* there manie membres, yet but [m] one bodie.

21 And the eye cā not say vnto the hand, I haue no nede of thee: nor the head againe to the fete, I haue no nede of you.

22 Yea, muche rather those membres of the bodie, which seme to be [n] more feble, are necessarie.

23 And vpon those *membres* of the bodie, which we thinke moste vnhoneste, put we more [o] honestie on: and our vncomelie *partes* haue more comelines on.

24 For oure comelie *partes* nede it not: but God hathe tempered the bodie together, and hathe giuen the more honour to that *parte* which lacked,

25 Lest there shulde be anie diuision in the bodie: but that the members shulde [p] haue the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the membres reioyce with it.

27 Now ye are the bodie of Christ, &

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p Signifying ỹ maner of his death when his bodie shulde, as it were, be torne and broken with most grieuous torments (albeit not as the thies of the thieues were) ỹ which thing the breaking of ỹ bread, as a figure, doeth moste liuely represent.

q By peruerting the true & pure vse of the same. *2. Cor 13. 5.*

r Bnt as thogh these holie mysteries of the Lords bodie & blood were cōmune meats, so without reuerence he commeth vnto thē.

s Or, dye. Let them loke to them selues whether addde or take away frō the Lords institution.

a The Corinthians hauing notable gifts, semed to haue forgotten, of whome, & for what end they had receiued them. *Mar. 9. 39.*

b Which colde not heare your prayers. *Iohn. 13. 12. chap. 8. 6. phil. 2. 10.*

c By Satans suggestion.

d As no man ỹ hathe the Spirit of God, can blaspheme Christ, and worship idoles so none can acknowledge Christ for Lord and God without the same Spirit.

e To wit, the Church, which is the whole body.

f That is, the vnderstanding of ỹ Scriptures.

g To do onely miracles by.

h To worke by miracles against Satan & hypocrites, as was done against Ananias, Elymas, &c. *Rom. 2. 3. ephes. 4. 8.*

i Meaning the declaration of Gods mysteries.

k To trie bothe the doctrine & ỹ persones.

l That we might be one bodie wt Christ, and the whole Church one Christ: of the wt coniunction Baptisme, & the Lords Supper are effectual signes: for by baptisme we are regenerat into one Spirit, and by the Lords Supper we are incorporat into Christs bodie to be gouerned by the same Spirit.

m And therefore whatsoeuer the diuersitie is, yet the profite ought to be commune and serue to the edification of the Church.

n Whose vse semeth to be more vile.

o We are more careful to coner them.

p Euerie one in his office for ỹ preseruacion of the bodie.

membres q for *your* parte.

28 *And God hathe ordeined some in the Church: *as* first, Apostles, secondly Prophetes, thirdly teachers, then them that do miracles: after that, ỹ giftes of healing, r helpers, s gouernours, diuersitie of tongues.

29 Are all Apostles? are all Prophetes? are all teachers?

30 Are all doers of miracles? haue all the giftes of healing? do all speake with tongues? do all interprete?

31 But " desire you the best gifts, and I wil yet shewe you a more excellent way.

CHAP. XIII.

Because loue is the fountaine and rule of edifying the Church, he setteth forth the nature office and praise thereof.

Epta Dnica Quinquagesima.

1 THogh I speake with the tongues of men and a Angels, and haue not loue, I am *as* sounding brasse, or a tinkling cymbal.

2 And thogh I had the *gift* of prophecie, and knewe all secretes & all knowledge, yea, if I had b all faith, so that I colde remoue * mountaines and had not loue, I were nothing.

3 And thogh I fede the poore with all my goods and thogh I giue my bodie, that I be burned, and haue not loue, it profiteth me nothing.

4 Loue suffreth long: it is bountiful: loue enuieth not: loue doeth not boast it self: it is not puffed vp:

5 It disdaineth not: it seketh not her owne things: it is not prouoked to anger: it thinketh not euil:

6 It reioyceth not in iniquitie, but reioyceth in the trueth:

7 It suffreth all things: it beleueth c all things: it hopeth all things: it endureth d all things.

8 Loue doeth neuer fall away, thogh that prophecyings be abolished, or the tongues cease, or knowledge vanish away.

9 For e we knowe f in parte, and we " prophecie in parte.

10 But when that which is perfite, is come, then that which is in parte, shalbe abolished.

11 When I was a childe, I spake as a childe, I vnderstode as a childe, I thoght as a childe: but when I became a man, I put away childish things.

12 For now we se g through a glasse darkely: but then *shal we se* face to face. Now I knowe in parte: but then shal I knowe euen as I am e knowen.

13 And now abideth faith, hope & loue, *euen* these thre; but the h chiefest of these *is* loue.

CHAP. XIIII.

He exhorteth to loue commendeth the gifte of tongues, & other spirituall gifts, 5 But chiefly prophecying. 34 He commandeth women to kepe silence in the Church. 40 And sheweth what good ordre ought to be obserued in the Church.

1 FOllowe after loue, and couet spirituall *gifts*, and rather that ye maye a prophecie.

2 For he that speaketh *a strange* tongue, speaketh not vnto men, but vnto God: for no man b heareth *him*: howbeit in c the Spirit he speaketh secret things.

3 But he that prophecieth, speaketh vnto men to edifying, and to exhortacion, and to comfort.

4 He that speaketh *strange* language, edifieth d him self: but he that prophecieth, edifieth the Church.

5 I wolde that ye all spake *strange* languages, but rather that ye prophecied: for greater is he that prophecieth, then he that speaketh *diuers* tongues, except he expounde it, that the Church may receiue edificacion.

6 And now, brethren, if I come vnto you speaking *diuers* tongues, what shal I profite you, except I speake to you, either by c reuelacion, or by knowledge, or by prophecying, or by doctrine?

7 Moreouer things " without life which giue a sounde, whether *it be* a " pipe or an harpe, except they make a distinctiō in the sounds, how shal it be knowen what is piped or harped?

8 And also if the trumpet giue an vncerteine sounde, who shal prepare him self to battel?

9 So likewise ye ou by the tongue, except ye vtter wordes that haue significacion, how shal it be vnderstand what is spoken? for ye shal speake f in the f ayre.

10 There are so manie kindes of voyces, (g as it cometh to passe) in the worlde, and none of them g is domme.

11 Except I knowe then the power of the voyce, I shalbe vnto him ỹ speaketh, h a barbarian, and he that speaketh, shalbe a barbarian vnto me.

12 Euen so, for asmuche as ye couet spiritual *gifts*, seke that ye maye excel vnto the edifying of the Church.

13 Wherefore, let him that speaketh a *strange* tongue, praie, that he may interpret.

14 For if I pray *in a strange* tongue, my spirit i praieth; but mine vnderstanding is without k frute.

15 What is it then? I wil praye with the spirit, but I wil pray with the vnderstanding also: I wil l sing with the spirit, but

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q For all Churches dispersed throughout the worlde are diuers membres of one bodie.
" *Or euerie one for his parte.*
Ephes 4.11.
r As Deacons:
s As Elders.
" *Or, do you then desire the best giftes.*
a If the Angels had tongues, & I had the vse thereof, & did not bestowe them to profite my neighbour, it were nothing but vaine babling.
Mat. 17, 20.
luk. 17, 6.
b Faith is here taken for ỹ gift of doing miracles, ẅ the wicked may haue, as Mat. 7, 22, & also for ỹ faith (called historical) ẅ beleueth ỹ mightie power of Christ, but can not apprehend Gods mercie through him: & this deuils haue, Iam. 2, 19, & therefore is separate from charitie, but ỹ faith that iustifieth in effect can not, as 1. Iohn. 2, 9.
c Not ỹ it suffreth it self to be abused, but iudgeth others by all loue & humanitie.
d Which maybe without offence of Godsworde.
e Knowledge it self shalbe perfited in ỹ worlde to come, & not abolished: but ỹ maner of knowing & teaching shal cease when we shalbe before Gods presence, where we shal nether nede scoles nor teachers,
f That is, imperfectly.
" *Or, teached.*
g The mysteries of God.
" *Or, taught of God.*
h Because it serueth bothe here & in the life to come but faith and hope appertaine onely to this life.

a That is, to expounde the worde of God to ỹ edification of the Church.
b Vnderstādeth him.
c By the spiritual gift, which he hathe receiued.
d For he profiteth none saue him self.
e The prophecie expounded that which God hath reueiled: & the doctrine teacheth, that which he hath giuen vs to vnderstand.
" *Or, flute.*
f Your wordes shalbe loste: for ye shal nether glorifie God thereby, nor profit man.
" *Or, as the thing requireth.*
g That is, they may be able to be vnderstand.
h He condemneth the Corinthians of barbarousnes in ỹ thing, whereby thei thoghte to haue attained to the greatest praise of eloquence.
i And doeth his parte.
k Not in respect of him, ỹ praieth, but in respect of the Church, which is nothing edified thereby.
l *Or, giue thanks by singing.*

but I wil sing with the vnderstanding also.

16 Els, when thou blessest with the spirit, how shal he that occupieth the roume of the vnlearned, say m Amen, at thy giuing of thankes, seing he knoweth not what thou saiest?

17 For thou verely giuest thankes wel, but the other is not edified.

18 I thanke my God, I speake languages more then ye all.

19 Yet had I rather in ỹ Church to speake n fiue wordes with mine vnderstanding that I might also instruct others, then ten thousand wordes in a *strange* tongue.

20 Brethren, be not * children in vnderstanding, but as concerning maliciousnes be children, but in vnderstanding be of a ripe age.

21 In the Law it is written, *o By men of other tongues & by other languages wil I speake vnto this people: yet so shal they not heare me, saith the Lord.

22 Wherefore *strange* tongues are for a p signe, not to them that beleue, but to them that beleue not: but prophecying *serueth* not for them that beleue not, but for them which beleue.

23 If therefore, when the whole Church is come together in one, and all speake *strange* tongues, there come in they that are vnlearned, or they which beleue not, wil thei not say, that ye are out of your wittes.

24 But if all prophecie, and there come in one that beleueth not, or one vnlearned, q he is rebuked of r all men, and is iudged of all.

25 And so are the secretes of his heart made manifest, & so he wil fall downe on his face and worship God, and say plainely that God is in you in dede.

26 What is to be *done* then, brethren? when ye come together, *according as* euerie one of you hathe a psalme, *or* hathe doctrine, *or* hathe a tongue, *or* hathe reuelacion, *or* hathe interpretacion, let all things be done vnto edifying.

27 If anie man speake a *strange* tongue, *let it be* by two, or at the s most, by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him kepe silence in the Church, *which speaketh language*, & let him speake to him self, and to God.

29 Let the Prophetes speake two, or three, and let the other iudge.

30 And if anie thing be reueiled to another that sitteth by, let the first holde his peace.

31 For ye may all prophecie one by one, that all may learne, & all may haue comfort.

32 And the t spirits of the Prophetes are v subiect to the Prophetes.

33 For God is not *the autor* of confusion, but of peace, as *we se* in all the Churches of the Saintes.

34 *Let your wome kepe x silence in the Churches: for it is not permitted vnto them to speake: but *they ought* to be subiect, as also * the Law saith.

35 And if thei wil learne anie thing, let them aske their housbands at home: for it is a shame for women to speake in the Church.

36 yCame the worde of God out from you? ether came it vnto you onely?

37 If anie man thinke him self to be a Prophet, or z spiritual, let him acknowledge, that the things, that I write vnto you, are the commandements of the Lord.

38 aAnd if anie man be ignorant, let him be ignorant.

39 Wherefore, brethren, couet to prophecie, & forbid not to speake languages.

40 Let all things be done honestly & by order.

m One onely made the prairers, & the rest of the people followed in heart his wordes, & when he had prayed, thei all said, Amen, signifying that they beleued assuredly that God wolde graute their requests.
n That is, moste fewe.
Mat.18,3.
Isa.28,11.
deut.28,49.
ierem 5,15.
ezek.3,6.
o He threatneth the moste sharpely, that God wil punish the contempt of his worde, & their contre fait ignorance, forasmuche as to speake vnknowen tongues is a signe of Gods curse towards the wicked.
p Of Gods curse when they are not vnderstand.
q By hearing his secret faultes ript vp, & his sinnes reproued by Gods worde, he is compelled by his owne conscience to praise God.
r Which expoũde the worde of God.

s paul beareth as yet w their weakenes because also these were gifts of God: but yet he sheweth ỹ thei shulde not passe this measure that first one after another & at the vtmost the third shulde read in a strage language, w was to declare Gods miracle in the gift of tongues: but chiefly he commandeth that nothing be done without interpretacion.

t Or, learning w Gods Spirit moueth them to vtter.
v To the intẽt ỹ others maye iudge of him ỹ hathe spoken, if he haue passed the compas of Gods worde: wherefore S. Iohn cõmandeth to trye ỹ spirits whether thei be of God. *1. Tim.2,11.* *Gen.3,16.*
x Because this disordre was in the Church, ỹ women vsurped that w was peculiar to mẽ, ỹ Apostle here sheweth what is mete to be done, & what is not: & albeit he mencioned this abuse afore, yet he referred it to this place to be reproued, because there he brought the last Christians, of whome you haue receiued the Gospel nor haue respect to the other to whome the Gospel doeth likewise appertein?
z To haue vnderstanding of spiritual things.
a If anie man haue iudgemẽt, let him acknowledge that I speake of the Spirit of God, and so let him obey: and if he haue no iudgement, let him acknowledge his ignorance, and trouble not the Church, but credit them that are learned.

CHAP. XV.

He proueth the resurrectiõ of the dead. 3 And first that Christ is risen. 22 Then that we shal rise, 52 And the maner how.

1 MOreouer, * brethren, I declare vnto you the Gospel, which I preached vnto you, which ye haue also receiued, and wherein ye continue,

2 And whereby ye are saued, if ye kepe in memorie, after what maner I preached it vnto you, a except ye haue beleued in vaine.

3 For first of all, I deliuered vnto you that which I breceiued, how that Christ dyed for our sinnes according to the *Scriptures,

4 And that he was buryed, & that he arose ỹ third day according to the *Scriptures,

5 *And that he was sene of Cephas, then of the c twelue.

6 After that, he was sene of mo thẽ fiue hundreth brethren at once: whereof many remaine vnto this present, & some also are a slepe.

7 After that, he was sene of Iames: then of all the Apostles.

8 *And last of all he was sene also of me as one, borne out of due time.

Gal.1,11.
a If you beleue to be saued by the Gospel, ye must beleue also the resurrection of the dead, which is one of the principal points thereof, or els your belief is but vaine.
b He sheweth that nothing ought to be taught, which we haue not learned by Gods worde.
1.cor.15,3.5.
1 pet.2,42.
Ionas 2,1.
Iohn 20,19.
c Although Iudas wanted, yet they were so called stil.
Act. 9,4.
rom.6,3.
ephe.3,8.

Ephe. 3, 7.
d For he was but the instrument, and minister and giueth the whole glorie to God.
e Christs death is not effectual except he rise from death.
f For if Christ be swallowed vp of death, there remaineth no hope of life any more.
g As mortification, and remission of sinnes depēdeth on Christs death: so our quickening & restoring to life stand in his resurrection.
h You are not forgiuen nor sanctified.
i Or, onely for this life sake.
i As by the offring of ȳ first frute the whole frute is sanctified, so by Christ which is the first that is raised, all haue assurance of ȳ resurrection.
k Who rose first from the dead to take possession in our flesh for vs his members.
l To wit, the faithful.
Col. 1, 18.
reuel. 1. 5.
1. The. 4, 15.
m Christ as he *is* man & head of the Church is said to be subiect to God: but in respect of the worlde, is King of heauen and earth. This kingdome standeth in gouerning the faithful: and ouercoming the aduersaries, euē death the chiefest, w done, Christ being perfited with all his members, shal as he is man, & head of ȳ Church, & his felowe heires deliuer his kingdome, and be subiect to God with whome and the holie Gost in God head he is equal.
** Psal. 8, 7. 1. Cor. 2, 8.*
** Psal. 110, 1. Mat. 22, 44. Heb. 1, 13. & 10, 12.*
n We shalbe perfectly fulfilled with his glorie and felicitie.

For I am the least of the Apostles, which am not mete to be called an Apostle, because I persecuted the Church of God.
10 *But by the d grace of God, I am that I am: and his grace which is in me, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.
11 Wherefore whether it were I, or they, so we preache, and so haue ye beleued.
12 ¶ Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?
13 For if there be no resurrection of the dead, then is Christ not risen.
14 And if Christ be not risen, then is our preaching e vaine, and your f faith is also vaine.
15 And we are founde also false witnesses of God: for we haue testified of God, that he hathe raised vp Christ: whome he hathe not raised vp, if so be the dead be not raised.
16 For if the dead be not raised, then is Christ not raised.
17 And if Christ be not raised, your faith is g vaine: ye are yet in your h sinnes.
18 And so they ‖ are a slepe in Christ, are perished.
19 If in this life *i onely we haue hope in Christ, we are of all men the moste miserable.
20 But now is Christ risen from the dead, *and* was made the* first k frutes of them that slept.
21 For since by man *came* death, by man *came* also the resurrection of the dead.
22 For as in Adam all dye, euen so in k Christ shal l all be made aliue,
23 But euerie man in his* owne order: the first frutes *is* Christ, afterwarde, they that are of Christ, at his comming *shal rise againe.*
24 Then *shalbe* the end, when he hathe m deliuered vp the kingdome to God, euen the Father, when he hathe put downe all rule, and all autoritie and power.
25 For he must reigne* til he hathe put all his enemies vnder his fete.
26 The last enemie ȳ shalbe destroyed, *is* death.
27 *For he hathe put downe all things vnder his fete. (And when he saith that all things are subdued *to him*, it is manifest that he his excepted, which did put downe all things vnder him.)
28 And when all things shalbe subdued vnto him, then shal the Sonne also him self be subiect vnto him, ȳ did subdue all things vnder him, that God may be ‖ all in all.
29 Els what shal they do which are baptized ‖ for dead? If the dead rise not at all, why are they then baptized for dead?
30 Why are we also in ieoperdie euerie houre?
31 ¶ By our reioycing ȳ I haue in Christ Iesus our Lord, I dye daily.
32 If I haue foght with beastes at Ephesus after r the maner of men, what aduantageth it me, if the dead be not raised vp? * let vs eat & drinke: for to morowe we shal dye.
33 Be not deceiued: * euil speakings corrupt good maners.
34 Awake to *iust* righteously, and sinne not: for some haue not the knowledge of God. I speake this to your shame.
35 But some man wil say, How are the dead raised vp? And with what bodie come they forthe?
36 O foole, that which thou sowest, is not quickened, except it dye.
37 And that which thou sowest, thou sowest not that bodie that shalbe but bare corne, as it falleth, of wheat, or of some other.
38 But God giueth it a bodie at his pleasure, euen to euerie sede his owne bodie.
39 All flesh *is* not the same flesh, but there is one s flesh of mē, and another flesh of beastes, and another of fishes, and another of birdes.
40 There *are* also heauenlie bodies, and earthlie bodies: but the glorie of the heauenlie *is* one, and *the glorie* of the earthlie *is* another.
41 There is another glorie of the t sunne, and another glorie of the moone, and another glorie of the starres: for one starre differeth from *another* starre in glorie.
42 So also *is* the resurrection of the dead. *The bodie* is sowen in corruption, *and* is raised in incorruption.
43 It is sowen in v dishonour, *and* is raised in glorie: it is sowen in weakenes, & is raised in power.
44 It is sowen a natural bodie, & is raised a x spiritual bodie: there is a natural bodie, & there is a spiritual bodie.
45 As it is also written, The first man *Adam was made a liuing soule: and the last Adam *was made* a y quickening Spirit.
46 Howbeit that *was* not first *made* which is spiritual: but that *which is* natural, & afterwarde that *which is* spiritual.
47 The first man *is* of the earth, earthlie: the seconde man *is* the Lord z from heauen.
48 As *is* the earthlie, suche *are* they that are earthlie: & as *is* the heauenlie, suche

o That is, as dead, & because they were but newly come to Christ, wolde be baptized before they dyed.
p Except these things be true of Christs kingdome and his subiectiō, what shal become of them whome ȳ Church daily baptizeth, for to destroye death in them w is the end of baptisme, and so they to rise againe?
Isa. 22, 13.
wisd. 2, 6.
** Menander in Thaide.*
q I take to witnes all my forrowes, wherein I may iustly reioyce in the Lord, that I haue sustained thē among you.
r That is, hauing regarde to this present life, & not to Gods glorie, & to life euerlasting.
s There is one substance as touching the flesh bothe of men and beast, but the difference is as touchig the qualitie.
t Euen as the sunne and the moone being of one substance differ in dignitie: in the resurrection our bodies shal haue more excellent qualities then they haue now.
u For what is more vile to loke vnto thē the dead carkeis?
Gen 2, 7.
x Not chāging the substance, but made partaker of the diuine nature.
y Christ bringeth vs frō heauen the Spirit of life.
z This is attributed to Christ as concerning his diuinitie, not in respect of his humanitie

whose flesh hathe this glorie by ȳ power of God who dwelleth in it.

are they

are they also that are heauenlie.

a Bothe in substance & forme we are earthlie.

49 And as we haue borne the [a] image of the earthlie, so shal we beare the image of the heauenlie.

b This natural bodie as it is now, til it be made newe by the Spirit of Christ.

50 This say I brethrē, ỹ [b] flesh & blood can not inherit the kingdome of God, neither doeth corruption inherit incorruption.

c When ỹ Lord cometh to iudgement, some of the Saintes shal be aliue, whome he wil change euen as if they were dead, so that this chāge is in steade of death to them.

51 Beholde, I shewe you a secret thing, We shal not all slepe, but we shal all be [c] changed,

Mat.24.31.
1.thess.4.16.
Isa.25,8.
reuel.7,17.

52 In a moment, in the twinkling of an eye at the last * trumpet: for the trumpet shal blowe, and the dead shal be raised vp incorruptible, and we shalbe changed.

53 For this corruptible must put on incorruption: and this mortal *must* put on immortalitie.

54 So when this corruptible hathe put on incorruption, & this mortal hathe put on immortalitie, then shal be broght to passe the saying that is written, *Death is swalowed vp into victorie.

|| *O death, where is thy victorie? o graue where is thy sting!*

Hose.13,14.
ebr.2,14.

55 || *O death, where *is* thy sting? ô graue where *is* thy victorie?

d Sinne first broght in death and giueth it power ouer vs, and the strength of sinne is the Law, because it doeth reueile ỹ iudgement of God against vs: or els the chief cause of our destruction is in our selues.

56 The sting of death *is* sinne: and the [d] strength of sinne *is* the Law.

1.Iohn.5,5.

e The hope of resurrection causeth the faithful to surmounte all difficulties.

57 *But thankes *be* vnto God which hathe giue vs victorie through our Lord Iesus Christ.

58 Therefore my beloued brethren, be ye stedfast, vnmouable, abundant alwayes in the worke of the Lord, for asmuche as ye know that your labour is not in [e] vaine in the Lord.

CHAP. XVI.

He putteth them in remembrance of the gathering for the poore brethren at Ierusalem. 13 We must persuere in faith, in the loue of Christ & our neighbour. 15 After his comendations he wisheth to them all prosperitie.

Act.11,29.
& 12, 25.
rom.12,13.

1 CConcerning * the [a] gathering for the Saintes, as I haue ordeined in the Churches * of Galacia, so do ye also.

a Vpon the first day, of the weke which the Scripture calleth the Lords day, others Sonday, they accustomed not onely in ỹ Church but at home also according to euery mans zeale, to lay vp some piece of money towarde ỹ relief of the poore brethren.

Act.18,23.

2 Euerie first *day* of the weke, let euerie one of you put aside by him self, and laye vp as *God* hathe prospered him, that then there be no gatherings when I come.

b Which ye shal send by them ỹ sary ỹ money.

3 And when I am come, whosoeuer ye shal alowe [b] by letters, them wil I send to bring your liberalitie vnto Ierusalem.

4 And if it be mete that I go also, they shal go with me.

5 Now I wil come vnto you, after I haue gone through Macedonia (for I wil passe through Macedonia)

6 And it may be that I wil abide, yea, or winter with you, that ye may bring me on my way whithersoeuer I go.

7 For I wil not se you now in my passage: but I trust to abide a while with you, if the Lord permit.

8 And I wil tary at Ephesus vntil Pentecost.

c Because God blessed his labour.

9 For a great dore and [c] effectual is opened vnto me: but there are many aduersaries.

d Willing that they shulde defende him against the aduersaries of Christ, because it is the Churches ducties to be carefull for the preseruation of their ministers.

10 ¶ Now if Timotheus come, se ỹ he be [d] without fear with you: for he worketh the worke of the Lord, euen as I *do*.

e As though he were to yong to be a minister.

11 Let no man therefore [e] despise him: conuaye him forthe [f] in peace, that he may come vnto me: for I loke for him with the brethren.

f That is, safe and sounde.

12 As touching *our* brother Apollos, I greatly desired him, to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he wil come when he shal haue conuenient time.

g Lest Satan steale vpon you at vnwares.

13 ¶ [g] Watch ye: stand fast in ỹ faith: quite you like men, & be strong.

h For they had euery man respect to him self contrary to loue.

14 Let all your things be done in [h] loue.

i That is, the first which embraced the Gospel.

15 Now, brethren, I beseche you (ye know we ỹ house of Stephanas, that it is the [i] first frutes of Achaia, & that they haue giuen them selues to minister vnto the Saintes)

k And reuerence them.

16 That ye be [k] obedient euen vnto such, & to all that helpe with vs and labour.

17 I am glad of the comming of Stephanas, & Fortunatus, and Achaicus: for they haue [l] supplied the want of you.

l The grief ỹ I toke for your absence, was greatly aswaged by their presence.

18 For they haue comforted my [o] spirit and yours: acknowledge therefore suche men.

o Or, minde.

19 The Churches of Asia salute you: Aquila and Priscilla with ỹ Church that is in their house, salute you greatly in the Lord.

20 All the brethren grete you. Grete ye one another with an * holie [m] kisse.

Rom.16,16.
2.cor.13,12.
1.pet.5,19.

m In token of mutual loue, which thing was obserued in ỹ primatiue Church when the Lords Supper was ministred.

21 The salutation of *me* Paul with mine owne hand.

22 If any man loue not the Lord Iesus Christ, let him be had in execratiō, [n] *yea excommunicate* to death.

n Or, as is most probable, from Ephesus.

Or, Maranatha.

23 The grace of our Lord Iesus Christ *be* with you.

24 My loue *be* with you all in Christ Iesus, Amen.

The first *Epistle* to the Corinthians, written from [n] Philippi, *& sent* by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

THE

THE SECONDE EPI-

stle of Paul to the Corinthians.

THE ARGVMENT.

AS nothing can be written, either so perfitely, or with so great affection and zeale, which is not vnprofitable to many, and resisted by some: so the first epistle written by S. Paul to the Corinthians, besides the puritie and perfection of the doctrine, sheweth a loue towarde them farre passing all natural affections: which did not onely not profit all, but hardened the hearts of many to remaine in their stubbernes, and contemne the Apostles autoritie. By reason whereof S. Paul being let with iuste occasions to come vnto them, wrote this epistle from Macedonia, minding to accomplish the worke which he had begonne among them. First therefore he wisheth them wel in the Lord, declaring that albeit certeine wicked persones abused his afflictions to condemne thereby his autoritie, yet they were necessarie scholings, and sent to him by God for their bettering. And where as they blame his lang absence, it came of no inconstancie, but to beare with their inhabilitie and imperfection, lest contrary to his fatherlie affection he shulde haue bene copelled to vse rigour and seueritie. And as touching his sharpe writing in the former epistle, it came through their faute, as is now evident bothe in that, that he pardoneth the trespacer, seing he doeth repēt: and also in that he was vnquiet in his minde, til he was certified by Titus of their estate. But forasmuche as the false Apostles went about to vndermine his autoritie, he confuteth their arrogāt bragges, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which se not the brightnes of the Gospel in his preaching: the effect whereof is newnes of life, forsaking of our selues, cleauing to God, fleing frō idolatrie, embracing the true doctrine, and that sorrowe which engendreth true repentance: the which is ioyned mercie and compassion towards our brethren: also wisdome to put difference betwixt the simplicitie of the Gospel, and the arrogancie of the false preachers, who vnder pretēce of preaching the trueth, soght onely to fil their bellies, where as he contrari wise soght them, and not their goods, as those ambitious persones slandered him: wherefore at his cōming he menaceth suche as rebell against his autoritie, that he wil declare by liuelie example, that he is the faithful ambassadour of Iesus Christ.

CHAP. I.

He declareth the great profite that cometh to the faithful by their afflictiōs. 15.17. And because they shulde not impute to lightnes, that he differed his comming contrarie to his promes, he proueth his constancie, bothe by the synceritie of his preaching, and also by the immutable trueth of ỹ Gospel. 21 Which trueth is grōūded on Christ, and sealed in our hearts by the holie Gost.

1 PAul an Apostle of IESVS CHRIST by the wil of God, & *our* brother Timotheus, to the Church of God, which is at Corinthus with all ỹ Saintes, which are in all [a] Achaia:

2 Grace *be* with you, and peace from God our Father, & *from* the Lord Iesus Christ.

3 *[b] Blessed *be* God cuē the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comforte,

4 Which comforteth vs in all our tribulation, that we may be able to comforte them which are in anie affliction by the comforte wherewith we our selues are comforted of God.

5 For as the [c] sufferings of Christ abunde in vs, so our consolation abundeth through Christ.

6 And whether we be afflicted, *it is* for your consolation and [d] saluation, which [e] is wroght in the induring of the same suffrings, which we also suffer: or whether we be comforted, *it is* for your consolation and saluation.

7 And our hope is stedfast cōcerning you, in as muche as we knowe that as ye are partakers of the suffrings, so *shal ye be* also of the consolation.

8 For brethren, we wolde not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed [f] out of measure passing strength, so that we all together douted, euen of life.

9 Yea, we [g] receiued the sentence of death in our selues, because we shulde not trust in our selues, but in God, which raiseth the dead.

10 Who deliuered vs from so [h] great a death, and doeth deliuer *vs*: in whome we trust, that yet here after he wil deliuer vs,

11 *So that ye labour together in prayer for vs, that for the gift *bestowed* vpon vs for manie, thankes may be giuen by manie persones for vs.

12 [i] For our reioycing is this, the testimonie of our conscience, that in simplicitie and godlie purenes, & not in fleshlie wisdome, [k] but by the grace of God we haue

a Meaning the countrey whereof Corinthus was the chiefe citie. *Ephes. 1.13.*

b Or praise & glorie begiuen. *1.pet.1.3.*

c Which I suffer for Christ, or which Christ suffereth in me. *Rom.7.5. & 8.15. col.1.24.*

d For seing him indure so muche, they had occasion to be cōfirmed in the Gospel.

e As God onely worketh all things in vs: so doeth he also our saluacion by his fre mercie, and by suche meanes as he hathe here left in this life for vs to be exercised in.

f Hereby he sheweth his owne infirmitie that it might appeare how wōderfully Gods graces wroght in him.

g I was vtterly resolued in my self to dye.

h So manie dangers of death. *Rom.15.30.*

i He rendreth a reason why they ought to praye vnto God for his recouerie.

k Vsing that wisdome which God gaue me from heauen.

haue had our conuersation in the worlde, and moste of all to you wardes.

13 For we [l] write none other things vnto you, then that ye read or els that ye acknowledge, & I truste ye shal acknowledge vnto the end.

14 Euen as ye haue acknowledged vs partely, that we are your [m] reioycing, euen as ye are [n] ours, in the [o] day of *our* Lord Iesus.

15 And in this confidence was I minded firste to come vnto you, that ye might haue had a double grace,

16 And to passe by you into Macedonia, & to come againe out of Macedonia vnto you, and to be led forthe towarde Iudea of you.

17 When I therefore was thus minded, did I vse lightnes? or minde I those things which I minde, [p] according to ý flesh, that with me shulde be, [q] Yea, yea, and Nay, nay?

18 Yea, [r] God is faithful, that our worde towarde you was not Yea, and Nay.

19 For the Sonne of God Iesus Christ who was preached among you by vs, *that is* by me, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was ý Yea.

20 For all the promises of God in him *are* [t] Yea, and *are* in him Amen, vnto ý glorie of God through vs.

21 And it is God which stablisheth vs with you in Christ, and hathe anointed vs.

22 Who hathe also sealed vs, & hathe giuen the * earnest of the Spirit in our hearts.

23 Now, I call God for a recorde vnto my soule, that to spare you, I came not as yet vnto Corinthus.

24 Not ý we [v] haue dominion ouer your faith, but we are helpers of your ioye: for by [x] faith ye stande.

l Ye knowe partely my constancie bothe by my dwelling w you, and also my writing vnto you: and I truste ye shal know me to be ý same to the very end.

m In that we haue taught you the Gospel so syncerely.

n Because we haue wone you to Christ.

o Which shal abolish all worldelie glorie.

p Which is rashely to promes and not to performe.

q Now to affirme one thing, and then to deny it, which is a signe of inconstancie.

r He taketh God to witnes ý he preacheth the trueth.

s He preached nothing vnto them but onely Iesus Christ who is the moste constant and infallible trueth of the Father.

t They are made, performed & we are partakers onely by him, who is our Amen, in that he hathe fulfilled them forvs.

Ephe. 4, 30.

u In that I say I came not because I wolde spare you, I meane not that I haue autoritie to alter true religion, or to binde your consciences: but that I am Gods minister to confirme and comfort you.

x And faith is not in subiection to man.

CHAP. II.

He sheweth his loue towardes them. 7 Requiring like wise that thei wolde be fauorable to the incestious adulterer, seing he did repent. 14 He also reioyceth in God for the efficacie of his doctrine, 17 Confuting thereby suche quarelpikers, as vnder pretence of speaking against his persone, soght nothing, but the ouerthowe of his doctrine.

1 BVt I determined thus in my self, that I wolde not come againe to you in heauines.

2 For if I make you sorie, who is he then that shuldemake me glad, but the same which is made [a] sorie by me?

3 And I wrote [b] this same thing vnto you, lest when I came, I shulde take heauines of thē, of whome I ought to reioyce: this confidence haue I in you all, that my ioye is the *ioye* of you all.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye shulde be made sorie, but that ye might perceiue ý loue which I haue, specially vnto you.

5 And if any hathe caused sorow, the same hathe not [c] made me sorie, but partely (lest I shulde [d] more charge *him*) you all.

6 It is sufficient vnto the same man, that he was rebuked of manie.

7 So that now contrarie wise ye ought rather to forgiue *him*, and comforte *him* lest the same [e] shulde be swalowed vp with ouer muche heauines.

8 Wherefore, I praye you, that you wolde [f] confirme your loue towards him.

9 For this cause also did I write, that I might knowe the prose of you, whether ye wolde be obedient in all things.

10 To whome ye forgiue anie thing, I *forgiue* also: for verely if I forgaue anie thing, to whome I forgaue it, for your sakes *forgaue I it* in the [g] sight of Christ,

11 Lest Satan shulde [h] circumuent vs: for we are not ignorant of his entreprises.

12 *¶ Furthermore, whē I came to Troas *to preache* Christs Gospel, & a dore was opened vnto me of the Lord,

13 I had no reste [i] in my spirit, because I founde not Titus my brother, but toke my leaue of them, and went away into Macedonia.

14 [i] Now thankes *be* vnto God which alwayes maketh vs [k] to triumph in Christ, and maketh manifest the sauour of his knowledge by vs in euerie place.

15 For we are vnto God the swete sauour of Christ, in them that are saued, and in them which perish.

16 To ý one *we are* the [l] sauour of death, vnto death, and to the other the sauour of life, vnto life. * and who is sufficient for these things?

17 *For we are not as manie, [m] which make marchādise of the worde of God: but as of synceritie, but as of God in ý sight of God speake we in [n] Christ.

a Which was giuen to Satan but now doeth repent.

b Which made you & him sory in my former epistle.

c After this adulterer did repent & amend, paul did so vterly cast of all sorowe, ý he denieth ý in maner he was anie whit sorie.

d And so shulde increase his sorowe which I wolde diminish.

e The adulterer, which interteined his mother in Law.

f That at my intercession you wolde declare by the publike consent of the Church that you embrace him againe as a brother: seing he was excommunicate by the commune consent.

g That is, truely, and from mine heart, euen as in the presence of Christ.

h By our rigorous punishing.

i Or, in my minde.

i From this place vnto the 6. chap. 11. he entreateth onely of the ministers saue he some time interme deleth that w apperteineth to ý whole Church, as Chap. 3, 17, and 18. verses, and not onely to ý ministers.

Rom. 11, 16. Chap. 4, 2.

k In working mightely by vs

l The preaching of the crosse bringeth death to them which onely consider Christs death as a commune death, & be thereat offended, or els thinke it folie: & bringeth againe life to them who holde their life.

m That is, which preache for gaine, & corrupt it to serue mens affectiones.

n Or, *through Christ, of our Christ.*

he maketh vs partakers of his victorie and triumph.

m That is, which preache for gaine, & corrupt it to serue mens affectiones.

CHAP. III.

1 He taketh for example the faith of the Corinthians for a probation of the trueth which he preached. 6 And to exalte his Apostleship

against the bragges of the false apostles. 7. 13 He maketh comparison betwixt the Law and the Gospel.

DO [a] we beginne to praise our selues againe? or nede we as some other, epistles of recommendation vnto you, or *letters* of recommendation from you?

Ye are our epistle, writtē in our hearts, which is vnderstād and red of all men, In that ye are manifest, to be the epistle of Christ, [b] ministred by vs, and written, not with yncke, but with the Spirit of the liuing God, not in [c] tables of stone, but in fleshlie tables of the heart.

And suche truste haue we through Christ to God:

Not that we are sufficiēt of our selues, to thinke anie thing, as of our selues: but our sufficiencie *is* of God.

Who also hathe made vs able ministers of the New testament, not of the [d] letter but of the [e] Spirit: for the letter killeth, but the [f] Spirit giueth life.

If the [g] ministration of death *written* with letters & ingraue in stones, was glorious so that the children of Israel colde not beholde the face of Moses for the [h] glorie of his countenāce (which *glorie* is done away)

How shal not the ministration of the Spirit be more glorious?

For if the ministerie of [i] cōdemnation *was* glorious, muche more doeth the ministration of [k] righteousnes excede in glorie.

For euen that which was glorified, was not glorified in this point, *that is*, as touching the exceding glorie.

For if that which shulde be abolished, *was* glorious, much more shal that which remaineth, be glorious.

Seing then that we haue suche truste, we vse [l] great boldenes of speache.

And *we are* not as Moses, *which* [m] put a vaile vpon his face, that the children of Israel shulde not looke vnto the end of that which shulde be abolished.

Therefore their mindes are hardened: for vntil this day remaineth the same couering vntaken away in the reading of the Olde testament, which *vaile* in Christ is put away.

But euen vnto this day, when Moses is red, the vaile is layed ouer their hearts.

Neuertheles when their *heart* shalbe turned to the Lord, the vaile shalbe taken away.

Now the [n] Lord is the * Spirit, and where the Spirit of the Lord *is*, there *is* libertie.

But we all beholde as in a [o] mirrour the glorie of the Lord with open face, and are changed into the same image, from glorie to glorie, as by the Spirit of the Lord.

CHAP. IIII.

He declareth his diligence, and roundenes in his office. 8 And that which his enemies toke for his disaduantage, to wit, the crosse and afflictions which he endured, he turned it to his great aduantage. 11. 17 Shewing what profit cometh thereby.

THerefore, seing that we haue this ministerie, as we haue receiued mercie, [a] we fainte not:

But haue cast from vs the [b] clokes of shame & * walke not in craftines, nether handle we the worde of God disceitfully: but in declaration of the trueth we approue our selues to euerie mans conscience in the sight of God.

If our Gospel be then hid, it is hid to them, that are lost.

In whome the [c] god of this worlde hathe blinded the mindes, *that is*, of the infideles, that the light of the glorious Gospel of Christ, which is the [d] image of God, shulde not shine vnto them.

For we preache not our [e] selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.

For God that * commanded the light to shine out of darkenes, *is he* which hathe shined in [f] our hearts, to giue the [g] light of the knowledge of the glorie of God in the face of Iesus Christ.

But we haue this [h] treasure in earthen vessels, that the excellencie of that power might be of God and not of vs.

We are afflicted on euerie side, yet *are we* not in distresse: in pouertie, but not ouercome of pouertie.

We *are* persecuted, but not forsaken: cast downe, but we perish not.

Euerie where we beare about in our bodie the [i] dying of ȳ Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

For we which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortal flesh.

So then [k] death worketh in vs, and life in you.

And becausе we haue the same [l] Spirit of faith, according as it is writtē, * I beleued, & therefore haue I spoken, we also beleue, and therefore speake,

Knowing ȳ he which hathe raised vp the Lord Iesus, shal [m] raise vs vp also by Iesus, and shal set vs with you.

For all things *are* for your sakes that moste plenteous grace by the thankesgiuing

a Meaning him self, Timotheus and Siluanus.
b Who were Gods penne.
c The hardnes of mans heart before he be regenerat, is as a mōnetable, Eze. 11. 19 & 36. 26. but being regenerat by the Spirit of God, it is as softe as flesh, ȳ the grace of ȳ Gospel may be written in it, as in new tables, Ier. 31. 31.
d Whose minister Moses was.
e Which Christ gaue.
f Meaning, the spiritual doctrine, w̄ is in our hearts.
g Thus he nameth the Law in comparison of the Gospel.
h After ȳ God had spoke with him and giuen him the Law.
i For the Law declareth all men to be vnder condemnation.
k Meaning, of ȳ Gospel which declareth that Christ, is made our righteousnes.
l In preaching the Gospel.
Exo 34.33.
m Moses shewed ȳ Law as it was couered w̄ shadowes, so that ȳ Iewes eyes were not lightened but blinded and so colde not come to Christ who was ȳ end thereof: against the Gospel setteth forthe the glorie of God clearely, not couering our eyes but driuing the darkenes away from them.
Iohn 4.24.
n Christ is our mediator, & autor of the New testamēt, whose doctrine is spiritual, & gineth life to ȳ Law.
o In Christ, who is God manifested in the flesh, we see God ȳ Father as in a moste cleare glasse.

a For anie troubles or afflictions.
b Meaning, suche shiftes & pretēces as become not them that haue suche a great office in hand.
Chap. 3. 17.
c To wit Satan, Iohn. 12. 31. & 14. 30. eph. 6. 12.
d In whome God doeth shewe him self to be sene: & here Christ is called so in respect of his office.
Gen. 1. 3.
e As they, which preache for gaine, or els which rather seke to be sene and knowen, then to edifie.
f Which are your seruants.
g That we hauing receiued light, shuld communicate ȳ same w̄ others, & therefore Christ calleth thē the light of ȳ world, Mat. 5. 14.
h Albeit ȳ ministers of the Gospel be contemptible as touching their persone, yet ȳ treasure w̄ they carrie, is nothing worse or inferior.
i All the faithful, & chiefly ȳ ministers must drinke of this cup, becausе ȳ worlde hateth Christ & also ȳ the members shulde be cōformable to Christ their head, yea by the mightie power of Christ who ouercame death, they are made conquerours.
Psal. 116. 12.
k By our death you haue life: so ȳ the frute of our afflictiōs cometh to you.
l The same faith by ȳ inspiratiō of ȳ holie Goſt.
m In deliuering vs from these dangers, which is as it were a restoring from death to life.

giuing of [n]manye may redounde to the praiſe of God.

16 Therefore we faint not, but thogh our outwarde man ["]periſh, yet the inwarde man is [o] renewed daily.

17 For our [p] light affliction which is but for a moment, cauſeth vnto vs a farre moſte excellent & an eternal waight of glorie:

18 While we loke not on the things ẅ are ſene, but on ẏ things, which are not ſene: for the things which are ſene, *are* temporal: but the things which are not ſene, *are* eternal.

CHAP. V.

1 Paul procedeth to declare the vtilitie that cometh by the croſſe. 4 How we ought to prepare our ſelues vnto it. 5 By whome. 9 And for what end. 14. 19 He ſetteth forthe the grace of Chriſt. 20 And the office of miniſters, and all the faithful.

1 FOr we knowe that if [a] our earthlie houſe of this tabernacle be deſtroyed, we haue a buylding *giuen* of God, *that is*, an houſe not made with hands, *but* eternal in the heauens.

2 For therefore we ſigh, deſiring to be clothed with our houſe, which is from heauen.

3 ["]Becauſe that if we be clothed, we ſhal not be founde * naked.

4 For in dede we that are in this tabernacle, ſigh and are burdened, ["] becauſe we wolde not be vnclothed, but wolde be clothed vpon, that mortalitie might be ſwalowed vp of life.

5 And he that hathe created vs for this thing, *is* God, who alſo hathe giuen vnto vs the earneſt of the Spirit.

6 Therefore we are alway [b] bolde, thogh we knowe that whiles we are ["] at home in the bodie, we are abſent from the Lord.

7 (For we [c] walke by faith, & not by ſight)

8 Neuertheles, we are bolde, & loue rather to remoue out of the bodie, and to dwell with the Lord.

9 Wherefore alſo we couet, that bothe dwelling [d] at home, and remouing [e] from home, we may be acceptable to him.

10 *For we muſt all appeare before the iudgement ſeat of Chriſt, that euerie man may receiue the things which are *done* in his bodie, according to that he hathe done, whether *it be* [f] good or euil.

11 Knowing therefore the [g] terror of the Lord, we [h] perſuade men & we [i] are made manifeſt vnto God, & I truſt alſo ẏ we are made manifeſt in your conſciences.

12 For we praiſe not our ſelues againe vnto you, but giue you an occaſion to reioyce of vs, that ye may haue *to anſwere* againſt them, which reioyce in the [k] face, and not in the heart.

13 For whether we be [l] out of our wit, *we are it* [m] to God: or whether we be in our right minde, *we are it* vnto you.

14 For the loue of Chriſt conſtraineth vs: becauſe we thus iudge, that if one be dead for all, then were [n] all dead,

15 And he dyed for all, that they [o] which liue, ſhulde not hence forthe liue vnto them ſelues, but vnto him which dyed for them, and roſe againe.

16 Wherefore, hence forthe know we no man [p] after the fleſh, yea thogh we had knowen Chriſt after the fleſh, yet now hence forthe [q] know we *him* no more.

17 Therefore if anie man *be* in Chriſt, *let him be a* [r] new creature. * Olde things are paſſed away: beholde, all things are become new.

18 And all things *are* of God, which hathe reconciled vs vnto him ſelf by Ieſus Chriſt, and hathe giuen vnto vs the miniſterie of reconciliation.

19 For God was [s] in Chriſt, and reconciled the worlde to him ſelf, not imputing their ſinnes vnto them, and hathe committed to vs the worde of reconciliation.

20 Now then are we ambaſſadours for Chriſt: as thogh God did beſeche *you* through vs, we praye you in Chriſts ſtede, that ye be reconciled to God.

21 For he hathe made him *to be* [t] ſinne for vs, which knew no ſinne, that we ſhulde be [v] made the righteouſnes of God in him.

a After this bodie ſhalbe diſſolued, it ſhalbe made incorruptible and immortal.

"*Or if ſo be we ſhalbe foũde clothed, & not naked.* *Reuel. 16, 15.*

Or, wherein.

b Not onely quiet in minde, but alſo ready to ſuffeine all dangers: being aſſured of the good ſucceſſe thereof.

"*Or, Strangers in the bodie.*

c For here onely we beleue in God, & ſe him not.

d In this bodie.

Rom. 14, 10.

e Out of this bodie, to haue.

f That is, either glorie or ſhame.

g His feareful iudgement.

h He proueth the dignitie of his miniſterie by ẏ frute and effect thereof, w is to bring mẽ to Chriſt.

i By imbracig ẏ ſame faith w we preache to others.

k As they, ẅ more eſteemed ẏ outwarde ſhewe of wiſdome and eloquence, then true godlines.

l As the aduerſaries ſaid, ẅ colde not abide to heare the praiſed.

m Our folie ſerueth to Gods glorie.

n Therefore whoſoeuer giueth place to ambition or vaine glorie, is yet dead, and liueth not in Chriſt.

Iſa. 43, 19.

reuel. 21, 5.

o As the onely faithful do in Chriſt.

p According to the eſtimation of the worlde: but as he is guided by ẏ Spirit of God,

q We do not eſteme, nor cõmende Chriſt him ſelf now, as he was an excellent man: but as he was ẏ Sone of God, partaker of his glorie, and in whome God dwelled corporally: and do you thinke, ẏ I wil flatter my ſelf or anie mã in ſetting forthe his giftes? Yea, when I praiſe my miniſterie, I commende the power of God: whe I cõmẽde our worthie factes, I praiſe y mightie power of God, ſet forthe by vs wormes and wretches.

r Let him be regenerat, and renounce him ſelf, els all the reſt is nothing.

f Therefore without Chriſt we can not enioye the life euerlaſting nor come to God.

t That is, a ſacrifice for ſinne.

v By imputation, clad with Chriſts iuſtice.

CHAP. VI.

1 An exhortation to Chriſtian life. 11 And to beare him like affection, as he doeth them. 14 Alſo to kepe them ſelues from all pollution of idolatrie bothe in bodie, and ſoule, and to haue none acquaintance with idolaters.

1 SO we therefore as workers together beſeche *you*, that ye receiue not the grace of God in vaine.

2 For he ſaith, * I haue heard thee in a time accepted, and in the day of ſaluation haue I ſuccored thee: beholde now the [a] accepted time, beholde now the daye of ſaluation.

3 We giue no occaſion of offence in anie thing, that *our* miniſterie ſhulde not be [b] reprehended.

4 But in all things we approue our ſelues

Eſa. Prou. 1 Q. Prouerbes

Iſa. 49, 8.

a To wit, Gods free mercie, wherein he hathe powred forthe his infinite loue.

b By the infideles, if they ſawe no fruite comehereof.

1. Cor. 4, 10.

as * the ministers of God, in muche patience, in afflictions, in necessities, in distresses,

In stripes, in prisones, in tumultes, in labours,

By [c] watchings, by fastings, by puritie, by knowledge, by long suffering, by kindnes, by the [d] holie Goste, by [e] loue vnfained,

[f] By the worde of trueth, by the power of God, by the armour of righteousnes on the right hand and on the lefte,

By honour, and dishonour, by euil reporte & good reporte, as deceiuers, and *yet* true:

As vnknowē, and *yet* knowen: as dying, and beholde, we liue: as chastened, and *yet* not killed:

As sorowing, & *yet* alway reioycing: as poore, and *yet* make manie riche: as hauing nothing, and *yet* possessing all things.

O Corinthians, our [g] mouth is open vnto you: our heart is made large.

Ye are not kept straite in vs, but ye are kept straite in your owne [h] bowelles.

Now for the same recompense, I speake as to *my* children, [i] Be you also enlarged.

[k] Be not vnequally yoked with the infideles: for * what felowship hathe righteousnes with vnrighteousnes? and what communion hathe light with darkenes?

And what concorde hathe Christ w Belial? or what parte hathe the beleuer with the infidel?

And what agrement hathe the Temple of God with idoles? * for ye are the Temple of the [l] liuing God: as God hathe said, * I will dwel among them, and walke there: and I wil be their God, and they shalbe my people.

* Wherefore come out from among them, and separate your selues, saith the Lord: and touche none vncleane thing, & I wil receyue you.

* And I wil be a Father vnto you, and ye shalbe my sonnes and daughters, saith the Lord almightie.

CHAP. VII.

He exhorteth them by the promises of God to kepe them selues pure, 3. 7 Assuring them of his loue, & 13 And doeth not excuse his seueritie towarde them, but reioyceth thereat, considering what profite came thereby. 10 Of two sortes of sorow.

SEing then we haue these promises, dearely beloued, let vs [a] clense our selues from all filthines of the [b] flesh & spirit, and growe vp vnto ful holines in the feare of God.

[c] Receiue vs: we haue done wrong to no man: we haue consumed no man: we haue [d] defrauded no man.

I speake it not to *your* condemnacion: for I haue said before, that ye are in our hearts, to dye and liue together.

I vse great boldenes of speache towarde you: I reioyce greatly in you: I am filled with comfort, and am exceading ioyous in all our tribulation.

For when we were come into Macedonia, our flesh had no reste, but we were troubled on euerie side, fightings [e] without, & terrours within.

But God, that comforteth the abiect, comforted vs at the comming of Titus:

And not by his comming onely, but also by ȳ consolacion wherewith he was comforted of you, whē he tolde vs your great desire, your mourning, your feruēt minde to me warde, so that I reioyced [f] muche more.

For though I made you sorie with a letter, I repent not, though I did repent: for I perceiue that the same epistle made you sorie, though *it were* but for a season.

I now reioyce, not that ye were sorie, but that ye sorowed to repentance: for ye sorowed godly, so that in nothing ye were hurt by vs.

* For godlie sorowe causeth repentance vnto saluation, not to be repented of: but the wordlie sorowe causeth death.

For beholde, this thing that ye haue bene [g] godly sorie, what great care it hathe wroght in you: yea, what [h] clearing of your selues: yea, *what* indignacio: yea *what* feare: yea, *how* great desire: yea, *what* a zeale: yea, *what* [i] punishment: in all things ye haue shewed your selues, ȳ ye are pure in this matter.

Wherefore, though I wrote vnto you, I did not it for his cause that had done the wrong, nether for his cause that had the iniurie, but that our care towarde you in the sight of God might appeare vnto you.

Therefore we were comforted, because ye were comforted: but rather we reioyced muche more for the ioy of Titus, because his [m] spirit was refreshed by you all.

For if that I haue boasted anie thing to him of you, I haue not bene ashamed: but as I haue spokē vnto you all things in trueth, euen so our boasting vnto Titus was true.

And [k] his inwarde affection is more abundant towarde you, when he remembreth the obedience of you all, *and* how with feare & trembling ye receiued him.

I reioyce *therefore* that I may [l] put my confidence in you in all things.

CHAP.

1. Cor. 4, 10.

c He declareth w what weapōs he resisted his afflictions.

d Who is ȳ efficient cause.

e Which is, the final cause.

f By the Gospel, and the power of God and his owne integritie, he ouerthrew Satan,

8 and the worlde, as w weapōs on euerie side most ready.

9 g Signifiing his moste vehement affection.

h Their iudgement was so corrupted, ȳ they were not likewise affectioned towardes him, as he was towardes them.

i Shewe like affection towardes me.

Eccle. 13, 21.

k He semeth to allude to that w is written, Deu. 22, 10. where ȳ Lord commandeth that an oxe & an asse be not yoked toge-

15 ther, because ȳ match is vnequal: so if the

16 faithful marie with the infideles, or els gaue to do w them in anie thing vnlawful, it is here reproued.

1. Cor. 3, 13. & 6, 19. Leui. 26, 11. Isa. 52, 11. Iere. 31, 1.

17

18

l Or, *the deuil.*

1 So called because he hathe not onely life in him self, but giueth it also to all liuing creatures.

a Consider this wel, ye that serue idoles with your bodies, & yet thinke your cōsciences pure towarde God: God wil one day smite you for your haltīg.

b Of bodie & soule.

c That we may teache you.

d By griedie couetousnes.

e He had nether rest in bodie, nor spirit, & it semeth ȳ he alludeth to that w is written, Deut. 32, 25. for the crosse to mans eye is cōmune bothe to the godlie & to the wicked, although to cōtrarie ends.

f This ioye ouercame all my sorowes.

2. Pet. 2, 19.

g Whose heart Gods Spirit doeth touche, he is sorie for his sinnes committed against so merciful a Father & these are the frutes of his repētance, as witnes Dauids & Peters teares: others w are sorie for their sinnes onely for feare of punishment & Gods vengeance, fal into desperacion, as Cain, Saul, Achitophel & Iudas.

h In asking God forgiuenes.

i For in iudgīg & chastising your selues, you preuented Gods angre.

m *Heart.*

k The Greke worde signifieth, his bowelles, whereby is mēt moste great loue and tender affections.

l Bothe in thinking & reporting wel of you.

CHAP. VIII.

7 By the example of the Macedonians. 9 And Christ, he exhorteth them to continue in relieuing the poore Saincles, commending their good beginning. 23 After he commendeth Titus and his felowes vnto them.

1 WE do you also to wit, brethren, of the [a] grace of God bestowed vpon the Churches of Macedonia,

2 Because in great tryal of afflictiō their ioye abunded, and there moste extreme pouertie [b] abunded vnto their riche liberalitie.

3 For to *their* power (I beare recorde) yea, & beyonde their power, they were willing,

4 And praied vs with great instance that we wolde receiue the [c] grace, & felowship * of the ministring which is towarde the Saintes.

5 And *this they did*, not as we loked for: but gaue their owne selues, first to the Lord, and *after* vnto vs by the wil of God,

6 That we shulde exhorte Titus, that as he had begonne, so he wolde also accomplish the same grace among you also.

7 Therefore, as ye abūde in euerie thing, in faith and worde, and knowledge, and in all diligence, and in your loue towards vs, *euen so se* that ye abunde in this grace also.

8 This say I not by commandement, but because of the diligence of others: therefore proue I the naturalnes of your loue.

9 For ye knowe the grace of our Lord Iesus Christ, that he being riche, for your sakes became poore, that ye through his pouertie might be made riche.

10 And I shewe *my* minde herein: for this is expedient for you, which haue begonne not to do onely, but also to [d] wil, a yere a go.

11 Now therefore performe to do it also, that as *there was* a readines to wil, euen so ye maye performe it of that which ye haue.

12 For if there be first a willing minde, it is accepted according to that a man hathe, & not according to that he hathe not.

13 Nether *is it* that other men shulde be eased and you grieued.

14 But vpon like condicion, at this time your [e] abundance *supplieth* their lacke, that also their abundance may be for your lacke, ỹ there may be [f] equalitie:

15 As it is written * He that *gathered* muche, had nothing ouer, and he that *gathered* litle, had not the lesse.

16 And thankes *be* vnto God, which hathe put in the heart of Titus the same care for you.

17 Because he accepted the [g] exhortacion, yea, he was so careful that of his owne accorde he went vnto you.

18 And we haue sent also with him the brother, whose praise *is* [h] in the Gospel throughout all the Churches,

19 (And not so onely, but is also chosen of the Churches to be a felowe in our iourney cōcerning this grace that is ministred by vs vnto the glorie of ỹ same Lord, and *declaration* of your prompt minde)

20 Auoyding this, that no man shulde blame vs in this abundance that is ministred by vs,

21 *Prouiding for [i] honest things, not onely before ỹ Lord, but also before mē.

22 And we haue sent with them our brother, whome we haue oft times proued to be diligent in manie things, but now muche more diligent, for the great cōfidence, which I *haue* in you.

23 Whether *anie do enquire* of Titus, *he is* my felowe and helper to you warde: or of our brethren, they are messengers of the Churches, & the [k] glorie of Christ.

24 Wherefore shewe toward them, & before the Churches the profe of your loue, and of the reioycing that we haue of you.

a This benefite of God appeared in two things: first, that the Macedonians being in so great afflictions were so prompt to helpe others. & next ỹ being in great pouertie, were verie liberal towards others.

b So ỹ a moste abundant riuer of riches flowed out of their pouertie.

c So he calleth their liberalitie, either because ỹ they were ỹ bestowers of Gods grace, or because they receiued them of God frely, and so they desired paul to se to the destribution thereof.

d Euerie man may do good ỹ hathe abilitie thereunto, but to wil, and haue a minde to do good, cometh of perfite charitie.

e That as you helpe others in their nede, so others shal relieue your wāt. *Exod. 16, 18.*

f That bothe you & others, as occasion shal serue, may relieue ỹ godlie according to their necessities.

g And willingly offred him self to gather your almes.

h In preaching the Gospel. Some vnderstand Luke, others Barnabas.

Rom. 12, 17.

i His weldoīg is approued before God & mā.

k That is, by whome Christs glorie is greatly aduanced.

CHAP. IX.

3 The cause of Titus and his companions comming to them. 6 He exhorteth to giue almes cherefully. 7 Shewing what frute wil come thereof.

1 FOr as touching the ministring to ỹ Saintes, it is superfluous for me to write vnto you.

2 For I knowe your readines of minde, whereof I boast my self of you vnto thē of Macedonia, *& say*, that Achaia was prepared a yere ago, and your zeale hathe prouoked manie.

3 Now haue I sent the brethren, lest our reioycing ouer you shulde be in vaine in this behalfe, that ye (as I haue said) be readie:

4 Lest if they of Macedonia come with me, and finde you vnprepared, we (I nede not to say you) shulde be ashamed in this my constant boasting.

5 Wherefore, I thoght it necessarie to exhorte the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be readie, *and come* as of beneuolēce, and not as of sparing.

6 This yet *remember*, that he ỹ soweth, sparingly, shal reape also sparingly, and he that soweth liberally, shal reape also liberally.

7 As euerie man wisheth in his heart, *so let him giue* not *grudgingly, or of necessitie: *for God loueth a chereful giuer.

Prou. 11,25. rom. 12,8. Eccle. 35,1.

8 And God is able to make all grace to abounde towarde you, that ye alwayes hauing [a] all sufficiencie in all things, may abounde in euerie [b] good worke,

a Lest they shuld degiue but litle, distrusting to impouerish thé selues thereby, he sheweth that God wil so blesse their liberal hearts, ý bothe they shal haue ynough for thé selues & also to helpe others withal.

9 *As it is written, [c] He hathe sparsed abroad and hathe giuen to the poore: his beneuolence remaineth for euer.

Psal. 112,9.

b That ye may do good & helpe others at all times.

10 Also he that findeth seede to the sower, wil minister likewise bread for foode, and multiplie your sede, and increase the frutes of your beneuolence,

11 That on all partes ye may be made riche vnto all liberalitie, which causeth through vs thankesgiuing vnto God.

12 For the ministration of this seruice not onely supplieth the necessities of the Saincts, but also is abundant by the thankesgiuing of manie vnto God,

13 (Which by the experimente of this ministration praise God for your voluntarie submission to the Gospel of Christ, and for your liberal distribution to thé, and to all men)

14 And by [d] their prayer for you, [e] desiring after you greatly, for the abundāt grace of God in you.

15 Thankes therefore *be* vnto God for his vnspeakeable gift.

c Dauid speaketh of that man ẅ feareth God & loueth his neighbour.

d Besides ý by their liberalitie God shal be prai sed, they also shalbe commended to God by their prayers whome they haue holpē, yea & all men shal reuerence them, as beīg endued ẅ an excellent gift of God.

e *Or, greatly affectioned towarde you.*

CHAP. X.

He toucheth the false apostles and defendeth his autoritie, exhorting them to obedience. 11 And sheweth what his power is, 13 And how he vseth it.

1 NOw I Paul my self beseche you by the mekenes, & gentlenes of Christ, which when I am present among you, *am* [a] base, but am bolde towarde you being absent:

a These wordes his bakbiters vsed, thinking thereby to diminish his autoritie, as verse. 10.

2 And *this* I require you, that I nede not to be bolde when I am present, with that same confidence, wherewith I thinke to be bolde against some, ẅ esteme vs as though we walked [b] according to the flesh.

b Meaning a certeine man among them, ẅ thus spake of paul.

3 Neuertheles, though we walke in the flesh, yet we do not warre after the flesh,

4 (For the weapons of our warrefare are not carnal, but mightie through God, to cast downe holdes)

5 Casting downe the imaginations, and euerie high thig that is exalted against the knowledge of God, and bringing into captiuitie euerie thoght to the obedience of Christ,

6 And hauing ready the vengeāce against all disobedience, when your obedience is fulfilled.

7 Loke ye on things after the appearance? If anie man trust in him self that he is Christs, let him consider this againe of him self, that as he *is* Christs, euen so *are we* Christs.

8 For thogh I shulde boast somewhat more of our autoritie, which the Lord hathe giuen vs for edification, and not for your destruction, I shulde haue no shame.

9 *This I say* that I may not seme as *it were* to feare you with letters.

10 For the letters, [c] saith he, are sore and strong, but his bodelie presence is weake, and his speache is of no value.

c Meaning a certeine man among them, ẅ thus spake of paul.

11 Let suche one thinke this, that suche as we are in worde by letters when we are absent, suche *wil we be* also in dede, when we are present.

12 For we dare not make our selues of ý nomber, or to compare our selues to them, which praise thē selues: but they vnderstād not that they [d] measure them selues with them selues, & cōpare them selues with them selues.

d He ý measureth anie thing, must haue some line or measure to mete by, and not to measure a thing by it self: so these boasters must measure them selues by their worthie actes: & if they wil cōpare with others, let them shewe what coūtreis, what cities, & people they haue wōne to the Lord: for who wil praise ý souldier, ẅ onely at the table can finely talke of the warres, & whē he cometh, to the brunt, is nether valiant nor expert. *Ephes. 4,8.*

13 But we wil not reioyce of things, which are not with in *our* measure, *but according to the [e] measure of the line, whereof God hathe distributed vnto vs a measure to atteine euen vnto you.

e That is, the giftes & vocation, ẅ God had giue hī to winne others by.

14 For we stretch not our selues beyonde *our* measure, as though we had not atteined vnto you: for euen to you also haue we come *in preaching* the Gospel of Christ,

15 Not boasting of things which are without *our* measure: *that is*, of other mens labours: and we hope, when your faith shal increase, to be magnified by you according to our line abundantly,

16 And to preache the Gospel in those *regions* which *are* beyonde you: not to reioyce in [f] another mans line, *that is* in ý things that are prepared already.

f God gaue the whole worlde to ý Apostles to preache in, so ý paul here meaneth by the line his porciō of the coūtreis where he preached. *Iere. 9,24. 1. cor. 1,31.*

17 *But let him that reioyceth, reioyce in the Lord.

18 For he that praiseth him self, is not alowed, but he whome the Lord praiseth.

CHAP. XI.

2 He declareth his affection towarde them. 5 The excellencie of his ministerie, 9 And his diligence in the same. 13 The fetches of the false apostles. 16 The peruerse iudgement of the Corinthians, 22 And his owne praises.

1 WOlde to God, ye colde suffer a litle my [a] foolishnes, and in deed, [b] ye suffer me.

a He called ý praising of him self dotage to the which thig the arrogancie of the false apostles compelled him, who soght nothing els, but to ouer throwe the Church by diminishing ý auowne commendas hou shād and

2 For I am ielous ouer you, with godlie ielousie: for [c] I haue prepared you for

b To speake in mine darīō. c The minister marieth Christ & his Church wife by the preaching of the Gospel.

thoritie of his ministerie.

one

one housband, to present you *as* a pure virgine to Christ.

Gen.3.4.

3 But I feare lest as the * serpent beguiled Eue through his subtilitie, so your mindes shulde be corrupte from ỹ simplicitie that is in Christ.

d That is more persite doctrine cõcerning Christ Iesus.

4 For if he that cometh, preacheth another [d] Iesus then him whome we haue preached: or if ye receiue another [e] spirit then that which ye haue receiued: ether another Gospel, then that ye haue receiued, ye might wel haue suffered *him*.

e More excellent giftes, of ỹ spirit by other mens preaching.

5 Verely I [f] suppose that I was not inferior to the verie chief Apostles.

f They did not preache Christ more purely then I did: for in this behalfe I was nothing inferior to the chiefest Apostles.

6 And thogh *I be* [g] rude in speaking, yet *I am* not *so* in knowledge, but amõg you we haue bene made manifeste to the vtmost, in all things.

g That is, wse no worldelie eloquence.

7 Haue I committed an offence, because I abased my self, that ye might be exalted, & because I preached to you the Gospel of God frely?

8 I [h] robbed other Churches, and toke wages *of them* to do you seruice.

h Other Churches relieued me.

9 And when I was present with you, and had nede, I was [i] not slothful to ỹ hinderãce of anie man: for that which was lacking vnto me, the brethren which came from Macedonia, supplied, and in all things I kept, and wil kepe my self that I shulde not * be grieuous to you.

i He did not onely labour ẅ his hands for his liuing, but in his extreme pouertie preached diligently, without burdening anie mã, or els waxing slothful to do his duetie to euerie man.

Chap.12.13. act.20.34.

10 [k] The trueth of Christ is in me, that this reioycing shal not be shut vp agaīst me in the regions of Achaia.

k Let not the trueth of Christ be thought to be in me, if I suffer my ioye to be shut vp, ẅ I haue conceiued of Grecia.

11 Wherefore? because I loue you not? God knoweth.

12 But what I do, that wil I do: that I may cut away occasion from them which desire [l] occasion, that they might be founde like vnto vs in that wherein they reioyce.

l To slander my ministerie, if I shulde receiue wages.

13 For suche false [m] Apostles are deceitful workers, and transforme them selues into the Apostles of Christ.

m By false Apostles here is not ment suche as teache false doctrine (which doutles, they wolde haue growen vnto) but suche as were vaine glorious, and did not their duetie syncerely.

14 And no marueile: for Satan him self is transformed into an Angel of light.

15 Therefore it is no great thing, though his ministers transforme them selues, as though *they were* the ministers of righteousnes, whose end shalbe according to their workes.

16 I say againe, let no *man* thinke, that I am foolish: or els take me euen as a foole, ỹ I also may boast my self a litle.

n In his hearte he had respect to the Lord: but this facion of boasting semed according to man, wherevnto they compelled him.

17 That I speake, I speake it not after the [n] Lord: but as *it were* foolishly, in this *my* great boasting.

18 Seing that manie reioyce [o] after the flesh, I wil reioyce also.

o In outwarde things.

19 For ye suffer fooles gladly, because that ye are wise.

20 For ye suffre euen if a man bring you into bondage, if a man deuoure *you*, if a man take *your goods*, if a mā exalte him self, if a man smite you on the face.

21 [p] I speake as concerning the reproche: as though that we had bene [q] weake: but wherein anie man is bolde (I speake foolishly) I am bolde also.

p I note this dishonour, ẅ they do vnto you.

Philip.3.5.

q That is abiect, wile, miserable, a craftes man, an idiot, & subiect to a thousand calamities, ẅ things the false Apostles obiected against him as moste certeine testimonies of his vnworthines.

22 They are Ebrewes, * so am I: they are Israelites, so am I: they are the sede of Abraham, so am I:

23 They are the ministers of Christ (I [r] speake as a foole) I am more: in labours more abundant: in stripes aboue measure: in prison more plenteously: in [s] death oft.

r Put case ye terme it so, yet is it true.

Deu.25.3. Act.16.25. Act.14.19. Act.27.14.

s In the present danger of death.

24 Of the Iewes fiue [t] times receiued I fourtie *stripes* * saue one.

t At fiue seueral times euerie time thirtie, and nine.

25 [v] I was thrise * beaten with roddes: I was * once stoned: I suffered thrise * shipwracke: night & day haue I bene in the depe sea.

v Of the Romaine magistrates.

26 In iourneying *I was* often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernes, in perils in the sea, in perils amongs false brethren,

27 In wearines & painefulnes, in watchīg often, in honger & thirst, in fastings often, in colde and in nakednes.

28 Beside the things which are outwarde, I am combred daily, *and haue* the care of all the Churches.

29 Who is weake, and I am not weake? Who is offended, and I burne not?

30 If I must nedes reioyce, I wil reioyce of mine [x] infirmities.

x As Impriſonements, beating, hongre, thirst, colde, nakednes and ſuche like: ẅ thīgs the aduersaries cõdemne as infirme in me.

Act.9.24.

31 The God, euen ỹ Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lye not.

32 In * Damascus the gouerner of the people vnder King Aretas, laide watche in the citie of the Damascens, and wolde haue caught me.

33 But at a windowe was I let downe in a basket through the wall, & escaped his hands.

CHAP. XII.

1 He reioyceth in his preferment, 5. 7 But chiefly in his humblenes, 11 And layeth the cause of his boasting vpõ the Corinthiãs. 14 He sheweth what good wil he beareth them, 20 And promiseth to come vnto them.

1 IT is not expedient for me no dout to reioyce: for I wil come to visions and reuelations of the Lord.

Act.9.3.

2 *I knowe a man [a] in Christ aboue fourtene yeres agone, (whether *he were* in ỹ bodie, I can not tel, God knoweth) which was taken vp into the [b] thirde heauen.

a That is, a Christian: or, I speake it in Christ.

b That is to say, into the highest heauen.

3 And I knowe suche a man (whether in the bodie, or out of the bodie, I can not tel: God knoweth.)

4 How that he was taken vp into Paradise, & heard [c] wordes which can not

c Mas infirmitie was not able to declare the, nether were they shewed vnto him for that end.

n Or, lawful.

be spoken, which are not n possible for man to vtter.

5 Of suche a man wil I reioyce: of my self wil I not reioyce, except it be of mine infirmities.

6 For thogh I wolde reioyce, I shulde not be a foole: for I wil say the trueth, but I refraine, lest anie man shulde thinke of me above that he seeth in me, or that he heareth of me.

7 And lest I shulde be exalted out of measure through the abundance of reuelations, there was giuen vnto me d a pricke in the flesh, the messenger of Satan to buffet me, because I shulde not be exalted out of measure.

8 For this thing I besoght ỹ Lord e thrise, that it might departe from me.

9 And he said vnto me, My grace is sufficient for thee: for my power is made f perfite through weakenes. Verie gladly therefore wil I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore g I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for when I am weake, then am I strong.

11 I was a foole to boast my self: ye haue compelled me: for I ought to haue bene commended of you: for in nothing was I inferior vnto the verie chief Apostles, thogh I be nothing.

12 The signes of an Apostle were wroght among you with all pacience, with signes, and wonders, and great workes.

13 For what is it, wherein ye were inferiors vnto other Churches, *except that I haue not bene n slothful to your hinderance? forgiue me this wrong.

14 Beholde, b the thirde time I am readie to come vnto you, and yet wil I not be slothful to your hinderance: for I seke not yours, but i you: for the children ought not to laye vp for the fathers, but the fathers for the children.

15 And I wil moste gladly bestowe, and wil be bestowed for your n soules: thogh the more I loue you, the lesse I am loued.

16 But be it that I charged you not: k yet forasmuche as I was craftie, I take you with guile.

17 Did I pill you by anie of them whome I sent vnto you?

18 I haue desired l Titus, & with him I haue sent a brother: did Titus pil you of anie thing? walked we not in the self same spirit? walked we not in the same steppes?

19 Againe, thinke ye that we excuse our selues vnto you? we speake before God in Christ. But *we do* all things, dearly beloued, for your edifying.

20 For I feare lest when I come, I shal not finde you suche as I wolde: and that I shalbe founde vnto you m suche as ye wolde not, and lest *there be* strife, enuying, wrath, contentions, backebitings, whisperings, swellings & discorde.

21 *I feare* lest when I come againe, my God n abase me among you, and I shal bewaile manie of them which haue sinned already, and haue not repented of the * vnclennes, and fornication, and wantonnes, which they haue cõmitted.

d The Greke worde signifieth a sharpe piece of wood as a pale, or stake, and also a litle spilde or sharpe thing ẅ pricketh one as he goeth through bushie & thicke places, in and entring to the flesh, can not be taken out without cutting of the flesh: and this was the rebelling of ỹ flesh againg the spirit, & warned him that Satan was at hend.

e That is to say, often times.

f Is knowen, & euidently sene.

g He doeth not onely pacietly beare his afflictions, but also ioyfully, and as one that taketh pleasure therein for Christs sake. *Chap. 11, 9.*

n Or, chargeable.

h For first, he was minded to departe from Ephesus into Macedonia, & so to Corinthus, 1. Cor. 16, 5. Then when the Lord letted this purpose, he appointed to go straight from Ephesus to Corinthus, Chap. 1, 15. ẅ intent being changed, he went to Macedonia, from whence now he appointeth the third time to come vnto thẽ.

i Which declareth his fatherlie affection.

n Or, your cause, or persones.

k Thus said his aduersaires ỹ thogh he toke it not by him self, yet he did it by the meanes of others.

l To go to you.

m Meaning, harpe & seuere.

n There was nothing where at he so muche reioyced, as when his preaching profited: & therefore he calleth ỹ Thessalonians his glorie & ioye: as also nothing did more cast downe his heart as when his labour did no good.

CHAP. XIII.

1 He threateneth the obstinate. 5 And declareth what his power is by their owne testimonie. 10 Also he sheweth what is the effect of this epistle. 11 After hauing exhorted them to their ductie, he wisheth them all prosperitie.

1 THis *is* the a thirde time that I come vnto you. * In the mouth of two or three witnesses shal euerie worde stand.

2 b I tolde you before, and tel you before: as thogh I had bene present the seconde time, so write I now being absent to them which heretofore haue sinned, and to all others, that if I come againe, I wil not spare,

3 Seing that ye seke experience of Christ, that speaketh in me, which towarde you is not weake, but is mightie in you.

4 For thogh he was crucified concerning *his* c infirmitie, yet liueth he through the power of God. And we no dout are weake in him: d but we shal liue ẅ him, through the power of God towarde you.

5 *Proue your selues whether ye are in the faith: examine your selues: knowe ye not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

6 But I trust that ye shal knowe that we are not reprobates.

7 Now I pray vnto God that ye do none euil, not that we shulde seme approued, but ỹ ye shulde do that which is honest, thogh we be as e reprobates.

8 For we can not *do* anie thing against the trueth, but for the trueth.

9 For we are glad whē we are weake, and that ye are f strong: this also we wish for *euen* your perfection.

10 Therefore write I these things being absent, lest when I am present, I shulde vse sharpenes, according to the power which the Lord hathe giuen me, to g edification, and not to destruction.

11 Finally brethren, fare ye wel: be perfite: be of good comfort: be of one minde: liue in peace, and the God of loue and

a His first comming was his dwelling amõg them: his seconde was his first epistle, & now he is ready to come ỹ third time: ẅ three commings he calleth his three witnesses. *Deut. 19, 15. mat. 18, 16. john. 8, 17. ebr. 10, 28.*

b In my first epistle, Chap. 4, 20.

c In that he humbled him self and toke vpon him the forme of a seruant.

d Christ as touching the flesh in mans iudgement was vile & abiect: therefore we ỹ are his members, can not be otherwise estemed: but being crucified, he shewed him self verie God: so thinke, that we whome ye contemne as dead men & castawayes, haue through God suche power to execute against you, ỹ ye may fele sensibly ỹ we liue in Christ. *1. Cor. 11, 22.*

e In mans iudgemẽt who for the most parte reiecteth ỹ best, and approueth the worste.

f Hauing abũdance of the grace of God.

g Cõmit nothy your negligẽce that, ỹ ẅ is ordeined to saluation, turne to your destructiõ.

and peace shalbe with you.

Rom. 16,16. 1.cor.16,20. 1.pet.5,14.

12 Grete one another with an *holie[h] kisse. All the Saintes salute you.

13 The grace of our Lord Iesus Christ, and ý loue of God, and the communion of the holie Gost be with you all, Amen.

h Which was according to those countreis in those dayes bothe of the Iewes and of others nations.

The seconde *epistle* to the Corinthians, written from Philippi, a citie in Macedonia, *&* *sent* by Titus and Lucas.

THE EPISTLE OF

the Apostle Paul to the Galatians.

THE ARGUMENT.

THe Galatians after they had bene instructed by S. Paul in the trueth of the Gospel, gaue place to false Apostles, who entring in, in his absence corrupted the pure doctrine of Christ, & taught that the ceremonies of the Law must be necessarily obserued, which thing ý Apostle so earnestly reasoneth against, that he proueth that the granting thereof is the ouerthrowe of mans saluacion purchassed by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And becawse the false teachers did pretend, as though they had bene sent of the chief Apostles, and that Paul had no autoritie, but spake of him self, he proueth bothe that he is an Apostle ordeined by God, and also that he is not inferior to the rest of the Apostles: which thing established, he procedeth to his purpose, proving that we are freely iustified before God without any workes or ceremonies: which not withstanding in their time had their vse and commoditie: but now they are not onely vnprofitable figures, but also pernicious, becawse Christ the trueth and ý end thereof is come: wherefore men ought now to embrace that libertie, which Christ hathe purchassed by his blood, & not to haue their consciences snared in the grennes of mans traditions: finally he sheweth wherein this libertie standeth, and what exercises apperteine thereunto.

CHAP. I.

6 Paul rebuketh their inconstancie which suffred them selues to be seduced by the false Apostles who preached that the obseruation of the ceremonies of ý Law were necessarie to saluation. 8 And detested them that preache anie otherwise then Christ purely, 13 He sheweth his owne conuersation, magnifieth his office & Apostleship, and declareth him self to be equal with the chief Apostles.

Tit.1,3.
a For God is ý autor of all ministerie.
b This prerogatiue was peculiar to the Apostles.
Luk.1,74.

1 PAul *an Apostle (not [a] of men, nether by [b] man, but by IESVS CHRIST, and God the Father ý hathe raised him from the dead)

2 And all the brethren which are with me, vnto the Churches of Galatia:

3 Grace *be* with you and peace from God the Father, & *from* our Lord Iesus Christ,

4 Which gaue him self for our sinnes, that he might deliuer vs * frō this [c] present euil worlde according to the wil of God euen our Father,

5 To whome *be* glorie for euer and euer, Amen.

c Which is, the corrupt life of man without Christ.

6 I marueile that ye are so sone remoued away vnto another [*] Gospel, from him that had called you in the [d] grace of Christ,

Or, doctrine.
d That is, to be partakers of ý saluation offred freely by Christ.

7 Which is not another *Gospel*, saue that there be some which trouble you, and intende to [e] peruert the Gospel of Christ.

8 But thogh that we, or an [f] Angel from heauen preache vnto you other wise, then that which we haue preached vnto you, let him be [*] accursed.

9 As we said before, so say I now againe, If anie man preache vnto you otherwise, then that ye haue receiued, let him be accursed.

10 For [g] now preache I mans *doctrine*, or Gods? Or go I about to please men? for if I shulde yet please men, I were not ý seruant of Christ.

11 * Now I certifie you, brethren, that the Gospel which was preached of me, was not after [h] man.

12 For nether receiued I it of man, nether was I taught it, but by the [i] reuelation of Iesus Christ.

13 For ye haue heard of my conuersation in time paste, in the Iewish religion, how that * I persecuted the Church of God extremely, and wasted it,

14 And profited in the Iewish religion aboue manie of my [*] companions of mine owne nacion, and was muche more zealous of the [k] traditions of my fathers.

e For what is more contrarie to our fre iustification by faith, then the iustification by the Law, or our workes? therefore to ioyne these two together, is to ioyne light ẅ darkenes, death with life, & doeth vtterly ouerthrow the Gospel.

f If it were possible, that an Angel shulde so do: wherby paul declareth the certeinetie of his preaching.

1.Cor.15,1.

Or, abominable.

g Since that of a Pharise I was made an Apostle.

h That is, doctrine inuented by man, nether by mans autoritie do I preache it.

Act.9,1.

i By an extraordinarie reuelation. *Or, age.* k That is, of the Law of God which was giuen to the ancient fathers.

1 He maketh thre degrees in Gods eternal predestination: first his eternal counsel, the his appointing fro the mothers wō be, & thirdly his calling. *Ephes.3,8.*

" *Or, to me.*

m That is, ẅ anie man, as thogh I had nede of his counsel to approue my doctrine.

15 But when it [l] pleased God (which had separated me from my mothers wombe, and called *me* by his grace)

16 To reueile his Sonne " in me, that I shulde preache him *among the Gentiles, immediatly I communicated not with [m] flesh and blood:

17 Nether came I againe to Ierusalem to them which were Apostles before me, but I went into Arabia, & turned againe vnto Damascus.

18 Then after thre yeres I came againe to Ierusalem to visite Peter, and abode with him fiftene dayes.

19 And none other of the Apostles sawe I, saue Iames the Lords brother.

20 Now the things which I write vnto you, beholde, *I witnesse* before God, that I lie not.

21 After that, I went into the coastes of Syria & Cilicia: for I was vnknowen by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard onely *some say*, He ẅ persecuted vs in time past, now preacheth the [n] faith, which before he destroyed.

23 And they glorified God for me.

n That is, the Gospel ẅ is the doctrine of faith.

CHAP. II.

Confirming his Apostleship to be of God. 3 He sheweth why Titus was not circumcised, 6 And that he is nothing inferior to other Apostles: 11 Yea, and that he hathe reproued Peter the Apostle of the Iewes. 16 After he cometh to ỹ principal scope, which is to proue that iustification onely cometh of the grace of God by faith in Iesus Christ, and not by the workes of the Lawe.

THen fourtene yeres after, I wēt vp againe to Ierusalem with Barnabas, and toke with me Titus also.

2 And I went vp by reuelation, and [a] cōmunicated with them of the Gospel ẅ I preache among the Gētiles, *but particularly with them that were ỹ chief, lest by any meanes I shulde runne, or had runne " in vaine:

3 But nether yet Titus which was with me, though he were a Greekian, was [b] cōpelled to be circumcised.

4 For all the false brethren that crept in, who came in priuely to spie out our libertie, which we haue in Christ Iesus, that they might bring vs into bondage.

5 To whome we [c] gaue not place by subiection for an houre, that the trueth of the Gospel might continue with you.

6 And of them which semed to be great, *I was not taught* (what they [d] were in time passed, it maketh no matter to me: *God accepteth no mās persone) neuertheles, they that are the chief, [e] did communicate nothing with me.

7 But contrariwise, when they sawe that the Gospel ouer the vncircumcision was committed vnto me, as *the Gospel* ouer the Circumcision was vnto Peter:

8 (For he that was mightie by Peter in the Apostleship ouer the Circumcision, was also mightie by me towarde the Gentiles)

9 And when Iames, and Cephas, and Iohn knewe of the grace that was giuen vnto me, ẅ are counted to be pillers, they gaue to me and to Barnabas the [f] right hands of felowship, that we *shulde preache* vnto the Gentiles, and they vnto ỹ Circumcision,

10 * *Warning* onely that we shulde remember the poore: which thing also I was diligent to do.

11 ¶ And when Peter was come to Antiochia, I withstode him [g] to his face: for he was to be blamed.

12 For before that certeine came from Iames, he ate with ỹ Gentiles: but when they were come, he withdrewe & separated him self, fearing them which were of the Circumcision.

13 And the other Iewes dissembled likewise with him, in somuche that Barnabas was broght into their dissimulation also.

14 But when I sawe, that they went not the " right way to the trueth of the Gospel, I said vnto Peter before all men, If thou being a Iewe: liuest as ỹ Gentiles, & not like the Iewes, why [h] constrainest thou the Gentiles to do like the Iewes?

15 We *which are* Iewes by nature, and not [i] sinners of the Gentiles,

16 Knowe that a man is not iustified by ỹ workes of the Law, but by the faith of Iesus Christ: euen we, *I say*, haue beleued in Iesus Christ, that we might be iustified by the faith of Christ, and not by the workes of the Law, because that by the workes of the Law no " flesh shall be iustified.

17 * If then while we seke to be made righteous by Christ, we our selues are founde [k] sinners, is Christ therefore the minister of sinne? God [l] forbid.

18 For if I buylde againe the things that I haue destroyed, [m] I make my self a tresp aser.

19 For I through the Law am dead to ỹ Law, & that might I liue vnto God, I am [n] crucified with Christ.

20 Thus I liue *yet*, [o] not I now, but Christ liueth in me: & in that that I now liue in the [p] flesh, I liue by the faith in the Sonne of God who hathe loued me, & giuen him self for me.

21 I do

a paul nothing douted of his doctrine: but because many reported ỹ he taught contrary doctrine to the other Apostle, ẅ humors hindered ỹ course of the Gospel, he endeuored to remedie it, and to proue ỹ they consented with him. *Act.15, 2.*

" *Greke. without profit.*

b Which declareth that the other Apostles agreed ẅ him.

c Left we shulde haue betrayed ỹ Christian libertie.

d Albeit they had bene conuersant ẅ Christ afore time. *Deut.10,17. 2.chr.19,7. Iob.34,19. Wisd.6,8. eccles.35,16. act.10,34. rom.2,11. ephes.6,9. colos.3,26. 1.pet.1,17.*

e But approued my doctrine perfect in all points.

f In token that we all agreed in doctrine. *Act.11,30. 2.cor.9,13.*

g Meaning, before all men.

" *Greke, with a right fote.*

h In bringing their consciences into doute by thine exāple & autoritie: and here the Apostle commeth to his chief point.

i For so ỹ Iewes called the Gentiles in reproche.

" *Or, man.*

k Except our frutes be agreable to our faith, we declare ỹ we haue not Christ. *Rom.3,19. phil.3,9.*

l For he caused thē not to sinne, but disclosed it, nether toke he away ỹ righteousnes of the Law, but shewed their hypocrisie ẅ were not able to performe ỹ whereof they boasted.

m For my doctrine is to destroy sinne by faith in Christ and not to establish sinne.

n And sele his strength in me ẅ killeth sinne.

o Not as I was once, but regenerat, and changed into a new creature, in qualitie, & not in substance.

p In this mortal bodie.

q As did ỹ false Apostles ẅ preached not ỹ faith in Christ.
*Or, for nothing.

21 I do not abrogate the[q] grace of God: for if righteousnes *be* by the Law, then Christ dyed[r] without a cause.

CHAP. III

1 He rebuketh them sharpely, 2 And proueth by diuers reasons that iustification is by faith. 6 As appeareth by the example of Abraham, 10 19. 24. And by the office, & the end, both of the Law, 11. 25. And of faith.

1 O Fooliſh Galatians, who hathe bewitched you that ye ſhulde not obey the trueth, to whome Ieſus Chriſt before[a] was deſcribed in your ſight, & among you crucified?

2 This onely wolde I learne of you, Receiued ye the[b] Spirit by the workes of the Law, or by the hearing of[c] faith *preached*?

3 Are ye ſo fooliſh, that after ye haue begonne in the Spirit, ye wolde now[d] be made perfite by the[e] fleſh?

4 Haue ye ſuffred ſo many things in vaine? if ſo be it be euen in vaine.

5 He therefore that miniſtreth to you Spirit, and worketh miracles among you, *doeth he it* through the worke of ỹ Law, or by the hearing of faith *preached*?

6 Yea *rather* as Abraham beleued God, & it was ✱imputed to him for righteouſnes.

7 Knowe ye therefore, that they which are of faith, the ſame are children of Abraham.

8 For the Scripture foreſeing, that God wolde iuſtifie the Gentiles through faith, preached before the Goſpel vnto Abraham, *ſaying*, ✱In thee ſhal all ỹ Gētiles be bleſſed.

9 So then they which be of faith, are bleſſed with faithful Abraham.

10 For as many as are of the[f] workes of the Law, are vnder the curſe: for it is written, ✱Curſed is euerie man that cōtinueth not in all things, which are written in the boke of the Law, to do them.

11 And that no man is iuſtified by the Law in the ſight of God, it is euident: ✱for the iuſt ſhal liue by faith.

12 And the[g] Law is not of faith: but✱ the man that ſhal do thoſe things, ſhal liue in them.

13 Chriſt hathe redemed vs from the curſe for vs (for it is written, ✱ Curſed is euerie one that hangeth on tre)

14 That the bleſsing of Abraham might come on the Gentiles through Chriſt Ieſus, ỹ we might receiue the [h] promes of the Spirit through faith.

15 Brethren, I ſpeake as mē do. ✱Though it be but a mās couenāt when it is cōfirmed, *yet* no man doeth abrogate it, or[k] addeth any thing thereto.

16 Now to Abraham and his ſede were the promiſes made. He ſaith not, And to the ſedes, as *ſpeaching* of many: but, And to thy ſede, as of one, which [l] is Chriſt.

17 And this I ſay, that the Law which was foure hundreth and thirtie yeres after, can not diſanul the couenant ỹ was confirmed afore of God in reſpect of Chriſt, that it ſhulde make the promes of none effect.

18 For if the inheritance *be* of the Law, *it is* no more by the promes, but God gaue it vnto Abraham by promes.

19 Wherefore then *ſerueth* the Law? It was added becauſe of the [m] tranſgreſſions, til the ſede came vnto the which the promes was made: & it was ordeined by [n] Angels in the hand of a Mediatour.

20 Now a Mediatour is not *a Mediatour* of[o] one: but God is[p] one.

21 Is the Law then againſt the promes of God? God forbid: for if there had bene a Law giuen which colde haue giuen life, ſurely righteouſnes ſhulde haue bene by the Law.

22 But the Scripture hathe ✱ concluded [q] all vnder ſinne, that the promes by ỹ faith of Ieſus Chriſt ſhulde be giuen to them that beleue.

23 But before[r] faith came, we were kept vnder the Law, and ſhut vp vnto the faith, which ſhulde afterwarde be reueiled.

24 Wherefore the ✱Law was our ſcholemaſter *to bring vs* to Chriſt, that we might be made righteous by faith.

25 But after that faith is come, we are no longer vnder [s] a ſcholemaſter.

26 For ye are all the ſonnes of God by faith in Chriſt Ieſus.

27 For all ye that are[t] baptized into Chriſt, haue put on Chriſt.

28 There is nether Iewe nor Grecian: there is nether bonde nor fre: there is nether male nor female: for ye are all [v] one in Chriſt Ieſus.

29 And if *ye be* Chriſts: then are ye Abrahams ſede, and heires by promes.

CHAP. IIII.

2 He ſheweth wherefore the ceremonies were ordeined. 3 Which being ſhadowes muſt end when Chriſt the trueth commeth 6 He moueth them by certeine exhortations. 22 And confirmeth his argument with a ſtrong example or allegorie.

1 THen I ſay, that the[a] heire as long as he is a childe, differeth nothing from a ſeruant, though he be Lord of all,

a To whome Chriſt was ſo liuely preached, as if his liuelie image were ſet before your eyes, or els had bene crucified among you.
b Meaning ỹ gifts of ỹ Spirit.
c That is, ỹ doctrine of ſaluacion through faith in Ieſus Chriſt, as chap. 2, 22.
d The falſe apoſtles taught ỹ Chriſt profited nothing, except thei were circūciſed, & ỹ ỹ Law was ỹ perfection, & Chriſts doctrine onely ỹ rudiments therevnto.
e And ceremonies of ỹ Lawe?
Gen 15, 6
rom. 4. 3
iam. 2. 23
Gen. 12, 13
eccle. 44, 20
act. 3, 25
f Which thinke to be iuſtified by them.
Deu. 27, 26
Hab. 2, 4
rom 1, 17
ebr. 10. 38
Leu. 18, 5
g The Law pronounceth not them iuſt, ẅ beleue, but ẅ worke, & ſo condēneth all thē ẅ in all points do not fulfil it.
Deu 21, 23
h Which is the Goſpel.
Ebr. 9, 17
i I wil vſe a cōmune exāple ỹ you may be aſhamed to attribute Ieſſe vnto God, then to ſuche couenants, ẅ one man maketh of another.

k No more is ỹ promes or couenant of God abrogate by the Law, nor yet is ỹ Law added to ỹ promes to take any thing away ỹ was ſuperfluous, or to ſupplie any thig that wanted.
l Which declareth ỹ ỹ Iewes & Gentiles are bothe partakers of ỹ promes, becauſe thei are ioyned in Chriſt ẅ is this bleſſed ſede.
m That ſinne might appeare & be made more aboundant, & ſo all to be ſhut vp vnder ſinne.
n Who as miniſters gaue it to Moſes by ỹ auctoritie of Chriſt.
o But ſeeketh both the for ỹ Iewes & Gentiles to ioyne them to God.
p Conſtant and alwayes like hi ſelf.
Rom. 3, 29
q Bothe men & all their ẅrkes
r The ful reuelatiō of things ẅ were hid vnder ỹ ſhadowes of ỹ Law.
Rom. 10, 4
s Not ỹ ỹ doctrine of ỹ Law is aboliſhed, but ỹ condemnation thereof is takē away by faith.
Rom. 6, 3
t So ỹ Baptiſme ſuccedeth Circumciſion, & ſo through Chriſt bothe Iewe and Gētile is ſaued.
v As al one mā

a The Church of Iſrael was vnder ỹ Lawe as ỹ pupil ſubiect to his tutor euen vnto ỹ time of Chriſt, when the waxed ſtrong, & them her tutelſhip ended.

b That is, ỹ Lawe, ẅ before he called a schole master, chap. 3. 25.
c That is, vnder ỹ Law, ẅ was but an, a. b. c. in respect of the Gospel.
d That is, who was subiect vnto the Lawe.
Rom. 8, 13
e For our adoption vnto Christ is sealed by hi.
f He instructeth both Iewes, & Gentiles to call God their Father in euerie language, so ỹ none are excepted
g Which maist not vse thy libertie.
h When ye receiued ỹ Gospel, ye were idolaters: therefore is it shame for you to refuse libertie and become seruants, yea, & seing ỹ Iewes desire to be out of their tutelship.
i Not in dede, but in opinion.
k The Galatiās, of Painims began to be Christians, but by false apostles were turned backewarde to begin a newe ỹ Iewish ceremonies, & so in stede of going forwarde toward Christ, they ran bakward fro hi.
l Ye obserue dayes, as Sabbaths newe moones, &c. ye obserue moneths as the first and seuenth moneth, ye obserue times, as Easter, wtsonti de, ỹ feast of Tabernacles: ye obserue yeres as ỹ Iubile, or, yere of forgiuenes.
m beggerlie ceremonies are moste pernicious to them ẅ haue receiued ỹ swete libertie of ỹ Gospel, and thrust them backe into superstitious slauerie.
n So friendfull to me, as I am affectioned towarde you.
o For I pardon you, if you repent.
p Being in great dangers & afflictions, or, without pompe & ostentation.
q For my muistaries sake.
r For they are but ambitious.
s They wolde turne you fro me ỹ you might followe the. t And imprinted so in your hears ỹ you loue none other. *Gen. 16, 15. Gen. 21, 2.*

2 But is vnder [b]tuters and gouernours, vntil the time appointed of the father.
3 Euen so, we when we were children, were in bondage vnder the [c]rudiments of the worlde.
4 But when the fulnes of time was come, God sent forthe his Sonne made of a woman, & made[d] vnder the Law,
5 That he might redeme them which were vnder the Law, that we * might receiue the adoption of the sonnes.
6 And because ye are sonnes, God hathe sent forthe the[e] Spirit of his Sonne into your hearts, ẅ crieth[f] Abba, Father.
7 Wherefore, thou art no more[g] seruāt, but a sonne: now if *thou be* a sonne, *thou art* also ỹ heire of God through Christ.
8 But euen then, when ye [h] knewe not God, ye did seruice vnto them, which by[i] nature are not gods.
9 But nowe seing ye knowe God, yea, rather are knowen of God, how turne [k] ye againe vnto impotent and beggerlie rudiments, whereunto *as* from the beginning ye wil be in bōdage againe?
10 Ye obserue[l] dayes, and moneths, and times, and yeres.
11 I am in feare of you, lest I haue bestowed on you labour in vaine.
12 Be ye as[m] I: for I am euen as you: brethren, I beseche you: ye haue not hurt [n] me at all.
13 And ye knowe, how through[o] infirmitie of the flesh I preached the Gospel vnto you at the first.
14 P And the tryal of me which was in my flesh, ye despised not, neither abhorred: but ye receiued me as an[q] Angel of God, *yea*, as Christ Iesus.
15 What was then your felicitie? for I bere you recorde, that if it had bene possible, ye wolde haue plucked out your owne eyes, and haue giuen them to me.
16 Am I therefore become your enemie because I tell you the trueth?
17 They are ielous ouer you[r] amisse: yea, they wolde exclude[s] you, that ye shulde altogether loue them.
18 But it is a good thing to loue earnestly alwayes in a good thing, & onely when I am present with you,
19 My litle children, of whome I trauaile in birth againe, vntil Chirst be [t] formed in you.
20 And I wolde I were with you now, that I might change my voyce: for I am in doute of you.
21 Tell me, ye that wil be vnder ỹ Law, do ye not heare the Law?
22 For it is written, that Abraham had two sonnes, *one by a seruant, & * one by a fre woman.
23 But he which was of the seruant, was borne after the flesh: and he which was of the fre woma, *was borne* by promes.
24 By the which things another thing is ment: for these *mothers* [v] are the two Testaments, the one which is [x] Agar of mounte Sina, ẅ gendreth vnto bōdage,
25 (For Agar *or* Sina is a mountaine in [y] Arabia, and it answereth to Ierusalem ẅ now is) and she is in bondage with her children.
26 But Ierusalem, which is[z] aboue, is free: which is the mother of vs all.
27 For it is written, * Reioyce thou[a] barren that beareſt no children: breake forthe, & crye, thou that trauaileſt not: for the desolate hathe many mo children, then she which hathe an housbād.
28 * Therefore, brethren, we are after ỹ maner of Isaac, children of the promes.
29 But as then he that was borne after the flesh, persecuted him that *was borne* after the spirit, euen so *it is* now.
30 But what saith the Scripture? * Put out the seruant & her soune: for the sonne of the seruant shal not be heire with the sonne of the fre woman.
31 Then brethren, we are not children of the seruant, but of the[a] fre woman ‖.

CHAP. V.

2 He laboureth to drawe them away from Circumcision, 27 And sheweth them the battel betwixt the spirit & the flesh, and the frutes of them both.

1 STand fast therefore in the libertie where with Christ hathe made vs fre, and be not intangled againe with ỹ yoke of bondage.
2 *Beholde, I Paul say vnto you, that if ye be[a] circumcised, Christe shal profite you nothing.
3 For I testifie againe to euerie man, ẅ is circumcised, that he is bounde to kepe the whole Law.
4 Ye are * aboliſhed from Christ: whosoeuer are iustified by the Law, ye are fallen from grace.
5 For we through the Spirit [b] waite for ỹ hope of righteousnes through faith.
6 For in Iesus Christ nether Circumcision auaileth anie thing, nether vncircumcision, but faith ẅ worketh by loue.
7 Ye did runne wel: who did let you, ỹ ye did not obeie the ỹ trueth?
8 *It is* not the persuasion of him that [d] calleth you.
9 * A litle [e] leauen doeth leauen the whole lompe.
10 I haue truſt in you through ỹ Lord, that ye wil be none otherwise [f] minded: but he that troubleth you, shal beare *his* condemnacion, whosoeuer he be.
11 And brethren, if I yet preache circumcision, why do I yet suffer persecution? Then is the [g] sclāder of the crosse abolished.

v That is, signifie.
x Agar, & Sina represente ỹ Lawe: Sara & Ierusalem ỹ Gospel: Ismael ỹ Iewish Synagogue, & Isaac the Church of Christ.
Isa. 54, 1
y That is, out of ỹ lād of promes.
Rom. 9, 7
z *Or, hie and heauenlie.*
a Meaning Sara.
Gen. 21, 10
a For we are in the Church of Christ, ẅ is our mother, & not of ỹ Synagogue ẅ is a seruant vnder the Law.
‖ *By the libertie wherewith Christ hathe made vs fre.*

Act. 15, 2.
a If you ioyne circumcision to ỹ Gospel as a thing necessarie to saluacion.
1. Cor. 1, 17
b We liue in hope through ỹ Spirit ẅ causeth faith, and ẅ is giuen to ỹ faithful ỹ we shulde by faith & not by the Law obteine ỹ croune of glorie which Christ giueth frely.
1. Cor. 5, 6
c Then whatsoeuer is not the worde of God, which here he calleth trueth, is verie lies.
d Which is God.
e A litle corruption doeth destroy ỹ whole doctrine.
f That ye wil imbrace ỹ worde of God purely.
g That is, ỹ doctrine of the gospel, ẅ ỹ worlde abhorred, as a sclanderous thing, & therewith were offended.

lished.
12 Wolde to God they were euen cut of, which do disquiet you.
13 For brethren, ye haue bene called vnto libertie: onely vse not *your* libertie as an occasion vnto the flesh, but by loue serue one another,
h Meaning ŷ se-conde table. *Leu.19.18 mat.22.39 mar.12.31 iam.2.8 Rom.13.14 1.pet.2.10*
14 For hall the Law is fulfilled in one worde, which is this, * Thou shalt loue thy neighbour as thy self.
15 If ye byte and deuoure one another, take hede lest ye be consumed one of another.
Epist. Dnica 14a post Trinitatis
i In the man regenerat.
16 Then I say, * walke in the i Spirit, and ye shal not fulfil the lustes of the flesh,
k That is ŷ natural man striueth against the Spirit of regeneracion.
17 For the k flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrarie one to the other, so that ye can not do the same things ŷ ye wolde.
l If you be guided by the spirit of adoption, ŷ ẅ ye do, is agreable to God although it be not perfite.
18 And if ye be led by the l Spirit, ye are not vnder the Law.
19 Moreouer the workes of the flesh are manifest, which are adulterie, fornicacion, vnclennes, wantonnes,
20 Idolatrie, witchcraft, hatred, debate, emulacions, wrath, contentions, sedicions, heresies,
21 Enuie, murthers, dronkennes, glottonie, & suche like, whereof I tell you before, as I also haue tolde you before, ŷ they which do suche things, shal not inherite the kingdome of God.
22 But the frute of ŷ Spirit is loue, ioye, peace, long suffring, gentlenes, goodnes, faith,
23 Mekenes, temperancie: against suche there is m no Law.
m For thei are vnder ŷ Spirit, or grace.
24 For they that are Christs, n haue crucified the flesh with the affections and the lustes.
n Christ hathe not onely remitted their sinnes but sanctified them into newnes of life.
25 If we liue in the Spirit, let vs also walke in the o Spirit.
o That being dead to sinne & liuing to God, we may declare the same in holines & innocencie of life.
26 Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

CHAP. VI.

1 He exhorteth them to vse gentlenes towarde the weake, 2 And to shewe their brotherlie loue and modestie: 6 Also to prouide for their ministers, 9 To persеuere, 14 To reioyce in the crosse of Christ, 15 To newnes of life, 16 And last of all wisheth to them with the rest of the faithful all prosperitie.

1 a Ether by reason of his flesh or Satan.
BRethren, if a man be a fallen by occasion into anie faute, ye which are Spiritual restore suche one with the spirit of mekenes, considering thy self, lest thou also be tempted.
2 Beare ye one anothers burden, and so b fulfil the Law of Christ.
b Christ exhorteth in sondrie places to mutuall loue, and therefore brotherlie loue is here called ŷ Law of Christ, & his cõmandemẽt, Ioh. 13.34. 15.12.
3 For if anie man seme to him self, that he is some what, when he is c nothing, he deceiueth him self in his imagination.
c He sheweth ŷ man hathe nothing of him self whereof he shulde reioyce.
4 But let euerie man proue his owne worke, and then shal he haue d reioycing in him self onely, and not in another.
d For his reioycing is a testimonie of a good conscience, 2. Cor. 1.12 whereof he may reioyce before men, but not before God.
5 * For euerie man shal beare his owne burden.
6 Let him that is taught in the worde, make him that hathe taught him, partaker of all his e * goods.
e For it were a shame not to prouide for their corporal necessities, ẅ sedeour soules ẅ the heauenlie dnties.
7 Be not deceiued: God is not mocked for whatsoeuer a man soweth, that shal he also reape.
8 For he that f soweth to his flesh, shal of the flesh reape corruption: but he that soweth to the spirit, shal of the spirit reape life euerlasting.
f He prouëth ŷ the minister must be nourished: for if men onely prouide for worldelie things without respect of the life euerlasting, thẽ they procure to thẽ selues death, & mocke God, who hathe giuen them his ministers to teache them heauelie things. 2. *Thes.3.13*
9 * Let vs not therefore be wearie of well doing: for in due season we shal g reape, if we faint not.
g The frute ẅ God hathe promised.
10 While we haue therefore time, let vs do good vnto all men, but specially vnto them, which are of the household of faith.
h By the outwarde ceremonies.
11 ¶ Ye se how large a lettre I haue written vnto you with mine owne hand.
12 As manie as desire to make a faire shewe h in the flesh, they constraine you to be circumcised, onely becaus they wolde not suffer persecution for the i crosse of Christ.
i That is, for preaching Christ crucified.
13 For they them selues ẅ are circumcised, kepe not the Law, but desire to haue you circumcised, that they might reioyce k in your flesh.
k That thei haue made you Iewes.
14 But God forbid that I shulde reioyce, but in the crosse of our Lord Iesus Christ, whereby the l worlde is crucified vnto me, and I vnto the worlde.
l By the worlde he meaneth all outwarde pope, ceremonies and things, ẅ please mens fantasies.
15 For in Christ Iesus nether circumcision auaileth anie thing, nor vncircumcision, but a newe m creature.
m Which is regenerate by faith.
16 And as manie as walke according to this rule, peace *shal* be vpon them, and mercie, and n vpon the Israel of God.
n That is, vpon the Iewes, as Rom.2,19.
17 From hence forthe let no man o put me to busines: for I beare in my bodie the p markes of the Lord Iesus.
o Let no man trouble my preaching from valiantly I haue
18 Brethren, the grace of our Lord Iesus Christ *be* with your spirit, Amen.

p Which are odious to the worlde, but glorious before God.

Vnto the Galatians written from Rome.

hence forthe: for my markes are witnesses how foght.

THE EPISTLE OF

Paul to the Ephesians.

THE ARGVMENT.

WHile Paul was prisoner at Rome, there entred in among the Ephesians false teachers who corrupted the true doctrine which he had taught them, by reason whereof he wrote this Epistle to confirme them in that thing, which they had learned of him. And first after his salutacion, he assureth them of saluacion, because they were thereunto predestinate by the fre election of God, before they were borne, & sealed vp to this eternal life by the holie Gost, giuen vnto them by the Gospel, the knowledge of the which mysterie he prayeth God to confirme towarde them. And to the intent they should not glorie in them selues, he sheweth them their extreme miserie, wherein they were plonged before they knewe Christ, as people without God, Gentiles to whome the promises were not made, and yet by the fre mercie of God in Christ Iesus, they were saued, and he appointed to be their Apostle, as of all other Gentiles: therefore he desireth God to lighten the Ephesians hearts with the perfite vnderstanding of his Sonne, & exhorted them likewise to be mindeful of so great benefites: nether mouen with the false apostles, which seke to ouerthrowe their faith, & treade vnder fote the Gospel, which was not preached to them, as by chance or fortune, but according to the eternal counsel of God: who by this meanes preserueth onely his Church. Therefore the Apostle cõmendeth his ministerie, forasmuche as God thereby reigneth among men, & causeth it to bring forthe moste plentiful frutes as innocencie, holines, with all suche offices appertaining to godlines. Last of all, he declareth not onely in general what ogbt to be the life of the Christians, but also sheweth particularly, what things concerne euerie mans vocacion.

CHAP. I.

After his salutacion, 4 He sheweth that the chef cause of their saluacion standeth in the fre election of God through Christ. 16 He declareth his good wil towarde them giuing thankes & praying God for their faith. 21 The maiestie of Christ.

1 PAul an Apostle of Iesus Christ, by the wil of God, to the *Saintes, which are at Ephesus, and to ỹ faithful in Christ Iesus:

2 Grace *be* with you, & peace from God our Father, & *from* the Lord Iesus Christ.

3 *Blessed *be* God euen the Father of our Lord Iesus Christ, which hathe blessed vs with all [a]spiritual blessing in heauenlie [b]things in Christ,

4 *As he hathe [c]chosen vs in him, before the fundacion of the worlde, ỹ we *shulde be [c]holie, and without blame before him in loue.

5 Who hathe predestinate vs, to be [d]adopted through Iesus Christ vnto him self, according to the good pleasure of his wil,

6 To the [e]praise of the glorie of his grace, wherewith he hathe made vs accepted in *his* beloued,

7 By whome we haue redemptiõ through his blood, *euen* the forgiuenes of sinnes, according to his riche grace:

8 Whereby he hathe bene abundant toward vs in all wisdome and vnderstanding,

9 And hathe opened vnto vs the misterie of his wil according to his good pleasure, which he had purposed [f] in him.

10 That in the dispensacion of the fulnes of the times he might gather together in one [g]all things, bothe which are in heauen and which are in earth, *euen* in Christ:

11 In whome also we are chosen when we were predestinate according to the purpose of him, which worketh all things after the counsel of his owne wil,

12 That [h]we, which first trusted in Christ shulde be vnto the praise of his glorie:

13 In whome also ye *haue trusted* after ỹ ye heard the worde of trueth, *euen* the Gospel of your saluacion, wherein also after that ye beleued, ye were sealed [i] the holie Spirit of promes,

14 Which is the ernest of our inheritance, [i]vntil the redẽption of the possession purchassed vnto the praise of his glorie.

15 Therefore also after that I heard of the faith, which ye haue in the Lord Iesus, & loue towarde all the Saintes,

16 I cease not to giue thankes for you, making mention of you in my prayers.

17 That

a As [w] ỹ knowledge of God in Christ, [w] faith, hope, charitie & other gifts.

[a] Or, places.

b This election to life euerlasting can neuer be chãged: but in temporal offices, [w] God hathe appointed for a certeine space, when the terme is expired, he changeth his election, as we se in Saul & Iudas.

1. Cor. 1, 3.

c When Christs iustice is imputed ours.

2. Cor. 1, 3
1. pet. 1, 3
2. Tim. 1, 9

d Where as we were not ỹ natural children he receiued vs by grace, & made vs his children.

Colos. 1, 22

e The principal end of our election is to praise & glorifie ỹ grace of God.

f That is in Christ,

g By this he meaneth ỹ whole bodie of the Church, [w] he diuideth into thẽ, [w] are in heauẽ & them [w] are in earth: also the faithful [w] remaine in earth, stãd of ỹ Iewes & ỹ Gentiles.

h To wit ỹ Iewes.

i Thogh we be redemed from ỹ bondage of sinne by ỹ death of Christ, Rom. 6. 22. yet we hope for this secõde redemption [w] shalbe when we shal possesse our inheritance in ỹ heauens, whereof we haue ỹ holie Gost for a gage, as Cha. 4, 30.

17 That the God of our Lord Iesus Christ the Father of glorie, might giue vnto you the Spirit of wisdome, & reuelation through the knowledge of him,

18 That the eyes of our vnderstanding may be lightened that ye may knowe what the hope is of his calling, and what the riches of his glorious inheritance *is* in the Saintes,

19 And what is the exceading greatnes of his power toward vs, which beleue, *according to the working of his mighty power,

20 Which he wroght in Christ, when he raised him from the dead, and [l] set him at his right hand in the heauenlie *places*,

21 Farre aboue all principalitie, & power, and might, and domination, and euerie Name, that is named, not in this worlde onely, but also in that, ỳ is to come,

22 * And hathe made all things subiect vnder his fete, and hathe appointed him ouer all things *to be* the head to ỳ Church,

23 Which is his bodie, *euen* ỳ [m] fulnes of him that filleth all in all things.

k Of Christ.

l Made him Gouernour of all thigs bothe he-auen & in earth: so ỳ Christs bodie is now onely there, or els it shulde not be a true bodie and his ascension shulde be but a fantastical thig & onely imagined.

Col. 2, 13

chap. 3, 7

Psal. 8, 8

ebr. 2, 8

m This is the great loue of Christ towarde his Church ỳ he counteth not himself perfect without vs, ẅ are his members: & therefore the Church is also called Christ, as 1. Cor. 12, 12.

CHAP. II.

To magnifie the grace of Christ, which is the onelie cause of saluation. 11 He sheweth them what maner of people they were before their conuersion, 18 And what they are now in Christ.

1 AND* you *hathe he quickened*, that were dead in trespasses and sinnes,

2 Wherein, in time past ye walked, according to the course of this worlde, & after the *[a] prince that ruleth in the aire, *euen* the spirit, that now worketh in the children of disobedience,

3 Among whome we also had our conuersation in time past, in the lustes of our flesh, in fulfilling the wil of the flesh, & of the minde, and were [b] by nature the children of wrath, as wel as others.

4 But God which is riche in mercie, through his great loue wherewith he loued vs,

5 Euen when we were dead by sinnes, hathe quickened vs [c] together *in Christ, by whose* grace ye are saued,

6 And hathe [d] raised vs vp together, and made vs sit together in the heauenlie *places* in Christ Iesus,

7 That he might shew in the ages to come the exceding riches of his grace, through his kindnes towarde vs in Christ Iesus.

8 For by grace are ye saued through faith, and that not of your selues: it *is* the gifte of God,

9 Not of workes, lest any man shulde boaste him self.

10 For we are [e] his workemanship created in Christ Iesus vnto good workes, ẅ God hathe ordeined, that we shulde walke in them.

11 Wherefore [f] remember that ye being in time past Gentiles in the flesh, & called *vncircumcision of them, which are called circumcision in the flesh, made with hands,

12 That ye were, *I say*, at ỳ time without Christ, and were aliantes from the comune welth of Israel, & were * stragers from the [g] couenants of promes, and had no [h] hope, and *were* [i] without God in the worlde.

13 But now in Christ Iesus, ye which once were farre of, are made nere by the blood of Christ.

14 For he is our peace, which hathe made of bothe one, and hathe broken the [j] stoppe of the partition wall,

15 In abrogating through his [k] flesh the hatred, *that is*, the Law of commandements *which stand th* in ordinances, for to make of twaine one newe man in him self, *so* making peace,

16 And that he might reconcile bothe vnto God in one [l] bodie by *his* [m] crosse, & slaye hatred thereby,

17 And came, and preached peace to you which were a farre of, and to them that were nere.

18 *For through him we bothe haue an entrance vnto the Father by one Spirit.

19 Now therefore ye are no more stragers and foreners: but citizens with ỳ Saintes, and of the housholde of God,

20 And are buylt vpon the fundacion of the Apostles and Prophetes, Iesus Christ him self being the chief corner stone,

21 In whome all the buylding coupled together, groweth vnto an holie Temple in the Lord,

22 In whome ye also are buylt together to be the habitacion of God by ỳ Spirit.

Col. 2, 13

Chap. 6, 12

a Meaning Satã.

b Not by creation, but by Adams transgression, & so by byrth.

c Bothe Iewe & Gentil.

[m] Or, with Christ.

d We ỳ are the members, are raised vp from death & reigne with our head Christ in heauẽ by faith.

e Here he meaneth, as concerning grace, & not by nature.

CHAP. III.

1 He sheweth the cause of his imprisonmẽt: 13 Desireth them not to faint because of his trouble, 14 And prayeth God to make them stedfast in his Spirit.

1 FOR this cause, I Paul *am* the [a] prisoner of Iesus Christ for you Gentiles,

2 If ye haue heard of the [b] dispensation of the grace of God, which is giuen me to you warde,

3 *That is*, that *God* by reuelation hathe shewed this mysterie vnto me (as I wrote [c] aboue in fewe wordes,

f He sheweth here ỳ ỳ further ỳ Gentiles were of from ỳ grace of God, ỳ greater debters they are now to the same.

1. Sam. 17, 26

eze. 44, 7

Rom. 9, 4

g It was but one couenant, but because it was diuers times confirmed & established, therefore here he calleth them Couenants.

[i] Or, Atheies

h Where no promes is, there is no hope.

i That is, ỳ cause of ỳ diuision ỳ was betwene ỳ Iewes and the Gentiles.

k For in Christ all thigs were accomplished, ẅ were prefigurated in the Law.

l For of ỳ Iewes & ỳ Gentils he made one flocke

[m] Or, death.

Rom. 5, 12

a He reioiceth in that he suffred imprisonment for ỳ maintenance of Christs glorie.

b Which was his vocation to preache vnto ỳ Gentiles.

c That is, in the first cha. of this Epistle, ver. 9.

4 Whereby when ye read, ye may know mine vnderstanding in the mysterie of Christ:

5 Which in other ages was [d] not opened vnto the sonnes of men as it is now reueiled vnto his holie Apostles & Prophetes by the Spirit,

6 That the Gentiles shulde be inheriters also, and of the same bodie, & partakers of his promes in Christ by the Gospel,

7 Whereof I am made a minister by ỹ gifte of the grace of God giuen vnto me * through the working of his power.

8 *Euen vnto me the least of all Saintes is this grace giuen, that I shulde preache among the* Gentiles the vnsearcheable riches of Christ,

9 And to make cleare vnto all men what ỹ felowship of the *mysterie is, which from the beginning of the worlde hathe bene hid in God, who hathe created all things by Iesus Christ,

10 To the intent, that now vnto [e] principalities and powers in heauenlie *places* might be knowen [f] by the Church the manifolde wisdome of God,

11 According to the eternal purpose, which he wroght in Christ Iesus our Lord.

12 By whome we haue boldnes and entrance with confidēce, by faith in him.

13 Wherefore I desire that ye faint not at my tribulatiōs for your sakes, which is your glorie.

14 For this cause I bowe my knees vnto the Father of our Lord Iesus Christ,

15 (Of whome is named the whole [g] familie in [h] heauen and in earth)

16 That he might graūte you according to the riches of his glorie, that ye may be strengthened by his Spirit in the inner man,

17 That Christ may dwell in your [i] herts by faith, that ye, being rooted and grounded in loue,

18 May be able to comprehend with all Saintes, what is the [k] breadth, & length, and depth, and height:

19 And to knowe the loue of Christ, ẅ passeth knowledge, that ye may be filled with all [l] fulnes of God.

20 *Vnto him therefore that is able to do exceading abundantly aboue all ỹ we aske or thinke, according to the power that worketh in [m] vs,

21 *Be* praise in the Church by Christ Iesus, throughout all generacions for euer, Amen.

Ephes. Dom. 19 post Trinitatis.

CHAP. IIII.

He exhorteth them vnto mekenes, long suffering, vnto loue & peace, 3 Euerie one to serue & edifie another with the gift that God hathe giuen him, 14 To beware of strange doctrine. 22 To lay aside the olde conuersation of gredie lustes, & and to walke in a newe life.

Ephes. Dom. 1 post Trinitatis.

1 I *Therefore, being prisoner in the [a] Lord, praye you that ye walke worthie of the vocation whereunto ye are called,

2 With all humblenes of minde, & mekenes, with long suffring, supporting one another through loue,

3 Endeuoring to kepe the vnitie of the Spirit in the bonde of peace.

4 There *is* [b] one bodie, and one [c] Spirit, euen as ye are called in one hope of your vocation.

5 *There is* one Lord, one Faith, one Baptisme,

6 *One God & Father of all, which is [d] aboue all, & [e] through all, & in you all.

7 *But vnto euerie one of vs is giuē grace, according to the measure of ỹ [f] gift of Christ.

8 Wherefore he saith * When he ascended vp on hie, he [g] led captiuitie captiue, and gaue giftes vnto men.

9 (Now, in ỹ he ascended what is it but ỹ he had also descended first into the lowest parte of the earth?

10 He that descended, is euen the same that ascended farre aboue all heauēs, ỹ he might fill [h] all things).

11 *He therefore gaue some *to be* Apostles, and some Prophetes, and some Euangelistes, and some Pastours, & Teachers,

12 For ỹ [i] gathering together of ỹ Saintes ỹ for ỹ worke of ỹ ministerie, [k] & for ỹ edification of the bodie of Christ,

13 Til we all mete together (in the vnitie of faith and knowledge of the Sonne of God) vnto a [l] perfite man, & vnto the measure of the age of the fulnes of Christ,

14 That we hence forthe be no more children wauering and caryed about ẅ euerie winde of doctrine, by the deceit of mē, and with craftines, whereby they laye in waite to deceiue.

15 But let vs follow the trueth in loue, and in all things grow vp into him which is the [m] head, *that is* Christ,

16 By whome all the bodie being coupled and knit together by euerie ioynt, for the furniture *thereof*, according to the effectual power, *which is* in the measure of euerie parte) receiueth increase of the bodie, vnto the edifying of it self in loue.

17 This I say therefore and testifie in the Lord that ye henceforthe walke not as *ot[n]er Gentiles walke, in vanitie of their [n] minde,

18 Hauing their cogitation darkened, & being

minde, vnderstanding &

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d Although ỹ fathers, & ỹ prophetes had reuelations certeine, yet it was not in comparison of ỹ abundāce ẅ was shewed when the Gentiles were called: nether yet was ỹ time, nor ỹ maner knowen. *Chap. 1, 19*

1. Cor. 15, 9

Gal. 1, 16

Rom. 16, 25
Coloss. 1, 26
2. Tim. 1, 10
tit. 1, 2
2 pet. 1, 20

e The Angels.

f The Church being gathered of so many kindes of people, is an example, or a glasse for ỹ Angels to beholde the wisdome of God in, who hathe turned their particular discords into an vniuersal concorde, & of ỹ Synagogue of bondage, hathe made ỹ Church of fredome.

g He ỹ is not of ỹ bodie of Christ is in death.

h The faithfull ẅ dyed before Christ came, were adopted by hī, & make one familie with the Saincts ẅ yet remaine aliue.

i For we cōfesse ỹ, ẅ we beleue.

k All perfection on euerie side is in hīm.

Rom. 16, 25

l That all ỹ graces of God may aboūde in you.

m In ỹ we fele Christ in vs.

Phil 1, 27
col. 1, 10
1. thes 2, 12

a For the Lords cause.

b Which by dissentions you separate a sonder.

c So that ye can not dissent one from another, seing ỹ Spirit, ẅ ioyneth you in one bodie can not dissent from him self.

Mal. 2, 10

d In power.

e By his prouidence.

Rom. 12, 3
1. cor. 12, 11

f Which he giueth vs.

2. Cor. 10, 13
psal. 68. 19

g The Messias came downe frō heauen into the earth, to triūph ouer Satā, death & sinne, and led them as prisoners & slaues, ẅ before were conquerers, and kept all in subiection: ẅ victorie he gat: & also gaue it as a most precious gift to his Church.

1. Cor. 12, 27

h With his gifts and benefites.

i To restore ỹ ẅ was out of order.

k That ỹ bodie of Christ might be perfect.

l That we may be of a ripe Christian age & come to ỹ full measure of the knowledge ẅ we shal haue of Christ.

m Christ being head of his Church, nourisheth his mēbres & ioyneth them together by ioinctes, so ỹ euerie parte hathe his iuste proportion of fode, ỹ at length the bodie may grow vp to perfectiō.

n Man not regenerat hathe his heart corrupt.

being strangers from the life of o God through the ignorance that is in them, because of the p hardenes of their heart:

19 Which being "past *feling, haue giuē them selues vnto wantonnes, to worke all vnclennes, *euen* with griedines.

20 But ye haue not so learned Christ.

21 If so be ye haue heard him, and haue ben taught by him, as the q trueth is in Iesus,

22 *That is,* *that ye cast of, concerning ye conuersation in time past, the r olde ma, which is corrupt through the deceiuable lustes,

23 And be renewed in the spirit of your minde,

24 *And put on the new man, which s after God is created in righteousnes, and true holines.

25 *Wherefore cast of lying, and speake euerie man trueth vnto his neighbour for we are members one of another,

26 *Be t angry, but sinne not: let not the sunne go downe vpon your wrath,

27 *Nether giue place to the deuil.

28 Let him that stole, steale no more: but let him rather labour and worke with his hāds the thing which is good, that he may haue to giue vnto him that needeth.

29 *Let no corrupt communication proceade out of your mouths: but ye which is good to the vse of edifying, that it may minister v grace vnto the hearers.

30 And x grieue not the holie Spirit of God by whome ye are sealed vnto the day of redemption.

31 Let all bitternes, and angre, & wrath, crying and *euil speaking be put away from you, with all maliciousnes.

32 *Be ye courteous one to another, & tender hearted, forgiuing one another, euen as God for Christs sake forgaue you.

CHAP. V.

He exhorteth them vnto loue, 3 Warneth them to beware of vnclennes, couetousnes, foolish talking, & false doctrine, 17 To be circumspecte. 18 To auoide drunkennes, 19 To reioyce & to be thankeful towarde God, 21 To submit them selues one to another. 22 He entreateth of corporal mariage & of the spiritual betwixt Christ and his Church.

Epistola Dominica 3ª Quadragesimalis.

1 BEye therefore followers of God, as dere children.

2 *And walke in loue euen as Christ hathe loued vs, and hathe giuen him self for vs, *to be* an offring and a sacrifice of a swete a smelling sauour to God.

3 * But fornication, and all vnclennes, or couetousnes, *let it* not be once named among you, as it becommeth Saintes,

4 Nether filthines, nether fooliſh talking, nether b iesting, which are things not comelie, but rather giuing of thākes.

5 For this ye knowe, that no whoremonger, nether vncleane persone, nor couetous persone, which is c an idolater, hathe any inheritance in the kingdome of Christ, and of God.

6 *Let no d man deceiue you with vaine wordes: for for suche things commeth the wrath of God vpon the children of disobedience.

7 Be not therefore companions with them.

8 For ye were once darkenes, but are now light in the Lord: walke as e children of light,

9 (For the frute of the Spirit *is* in all goodnes, and righteousnes, & trueth)

10 Approuing that which is pleasing to the Lord.

11 And haue no felowship with the vnfruteful workes of darkenes, but euen f reproue them rather.

12 For it is shame euen to speake of the things, which are done of them in secret.

13 But all things when they are reproued of ȳ light, are manifest: for it is light ȳ maketh all things manifest.

14 Wherefore he saith, h Awake thou ȳ slepest, & stand vp from the dead, and Christ shal giue thee light,

15 Take hede therefore that ye walke circūspectly, not as fooles, but as *wise,

16 i Redeming the time: for the k dayes are euil.

17 *Wherefore, be ye not vnwise, but vnderstand what the wil of ȳ Lord is.

18 And be not drunke with wine, wherein is excesse: but be fulfilled with the Spirit,

19 Speaking vnto your selues in Psalmes, and *hymnes, and spiritual songs, singing, and making melodie to ȳ Lord in your l hearts,

20 Giuing thankes alwaise for all thīgs vnto God euen the Father, in the Name of our Lord Iesus Christ,

21 Submitting your selues one to another in the m feare of God.

22 ¶ *Wiues, submit your selues vnto your housbands, as vnto the Lord.

23 *For the housband is the wiues head, euen as Christ is the head of ȳ Church, & the same is the sauiour of *his* n bodie.

24 Therefore as the Church is in subiection to Christ, euen so *let* the wiues *be* to their housbands in euerie thing.

25 ¶ *Housbands, loue your wiues, euen as Christ loued the Church, and gaue him self for it,

o By ȳ w God liueth in his.

p The hardenes of hart is ȳ fountein of ignorance.

1. Tim. 4, 2

"Or, *without remorse of cō-science.*

Col. 3, 12

q As they are taught w true-by knowe Christ

r That is, all ȳ natural corruption ȳ is in vs.

Rom. 6, 4

col. 3, 8

ebr. 12, 2

1. Pet. 2, 1

& 4, 2

Zacha. 8, 16

s Which is created according to ȳ image of God.

Psal. 4, 5

Iam. 4, 7

t If so be ȳ ye be angry so moderat your affection, ȳ it burst not out into any euil worke, but be sene appeased.

Chap. 5, 3

col. 4, 6

v And cause thē to profit in godlines.

x So behaue your selues ȳ ȳ holie Goſt may willingly dwel in you, & giue him no occasiō to departe for sorow by your abusing of Gods graces.

Col. 3, 19

Ioh. 13, 24 & 15, 12

1. Ioh. 3, 23

a Alluding to ȳ perfumes & incensing in the Law.

Mar 7, 21

chap. 4, 19

col. 3, 5

2. Thess. 2, 17

b Which is either vaine, or els by example & euil speaking may hurt your neighbour: for other wise there be diuers examples in the Scriptures of pleasant talke w is also godlie, as 1. Kig. 18, 27.

c Because he thinketh ȳ his life standeth in his riches.

Mat. 24, 4

mar. 13, 5

luk. 21, 8

2. thes. 2, 3

d Either in excessing sinne, or in mocking at the menaces, & iudgements of God

e Seing God hathe adopted you for his ȳ ye shuld be holie.

f And make thē knowē by your honest & godlie life.

g The worde of God discouereth ȳ vices w were hid before.

h God thus speaketh by his seruants to drawe ȳ infideles from their blindenes.

Col. 4, 5

i selling all worldlie pleasures to bye time.

Rom. 12, 2

1. thes. 4, 3

k In these perilous dayes and craftes of ȳ aduersaries, take hede how to bye againe ȳ occasions of godlines, w ȳ worlde hathe taken frō you.

"Or, *songs of praise & thanksgiuing.*

l And not onely with tongue.

Col. 3, 18

tit. 2, 5

1. pet. 3, 1

1. Cor. 11, 3

m Except our friendship be ioyned, & knit in God, it is not to be estemed.

n The Church: so the housband ought to nourish, gouerne & defend his wife from perils.

26 That he might sanctifie it, and clense it by the [o] washing of water through the worde,
27 That he might make it vnto him self a glorious Church, not hauing [p] spot or wrincle, or anie suche thing: but ý it shulde be holie and without blame.
28 So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth him self.
29 For no man euer yet hated his owne flesh, but nourisheth and cherisheth it, euen as the Lord *doeth* the Church.
30 For we are members of his bodie, [q] of his flesh, and of his bones.
31 *For this cause shal a man leaue father and mother, and shal cleaue to his wife, and they twaine shalbe one flesh.
32 This is a great secret, but I speake concerning Christ, and concerning the Church.
33 Therefore euerie one of you, *do ye so*: let euerie one loue his wife, euen as him self, and *let* the wife *se* that she feare her housband.

o Baptisme is a token ý God ha the consecrated ý Church to him self, & made it holie by his worde ý is, his promes of free iustification, and sanctification in Christ.
p Because it is couered & cledde w Christs iustice & holines.
q This our coniunction with Christ must be considered as Christ is yhousband, & we ý wife, w are not onely ioyned to him by nature, but also by the communion of substance, through ý holie Gost & by faith: ý seale & testimonie thereof is ý Supper of the Lord.
Gen.1,24
mat.19,5
mar.10,7
1.cor.6,16

CHAP. VI.

1 How children shulde behaue them selues towarde their fathers & mothers, 4 Likewise parents towarde their children, 5 Seruants towarde their masters, Masters towarde their seruants. 13 An exhortation to the spiritual battel & what weapons the Christians shulde fight with all.

1 CHildren, *obey your parents in ý Lord: for this is right.
2 *Honour thy father and mother (w is the first commandement with [a] promes)
3 That it may be wel with thee, and that thou mast liue long on earth.
4 And ye, fathers, prouoke not your children to [b] wrath: but bring them vp in [c] instruction and information of the Lord.
5 *Seruants, be obedient vnto them that are *your* masters, [d] according to the flesh, with feare and trembling in singlenes of your hearts as vnto Christ,
6 Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the wil of God from the heart,
7 With good wil seruing the Lord, and not men.
8 And knowe ye that, whatsoeuer good thing any man doeth, that same shal he receiue of the Lord, whether *he be* bonde on fre.
9 And ye masters, do the same things vnto them, putting away threatning: and knowe that euen [n] your master also is in heauen, neither is there *[e] respect of persone with him.

Col.3,20
Exod.20,12
deu.5,16
eccl.3,10
mat.15,4
mar.7,10
a This is ý first commandement of ý seconde table & hathe the promes w condition.
b By austeritie.
Col.3,22
tit.2,9
1.pet.2,18
c That they be not broght vp in wantonnes, but in the feare of the Lord.
d Which haue dominion ouer your bodies, but not ouer ý soules.

n *Or, both the yours & their masters.*
e Whether he be seruant or master.
Deu.10,17
2.chro.19,7
iob 34,19
wisdo.6,8
eccle 35,16
act.10,34
rom.2,11
gal.2,6
col.3,25
1.pet.1,17

10 ¶ Finally, my brethren, be strong in ý Lord, and in the power of his might.
11 Put on the [f] whole armour of God, that ye may be able to stand against ý assaults of the deuil.
12 For we wrestle not against [f] flesh and blood, but against * principalities, against powers, & against the worldlie gouernours, the *princes* of the darkenes of this worlde, against spiritual wickednesses *which are* in the hie places.
13 For this cause take vnto you the whole armour of God, that ye may be able to resist in the euil daye, and hauing finished all things, stand fast.
14 Stand therefore, and your loines girde about with veritie, and hauing on ý brest plate of [g] righteousnes,
15 And your fete shod with the [h] preparation of the Gospel of peace.
16 Aboue all take the shield of faith, wherewith ye may quench all the fyrie dartes of the wicked,
17 *And take the helmet of saluation, & the sworde of the Spirit, which is the worde of God.
18 And pray alwaise with all maner prayer and supplication in the Spirit: and *watch thereunto with all perseuerance and supplication for all Saintes,
19 *And for me, that vtterance may be giuen vnto me, that I may open my mouth boldely to publish the secret of the Gospel,
20 Whereof I am the ambassadour in bondes, that therein I may speake boldely, as I ought to speake.
21 ¶ But that ye may also knowe mine affaires, & what I do, Tychicus *my* deare brother and faithful minister in the Lord, shal shewe you of all things,
22 Whome I haue sent vnto you for ý same purpose, that ye might knowe mine affaires, & that he might comfort your hearts.
23 Peace *be* with the brethren, & loue w faith from God the Father, and *from* ý Lord Iesus Christ.
24 Grace *be* with all them which loue our Lord Iesus Christ, to *their* [k] immortalitie. Amen.

f The faithful haue not onely to striue against men and themselues, but against Satan the spiritual enemie who is moste dangerous: for he is ouer our heades so ý we can not reache him, but he must be resisted by Gods grace.
Chap.2,1
g Innocencie & godlie life.
h That ye may be ready to suffer all things for the Gospel.
Isa.59,17
1.thes.5,8
i The saluation purchased by Iesus Christ.
Col.4,3
2.Thes.3,1

Written from Rome vnto the Ephesias, & sent by Tychicus.

k Or to be w out corruption, ý is to haue life euerlasting, w is the end of this grace.

THE

THE EPISTLE OF

Paul to the Philippians.

THE ARGVMENT.

PAul being warned by the holie Goſt to go to Macedonia plãted firſt a Church at Philippia citie of the ſame coũtrey: but becauſe his charge was to preache the Goſpel vniuerſally to all the Gentiles, he trauailed frõ place to place, til at the length he was taken priſoner at Rome, whereof the Philippians, being aduertiſed, ſent their miniſter Epaphroditus with relief vnto him: who declaring him the ſtate of the Church, cauſed him to write this Epiſtle, wherein he commendeth them that they ſtode manfully againſt the falſe apoſtles, putting them in minde of his good wil towarde them, and exhorteth them that his impriſonment make them not to ſhrinke: for the Goſpel thereby was confirmed and not diminiſhed: eſpecially he deſireth them to flee ambition, and to embrace modeſtie, promiſing to ſend Timotheus vnto them, who ſhulde inſtruct them in matters more amply: yea, and that he him ſelf wolde alſo come vnto them, adding likewiſe the cauſe of their miniſters ſo long abode. And becauſe there were no greater enemies to the croſſe then the falſe apoſtles, he confuteth their falſe doctrine, by prouing onely Chriſt to be the end of all true religion, with whome we haue all thing, and without whome we haue nothing, ſo that his death is our life, and his reſurrection our iuſtification. After this followe certeine admonitions both particular and general, with teſtification of his affection towarde them, and thankeful accepting of their benevolence.

CHAP. I.

1 *S. Paul diſcouereth his heart towarde them.* 3 *By his thankes giuing.* 4 *Prayeth.* 8 *And wiſheth for their faith and ſaluatiõ.* 7.12.20. *He ſheweth ẏ frute of his croſſe,* 15 27 *And exhorteth them to vnitie,* 28 *And pacience.*

1 PAul & Timotheus the ſeruants of IESVS CHRIST, to all ẏ Saintes ĩ Chriſt Ieſus ẅ are at Philippi, ẅ the [a] Biſhops, and Deacons:

2 Grace *be* with you, and peace frõ God our Father, & *from* ẏ Lord Ieſus Chriſt.

3 *I thanke my God *hauing* you in perfect memorie,

4 (Alwaiſe in all my prayers for all you, praying with gladnes)

5 Becauſe of ẏ [b] fellowſhip which ye haue in the Goſpel, from the [c] firſt day vnto now.

6 And I am perſuaded of this ſame thing that he that hathe begonne *this* good worke in you, wil performe it vntil the [d] day of Ieſus Chriſt,

7 As it becometh me ſo to iudge of you all becauſe I haue you in remembrance [e] ẏ bothe in my bãdes, and in *my* defenſe, and confirmation of the Goſpel you all were partakers of my [f] grace.

8 For God is my recorde, how I long after you all from the verie heart rote in Ieſus Chriſt.

9 And this I pray, that your loue may abũde, yet more and more in knowledge, and in all iudgement,

10 That ye may diſcerne things ẏ [g] differ *one from another*, that ye may be pure, and [g] without offence, vntil the day of Chriſt,

11 Filled with the frutes of [h] righteouſnes, which are by Ieſus Chriſt vnto the glorie and praiſe of God.

12 ¶I wolde ye vnderſtode, brethren, ẏ the things which *haue come* vnto me, are turned rather to the furthering of the Goſpel,

13 So that my bãdes in [i] Chriſt are famous throughout all the [k] iudgemẽt hall, and in all other *places*,

14 In ſo muche ẏ manie of the brethren in ẏ Lord are boldned through my bandes, and dare more frankely ſpeake the [l] worde.

15 Some preache Chriſt euen through enuie and ſtrife, and ſome alſo of good wil.

16 The one parte preacheth Chriſt of contention & not [m] purely, ſuppoſing to adde more affliction to my bandes.

17 But the others of loue, knowing that I [n] am ſet for the defenſe of the Goſpel.

18 What then? yet Chriſt is preached all maner waies, whether it [n] *be* vnder a pretence, or ſyncerely: and I therein ioye: yea, and wil ioye.

19 For I knowe that this ſhal turne to my ſaluation, through your prayer, & by the helpe of the Spirit of Ieſus Chriſt,

20 As I hartely loke for, and hope, that in nothing I ſhalbe aſhamed, but that ẅ all cõfidence, as all wayes, ſo now Chriſt ſhal be magnified in my [o] bodie, whether *it be* by life or by death.

21 For Chriſt *is* to me bothe in life, and in death aduantage.

22 And whether to [o] liue in the fleſh we-

a By biſhops here he meaneth them that had charge of the worde & gouerning, as paſtours doctors, elders: by deacons, ſuch as had charge of the diſtribution, & of the poore and ſicke. 1. *Theſſ.* 1, 2.

b With other Churches

c That ye receiued the Goſpel.

d Whẽ you ſhal receiue ẏ crowne of glorie.

e It was a ſure token of their loue, that they did helpe him by all meanes poſſible, when he was abſent, & in priſon, euẽ as if they had bene priſoners with him.

f Of this peculiar benefite to ſuffer for Chriſts ſake.

*Or, are excellent.

g That you ſo increaſe in godlines that not onely ye can put differẽce betwene good & euil: but alſo that ye profit more and more without ſlipping backe, or ſtanding in a ſtaye.

h Righteouſnes is the tre, good workes ẏ frute.

i Which I ſuſteine for Chriſts cauſe.

k That is, in ẏ court or palais of the Emperour Nero.

l Or, profeſſe ẏ Goſpel, cõſidering my coſtancie.

m But with a corrupt minde.

*Or, lie in bãdes.

n There pretence was to preache Chriſt, & therefore their doctrine was true: but they were ful of ambition & enuie thinking to deface paul & preferre thẽſelues.

o To liue in the fleſh is to liue in this brittel bodie, til we be called to liue euerlaſtingly: but to liue according to ẏ fleſh or to be in ẏ fleſh, ſignifie, to be deſtitute of the Spirit and to be plonged in the filthie cõcupiſcences of ẏ fleſh.

a Or bodie. Ephes. 4. 1. col. 1. 10. 1. thess 2. 12.
b Or, stand.
p The more the tyrants rage against the Gospel, ỹ more manifestly they declare ỹ their rũ to their owne destruction: and against constant perseuerãce for Christs sake is an euident signe of saluation.
q God sheweth by this meanes of bearing the crosse who are his, and who are not.
r Or, Christe cause.
a If you so loue me that you desire my comforte.
b From the consent of wils & mindes he proceedeth to the agrement in doctrine, that there might be ful and perfect concorde.
Rom. 12. 10. Mat. 20. 28.
c If Christ being verie God equal with the Father, laid aside his glorie, and beig Lord, became a seruãt, and willingly submitted him self to moste shameful death, shal we which are nothing but vile selaues, through arrogãcie tread downe our brethren, & preferre our selues?
Ebr. 2. 9.
d For he ỹ that was God, shulde haue done none iniurie to the Godhead.
Rom. 14. 11. Isa. 45. 23. Iohn 13. 13. 1. cor. 8. 6. & 22. 23.
e The poore and weake nature of man.
f He was sene and heard of me, so ỹ his behauiour & person declared ỹ he was as a miserable man.

re profitable for me, and what to chose I know not.
23 For I am greatly in doute on bothe sides, desiring to be losed and to be w Christ, which is beste of all.
24 Neuertheles, to abide in the o flesh is more nedeful for you.
25 And this am I sure of, that I shal abide, and with you all continue, for your furtherance and ioye of *your* faith,
26 That ye may more abũdantly reioyce in Iesus Christ for me, by my cõming to you againe.
27 *Onely let your conuersation be, as it becometh ỹ Gospel of Christ, that whether I come and se you, or els be absent, I may heare of your matters ỹ ye p continue in one Spirit, & in one minde fighting together through the faith of the Gospel.
28 And in nothing feare your aduersaries, which is to them a P token of perdition, & to you of saluation, and q that of God.
29 For vnto you it is giuen r for Christ, ỹ not onely ye shulde beleue in him, but also suffer for his sake,
30 Hauing ỹ same fight, which ye sawe in me, and now heare *to be* in me.

CHAP. II.

3 He exhorteth them aboue all things to humilitie, whereby pure doctrine is chiefly maintened. 19 Promising that he and Timotheus wil spedely come vnto them, 27 And excuseth the long tarying of Epaphroditus.

IF *there be* therefore anie a consolation in Christ, if anie comfort of loue, if anie felowship of the Spirit, if anie cõpassion and mercie,
2 Fulfil my ioye, ỹ ye be like minded, hauing the same loue, being of one accorde, and of b one iudgement,
3 That nothing *be done* through contentiõ or vaine glorie, but that in mekenes of minde *euerie man esteme other better then him self.
4 Loke not euerie mã on his owne thigs, but euerie man also on the things of othermen.
5 Let the same minde be in you that was euen in Christ Iesus,
6 Who c being in ỹ forme of God, thoght it no d robbery to be equal with God:
7 *But he made him self of no reputatiõ, and toke on him the e forme of a seruant, and was made like vnto men, and was founde in f shape as a man.
8 *He humbled him self, and became obedient vnto the death, euen the death of the crosse.
9 Wherefore God hathe also highly exalted him, and giuen him a Name aboue euerie name,
10 *That at the Name of Iesus shulde euerie g knee bowe, *bothe* of things in heauen, and things in earth, and things vnder the earth,
11 *And that euerie tongue shulde confesse that Iesus Christ *is* the Lord, vnto the glorie of God the Father.
12 Wherefore my beloued as ye haue alwaise obeyed, not as in my presence onely, but now muche more in mine absence, so h make an end of your owne saluation with i feare and trembling.
13 For it is God which worketh in you, bothe the wil and the dede, *euen* of his k good pleasure.
14 Do all thigs without *murmuring and reasonings,
15 That ye may be blameles, and pure, & the sonnes of God without rebuke in the middes of a naughtie and croked nation, amõg whome ye shine as *lightes in the worlde,
16 l Holding forthe the m worde of life, ỹ I may reioyce in the day of Christ, that I haue not runne in vaine, nether haue labored in vaine.
17 Yea, and thogh I be n offered vp vpon the sacrifice, and seruice o of your faith, I am glad, and reioyce with you all.
18 For ỹ same cause also be ye glad, and reioyce with me.
19 And I trust in the Lord Iesus, to send *Timotheus shortly vnto you, that I also may be of good comforte, when I knowe your state.
20 For I haue no man like minded, who wil faithfully care for your matters.
21 *For all p seke their owne, & not that which is Iesus Christs.
22 But ye knowe the profe of him, that as a sonne with ỹ father, he hathe serued w me in the Gospel.
23 Him therefore I hope to send assone as I knowe how it wil go with me,
24 And trust in the Lord, that I also my self shal come shortly.
25 But I supposed it necessarie to send *my* brother Epaphroditus vnto you, my cõpanion in labour, and fellowe souldier, euen your messenger, and he that ministred vnto me suche things as I wanted.
26 For he longed after all you, and was ful of heauines, because ye had heard, ỹ he had bene sicke.
27 And no doute he was sicke, verie nere vnto death: but God had mercie on him, & not on him onely, but on me also, lest I shulde haue sorowe vpon sorowe.
28 I sent him therefore the more diligẽtly, that when ye shulde se him againe, ye might reioyce, and I might be the lesse sorowful.
29 Receiue

g Worship, & be subiect to him. Mat. 5. 19.
h Runne forwarde in ỹ race of righteousnes, wherein God hathe frely placed you through Iesus Christ and conducteth you his children by his Spirit to walke in good workes, and so to make your vocation sure.
i Which may make you careful & diligent.
k Which is his free grace.
l As they which in the night set forthe a candle to giue light to others.
m The Gospel.
n The worde signifieth to pouer out as the drinke offring was poured on the sacrifice.
o To confirme you in your faith.

Act. 16. 1.

1. Pet. 4. 9.
p They rather soght profite by their preaching then Gods glorie.

29 Receiue him therefore in the Lord with all gladnes, and make muche of suche:

30 Becausse ý for q the worke of Christ he[r] was nere vnto death, & regarded not his life, to fulfil that seruice which was lacking on your parte towarde me.

q He calleth it here ý worke of Christ to visit Christ who was bonde in ý persone of Paul, & was in nede of necessaries.
r He approueth them ẅ hazard their life to relieue the prisoners of Christ.

CHAP. III.

2 He warneth them to beware of false teachers. 3 Against whome he setteth Christ. 4 Likewise himself. 9 And his doctrine. 12 And reproueth mans owne righteousnes.

1 MOreouer, my brethren, reioyce in the Lord. It grieueth me not to write [a] the same things to you, and for you it is a sure thing.

2 Beware of [b] dogges: beware of euil workers: beware of the [c] concision.

3 For we are the circumcision, ẅ worship God in the spirit, & reioyce in Christ Iesus, & haue no confidence [d] in the flesh:

4 Thogh I might also haue confidence in the flesh. If anie other man thinketh that he hathe *whereof he might trust in the flesh, muche more I:

5 Circumcised the eight day, of the kinred of Israel of the tribe of Beniamin,* an Ebrewe of the Ebrewes, *by the [e] law a Pharise.

6 Concerning zeale, I persecuted the Church: touching the righteousnes which is in the Law, I was vnrebukeable.

7 But the things that were vantage vnto me, the same I counted losse for Christs sake.

8 Yea, doutles I thinke all thigs but losse for the excellent knowledge sake of Christ Iesus my Lord, for whome I haue counted all things losse, and do iudge *them* to be dongue, that I might winne Christ,

9 And might be [f] founde in him, *that is*, not hauing mine owne righteousnes, which is of the Law, but that which is through the faith of Christ, *euen* the righteousnes which is of God through faith,

10 That I may knowe him, and the vertue of his resurrectiō, and the fellowship of his afflictions, and be made conformable vnto his death,

11 If by anie meanes I might atteine vnto the [f] resurrection of the dead:

12 [g] Not as though I had alreadie atteined *to it*, ether were alreadie perfect: but I followe, if that I may comprehēde *that* for whose sake also I am [h] comprehended of Christ Iesus.

13 Brethren, I counte not my self, that I haue attained *to it*, but one thing *I do*: I forget that which is behinde, and endeuoure my self vnto that ẅ is before.

14 And followe hard toward the [i] marke, for the prise of the hie calling of God in Christ Iesus.

15 Let vs therefore as manie as [k] be [l] perfect, be thus minded: and if ye be otherwise minded, God shal reueile euen ý [m] same vnto you.

16 Neuertheles, *in that* whereunto we are come, let vs procede by one rule, *that we may minde one thing.

17 Brethren, be folowers of me, and loke on them, which walke so, as ye haue vs for an ensample.

18 * For manie walke, of whome I haue tolde you oftē, & now tell you weping, *that they are* the enemies of the [n] Crosse of Christ,

19 Whose [o] end *is* damnacion, whose God *is their* bellie, and *whose* [o] glorie *is* to their shame, which minde earthlie things.

20 But our [p] conuersacion is in heauen, from whence also we loke for the * Sauiour, *euen* the Lord Iesus Christ,

21 Who shal change our vile bodie, that it may be facioned like vnto his glorious bodie, according to the working, whereby he is able euen to subdue all things vnto him self.

a Which ye haue often heard of me.
b Which barke against the true doctrine to fil their bellies.
c The false apostles gloried in their circumcision, whereunto S. paul here alludeth, calling them concision, ẅ is cutting of and tearing asundre of the Church.
d In ourward things.
1. *Cor.11,22. Act.23,6.*
e *Or, profession.*
f As one grafted in him by faith.
f That is, to life euerlasting.
g Or haue now taken full possession thereof, not ý he douted to atteine vnto it, but becausse he wolde declare the excellēcie thereof.
h We can runne no further the God giueth vs strength, and sheweth vs the way.
i That is, to obteine ý crowne of glorie in the heauens.
k Or, haue more profited the others. *Rom.15,5. 1.Cor.1,10.*
l This perfection standeth in forsaking sinne, & to be renued through faith by him which is onely perfite. *Rom.16,17.*
m That is, that this is the true wisdome, and straight rule of liuing.
n That is, of the Gospel, ẅ is the preaching of the crosse.
o *Or, reward. 1.Cor.1,7. tite 2,11.*
p The vaine glorie which thei seke after in this worlde, shal turne to their confusion, ad shame.
q In minde, & affection.

CHAP. IIII.

1 He exhorteth them to be of honest conuersation, 15 And thanketh them, because of the prouision that they made for him being in prison, 21 And so concludeth with salutacions.

1 THerefore, my brethrē, beloued and longed for, *my* ioy and my crowne, so continue in the Lord, ye beloued.

2 I pray Euodias, & beseche Syntyche, that they be of one accorde in the Lord.

3 Yea, and I beseche thee, faithful yokefelowe, helpe those *women*, which laboured with me in the Gospel, with Clemente also, and with other my felowe laborers, whose names *are* in the *[a] boke of life.

4 Reioyce in the Lord alway, againe I say, reioyce.

5 Let your patient minde be knowen vnto all men. The Lord *is* [b] at hand.

6 *Be nothing careful, but in all things let your requestes be shewed vnto God in praier, and supplicacion with giuing of thankes.

7 And the peace of God which passeth all vnderstanding, shal [c] preserue your hearts and mindes in Christ Iesus.

8 Furthermore, brethren, whatsoeuer things are true, whatsoeuer things *are* honest, whatsoeuer things *are* iust,

Psal. 69,28. Luk.10,20. reuel. 3,5. & 10.8. & 21,27. Mal.6,25.
a This boke Ezekiel calleth ý writing of the house of Israel, & ý secret of ý Lord, Cha.13,9.
b To succour you.
c From Satan, who seketh to take frō vs this peace of conscience.

whatsoeuer things *are* pure, whatsoeuer things perteine to loue, whatsoeuer things *are* of good report, if there *be* any vertue, or if there *be* anie praise, thinke on these things,

9 Which ye haue bothe learned and receiued, and heard, and sene in me: those things do, and the God of peace shalbe with you.

10 Now I reioyce also in ſ Lord greatly, that now at the last ye are [d] reuiued againe to care for me, wherein notwithstanding ye were careful, but ye lacked opportunitie.

11 I speake not because of [e] want: for I haue learned in whatsoeuer state I am, therewith to be content.

12 And I can be abaſed, and I can abunde: euerie where in all things I am instructed bothe to be ful, and to be hongrie, and to abunde, and to haue want.

13 I am able to *do* all things through the helpe of [f] Christ, which strengtheneth me.

14 Notwithstanding ye haue wel done, that ye did communicate to mine affliction.

15 And ye Philippians knowe also that in the [g] beginning of the Gospel, when I departed from Macedonia, no Church communicated with me concerning the [h] matter of giuing and receiuing, but ye onely.

16 For euen *when I was* in Theſſalonica, ye sent once, and afterwarde againe for my necessitie,

17 Not that I desire a gift: but I desire the frute which may [i] further your reckening.

18 Now I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which *came* from you, an odour that smelleth swete, a sacrifice acceptable and pleasant to God.

19 And my God shal fulfil all your necessities through his riches with glorie in Iesus Christ.

20 Vnto God euen our Father *be* praise for euermore, Amen.

21 Salute all the Saintes in Christ Iesus. The brethren, which are with me, grete you.

22 All the Saintes salute you, and moste of all they whi chare of [k] Cesars housholde.

23 The grace of our Lord Iesus Christ *be* with you all, Amen.

Written to the Philippians from Rome, *&* sent by Epaphroditus.

d That is, beginne a new to helpe me.

e That I was not able to endure my powertie.

f Not of his owne vertue or frewil.

g When I first preached the Gospel vnto you.

h He had giuen of his parte in communicating *w* them spirituall things, but he receiued nothing of them, *w* ought at least to haue relieued him in his necessitie.

i Or, *abunde towarde your counte.*

k Of suche as did belong to ſ Emperour Nero.

THE EPISTLE OF Paul to the Colosſians.

THE ARGVMENT.

In this Epistle S. Paul putteth difference betwene the liuelie, effectual and true Christ, and the fained, contrefait and imagined Christ, whome the false apostles taught. And first, he confirmeth the doctrine which Epaphras had preached, wisshing them increase of faith, to esteme the excellencie of Gods benefite towarde them, teaching them also that saluacion, and whatsoeuer good thing can be desired, standeth onely in Christ, whome onely we embrace by the Gospel. But forasmuche as the false brethren wolde haue mixed the Law with the Gospel, he toucheth those flatterers vehemently, and exhorteth the Colosſians to staye onely on Christ, without whome all things are but mere vanitie. And as for Circumcision, abstinence from meates, external holines, worshiping of Angels as meanes whereby to come to Christ, he vtterly condemneth, shewing what was the office & nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians stande in mortification of the flesh, newnes of life, with other like offices appertayning bothe generally & particularly to all the faithful.

CHAP. I.

1 He giueth thankes vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Praieth for the increase of their faith. 13 He sheweth vnto the the true Christ, and discouereth the cõtrefait Christ of the false apostles. 25 He approueth his autoritie & charge, 28 And of his faithful executing of ſ same.

1 PAul an Apostle of Iesus Christ, by the wil of God & Timotheus *our* brother,

2 To them, which are at [a] Colosſe, Saintes & faithful brethren in Christ: Grace *be* with you, & peace from God our Father, and *from* the Lord Iesus Christ.

3 We giue thankes to God euen the Father of our Lord Iesus Christ, alwaies praying for you:

4 Since we heard of your faith [b] in Christ Iesus, and of *your* loue towarde all Saintes,

5 For

a Which was a citie of phrygia.

b For without Christ there is no faith to be saued by, but onely a vaine opinion.

5 For the hopes sake, which is layed vp for you in heauē, whereof ye haue heard before by the worde of trueth, *which is* the Gospel.

6 Which is come vnto you, euen as *it is* vnto all the worlde, and is fruteful, as *it is* also among you, from the day, that ye heard and truely knewe the grace of God,

7 As ye also learned of Epaphras our deare felowe seruant, which is for you a faithful minister of Christ:

8 Who hathe also declared vnto vs your loue, *which ye haue* [c] by the Spirit.

c Which cometh of the holie Gost.

9 For this cause we also, since the daye we heard *of it*, cease not to pray for you, and to desire that ye might be fulfilled with knowledge of [d] his wil, in all wisdome, & spiritual vnderstanding,

d That *is*, Gods. *Ephes.4.1. philip.1,27. 1.thes.2 12. 1.Cor.1,5.*

10 * That ye might walke worthie of the Lord, and please *him* in all things, being * fruteful in all good workes, and increasing in the knowledge of God,

11 Strengthened with all might through his glorious power, vnto all pacience, & long suffring with ioyfulnes.

12 Giuing thankes vnto the Father, which hathe made vs mete to be partakers of the inheritance of the Saintes in light,

13 Who hathe deliuered vs from ỹ power of darkenes, and hathe trāslated vs into the kingdome *of his deare Sonne,

Mat.3,17. & 17.5. 2.pet.1.17.

14 In whome we haue redēption through his blood, *that is*, the forgiuenes of sinnes,

15 Who is the *[e] image of the inuisible God, the [f] first borne of euerie creature.

e For God is made visible in ỹ flesh of Christ, & the diuinitie dwelleth in him corporally. *Ebr.1.3.*

f Borne before anie thing was created. *Iohn.1,3.*

16 * For by him were all things created, which are in heauen, and which are in earth, things visible and inuisible: whether *they be* Thrones, or Dominions, or Principalities, or Powers; all things were created by him and for him,

17 And he his before all things, and in him all things consist.

18 And he is the head of the bodie of the Church: he is the beginning, * & [g] the first borne of the dead, that in all things he might haue the preeminence.

g He that rose first againe frō the dead to take possession of life euerlasting: & rising may be called a new birth. *1.Cor.15,20. reuel.1,5, Iohn.1,14. chap.2 9.*

19 *For it pleased *the Father*, that in him shulde all [h] fullnes dwell,

h That the Church, which is his bodie, might receiue of his abundance.

20 And by him to reconcile [i] all things vnto him self, and to set at peace through the blood of his crosse bothe the things in earth, and the things in heauen.

i That is, the whole Church.

21 And you which were in times past strangers and enemies, becaus *your* mindes *were set* in euil workes, hathe he now also reconciled,

Luk.1,75. 1.Cor.1,2. ephe.1,4. tit.2,11.

22 In ỹ bodie of his flesh through death, to make you *holie, & vnblameable &

without faut in his sight,

23 If ye continue, grounded and stablished in the faith and be not moued away frō the hope of the Gospel, whereof ye haue heard, and which hathe bene preached to euerie creature which is vnder heauen whereof I Paul am a minister.

Ioh.15,8.

24 Now reioyce I in my suffrings for [k] you, and fulfil [l] the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

k Or your commoditie.

l As Christ hathe once suffered in him self to redeme his Church, & to sanctifie it: so doeth he daily suffer in his members, as partaker of their infirmities, & therefore a reuenger of their iniuries. *Rom.16,25. ephes.3 9. 2.tim.1,10. tit.1,2. 1 pet.1 20.*

25 Whereof I am a minister, according to the dispensation of God, which is giuen me vnto you warde, to fulfil the [m] worde of God,

m Which is the promises of Christ, and of the calling of the Gentiles. *1.Tim.1,1.*

26 * *Which is* the mysterie hid since the worlde began, & from *all* ages, but now is made manifest to his [n] Saintes,

n Whome he hathe elected and consecrated to him by Christ.

27 To whome God wolde make knowen what is the riches of this glorious mysterie among the Gentiles, which *riches* is Christ in you, * the hope of glorie,

28 Whome we preache, admonishing euerie man, and teaching euerie man in all wisdome, that we may present euerie man perfect in Christ Iesus:

29 Whereunto I also labour and striue, according to his working which worketh in me mightely.

CHAP. II.

1 Hauing protested his good wil towarde them, 4 He admonisheth them not to turne backe frō Christ, 8 To the seruice of Angels or anie other inuention, or els ceremonies of the Law, 17 Which haue finished their office, and are ended in Christ

1 FOr I wolde ye knewe what great [a] fighting I haue for your sakes, and for them of Laodicea, and for as manie as haue not sene my [a] persone in the flesh,

a Or peine and care.

b Me present in bodie.

2 That their hearts might be comforted & they knit together in loue, and in all riches of the ful assurance of vnderstanding, to knowe the mysterie of God euen the Father, and of Christ:

3 In whome are hid all the treasures of wisdome and knowledge.

4 And this I say, lest anie man shulde beguile you with entising wordes.

5 *For though I be absent in the [b] flesh, yet am I with you in the [c] spirit reioycing, and beholding your ordre, and your stedfast faith in Christ.

1.Cor.5.3.

b In bodie.

c In minde.

6 As ye haue therefore receiued Christ Iesus the Lord, *so* walke in him,

7 Rooted and buylt in him, and stablished in the faith, as ye haue * bene taught, abunding therein with thankes giuing.

1.Cor.1,5.

8 Beware lest there be anie man ỹ spoile

you through [d] philosophie, and vaine deceit, through the traditions of men, according to the rudimēts of the worlde, and not after Christ.

9 *For in him dwelleth all the fulnes of the [e] Godheade ||bodely.

10 And ye are compleate in him, which is the head of all Principalitie and Power:

11 In whome also ye are circumcised with *circumcision made without hands, by putting of the sinfull bodie of the flesh, through the circumcision[f] of Christ,

12 In that ye are *buried w him through baptisme, in whome ye are also raised vp together through * the faith [g] of the operation of God, which raised him from the dead.

13 *And ye which were dead in sinnes, and in the vncircumcisiō of your flesh, hathe he quickened together with him, forgiuing || you all *your* treſpaces.

14 And putting out the *¶ [h] handwriting of ordinances that was against vs, which was contrarie to vs, he euen toke it out of the way, & fastened it vpō the crosse,

15 And hathe [i] spoiled the Principalities, and Powers, and hathe made a shewe of them openly, and hathe triumphed ouer them in the same *crosse*.

16 Let no man therefore condemne you in meat and drinke, or in respect of an [k] holie day, or of the new moone, or of the Sabbath *dayes*,

17 Which are *but* a shaddowe of things to come: but the bodie is in Christ.

18 *Let no man [l] at his pleasure [m] beare rule ouer you by humblenes of minde, & worshiping of Angels, aduancing him self in those things which he neuer sawe, rashly puft vp with his fleshlie minde,

19 And holdeth not the head, whereof all the bodie furnished and knit together by iointes and bandes, encreaseth with the increasing of God.

20 Wherefore if ye *be* dead with Christ from the ordinances of the worlde, why, as though ye liued in the worlde, are ye burdened with traditions?

21 *As*, Touche not, Taste not, Handel not.

22 Which all [m] perish with the vsing, *and are* after the commandements and doctrines of men.

23 Which things haue in deed a shewe of wisdome, in [n] voluntarie religion and humblenes of minde, and in not sparing the bodie || nether haue they it in anie estimation to satisfie the [o] flesh.

d Teaching you vaine speculations, as worshiping of Angels, of blinde ceremonies and beggerlie traditions: for now they haue none vse seing Christ is come.

Chap.1,19.

e In saying that the *Godhead* is really in Christ, he sheweth that he his verie God: also saying, *in him*, he declareth two distincte natures, and by this worde *dwelleth* he proueth ỹ it is there for euer.

a *Or, essentially.*

Rom.2,29.

f Made by the Spirit of Christ.

Rom.6,4.

Ephe.1,19.

g In beleuing that God by his power raised vp Christ wherefor we haue a sure token in our baptisme.

Ephe.2,1.

a *Or, vrall* our.

Ephe.2,14.

b *Or, obligatiō.*

h The ceremonies, and rites were as it were a publike profession, and hād writing of the miserable state of mankinde: for circumcision did declare our natural pollution: the purifyings, & washings signified the filth of sinne: the sacrifices testified ỹ we were giltie of death, which were all taken away by Christes death.

Mat 24,4.

i As Satan & his Angels frō who me he hathe taken all power.

k Or, distinction, as to make difference betwixt dayes.

c *Or, defraude you of your prise.*

l Meaning, that the hypocritas led them at their pleasure into all superstition and error.

m And apperteine nothing to the kingdome of God.

d *Or, but they are of no value saue for the filling of the flesh.*

n Suche as men haue chosen according to their owne fantasie.

o They pinche and defraude their bodie to shewe them selues greater hypocrites.

CHAP. III.

1 He sheweth where we shulde seke Christ. 5 He exhorteth to mortification, 10 To put of the olde mā & to put on Christ. 12 To the which he addeth exhortations bothe general and particular to charitie & humilitie.

1 IF ye then be [a] risen with Christ, seke those things which are aboue, where Christ sitteth at the right hand of God.

2 Set your affections on things which are aboue, *and* not on things, which [b] are on the earth.

3 For ye are [c] dead, and your life is hid with Christ in God.

4 When Christ which is our life, shal appeare, then shal ye also appeare with him in glorie.

5 *[d] Mortifie therefore your members which are on the earth, fornication, vnclennes, the inordinate affection, euil concupiscence, & couetousnes which is idolatrie.

6 For the which things sakes the wrath of God cometh on the children of disobedience.

7 Wherein ye also walked once, when ye liued in them.

8 *But now put ye away euen all these things, wrath, angre, maliciousnes, cursed speaking, filthie speaking, out of your mouth.

9 Lie not one to another, seing that ye haue put of the olde man with his workes,

10 And haue put on the newe, which is renewed in knowledge * after the image of him that created him,

11 Where is nether Grecian nor Iewe, circumcision nor vncircumcision, Barbarian, Scythian, bonde, fre: but Christ is all and in all things.

12 Now therefore as the elect of God, [e] holie & beloued, put on || tender mercie, kindnes, humblenes of minde, mekenes, long suffring:

13 Forbearing one another, and forgiuing one another, if anie man haue a quarel to another: euen as Christ forgaue you, euen so do ye.

14 And aboue all these things *put on* loue, which is the bonde of perfectnes.

15 And let ỹ peace of God [f] rule in your hearts, to the which ye are called in one bodie, and be ye [g] amiable.

16 Let the [g] worde of Christ dwell in you plenteously in all wisdome, teaching & admonishing your owne selues, in [h] psalmes, and hymnes, and spiritual songs, singing with a* || grace in your hearts to the Lord.

17 *And whatsoeuer ye shal do, in worde or dede, *do* all in the Name of the Lord Iesus, giuing thankes to God euen the Father by him.

18 ¶*Wi-

a After that ye haue bene dead to beggerlie ceremonies.

b Which ether serue but for a time, or els are inuēted by mē.

c With Christ.

Ephe.5,3.

d Extinguish all the strength of the corrupt nature which resisteth against the Spirit, that ye may liue in the Spirit, and not in the flesh.

Rom.6,4.

ephe.4,25.

ebr.12,2.

1.pet.2,1.

& 4,1.

Gen.1,26.

& 5,1.& 9,6.

Ephe.6,11.

e He sheweth what frutes are in them that are dead to ỹ worlde & risen againe with Christ.

|| *Or, the bowels of mercies.*

f Let it guide all your doings.

|| *Or, gracious, or thankeful.*

g The doctrine of the Gospel.

h psalmes properly conteine complainings to God, narrations, & expostulations: hymnes, onely thankes giuing: songs conteine praises, & thankes giuing, but not so largely and amply, as hymnes do.

Ephe.4,29.

a *Or, thankes giuing.*

2.Cor.10,31.

Ephe. 5,22. 18 ¶ * Wiues, submit your selues vnto your housbands, as it is comelie in the Lord.

1. Pet. 3,1. 19 *Housbands, loue your wiues, and be not bitter vnto them.

Epe 6,1. 20 ¶ * Children obey your parentes in [i] all things: for that is wel pleasing vnto the Lord.

[i] Which are in the Lord.

21 Fathers, [k] prouoke not your children to anger, lest they be discouraged.

[k] By to muche rigour.

Ephe. 6,5. tit. 2,9. 1. pet. 2,18. 22 ¶ * Seruants, be obedient vnto them that are *your* masters according to the flesh in all things, not with eye seruice as mē pleasers, but in singlenes of heart, fearing God.

23 And whatsoeuer ye do, do it heartely, as to the Lord, and not vnto men,

24 Knowing that of the Lord ye shal receiue the rewarde of the inheritāce: for ye serue the Lord Christ.

[l] The cruel master.

25 But he [l] that doeth wrong, shal receiue for the wrong that he hathe done, & there is no * [m] respect of persōnes.

Deu. 10,27. wisd. 6,8. eccle. 35,16. rom. 2,11. gal. 2,6. eph. 6,9.

[m] Whether he be master or seruant.

CHAP. IIII.

2 He exhorteth them to be feruent in prayer, 5 To walke wisely towarde them that are not yet come to the true knowledge of Christ. He saluteth them, and wisheth them all prosperitie.

1 YE masters, do vnto your seruants, that which is iuste, and equal; knowing that ye also haue a master in heauen.

Luk 18,1. 1. thes 5,17. 2 pet 6,18. 2 *Continue in prayer, and watch in the same with thankes giuing,

Ephes. 3 1. 3 *Praying also for vs, that God may open vnto vs the [a] dore of vtterance, to speake the mysterie of Christ: wherefore I am also in bondes,

[a] That I may frely preache y Gospel.

4 That I may vtter it, as it becometh me to speake.

Ephe 5,15. 5 ¶ * Walke [b] wisely towarde them that are without, and [c] redeme the time.

[b] To the commoditie of your neighbours.

[c] Bestowe the time wel, which the malice of men euerie where plucketh from you and causeth you to abuse it.

6 *Let* your speache *be* gracious alwais, & powdred with [d] salt, that ye may knowe how to answer euerie man.

[d] perteining to edification and mixt with no vanitie.

7 ¶ Tychicus *our* beloued brother, and faithful minister, and felowe seruant in the Lord, shal declare vnto you my whole state,

8 Whome I haue sent vnto you for the same purpose that he might knowe your state, and might comforte your hearts,

9 * With Onesimus a faithful & a beloued brother, who is one of you. They shal shewe you of all things here. *Phile. 10.*

10 Aristarchus my prison fellowe saluteth you: & Marcus, Barnabas sisters sonne (touching whome ye receiued commandements, If he come vnto you, receiue him)

11 And Iesus which is called Instus, which are of the circumcision, These [e] onely are my [f] worke fellowes vnto the kingdome of God, which haue bene vnto my consolation.

[e] If they onely did helpe him to preache the Gospel at Rome, where was Peter? or those fiue & twentie yeres that they saine he abode at Rome?

[f] In preaching the Gospel.

12 Epaphras the seruant of Christ, which is one of you, saluteth you, and alwais striueth for you in prayers, that ye may stande perfite, and ful in all the wil of God.

13 For I beare him recorde, that he hathe a great zeale for you, & for them of Laodicea, and them of Hierapolis.

14 *Luke the beloued physition greteth you, and Demas. *2. Tim. 4,11.*

15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.

16 And when this epistle is red of you, cause that it be red in the Church of the Laodiceans also and that ye likewise, read the epistle [g] *written* from Laodicea.

[g] Ether to paul or els w they wolde write as an answere to this epistle sent to y Colossians.

17 And say to Archippus, Take hede to the ministerie, that thou hast receiued in the Lord, that thou fulfil it.

18 The salutacion by the hande of me Paul. Remember my bandes. Grace *be* with you, Amen.

Written from Rome to the Colossians *and sent* by Tychicus, and Onesimus.

THE FIRST EPISTLE
of Paul to the Thessalonians.

THE ARGVMENT.

After that the Thessalonians had bene wel instructed in the faith, persecution, which perpetually followeth the preaching of the Gospel, arose, against the which although they did constātly stand yet S. Paul (as moste careful for them) sent Timothie to strēgthen them, who sone after admonishing him of their estate, gaue occasion to the Apostle to confirme them by diuers arguments to be constant in faith, & to suffer whatsoeuer God calleth them vnto for the testimonie of the Gospel, exhorting them to declare by their godlie liuing the puritie of their religion. And as the Church cānot be so purged, that some cockle remaine not amōg the wheat, so there were among them wicked men, which by mouing vaine and curious questions to ouerthrowe their faith, taught falsely, as touching the point of the resurrection from the dead:

Whereof he briefly instructeth them what to thinke, earnestly forbidding them to seke curiously to knowe the times, willing them rather to watche left the sudden comming of Christ come vpon them at vnwares: and so after certeine exhortacions, and his commendations to the brethren, he endeth.

CHAP. I.

2 He thanketh God for them, that they are so stedfast in faith & good workes, 6 And receiue the Gospel with suche earnestnes. 7 That they are an example to all others.

1 PAul and Siluanus, & Timotheus, vnto ȳ Church of the Thessalonians, *which is* in [a] God the Father, and in ȳ Lord Iesus Christ: Grace *be* with you, and peace from God our Father, & *from* the Lord Iesus Christ.

a For there is no Church ẅ is not ioyned together in God.

2 * We giue God thankes alwayes for you all, making * mention of you in our prayers.

2. Thess. 1,3. Philip. 1,3.

3 Without ceasing, remembring your [b] effectual faith, & [c] diligent loue & the pacience of *your* hope in our Lord Iesus Christ in the sight of God euen our Father,

b Which declareth it selfe by moste liuelie rutes.

c Whereby you declared your selues moste readie and painful to helpe the poore.

4 Knowing, beloued brethrē, that ye are elect of God.

5 For our [d] Gospel was not vnto you in worde onely, but also in power and in the holie Gost, & in muche assurance, as ye knowe after what maner we were among you for your sakes.

d The effectual preaching of ȳ Gospel is an euident toke of our election.

6 And ye became followers of vs, and of the Lord, and receiued the worde in muche affliction, with [e] ioye of the holie Gost,

e To beleue, & to be fully persuaded to haue the gifts of the holie Gost, and ioyfully to suffer for Christs sake, are most certeine signes of our election.

7 So ȳ ye were as [f] ensamples to all that beleue in Macedonia and Achaia.

f Or, paternes.

8 For from you sounded out ȳ worde of the Lord, not in Macedonia & in Achaia onely: but your faith also which is towarde God, spred abroade in all quarters, that we nede not to speake any thing.

f To wit, all ȳ faithful.

9 For [f] they them selues shewe of you what maner of entring in we had vnto you, and how ye turned to God from idoles, to serue the [g] liuing and true God,

g For idoles are dead things and onely fained fantasies.

10 And to loke for his Sonne from heauen, whome he raised from the dead, *euen* Iesus which deliuereth vs from the [h] wrath to come.

h Which he shal execute vpon ȳ wicked.

CHAP. II.

6 To the intent they shulde not faint vnder the crosse, 2 He commendeth his diligence in preaching, 13 And theirs in obeying. 18 He excuseth his absence, that he colde not come and open his heart to them.

1 FOr ye your selues knowe, brethren, that our entrance in vnto you was not in [a] vaine,

a Not in outwarde shewe & in pompe, but in trauel & in ȳ feare of God. *Act. 16,22.*

2 But euen after that we had suffred before, and were shamefully entreated at *Philippi (as ye knowe) we were bolde [b] in our God to speake vnto you the Gospel of God with muche striuing.

b By his helpe and grace. *2. Cor. 4. 2. Cor. 2. 17.*

3 For our exhortacio was not by deceit, nor by vnclennes, nor by guile.

4 But as we were alowed of God, that the Gospel shulde be committed *vnto vs*, so we speake, not as they that [c] please men but God, which trieth our hearts.

c Which declareth a naughtie conscience.

5 Nether yet did we euer vse flattering wordes, as ye know, nor colored couetousnes, God *is* recorde.

6 Nether soght we praise of men, nether of you, nor of others,

Or, in autoritie.

7 When we might haue bene [d] chargeable, as the Apostles of Christ: but we were gētle amōg you, euen as a [d] nource cherisheth her children.

d He humbled him self to supporte all things without all respecte of lucre: euen as ȳ tēder mother ẅ nourceth her children, and thinketh no office to vile for her childrēs sake. *Act. 20, 34. 1. cor. 4, 14. 2. thes. 3, 8.*

8 Thus being affectioned towarde you, our good wil was to haue dealt vnto you, not the Gospel of God onely, but also our owne soules, becausse ye were dere vnto vs.

9 For ye remember, brethren, * our labour & trauail: for we laboured day & night, becausse we wolde not be chargeable vnto anie of you, & preached vnto you the Gospel of God.

10 Ye *are* witnesses, and God *also*, how holily, & iustly, & vnblameably we behaued our selues among [e] you that beleue.

e For it is not possible to auoide the reproches of the wicked, which euer hate good doings.

11 As ye knowe how that we exhorted you, and comforted, and besoght euerie one of you (as a father his children)

12 That ye * wolde walke worthie of God, who hathe called you vnto his kingdome and glorie.

Eph. 4, 1. philip. 1, 27. col. 1, 10.

13 For this cause also thanke we God without ceasing, that when ye receiued of vs the worde of the preaching of God, ye receiued it not as the worde of men, but as it is in dede the worde of God, ẅ also worketh in you that beleue.

14 For brethren, ye are become followers of the Churches of God, which in Iudea are in [f] Christ Iesus, becausse ye haue also suffred the same things of your owne countrey men, euen as they *haue* of the Iewes,

f In his Name and vnder his protection.

15 Who bothe killed the Lord Iesus and their owne Prophetes, & haue persecuted vs, and God they please not, and are contrarie [g] to all men,

g And wolde hinder all men from their saluacion.

16 And forbid vs to preache vnto the Genti-

Gentiles, that they might be saued,
to [h] fulfil their sinnes alwais: for the
wrath *of God* is [i] come on them, to the
vtmoste.

17 Forasmuche brethren, as we were kept
from you for a season, concerning sight,
but not in the heart, we * enforced the
more to se your face with great de-
sire.

18 Therefore we wolde haue come vnto
you (I Paul, at least once or twise) but Sa-
tan hindered vs.

19 For what is our hope or ioye, or cro-
wne of reioycing? are [k] not euen you it in
the presence of our Lord Iesus Christ at
his comming?

20 Yes, ye are our glorie and ioye.

CHAP. III.

*2 He sheweth how greatly he was affectioned
towarde them bothe in that he sent Timo-
theus to them,* 10 *And also prayed for
them.*

1 WHerefore since we colde no lō-
ger forbeare, we thoght it go-
od to remaine at Athens [a] alone,

2 *And haue sent Timotheus our bro-
ther & minister of God, and our la-
bour fellow in the Gospel of Christ, to
stablish you, and to comfort you tou-
ching your faith,

3 That no man shulde be moued ẅ the-
se afflictions: for ye your selues knowe,
that we are appointed thereunto.

4 For verely when we were with you, we
tolde you before that we shulde suffre
tribulations, euen as it came to passe,
and ye knowe it.

5 Euen for this cause, when [b] I colde no
longer forbeare, I sent *him* that I might
knowe of your faith, lest the [c] tempter
had tempted you in any sorte, and that
our labour had bene in vaine.

6 But now lately when Timotheus came
from you vnto vs, and broght vs good
tidings of your faith & loue, and that
ye haue good remembrance of vs al-
wayes, desiring to se vs, as we also *do*
you,

7 Therefore, brethren, we had consola-
tion in you, in all our affliction and ne-
cessitie through your faith.

8 For now are we [d] aliue, if ye [e] stand fast
in the Lord.

9 For what thankes can we recompense
to God againe for you for all the ioye
where with we reioyce for your sakes
before our God?

10 Night and day * praying excedingly
that we might se your face, & might [f]
accōplish that which is lacking in your
faith?

11 Now God him self, euen our Father,
and our Lord Iesus Christ, guide our
iorney vnto you,

12 And the Lord increase you & make
you abunde in loue one towarde ano-
ther, and towarde all men, euen as we
do towarde you:

13 * To make your hearts stable and vn-
blameable in holines before God euen
our Father, at the comming of our Lord
Iesus Christ with all his Saints.

CHAP. IIII.

*1 He exhorteth them to holines, 6 Innocencie,
9 Loue, 11 Labour, 13 And moderation
in lamenting for the dead, 17 Describing
the ende of the resurrection.*

1 AND furthermore we beseche you,
brethren, & exhorte you in ỹ Lord
Iesus that [a] ye increase more and more,
as ye haue receiued of vs, how ye ought
to walke, and to please God.

2 For ye knowe what [b] commandements
we gaue you by the Lord Iesus.

3 * For this is the wil of God *euen* your
sanctification, [c] & that ye shulde abstei-
ne from fornication,

4 That euerie one of you shulde know,
how to possesse his [d] vessel in holines &
honour,

5 *And* not in the lust of concupiscence,
euen as the Gentiles which knowe not
God:

6 * That no man oppresse or defraude
his brother in any matter: for the Lord
is a venger of all suche things, as we al-
so haue tolde you before time and te-
stified.

7 * For God hathe not called vs vnto vn-
clennes, but vnto holines.

8 He therefore that despiseth [e] *these
things*, despiseth not man, but God who
hathe euen giuen * you his holie Spi-
rit.

9 But as touching brotherlie loue, ye
nede not that I write vnto you: * for
ye are taught of God to loue one ano-
ther.

10 Yea, & that thing verely ye do vn-
to all the brethrē, which are through-
out all Macedonia: but we beseche
you, brethren, that ye increase more and
more,

11 * And that ye studie to be quiet, and
to medle with your owne busines, & to
worke with your [f] owne hands, as we cō-
manded you,

12 That ye may behaue your selues
honestly towarde them that [g] are wi-
thout, & that nothing be [h] lacking vn-
to you.

13 ¶ I wolde not brethren, haue you igno
rant concerning them which are a sle
pe, that ye [i] sorowe not euen as other ẅ
haue no hope.

14 For if we beleue that Iesus is dead,

---

h And heape vp the measure, Mat. 23, 32. *Rom. 1, 11.*

i He meaneth not this of all ỹ Iewes in gene-
ral: but of cer-
teine of them particularly ẅ ceased not after they had put Christ to death, to persecute his worde and his minister.

k Therefore I colde not for-
get you except I wolde forget my self.

a Rather seking y our commodi tie, then mine owne in sending of Timotheus to you. *Act. 16, 1.*

b His great af-
fection towarde the smale flocke

c Meaning Sa-
tan.

d If ye remai-
ne constant in faith and true doctrine, I shal thinke that all mine afflictions be so many plea sures, and shal here stored from death to life. *Rom. 1 10. & 15 23.*

e If you perse-
uere in faith.

f We must dai-
ly growe from faith to faith.

Epla Dnica 2 dnicæ Quad.

a And as it we re, ouercome your selues.

b The greke worde signified suche comman-
dements as one receiueth from some man to gi-
ue them in his name to others. *Rom. 12, 2. ephe. 5, 17.*

c That is, that you shulde de-
dicate your sel-
ues wholy vnto God.

d That is, his bodie ẅ is pro-
phaned by suche filthines. *1. Cor 6, 8.*

1. Cor. 1, 2.

e By these pre-
cepts of godlie life it appea-
reth what were the commande-
ments ẅ Paul gaue vnto the. *1. Cor. 7, 40. John 13 34. & 15, 12. 1. John 2, 8. & 4, 21.*

2 Thess 3. 7.

f And not be idle.

g As strangers and infideles.

h But that ye may be able by your diligence to supplie your want and necessitie.

i He doeth not condemne all kinde of sorrow, but that which procedeth of in-
fidelitie.

and is risen, euen so them which slepe in Iesus, wil God bring with him.

15 For this say we vnto you by the m worde of the Lord, *that we which liue, & are remaining in the comming of the Lord, shal not preuent them which slepe.

16 For the Lord him self shal descend from heauen with a showte, & with the voyce of the Archangel & * with the trumpet of God: and the dead in Christ shal rise first.

17 The shal n we which liue and remaine, be o caught vp with them also in the cloudes, to mete the Lord in the ayer: & so shal we euer be with the Lord.

18 Wherefore, comfort your selues one another with these wordes.

CHAP. V.

He enformeth them of the day of iudgemẽt & comming of the Lord, 6 Exhorting them to watch, 12 And to regard suche as preache Gods worde among them.

BVt of the a times & seasons, brethẽ, ye haue no nede that I write vnto you.

2 For ye your selues knowe perfitely, that the * day of the Lord shal come, euen as a thefe in the night.

3 For when they shal say, Peace, and safetie then shal come vpon them sudden destruction, as the b trauail vpon a woman with childe, and they shal not escape.

4 But ye, brethren, are not in darkenes, that that day shulde come on you, as *it were* a thefe.

5 Ye are all the childrẽ of light, and the children of the day: we are not of the night nether of darkenes.

6 Therefore let vs not c slepe as do other, but let vs d watch and be sober.

7 For they that slepe, slepe in the night, & they that be dronken, are dronken in the night.

8 But let vs which are of the e day, be sober, *putting on the brest plate of faith & loue, & of the hope of saluation for an helmet.

9 For God hathe not appointed vs vnto wrath, but to obteine saluatiõ by the meanes of our Lord Iesus Christ,

10 Which dyed for vs, that whether we wake or f slepe, we shulde liue together with him.

11 Wherefore exhorte one another, & edifie one another, euen as ye do.

12 Now we beseche you, brethren, that ye knowe them, which labour among you, & are ouer you in the Lord, and g admonish you,

13 That ye haue them in singular loue for h their workes sake. Be at peace among your selues.

14 We desire you, brethren, admonish them that are vnrulie: comfort the feble minded: beare with the weake: be pacient to warde all men.

15 *See that none recompense euil for euil vnto any man: but euer follow that which is good, bothe towarde your selues, and towarde all men.

16 iReioyce euermore.

17 *Pray continually.

18 In all things giue thankes: for this *is* ỹ wil of God in Christ Iesus towarde you.

19 Quench not the k Spirit.

20 Despise not l prophecying.

21 Trye all things, *and* kepe that which is good.

22 Abstein from all appearance of euil.

23 Now the verie God * of peace sanctifie you throughout: and *I pray God* that your m whole spirit and soule and bodie, may be kept blameles vnto the comming of our Lord Iesus Christ.

24 *Faithful *is he* which calleth you, ẅ wil also do it.

25 Brethren, pray for vs.

26 Greete all ỹ brethrẽ ẅ an holie kisse.

27 I charge you in ỹ Lord, ỹ this epistle be red vnto all the brethren ỹ Saintes.

28 The grace of our Lord Iesus Christ *be* with you, Amen.

The first *epistle* vnto the Thessalonians written from Athens.

a So muche ỹ more we ought to beware of all dreames & fantasies of men ẅ wearie thẽ selues & others in searching out curiously ỹ time ỹ the Lord shal appeare, alledging for thẽ selues a vaine prophecie, and most falsely ascribed to Elias ỹ 2000 yere before the Lawe, 2000 vnder the Lawe and 2000 after the Law ỹ worlde shal endure.
Mat.24.44.
2. peter 3, 10.
reuel. 3. 3. & 16.15

b That is, suddenly & vnlooked for.

c Here slepe is taken for contempt of saluation, when men cõtinue we in sinnes and wil not awake to godlines.

d And not be ouercome with the cares of the worlde.

e That is, lightned by the Gospel.
Isa.59.17.
ephe.6.17.

f Here it is taken onely to dye, & is ment of the faithful.

g As the flocke is bounde to loue ỹ shepherde, so is it his ductie to teache thẽ and exhort them in true religion.

h Where this cause ceaseth, ỹ they worke not: the honor also ceaseth, and they must be expelled as wolues out of the flocke.
Prou.17.13.& 20,22.
mat.5.39.
rom.12.17.
1 pet.3.9.

i Haue a quiet minde & conscience in Christ which shal make you reioice in the middes of sorrowes, Rom. 5, 3.2. cor. 6.10.
Luk.18.1.
eccle.18.12.
colos 4.3.

k God that hathe giue his Spirit to his elect, wil neuer suffer it to be quenched, but hathe reueiled by what meanes it may be maintened, ỹ is, by suche exhortacions as these, & by cotinual increase in godlines.

l The preaching of ỹ worde of God.
Chap.3,21.
1.cor.1.8.
1 Cor.1.8.

m Then is a man fully sanctified & perfect, when his minde thinketh nothing, his soule, ỹ is this vnderstanding and wil, couet nothing nether his bodie doeth execute any thig contrary to the wil of God.

THE SECONDE EPISTLE TO THE THESSALONIANS.

THE ARGVMENT.

LEst the Thessalonians shulde thinke that Paul neglected them, because he went to other places, rather then came to them, he writeth vnto them and exhorteth them to pacience and other frutes of faith, nether to be moued with that vaine opinion of suche as taught that the cõming of Christ was at hand, forasmuche as before that day there shulde be a falling away fro true religion, euen by a great parte of the worlde, and that Antichrist shulde reigne in the Temple of God: finally commending him self to their prayers, & encouraging them to constancie, he willeth them to correct suche sharpely, as liue idelly of other mens labours, whome, if they do not obey his admonitions, he commandeth to excommunicate.

CHAP.

CHAP. I.

3 He thanketh God for their faith, loue and patience. 11. He praieth for the encrease of the same, 12 And sheweth what frute shal come thereof.

1 PAul and Siluanus, and Timotheus vn to the Church of ỹ Thessalonians, *which is* in God our Father, and in the Lord Iesus Christ:

2 Grace *be* with you, and peace frō God our Father, and *from* the Lord Iesus Christ.

1. Thess. 1, 2.

3 *We oght to thanke God alwayes for you brethren, as it is mete, because that your faith groweth excedingly, and the loue of euerie one of you towarde another abundeth,

4 So that we our selues reioyce of you in the Churches of God, because of your [a] pacience and faith in all your persecutions and tribulations that ye suffre,

5 *Which is* a [b] token of the righteous iudgement of God, that ye may be coūted worthie of the kingdome of God, for the which ye also suffre.

6 For it is a righteous thing with God, to recompense tribulacion to them that trouble you,

7 And to you which are troubled, rest with vs *when the Lord Iesus shal shewe him self from heauen with his [c] mightie Angels,

8 In flaming fyre, rendring vengeance vnto them, that do not knowe God, & which obey not vnto the Gospel of our Lord Iesus Christ,

9 Which shalbe punished with [d] euerlasting perdition, from the presence of the Lord, and from the glorie of his power.

10 When he shal come to be glorified in his Saintes, and to be made marueilous in all them that beleue (because our testimonie to warde you was beleued) in that day.

11 Wherefore, we also praye alwayes for you, that our God may make you worthie of *his* calling, and fulfil [e] all the good pleasure of *his* goodnes, & the [f] worke of faith with power.

12 That ỹ Name of our Lord Iesus Christ may be [g] glorified in you: & ye in him, according to the grace of our God, and of the Lord Iesus Christ.

a Which procedeth of your faith as a moste notable frute. *Iude 6.*

b The faithful by their afflictions se, as in a cleare glasse the end of Gods iust iudgement, whe as they shal reigne w Christ w haue suffered w him, and ỹ wicked shal feele his extreme wrath and vengeance. *2 Thess. 1, 5, 6.*

c By whome he declareth his might.

d As God is euerlasting, so shal their punishment be euerlasting: and as he is moste mightie of power so shal their punishment be moste sore.

e The free beneuolence of Gods goodnes, comprehendeth his purpose, his predestination and vocation ỹ worke of faith conteineth our iustification, to the w God addeth glorificatiō: and all these he worketh of his mere grace through Christ.

f Faith is Gods wonderful worke in vs.

g As the head w the bodie.

CHAP. II.

3 He sheweth them that the day of the Lord shal not come, til the departing from the faith come first, 9 And the kingdome of Antichrist. 15 And therefore he exhorteth them not to be deceiued, but to stand stedfast in the things that he hathe taught them.

1 NOw we beseche you, brethren, by the comming of our Lord Iesus Christ, and by our assembling vnto him,

2 That ye be not suddenly moued from *your* minde, nor troubled nether by [a] spirit, nor by [b] worde, nor by letter, as *it were* from vs, as though the daye of Christ were at hand.

3 *Let no man deceiue you by any meanes: for *that day shal not come*, except there come a [c] departing first, and that that [d] man of sinne be discloſed, *euen* ỹ sonne of [e] perdition,

4 Which is an aduersaire, and exalteth him self against all that is called God, or that is worshipped: so that he doeth sit as God in the Temple of God, shewing him self that he is God.

5 Remember ye not, that when I was yet with you, I tolde you these things?

6 And nowe ye knowe what [f] withholdeth, that he might be reueiled in his time.

7 For the mysterie of iniquitie doeth alreadie [g] worke: onely he which [h] now withholdeth, shal *let* til he be takē out of the waye.

8 And then shal the wicked man be reueiled, *whome the Lord shal cōsume with the [i] Spirit of his mouth, and shal abolish with the brightnes of his comming,

9 *Euen him* whose [k] comming is by the working of Satan, with all power and signes and lying wonders,

10 And in all deceiueablenes of vnrighteousnes, among them that [l] perish, because thei receiued not the loue of ỹ trueth, that they might be saued.

11 And therefore God shal send them strong delusion, that they shulde beleue lyes,

12 That all they might be dāned which beleued not the trueth, but had [m] pleasure in vnrighteousnes.

13 But we oght to giue thankes alwaye to God for you, brethren [n] beloued of the Lord, because that God hathe from [o] ỹ beginning chosen you to saluacion, through sanctification of the Spirit, and the faith of [p] trueth.

14 Whereunto he called you by [q] our Gospel, to obteine the glorie of our Lord Iesus Christ.

a As false reuelation, or dreames.

b Which are spoken or written.

Ephe. 5, 6.

c A wonderful departing of the moste parte frō the faith.

d This wicked Antichrist comprehendeth the whole succession of the persecuters of ỹ Church & all ỹ abominable kingdome of Satan, whereof some were bearers, some lyons, others leopardes, as Daniel describeth thē, and is called ỹ mā of sinne because he setteth him self vp against God.

e Who as he destroyeth others, so shal be destroyed him self.

Isa. 11, 4.

f Because the false apostles had persuaded after a sorte the Thessalonians, ỹ the day of the Lord was nere, and so the redemption of the Church, Paul teacheth them to loke for this horrible dissipation before & therefore rather to prepare them selues to patience, then to rest and quietnes: for as yet there was a let, that is, that the Gospel shulde be preached throughout all, Mat. 24, 14.

g To wit, priuely, and is therefore called a mysterie because it is secret.

h Which shal stay for a time.

i That is, with his worde.

k Meaning the whole time that he shal remaine.

l Satans power is limited that he can not hurte the elect to their destruction.

m Delited in false doctrine.

n The founteine of our election is the loue of God: & beleuing the truethare testimonies of the same election.

o Before the fundacion of the worlde.

p And Gospel.

q By our preaching.

15 Therefore, brethren, stadfast and kepe the[r] instructions, which ye haue bene taught, ether[s] by worde, or by our Epistle.

16 Now the same Iesus Christ our Lord & our God euen the Father which hathe loued vs, and hathe giuen vs euerlasting consolacion and good hope through grace,

17 Comforte your hearts, and stablish you in euerie worde and good worke.

r That is, ỹ doctrine, 1 Thes. 2.2. chap. 3.6.
s That is, by my preaching of the Gospel.

CHAP. III.

1 He desireth them to pray for him, that the Gospel may prosper, 6 And giueth them warning to reproue the idle, 16 And so wisheth them all wealth.

1 FVrthermore, brethren, *pray for vs, that the worde of ỹ Lord may haue fre passage, and be glorified, euen as *it* is with you,

2 And that we may be deliuered from vnreasonable and euil men: for all men haue not[a] faith,

3 But the Lord is faithful, which wil stablish you, and kepe you from[b] euil.

4 And we are persuaded of you through the Lord, that ye bothe do, and wil do the things which we[c] commande you.

5 And the Lord guide your hearts to the loue of God, & the wayting for of Christ.

6 We commande you, brethren, in the Name of our Lord Iesus Christ, that ye withdrawe your selues from euerie brother that walketh inordinately, and not after the[d] instruction, which he receiued of vs.

7 For ye your selues knowe *how ye ought to folowe vs: * for we behaued not our selues inordinately among you,

8 Nether toke we bread of anie man for noght: but we wroght with labour & trauaile night & day, because we wolde not be chargeable to anie of you.

9 Not but that we had autoritie, * but ỹ we might make our selues an ensample vnto you to folowe vs.

10 For euen when we were with you, this we warned you of, that if there were anie, which wolde not[e] worke, that he shulde not eat.

11 For we heard, that there are some which walke among you inordinately, and worke not at all, but are busiebodies.

12 Therefore them that are suches, we commade and exhorte by our Lord Iesus Christ, that they worke with quietnes and eat their owne bread.

13 *And ye, brethren, be not wearie in wel doing.

14 If anie man obey not our sayings, note him by a lettre, * and haue no companie with him, that he maie be ashamed.

15 Yet count him not as an[f] enemie, but admonish him as a brother.

16 Now the Lord of peace giue you peace al waies by all meanes. The Lord *be* with you all.

17 The salutacion of me Paul, with mine owne hand, which is the[g] token in euerie Epistle: so I write,

18 The grace of our Lord Iesus Christ *be* with you all, Amen.

The seconde *Epistle* to the Thessalonians, written from Athens.

a Althogh thei boast thē selues thereof.
b From ỹ craftes of Satan.
c By ỹ worde of God.
d Which is, to traual, if he wil eat, Chap. 2.15. 1.Cor. 4.12. 1.thes. 4.11. Act. 20.34. 1.cor. 4.12. 1.thes. 2.9.

1.Cor. 11.1.

e Then by the worde of God none ought to liue idely, but ought to giue him self to some vocation, to get his liuing by, and to do good to others.

Galat. 6.9.

Mat. 18.17. 1.cor. 5.9.

f The end of excommunicacion is not to driue from the Church suche as haue fallen, but to winne thē to ỹ Church by amendemēt.
g Whether thei be mine Epistles or other mens.

THE FIRST EPISTLE

of Paul to Timotheus.

THE ARGVMENT.

IN writing this Epistle Paul semed not onely to haue respect to teache Timotheus, but, chiefly to kepe ether in awe, which wolde haue rebelled against him because of his youth. And therefore he doeth arme him against those ambitious questionistes, which vnder pretence of zeale to the Law, disquieted the godlie with foolish and vnprofitable questions, wherebi they declared, that professing the Law they knewe not what was the chief end of the Law. And as for him self, he so confesseth his vnworthines, that he sheweth to what worthines the grace of God hathe preferred him: and therefore he willeth praiers to be made for all degrees and sortes of men, because that God by offring his Gospel and Christ his Sonne to them all, is indifferent to euerie sorte of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And forasmuche as God hathe left ministers as ordinarie meanes in his Church to bring men to saluacion, he describeth what maner of men they ought to be, to whome the mysterie of the Sonne of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shal sustaine, but specially in the latter dayes, when as vnder pretence of religion men shal teache things contrarie to the worde of God. This done, he teacheth what widdowes shulde be receiued or refused to minister to the sicke: also what Elders ought to be chosen into office, exhorting him nether to be hastie in admitting, nor in

iudging anie: also what is the duetie of seruantes, the nature of false teachers, of vaine speculations, of couetousnes, of riche men, and aboue all things he chargeth him to beware false doctrine.

CHAP. I.

1 He exhorteth Timotheus to waite vpon his office, namely to se that nothing be taught but Gods worde, &c. 5 Declaring that faith, with a good conscience, charitie & edification are the end thereof. 20 And admonisheth of Himeneus and Alexander.

PAul an Apostle of Iesus Christ, by the [n] commandement of God our Sauiour, and of *our* Lord Iesus Christ *our hope,

2 * Vnto Timotheus *my* [a] natural sonne in the faith: Grace, mercie, & peace from God our Father, & *from* Christ Iesus our Lord.

3 As I besought thee to abide stil in Ephesus, when I departed into Macedonia, *so do*, that thou maiest commande some, that thei teache none other doctrine,

4 Nether that they giue hede to *fables and genealogies, * *which* are endles, which brede questiones rather then godlie edifying which is by faith.

5 For *the [b] end of the [#] commandement is loue out of a pure heart, and of a good conscience, and of faith vnfained.

6 From the which things some haue erred, and haue turned vnto vaine iangling.

7 They wolde be doctours of the Law, and yet vnderstand not what they speake, nether whereof they affirme.

8 *And we knowe, that the Law is good, if a man vse it lawfully,

9 Knowing this, that the Law is not giuen vnto a [c] righteous man, but vnto the lawles and disobedient, to the vngodlie, and to [d] sinners, to the vnholie, and to ỹ prophane, to murtherers of fathers and mothers, to manslayers,

10 To whoremongers, to buggerers, to [e] men stealers, to liers, to the periured, & if there be anie other thing, that is contrarie to wholsome doctrine,

11 *Which is* according to the glorious Gospel of the * blessed God, which is committed vnto me.

12 Therefore [f] I thanke him, which hathe made me strong, *that is*, Christ Iesus our Lord: for he counted me faithful, and put me in *his* seruice:

13 When before I was a blasphemer, and a persecuter, and an oppresser: but I was receiued to mercie: for I did it [g] ignorantly through vnbeliefe.

14 But the grace of our Lord was exceding abundant with [h] faith and [i] loue, which is in Christ Iesus.

15 This *is a* [n] true saying, and by all meanes worthie to be receiued, that * Christ Iesus came into the worlde to saue sinners, of whome I am chief.

16 Notwithstanding, for this cause was I receiued to mercie, that Iesus Christ shulde first shewe on me all long suffring vnto the ensample of thē, which shal in time to come beleue in him vnto eternal life.

17 [k] Now vnto the King euerlasting, immortal, inuisible, vnto God onely wise, *be* honour *and* glorie for euer, and euer, Amen.

18 This commandement commit I vnto thee, sonne Timotheus, according to ỹ [l] prophecies, which went before vpon thee, that thou by them shuldest * fight a good fight,

19 Hauing [m] faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwracke.

20 Of whome is Himeneus, and Alexander, * whome I haue [n] deliuered vnto Satan, that thei might learne not to blaspheme.

CHAP. II.

1 He exhorteth to pray for all men, 4 Wherefore, 8 And how. 9 As touching the apparel and modestie of women.

1 I Exhorte therefore, that first of all supplicacions, praiers, intercessions & giuing of thankes be made for [a] all men,

2 For [b] Kings, and for all that are in autoritie, that we may lead a quiet and a peaceable life, in all godlines and honestie.

3 For this is good and acceptable in the sight of God our Sauiour,

4 * Who wil that [c] all men shalbe saued, & come vnto the knowledge of the trueth.

5 For there is one God, and one [d] Mediator betwene God & man, *which is* the [e] man Christ Iesus,

6 Who gaue him self a [f] raunsome for all [g] men, *to be* a [h] testimonie in due time,

7 * Whereunto I am ordeined a preacher & an Apostle (I speake ỹ trueth in Christ, and lie not) *euen* a teacher of the Gentiles in faith and veritie.

h Which ỹ prophetes testified, ỹ Christ shulde offre redemption of man at the time that God had determined.

h Which chased away infidelitie.

i Which ouercame crueltie.

Mat. 9, 13. mar. 2, 17.

* *Or, faithful & assured.*

k He brasteth forthe into these godlie affections, considering Gods great mercie toward him.

Chap. 6, 12.

l It appeareth ỹ the vocation of Timothie was approued by notable prophecies, which then were reueiled in ỹ primatiue Church as paul & Barnabas by ỹ oracle were appointed to go to the Gentiles.

1. Cor. 5, 5.

m That is, soundē doctrine.

n Excommunicate, & cast out of the Church.

Chap II.

a That is, of eucrie degre, & of all sortes of people.

b Although thei persecute the Church of God, so it be of ignorance: els if thei do it maliciously, as Iulianus Apostata, they maye not be prayed for, Gal. 5, 12.

i thes. 2, 16.

2 tim. 4, 14.

1 iohn 5, 16.

c As Iewe & Gentile, poore and riche.

1. Pet. 3, 9.

d Who wil reconcile of all nations, people and sortes to one God.

e Who being God was made man.

f He sheweth ỹ there can be no Mediator, except he be also ỹ redemer.

2. Tim. 1, 11.

g Which shulde beleue.

Or, ordinance.

a So called because he followed the simplicitie of the Gospel.

b Because these questionistes preferred their curious fables to all other knowledge, & beautified them with the Law, as if thei had bene the verie Law of God, S. paul sheweth that ỹ end of Gods Law is loue, which can not be without a good conscience, nether a good conscience without faith, nor faith without the worde of God: so their doctrine which is an occasion of contention, is worth nothing.

Colos. 1, 8.

Act. 16, 1.

Chap. 4, 7.

tit. 1, 14.

Chap. 6, 4.

Rom. 13, 10.

Or, of the Law.

c Whose hearts Gods Spirit doeth direct to do that willingly ỹ the Law requireth: so ỹ their godlie affection is to thē as a Law without further constraint.

Rom. 7, 12.

d Suche as onely delite in sinning.

e Which steale away children, or seruants.

Chap. 4, 18.

f He declareth to Timothie the excellent force of Gods Spirit in them whome he hathe chosen to beare his worde, although before they were Gods vtter enemies, to encourage him in this battel that he shulde fight against all infideles & hypocrites.

g Not knowing that I fought against God.

8 I wil therefore that the men pray, euerie where lifting vp i pure hãds without wrath, or douting.

9 *Likewise also the women, that they araye them selues in comelie apparel, w shamefaitnes & modestie, not wk broyded heare, or gold, or pearles, or costlie apparel,

10 But (as becommeth women that professe the feare of God) with good workes.

11 Let the woman learne in silence with all subiection.

12 I permit not a woman to l teache, neither to vsurpe autoritie ouer the man, but to be in silence.

13 For * Adam was first formed, then Eue.

14 *And Adam was m not deceiued, but the woman was deceiued, & was in the n transgression.

15 Notwithstanding, through bearing of children she shalbe saued if o they continue in faith, and loue, and holines w modestie.

i As testimonies of a pure heart & conscience. *1. Pet 3. 3.*

k The worde signifieth to plat, to crispe, to broyde, to folde, to bush, to curle, or to lay it curiously: whereby all põpe and wantonnes is condemned which womẽ vse in trimming their heades. *Gen 1. 27.* *Gen 3. 6.*

l Read 1 cor. 14. 34.

m The woman was first deceiued, & so became the instrument of Satan to deceiue the man: and though therefore God punisheth them with subiection and paine in their trauel, yet if they be faithful and godlie in their vocation, they shal be saued.

n That is, gilte of the transgression.

o Or, *by women.*

CHAP. III.

He declareth what is the office of ministers, 11 And as touching their families, 15 The dignitie of the Church, 16 And the principal point of the heauenlie doctrine.

Tit. 2. 6.

1 THis *is* a true saying, * If any man a desire the office of a b bishoppe, he desireth c a worthie worke.

2 A bishop therefore must be vnreproueable, the housband of d one wife, watching, sober, modest, harberous, apt to teache,

3 Not giuen to wine, no striker, not giuẽ to filthie lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne house honestly, hauing children vnder obedieẽce with all e honestie.

5 For if any can not rule his owne house, how shal he c care for the Church of God?

6 He may not be a yong f scholer, lest he being puffed vp fall into the g condemnation of the deuil.

7 He must also be wel reported of, euen of them which are h without, lest he fall into i rebuke, and the snare of the deuil.

8 Likewise *must* deacons *be* honest, not double tongued, not giuen vnto muche wine, nether to filthie lucre,

1 With a feruẽt zeale to profit the Church of God, wherefoeuer he shal call him

b Whether he be pastor or Elder.

c Bothe for ỹ difficultie of ỹ charge and also the excellencie thereof, and the necessitie of the same.

d For in those countreis at ỹ time some men had no more one, which was a signe of incontinencie.

e Or, *reuerence.*

c If it be requisite ỹ a man shul de take care in gouerning his owne house, how muche more are they bouñde to be careful which shal gouerne ỹ Church of God?

f In ỹ doctrine of faith.

g Lest being proude of his degree he be likewise cõdemned as ỹ deuil was for lifting vp him self by pride.

h That is, no mã may haue any thing iustely to lay to his charge.

i As being defamed, shulde become impudent, & do muche harme.

9 *Hauing the mysterie of the faith in pure conscience.

10 And let them first be proued: then let them minister, if they be founde blameles.

11 Likewise their l wiues *must be* honest, not euil speakers, *but* sober, *and* faithful in all things.

12 Let the deacons be the housbands of one wife, and suche as can rule their children wel, and their owne households.

13 For they that haue ministred wel, get them selues a m good degree, & great n libertie in the faith, which is in Christ Iesus.

14 These things write I vnto thee, trusting to come very shortely vnto thee.

15 But if I tary long, that thou maist yet knowe, how thou oghtest to behaue thy self in the house of God, which is the Church of the liuing God, the o pillar & grounde of trueth.

16 And without controuersie, great is ỹ mysterie of godlines, *which is*, God is manifested in the flesh, p iustified in the Spirit, q sene of Angels, preached vnto the Gentiles, beleued on in the worlde, *and* receiued vp in r glorie.

Chap 1 19.

k Hauing the true doctrine of the Gospel, and ỹ feare of God.

l Of the bishopes and Deacons.

m The good reporte of all men.

n To serue God w greater assurance, because they haue alway a good cõscience.

o This is spoken in respect of men, for as muche as ỹ this worlde ỹ trueth onely remaineth in the Church, by reason of Gods worde: for otherwise Christ is ỹ fundation, and ỹ corner stone, w bothe beareth & mainteineth his Church.

p Approued in he in ỹ he was not onely a mã, but God. also.

q So that the Angels marueiled at his excellencie.

r To the right hand of God ỹ Father.

CHAP. IIII.

He teacheth him what doctrine he ought to flee, 6. 8. 11. And what to followe, 15 And wherein he ought to exercise him self continually.

2. Tim. 3. 1.
2. peter. 3. 3.
iud. 18.

1 NOw the Spirit speaketh euidently, that in the * latter times some shal departe from the faith, & shal giue hede vnto a spirits of errour, and doctrines of deuils,

2 Which speake lyes through hypocrisie, and haue their b consciences burned with an hote yron,

3 Forbidding to marie, *and commanding* to abstein from meats which God hathe created to be receiued with giuing thankes of thẽ which beleue and knowe the trueth.

4 For euerie creature of God *is* good, and nothing *ought* to be refused, if it be receiued with thankesgiuing.

5 For it is c sanctifyed by ỹ worde of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christ, which hast bene nourished vp in the wordes of faith, and of good doctrine, which thou hast continually followed.

7 * But cast away prophane, and olde wiues fables, & exercise thy self vnto godlines.

8 For d bodelie exercise profiteth litle but

a False teachers, w boast them selues ỹ they haue ỹ reuelation of the holie Gost.

b Their dull cõsciences first waxed harde, then after, canker and corruption bred therein, last of all it was burnt of with an hote yron, so that he meaneth suche as haue no conscien e, Eph. 4. 19.

c Vnto vs, w receiue it, as at Gods hands. *Chap. 1. 4. & 6. 20.* *2. tim. 2. 16. & 23.* *tit. 3. 9.*

d Meaning to be giuen to ceremonies and to suche things as delight the sensuale of man.

but [c] godlines is profitable vnto all things, ẅ hathe the promes of the life presēt, and of that that is to come.

9 This *is* a true saying, and by all meanes worthie to be receiued.

10 For therefore we labour & are rebuked because we trust in the liuing God, which is the[f] Sauiour of all mē, specially of those that beleue.

11 These things commande and teache.

12 Let no man despise thy youth, but be vnto them that beleue, an ensample, in worde, in conuersation, in loue, in [g] spirit, in faith, & in purenes.

13 Till I come, giue attendance to reading, to exhortation, & to doctrine.

14 Despise not the gift that is in thee ẏ was giuen thee[h] by prophecie with the laying on of the hands of the companie of the[i] Eldership.

15 These things exercise, *and* giue thy self vnto them, that[e] it may be sene how thou profitest among all men.

16 Take hede vnto thy self, and vnto learning: continue therein: for in doing this thou[k] shalt bothe saue thy self, and them that heare thee.

CHAP. V.

He teacheth him how he shal behaue him self in rebuking all degrees. 3 An ordre concerning widowes. 17 The establishing of ministers. 23 The gouernance of his bodie, 24 And the iudgement of sinnes.

REbuke not an elder, but exhort him as a father, & the yonger men as brethren,

2 The elder women as mothers, ẏ yonger as sisters, with all purenes.

3 [a] Honour widowes, which are widdowes in dede.

4 But if any widowe haue children or nephewes, let[b] them learne first to shewe godlines towarde their owne house, and to recompense their kinred: for that is an honest thing and acceptable before God.

5 And she that is a widowe[c] in dede and left alone, trusteth in God, & continueth in supplications and prayers night and day.

6 But she ẏ liueth in pleasure, is[d] dead, while she liueth.

7 These things therefore commande, ẏ they may be blameles.

8 If there be any that prouideth not for his owne, & namely for them of his household, he denieth the faith, and is worse then an infidel.

9 Let not a widowe be taken into the nomber vnder thre score yere olde, that hathe bene the wife of[e] one housband,

10 And wel reported of for good werkes: if she haue nourished her children, if she haue lodged the strangers, if she haue washed the Saintes fete, if she haue ministred vnto them which were in aduersitie, if she were continually giuē vnto euerie good worke.

11 But refuse the yonger widowes: for when they haue begonne to waxe[f] wanton against Christ, they wil marie,

12 Hauing[g] damnation, because they haue broken the[h] first faith.

13 And likewise also being ydle they learne to go about from house to house: yea, *they are* not onely ydle, but also prattelers and [*] busibodies, speaking things which are not comelie.

14 I wil therefore that the yonger women marie, and beare children, & gouerne the house, *and* giue none occasion to the aduersarie to speake euil.

15 For certeine are already turned backe after Satan.

16 If any faithful man, or faithful womā haue widowes, let them minister vnto them, and let not the Church be charged, that there may be sufficient for thē that are widowes in[i] dede.

17 ¶ The Elders that rule wel, are worthie of * double honour, specially they which labour in the worde and doctrine.

18 For the Scripture saith, * Thou shalt not mousel the mouth of the oxe that treadeth out the corne: and, * The labourer is worthie of his wages.

19 Against an Elder[k] receiue none accusation, but vnder two or thre witnesses.

20 Them that sinne, [l] rebuke openly, ẏ the rest also may feare.

21 ¶ *I [l]o charge *thee* before God and the Lord Iesus Christ, and the elect Angels, that thou obserue these things without [o] preferring one to another, & do nothing parcially.

22 Lay hands suddenly on no man, [m] neither be partaker of other mens sinnes: kepe thy self [n] pure.

23 Drinke no longer water, but vse a litle wine for thy stomakes sake, and thine often infirmities.

24 Some mens sinnes are open [o] before hand, and go before vnto iudgement: but some mens [p] follow after.

25 Likewise also the good workes are manifest before hand, and they that are otherwise, can not be hid.

CHAP. VI.

1 The duetie of seruantes towarde their maisters. 3 Against suche as are not satisfied with the Worde of God. 6 Of true godlines, and contentation of minde. 9 Against couetousnes. 11 A charge giuen to Timothie.

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c That is, he ẏ hathe faith and a good conscience, is promised to haue all things necessarie for this life, and to enioy life euerlasting.

f The goodnes of God declareth it self towarde all men, but chiefely towarde ẏ faithful by preseruing them: and here he meaneth not of life euerlasting.

g In godlie zeale or giftes of ẏ Spirit.

h And reuelation of the holie Gost.

i Vnder this name he cōteineth the whole ministerie of ẏ Church ẅ was at Ephesus.

e *Or, that all may se how thou profitest.*

k Thou shalt faithfully do thy duetie ẅ is an assurance of thy saluation.

a Take care for them.

b Paul willeth ẏ ẏ widdowes put ẏ church to no charge ẅ haue other children or kinsfolkes, ẏ are able to relieue thē, but ẏ ẏ childrē nourish their mother or kinsfolkes according as nature bindeth them.

c Which hathe no maner of worldelie meanes to helpe her self with.

d Because she is vtterly vnprofitable.

e He meaneth such widowes ẅ being iustely diuorced from their first housbands maried againe to the sclander of the Church: for els he doth not reproue the widowes that haue bene oftener maried then once.

f Forgetting their vocation.

g Not onely haue slandred the Church in leauing their charge, but haue forsake their religiō, And therefore shalbe punished ẅ euerlasting death.

h They haue not onely done dishonor to Christ in leauing their vocation, but also haue broken their faith.

i Which are without all mās helpe & succour. *Deut. 15, 18.*

Deut. 25, 4. 1. cor. 9, 9. Mat 10, 10. luk. 10, 7.

k Except that he ẅ doeth accuse him, haue at least two witnesses ẅ promesse ẅ the accuser to proue that ẅ they laye to his charge. *Chap. 6, 13.*

l Chiefly ẏ ministers & so all others.

l Or, protest.

o Or, without hastie iudgement.

m In admitting them without sufficient trial.

n Frō iuste offence.

o As Simō the sorcerer.

p Their sinnes follow, ẅ for a time haue deceiued ẏ godlie, & after are detected, as Saul, Iudas, & other hypocrites.

Ephe.6,5. col.3,22. 1 pet.3,18,

1 LEt as many *seruants as are vnder ỹ yoke, counte their masters worthie of all honour, that the Name of God, and *his* doctrine be not euil spoken of.

2 And thei which haue beleuing masters, let them not despise them, because they are brethren, but rather do seruice, because they are faithful, and beloued, and partakers of the [a] benefite. These things teache and exhorte.

a That is, of ỹ grace of God, as their seruats are, & haning the same adoption.

3 If any man teache other wise, and consenteth not to the wholsome wordes of our Lord Iesus Christ, & to the doctrine, which is according to godlines,

Chap.1,4.

4 He is pufte vp and knoweth nothing, but doteth about * questions and strife of wordes, whereof cometh enuie, strife, railings, euil surmisings,

5 Vaine disputations of men of corrupt mindes, and destitute of ỹ trueth, which thinke that gaine is godlines: from suche separate thy self.

b They ỹ measure religiō by riches, are here taught, that onely religion is ỹ true riches. *Iob 1,21. prou.27,26. eccles.5,14.*

6 [b] But godlines is great gaine, if a man be content with that he hathe.

7 *For we broght nothing into ỹ worlde, & it is certeine, that we can carie nothing out.

8 Therefore when we haue fode & raiment, let vs therewith be content.

c That setheir felicitie in riches.

9 For they that wil be [c] riche, fall into tentation and snares, and into many fooliſh & noysome lustes, which drowne men in perdition and destruction.

10 For the desire of money is the roote of all euil, which while some lusted after, thei erred from the faith, & [d] perced them selues through with many sorowes.

d For they are neuer quiet neither in soule nor bodie.

11 But thou, o [e] man of God, flee these things, and followe after righteousnes, godlines, faith, loue, pacience, & meeknes.

e Whome Gods Spirit doeth rule.

12 Fight the good fight of faith: laye holde of eternal life, whereunto thou art also called, & hast professed a good profession before many witnesses.

13 *I charge thee in ỹ sight of God, who quickeneth all things, & before Iesus Christ which vnder Pontius Pilate * witnessed a good confession, *Chap.5,21. Mat.27,11. iohn 18,37.*

14 That thou kepe *this* commandement without spot, and vnrebukeable, vntil the appearing of our Lord Iesus Christ,

15 Which in due time he shal shewe, that is * blessed and prince onely, [e] the King of Kings, and Lord of Lords, *Chap.1,11. reuel.17,14. & 19,16.*

e By this might ie power of God the faithful are admonished boldly to stāde in their vocation although ỹ worlde, Satā and hell rage against them. *Iohn 1,18. 1.iohn 1,12. Mar.4,19. luk.12,15.*

16 Who onely hathe immortalitie, & dwelleth in the light that none can attein vnto, * whome neuer mā sawe, nether can se, vnto whome *be* honour and power euerlasting, Amen.

17 Charge them that are riche [f] in this worlde, that they be not high minded, and that they * trust not in vncerteine riches, but in the liuing God, (which giueth vs abundantly all things to enioye)

f In things pertaining to this life. *Mat.6,20. luk.6,9.*

18 That they do good, & be riche in good workes, & readie to distribute, and communicate,

19 *Laying vp in store for them selues a good fundation against the time to come, that they may obteine eternal life.

20 O Timotheus, kepe [g] that ỹ is committed vnto thee, and * auoide prophane & vaine bablings, and [h] oppositions of science falsely so called.

g The gifts of God for ỹ vtilitie of the Church. *Chap.1,14. & 4,7.*

21 Which while some professe, they haue erred concerning the faith. Grace *be* ỹ thee, Amen.

h As when question engēdreth question.

The first *epistle* to Timotheus written frō Laodicea, which is the chiefest citie of Phrygia Pacaciana.

THE SECONDE EPISTLE of Paul to Timotheus.

THE ARGVMENT.

THe Apostle being now ready to confirme that doctrine with his blood, which he had professed and taught, encourageth Timotheus (& in him all the faithful) in the faith of the Gospel & in the constant & sincere confession of the same: willing him not to shrinke for feare of afflictions, but patiently to attende the office of a good housband men, which at length receiue the frutes of their labours, & to cast of all feare & care, as souldiers do which seke onely to please their captein. Shewing him briefly the summe of the Gospel which he preached, commanding him to preache the same to others, diligently taking hede of contentions, curious disputations & vaine questions, to the intent that his doctrine may altogether edifie. Cōsidering that the exāples of Hymeneus & Philetus which subuerted the true doctrine of the resurrectiō, were so horrible: & yet to the intēt that no mā shulde be offended at their fall, bringeth men of authoritie and in estimatiō, he sheweth that all that professe Christ, are not his & that the Church is subiect to this calamitie that the euil must dwell among the good til Gods trial come: yet he reserueth them whome he hathe elected, euen to the end. And that Timotheus shulde not be discouraged by the wicked, he declareth what abominable mē, & dangerous times

shal

shal followe, willing him to arme him self with the hope of the good yssue that God wil giue vnto his, and to exercise him self diligently in the Scriptures, bothe against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certeine necessarie affaires, and so with his and others salutations endeth.

CHAP. I.

1 Paul exhorteth Timothe us to stedfastnes & patience in persecution, and to continue in the doctrine, that he had taught him, 12 Whereof his bonds and afflictions were a gage. 16 A commendation of Onesiphorus.

1 PAul an Apostle of Iesus Christ, by the wil of God,[a] accor ding to the promes of life, which is in CHRIST IESVS,
2 To Timotheus *my* beloued sonne: Gra ce, mercie & peace from God the Father, and *from* Iesus Christ, our Lord.
3 I thanke God, * whome I serue from *mine*[b] elders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day;
4 Desiring to se thee, mindful of thy tea res, that I may be filled with ioye:
5 When I call to remembrance the vnfained faith that is in thee, ẅ dwelt first in thy grandmother Lois, and in thy mother Eunice, & am assured that *it dwelleth* in thee also.
6 Wherefore, I put thee in remembrance that thou[c] stirre vp the gifte of God which is in thee, by the putting on of [d]mine hands.
7 For God hathe not giuen to vs the Spirit of[e] feare, but of power, and of lo ue, and of a sounde minde.
8 Be not therefore ashamed of the testimonie of our Lord, nether of me his prisoner: but be partaker of the afflictions of the Gospel, according to the power of God,
9 Who hathe saued vs, and called vs ẅ an * holie calling, not according to our *workes, but according to his owne purpose and grace, which was giuen to vs through Christ Iesus before the *worlde was,
10 But is now made manifest by the[f] ap pearing of our Sauiour Iesus Christ, who hathe abolished death, and hathe brought life and immortalitie vnto light through the Gospel.
11 *Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.
12 For the which cause I also suffre these things, but I am not ashamed: for I kno we whome I haue beleued, & I am per suaded that he is able to kepe that ẅ I haue[g] committed to him against that day.
13 Kepe the true paterne of the wholsome wordes, which thou hast heard of me in faith and loue which is in Christ Iesus.
14 That[h] worthie thing, which was committed to thee, kepe through the holie Gost, which dwelleth in vs.
15 This thou knowest, that all they ẅ are in Asia, be turned from me: of ẅ for te are Phygellus and Hermogenes.
16 The Lord giue mercie vnto the house of Onesiphorus: for he oft refreshed me, & was not ashamed of my chaine.
17 But when he was at Rome, he soght me out verie diligently, & founde *me*.
18 The Lord graunt vnto him, that he may finde mercie with the Lord at that day, and in how manie things he hathe ministred vnto me at Ephesus, ẏ knowest verie wel.

a Being sent of God to preache ẏ life ẅ he had promised in Christ Iesus.

Act. 22, 3
b Following the steppes of mine anceſtres, as Abraham, Isaac & others of whome I am come & of whome I receiued ẏ true religion by succession.

c The gift of God is a certein liuelie flame kindeled in our hearts, ẅ Satan & ẏ flesh labour to quēche, & therefore we must nourishit, & stir re it vp.
d With ẏ rest of ẏ Elders of Ephesus, 1. Tim. 4, 14.
1. Cor. 1, 2
ephe. 1, 3
Tit. 3, 5
e As though God wolde destroye vs.
Rom. 16, 25
ephe. 3, 9. col. 1, 26. tit. 1, 2.
2 per. 1, 20
1. Tim. 2, 7
f He speaketh here of his first cōming, ẅ though it semed poore & contemptible, yet was honorable & glorious: therefore our mindes ought to be lifted vp frō ẏ consideration of worldlie thigs to contemplate ẏ maiestie thereof.
g Which is my self.

h The graces of ẏ holie Gost.

CHAP. II.

1 He exhorteth him to be constant in trouble, to suffer manly, & to abyde faste in the wholsome doctrine of our Lord Iesus Christ, 11 Shewing him the fidelitie of Gods counsel touching the saluation of his, 19 And the marke thereof.

1 THou therefore, my sonne, be strōg in the grace that is in Christ Iesus.
2 And what things thou hast heard of me, [e]by manie witnesses, the same deliuer to faithful men, which shalbe able to[a] teache other also.
3 Thou therefore suffer affliction as a good souldier of Iesus Christ.
4 No man that warreth, entangleth him self with[b] the affaires of *this* life, becau se he wolde please him that hathe chosen him to be a souldier.
5 And if anie man also striue for a maste rie, he is not crowned, except he striue as he ought to do.
6 The husband man[c] must labour before he receiue the frutes.
7 Consider what I say: and the Lord giue thee vnderstanding in all things.
8 Remember that Iesus Christ *made* of the sede of Dauid, was raised againe frō the dead according to my Gospel.
9 Wherein I suffer trouble as an euil doer, euen vnto bondes: but the worde of God is not[d] bounde.
10 Therefore I suffer all things, for the *[e]elects sake, that they might also obteine the saluation which is in Christ Iesus, with eternal glorie.
11 It *is* a true saying, For if we be* dead

Or, in the presence of manie witnesses.
a So ẏ ẏ trueth of God may remaine perfite.
b As ẅ his housholde, & other ordinarie affaires.
c So ẏ ẏ peine must go before ẏ recompense.
d Not withstanding mine imprisonment the worde of God hathe his race, & increaseth.
2 Cor. 1, 24
col. 1, 24
Rom. 6, 5
e To confirme their faith more esteming ẏ edification of the Church then him self.

with him, we also shal liue with him.
12 If we suffer, we shal also reigne with him:
*if we deme him, he also wil deme vs.
13 If *we beleue not, yet abideth he faithful: he can not deme him self.
14 Of these things put them in remembrance, and protest before the Lord, ý they striue not about wordes, which is to no profit, *but* to the peruerting of ý hearers.
15 Studie to shewe thy self approued vn to God, a workeman that needeth not to be ashamed, [f] diuiding the worde of trueth aright:
16 *Sta[e] prophane, and vaine bablings: for they shal encrease vnto more vngodlines.
17 And their worde shal fret as a cancre: of ẃ sorte is Hymeneus and Philetus,
18 Which as concerning the trueth haue erred, saying that the resurrection is past already, and do destroye the faith of certeine.
19 But the fundation of God remaineth sure, and hathe this seale, [g] The Lord knoweth who are his, and let euerie one that calleth on the Name of Christ, departe from iniquitie.
20 Notwithstanding in a [h] great house are not onely vessels of golde and of siluer, but also of wood and of earth, & some for honour, and some vnto dishonour.
21 If anie man therefore purge him self from [i] these, he shalbe a vessel vnto honour, sanctified, & mete for the Lord, and prepared vnto euerie good worke.
22 Flee also from the lustes of youth, & follow *e after righteousnes, faith loue, & peace, with them that * call on the Lord with pure heart.
23 *And put away foolish, and [k] vnlearned questions, knowing that they engẽdre strife.
24 But the seruant of the Lord must not striue, but *must* be gentle towarde all men apt to teache, [l] suffring the euil men *patiently*,
25 Instructing them with mekenes that are contrarie[m] minded, *prouing* if God at anie time wil giue them repentance, that they may knowe the trueth,
26 And[n] that they may come to amẽdement out of the snare of the deuil, ẃ are taken of him at his wil.

CHAP. III.

1 *He prophecieth of the perilous times, 2 Setteth out hypocrites in their colours. 12 Sheweth the state of the Christians, 14 And how to auoide dangers. 16 Also what profit cometh of the Scriptures.*

THis knowe also, that in the * last dayes shal come perilous times.
2 For[a] men shalbe louers of their owne selues, couetous, bosters, proude, cursed speakers, disobedient to parents, vnthankeful, vnholie,
3 Without natural affection, trucebreakers, false accusers, intemperate, fierce, despicers of them which are good,
4 Traitours, headie, high minded, louers of pleasures more then louers of God,
5 Hauing a shewe of godlines, but haue denied the power thereof: turne away therefore from suche.
6 For of this sorte are they which[b] crepe vnto houses, and lead captiue simple women laden with sinnes, and led ẃ diuers lustes,
7 *Which women are* euer learning, and are neuer able to come to ý knowledge of the trueth.
8 *And as Iannes and Iambres withstode Moses, so do these also resiste the trueth, men of [c] corrupte mindes, reprobate cõcerning the faith.
9 But they shal preuaile no longer: for their madnes shalbe euident vnto all men, as theirs also was.
10 ¶ But thou hast fully knowen my do[d]ctrine, maner of liuing, [d] purpose, faith, long suffering, loue, pacience,
11 Persecutions, & afflictions which came vnto me at *Antiochia, at Iconium, and at Lystri, which persecutions I suffered: but from them all the Lord deliuered me.
12 Yea, and all ý wil liue godly in Christ Iesus, shal suffer persecution.
13 But the euil men and [e] deceiuers, shal waxe worse and worse, deceiuing, and being deceiued.
14 But continue thou in the things ẃ ý hast learned, and art persuaded *thereof*, knowing of whome thou hast learned *them*:
15 And that thou hast knowen the holie Scriptures of a childe, ẃ are able to make thee wise vnto saluatiõ through the faith which is in Christ Iesus.
16 *For the whole Scripture *is* giuen by inspiration of God, and *is* profitable to teache, to improue to correct, & to instructe in righteousnes,
17 That the [f] man of God may be [g] absolute, being made perfite vnto all good workes.

CHAP. IIII.

1 *He exhorteth Timotheus to be feruent in the worde, & to suffer aduersitie, 6 Maketh mention of his owne death, 9 And biddeth Timothie come vnto him.*

I [o] Charge *thee* therefore before God, & *before* the Lord Iesus Christ, which shal iudge the quicke and dead at his appea-

Mat. 10,33 mar. 8,38 Rom. 3,3. & 9,6
f Giuing to euerie one his iuste portion. Where he alludeth to ý priests of ý olde Law ẃ in their sacrifice gaue to God his parte, to the their owne parte & gaue to hi yaroght ý sacrifice, his dutie.
1. Tim. 4,7. & 6,20 tit. 3,9
g He groundeth vpon Gods election & mans faith.
h Because the wicked shulde not couer them selues vnder ý name of the Church, he sheweth by this similitude, ý bothe the good & bad may be therein
i That is bothe separate him self from the wicked, & also purge his natural corruption by Gods spirit.
2. Cor. 1. 2
1. Tim. 1, 4. & 4, 7 tit. 3 9
k Which do not edifie.
l Which faile of ignorance.
m He meaneth not this of Apostates or heretikes, whom he willeth to flee: but of them onely was yet are not come to the knowledge of ý trueth, & fall through ignorance.
n *Or that beig deliuered out of the snare of the deuil of whome thei are taken, they may come to amendement & performe his wil.*

1. Tim. 4 1
2 pet. 3. 3
iude 18

a He speaketh of them ẃ make profession to be Christians.
b As, monkes, friers, & suche hypocrites.
Exod. 7, 12
c Which cã iudge nothing aright.
d Not onely what I taught & did, but also what my minde and wil was.
Act. 13, 14
e The worde signifieth thẽ, ý by anie craftie packing or conueiãce beguile mẽ ẃ false colors, flatteries & illusions, & suche God setteth vp to exercise his by them: & here S. paul admonisheth vs of thẽ.
2. Pet. 1. 20
f Which is content to be gouerned by Gods worde.
g The onelie Scriptures sufficeth to lead vs to perfection.
o *Or, adiure.*

appearing, and in his kingdome,
a Leaue none occasiō to preache and to profite.
2 Preache the worde: be instant, [a]in season and out of season: improue, rebuke, exhorte with all long suffring and doctrine.
3 For the time wil come, when they wil not suffer wholsome doctrine: but hauing their eares itching, shal after their owne luste get them an heape of teachers,
4 And shal turne their eares from the trueth, and shal be giuen vnto[b] fables.
b To false, & vnprofitable doctrine.
5 But watch thou in all things: suffer aduersitie: do the worke of an Euangeliste: make [c]thy ministerie fully known.
c So behaue thy self in this office, y men may be able to charge thee w nothing, but rather approue thee in all thigs
6 For I am now ready to be [d]offered, & the time of my [e]departing is at hand.
d Read phil.2. 17.
e Or, dissoluing
7 I haue fought a good fight, & haue finished my course: I haue kept the faith.
8 For hence forthe is laid vp for me y crowne of righteousnes, which y Lord the righteous iudge shal giue me at y day: and not to me onely, but vnto all them also that loue his appearing.
Col. 4. 19
9 Make spede to come vnto me anōce.
e Hereby it is manifest y Peter as yet was not at Rome, & if euer he was there it is vncertein.
10 For Demas hath forsaken me, and hathe embraced this present worlde, & is departed vnto Thessalonica. Crescēs *is gone* to Galacia, Titus vnto Dalmacia.
11 *[c]Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to ministe.
12 And Tychicus haue I sent to Ephesus.
13 The [f] cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the bokes, but specially the parchements.
f Some reade coffre. others booke.
14 Alexander the copper smith hathe done me muche euil: the Lord [g]rewarde him according to his workes.
15 Of whome be thou ware also: for he withstode our preaching sore.
16 At my first answering [h]no man assisted me, but also forsoke me: *I praye God*, y it may not be laid to their charge.
17 Notwithstanding the Lord assisted me, and strengthened me, that by me y preaching might be fully knowen, and that all the Gentiles shulde heare, and I was deliuered out of the mouth of the [i]lion.
18 And the Lord wil deliuer me from euerie [k] euil worke, and wil preserue me vnto his heauenlie kingdome: to whome *be* praise for euer, & euer, Amen.
19 Salute Prisca, and Aquila, and the *housholde of Onesiphorus.
20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.
21 Make spede to come before winter. Eubulus greteth thee, & Pudens, and Linus, and Claudia, and all y brethren.
22 The Lord Iesus Christ *be* with thy spirit. Grace *be* with you, Amen.

The seconde *Epistle* written from Rome vnto Timotheus the first bishope elected, of the Church of Ephesus, when Paul was presented the seconde time before the Emperour Nero.

g For paul sawe in him manifest signes of reprobation.
h If S. peter had bene there he wolde not haue forsaken him.
i Out of y great danger of Nero.
k That I cōmit nothing vnworthie mine office *Chap.1,16*

THE EPISTLE OF

Paul to Titus.

THE ARGUMENT.

When Titus was left in Creta to finish that doctrine which Paul had there begonne, Satan stirred vp certeine which went about not onely to ouerthrowe the gouernement of the Church but also to corrupt the doctrine: for some by ambitio wolde haue thrust in themselues to be pastours: others vnder pretext of Moses Law brought in manie trifles. Against these two sortes of men Paul armeth Titus first teaching him what maner of ministers he ought to chose, chiefly requiring that they be men of sounde doctrine to the intent they might resist the aduersaries, & amongs other things he noteth y Iewes which put a certeine holines in meates and suche outwarde ceremonies, teaching them which are the true exercises of a Christian life, & what things apperteine to euerie mans vocation. Against the which if anie man rebelle or els doeth not obey, he willeth him to be auoyded.

CHAP. I.

5 He aduertiseth Titus touching the gouernement of the Church. 7 The ordonance & office of ministers. 12 The nature of y Cretians, & of them which sowe abroade Iewish fables and inuentions of men.

PAul a[l] seruāt of God and an Apostle of IESVS CHRIST according to [a]y faith of Gods elect and the knowledge of y trueth, [w] is according to godlines,
*Or, minister.
a That is, to preache y faith, to increase their knowledge, to teache them to liue godly y at length they may obteine eternal life.
2 Vnder the hope of eternal life, which God that can not lie, hathe [b] promised before the *worlde began:
Rom. 16, 25 ephe. 3, 9 col. 1, 26 2. tim. 1, 10 1. pet. 1, 20
3 But hathe made his worde manifest in due time through y preaching, which is *committed vnto me, according to the commandement of God our [c] Sauiour:
Gal. 1, 1
b Hathe willingly, and of his owne
mere liberalitie promised without foreseing workes as a cause to moue hī to this fre mercie.
c Who bothe
giueth life and preserueth life.

4 To Titus *my* natural[d] sonne accordig to the commune faith, Grace, mercie and peace from God the father, and *from* the Lord Iesus Christ our Sauiour.

5 For this cause left I thee in Creta, that thou shuldest continue to redresse the things that remaine, and shuldest ordeine Elders in euerie citie, as I appointed thee,

6 *If anie[e] be vnreproueable, the husband of one wife, hauing faithful children, which are not sclandered of riote, nether are disobedient.

7 For a bishop must be vnreproueable, as [f]Gods stewarde, not[g] frowarde, not angrie, not giuen to wine, no striker, not giuen to filthie lucre,

8 But harberous, one ý loueth [h]goodnes, wise, [i]righteous, [k]holie, temperate,

9 Holding fast the faithful worde according to doctrine, that he also may be able to exhorte with wholsome doctrine, and improue thē that say against it.

10 For there are manie disobedient and vaine talkers and deceiuers of mindes, chiefly they of the[l] Circumcision,

11 Whose mouths must be stopped, ẃ subuert whole houses, teaching things, which thei ought not, for filthie lucres sake.

12 One of them selues, *euen* one of their owne[k] prophetes said, The Cretians *are* alwaies lyars, euil beastes, slowe bellyes.

13 This witnes is true: wherefore rebuke them sharpely, that they may be sounde in the faith,

14 And not taking hede to Iewish fables & commandements of men, that turne from the trueth.

15 Vnto the pure * *are* all things pure, but vnto them that are defiled, & vnbeleuing, *is* nothing pure, but euē their mindes and consciences are defiled.

16 They professe that they knowe God, but by[l] workes thei denie *him*, and are abominable and disobedient, and vnto euerie good worke reprobate.

CHAP. II.

He commendeth vnto him the wholsome doctrine, and telleth him how he shal teache all degrees to behaue them selues.
11 Through the benefite of the grace of Christ.

BVt speake thou the things which become [a] wholsome doctrine,

That the Elder men be sobre, honest, discrete, sounde in the faith, in loue, & in patience:

The Elder women likewise, that they be in suche behauiour as becometh holines, not false accusers, not giuen to muche wine, *but* teachers of honest things,

That they may instruct the yong women to be sobre minded, that they loue their housbands, that thei loue their children,

That thei be discrete, chast, [b] keping at home, good and * subiect vnto their housbands that the worde of God be not euil spoken of.

Exhorte yong men likewise, ý thei be sobre minded.

Aboue all things shewe thy self an ensample of good workes with vncorrupt doctrine, with grauitie, integritie,

And with the wholsome worde, ẃ can not be reproued, ý he which withstandeth, may be ashamed, hauing nothing concerning you to speake euil of.

*Let seruants be subiect to their masters, and please *them* in all things, not answering againe,

Nether pykers, but that they shewe all good faithfulnes, that they may adorne the doctrine of God our Sauiour in all things.

*For the grace of God, that bringeth [c] saluacion vnto all men, hathe appeared,

And teacheth vs that we shulde denie vngodlines, and worldlie lustes, & that we shulde liue sobrely & righteously, and godly in this present worlde,

Loking for the blessed hope, and appearing of the glorie of the mightie God, and of our Sauiour Iesus Christ,

Who gaue him self for vs, ý he might redeme vs from all iniquitie, & purge vs *to be* a[d] peculiar people vnto hi self, zealous of good workes.

These things speake, and exhorte, & rebuke with all[e] autoritie. Se that no man despise thee.

CHAP. III.

Of obedience to suche as be in autoritie.
9 He warneth Titus to beware of foolish & vnprofitable questions, 12 concluding ẃ certeine priuate matters, 15 And salutatiõs

PVt them in remembrāce that they *[a] be subiect to the Principalities & powers, & that they be obedient, & readie to euerie good worke,

That they speake euil of no mā, that thei be no fighters, *but* softe, shewing all mekenes vnto all men.

*[b] For we our selues also were in times past vnwise, disobedient, deceiued, seruing the lustes and diuers pleasures, liuing in maliousnes and enuie, hateful, & hating one another.

But whē ý bountifulnes & loue of God our Sauiour towarde man appeared,

*Not [c] by the workes of righteousnes, which we had done, but according to his mercie he saued vs, by ý [d] washig of the

d In respect of faith ẃ was cōmune to them bothe, so ý hereby they are brethren: but in respect of ý ministerie paul begarte him as his sonne in faith.

1. Tim. 3, 2

e That is, without all infamie whereby his autoritie might be diminished.

f Who hathe ý dispensation of his gifts.

g Or, self willy.

h Or, good, meng Towarde mē. h Towarde God.

i Which were not onely ý Iewes, but also ý Hebionites, and Cherunthians hererikes, ẃ taught ý ý Law must be ioyned with Christ.

k He calleth Epimenides the philosopher, or Poet, whose verse he here recitetha Prophet, because ý Cretians so esteemed him: and as Laertius writteth, they sacrificed vnto him as to a God, forasmuche as he had a marueilous gift to vnderstand things to come: ẃ thing Satā by ý permission of God hathe opened to ý infideles from time to time, but it turneth to their greater condemnation. 1

1. Tim. 1, 4

Rom. 14, 20

l Forasmuche as thei stay at things of nothing, and passe not for them ý are of importāce, & so giue thē selues to all wickednes.

Chap III.

a Wherewith our soules are fed & maintened in helth.

b Not running to and fro without necessarie occasions, ẃ is a signe of lightenes.

Ephes. 5, 23

Ephe. 6, 5
col. 3, 22
1. pet. 2, 18

1 Cor. 1, 2
col 1, 22

c Of what condition or state soeuer thei be.

d Mose dere & precious.

e As becometh ý ambassadour of God.

Rom. 13, 1
1. pet. 2, 13

a Although ý rulers be infideles, yet we are bounde to obey them in ciuil polices, & where as thei commāde vs nothing against ý worde of God.

1. Cor. 6, 11

b For let vs consider what we our selues were when God shewed vs fauour.

2. Tim. 1, 9

c God doeth not iustifie vs for respect of anie thing, ẃ he seeth in vs, but doeth preuent vs ẃ his grace and frely accepteth vs.

d Baptisme is a sure signe of our regeneratiō, ẃ is wroght by ý holie Gost.

the new birth, & the renuing of the holie Goſt,
6 Which he ſhed on vs abundantly, through Ieſus Chriſt our Sauiour,
7 That we, being iuſtified by his grace, ſhulde be made heires according to the hope of eternal life.
8 This *is* a true ſaying, and theſe things I wil thou ſhuldeſt affirme, that they which haue beleued in God, might be careful to ſhewe forthe good workes. Theſe things *are* good and profitable vnto men.
9 * But ſtay fooliſh queſtions, and genealogies, & contentions, and brawlings about the Law: for they are vnprofitable and vaine.
10 [e] Reiect him that is an heretike, after once or twiſe admonicion,
11 Knowing that he ý is ſuche, is [f] perueрted, and ſinneth being damned of his owne ſelf.
12 When I ſhal ſend Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.
13 Bring Zenas [h] the expounder of the Law, and Apollos on their iourney diligently, that they lacke nothing.
14 And let ours alſo learne to ſhewe forthe good workes for neceſſarie vſes ý they be not vnfruteful.
15 All that are with me, ſalute thee. Grete them that loue vs in the faith. Grace *be* with you all, Amen.

To Titus elect the firſt biſhope of the Church of the Cretians written from Nicopolis in Macedonia.

1. *Tim.* 1, 4. & 4, 7. 2. *tim.* 2, 23

e This cõmandement is giuen to ý miniſter, & ſo particularly to all men to. whome ý ſworde is not cõmitted: but els the magiſtrate, whoſe chief office is to maintaine Gods glorie in his Church, ought to cut of all ſuche rotten and infectuous members from the bodie.

f So ý there is no hope of amẽdement.

g Willingly, and wittingly.

h It is probable, ý he was an interpreter of ý Law of Moſes, as Apollos, &c.

THE EPISTLE OF

Paul to Philemon.

THE ARGUMENT.

Albeit the excellencie of Pauls ſpirit wonderfully appeareth in other his Epiſtles, yet this Epiſtle is a great witnes, & a declaration of ý ſame. For farre paſſing the baſenes of his matter, ſteeth as it were vp to heauen, and ſpeaketh with a diuine grace & maieſtie. Oneſimus ſeruant to Philemon bothe robbed his maſter, and fled away, whome Paul hauing wonne to Chriſt, ſent againe to his maſter, earneſtly begging his pardone, with moſte waightie arguments proouing the duetie of one Chriſtian to another, & ſo with ſalutations endeth.

CHAP. I.

He reioyceth to heare of the faith and loue of Philemon, 9 Whome he deſireth to forgiue his ſeruant Oneſimus, and louingly to receiue him againe.

1 PAul a priſoner of Ieſus Chriſt, and *our* brother Timotheus, vnto Philemon our dere friend, and followehelper,
2 And to *our* dere *ſiſter* Apphia, and to Archippus our felowe ſouldier, and to ý Church that is in thine houſe:
3 Grace *be* with you, and peace from God our Father, and *from* the Lord Ieſus Chriſt.
4 I * giue thankes to my God, making mencion alwaies of thee in my prayers.
5 (When I heare of thy loue & faith ẅ thou haſt towarde the Lord Ieſus, and towarde all Saintes)
6 That the [a] felowſhip of thy faith may be made fruteful, and that whatſoeuer good thing is in you [b] through Chriſt Ieſus, may be knowen.
7 For we haue great ioye and conſolation in the loue, becauſe by thee, brother, the Saintes [c] hearts are comforted.
8 Wherefore, thogh I be verye bolde in Chriſt to commande thee that which is conuenient,
9 Yet for loues ſake I rather beſeche thee, thogh I be as I am, euen Paul aged, and euen now a priſoner for Ieſus Chriſt.
10 I beſeche thee for my ſonne + Oneſimus, whome I haue begotten in my bondes,
11 Which in time paſt was to thee vnprofitable, but now profitable bothe to thee and to me,
12 Whome I haue ſent againe: thou therefore receiue him, that is mine owne bowels,
13 Whome I wolde haue reteined with me, that in thy ſtede he might haue miniſtred vnto me in bondes of the Goſpel.
14 But without thy minde wolde I do nothing, that thy benefite ſhulde not

1. *Theſ.* 1, 2 2 *theſ.* 1, 3

a Thy beneuolence towarde ý Saintes, ẅ proceedeth of a liuelie & effectual faith.

b That experience may declare ý you are ý mẽbers of Ieſus Chriſt.

c Meaning their inwarde partes & affections were through his charitie comforted.

Col. 4, 9

be as it were of necessitie, but willigly.
15 It may be that he therefore [d] departed for a season, that thou shuldest receiue him for euer,
16 [e] Not now as a seruant, but aboue a seruant, *euen as* a brother beloued, especially to me: how muche more then vnto thee, bothe in the flesh, & in the Lord.
17 If therefore thou counte our things f commune, receiue him as my self.
18 If he hathe hurt thee, or oweth thee ought, that put on mine accountes.
19 I Paul haue writtē *this* with mine owne hand: I wil recompense it, albeit I do not say to thee, that thou owest vnto me euen thine owne self.
20 Yea, brother, let me obteine this pleasure of thee in the Lord: comforte my bowels in the Lord.
21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt do euen more then I say.
22 Moreouer also prepare me lodging: for I trust through your prayers I shalbe giuen vnto you.
23 There salute thee Epaphras my fellowe prisoner [h] in Christ Iesus.
24 Marcus, Aristarcus, Demas & Luke, my fellowe helpers.
25 The grace of our Lord Iesus Christ *be* with your spirit, Amen.

Written from Rome to Philemon, *and sent* by Onesimus a seruant.

d He fled away from thee.

e For he is thy seruant by condition, and also now ỹ Lords, so ỹ bothe for thine owne sake & for the Lords ỹ oghtest to loue him.

f That all thine is mine, & all mine is thine.

g Grant me this benefite, w̄ shalbe moste acceptable vnto me of all others.

h That is for Christs cause.

THE EPISTLE TO

the Ebrewes.

THE ARGVMENT.

For asmuche as diuers, bothe of the Greke writers & Latines witnesse, that the writer of this epistle for iuste causes wolde not haue his name knowen, it were curiositie of our parte to labour muche therein. For seing the Spirit of God is the autor thereof, it diminisheth nothing the autoritie, although we knowe not with what penne he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chief purpose is to persuade vnto the Ebrewes (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redemer, but also that at his comming all ceremonies must haue an end: for asmuche as his doctrine was the conclusion of all the prophecies, and therefore not onely Moses was inferior to him, but also the Angels: for they all were seruants, & he the Lord, but so Lord, that he hathe also taken our flesh, & is made our brother to assure vs of our saluation through him self: for he is that eternal Priest, whereof all the Leuitical Priests were but shadowes, & therefore at his comming they ought to cease, & all sacrifices for sinne to be abolished, as he proueth from the seuenth chap. ver. 11. vnto the 12. chap. ver. 18. Also he was that Prophet of whome all ỹ Prophetes in time past witnessed, as is declared from the 12. chap. ver. 18. to the twentie & fiue verse of ỹ same chap. yea, & is the King to whome all things are subiect, as appeareth fro that ver. 25. to the beginning of the last chap. Wherefore according to the examples of the olde fathers we must constantly beleue in him, that being sanctified by his iustice, taught by his wisdome, & gouerned by his power, we may stedfastly, & courageously persuere euen to the end in hope of that ioye that is set before our eyes, occupying our selues in Christian exercises that we may bothe be thankeful to God, and ductiful to our neighbour.

CHAP. I.

1 He sheweth the excellencie of Christ. 4 Aboue the Angels, 7 And of their office.

1 AT sondrie times & in diuers maners [a] God spake in the olde time to *our* fathers by ỹ Prophetes.
2 In these [b] last dayes he hathe spokē vnto vs by his Sonne, whome he hathe made heir of all things, [c] by whome also he made the worldes,
3 * Who being the brightnes of ỹ glorie, and the [d] ingraued forme of his persone, and bearing vp all things by his mightie worde, hathe by him self [e] purged our sinnes, & sitteth at the right hand of ỹ maiestie in ỹ higheste places,
4 And is made so muche more excellēt then ỹ Angels in as muche as he hathe obteined a more excellent name then thei.
5 For vnto which of the Angels said he at anie time, * Thou art my Sonne, & this day begate I thee? & againe, I* wil be his Father, & he shalbe my sonne?
6 And againe when he bringeth in *his* first begotten Sonne into the worlde, he saith, * And let all the Angels of God worship him,
7 And

a God, who is euer constant, & merciful to his Church, declared his wil in time past, not all at once, or after one sorte, but frō time to time, & in sondrie sortes: but now last of all he hathe fully declared all trueth to vs by his Sonne.

b So ỹ now we may not credit anie new reuelations after his.

c He entreateth here of Christ, bothe as touching his persone, w̄ is verie God, & verie man, by whome all things are made, & also as touching his office, whereby he is King, prophet and priest.

Wisdo. 7, 26
col. 1, 14

d The liuelie image & paterne, so ỹ he that seeth him, seeth ỹ Father, *Iohn 14, 9*: for els the persone of the Father is not sene, but apprehended by faith.

e So ỹ our sinnes can be purged by none other meanes.

f Muche more then all other things created.

Psa. 2, 7. chap. 5, 9. act. 13, 33

g Because he was at the time appointed declared to ỹ worlde.

2. Sam. 17, 14
2. chro. 22, 10
Psal. 97, 8

Psal.104,4
h He compareth ỹ Angels to the winds, ẅ are here beneth as Gods messengers
Psal.45,7
i The administration of thy kingdome is iuste.
k This is ment in ỹ that ỹ worde is made flesh, & ỹ ỹ holie Gost was powred on him without measure, ỹ we may all receiue of him euerie one according to his measure.
Psal.102,26
Psal.110,1
matt.22,44
1.Cor.15,25
chap.10,12

Chap. II.
a We must diligently kepe in memorie ỹ doctrine, which we haue learned, lest like vessels ful of chappes we leake, and runne out on euerie parte.
b Which was ỹ Law giuen to Moses by the hands of ỹ Angels Gal.3,19.
Act.7,53.
Mar.16.20.
c As the Gospel is which onely offereth saluation.
d That is, the Apostles.
e Which Esaie calleth the new heauens, and the newe earth, cha. 65,17. whereof Christ is the father, Isa.9,6. that is, ỹ head of vs his members.
Psal.8.5.
f He speaketh here chefly of ỹ faithful, ẅ are made through Christ citizens of ỹ worlde to come where they shal enioye ẅ their prince all these things ẅ now they haue onely but in parte.
Mat.28,18
1.cor.15,27
phil.2,8
g In making hi fellowe heire ẅ Christ.

7 And of the Angels he saith,* He maketh the [h] Spirits his messengers, and his ministers a flame of fyre.
8 But vnto the Sonne *he saith*,* O God, thy throne [i] for euer & euer: the[i] sceptre of thy kingdome *is* a sceptre of righteousnes.
9 Thou hast loued righteousnes & hated iniquitie. Wherefore God, *euen* thy God, hathe [k]anointed thee with ỹ oyle of gladnes aboue thy fellowes,
10 And, *Thou, Lord, in the beginning hast established the earth, and the heauens are the workes of thine hands.
11 They shal perish, but thou doest remaine: & they all shal waxe olde as doeth a garment.
12 And as a vesture shalt thou folde thē vp, and they shalbe changed: but ỹ art the same and thy yeres shal not faile.
13 Vnto which also of the Angels said he at anie time,* Sit at my right hand, til I make thine enemies thy fote stole?
14 Are they not all ministring spirits, sent forth to minister, for their sakes which shalbe heires of saluation?

CHAP. II.

1 He exhorteth vs to be obedient vnto ỹ new Law which Christ hath giuen vs, 9 And not to be offended at the infirmitie & lowe degre of Christ, 10 Because it was necessarie ỹ for our sakes he shulde take suche an humble state vpon him, that he might be like vnto his brethren.

1 VVHerefore we ought diligently to giue hede to the things ẅ we haue heard, lest at anie [a] time we shulde let them slippe.
2 For if the [b] worde spoken by Angels was stedfaste, and euerie transgression, & disobedience receiued a iuste recōpense of rewarde,
3 How shal we escape, if we neglect so [c]great saluation, which at the first began to be preached by the Lord, and *afterwarde* was confirmed vnto vs by [d]them that heard him,
4 *God bering witnes thereto, bothe ẅ signes and wonders, and with diuers miracles, and giftes of the holie Gost, according to his owne will?
5 For he hathe not put in subiection vnto the Angels the [e] worlde to come, whereof we speake.
6 But*[f] one in a certeine place witnessed, saying, *What is man, that thou shuldest be mindeful of him? Or the sonne of man that thou woldest consider him?
7 Thou madest him a litle inferior to the Angels: thou crownedst him with [g]glorie and honour, & hast set him aboue the workes of thine hands.
8 *Thou hast put all things in subiection vnder his fete. And in that he hathe put all things in subiection vnder him, he left nothing that shulde not be subiect vnto him. [h] But we yet se not all things subdued vnto[i] him.
9 But we se Iesus [k]crowned with glorie & honour, which was made a litle inferior to the Angels through the suffering of death, that by Gods grace he might taste death for all men.
10 For it became him, for whome *are* all things, & by whome *are* all things, seing ỹ he broght manie children vnto glorie, that he shulde consecrate ỹ [l]Prince of their saluation through [m]afflictions.
11 For he that sanctifieth, & they ẅ are sanctified, are all [n] of one: wherefore he is not ashamed to call them brethren,
12 Saying,* *I wil declare thy Name vnto my [o] brethren: in the middes of the Church wil I sing praises to thee.
13 And againe, *I wil put my [p] trust in him. And againe,* *[q] Beholde, here am I, & the children which God hathe giuen me.
14 Forasmuche then as the children were partakers of flesh and bloode, he also him self likewise toke parte with them, that he might destroye* through death, him that had the power of death, that is the deuil,
15 And that he might deliuer all them, ẅ for feare of [r] death were all their life time subiect to bondage.
16 For he in no sorte toke the [s] Angels, but he toke the seed of Abraham.
17 Wherefore [t] in all things it became him to be made like vnto his brethrē, that he might be merciful, and a faithful high Priest in things concerning God, that he might make reconciliation for the sinnes of the people.
18 For in that he [v] suffered, & was tempted, he is able to succour them that are tempted.

h To thē ẅ obiect ỹ thei se not these things accomplished in man, ỹ Apostle answereth, that they are fulfilled in Christ our captaine who leadeth his to the same glorie with hī.
Psal.22,25
i To man, as he is of Christ.
k By his vertue ẅ moste manifestly appeareth in the Church.
Psal.18,5
Isa.8,18
Hose.13,14
1.cor.15,55
l Iesus Christ by humbling hī self & taking vpon him ỹ forme of a seruant, ẅ was o[n] flesh, & mortalitie, giueth vs assurance of our saluacion.
m Therefore we by afflictiōs are made like to ỹ Sonne of God.
n The head & ỹ members are of one nature: so Christ ẅ sanctifieth vs, & we ẅ are sanctified, are all one by ỹ vnion of our flesh.
o This proueth Christs humanitie.
p Meaning that Christ touching his humanitie put his trust in God.
q Isai speaketh this of him self the head of all ministers. r And Gods angre. s Not the nature of Angels but of man. t Not onely as touching qualities, onely sinne except. v Forasmuche as he is exercised in our miseries, we may be assured, that at all times he wil succour vs.

CHAP. III.

1 He requireth them to be obedient vnto the worde of Christ, 3 Who is more worthie then Moses. 12 The punishment of suche as wil harden their hearts & not beleue, that they might haue eternal rest.

1 THerefore holie brethren, partakers of the heauenlie vocation, [a]consider the Apostle & high Priest of our [b]profession Christ Iesus:
2 Who was faithful to him that hathe appointed [c] him, euen as* Moses *was* in all his house.

a Take hede to his wordes and receiue him.
b Of ỹ doctrine ẅ we beleue, & ought to confesse
c To be ỹ ambassadour and high priest.
Nom.12,7

3 For this man is counted worthie of more glorie then Moses, in asmuche as he which hathe buylded the house, d hathe more honour then the house.
4 For euerie house is buylded of some man, and he that hathe buylt all thigs, is e God.
5 Now Moses verely was faithful in all his house, as a seruant, for a witnes of ỹ things which shulde be spoken after.
6 But Christ is as the Sonne, ouer his owne house, whose f house we are, if we holde fast the confidence and the reioycing of the hope vnto the end.
7 Wherefore, as the holie Gost saith, * To day if ye shal heare his voyce,
8 Harden not your hearts, as in the g prouocation, according to the day of the tentation in the wildernes,
9 Where your fathers tempted me, proued me, and sawe my workes fortie yeres long.
10 Wherefore I was grieued with that generatiō, and said, They erre euer in their heart, nether haue they knowen my wayes.
11 Therefore I sware in my wrath, h If thei shal enter into my i rest.
12 Take hede brethren, lest at anie time there be in anie of you an euil heart, & vnfaithful, to departe away from the liuing God.
13 But exhorte one another daily, while it is called k To day, lest anie of you be hardened through the deceitfulnes of sinne.
14 For we are made partakers of Christ, if we kepe sure vnto the end ỹ l beginning, wherewith we are vpholden,
15 So long as it is said, To day if ye heare his voyce, harden not your hearts, as in the prouocation.
16 For some when they heard, prouoked m him to angre: howbeit, not all ỹ came out of Egypt by Moses.
17 But with whome was he displeased fortie yeres? Was he not displeased with them that sinned, * whose l carkeises fell in the wilderne?
18 And to whome sware he that they shulde not enter into his rest, but vnto them, that obeyed not?
19 So we se that they colde not enter in because of vnbeliefe.

d Moses was but parte of ỹ house, ỹ is, of ỹ Church whereof the pastours are ỹ liue lie stones, but Christ buylded it, & layed ỹ stones: therefore he deserueth more praise.
e That is, Christ: for Christ is ỹ fundation, & head of his Church: he is our brother, and Lord: he is ỹ Sonne of God, & verie God, working all things by his owne power.
f For in obeyig ỹ Sonne we are made ỹ house of God.
Psal 95.8 chap.4.7
g As when ye prouoked Gods anger in Massa and Meriba, Exod 17,7.
h Meaning by this othe ỹ thei shulde not enter
i As disobeing God, they in olde time were debarred from ỹ quietnes of the land of Chanaā: so thei ẅ do not obey Christ, shal not enter into ỹ heauenlie rest.
k Which is all ỹ time wherein God doeth call vs: while he therefore speaketh let vs heare.
l Which is by faith to embracce, & holde fast ỹ true doctrine of Iesus Christ.
* *Or, fundation of our assurance.*
m To wit, the Lord.
Nom. 14, 37
* *Or, bodies & members.*

CHAP. IIII.

2 The worde without faith is vnprofitable. 3 The Sabbath or rest of the Christians. 6 Punishement of vnbeleuers. 12 The nature of the worde of God.

1 LEt vs feare therefore, lest at anie time by forsaking the promes of entring into his rest anie of you shulde seme to be depriued.
2 For vnto vs was the Gospel preached as also vnto them; but the worde that they heard, profited not them, because it was not a mixed with faith in those that heard it.
3 For we ẅ which haue beleued, do enter into rest, as he said *to the other*, As I haue sworne in my wrath, If b they shal enter into my rest, although c ỹ workes were finished from the fundation of the worlde.
4 For he spake in a certeine place of ỹ seuēth day on this wise, * And God did rest the seuenth day from all his workes.
5 And in this place againe, If they shal enter into my rest.
6 Seing therefore it remaineth that some must enter thereinto, and they to whome it was first preached, entred not therein for vnbeleues sake:
7 Againe he appointed d in Dauid a certeine day by To day, after so long a time, saying, as it is said, * This day if ye heare his voyce, harden not your hearts.
8 For e if Iesus had giuen them rest, then wolde he not after this day haue spokē of another.
9 There remaineth therefore a rest to ỹ people of God.
10 For he that is entred into his rest, f hathe also ceased from his owne workes, as God *did* from his.
11 Let vs studie therefore to entre into that rest, lest anie man fall after ỹ same ensample of disobedience.
12 For the worde of God *is* liuelie, and mightie in operation, and sharper then anie two edged sworde, and g entreth through, euen vnto the diuiding a sonder of the h soule & the i spirit, and of ỹ ioynts, and the marie, and is a discerner of the thoghtes and the intentes of the heart.
13 Nether is there anie creature, which is not manifest in his sight: but all thigs *are* naked & k open vnto his eyes, l with whome we haue to do.
14 Seing then that we haue a great hie Priest, which is entred into heauen, e*uen* Iesus the Sonne of God, let vs holde fast our profession.
15 For we haue not an hye Priest, which can not be touched with the feling of our infirmities, but was in all things tempted in like sorte, *yet* without sinne.
16 Let vs therefore go boldely vnto ỹ throne of grace, that we may receiue mercie, and finde grace to helpe in time of nede.

a He compareth ỹ preaching of ỹ Gospel, as it were, to wine, whereof if we will taste, ỹ is, heare & vnderstand ẅ profite, we must temper or mixe it with fa th.
Psal. 95 15
b Altogh ỹ God by his rest, after ỹ creatiō of his workes, signified ỹ spiritual rest of ỹ faithful, yet he sware to giue rest in Chanaan ẅ was but a figure of ỹ heauenlie rest & dured but for a time.
Gen. 2,2 Deut. 5,14 Chap. 2.7
c The perfectiō of Gods workes, and so his rest, signifie our heauenlie rest.
d That is, in the psalmes.
e Meaning Iohua.
f Hathe cast of his appetites, mortified his flesh, renounced him self, & followeth God.
g For it mortally wounddeth ỹ rebellious & in ỹ elect it killeth ỹ olde man that they shulde liue vnto God.
h Where ỹ affections are.
i Which conteineth wil & reason.
k As that thing ẅ is cleaft asunder euen through ỹ middes of ỹ backe, & so is made open ỹ it may be sene throughout.
Or, concerning whome we speake.
l Therefore when we heare his worde, we must tremble, knowing the our hearts.

reby that God foundeth

CHAP. V.

CHAP. V.

He compareth Iesus Christ with the Leuitical Priests, shewing wherein they ether agree or dissent. 11 Afterwarde he reproueth the negligence of the Iewes.

1 FOr euerie hie Priest is taken from among men, and is [a] ordeined for me, in things perteining to God, that he may offer bothe [b] giftes & [c] sacrifices for sinnes,

2 Which is able sufficiently to haue cõpassion on them [d] that are ignorant, & that are out of the way, because that he also is compassed with infirmitie,

3 And for thesames sake he is boũde to offer for sinnes, as wel for his owne parte, as for the peoples.

4 *And no man taketh this honour vnto him self, but he that is called of God, as was Aaron.

5 So likewise Christ toke not to him self this honour, to be made the hie Priest, but he that said vnto him, * Thou art my Sonne, this day begate I thee, *gaue it him.*

6 As he also in another place speaketh, * Thou art a Priest for euer after the [e] order of Melchi-sedec.

7 Which in the [f] dayes of his flesh did offer vp prayers and supplications, with [g] strong crying and teares vnto him, that was able to saue him from death, and was also heard [h] in that which he feared.

8 And thogh he were the Sonne, yet learned he obedience, by the things ẅ he suffred.

9 And being consecrate was made the autor of eternal saluation vnto all them that obey him:

10 And is called of God an hie Priest after the order of Melchi-sedec.

11 [i] Of whome we haue many things to say, which are hard to be vttered, because ye are dull of hearing.

12 For when as concerning the time ye ought to be teachers, yet haue ye nede againe that we teache you the first [l] principles of the worde of God: and are become such e as haue nede of [k] milke, and not of strong meat.

13 For euerie one that vseth milke, is in experte in the [l] worde of righteousnes: for he is a babe.

14 But strong meat belongeth to them that are of age, which through long custome haue their wittes exercised, to discerne bothe good and euil.

CHAP. VI.

1 He procedeth in reproving them, and exhorteth them not to faint, 12 But to be stedfast & patient, 18 Forasmuche as God is sure in his promes.

1 THerefore, leauing the doctrine of ỹ [a] beginning of Christ, let vs be led forward vnto perfection, not laying againe the fundation [b] of repentance from dead workes, and of faith towarde God,

2 Of the doctrine of [c] baptismes, & laying on of hands, and of the resurrection from the dead, and of eternal iudgement.

3 And this wil we do [d] if God permit.

4 *For it is impossible that they, which were once lightened, and haue tasted of the heauenlie gift, and were made partakers of the holie Gost,

5 And haue tasted of the good worde of God, and of the powers of the worlde to come,

6 If they fall away, shulde be renued againe by repentance: seing they [e] crucifie againe to them selues the sonne of God & make a mocke of him.

7 For the earth which drinketh in the raine that cometh ofte vpõ it, and bringeth forthe herbes mete for them by whome it is dressed, receiueth blessing of God.

8 But that which beareth thornes & briars, *is* reproued, and *is* nere vnto cursing whose end *is* to be burned.

9 But beloued, we haue persuaded our selues better things of you, and suche as accompanie saluation, thogh we thus speake.

10 For God *is* not vnrighteous, that he shulde forget your worke, and labour of loue, which ye shewed towarde his Name, in that ye haue ministred vnto the Saintes, & *yet* minister.

11 And we desire that euerie one of you shewe the same diligence, to the [f] ful assurance of hope vnto the end,

12 That ye be not slothful, but followers of [g] them, which through faith and patience, inherite the promises.

13 For when God made the promes to Abraham, because he had no greater to sweare by, he sware by him self,

14 Saying, *Surely I wil abundantly blesse thee and multiplie thee maruelously.

15 And so after that he had taryed paciently, he enioyed the promes.

16 For men verely sweare by him that is greater *then them selues*, and an othe for confirmation is among them an end of all strife.

17 So God willing more [h] abundantly to shewe vnto the heires of promes the stablenes of his counsel, bounde him self by an othe,

18 That by [i] two immutable things, wherein it is vnpossible that God shulde lye, we might haue strong consolation, which haue our refuge to holde fast the hope that is set before vs,

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a He sheweth ỹ man can haue none acces to God without an hie Priest, because that of him self he is prophane & sinful.
b Which were of things without lif.
c As, of beasts ware killed.
d That is, of sinners.
1. Chro. 13, 10.

Psal. 2, 7. chap. 1, 5.

Psal. 110, 4. chap. 7, 17.
e Who was both the priest and King.
f Whē he liued in this worlde.
g He meaneth that most earnest prayer ẅ Christ prayed in the garden where he swet droppes of blood.
h Being in perplexitie & fearing ỹ horrors of death.

i He digresseth til he come to the beginning of the 7 chap.

l Or, rudimẽts.

k Read. 1. Cor. 3, 2.

l That is, the Gospel ẅ is the true knowledge ỹ teacheth vs where we haue our iustice.

a That is, the first rudiments of our Christiã religion.
b He mencioneth fiue points of the catechisme, ẅas then in vse: the confession of amendement of life: ỹ summe of the faith, a brief explication of baptisme, and laying on of hands: the article of ỹ resurrection, & the last iudgement. *Mat. 12, 43.*

2 pet. 2, 20. chap. 10, 26.
c Then ỹ vse of baptisme was declared when on ỹ solemne dayes appointed to baptize the Church came together.
d It is Gods singular gift to increase in knowledge, & to go forward in the vnderstãding of Gods worde.
e They ẅ are apostats, & sinne against the holy Gost, hate Christ, crucifie & mocke him, but to their owne destruction, & therefore fall into desperatiõ, & cã not repent.
f Whereby it may appeare, ỹ you are fully persuaded of life euerlasting.
g As the holie fathers, Prophetes & martyrs, that were before vs. *Gen. 12, 3. & 17, 4. & 22, 16.*

h Because of mans wickednes, ẅ wil not beleue God except he sweare.
i Gods worde & othe, are two things in him vnchangeable.

k He returneth to the comparison betwene Christs priesthode & ý Leuitical which he had begon in ý 5 Chap.
l Which is heauen whether Christ is gone before to prepare vs place.

9 Which we haue, as an ancre of the soule bothe sure and stedfast, & it k entreth into that which is within the l vaile,
20 Whether the forerunner is for vs entred in, *euen* Iesus that is made an hie Priest for euer after the order of Melchi-sedec.

CHAP. VII.

1 He compareth the Priesthode of Christ vnto Melchi-sedec. 11 Also Christs Priesthode with the Leuites.

Gen.14,18.

FOr this Melchi-sedec* *was* King of Salem, the Priest of the most hie God, who met Abrahā, as he returned from the slaughter of the Kings, and blessed him:
2 To whome also Abraham gaue the tithe of all things: who first is by interpretation King of righteousnes: after that, *he is* also King of Salem, that is, King of peace,
3 Without a father, without mother, without kired, and hathe nether beginning of *his* dayes, nether end of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.
4 Now consider how great this man *was*, vnto whome euen the b Patriarke Abraham gaue the tithe of the spoiles.
5 For verely they which are the children of Leui, which receiue the office of the Priesthode, haue a *c commandement to take, according to the Law, tithes of the people (that is, of their brethren) though they d came out of the loynes of Abraham.
6 But he whose kinred is not counted among them, c receiued tithes of Abraham, and blessed him that had ý promises.
7 And without all contradiction ý lesse is blessed of the greater.
8 And here men that dye, receiue tithes: but there he *receiueth them*, of whome it is witnessed, that he f liueth.
9 And to say as the thing is, Leui also which receiueth tithes, payed tithes in Abraham.
10 For he was yet in the loines of his father *Abraham*, when Melchi-sedec met him.
11 If therefore perfection had bene by the Priesthode of the Leuites (for vnder it the Law was established to the people) what neded it furthermore, that another Priest shulde rise after the order of Melchi-sedec, & not to be called after the order of Aaron?
12 For if the Priesthode be changed, then of necessitie must there be a change of the g Law.
13 For he of whome these things are spoken, perteineth vnto another tribe, whereof no man serued at the altar.
14 For it is euident, that our Lord sprōg out of Iuda, concerning the which tribe Moses spake nothing, touching ý Priesthode.
15 And it is yet a more euident thing, because that after ý similitude of Melchi-sedec, there is risen vp another Priest,
16 Which is not made *Priest* after the Law h of the carnal commandement, but after the power of the endles life.
17 For he testifieth *thus*, * Thou art a Priest for euer, after the order of Melchi-sedec.
18 For ý commandement that went afore, is disanulled, because i of the weakenes thereof, and vnprofitablenes.
19 For the Law made nothing perfite, but " the bringing in of a better hope *made perfite*, whereby we drawe nere vnto God.
20 And forasmuche as it is not without an othe (for these are made Priests without an othe:
21 But this, he *is made* with an othe by him that said vnto him, * The Lord hathe sworne, & wil not repent, Thou art a Priest for euer, after the order of Melchi-sedec)
22 By so muche is Iesus made a suretie of a better " Testament.
23 And among them many were made Priests, because they were not suffred to endure, by the reason of death.
24 But this man, because he endureth euer, hathe an k euerlasting Priesthode.
25 Wherefore, he is able also l perfitely to saue them that come vnto God by him, seing he euer liueth, to make intercession for them.
26 For suche an hie Priest it became vs to haue, *which is* holie, harmeles, vndefiled, separate from sinners, and made hier then the heauens:
27 Which neded not daily as those hie Priests to offer vp sacrifice, * first for his owne sinnes, and then for the peoples: for that did he m once, when he offred vp him self.
28 For the Law maketh men hie Priests, which haue infirmitie: but the worde of the othe that was n since the Law, *maketh* the Sonne, who is consecrated for euermore.

CHAP. VIII.

6 He proueth the abolishing aswel of the Leuitical Priesthode, as of the olde Couenant by the spiritual & euerlasting Priesthode of Christ. 8. And by the new Couenant.

1 NOw of the things which we haue spoken, *this is* the summe, that we haue

a So called, because that Moses maketh no mencion of his parets or kinsfolkes, but as he had bene suddenly sent of God into the worlde to be a figure of Christ our euerlasting Priest, & shortely taken out of the world againe, so Christ as touching his humanitie had no father, and 5 concerning his diuinitie, no mother.
Nom 18,19. deut.18,1. iosh.14,1.
b That is, the chief of fathers.
c The Leuites had commandement to receiue that, which Abraham gaue frely to Melchi-sedec.
d Was begotten of Abraham.
e The Leuites receiued tithes of their brethren, but Melchi-sedec of Abraham, the patriarke: therefore his priesthode is more excellent thē the Leuitical.
f Because there is no mētion of his death.
g The Lawe and ý Priesthode are bothe of one condition: so that bothe Aarons & Moses office perteine to Christ, which is priest & Lawmaker.

h Which stode in outwarde and corporal ceremonies. *Psal.110,4. chap.5,6.*
i For the Lawe hathe no vertue nor profit til a man become to Christ.
" *Or it was an introduction of a better hope.*
Psal.110,4.
Or, couenant.
k Therefore all others are blasphemous, ý ether make thē selues his successors, or prepende any other sacrifice.
l The frute of his Priesthode is to saue & that fully and perfectly, not by supplying that that wanteth, but by taking away the Lawe which is vnperfect by reason of our infirmities.
m And can not without blasphemie be said to be offered againe, or els by any creature? for none colde offre him, but him self.
Leui 16,3.
n Not that it was first made after the Lawe was giuen: but because the declaration of ý eternal othe was thē reueiled to the worlde.

haue suche an hie Priest, that sitteth at the right hand of the throne of the maiestie in heauens,

2 And is a minister of the [a] Sanctuarie, and of the true [b] Tabernacle which the Lord pight, and not [c] man.

3 For [d] euerie hie Priest is ordeined to offer bothe giftes and sacrifices: wherefore it was of necessitie, that this man shulde haue some what also to offer.

4 For he were not a Priest, if he were on the earth, seing there are Priests that according to the Law offer giftes,

5 Who serue vnto the paterne & shadowe of heauenlie things, as Moses was warned by God, when he was about to finish the Tabernacle. *Se, said he, that thou make all things according to the [e] paterne, shewed to thee in the mount.

6 But now *our hie Priest* hathe obteined a more excellent office, in asmuche as he is the Mediator of a better [f] Testament, which is established vpon better promises.

7 For if that first *Testament* had bene fauteles, no place shulde haue bene soght for the seconde.

8 For in rebuking them he saith, * Beholde, the dayes wil [f] come, saith the Lord, when I shal make with the house of Israel, and with the house [g] of Iuda a new Testament:

9 Not like the Testament that I made w their fathers, in the day that I toke them by the hand, to leade them out of the land of Egypt: for they [h] continued not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I wil make with the house of Israel, After those dayes, saith the Lord, I wil put my lawes in their minde, and in their heart I wil write thē, and I wil be their God, and they shalbe my people,

11 And they shal not [i] teache euerie man his neighbour & euerie man his brother, saying, Knowe the Lord: for all shal knowe me, from the least of them to the greatest of them.

12 For I wil be merciful to their vnrighteousnes, and I wil remember their sinnes and their iniquities no more.

13 In that he saith a newe *Testament*, he hathe abrogate ỹ olde: now that which is disanulled & waxed olde, is readie to vanish away.

CHAP. IX.

1 How that the Ceremonies and sacrifices of the Lawe are abolished. 11 By the eternitie and perfection of Christs sacrifice.

1 THen the first [n] *Testament* had also [n] ordinaces of religion, and a [a] worldlie Sanctuarie.

2 For the first * Tabernacle was made, wherein was the candlesticke, and the table, & the shewbread, which *Tabernacle* is called the Holie places.

3 And after the [b] seconde vaile *was* the Tabernacle, which is called the Holiest of all,

4 Which had the golden senser, and the Arke of the Testament ouerlaide rounde about with gold, wherein the golden pot which had Manna, *was*, and *Aarons rodde that had budded, and the * tables of the Testament.

5 *And ouer the Arke were the glorious Cherubims, shadowing the [n] mercie seat: of which things we wil not now speake particularly.

6 Now when these things were thus ordeined, the Priests went alwayes into the first Tabernacle, & accomplished the seruice.

7 But into the second went the * hie Priest alone, once euerie yere, not without blood which he offered for him self, and for the [n] ignorances of the people.

8 Whereby the holie Gost this signified, that the [c] way into the Holiest of all was, not yet opened, while as yet the first Tabernacle was standing,

9 Which was a figure for the time present, wherein were offred giftes and sacrifices that colde not make [n] holie, cōcerning the conscience, [d] him that did the seruice,

10 Which onely stode in meats and drinkes, and diuers washings, and [e] carnal rites, vntil the time of [f] reformation.

11 But Christ being come an hie Priest of good things to come, by a greater and a more perfite [g] Tabernacle, not made with hands, that is, not of this buylding,

12 Nether by the blood of goates and calues: but by his owne blood entred he in once vnto the [h] holie place, [i] and obteined eternal redemption *for vs*.

13 *For if the [k] blood of bulles & of goates & the asshes of an heifer, sprinkling them that are vncleane, sanctified as touching the purifying of the [l] flesh,

14 How muche more shal the * blood of Christ which through the eternal Spirit offred him self without spot to God, purge your conscience from [m] dead workes, to * serue the liuing God?

15 And for this cause is he the Mediatour of the new Testament, that through *death which was for the redemption of

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a That is, heauen.
b Which is the bodie of Christ.
c For els it shulde be corruptible.
d He proueth that Christs bodie is the true Tabernacle, and that he muste nedes be made man, to the intent ỹ he might haue a thing to offer, which was his bodie.
Exod. 25, 40.
act. 7, 44.
e Seing the offerings of the Leuites were but shadowes of heauenlie thigs, as appeareth by the oracle to Moses, it followeth then that Christs heauenlie Sanctuarie, his Tabernacle and office are farre more excellent.
[n] *Or, couenant.*
Ier. 31, 31.
rom. 11, 27.
chap. 10, 16.
f That is, when Christ shal remit our sinnes by the preachiug of the Gospel.
g Signifying ỹ there shulde be no more diuision, but all shal be made one Church.
h Man by trāsgressing ỹ bandes of the Couenant, colde not enioye the cōmoditie thereof.
i Men shal not in the time of ỹ Gospel be so ignorant as they were before, but shal knowe God muche more perfitely through Christ.

a Or, tabernacle.
b Or, ceremonies.
a Not heauēlie and spiritual.

Exod. 26, 1. & 36, 8.
b That is, on ỹ inwarde side of the vaile which was hid from the people.
Nomb. 17, 10.
1. King. 8, 9.
2. Chron. 5, 10.
Exod. 25, 22.
[n] *Or, couer of the arke.*
Exod. 30, 10.
leui. 16, 2.
[n] *Or, error.*
c For so long as the hie priest offered once a yere for his owne sinnes & for ỹ peoples, and also while this earthlie tabernacle stode, ỹ way to the heauenlie Tabernacle, which is made open by Christs blood, colde not be entred into.
[n] *Or, perfect.*
d Nether yet him for whome they were offred.
e Which ceremonies although they were ordeined of God, yet considered in them selues, or els compared with Christ, are but carnal, grosse, and earthlie, & touche not the soule.
Leuit. 16, 14.
nom. 19, 4.
1. Pet. 1, 19.
1. ioh. 1, 9.
reuel. 1, 5.
Luk. 1, 74.
Rom. 5, 6.
1. pet. 3, 18.
f Til the newe testament was appointed.

g Which was his bodie and humane nature. h Which is heauen.
i For Christ was ỹ sacrifice, the Tabernacle and the Priest. k The Ieuitical Priest offered beasts blood: but Christ the true and eternal priest offered his owne blood, which was moste holie and pure: the Leuitical priest offred yerely, and therefore did onely represent the true holines: but Christ by one onely sacrifice hathe made holie for euer all them that beleue. l Outwardely in the sight of man.
m Which of them selues procure death & are the frutes thereof.

n Made betwene God and Christ, who by his death shulde make vs heires.

Gal. 3. 15.

o He proueth ỹ Christ must dye, because ỹ couenant or testament is of none effect without ỹ death of ỹ testator.

p Without the death of beastes ỹ were sacrificed w̄ signified, that Christ wolde pacifie his Fathers wrath with his blood. Exod. 24. 8.

q Albeit there is but one sacrifice, which is Christ him selfe once offered, yet because this true & eternal sacrifice is compared w̄ all those which were figuratiue, & is more sufficient then all they, therefore he calleth it in ỹ plural nōbr, sacrifices.

r Therefore to make any other offring or sacrifice for sinne after ỹ Christs bodie was once offred, is blasphemie.

s Which is the latter dayes when Christ came. Rom. 6. 8. 1. pet. 3. 18.

t Of the elect.

v That is, without a sacrifice for sinne: or sin abolished.

Leu. 16. 14.

a Which was as it were the first draught and purtrait of the liuelie paterne to come.

b Which are eternal.

the transgressions *that were* in the n former Testament, they which were called, might receiue the promes of eternal enheritance.

16 For where a testament *is*, there must be the death of him that made the testament.

17 * For the o testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is a liue.

18 Wherefore nether was the first ordeined without p blood.

19 For when Moses had spoken euerie precept to the people, according to the Law, he toke the blood of calues and of goates, with water and purple wolle and hyssope, and sprinkled bothe the boke, and all the people,

20 *Saying, This is the blood of ỹ Testament, which God hathe appointed vnto you.

21 Moreouer, he sprinkled likewise the Tabernacle with blood also, and all the ministring vessels.

22 And almost all things are by the Law purged with blood, and without sheading of blood is no remission.

23 It was then necessarie, that the similitudes of heauenlie things shulde be purified with suche things: but the heauenlie things them selues *are purified* w̄ better q sacrifices then are these.

24 For Christ is not entred into the holie places that are made with hands, which are r similitudes of the true *Sanctuarie*: but *is entred* into very heauē, to appeare now in the sight of God for vs,

25 Not that he shulde offer him self s often, as the hie Priest entred into the Holie place euerie yere with other blood,

26 (For then must he haue often suffred since the fundacion of the worlde) but now in the t end of the worlde hathe he appeared once to put away sinne, by the sacrifice of him self.

27 And as it is appointed vnto men that they shal once dye, and after that *cometh* the iudgement,

28 So * Christ was once offred to take away the sinnes of u many, and vnto them that loke for him, shal he appeare the seconde time v without sinne vnto saluation.

CHAP. X.

1 The olde lawe had no power to clense awaye sinne. 10 But Christ did it with offring of his bodie once for all. 22 An exhortacion to receiue the goodnes of God thankefully with patience and stedfast faith.

1 FOr the * Laxe hauing the a shadowe of good things to b come, and not ỹ very c image of the things, can neuer w̄ those sacrifices, which they offer yere by yere continually, d sanctifie the commers thereunto.

2 For wolde they not then haue ceased to haue bene offred, because that the offerers once purged, shulde haue had no more conscience of sinnes?

3 But in those *sacrifices* there *is* a remembrance againe of sinnes euerie yere.

4 For it is vnpossible that the blood of bulles & goates shulde * take away sinnes.

5 Wherefore when he e commeth into the worlde, he saith, * Sacrifice & offring thou woldest not: but a f bodie hast thou ordeined me.

6 In burnt offrings, & sinne offrings thou hast had no pleasure.

7 Then I said, Lo, I come (In the beginning of the g boke it is written of me) that I shulde do thy wil, ô God.

8 Aboue, when he said, Sacrifice & offring, and burnt offrings, & sinne offrings thou woldest not haue, nether hadst pleasure *therein* (which are offred by the Law)

9 Thē said he, Lo, I come to do thy wil, ô God, he taketh away h the first, that he may stablish the i seconde.

10 By the which wil we are sanctified, *euen* by the offring of the bodie of Iesus Christ once *made*.

11 And euerie Priest appeareth daiely ministring, and oft times offreth one maner of offring, which can neuer take awaye sinne,

12 But this man after he had offred one sacrifice for sinne k, * sitteth for euer at the right hand of God.

13 And from hence forthe tarieth, * til his enemies be made his foteston.

14 For with one offring hathe l he consecrated for euer them that are sanctified.

15 For the holie Gost also beareth vs recorde: for after that he had said before,

16 * This *is* the Testament that I wil make vnto them after those daies, saith the Lord, I wil put my Lawes in their heart, and in their mindes I wil write them.

17 And their sinnes and iniquities wil I remember no more.

18 Now where m remission of these things *is*, there *is* no more n offring for sinne.

19 Seing therefore, brethren, that by the blood of Iesus we o may be bolde to enter into the Holie place.

20 By the new and p liuing way, which he hathe prepared for vs, through the vaile, that is, his flesh:

21 *And seing we haue* an hie Priest, *which is* ouer the house of God,

c Or rolle and folding: for in olde time they vsed to folde bokes like rolles.

d Or, make perfite.

e When Christ was made man. Leuit. 16. 14. Psal. 40. 7.

f That is, sacrifices.

g Which is, ỹ wil of God to stand content w̄ Christs sacrifice. Chap. 1. 13. Psal. 110. 1. 1. Cor. 15. 25.

h That is, sanctified to God and made perfect. Iere. 31. 33. chap. 8. 8. rom. 11. 27.

i Where there remaine no sinnes to be forgiuen, there is no more sacrifice: seing therefore that onely Christs death hathe washed awaye all sinnes, and doeth euer a fresh whē sinners do repent, there can be none other sacrifice but ỹ, & in can be no more reiterat.

k For ỹ offring of thankesgiuing, wis ỹ onelie sacrifice now of ỹ Christians, is not for sinne: but a thākesgiuing & an offring vp of our selues & ours for the same.

l We by Christ haue that libertie w̄ the ancient of Christ is and quiekened vs.

fathers colde not hawe by ỹ Law. m The blood alwayes fresh & liuelie, before ỹ father to sprinkle

22 Let vs drawe nere with a true heart in assurance of faith, [n] sprinkeled in our hearts from an euil conscience, and washed in ourbodies with pure water.

23 Let vs kepe the profession of our hope, without wauering (*for he is* faithful that promised)

24 And let vs consider one another, to prouoke vnto loue, and to good workes,

25 Not forsaking the felowship that we haue among our selues, as the maner of some *is*: but let vs exhorte *one another*, & that so muche the more, because ye se that the [o] day draweth nere.

26 * For if we sinne [p] willingly after that we haue receiued the knowledge of the trueth, there remaineth no more sacrifice for sinnes,

27 But a feareful loking for of iudgement, & violent fyre, which shal deuoure the aduersaries.

28 He that despiseth Moses Law, dyeth without mercie * vnder two, or thre witnesses.

29 Of how muche sorer punishment suppose ye shal he be worthie, which treadeth vnder fote the Sonne of God, and counteth the blood of the Testament as an vnholie thing, wherewith he was sanctified, and [q] doeth despite the Spirit of grace?

30 For we know him that hathe said, * Vengeance *belongeth* vnto me: I wil recompense, saith the Lord. And againe, The Lord shal [r] iudge his people.

31 It is a feareful thing to fall into the hands of the liuing God.

32 Now call to remembrance the dayes that are passed, in the which, after ye had receiued light, ye endured a great fight in afflictions,

33 Partely while you were made a gazing stocke bothe by reproches, and afflictions, and partely while ye became [s] companions of them which were [t] so tossed to and fro.

34 For bothe ye sorowed with me for my bondes, and suffred with ioye the spoyling of your goods, knowing in your selues how that ye haue in heauen a better, and an enduring substance.

35 Cast not away therefore your confidence which hathe great recompense of rewarde.

36 For ye haue nede of pacience, that after ye haue done the wil of God, ye might receiue the promes.

37 * For yet a verie litle while, and he that shal come, wil come, and wil not tarie.

38 Now the iust shal liue by faith: but if *any* with drawe him self, my soule shal haue no pleasure in him.

39 But we are not they which withdrawe our selues vnto perdicion, but *followe* faith vnto the conseruacion of the soule.

n That is hauing our hearts made pure.

o Of Christs secode cõming. *Chap.6,14.*

p That is, forsake Iesus Christ, as Iudas Saul, Arrius, Iulian the apostat did.

Deut.19,17. mat.18,16. iohn.8,17. 2.cor.13,1.

q Whereby it is euident that ȳ Apostle here onely meaneth of that sinne, wherin is against ȳ holie Goste, as also Chap.6.4. *Deut.32,39. rom.12,19.*

r Defend the godlie and punish ȳ wicked.

s For ȳ which thing also S. paul praiseth ȳ philippians & Thessalonians.

t Or, of that state.

Habak.2,4. rom.1,17. galat.3,11.

CHAP. XI.

1 What faith is, and a commendacion of the same. 9 Without faith we can not please God. 16 The stedfast beleefe of the fathers in olde time.

1 NOw faith is the grounde of things, which are hoped for, and the euidence of things which are not sene.

2 For by it *our* elders were wel [a] reported of.

3 * Through faith we vnderstand that the worlde was ordeined by the worde of God, so that the things which we se, are not made of things, which [b] did appeare.

4 By faith Abel * offred vnto God a greater sacrifice then Cain, [c] by * the which he obteined witnes that he was [d] righteous, God testifying of his gifts: by the which *faith* also he being dead, yet [e] speaketh.

5 By faith was * [f] Enoch taken awaye, that he shulde not se death: nether was he founde: for God had taken him away: for before he was taken away, he was reported of, that he had pleased God.

6 But without faith it is vnpossible to please *him*: for he that cometh to God, must beleue that *God* is, and that he is [g] a rewarder of them that seke him.

7 By faith * Noe being warned of God of the things which were as yet not sene, moued with reuerence, prepared the Arke to the sauing of his housholde, through the which *Arke* he condemned the worlde, & was made heire of ȳ righteousnes, which is by faith.

8 By faith * Abraham, when he was called, obeyed *God*, to go out into a place, which he shulde afterwarde receiue for inheritance, and he went out, not knowing whether he went.

9 By faith he abode in the land of promes, as in a strange countrey, as one that dwelt in tentes with Isaac and Iacob heires with him of ȳ same promes.

10 For he loked for a citie hauing a [h] fundacion, whose buylder and maker *is* God.

11 Through faith * Sarra also receiued strength to conceiue sede, and was deliuered of a childe when she was past age, because she iudged him faithful which had promised.

12 And therefore sprang there of one, euen of one which was [i] dead, *so many* as * the starres of the skie in multitude, and as the sand of the sea shore which is innumerable

a Haue bene approued, and so obteined saluacion. *Gen.1,3. iohn.1,10.*

b For God made all things of nothing. *Gen.4,4.*

c Meanig, faith. *Mat.23,35.*

d Because God receiued him to mercie, therefore he imputed him righteous.

e That is, liueth. *Gen.5,24. eccles.44,15. & 49,16.*

f For Enochs & Elias taking vp was suche a thing, as is spoken of 1. Cor.15,51. & 1. thes.4,15.

g First God must finde vs before we can seke him: then we must seke him with a pure heart in Christ, who is reueiled in his worde: & thereby we learne to beleue Gods fre mercie towardes vs in his Sonne, through whome we obteine ȳ rewarde of his promes, & not of our desertes. *Gen.6,13. eccles.44,15. Gen.12,4.*

h For all thigs in the worlde are subiect to corruption. *Gen.17,19. & 21,2.*

i Euē as dead. *Eccles.44,22.*

k Which was ỹ enioying of ỹ land of Canaan.
l With ỹ eyes of faith.
m And therefore put not their confidence in things of this worlde.
n That is, of Mesopotamia.

13 All these dyed in faith, and [k] receiued not the promises, but sawe them [l] a farre of, and beleued *them*, and receiued *them* thankefully, and confessed that they were [m] strangers and pilgrimes on the earth.
14 For they that say suche things, declare plainely that they seke a countrey.
15 And if they had bene mindeful of [n] that *countrey*, from whence they came out, they had leasure to haue returned.
16 But now they desire a better, that is an heauenlie: wherefore God is not ashamed of them to be called their God: for he hathe prepared for them a citie.

Gen.22,10. *ecclef 44,20.*
17 By faith *Abraham offred vp Isaac, when he [o] was tryed, & he that had receiued the promises, offred his onely begotten sonne.
Gen.21,12. *rom 9,7.*
o For it might seme to ỹ flesh ỹ the promes was cõtrarie to this cõmandement, to sacrifice his sonne.
18 (To whome it was said, *In Isaac shal thy sede be called)
19 For he considered that God was able to raise *him* vp euen from the dead: from whence he receiued him also after a sorte.

Gen.27,28.
20 By faith *Isaac blessed Iacob and Esau, concerning things to come.

Gen.49,15.
21 By faith *Iacob when he was a dying, blessed bothe the sonnes of Ioseph, and *[p] *leaning* on the end of his staffe, worshiped *God*.
Gen.47,31. [p] *Or, worshiped towarde the end of his staffe.*
22 By faith *Ioseph when he dyed, made mention of the departing of the children of Israel, & gaue commandement of his bones.
Gen.50,24.
23 * By faith Moses when he was borne, was hid thre moneths of his parentes, because they sawe he was a proper childe, nether feared they the Kings *commandement.

Exod.2,2. *act.7,21.*
Exod.1,16.
24 By faith *Moses when he was come to age, refused to be called the sonne of Pharaos daughter,
Exod.2,11.
25 And chose rather to suffer aduersitie with the people of God, then to enioy the [p] pleasures of sinnes for a season,
p The entisinge of the worlde, ẅ drawe vs frõ God, and ẅ we can not vse without prouokig of Gods angre.
26 Esteming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompense of the rewarde.
27 By faith he forsoke Egypt, and feared not the fiercenes of the King: for he endured, as he that sawe him which is inuisible.
Exod.12,22.
28 Through faith he ordeined the *Passeouer and the effusion of blood, lest he that destroyed the first borne, shulde touche them.
Exod.14,22.
29 By faith they passed through the red sea as by drye land, which when the Egyptians had assaied to do, they were drowned.
Ioſh.6,22.
30 By faith the * walles of Iericho fell downe after they were compassed about seuen dayes.
Ioſh.6,23.
31 By faith the harlot *Rahab perished not with them which obeied not, when *she had receiued the spies peaceably.
Ioſh.2,1.
32 And what shal I more say? for the time wolde be to short for me to tell of *Gedeon, of *Barac & of *Sampson, & of *Iephte, also of * Dauid, and Samuel, and of the Prophetes:
Iudg.6,11. *Iudg.4,6.* *Iudg.13,24.* *Iudg.11,1.* *& 12,7.* *1.Sam.1,20.* *& 13,14.*
33 Which through faith subdued kingdomes, wroght righteousnes, obteined the [q] promises, stopped the mouthes of lyons,
q Or frute thereof.
34 Quenched the violence of fyre, escaped the edge of the sworde, of weake were made strong, waxed valiant in battel, turned to flight the armies of the aliantes.
35 The [r] women receiued their dead raised to life: other also were racked, and wolde not be deliuered, that they might receiue a better resurrection.
r As Elias raised vp the widdowe of Sarepras sonne, and Eliseus the Sunamites sonne.
36 And others haue bene tryed by mockings and scourgings, yea, moreouer by bondes and prisonment.
37 They were stoned, they were hewen asunder, they were tempted, they were slayne with the sworde, they wandered vp and downe in shepes skinnes, and in goates skinnes, being destitute, afflicted, & tormented:
38 Whome the worlde was not worthie of: they wandred in wildernesses and mountaines, & dennes, & caues of the earth.
39 And these all through faith obteined good reporte, & receiued [s] not the promes,
s They had not suche cleare light of Christ as we: for they loked for that which we haue therefore it were shame for vs, if at least we haue not as great constãcie as they.
40 God prouiding a better thing for vs, that they [t] without vs shulde not be made perfite.
t For we are all one bodie together.

CHAP. XII.

1 An exhortation to be patient and stedfast in trouble & aduersitie, vpon hope of euerlasting rewarde. 25 A commendation of the newe Testamẽt aboue the olde.

1 WHerefore, * let vs also, seing ỹ we are compassed with so great a [u] cloude of witnesses, cast away euerie thing that [a] presseth downe, and the sinne that [u] hangeth so fast on: let vs runne with pacience the race that is set before vs,
Rom.6,14. *eph.5,4,23.* *colloſ 3,8.* *1 pet.2,1.*
u *Or, multitude.*
a As riches, cares and suche like. and so to become Christs disciples, by denying our selues, and taking our crosse to followe him.
2 [b] Loking vnto Iesus the autor and finisher of our faith, who for the ioye that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.
u *Or, so easely compasseth vs about.*
b As being our marke.
3 Consider therefore him that endured suche speaking against of sinners, lest ye shulde be wearied and fainte in your mindes.
4 Ye haue not yet resisted vnto blood, striuing against [c] sinne.
c Which by reason of our concupiscence assaileth vs on all sides.

5 And

Prou.3,11. reuel.3,17.

5 And ye haue forgotten the consolation, which speaketh vnto you as vnto children. *My sonne, despise not the chastening of the Lord, nether faint when thou art rebuked of him.

6 For whome the Lord loueth, he chasteneth: and he scourgeth euerie sonne that he receiueth.

7 If ye endure chastening, God offreth him self vnto you as vnto sonnes: for what sonne is it whome the father chasteneth not?

8 If therefore ye be without correction, whereof all are partakers, then are ye bastardes, and not [d] sonnes.

d He concludeth that they wᵗ refuse the crosse, denie to be of the nũber of Gods children, but are bastardes.

9 Moreouer we haue had the fathers of our [e] bodies which corrected vs, and we gaue them reuerence shulde we not much rather be in subiection vnto the Father of [f] spirits, that we might liue?

e Which haue naturally begotten vs.

f As he doeth creat our spirits without any worldelie meane, so he doeth instructe and maintein them by ỹ wonderful vertue of his Spirit.

10 For they verely for a fewe dayes chastened vs after their owne pleasure: but he *chasteneth vs* for our profit, that we might be partakers of his holines.

11 Now no chastising for the present semeth to be ioyous, but grieuous: but afterwarde, it bringeth the quiet frute of righteousnes, vnto them which are thereby exercised.

12 Wherefore lift vp *your* hands wᵗ hang downe, and *your* weake knees,

13 And make straight steppes vnto your fete, lest [g] that which *is* halting, be turned out of the way, but let it rather be healed.

g Their halting partely declared their slowenes, & partely their inconstancie in doctrine: therefore they were in danger to be punished.

14 *Followe peace with all men, and holines, without the which no man shal se the Lord.

Rom.12,18.

15 Take hede, that no man fall away from the grace of God: let no [h] roote of bitternes spring vp and trouble *you*, lest thereby many be defiled.

h As hercsies or apostasie.

16 Let there be no fornicator, or prophane persone as *Esau, which for a portion of meat solde his byrth right.

Gen.25,33.

17 *For ye knowe how that afterwarde also when he wolde haue inherited the blessing, he was reiected: for he founde no place to [i] repẽtance, though he soght *the blessing* with teares.

Gen.27,38.

i He was ful of despite and disdaine, but was not touched wᵗ true repentance to be displeased for his sinnes & so seke amendement.

18 For ye are not come vnto the* mounte that [k] might be touched, nor vnto burning fyre, nor to blackenes and darkenes, and tempest,

Exod.19,13. & 20,21.

k Which might be touched and sene, for as much as it was material, but God had commanded that none shulde touche it.

19 Nether vnto the sounde of a trũpet, and the voyce, of wordes, which they that heard it, excused them selues, that the worde shulde not be spoken to them any more.

Exod.19,13.

20 (For they were not able to abyde that wᵗ was commanded, *Yea, though a beast touche the mountaine, it shalbe stoned, or thrust thorowe with a darte:

21 And so terrible was the sight which appeared, that Moses said, I feare & quake.)

22 But ye are come vnto the mounte [l] Sion, and to the citie of the liuing God, the [m] celestial Ierusalem, and to the companie of innumerable [n] Angels,

l Whence the worde of God must come

m Which shal be extended through all the worlde.

n By the Gospel we are ioyned wᵗ the Angels and patriarkes.

23 And to the congregacion of the first borne, which are writen in heauen, & to God the iudge of all, and to the spirits of iust and perfite men,

Gen.4,10.

24 And to Iesus the Mediator of the newe Testament, & to the blood of sprinkeling that speaketh better things then that of* Abel.

25 Se that ye despise not him that speaketh: for if they escaped not which refused him, that spake on [o] earth: muche more shal we *not escape*, if we turne away from him, that *speaketh* from heauen.

o Which spake but rudely in comparison of Christ, who preached not the Lawe but the Gospel.

Hag.2,7.

26 Whose voyce then shouke the earth, and now hathe declared, saying, * Yet once more wil I shake, not the earth onely, but also heauen.

27 And this *worde*, Yet once more, signifieth the remouing of those things, which are shaken, as of things which are made *with hands*, that the things wᵗ are not shaken, may remaine.

28 Wherefore seing we receiue a kingdome, which can not be shaken, let vs haue grace, whereby we may so serue God, that we may please him with reuerence and feare.

29 For* euen our God *is* a [p] cõsuming fyre.

Deut.4,24.

p To destroy them that resist him.

CHAP. XIII.

1 He exhorteth vs vnto loue. 2 To hospitalitie. 3 To thinke vpon suche as be in aduersitie. 4 To mainteine wedlocke, 5 To auoide couetousnes. 7 To make muche of thẽ that preache Gods worde. 9 To beware of strange learning. 13 To be content to suffre rebuke with Christ. 15 To be thankeful vnto God. 17 And obedient vnto our gouernours.

1 LEt *brotherlie loue continue.

Rom.12,10. 1.pet.4,9.

2 Be not forgetful to lodge strangers: for thereby some haue *receiued Angels into their houses vnwares.

Gen.18,3. & 19,3.

3 Remember them that are in bondes, as though ye were bounde with them: and them that are in afflictiõ, as if ye were also *afflicted* in the bodie.

4 [a] Mariage *is* honorable among all, and the bed vndefiled: but whoremongers & adulterers God wil iudge.

a As incõtinencie is a disease cõmune to men of all sortes and degrees, so mariage ỹ remedie is offred by the fre mercie of God to all maner of men without respect.

5 Let your conuersation be without couetousnes, and be content with those things ỹ ye haue, for [b] he hathe said, *I wil not faile thee, nether forsake thee:

b The Lord.

Iosh.1,5.

6 So that we may boldely say, * The Lord *is* mine helper, nether wil I feare what man can do vnto me.

Psal.118,6.

7 Remember them which haue the ouersight of you, which haue declared vnto you ỹ worde of God: whose faith

followe, considering what hathe bene the end of their conuersation.
8 Iesus Christ [c] yester day, and to day, ỹ same also *is* for euer.
9 Be not caryed about with diuers & strange [d] doctrines: for it is a good thing that the heart be stablished with grace, & not with [e] meates, which haue not profited them that haue bene occupied therein.
10 We haue an altar whereof they haue no autoritie to [f] eate which serue in the Tabernacle.
11 * For the bodies of those beastes whose blood is broght into the holie place by the hie Priest for sinne, are [g] burnt without the campe.
12 Therefore euen Iesus, that he might sanctifie ỹ people with his owne blood, suffred without the gate.
13 Let vs go forthe therefore out of the campe, bearing his reproche.
14 For here haue we no continuing citie: but we seke one to come.
15 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the *frute of the lippes, which confesse his Name.
16 [h] To do good, & to distribute forget not: for with suche sacrifices God is pleased.
17 Obey them that haue the ouersight of you, & submit your selues: for they watch for your soules, as they that must giue accountes, that they may do it ẅ ioye, and not with grief: for that is vnprofitable for you.
18 Pray for vs: for we are assured that we haue a good conscience in all things, desiring to liue honestly.
19 And I desire you somewhat the more earnestly, that ye so do, that I may be restored to you more quickely.
20 The God of peace that broght againe from the dead our Lord Iesus, ỹ great [i] shepherde of the shepe, through the blood of the euerlasting Couenant.
21 Make you perfite in all good workes, to do his wil, working in you that which is pleasant in his sight through IESVS CHRIST, to whome *be* praise for euer & euer, Amen.
22 I beseche you also, brethren, suffre ỹ wordes of exhortation: for I haue written vnto you in fewe wordes.
23 Knowe that *our* brother Timotheus is deliuered, with whome (if he come shortely) I wil se you.
24 Salute all them that haue the ouersight of you, and all the Saintes. They of Italye salute you.
25 Grace *be* with you all, Amen.

Written to the Hebrewes from Italie, *and sent* by Timotheus.

c He was, is, & shalbe the fundation of the Church forener.
d Whatsoeuer doctrine is not according to ỹ simple trueth of Gods worde, is strange.
e By reprouing them ẅ superstitiously put difference betwixt meats he condemneth all the seruice ẅ stode in ceremonies, cõparing it ẅ the spiritual worshiping, & regeneration.
Leui. 6, 36. & 16, 27.
f They ỹ sticke to the ceremonies of the Law, cã not eate, ỹ is, can not be partakers of our altar, ẅ is thankesgiuing & liberalitie, ẅ two sacrifices or offrings are now onely left to ỹ Christians.
g So that the Priests had no piece thereof.
Hos. 14, 3.
h Thankesgiuing & doing good are our onelie sacrifices ẅ please God.
i Read Act. 20. 28. and Ioh. 10. 11.

THE GENERAL

Epistle of Iames.

*That is, writ to no one man, citie or countrey, but to all the Iewes generally, being now dispersed.

THE ARGVMENT.

Iames the Apostle and sonne of Alpheus wrote this Epistle to the Iewes which were conuerted to Christ, but dispersed throughout diuers countreis, and therefore he exhorteth them to patience and prayer, to embrace the true worde of God, & not to be partial, nether to boast of an idle faith, but to declare a true faith by liuelie frutes, to auoide ambition, to bridel the tongue, to rule the affections, to be humble & loue their neighbours, to beware of swearing, to vtter their faultes when they haue offended, to praye one for another, and to bring him which is out of the way, to the knowledge of Christ.

CHAP. I.

He exhorteth to reioyce in trouble, 6 To be feruent in prayer with stedfast belief, 17 To loke for all good things from aboue. 21 To forsake all vice, and thankefully to receiue the worde of God, 22 Not only hearing it, & speaking of it, but to do thereafter in dede. 27 What true religion is.

1 IAMES a seruant of God, & of the Lord IESVS CHRIST, to the twelue Tribes, ẅ are scattred abroade, salutation.
2 My brethren, counte it exceading ioye, when ye fall into diuers [ll] tentations,
3 * Knowing that the [a] trying of your faith bringeth forthe pacience.
4 And let pacience haue *her* [b] perfite worke, that ye may be perfite and entier, lacking nothing.
5 If any of you lacke [c] wisdome, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shalbe giuen him.
6 * But let him aske in faith, and wauer not: for he that wauereth, is like a waue of the sea, tost of the winde, and caryed away.
7 Nether

ll Or, afflictios. *Rom. 5, 3.*
a Afflictios trye our faith & ingedre patience.
b Our pacience ought to cõtinue to the end til ỹ working it hathe polished vs, & made vs perfect in Christ.
c To endure pacietly what soeuer God layeth vpon him.
Mat. 7, 7. mar. 11 24. luk. 11, 9. ioh. 14, 13. & 16, 23.

7 Nether let that man thinke that he
shal receiue any thing of the Lord.
8 A [d] wauering minded man *is* vnstable
in all his wayes.
9 Let the brother of lowe degree reioy-
ce in that he is [e] exalted:
10 Againe he that is riche, in that he is
made [f] lowe: for as the flower of ỹ gras-
se, shal he *vanish away.
11 For *as when* the sunne riseth with
heat, then the grasse withereth, and
his flower falleth away, & the beau-
tie of the facion of it perisheth: euen
so shal the riche man fade away in *all*
his [n] waye.
12 *Blessed *is* the man, that endureth
tentation: for when he is tryed, he shal
receiue the crowne of life, which the
Lord hathe promised to them that
loue him.
13 Let no man say when he is [g] tempted,
I am tempted of God: for God can not
be tempted with euil, nether tempteth
he any man.
14 But euerie man is tempted, when he
is drawne away by his owne concupis-
cence, and is entised.
15 Then when lust hathe conceiued, it
bringeth forthe sinne, and sinne when it
is finished, bringeth forthe death.
16 Erre not, my deare brethren.
17 Euerie good [h] giuing, and euerie per-
fite gift is from aboue, and commeth
downe from the Father of lights, with
whome is no variablenes, [i] nether sha-
dowing by turning.
18 Of his owne wil begate he vs with the
worde of trueth, that we shulde be as ỹ
first frutes of his creatures.
19 Wherefore my deare brethren, *let
euerie man be [k] swift to heare, slowe to
speake, & slowe to wrath.
20 For the wrath of man doeth not ac-
complish the [m] righteousnes of God.
21 Wherefore lay aparte all filthines, &
superfluitie of maliciousnes, & receiue
with mekenes the worde that is [n]
graffed in you, which is able to saue
your soules.
22 *And be ye doers of the worde, and
not hearers onely, deceiuing your owne
selues.
23 For if anie heare the worde, & do it
not, he is like vnto a man, ỹ beholdeth
his natural face in a [o] glasse.
24 For when he hathe considered him
self, he goeth his way, & forgetteth im-
mediatly what maner of one he was.
25 But who so loketh in the perfit Law
of libertie, and continueth *therein*, he
not being a forgetful hearer, but a
doer of the worke, shalbe blessed [p] in
his dede.
26 If anie man among you semeth reli-
gious, and refraineth not his tongue,
but deceiueth his owne heart, this mans
religion *is* vaine.
27 Pure religion & vndefiled before
God, euen the Father, is this, to visite ỹ
fatherles, and widdowes in their ad-
uersitie, *and* to kepe him self vnspotted
of the worlde.

CHAP. II.

1 *He forbiddeth to haue anie respect of per-
sones, 5 But to regarde the poore as well as
the riche. 8 To be louing and merciful,
14 And not to boast of faith where no dedes
are. 17 For it is but a dead faith, where
good workes followe not.*

1 MY brethren, haue not the faith of
our glorious Lord Iesus Christ
[a] in respect of persones.
2 For if there come into your compa-
nie a mā with a golde ring, and in good-
lie apparel, and there come in also a
poore man in vile raiment,
3 And ye haue a respect to him ỹ wea-
reth the gaye clothing, and say vnto
him, Sit thou here in a good place, &
say vnto the poore, Stand thou there,
or sit here vnder my fotestole,
4 Are ye not partial in your selues, and
are become iudges of euil [b] thoghts?
5 Hearken my beloued brethren, ha-
the not [c] God chosen the poore of
this wolrde, *that they shulde be* riche
in faith, and heires of the kingdo-
me which he promised to them that
loue him?
6 But ye haue despised the poore. Do
not the riche oppresse you by tyrannie,
and do not they drawe you before the
iudgement seates?
7 Do not they blaspheme the [d] worthie
Name after which ye be named?
8 But if ye fulfil the [e] royal Law accor-
ding to ỹ Scripture, *which saith*, *Thou
shalt loue thy neighbour as thy self, ye
do wel.
9 *But if ye regarde the persones, ye
commit sinne, and are rebuked of the
Law, as transgressours.
10 For *whosoeuer shal kepe the whole
Law, *and* yet faileth in one *point*, he is
giltie of all.
11 For he that said, *Thou shalt not cō-
mit adulterie, said also, Thou shalt not
kill. Now thogh thou doest none adul-
terie, yet if thou killest, thou art a trās-
gressor of the Law.
12 So speake ye, and so do, as they that
shalbe iudged by the Law of [f] liber-
tie.
13 For there shalbe iudgement merciles
to him that sheweth no mercie, & mer-
cie [g] reioyceth against iudgement.
14 What auaileth it, my brethrē, thogh

a As esteming faith and reli-
gion by ỹ out-
warde appea-
rance of men.
[n] *Or, accepta-
tion.*

b That is, are
ye not euil af-
fectioned.
c Seing God
esteemeth them,
we may not cō
temne them.
d The Name
of God and
Christ, where-
of you make
profession: & in
that they dis ho
nour God, it is
not mete ỹ you
his childre shul
de honour thē.
e Which is he-
re taken pro-
uerbially, for ỹ
high or brode
way, wherein
there is no tur
nings, and euc-
rie man can go
it so euerie mā
is our neigh-
bour, as wel ỹ
poore as ỹ ri-
che.
*Leu. 19, 18.
mat. 22, 39.
mar. 12, 31.
rom. 13, 9.
galat. 5, 14.
Leu. 19, 15.
deuter. 1, 17.
& 16, 19.
Mat. 5, 19.
Exod. 20, 14.
deut. 5, 18.*
f By the mer-
cie of God ẅ
deliuereth vs
from the curse
of the Lawe.
g And feareth
it not.
*Luk. 3, 11.
1. iohn 3, 17.*

o So Gods wor
de is a glasse
wherein we
must beholde
our selues, &
become like
vnto him.

p In so behā
uing him self.

a man saith he hathe faith, whē he hathe no workes? can the faith saue him?
15 For if a brother or a sister be * naked and destitute of dailie fode,
16 And one of you say vnto them, Depart in peace: warme your selues, and fil your bellies, notwithstanding ye giue them not those things which are nedeful to the bodie, what helpeth it?
17 Euen so the faith, if it haue no workes, is dead in it self.
18 But some man might say, Thou hast the faith, & I haue workes: shewe me thy faith out of thy ‖ workes, & I wil shewe thee my faith by my workes.
19 Thou beleuest that there is one God: thou doest wel: the deuils also beleue it, & tremble.
20 But wilt thou vnderstād, ô thou vaine man, that the faith *which is* without workes, is dead?
21 Was not Abraham our father iustified through workes, when he offred Isaac his sonne vpon the Altar?
22 Seest thou not that y faith wroght w his workes? & through the workes was the faith made perfite.
23 And the Scripture was fulfilled which saith, * Abraham beleued God, and it was imputed vnto him for righteousnes? & he was called the friend of God.
24 Ye se then how that of workes a man is iustified, and not of faith onely.
25 Likewise also was not * Rahab the harlot iustified through workes, when she had receiued y messengers, and sent them out another waye?
26 For as the bodie without the spirit is dead, euen so the faith without workes is dead:

h S. paul to y Romains and Galatians dispu teth against the, which attributed iustification to the workes: & here. S. Iames reasoneth against them w vtterly condēne workes: therefore Paul sheweth y causes of our iustification, and Iames y effectes: there it is declared how we are iustified: here howe we are knowen to be iustified: there workes are excluded as not y cause of our iustification: here they are approued as effects proceding thereof: there they are denied to go before them that shalbe iustified: and here they are said to followe them y are iustified.
i In thine owne opinion
‖ *Or, without workes.*
Gen. 15, 6.
rom 4. 5.
gal. 3, 6.
k Here dedes are considered as ioyned with true faith.
Iosh. 2, 1.
l So that faith was not ydle.
m The more his faith was declared by his obedience and good workes, y more was it knowen to mē to be perfite, as y goodnes of a tre is knowē by her good frute, other wise no man can haue perfectiō i this worlde, for euerie mā must pray for remissiō of his sinnes, & increase of faith. n Is so knowen & declared to man. o Of that baren and dead faith whereof ye boast. p Meaning hereby all them that were not Iewes and were receiued to grace. q Wherefore we are iustified onely by that liuelie faith, which doeth apprehende y mercie of God towarde vs in Iesus Christ.

CHAP. III.

2 He forbiddeth all ambition to seke honour aboue our brethren. 3 He describeth the properties of the tongue, 15. 16 And what difference there is betwixt the wisdome of God, and the wisdome of the worlde.

2 Vsurpe not through ambition authoritie ouer your brethren.

MY brethrē, be not many masters, knowing that we shal receiue the greater condemnation.
2 For in manie things we ‖ b sinne all. * If anie man sinne not in c worde, he is a perfect man, and able to bridel all the bodie,

1 *Or, stomble.*
b He that wel considereth him self, shal not be rigorous towarde his brethren, but attemed to an excellent vertue.
c He that is able to moderate his tongue, ha

3 Beholde, we put bits into the horses mouthes that they shulde obey vs, and we turne about all their bodie.
4 Beholde also the shippes, which thogh they be so great, and are driuen of fierce windes, yet are they turned about w a verie smale rudder, whether soeuer the gouernor listeth.
5 Euen so the tongue is a litle member, and boasteth of great things: beholde, how great a ‖ thing a litle fyre kindleth:
6 And the tongue is fyre, *yea*, a d worlde of wickednes: so is the tongue set among our members, that it defileth the whole bodie, and e setteth on fyre the course of nature, and it is set on fyre of hel.
7 For the whole nature of beastes, and of birdes and of creping things, and things of the sea is tamed and hathe bene tamed of the nature of man
8 But the tongue can no man tame. *It is* an vnrulie euil, ful of deadelie poyson.
9 Therewith blesse we God euen the Father, and therewith curse we men, which are made after the simylitude of God.
10 Out of one mouth proceadeth blessing and cursing: my brethren, these things ought not so to be.
11 Doeth a fountaine send forthe at one place swete *water* and bytter?
12 Can the figge tre, my brethren, bring forthe oliues, either a vine figges? so can no fountaine make bothe salte water & swete.
13 Who is a wise man and endued with knowledge among you? let him shewe by good conuersation his workes in mekenes of wisdome.
14 But if ye haue bitter enuying and strife in your hearts, reioyce not, nether be liers against the trueth.
15 This wisdome descendeth not from aboue, but *is* earthlie, sensual, and diuelish.
16 For where enuying and strife *is*, there *is* sedition, and all maner of euil workes.
17 But the wisdome that *is* from aboue, is first f pure, then peaceable, gentle, easie to be entreated, ful of mercie and good frutes without g iudging, and without hypocrisie.
18 And the h frute of righteousnes is sowen in peace, of them that make peace.

‖ *Or, matter.*
d An heape & ful measure of all iniquitie.
e The intemperancie of the tōgue is as a flame of hel fyre.
f Without mixtion and dissimulation.
g And examining things w extreme rigour as hypocrites, who onely iusti fie them selues, & condemne all others.
h So that their life is accordig to their profession.

CHAP. IIII.

1 *Having shewed the cause of all wrong, and wickednes, and also of all graces and goodnes, 4 He exhorteth them to loue God, 7 And submit them selues to him. 11 Not speaking euil of their neighbours, 13 But patiently*

patiently to depend on Gods prouidence.

1 FRom whence *are* warres and contentions among you? are they not hence, *euen* of your lustes, that [a] fight in your members?

2 Ye luste, and haue not: ye enuie, and haue indignation, and can not obteine: ye fight and warre, and get nothing, because ye aske not.

3 Ye aske, and receiue not because ye aske a misse, that ye might consume it on your lustes.

4 Ye adulterers and [b] adulteresses, knowe ye not that the amitie of the worlde is the enimitie of God? * Whosoeuer therefore wil be a friend of the worlde, maketh him self the enemie of God,

5 Do ye thinke that the Scripture saith in vaine, The [c] spirit that dwelleth in vs, lusteth after enuie?

6 But *the Scripture* offereth more grace & therefore saith, * God resisteth the proude, and giueth grace to the humble.

7 *Submit your selues to God: resist the deuil, and he wil flee from you.

8 Draw nere to God and he wil drawe nere to you. Clense your hands, ye sinners, & purge your hearts, ye wauering minded.

9 Suffer afflictions, and [d] sorowe ye, and wepe: let your laughter be turned into mourning, and *your* ioye into heauines.

10 *Cast downe your selues before the Lord, and he wil lift you vp.

11 Speake not euil one of another, brethren. He that speaketh euil of his brother, or he that condemneth his brother, speaketh euil of the Law, and [e] condemneth the Law: and if thou condemnest the Law, thou art not an obseruer of the Law, but a iudge.

12 There is one [f] Lawgiuer, & is able to saue, & to destroye. * Who art thou that iudgest another man?

13 Go to now ye that say [g] To day or to morowe we wil go into suche a citie, and continue there a yere, and bye and sel, and get gaine,

14 (And yet ye can not tel what *shal be* to morowe. For what is your life? It is euen a vapour that appeareth for a litle time, and afterwarde vanisheth away)

15 For that ye ought to say, * If the Lord wil, and, If we liue, we wil do this or that.

16 But now ye reioyce in your boastings: all suche reioycing is euil.

17 Therefore, [h] to him *that* knoweth how to do wel, and doeth it not, to him it *is* sinne.

a For the Law of the members continually fighteth against the Law of the minde.

b He calleth adulterers here after the maner of the Scriptures, the w prefferre the pleasures of *y* worlde to the loue of God. *Iohn 2,15.*

c The imagination of mans heart is wicked, Gen. 6, 5. & 8, 21. *Prou 3 34. 1. pet. 5. 5. Ephes 4, 27.*

d The Greke worde signifieth *y* heauines, w is ioyned w a certeine shame fastnes, as appeareth in *y* countenance. *1. Pet. 5, 5.*

e In vsurping the autoritie of iudging, which is due to the Law. *Rom. 14. 4.*

f He sheweth what this sentence iudging of others is to deprive God of his autoritie.

g We ought to submit our selues to the prouidence of God. *Act. 19, 21. 1. Cor. 4. 19.*

h He answereth to them, w said they knewe what was good, but they wolde not do it.

CHAP. V.

2 *He threateneth the wicked riche men, 7 Exhorteth vnto patience, 12 To beware of swearing. 16 One to knowledge his fautes to another. 20 And one to labour to bring another to the trueth.*

1 GO to now, ye riche men: wepe, and [a] howle for your miseries that shal come vpon you.

2 Your riches are corrupt: & your garments are mothe aten.

3 Your golde and siluer is cankred, and the rust of them shalbe a [b] witnes against you, and shal eat your flesh as *it were* fyre, * Ye haue heaped vp treasure for the [c] last dayes.

4 Beholde, the hyre of the laborers, which haue reaped your fields (which is of you kept backe by fraude) crieth and the cryes of them which haue reaped are entred into the eares of the Lord of hostes.

5 Ye haue liued in pleasure on *y* earth, & in wantonnes. Ye haue nourished your hearts, as in a day of [d] slaughter.

6 Ye haue condemned *and* haue killed *y* iuste, and he hathe not resisted you.

7 Be pacient therefore, brethren, vnto *y* comming of the Lord. Beholde, *y* husband man waiteth for the precious frute of the earth, and hathe long pacience for it, vntil he receiue the [e] former, and the latter raine.

8 Be ye also pacient therefore & stedfest your hearts: for the comming of *y* Lord draweth nere.

9 [f] Grudge not one against another, brethren, lest ye be condemned: beholde, *y* iudge standeth before the dore.

10 Take, my brethren, the Prophetes for an ensample of suffering aduersitie, and of long pacience, which haue spoken in the Name of the Lord.

11 Beholde, we count them blessed which endure. Ye haue heard of the pacience of Iob, and haue knowen what end the Lord *made*. For the Lord is verie pitiful & merciful.

12 But before all things, my brethren, * sweare not, neither by heauen, nor by earth, nor by anie other othe: but let your [g] yea, be yea, and *your* naye, naye, lest ye fall into [i] condemnation.

13 Is anie among you afflicted? Let him pray. Is anie merie? Let him sing.

14 Is anie sicke among you? Let him call for the [h] Elders of the Church, and let them praye for him, and anoint him with * [i] oyle in the [k] Name of the Lord.

15 And *y* prayer of faith shal saue *y* sicke, and *y* Lord shal raise him vp: and if he haue committed sinne, it shalbe for-

a He menaceth them with the vengeance of God, w shal not onely make them to wepe, but to howle and despaire.
b And kindle *y* wrath of God against you. *Rom. 2, 5.*
c To suffice til the end of the worlde.

d Which were the dayes of *y* sacrifices, or feasts whe they vsed to banket & fede more abundantly then other dayes.

e Which is whe *y* corne is sowe, & a litle before it is mowen.

f Be not greiued not aske vengeance.

g That w must be affirmed, affirme it simply and without other likewise *y* w must be denied by this he taketh not fro *y* magistrates autoritie, who may require an other for *y* maintenance of iustice, iudgement, and trueth. *Mat. 5, 34.*

i Or, hypocrisie.

h The gift of healing was the in the Church.

i Which in those dayes was a signe of the gift of healing, but now the gift being taken away, the signe is to no vse. *Mat. 6, 13.*

k In calling on the Name of *y* Lord.

given him.

16 Acknowledge [k] your faultes one to another, & praye one for another, ý ye may be healed: for the prayer of a righteous man auaileth muche, if it be feruent.

17 Helias was a man subiect to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for thre yeres and six moneths.

18 And he prayed againe, and the heaue gaue raine, and the earth broght forthe her frute.

19 Brethren, if anie of you hathe erred from the trueth, and some man hathe conuerted him,

20 Let him knowe that he which hathe conuerted the sinner from going astraye out of his way, shal saue a soule from death, and shal hide a multitude of sinnes.

k Open that which greueth you, ý a remedie may be founde: and this is commanded bothe for him ý complaineth, & for him that heareth ý the one shulde shew his grief to the other. *1. King. 17, 1. eccle. 48, 3. luk. 4, 25.*

THE FIRST EPISTLE

generall of Peter.

THE ARGVMENT.

He exhorteth the faithful to denie them selues, and to contemne the worlde, that being deliuered from all carnal affections and impediments, they may more spedely atteine to the heauenlie kingdome of Christ, whereunto we are called by the grace of God reuelled to vs in his Sonne, and haue already receiued it by faith, possessed it by hope, and are therein confirmed by holines of life. And to the intent this faith shulde not faint, seing Christ contemned and reiected almost of the whole worlde, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that he shoulde be the stombling stone to the reprobate and the sure fundacion of saluation to the faithful: therefore he exhorteth them courageously to go forwarde, considering what they were, and to what dignitie God hathe called them. After, he entreateth particular points, teaching subiects how to obey their gouernours, and seruants their masters, and how maried folkes ought to behaue them selues. And because it is appointed for all that are godlie, to suffre persecutions, he sheweth them what good ysshue their afflictions shal haue, and contrariwise what punishment God reserueth for the wicked. Last of all he teacheth how the ministers ought to behaue them selues, forbidding them to vsurpe autoritie ouer the Church: also that young men ought to be modest, and apt to learne, and so endeth with an exhortacion.

CHAP. I.

He sheweth that through the abundant mercie of God we are elect and regenerate to a liuelie hope, 7 And how faith must be tried, 10 That the saluation in Christ is no newes, but a thing prophecied of olde. 13 He exhorteth them to a godlie conuersation, for asmuche as they are now borne a newe by the worde of God.

1 PETER an Apostle of IESVS CHRIST. to [a] the strangers that dwel here and there throughout Pontus, Galacia, Cappadocia, Asia and Bithynia,

2 Elect according to the [b] foreknowledge of God the Father vnto sanctification of the spirit, [*] through [c] obedience and sprinkling of the blood of Iesus Christ: Grace and peace be multiplied vnto you.

3 *Blessed *be* God euen the Father of our Lord Iesus Christ, which according to his abundant mercie hathe begoten vs againe vnto a [d] liuelie hope by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortal and vndefiled, and that fadeth not away, reserued in [e] heauen for you,

5 Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the [f] last time:

6 Wherein ye reioyce, thogh now for a season (if nede [g] require) ye are in heauines, through manifolde tentations,

7 That the trial of your faith, being muche more precious then golde that perisheth (thogh it be tryed with fyre) might be founde vnto *your* praise, & honour and glorie at the [h] appearing of Iesus Christ:

8 Whome ye haue not sene, and yet loue *him*, in whome now, thogh ye se him not, yet do you beleue, and reioyce with ioye vnspeakeable and glorious,

9 Receiuing the [i] end of your faith, *euen* the saluation of your soules.

10 Of the which saluation the Prophetes haue

a Which were Iewes to whome he was appointed to be an Apostle.

b The free election of God is the efficient cause of our saluation, the material cause is Christs obedience, our effectual calling is ý formal cause, and the final cause is our sanctification. *2. Cor. 1, 3. ephe. 1, 3.*

* Or, vnto obedience.

c To wit, of Christ.

d For it is but dead & vaine hope which is without Christ.

e Therefore they oght to looke for no earthlie kingdome of the Messias.

f At the day of iudgement.

g And nede doeth so require, when it pleaseth God to lay his crosse vpon his, for to draw them from earthlie things & make them partakers of his heauenlie graces.

h At his seconde comming.

i Or, rewarde.

tes haue inquired and searched, which prophecied of the grace that shulde come vnto you,

11 Searching when or what time the Spirit which testified before of Christ & was in them, shulde declare the sufferings *that shulde come* vnto Christ, and ỹ glorie that shulde followe.

i Their ministerie was more profitable to vs then to them: for we se the things accomplished w they prophecied. *Luk.12.35.*

12 Vnto whome it was reueiled, that i not vnto them selues, but vnto vs they shulde minister the things which are now shewed vnto you by them which* haue preached vnto you the Gospel by the holie Gost sent downe from heauen, the which things the Angels desire to beholde.

k Prepare your selues to the Lord.

13 Wherefore, k girde vp the* loynes of your minde: be sober, and trust perfectly on the grace that is broght vnto you, by the l reuelacion of Iesus Christ,

l Vntil his seconde coming.

14 As obedient children, not facioning your selues vnto the former m lustes of your ignorance:

m When you were in ignorãce and knewe not Christ. *Luk.1,75.*

15 But as he which hathe called you, is holie, so be ye holie in* all maner of cõuersacion,

Leui.11,44. & 19.2. & 20,7. Deut.10,17. rom.2,11. galat.2,6.

16 Because it is written, *Be ye holie, for I am holie.

n According to ỹ sincerite of the heãrte.

17 And if ye call him Father, which without * respect of persone iudgeth according to euerie mans n worke, passe the time of your dwelling here in feare,

18 Knowing that ye were not redemed with corruptible things, *as* siluer and golde, from your vaine conuersation, receiued by the tradicions of the o fathers,

o Read Ezek. 20,18. *1 Cor.5,20.& 7,27. Ebr. 9, 14.1.ioh 1,7. reuel.1 6. Rom.16, 25. ephes.3,9. colos.1,26. 2.tim.1,10. tit.1,2.*

19 * But with the precious blood of Christ, as of a Lambe vndefiled, & without spot.

20 Which was * ordeined before the fundacion of the worlde, but was declared in the p last times for your sakes,

p When Christ appeared vnto the worlde, & when ỹ Gospel was preached. *Rom.12,10. ephes.4,2. chap 2,17.*

21 Which by his meanes do beleue in God that raised him from the dead, and gaue him glorie, that your faith & hope might be in God

22 Seing your soules are purified in obeing the trueth through the spirit, to * loue brotherly without fayning, loue one another with a pure heart feruently,

q Therefore we must renoũce our former nature. *Isa.40,6. eccles. 14, 18. iam.1,10.*

23 Being borne a new, not of mortal sede, but of q immortal, by the worde of God, who liueth and endureth for euer.

24 For all * flesh *is* as grasse, and all the glorie of man *is* as the flower of grasse. The grasse withereth, and the flower falleth away.

25 But the worde of the Lord endureth for euer: and this is the worde which is preached among you.

CHAP. II.

1 *He exhorteth them to laye aside all vice, 4 Shewing that Christ is the fundacion whereupon they buylde. 9 The excellent estate of the Christians. 11 He praieth them to abstein from fleshlie lustes. 13 To obey the rulers, 18 How seruants shulde behaue them selues toward their masters. 20 He exhorteth to suffer after the ensample of Christ.*

1 WHerefore, * laying aside all maliciousnes & all guile, & dissimulacion, and enuie, and all euil speaking,

Rom. 6.4, ephes.4 23. colos.3,8. ebr.12,2.

2 As new borne babes desire a the r syncere milke of the worde, that ye maye growe thereby,

a In this their infancie and new comming to Christ he wil leth the to take hede lest for ỹ pure milke, w is ỹ first beginnings of learning the sincere worde, they be not deceiued by them which chop and change it, and giue poyson in stede thereof.

r *Or, the milke of vnderstanding which is without deceit.*

3 If so be that ye haue tasted how bountiful the Lord *is*.

Reuel.1.6.

4 To whome ye come as vnto a liuing stone, disalowed of men, but chosen of God & precious.

Isa.28.16. rom.9,33.

5 And ye as liuelie stones, be made a spiritual house, and holie * Priesthode to offer vp spiritual sacrifices acceptable to God by Iesus Christ.

b Meaning, that God hathe appointed Christ to be chief & head of his Church. *Psal.118.22. mat.21,42. act.4,11. Isa.8 14. rom.9 33.*

6 Wherefore it is conteined in ỹ Scripture, * Beholde, I put in b Sion a chief corner stone, elect and precious: and he that beleueth therein, shal not be ashamed.

7 Vnto you therefore which beleue, it is precious: but vnto them which be disobedient, the * stone which the c buylders disalowed, the same is made the head of the corner,

c The priests, Doctors & Ancients of the people.

8 And a * stone to stomble at, and a rocke of offence, euẽ *to them* which stomble at the worde being disobedient, vnto the which thing they were euen ordeined.

Exod.19,6. reuel 5,10.

9 But ye are a chosen generacion, a d royal * Priesthode, an holie nacion, a s peculiar people, that ye shulde shew forthe the vertues of him that hathe called you out of darkenes into his marueilous light,

d That is partakers of Christes priesthode & kingdome.

s *Or, gotten by purchase.*

10 * Which in time past were not a people, yet *are* now ỹ people of God: which in time past were not vnder mercie, but now haue obteined mercie.

Hosea 2.23. rom.9,25.

11 Derely beloued, I beseche you, as strangers and pilgrims, * abstein from fleshlie lustes, which fight against the soule,

Galat 5.17.

12 * And haue your conuersacion honest among the Gentiles, that they which speake euil of you as of euil doers, maye by *your* * good workes which they shal se, glorifie God in the day of e the visitacion.

rom.13.14. Chap.3 16. Mat.5 16.

13 * Submit your selues vnto all f maner

Rom 13.1.

e Your good conuersacion shalbe as a preparatiue against that day that God shal shew mercie vnto them and turne them.

f *Or, publike gouernement.*

ordinance of man for the Lords sake, whether it be vnto ý King, as vnto the superiour,

14 Or vnto gouernours, as vnto thē that are sent of him, for the punishment of euil doers, and for the praise of them that do wel.

15 For so is the wil of God, that by wel doing ye may put to silence the ignorance of the foolish men,

16 As free, and not as hauing the libertie for a cloke of maliciousnes, but as the seruants of God.

17 Honour all men. * loue [f] brotherlie felowship: feare God: honour the King.

18 * Seruants, be subiect to your masters with all feare, not onely to the good and courteous, but also to the [g] frowarde.

19 *For this is thanke worthie, if a man for [h] conscience towarde God endure grief suffering wrongfully.

20 For what praise is it, if when ye be buffeted for your fautes, ye take it paciently? but and if when ye do wel, ye suffer *wrong* and take it paciently, this is acceptable to God.

21 For hereunto ye are called: for Christ also suffred for vs, leauing vs an ensample that ye shulde folowe his steppes.

22 *Who did no sinne, nether was there guile founde in his mouth.

23 Who whē he was reuiled, reuiled not againe: when he suffred, he threatened not, but committed it to him that iudgeth righteously.

24 * Who his owne self bare our sinnes in his bodie on the tre, that we being deliuered from sinne, shulde liue in righteousnes: by whose stripes ye were healed.

25 For ye were as shepe going astraye: but are now returned vnto the shepherd and bishope of your soules.

Chap. 1, 22. rom. 12, 10. Epheſ. 6, 5. col. 3, 22. 2. Cor. 7, 10.

f With them ẅ acknowledge one self Father in heauen.

g In all obedience this must be before our eyes, ý we obey in the Lord: for if anie commande thinges against God, thē let vs answer, It is better to obey God then men.

h Knowing ý God laieth this charge vpon him.

Isa. 53, 9. 1. ioh. 3, 5.

Isa. 53, 5. mat. 8, 17.

CHAP. III.

1 How wiues ought to ordre themselues towarde their housbands, 3 And in their apparel. 7 The duetie of men towarde their wiues. 8 He exhorteth all men to vnitie and loue, 14 And patiently to suffre trouble by the example and benefite of Christ.

1 LIkewise *let the wiues be subiect to their housbands that euen thei ý obey not the worde, may without the worde be wonne by the conuersacio of the wiues,

2 While they beholde your pure conuersacion, which is with feare.

3 *Whose apparelling let it not be outwarde, *as* with broyded heere, and golde put about, or in putting on of apparel.

4 But let the hid man of the heart be vncorrupt, with a meke & quiet spirit, which is before God a thing muche set by.

5 For euen after this maner in time past did the holie women, which trusted in God, tier them selues, and were subiect to their housbands.

6 As Sarra obeied Abraham, and *called him [n] Syr: whose daughters ye are, whiles ye do wel, not being [a] afraid of anie terrour.

7 *Likewise ye housbands, dwel ẅ them as men of [b] knowledge, [c] giuing honour vnto the woma, as vnto ý weaker vessel, euen as they ẅ are [d] heires together of the grace of life, that your [e] prayers be not interrupted.

8 Finally, be ye all of one minde: one suffre with another: loue as brethren: *be* pitiful: *be* courteous.

9 * Not rendring euil for euil, nether rebuke for rebuke: but contrarie wise blesse, knowing that ye are thereunto called, that ye shulde be [f] heires of blessing.

10 * For if anie man long after life, and to se good daies, let him refraine his tongue from euil, and his lippes ý they speake not guile.

11 *Let him eschewe euil and do good: let him seke peace, and folow after it.

12 For the eyes of the Lord *are* ouer the righteous, and his eares *are open* vnto their praiers: and the face of the Lord *is* vpon them that do euil.

13 And who is it that wil harme you, if ye folowe that which is good?

14 * Notwithstanding blessed *are ye*, if ye suffre for righteousnes sake. Yea, [h] feare not their feare, nether be troubled.

15 * But [i] sanctifie the Lord God in your hearts: and be readie alwaies to giue an answer to euerie man that asketh you a reason of the hope that is in you,

16 **And that* with mekenes and reuerence, hauing a good conscience, that when they speake euil of you as of euil doers, thei may be ashamed, which blame your good conuersacion in Christ.

17 For *it is* better (if the wil of God be so) that ye suffer for wel doing, then for euil doing.

18 * For Christ also hathe once suffred for sinnes, the iust for the vniust, that he might bring vs to God, and was put to death concerning the flesh, but was quickened in the [k] spirit

19 By ý which [l] he also went, & preached vnto the spirits that were in prison.

Col. 3, 18. Epheſ. 5, 22.

1. Tim. 2, 9.

*Or, master.

a But willingly do your duetie. for your cōdition is not ý worse for your obedience.

b By neither keping them to ſtrecte, nor in giuing them to much libertie.

c Taking care, and prouiding for her.

Gene. 18, 12.

1 Cor. 7, 1.

d Man ought to loue his wife, because they lead their life together, also for ý she is the weaker vessel, but chiefly because that God hathe made thē as it were felowe heires together of life euerlasting.

Prou. 17, 11. & 20, 22. mat. 5, 39. rom. 12, 17. 1. thes. 5, 15. Pſal. 33, 13.

e For they can not pray when they are at dissention.

Isa. 1, 16.

f God hathe made vs when we were his enemies, heires of his kingdome, & shal not we forgiue our brethre a smale faute?

g To take vengeance on him.

Mat. 5, 10.

h That is, when thei thinke to make you afraid by their threatnings.

Iſa. 8, 13.

i Giue him praise & depende on him.

Chap. 2, 12. Rom. 5, 6. ebr. 9, 15.

k By the power of God.

l Christ being from ý beginning head and gouernour of his Church, came in the daies of Noe, not in bodie, ẅ then he had not, but in Spirit, and preached by ý mouth of Noe

for the space of 120 yeres to the disobedient, ẅ wold not repent, & therefore are now, in prison reserued to the last iudgement,

10 Which were in time passed disobedient, when once the long suffring of God abode in the daies of *Noe, while the arke was preparing, wherein fewe, that is, eight ᵃ soules were saued in the water.

Gen. 6, 14. mat. 24, 38. luk. 17, 26. Ebr. 11, 3.

ᵃ *Or, persones.*

21 To the which also the figure that now saueth vs, *euen* Baptisme *agreeth* (not ý putting awaye of the filth of the flesh, but in ᵃ that a good conscience maketh request to God) by the resurrection of Iesus Christ.

ᵃ *Or, the taking to witnes of a good conscience.*

22 Which is * at the right hand of God, gone into heauen, to whome the Angels, and Powers, and might are subiect.

CHAP. IIII.

1 He exhorteth men to cease from sinne, 2 To spende no more time in vice. 7 To be sober and apt to praye, 8 To loue eche other, 12 To be pacient in trouble, 15 To beware that no man suffre as an euil doer, 16 But as a Christian man, and so not to be ashamed.

1 FOrasmuche then as Christ hathe suffred for vs in the flesh, arme your selues likewise ẅ the same[a] minde, *which is* that he which hathe suffred in ý flesh, hathe ceased from sinne,

* Our sanctification standeth in two points, in dying to sinne, & liuig to God.

2 That he henceforwarde shulde liue (as muche time as remaineth in the ᵃ flesh) not after the lustes of men, but after the wil of God.

ᵃ *Or, bodie.*

Ephes. 4, 25. 3 *For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gentiles, walking in wantonnes, lustes, dronkennes, in glottonie, drinkings and in abominable idolatries.

b Although the wicked thinke this Gospel newe, & vexe you that imbrace it: yet, hathe it bene preached to them of time past, which now are dead, to the intent ý their might haue bene condemned, or dead to sinne in the flesh, & also might haue liued to God in the spirit, which two are the effect of the Gospel.

4 Wherein it semeth to them strāge that ye runne not with them vnto the same excesse of ryote: *therefore* speake they euil *of you.*

5 Which shal giue accountes to him, that is ready to iudge quicke and dead.

6 For vnto this purpose was the Gospel preached also vnto the[b] dead, that they might be condēned, according to men, in the flesh, but might liue according to God in the spirit.

Pro. 10, 12. Rom. 12, 13. Ebr. 13, 2. Rom. 12, 6. phil. 2, 14.

7 Now the end of all things is at hand. Be ye therefore sober, and watching in prayer.

8 But aboue all things haue feruēt loue among you: *for* c loue couereth the multitude of sinnes.

c As hate moueth vs to reproche our brother when he offendeth vs: so loue hideth and pardoneth the faultes, which he committeth against *vs*, though they be neuer so manie.

9 Be ye *herberous one to another, without grudging.

10 *Let euerie man as he hathe receiued the gifte, minister the same one to another, as good disposers of the manifolde grace of God.

11 If anie man speake, *let him talke* as the wordes of God. If anie man minister, *let him do it* as of the abilitie which God ministreth, that God in all things may be glorified through Iesus Christ, to whome is praise and dominiō for euer, and euer, Amen.

12 Dearly beloued, thinke it not strange concerning the fyrie trial, ẅ is among you to proue you, as though some strāge thing were come vnto you:

13 But reioyce, in asmuche as ye are partakers of Christs sufferings, that when his glorie shal appeare, ye may be glad and reioyce.

14 *If ye be railed vpon for the Name of Christ, blessed *are ye*: for the Spirit of glorie, and of God resteth vpon you: *which* on their[d] parte is euil spoken of, but on your parte is glorified.

Ma. 5, 31.

d That is, by ý infideles.

15 But let none of you suffer as a murtherer, or *as a* thefe, or an euil doer, or as a busibodie in other mens matters.

16 But if *anie man suffer* as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

17 For the time *is come*, that ᵃ iudgement must beginne at *the house of God. If it first *begin* at vs, what shal the end be of them which obey not the Gospel of God?

ᵃ *Or, punishement. Leve. 25. 29. luk. 23 31.*

18 *And if the righteous scarsely be[e] saued, where shal the vngodlie and the sinner appeare?

Prou 2 31.

e As concerning this life where he is punished.

19 Wherefore let them that suffer according to the wil of God, commit their soules *to him* in wel doing, as vnto a faithful Creator.

CHAP. V.

2 The duetie of Pastours is to fede the flocke of Christ, and what reward they shal haue if they be diligent. 5 He exhorteth yong persones to submit them selues to the elders, 8 To be sober, and to watche that they may resist the enemie.

1 THe[a] elders which are among you, I beseche which am also an elder and a witnes of the suffrings of Christ, and also a partaker of the glorie that shalbe reueiled,

a By elders he vnderstandeth all them which preache, teache, or minister in ý Church.

2 Fede the flocke of ᵃ God, which ᵇ dependeth vpon you, caring for it not by constraint, but willingly: not for filthie lucre, but of a readie minde:

ᵃ *Or, Christ.*

ᵇ *Or, which is commit vnto you: or, asmuche as in you lyeth.*

3 Not as though ye were lords ouer *Gods* heritage, but that ye may be ensamples to the flocke.

4 And when the chief shepherd shal appeare, ye shal receiue an incorruptible crowne of glorie.

5 Likewise ye yōger, submit your selues

vnto the elders, & submit your selues
euerie man, one to another: *decke your
selues inwardely in lowlines of minde:
for God * resisteth the proude and gi-
ueth grace to the humble.
6 Humble *your selues therefore vnder
the mightie hand of God, that he may
exalt you in due time.
7 Caste *all your care on him: for he ca-
reth for you.
8 Be sober and watch: for *your aduer-
sarie the deuil as a roaring lyon wal-
keth about, seking whome he may de-
uoure:
9 Whome resist stedfast in ý faith, know-
ing[b] that the same afflictions are accō-
plished in your brethren which are in
the worlde.
10 And the God of all grace, which hathe
called vs vnto his eternal glorie by
Christ Iesus, after ý ye haue suffred a li-
tel, make you perfect, confirme, streng-
then and stablish *you*.
11 To him *be* glorie and dominion for
euer and euer. Amen.
12 By Siluanus a faithful brother vnto
you, as I suppose, haue I writen briefly,
exhorting and testifying how that this
is the true grace of God, wherein ye
stand.
13 *The Church* ý is at[c] Babylon elected to-
gether with you, saluteth you, and Mar-
cus my sonne.
14 Grete ye one another with the *kysse
of loue. Peace *be* with you all which are
in Christ Iesus. Amen.

Rom. 12, 10.
Iam. 4, 6.
Iam. 4, 10.
Psal. 54, 23.
wisd. 12, 13.
mat. 6, 25.
luk. 12, 22.
Luk. 22, 31.
b Nothing cometh vnto vs, whe we se not to appertein to the rest of Christs members: and therefore we ought not to refuse ý cōdition wh is commune to all the Saintes.
c Which was a famous citie in Assyria where peter then was ý Apostle of ý circūcisiō.
Rom. 16, 16.
1. cor. 16, 20.
2. cor. 13, 13.

THE SECONDE EPISTLE GENERAL OF PETER.

THE ARGVMENT.

THe effect of the Apostle here is to exhorte them which haue once professed the true faith of Christ, to stande to the same euen to the last breath: also that God by his effectual grace towardes men moueth them to holines of life, in punishing the hypocrites which abuse his Name, & in increasing his gifes in the godlie: wherefore by godlie life he being now almost at deathes dore, exhorteth them to approue their vocation, not setting their affections on worldie things (as he had oft writ vnto them) but lifting their eyes towarde heauen, as they be taught by the Gospel, whereof he is a cleare witnes, chiefly in that he heard with his owne eares that Christ was proclaimed from heauen to be the Sonne of God, as likewise the Prophetes testified. And lest they shulde promise to them selues quietnes by professing the Gospel, he warneth them bothe of troubles which they shulde susteine by the false teachers, and also by the mockers & contemners of religion, whose maners and trade he liuely setteth forthe as in a table: aduertising the faithful not onely to waite diligently for Christ, but also to beholde presently the day of his comming, and to preserue them selues vnspotted against the same.

CHAP. I.

4 Forasmuche as the power of God hathe giuen them all things perteining vnto life, he exhorteth them to flee the corruptiō of worldlie lustes. 10 To make their calling sure with good workes, and frutes of faith. 14 He maketh mētiō of his owne death, 17 Declaring the Lord Iesus to be the true Sonne of God, as he him self had sene vpō the mounte.

1 SIMON Peter a seruant and an Apostle of IESVS CHRIST, to you which haue obteined like precious faith with vs by the [a] righteousnes of our God and Sauiour Iesus Christ:
2 Grace and peace be multiplied to you, by the knowledge of God and of Iesus our Lord,
3 According as his [b] godlie power hathe giuen vnto vs all things that *perteine* vnto [c] life and godlines, [d] through the knowledge of him that hathe called vs [n] vnto glorie and vertue.
4 Whereby moste great, and precious promises are giuen vnto vs, that by them ye shulde be partakers of the [e] godlie nature, in that ye flee the corruption, wh is in the worlde through lust.
5 Therefore giue euen all diligence thereunto: ioyne moreouer [f] vertue with your faith: and with vertue, knowledge:
6 And with knowledge, temperance: and with temperance, pacience: and with pacience, godlines:
7 And with godlines, brotherlie kindenes: and with brotherlie kindenes, loue.
8 For if these [g] things be among you, and abunde, they wil make you that ye neither shalbe ydle, nor vnfruteful in ý knowledge of our Lord Iesus Christ:
9 For he that hathe not these things, is blinde, & [g] can not se farre of, & hathe forgotten that he was purged from his olde sinnes.
10 Wherefore, brethren, giue rather diligence

a In ý he declared him self iuste and faithful in accōplishing his promes by Christ.
b He speaketh of Christ as he is God and Sauiour.
c That is, salnation.
d The summe of our salnation and religion is to be led by Christ to ý Father, who calleth vs in the Sonne.
n *Or, through his glorie.*
e We are made partakers of ý diuine nature, in ý we flee the corruption of ý worlde: or as paul writeth, are dead to sinne & are not in the flesh.
f Godlie maners.
g The Greeke worde signifieth him, ý naturally can not se except he hol deth nere his eyes. So peter calleth suche as can not se heauenlie things wh are farre of, purre blinde or sand blinde.

h Albeit it be sure in it self forasmuche as God can not change: yet we must confirme it in our selues, by the frutes of the Spirit, knowing ỹ the purpose of God electeth, calleth, sanctifieth, and iustifieth vs.
i For God wil euer vpholde you.
k In this bodie. 2.Cor.5,3.

ligēce to make your calling & electiō h sure: for if ye do these things, ye shal neuer i fall.
11 For by this meanes an entring shalbe ministred vnto you abundantly into ỹ euerlasting kingdome of our Lord & Sauiour Iesus Christ.
12 Wherefore, I wil not be negligent to put you alwais in remembrance of these things, though that ye haue knowledge, and be stablished in the present trueth.
13 For I thinke it mete as long as I am in this k tabernacle, to stirre you vp by putting you in remembrance.
14 Seing I knowe that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hathe *shewed me.
15 I wil endeuour therefore alwaise, that ye also may be able to haue remembrance of these things after my departing.

Ioh.21,19.

1.Cor.1,17. & 2,1.
** Or, sophistical & crafte.*

16 For we folowed not * deceiueable fables when we opened vnto you ỹ power, and comming of our Lord Iesus Christ, but with our eyes we saw his maiestie:
17 For he receiued of God ỹ Father honour and glorie, when there came suche a voyce to him from the excellent glorie, * This is my beloued Sonne, in whome I am wel pleased.
18 And this voyce we heard when it came from heauen, being with him in the l holie mounte.

Mat.17,5.
l For by Christs presence it was for the time holie.
m That is, the doctrine of the Prophetes.
n A perfiter knowledge the vnder the Law.
2.Tim.3,16.
o Meaning, Christ the sunne of iustice, by his Gospel.
p Cometh not of men.
** Or interpretation.*

19 We haue also a moste sure m worde of the Prophetes, to the which ye do wel that ye take hede, as vnto a light that shineth in a darke place, vntil the n day dawne, and the o daye starre arise in your hearts.
20 * So that ye first know this, that no prophecie in the Scripture is of p anie priuate *** motion.
21 For the Prophecie came not in olde time by the wil of man: but holie men of God spake as they were moued by the holie Gost.

CHAP. II.

He propheciethof false teachers, and sheweth their punishment.

Act.20,29. 1.tim.4.2. iud.11.
** Or, insolent & wanton.*
a This is euidently sene in ỹ Pope & his Priests, w̄ by lies & flatteries sel mens soules, so that it is certeine that he is not the successour of Simon peter, but of Simon Magus.

BVt * there were false prophetes also among the people, euen as there shalbe false teachers among you: which priuely shal bring in dānable heresies, euen denying ỹ Lord, that hathe boght them, & bring vpon them selues swift damnation.
And manie shal followe their q damnable wayes, by whome the way of trueth shalbe euil spoken of,
And through couetousnes shal they w̄ fained wordes make a marchandise of you, whose iudgement long agone is not farre of, and their damnation slepeth not.
4 For if God spared not the * Angels, that had sinned, but caste them downe into hell and deliuered them into chaines of darkenes, to be kept vnto damnation:
5 Nether hathe spared the olde worlde, but saued * Noe the eight *persone* a preacher of righteousnes, and broght in the flood vpon the worlde of the vngodlie,
6 And * turned the cities of Sodome and Gomorrhe into ashes, condemned them and ouerthrewe them, and made them an ensample vnto them that after shulde liue vngodlie,
7 *And deliuered iuste Loth vexed with the vnclenlie conuersation of the wicked,
8 (For he being righteous, and dwelling among them, in seing and hearing, vexed his righteous soule from day to day with their vnlawful dedes.)
9 The Lord knoweth to deliuer ỹ godlie out of tentation, and to reserue the vniust vnto the day of iudgement to be punished:
10 And chiefely them that walke after ỹ flesh, in the lust of vnclennes, and despise the gouernement, *which are* presumpteous, and stand in their owne conceite, and feare not to speake euil of the ỹ are in dignitie.
11 Where as the Angels which are greater bothe in power and might, * giue not b railing iudgement against them before the Lord.
12 But these as c brute beasts, led with sensualitie and made to be taken, and destroyed, speake euil of those things w̄ they knowe not, and shal perish through their owne corruption.
13 And shal receiue the wages of vnrighteousnes, as they which counte it pleasure to liue deliciously for a seaſon. Spottes *they are* and blottes, d deliting them selues in their deceiuings, in feasting w̄ you.
14 Hauing eyes ful of adulterie, and that can not cease to sinne, beguiling vnstable soules: they haue hearts exercised w̄ couetousnes, cursed children,
15 Which forsaking the right waye, haue gone astraye, following the way of * Balaam, *the sonne* of Bosor, which loued the wages of vnrighteousnes.
16 But he was rebuked for his iniquitie: *for* the domme asse speaking with mans voyce, forbade the foolishnes of ỹ Prophet.
17 *These are welles without water; *and* c cloudes caryed about with a tempest, to whome the blacke darkenes is reserued for euer.
18 For in speaking swelling wordes of vanitie,

Iob.4,18. iude 6. Gen.7,2. Gen.19,24.

Gen.6.22

Gen.19,16.

1.King.22,22. Iob.1,12.
b Albeit ỹ Angels condemne ỹ vices and iniquitie of wicked magistrates, yet they blame not the autoritie and power which is giuen them of God.
c As beasts without reason or wit followe whether nature leadeth them: so these wicked men destitute of the Spirit of God, onely seke to fulfil their sensualitie, and as they are vessels made to destruction, & appointed to this iudgement, so they fall into ỹ snares of Satan to their destruction.
d For in your holie feasts they sit as membres of the Church where as in dede they de but spottes, & so deceiue you, read Iude 12.
Nemb.22, 23.
iude 11.
Iude 12.
e They haue some appearance outwarde, but within they are drie and barren, or at moste they cause but a tempest.

nitie, they beguile ẅ wantonnes through the lustes of the flesh them that were cleane escaped from them ẅ are wrapped in errour,

19 Promising vnto them libertie, and are them selues the* seruants of corruption: for of whome soeuer a man is ouercome, euen vnto ŷ same is he in bondage.

Iohn 8,34. rom.6,20.

20 *For if they, after they haue escaped from the filthines of the worlde, through the [f] knowledge of the Lord, & of the Sauiour Iesus Christ, are yet tangled againe therein, and ouercome, the latter end is worse with them then the beginning.

Mat 12,45. ebr.6,4. & 10,26.

[f] Which commeth by hearing the Gospel preached.

21 For it had bene better for them, not to haue knowen the way of righteousnes, thē after they haue knowen it, to turne from the holie [g] commandement giuen vnto them.

[g] *Or, doctrine.*

22 But it is come vnto them, according to the true prouerbe, * The dogge is returned to his owne vomit: and, The sowe that was washed, to the wallowing in the myer.

Prou.29,11.

CHAP. III.

3 He sheweth the impiettie of thē which mocke at Gods promises. 7 After what sorte the end of the worlde shalbe. 8 That they prepare them selues thereunto. 16 Who they are which abuse the writings of S. Paul, and the rest of the Scriptures. 18 Concluding with eternal thankes to Christ Iesus.

1 THis seconde Epistle I now write vnto you, beloued, wherewith [a] I stirre vp, and warne your pure mindes,

[a] For we fall quickely a slepe and forget that which we are taught.

2 To call to remembrance the wordes, which were tolde before of the holie Prophetes, and also the commandement of vs ŷ Apostles of ŷ Lord and Sauiour.

2.Tim.4,3. 2.tim.3,1. iude 18.

3 *This first vnderstand, that there shal come in the last dayes, mockers, which wil walke after their lustes,

[b] He meaneth thē which had once professed Christian religion, but became afterwarde contemners & mockers, as Epicurians & Atheistes.

4 And say, Where is the promes of his comming? for since the fathers dyed, all things continue a like from the beginning of the creation.

5 For this they [b] willingly knowe not, ŷ the heauens were of olde, and the earth that was of the water and by the water, by the worde of God.

6 Where fore the [c] worlde that then was perished ouerflowed with the water.

[c] As touching the beautie thereof, & things ẅ were therein, except them ẅ were in ŷ arke.

7 But the heauens & earth, ẅ are now, are kept by ŷ same worde in store, and reserued vnto fyre against ŷ day of iudgement, and of the destruction of vngodlie men.

8 Derely beloued, be not ignorāt of this one thing, that one day is with ŷ Lord, *as a thousand yeres, & a thousand yere, as one day.

Psal.90 4.

9 The Lord is not slacke concerning *his* promes (as some men count slackenes) but is pacient towarde vs, and *[d] wolde haue no man to perish, but wolde all mē to come to repentance.

Eze.33,32. 1.tim 2 4.

[d] He speaketh not here of the secret & eternal counsel of God, whereby he electeth who me it pleaseth him, but of the preaching of ŷ Gospel whereby all are called and bidden to the banket.

10 * But the day of the Lord wil come as a thief in the night, in the which ŷ heauens shal passe away with a noyce, and ŷ elements shal melt with heate, and the earth with the workes, that are therein, shalbe burnt vp.

Mat 24,44. 1.thes.5,2. reuel 3,3. & 16,15.

11 Seing therefore ŷ all these things must be dissolued, what maner persones ought ye to be ī holie cōuersatiō ād godlines,

12 Loking for, and hasting vnto ŷ comming of ŷ day of God, by the which the heauens being on fyre, shalbe dissolued, & the elements shal melt with heat?

Isa.65,17. & 66,22. reuel 21,1.

13 But we loke for *new heauens, and a new earth, accordig to his promes, wherein dwelleth righteousnes.

14 Wherefore, beloued, seing that ye loke for suche things, be diligent that ye may be founde of him in [e] peace, without spotte and blameles.

[e] In quiet conscience.

15 *And suppose that the long suffring of our Lord is saluation, euen as our beloued brother Paul according to the wisdome giuen vnto him wrote to [f] you,

Rom 2 4.

[f] Albeit his epistles were writ to peculiar Churches, yet they conteine a general doctrine apperteining to all men.

16 As one, that in all *his* Epistles speaketh of these things: among the ẅ some things are [g] hard to be vnderstand, which they that are vnlearned and vnstable, *peruert, as they *do* also other Scriptures vnto their owne destruction.

[g] As no mā cōdemneth ŷ brightues of ŷ sunne because his eye is not able to susteine ŷ clearnes thereof: so ŷ hardenes ẅ we can not some time compas or perfectly vndestande in ŷ Scriptures, ought not to take away from vs ŷ vse of ŷ Scriptures.

*Or, wreste.

17 Ye therefore beloued, seing ye knowe these thīgs before, beware, lest ye be also plucked away ẅ the errour of ŷ wicked, and fall frō your owne stedfastnes,

18 But growe in grace, and in the knowledge of our Lord and Sauiour Iesus Christ: to him *be* glorie both now and for euer more. Amen.

THE FIRST EPIstle general of Iohn.

THE ARGVMENT.

After that S. Iohn had sufficiently declared how that our whole saluatiō doeth cōsiste onely in Christ, lest that any mā shulde thereby take a boldenes to sinne, he sheweth that no man can beleue in Christ, onles he doeth endeuour him self to kepe his commandements, which thing being done, he exhorteth thē to beware of false prophetes, whome he calleth Antichristes, and to tryc the spirits. Last of all he doeth earnestly exhorte them vnto brotherlie loue, and to beware of deceiuers.

CHAP.

CHAP. I.

1 True witnes of the euerlasting worde of God. 7 The blood of Christ is the purgation of sinne. 10 No man is without sinne,

THat which was [a] frō ý beginning, which we haue [b] heard, ẅ we haue sene ẅ our eyes, ẅ we haue loked vpon, and our handes haue handled of the Worde[c] of life.

(For ý life appeared, and we haue sene it, and beare witnes, and shewe vnto ypu ý eternall life, ẅ was [d] with the Father, and appeared vnto vs)

That, *I say*, ẅ we haue sene & heard, declare we vnto you, ý ye may also[e] haue felowship with vs, and that our felowship also may be with ý Father and ẅ his Sonne Iesus Christ.

And these things write we vnto you, ý your ioye may be ful.

This then is the message which we haue heard of him, and declare vnto you, that God[a] is[f] light, & in him is no darkenes.

If we say ý we haue felowship ẅ him, and walke in [g] darkenes, we lye, & do not truely.

But if we walke in the light as he is in the light, we haue felowship [h] one with another, and the* blood of Iesus Christ his Sonne clenseth vs from all sinne.

*If we say that we haue no sinne, we deceiue our selues, and trueth is not in vs.

If we[i] acknowledge our sinnes, he is faithful and iust, to forgiue vs our sinnes, & to clense vs from all vnrighteousnes.

If we say we haue not sinned, we make him a lier, and his[a] worde is not in vs.

Epta in Greke
Lat. Iohn Euangelicke

a That is, Christ God eternal.
b That is, being man.
c Which giueth life and had it in him self, Ioh 14.
d Before all beginning.
e The effect of the Gospel is, ý we all being ioyned together in Christ by faith, shulde be the sonnes of God. *Iohn 8.12.*
f The frutes of our faith must declare whether we be ioyned in God or no: for God being ý verie puritie & light wil not haue felowship with them ẅ lie in sinne and darkenes.
g In an euil cōscience, & without the feare of God.
h That is, Christ with vs and we with our selues. *Ebr. 9,14. 1.pet.1,19. 1.euel.1,6. 1.King.8.45. 2.chro.6,36. pro.20,9. eccle.7,20.*
i If we be not ashamed, earnestly & openly to acknowledge our selues before God to be sinners.
a *Or, doctrine.*
a Christ is our onelie Aduocate and atonemēt, for the office of intercessiō and redemption are ioyned together.
b That is, of them ẅ haue embraced the Gopel by faith in all ages, degrees, & places: for there is no saluatiō without Christ.
c That is, by faith and so obey him: for knowledge can not be without obedience.

CHAP. II.

Christ is our Aduocate. 10 Of true loue, & how it is tried. 18 To beware of Antichrist.

MY babes, these things write I vnto you, ý ye sinne not. and if any man sinne, we haue an[a] Aduocat with the Father, Iesus Christ, the Iust.

And he is the reconciliation for our sinnes: and not for ours onely, but also for *the sinnes* of the whole worlde.

And hereby we are sure that we[c] knowe him, if we kepe his commandements.

He ý saith, I knowe him, and kepeth not his commandements, is a lier, and ý trueth is not in him.

But he that kepeth his worde, in him is[d] the loue of God perfite in dede: hereby we knowe that we are in him.

He ý saith, he remaineth in him, ought euen so to walke, as he hathe walked.

Brethren, I write no newe[e] commandement vnto you but an olde commandement, ẅ ye haue had from the[c] beginning: the[f] olde commandement is the worde, which ye haue heard from the beginning.

Againe, a newe commandement I write vnto you, ý which is true in him, and also in you: for the darkenes is past, and the true light now shineth.

He that saith that he is in the light, and hateth his brother, is in darkenes vntil this time.

*He that loueth his brother, abideth in the light, and there is none occasion of euil in him.

But he that hateth his brother, is in darkenes, and walketh in darkenes, & knoweth not whither he goeth, because that darkenes hathe blinded his eyes.

§Litle children, I write vnto you, because your sinnes are forgiuen you for [h] his Names sake.

I write vnto you, fathers, because ye haue knowen him that is frō the beginning. I write vnto you, yong mē, because ye haue ouercome the[n] wicked.

I write vnto you, babes, because ye haue knowen ý Father. I haue writē vnto you, fathers, because ye haue knowen him, ý is from ý beginning. I haue writē vnto you, yong mē, because ye are strōg, and the worde of God abideth in you, and ye haue ouercome the[n] wicked.

Loue not the[i] worlde, nether ý things that are in the worlde. If any man loue the *worlde, the loue of the Father is not in him.

For all that is in the worlde (*as* the luste of the[k] flesh, the[l] luste of the eyes, & the[m] pride of life) is not of the Father, but is of the worlde.

And the worlde passeth awaye, and ý luste thereof: but he that fulfilleth the wil of God, abideth euer.

Babes, it is the last time, and as ye haue heard that Antichrist shal come, euē now are there many Antichrists: whereby we knowe that it is the last time.

[n] They went out from vs, but they were not of vs: for if they had bene of vs, they wolde haue continued with vs. But *this commeth to passe*, that it might appeare, that they are not all of vs.

But ye haue an[o] ointement from him, that is[p] Holie, & ye haue knowen all things.

I[q] haue not writen vnto you, because ye knowe not the trueth: but because ye knowe it, and that no lye is of the trueth.

Who is a lyer, but he that denyeth ý

d Whereby he loueth God: so ý to loue God is to obey his worde.
n *Or, doctrine.*
e When ý Lawe was giuen.
f Loue thy neighbour as thy self, is the olde commandement taught in the Law: but when Christ saith, So loue one another as I haue loued you, he giueth a newe commandement onely as touching the forme, but not as touching ý nature or substāce of the precept. *Chap.3,14.*
g He nameth all ý faithful, children, as he being their spiritual father, attributing to olde mē knowledge of great things, to yōg mē strēgth, to children obedience & reuerence to their gouuernours.
h For Christs sake.
n *Or, the deuil.*

Or, the deuil.
i As it is aduersarie to God. *Iam.4,4.*
k To liue in pleasure.
l Wantonnes.
m Ambition & pride.

n Which semed to haue bene of our nomber, because, for a time they occupied a place in the Church.
o The grace of ý holie Gost.
p Which is Christ.
q In this Epistle which I now write vnto you.

r He that taketh away or dimisheth ether of the natures in Christ, or he that confoundeth or separateth them, els he that putteth not difference betweene the persoune of the Sonne, & also he that beleueth not to haue remissiō of sinnes by his onely sacrifice, denieth Christ to be the true Messias.

Iesus is r Christ? the same is the Antichrist that denyeth the Father and the Sonne.

23 Whosoeuer denyeth the Sonne, the same hathe not the Father.‖

24 Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard from the beginning, shal remaine in you, ye also shal continewe in the Sonne, & in ỹ Father.

25 And this is the promes that he hathe promised vs, *euen* eternal life.

26 These things haue I writen vnto you, concerning them that deceiue you.

27 But the anointing which ye receiued of him, dwelleth in you: and ye nede not that any man teache you: but as the same t Anointing teacheth you of all things, & it is true, & is not lying, & as it taught you, ye shal abide *u* in him.

28 And now, *v* litle childrē, abide in him, that when he shal appeare, we may be bolde, and not be ashamed before him at his comming.

29 If ye knowe ỹ he is righteous, knowe ye that he which doeth righteously, is borne of him.

s Then the infideles worship not ỹ true God. ‖*But he that confesseth the Sonne, hathe also the Father.*

t Christ communicateth him self vnto you and teacheth you by the holie Gost & his ministers.

u Or, *in Christ.*

v By this name he meaneth the whole Church of Christ in general.

CHAP. III.

The singular loue of God towarde vs. 7 And how we againe ought to loue one another.

1 BEholde, what loue the Father hathe shewed on vs, that we shulde be a called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.

a Being made ỹ sonnes of God in Christ, he sheweth what qualities we must haue to be discerned from bastardes.

2 Dearly beloued, now are we the sonnes of God, but yet it doeth not appeare what we shalbe: and we knowe that when b he shal appeare, we shalbe c like him: for we shal se him as he is.

b That is, Christ.

c As the members and head are whichmake one perfect bodie.

3 And euerie man ỹ hathe this hope in him, purgeth him self, euē as he is pure.

4 Whosoeuer d committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

d That is, in whome sinne doeth reigne, so that he seketh not to be sanctified.

5 And ye knowe that he appeared that he might * take away our sinnes, and in him is no sinne.

Isa. 53, 9.

1 pet. 2, 22.

6 Whosoeuer abideth in him, sinneth not: whosoeuer sinneth, hathe not sene him, neither hathe knowen him.

7 Litle children, let no mā deceiue you: he that doeth righteousnes, is righteous, as he is righteous.

John 8. 44.

8 He that * committeth sinne, is of the deuil: for the diuel sinneth frō the e beginning: for this purpose appeared ỹ Sonne of God, that he might lose the workes of the deuil.

e As appeared by Adam.

9 Whosoeuer is borne of God, sinneth not: for his f sede remaineth in him, neither can he g sinne, because he is borne of God.

f Which is the holie Gost.

g He can not be vnder ỹ power of sinne because the Spirit of God correcteth his euil and corrupt affections.

10 In this are ỹ childrē of God knowen, and the children of the deuil: whosoeuer doeth not righteousnes, is not of God, neither he that h loueth not his brother.

h He descendeth from the first table of the commandements to the seconde.

John 13, 34. & 15, 12.

Gen. 4, 8.

11 For this is the message, that ye heard from the beginning, that * we shulde loue one another.

12 Not as * Cain which was of the wicked, and slewe his brother: & wherefore slewe he him? because his owne workes were euil, and his brothers good.

13 Marueile not, my brethren, though the worlde hate you.

14 We knowe that we are translated frō death vnto life, because we i loue ỹ brethren: * he that loueth not *his* brother, abideth in death.

i This loue is ỹ special frute of our faith and a certeine signe of our regeneration.

Chap. 2 10.

Leuit. 19, 17.

John 15, 13.

ephe. 5, 2.

15 Whosoeuer hateth his brother, is a mā slayer: & ye knowe that no manslayer hathe eternal life abiding in him.

16 * Hereby haue we perceiued loue, that he laid downe his life for vs: therefore we ought also to lay downe *our* liues for ỹ brethren.

Luk. 3, 11.

17 * And whosoeuer hathe this worldes good and seeth his brother haue nede, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

18 My litle children, let vs not loue in worde, neither in tongue *onely*, but in k dede & in trueth.

k Which is not the cause, wherefore we are ỹ sonnes of God, but a moste certeine signe.

19 For thereby we knowe that we are of the trueth & shal before him assure our hearts.

20 For if our l heart condemne vs, God is greater then our heart, and knoweth all things.

l If our cōscience being giltie of any thing, be able to condemne vs, muche more ỹ iudgement of God w knoweth our hearts better then we our selues, is able to condemne vs.

John 15, 7. & 16, 23.

mat. 21, 20.

chap. 5, 24.

John. 6, 29. & 17, 3.

John 13, 34. & 15, 10.

21 Beloued, if our heart condemne vs not, then haue we boldenes towarde God.

22 * And what soeuer we aske, we receiue of him, because we kepe his commandements, and do those things which are pleasing in his sight.

23 * This is then his commandemēt, That we beleue in the Name of his Sōne Iesus Christ, and loue one another, as he gaue commandement.

24 * For he that kepeth his commandements, dwelleth in him, and he in him: & hereby we knowe that he abydeth in vs, *euen* by the Spirit which he hathe giuen vs.

CHAP. IIII.

1 Difference of spirits. 6 How the Spirit of God may be knowen from the spirit of errour. 7 Of the loue of God and of our neighbours.

1 DEerely beloued, beleue not euerie spirit, but trye the a spirits whether they

a Them which boast that thei haue the Spirit to preache or prophecie.

they are of God: for many false Prophetes are gone out into the worlde.

2 Hereby shal ye knowe the Spirit of God, Euerie spirit that confesseth that Iesus [b] Christ is come in the flesh, is of God.

3 And euerie spirit which confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the *spirit* of Antichrist, of whome ye haue heard, how ỹ he shulde come & [c] now already he is in the worlde.

4 Litle children, ye are of God, and haue ouercome them: for greater is he that is in you, then [d] he that is in the worlde.

5 They are of ỹ worlde, therefore speake they of the worlde, and the worlde heareth them.

6 We are of God, *he ỹ knoweth God, [e] heareth vs: he that is not of God, heareth vs not. Hereby knowe we the Spirit of trueth, and the spirit of errour.

7 Beloued, let vs loue one another: for loue cometh of God, & euerie one that loueth, is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: for God is loue.

9 *In [f] this appeared the loue of God towarde vs, becaufe God sent his onely begotten Sonne into the worlde, ỹ we might liue through him.

10 Herein is loue, not that we loued God, but that he loued vs, and sent his sonne *to be* a [g] reconciliation for our sinnes.

11 Beloued, if God so loued vs, we ought also to loue one another.

12 *No man hathe sene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfite in vs.

13 Hereby knowe we, that we dwell in him, and he in vs: becaufe he hathe giuen vs of his Spirit.

14 And we haue, sene, and do testifie, that the Father sent the Sonne *to be* the Sauiour of the worlde.

15 Whosoeuer [h] confesseth that Iesus is ỹ Sonne of God, in him dwelleth God, and he in God.

16 And we haue knowen, and beleued ỹ loue that God hathe [i] in vs. God is loue, & he that dwelleth in loue, dwelleth in God, and God in him.

17 Herein *is* the loue perfite in vs, ỹ we shulde haue boldenes in the day of iudgement: for as he is, euen so are we in this worlde.

18 There is no [k] feare in loue, but perfect loue casteth our feare: for feare hathe painfulnes: and he that feareth, is not perfect in loue.

19 We loue him, becaufe he loued vs first.

20 If anie mā say, I loue God, and hate his brother, he is a lyer: for [l] how can he that loueth not his brother whome he hathe sene, loue God whome he hathe not sene?

21 *And this commandement haue we of him, that he which loueth God, shulde loue his brother also.

CHAP. V.

1.10.13 Of the frutes of faith. 14.20 The office, autoritie, & diminitie of Christ. 21 Against images.

1 WHosoeuer beleueth that Iesus is the Christ, is [a] borne of God, & euerie one that loueth him, which begate, loueth him also which is begotten of him.

2 In this we knowe that we loue ỹ children of God, when we loue [b] God, & kepe his commandements.

3 For this is the loue of God that we kepe his commandements: and his* commandements are not [c] grieuous.

4 For all that is borne of God, ouercometh the worlde: and this is the victorie that ouercometh the worlde, *euen* our faith.

5 *Who is it that ouercometh the worlde, but he which beleueth that Iesus is the Sonne of God?

6 This is that Iesus Christ that came by [d] water [e] & blood, not by water onely, but by water and blood: and it is the [f] spirit, that beareth witnes: for the Spirit is [g] trueth.

7 For there are thre, which beare recorde in heauē, the Father, the Worde, and the holie Goſt: and these thre are one.

8 And there are thre, which beare recorde in the earth, the spirit and the water and the blood: and these thre agre in one.

9 If we receiue the witnes of men, the witnes of God is greater: for this is the witnes of God, which he testified of his Sonne.

10 *He that beleueth in the Sōne of God hathe the witnes || in him self: he ỹ beleueth not God, hathe made him a lyer, becaufe he beleued not the recorde, that God witnessed of his Sonne.

11 And this is the recorde, that God hathe giuen vnto vs eternal life, and this life is in his Sonne.

12 He that hathe the Sonne, hathe life: and he that hathe not the Sonne of God, hathe not life.

13 These things haue I writtē vnto you, that beleue in the Name of the Sonne of God, that ye may knowe that ye haue eternal life, and that ye may beleue in ỹ Name of the Sonne of God.

14 And this *is* the assurance, that we haue in him, * that if we aske anie thing according to his wil, he heareth vs.

15 And

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[b] Who being very God came from his Father and toke vpon him our flesh. He ỹ confesseth or preacheth this truely, hathe the Spirit of God, els not.

[c] He began to buylde the mysterie of iniquitie.

[d] Satan ỹ prince of the worlde.

Iohn 8,47.

[e] With pure affection & obedience.

Epsta Dominica 1 post Trinitatis

Iohn 3,16.

[f] Trueth it is, that God hathe declared his loue in many other things, but herein hathe passed all other.

[g] By his onelie death.

Iohn 1,18. 1 tim. 6,16.

[h] So ỹ his confession proceedeth of faith.

[i] *Or, towarde vs.*

[j] By inspiring it into vs.

[k] Suche as shulde trouble the conscience.

[l] For god presenteth him self to vs in them, ẅ beare his image.

1 Iohn 5,12.

[a] Is regenerat by the vertue of his Spirit.

[b] The loue of God must go before, or els we cā not loue aright. *Matt. 11,30.*

[c] They are easie to ỹ sonnes of God, ẅ are led ẅ his Spirit: for thei delite therein. *1. Cor. 15,57.*

Epsta die 4 post Pascha

[d] That is, regeneration.

[e] The water & blood that came out of his side, declare that we haue our sinnes washed by him, & he hathe made full satisfaction for the same.

[f] Our minde inspired by the holie Goſt.

[g] Which testifieth to our hearts, that we be ỹ children of God. *Iohn 3,37.*

|| *of God.*

Mat. 7,7. & 21,22. chap. 3,22.

15 And

15 And if we knowe that he heareth vs, whatsoeuer we aske, we knowe ý we haue the peticions that we haue desired of him.

16 If anie man se his brother sinne a sinne, ý is not vnto death, let him aske, and he shal giue him life for them that sinne not[h] vnto death. * There is a sinne[i] vnto death: I say not that thou shuldest praye for it.

17 All vnrighteousnes is sinne, but there is a sinne not vnto death.

18 We knowe that whosoeuer is borne of God, [k] sinneth not: but he that is begotten of God, [l] kepeth him self, & ý[m] wicked[n] toucheth him not.

19 We knowe that we are of God, and the whole worlde[o] lyeth in wickednes:

20 But we knowe ý the Sonne of God is * come, & hathe giuen vs a minde to knowe him, [w] is true: and we are in him that is true, *that is*, in his Sonne Iesus Christ: this same is verie[p] God, and eternal life.

21 Babes, kepe your selues from[q] idoles. Amen.

h Although euerie sinne be to death, yet God through his mercie pardoneth hit in his Sonne Christ. *Mat.12,31. mar.3.29. Luk.12,10.*

i As theirs is whome God doeth so forsake that they fall into vtter disspaire.

k Giueth not him self so ouer to sinne, that he forgetteth God

l Taketh hede that he sinne not.

m That is, Satan.

n With a mortal wounde. *Luk.24,45.*

o That is, all men generally, as of them selues, lye as it were buried in euil.

p Christ verie God. q Meaning from euerie forme and facion of things which is set vp for anie deuocion to worship God.

THE SECONDE epistle of Iohn.

He writeth vnto a certeine ladie, 4 Reioycing that her children walke in the trueth, 5 And exhorteth them vnto loue, 7 Warneth them to beware of suche deceiuers as denie that Iesus Christ is come in the flesh, 8 Praieth them to continue in the doctrine of Christ, 10 And to haue nothing to do with them that bring not the true doctrine of Christ Iesus our Sauiour.

THe Elder to ý [a] elect Ladie, and her children, whome I loue in [a] ý trueth: and not I onely, but also all that haue knowen ý trueth,

2 For ý truethes sake which dwelleth in vs, and shalbe with vs for euer:

3 Grace be with you, mercie & peace from God the Father, and from ý Lord Iesus Christ the Sonne of the Father, [w] [b] trueth and loue.

4 I reioyced greatly, that I founde of thy children walking [c] in trueth, as we haue receiued a commandement of ý Father.

5 And now beseche I thee, Ladie, (not as writing a new commandemẽt vnto thee, but that same which we had from the beginning) that we * loue one another.

6 And this is the loue, that we shulde walke after his [u] commandements. This commandement is, that as ye haue heard from the beginning, ye shulde walke in it.

7 For manie deceiuers are entred into the worlde, which confesse not that Iesus Christ is come in the flesh. He that is suche one, is a deceiuer and an Antichrist.

8 Loke to your selues, that we [d] lose not the things, which we haue done, but that we may receiue a ful reward.

9 Whosoeuer [e] transgresseth, and abideth not in the doctrine of Christ, hathe not God. He that continueth in the doctrine of Christ, he hathe bothe the Father and the Sonne.

10 If there come anie vnto you, and bring not this doctrine, * receiue him not to house, nether bid him, [f] God spede.

11 For he that biddeth him, God spede, is partaker of his euil dedes. Although I had manie things to write vnto you, yet I woide not *write* with paper and yncke: but I trust to come vnto you, and speake mouth to mouth, that our ioye may be ful.

12 The sonnes of thine [u] elect sister grete thee, Amen.

*Or, worthie & noble.

a According to godlines & not w anie worldlie affection.

b We can not receiue the grace of God, except we haue ý true knowledge of him of the w knowledge loue procedeth.

c According to Gods worde. *Iohn 15,13.*

*Or, doctrine.

d By suffring our selues to be seduced.

e He that passeth the limites of pure doctrine.

Rom.16,17.

f Haue nothing to do w him. nether shewe him anie signe of familiaritie or acquaintance

*Or, worthie.

THE THIRD EPIstle of Iohn.

He is glad of Gaius that he walketh in the trueth, 8 Exhorteth them to be louing vnto the poore Christens in their persecution, 9 Sheweth the vnkinde dealing of Diotrephes, 12 And the good reporte of Demetrius.

1 THe Elder vnto the beloued Gaius, whome I loue in the trueth.

2 Beloued, I wish chiefly that thou prospe-

prosperedst & faredst wel, as thy soule prospereth.
3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, how thou walkest in the trueth.
4 I haue no greater ioye then this, that *is*, to heare that my sonnes walke in [a] veritie.
5 Beloued, thou doest faithfully whatsoeuer thou doest to the brethren, & to [b] strangers,
6 Which bare witnes of thy loue before the Churches. Whome if thou bringest of their iourney as it [c] besemeth according to God, thou shalt do wel,
7 Because that for his Names sake thei went forthe, and toke nothing of the Gentiles.
8 We therefore ought to receiue suche, ẏ we might be helpers to the trueth.
9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.
10 Wherefore if I come, I wil declare his dedes which he doeth, prateling against vs with malicious wordes, and not therewith cõtent, nether he him selfe receiueth the brethren, but forbiddeth them that wolde, and thrusteth them out of the Church.
11 Beloued, folowe not that which is euil, but that which is good: he ẏ doeth wel, *is* of God: but he that doeth euil, hathe not [d] sene God.
12 Demetrius hathe good reporte of all men, and of the trueth it self: yea, and we our selues beare recorde, and ye know we that our recorde is true.
13 I haue manie things to write: but I wil not with ynck and pen write vnto thee.
14 For I trust I shal shortly se thee, and we shal speake mouth to mouth. Peace *be* with thee. The friends salute thee. Grete the friends by name.

a That is, in godlie conuersacion, as they whose bothe the knowledge & feare of God.
b By keping hospitalitie.
c If ẏ furnisheth them with necessities towarde their iourney, knowing ẏ the Lord saith, He that receiueth you, receiueth me.
d Or, knowen.

THE GENERAL Epistle of Iude.

THE ARGVMENT.

SAint Iude admonisheth all Churches generally to take hede of deceiuers which go about to drawe awaye the hearts of the simple people frõ the trueth of God, and willeth thẽ to haue no societie with suche, whome he setteth forthe in their liuelie colours shewing by diuers examples of the Scriptures what horrible vengeance is prepared for them: finally he comforteth the faithful and exhorteth them to perseuere in the doctrine of the Apostles of Iesus Christ.

Epla in festo Simonis & Jude.

1 IVde a seruant of IESVS CHRIST, and brother of Iames, to them which are called & sanctified [a] of God the Father, and [b] reserued to Iesus Christ:
2 Mercie vnto you, and peace and loue be multiplied.
3 Beloued, when I gaue all diligence to write vnto you of the commune saluacion, it was nedeful for me to write vnto you to exhorte you, that ye shulde earnestly [c] contende for *the maintenance* of the faith, which was [d] once giuen vn to the Saintes:
4 For there are certeine men crept in ẅ were before of olde [e] ordeined to this condemnation: vngodlie men *they are* ẅ turne the grace of our God into wantõnes, and* denye God the onelie Lord, and our Lord Iesus Christ.
5 I wil therefore put you in remẽbrance, forasmuche as ye once knewe this, how that the Lord after that he had deliuered the people out of Egypte, * destroyed thẽ afterwarde which [f] beleued not.
6 The* Angels also which kept not their first [g] estate but left their owne habitation, he hathe reserued in euerlasting chaines vnder darkenes vnto the [h] iudgement of the great daye.
7 As* Sodom and Gomorrhe, and the cities about them, which in like maner as they did, committed, and followed [i] strange flesh, are set forthe for an ensample, and suffre the vengeance of eternal fyre.
8 Likewise notwithstanding these [i] dreamers also defile the flesh, and despise gouuernement, and speake euil of them that are in autoritie.
9 Yet [k] Michael the Archangel, when he stroue against the deuil, and disputed about the bodie of Moses, durst not blame him with cursed speaking, but saith, [l] The Lord rebuke thee.
10 But these speake euil of those things, which they knowe not: and whatsoeuer things they knowe [m] naturally, as beastes, which are without reason, in those things they corrupt them selues.
11 Wo *be* vnto thẽ, for they haue followed ẏ way* of Cain, and are cast away by ẏ

Gen. 4.8

but here we are admonished not to seke to reuenge our selues by euil speaking, but to referre the thing to God.

a The faithful are sanctified of God the Father in the Sonne by the holie Gost.
b That he shulde kepe you, Iohn 17,6.
c Against ẏ assaltes of Satan and heretikes.
d That ye shulde kepe it for euer.
2. Pet. 2,1.
e He confirmeth their heart against the contemners of religion and Apostats, shewing ẏ suche mẽ trouble not the Church at all aduentures, but are appointed thereunto by ẏ determinate counsel of God. Num. 14,37.
f Their incredulitie was the fountein of all their euil. 2. Pet. 2,4.
g Or, original.
h Then shalbe their extreme punishement. Gen. 19,24.
i Moste horrible pollutions.
k Which shewe thẽ selues dull and impudent.
l It is moste like ẏ this exãple was writ in some of those bokes of the Scripture which are now lost, Nomb. 21,14. Ios. 10,13. 2. chro. 9,29.
m In Zacharie 3,2. Christ vnder the name of the Angel rebuked Satan as knowing that he went about to hinder ẏ Church: By their carnal

deceite

Nom. 22.23. Nom. 16.31. 2.pet.2.16.

deceite * of Balaams wages, and perish in the [n] gainesaying * of Core.

n For as Core, Dathan and Abiron rose vp and spake against Mose, so do these against them that are in autoritie.

12 These are spottes [o] in your feasts of charitie when they feast with you, without [p] all feare feding the selues: cloudes *they are* without water, caryed about of windes, corrupt trees & without frute, twise dead, & plucked vp by ỹ rootes.

o These were generall feastes which ỹ faithful kept, partly to protest their brotherlie loue, & partly to relieue the nedie, Tertull. in Apologet. chap 39.

p Ether of God, or of his Church.

13 *They are* the raging waues of the sea, foming out their owne shame: *they are* wandring starres, to whome is reserued the blackenes of darkenes for euer.

14 And Enoch also the seuenth from Ada, prophecied of suches, saying, * [q] Beholde, the Lord cometh with thousands of his Saintes,

15 To giue iudgement against all men, and to rebuke all ỹ vngodlie amõg thẽ of all their wicked dedes, ẅ they haue vngodly cõmitted, & of all their cruel speakings, ẅ wicked sinners haue spoke against him.

16 These are murmurers, complainers, walkig after there owne lustes || * whose mouthes speake proude things, hauing mens persones in admiration, because of aduantage.

Antiquus dies.

Iud. 14.

q This saying of Enoch might for the worthines thereof haue bene as a cõmune saying amõg men of all times, or els haue bene written in some of those bookes which now remaine not: yet by the prouidence of God, so many are left as are able to instruct vs in the faith of Iesus Christ to saluation, Iohn 20.31.

Psal. 16.10. || *In vngodlines and iniquitie.*

17 But ye beloued, remember the wordes which were spokẽ before of the Apostles of our Lord Iesus Christ,

18 How that they tolde you that there shulde be mockers * in the last time, ẅ shulde walke after their owne vngodlie lustes.

1.Tim.4.1. 2.tim.3.1. 2.pet.3.3.

19 These are makers of sectes, fleshlie, hauing [r] not the Spirit.

r Of regeneration.

20 But, ye beloued, edifie your selues in your most holie faith praying in the holie Gost,

21 And kepe your selues in the loue of God, loking for the mercie of our Lord Iesus Christ, vnto eternal life.

22 And haue compassiõ of some, [s] in putting difference:

23 And other saue ẅ [t] feare, pulling thẽ out of the fyre, and hate euen ỹ [v] garment spotted by the flesh.

s Some may be wonne with gẽtlenes, other by sharpenes.

t By sharpe reproues to drawe thẽ out of danger.

u He willeth not onely to cut of the euil but to take away all occasions ẅ are as preparatiues, & accessories to the same.

24 Now vnto him that is able to kepe you, that ye fall not, and to present you fautles before the presence of his glorie with ioye.

25 *That is*, to God onely wise, our Sauiour, *be* glorie, and maiestie, and dominion, and power, bothe now and for euer, Amen.

THE REVELATION

*of Iohn the Diuine.

o Or, declared to Iohn.

THE ARGVMENT.

IT is manifest, that the holie Gost wolde as it were gather into this moste excellent booke a summe of those prophecies, which were writen before, but shulde be fulfilled after the comming of Christ, adding also suche things as shulde be expedient, as well to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is liuely set forthe the Diuinitie of Christ, & the testimonies of our redemption: what things the Spirit of God alloweth in the ministers, and what things he reproueth: the prouidence of God for his elect, and of their glorie and consolation in the day of vengeance: how that the hypocrites which sting like scorpions the members of Christ, shalbe destroyed, but the Lambe Christ shal defende them, which beare witnes to the trueth, who in despite of the beast and Satan wil reigne ouer all. The liuelie description of Antichrist is set forthe, whose time and power notwithstanding is limited, and albeit that he is permitted to rage against the elect, yet his power stretcheth no further then to the hurt of their bodies: and at length he shal be destroyed by the wrath of God, when as the elect shal giue praise to God for the victorie: neuertheles for a season God wil permit this Antichrist, and strompet vnder colour of faire speache and pleasant doctrine to deceiue the worlde: wherefore he aduertiseth the godlie (which are but a smale portion) to auoide this harlots slateries, and bragges, whose ruine without mercie they shal see, and with the heauenlie companies sing continual praises: for the Lambe is maried: the worde of God hathe gotten the victorie: Satan that a long time was vntied, is now cast with his ministers into the pit of fyre to be tormented for euer, where as contrariwise the faithful (which are the holie Citie of Ierusalem, & wife of the Lambe) shal enioye perpetual glorie. Read diligently, iudge soberly, and call earnestly to God for the true vnderstanding hereof.

CHAP.

CHAP. I.

1 The cause of this reuelation. 3 Of them that read it. 4 Iohn writeth to the seuen Churches. 5 The maiestie and office of the Sonne of God. 20 The vision of the candlestickes and starres.

1 THe [a] reuelation of IESVS CHRIST, which [b] God gaue vnto him, to shewe vnto his seruãts thigs which must shortely be [c] done: which he sent, and shewed by his Angel vnto his seruant Iohn,

2 Who bare recorde of the worde of God, and of ỹ testimonie of Iesus Christ, and of all things that he sawe.

3 Blessed *is he* that readeth, and they that heare the wordes of this [d] prophecie, and kepe those things which are written therein: for the time is [e] at hand.

4 Iohn, to the [f] seuen Churches which are in Asia, Grace *be* with you & peace from him Which *is, & Which was, & Which is to come, and from the [g] seuen Spirits which are before his Throne,

5 And frõ Iesus Christ, which is a *faithful witnes, & * the first begotten of the dead, and Prince of the Kings of the earth, vnto him that loued vs, & washed vs from our sinnes in his *blood,

6 And made vs *Kings and Priestes vnto God euẽ his Father, to him *be* glorie, & dominion for euermore. Amen.

7 Beholde, he cometh with *cloudes and euerie eye shal se him: yea, euẽ they which [h] pearced him through: and all kinreds of the earth shal waile [i] before him, Euen so, Amen.

8 I *am [i] α and ω, the beginning and the ending, saith the Lord, Which is, and Which was, and Which is to come, *euen* the Almightie.

9 I Iohn, euen your brother, & companion in tribulation, & in the kingdome and pacience of Iesus Christ, was in the yle called Patmos, for the [k] worde of God, and for the [l] witnessing of Iesus Christ.

10 And I was *rauished* in spirit on [k] the Lords day, and heard behinde me a great voyce, as it had bene of a trũpet,

11 Saying, I am [i] α and ω, the first and the last: and that which thou seest, write in a boke, & send it vnto the [m] seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, & vnto Pergamus, & vnto Thyatira, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned backe to se the [n] voyce, that spake with me: & when I was turned, I sawe [o] seuen golden candlestickes,

13 And in the middes of the seuen candlestickes, one like vnto the [p] Sonne of man, clothed with a garment [q] downe to the feete, and girde about [r] the pappes with a golden girdle.

14 His head, and heeres *were* [s] white as white woll, & as snowe, and his eyes *were* as [t] a flame of fyre.

15 And his fete like vnto [u] fine [v] brasse, burning as in a fornace: and his [x] voyce as the sounde of many waters.

16 And he had in his right hand seuen [y] starres: and out of his mouth went a [z] sharpe two edged sworde: & his face *shone* as the Sunne shineth in his strength.

17 And when I sawe him, I fell at his fete as *dead: then he laid his right [a] hand vpon me, saying vnto me, Feare not: I am the * first and the last,

18 And am aliue, but I was dead: & beholde, I am aliue for euermore, Amen: & I haue ỹ [c] keyes of hel and of death.

19 Write the things which thou hast sene, and the things which are, and the things which shal come here [d] after.

20 The mysterie of the seuen starres which thou sawest [e] in my right hand, and the seuen golden candlestickes, *is this*, The seuen starres are the [f] Angels of the seuen Churches: & the seuen candlestickes which thou sawest, are the seuen Churches.

a Of things ẅ were hid before.
b Christ receiued this reuelation out of his fathers bosome as his owne doctrine, but it was hid in respect of vs so ỹ Christ as Lord and God reueiled it to Iohn his seruant by the ministerie of his Angel, to the edification, of his Church.
c To the good & bad.
d which expoundeth the old epropheres, & sheweth what shal come to passe in ỹ newe testament. *Exod.3.14.*
e And began euen then. *Psal.89.38. 1.Cor.15.21. colos.1.18. Ebr.9.14. 1.pet.1.19. 1.ioh.5.9. 1.Pet.2.5.*
f Meaning the Church vniuersal.
g That is, from the holie Goste: or these seuen spirits were ministers before God ỹ Father & Christ, whome after he calleth the hornes and eyes of the Lãbe, chap 5.6. In 8 a like phrases Paul taketh God, and Christ, and ỹ Angels to witnes, 1.ti.5.21. *Mat.24.30. isa.3.14. iude 14. Chap.21.6. & 22.13.*
*Or, for him.
h They ỹ contemned Christ & mosle cruelly persecuted him and put him to death, shal then acknowledge him.
i Alpha and Omega are the first and last letters of the a b c. of the Grekes.
k Which some call sunday: S. Paul the first day of the weke. *1.Cor.16.1. act 20.7.* and it was established after that the Iewes sabbath was abolished.
l I am he before whome nothing was, yea, by whome whatsoeuer is made, was made, and he that shal remaine when all things shal perish, euen I am the eternal God.
m Of the which some were fallen: others decayed: some were proude: others negligent: so that he sheweth remedie for all.
n That is, him whose voyce I heard.
o Meaning the Churches.
p Which was Christ the head of the Church.
q As the chief Priest.
r For in him was no concupiscence, which is signified by girding the loynes.
s To signifie his wisdome, eternitie & diuinitie.
t To se the secrets of the heart.
u *Or, alcumine.*
v His iudgements & waies are moste perfect.
x Bothe because all nations praise hi, & also his worde is heard & preached through the worlde. *Dan.10.9, Isa.41.4. & 44.6.*
y Which are ỹ pastors of the Churches.
z This sworde signified his worde and the vertue therof, as is declared.
a To comfort me, b Equal God ẅ my Father, and eternal. c That is, power ouer them. d In the latter dayes. e In my protection. f That is, the ministers, Mal 2.3.

CHAP. II.

1 He exhorteth foure Churches. 5 To repentance, 10 To perseuerance, pacience and amendement, 5.14.20.23 Aswel by threatenings, 7.10.17.26 As promises of reward.

1 VNto the [a] Angel of the Church of Ephesus write, These things saith he that [b] holdeth the seuen starres in his [c] right hand, and [d] walketh in the middes of the seuen golden candlestickes.

2 I knowe thy workes, and thy labour, and thy pacience, and how thou canst not forbeare them which are euil, and hast examined them which say they are Apostles, and are not, and hast founde them lyers.

3 And thou hast suffred, and hast pacience, and for my Names sake hast labo-

a To the Pastor or minister ẅ are called by this Name, because they are Gods messengers, & haue their office cõmune ẅ Iesus Christ who also is called an Angel.
b Read cha.1.13.
c In his protection.
d According to his promes. *Mat.28.20.* he wilbe ẅ them to the end of ỹ worlde.

c Thy first loue, that thou hadest towarde God & thy neighbour
5 at the first preaching of the Gospel.
f The office of the Pastor is cõpared to a candelsticke or lãpe forasmuche as he ought to shine before mẽ.
6 g These were heretikes whe de that wishes shulde be commune, & as some thinke were named of one called Nicolas, of whome is writ Act. 6, 5 which was chosen among the Deacons.
h Meaning, the lifeeuerlasting: thus by corporal benefites he raiseth thẽ vp to cõsider spiritual blessings.
i This is thought to be Policarpus who was minister of Smyrna 86 yeres, as he him selt confessed before Herodes when as he was led to be burned for Christs cause.
k The eternal Diuinitie of Iesus Christ is here most plainely declared with his manhode, & victorie ouer death to assure his y they shal not be ouercome by death.
l This was the persecutiõ vnder the emperour Domitia.
m In spirituall treasures.
n They are not Abrahames children according to the faith.
o Here he nameth the autor of all our calamitie, incouraging vs manfully to fight against him, in promising vs victorie. Num. 24, 14. & 25, 1.
p The end of affliction is y we may be tried & not destroyed.
q Signifying manie times as Genes. 3, 41. nom. 14, 22, although there shal be cofort & release.
r The first death is the natural death of y bodie, y seconde is the eternal death frõ the which all are fre that beleiue in Iesus Christ, Ioh. 5, 24.
s The worde of God is the swordeof two edges, Ebr. 4, 12.
t All townes & countreies where Gods worde, & good liuing is banished, are the throne of Satan, & also those places where y worde is not preached syncerly, nor maners a right reformed.
v In the verie heat of persecutiõ & slaughter of y Martyrs they continued in y pure faith, & therefore are commended after a sorte.
x All suche are like counsellours to Balaam, which for lucre persuade to idolatrie, or whoredome.

red, and hast not fainted.
Neuertheless, I haue *some what* against thee, because y hast left thy first[c] loue.
Remẽber therefore from whence y art fallen, & repent, and do y first workes: or els I wil come against thee shortly & wil remoue thy [f] candlestick out of his place, except thou amende.
But this thou hast, that thou hatest the workes of the[g] Nicolaitans, which I also hate.
Let him y hathe an eare, heare, what y Spirit saith vnto y Churches, To him that ouercometh, wil I giue to eate of y tree of[h] life which is in y middes of the Paradise of God.
¶ And vnto the[i] Angel of the Church of the Smyrnians write, I hese things saith he that is first, & last, Which was dead and is[k] aliue.
I know thy workes & [l] tribulation, and pouertie (but y art [m] riche) & *I know* the blasphemie of them, which say they are Iewes and [n] are not, but *are* y Synagogue of Satan.
Feare none of those things, which thou shalt suffer: beholde, it shal come to pas se, y the[o] deuil shal cast some of you into prison, that ye may be[p] tryed, & ye shal haue tribulation[q] tẽ dayes: be thou faithful vnto y death, & I wil giue thee the crowne of life.
Let him that hathe an eare, heare what the Spirit saith to y Churches. He that ouercometh shal not be hurt of the[r] seconde death.
And to y Angel of y Church [s] is at Pergamus write, I his saith he which ha the the sharpe [t] sworde with two edges.
I know e thy workes & where y dwelleth, *euen* where Satans[v] throne is, & thou kepest my Name, & hast not denied my faith, [x] euen in those dayes whẽ Antipas my faithful martyr was slaine among you, where Satan dwelleth.
But I haue a fewe things against thee, because thou hast there thẽ that maintein the[x] doctrine of * Balaã, [s] taught Balac, to put a stũbling blocke before the children of Israel, that they shulde eat of things sacrificed vnto idoles, and commit fornication.
Euen so hast thou thẽ, that maintein the doctrine of the Nicolaitans, which thing I hate.
Repẽt thy self, or els I wil come vnto thee shortely, & wil fight against them with the sworde of my mouth.
Let him that hathe an eare, heare what y spirit saith vnto y Churches, To him that ouercometh, wil I giue to eat of y Manna that is y hid, & wil giue him a [z] white stone, & in the stone a [a] new name writen, which no ma knoweth sauing he that receiueth it.
¶ And vnto y Angel of y Church which is at Thyatira write, I hese things saith the Sonne of God, which hathe his eyes like vnto a flame of fyre, and his fete like[c] fine brasse.
I knowe thy workes and thy loue, and [b] seruice, & faith, & thy pacience, and thy workes, & y *they are* mo at the last, then at the first.
Notwithstãding, I haue a fewe things against thee, that thou suffrest y woman *[x] Iezabel, which calleth her self a Prophetesse, to teache & to deceiue my seruants to make thẽ [d] commit fornicatiõ, & to eat meats sacrificed vnto idoles.
And I gaue her space to repent of her fornication, and she repented not.
Beholde, I wil cast her into a bed, and them that commit fornicatiõ with her, into great affliction, except they repent them of their workes.
And I wil kill her[e] childrẽ with death: & all y Churches shal knowe that I am he which* searche the reines & hearts: and I wil giue vnto euerie one of you according vnto your workes.
And vnto you I say, the rest of thẽ of Thyatyra, As many as haue not this learning, nether haue knowen y[f] depenes of Sata, as [g] they speake) I wil put vpõ you none other burden.
But that which ye haue all ready, holde fast til I come.
For he that ouercometh & kepeth my workes vnto the end,* to him wil I giue power ouer nations.
And he shal rule them with a rodde of yron: & as the vessels of a potter, shal thei be broken.
Euen as I receiued of my Father, so wil I giue him the morning starre.
Let him that hathe an eare heare what the Spirit saith to the Churches.

y And not commune to all.
z Suche a stone was wont to be giuen to them that had gotten anie victorie or prise, in signe of honour, and therefore it signifieth here a token of Gods fauour & grace: also it was signe y one was cleared in iudgement.
a The newe name also signifieth, renome and honour.
n Or, alcumine
b To helpe the saintes.
1. King. 16, 31.
c As that harlot Iezabel maintained strange religion & exercised crueltie against the seruants of God, so are the rea among them that do the like.
d They that cõsent to idolatrie and false doctrine, commit spiritual whoredome, whereof followeth corporal whoredome, Hos. 4, 13.
1. Sam. 16, 7. psal 7, 10. iere. 11, 29. & 17, 10.
e Them that follow her wayes.
f The false teachers termed their doctrine by this name, as though it conteined the most depe knowledge of heauenlie things, & was in deed drawen out of the depe dongeõ of hell: by suche termes now the Anabaptists, Libertines, papists, Arrians, & c. vse to beautifie their monstrous errors and blasphemies. *Psal. 2, 9.*
g The children of Iezabel.

CHAP. III.

He exhorteth the Churches or ministers to the true profession of faith and to watching, 12 With promises to them that persever.

1 AND write vnto the Angel of the Church [s] is at Sardi, These things saith he that hathe the seuen Spirits of God, and the seuen starres, I know thy

thy workes: for thou hast a name that thou [a] liuest, but thou art dead.

2 Be awake and strengthen the things ẅ remaine, that are readie to dye: for I haue not founde thy workes perfite before God.

3 Remember therefore, how thou hast receiued and heard, and holde fast, & repent. *If therefore thou wilt not watch, I wil come on thee as a theefe, and thou shalt not knowe what houre I wil come vpon thee.

4 *Notwithstanding* thou hast a fewe [n] names yet in Sardi which haue not [b] defiled their garments: and they shal walke with me in white: for they are worthie.

5 He that ouercometh, shalbe clothed in white araye, and I wil not put out his name out of the *boke of life, but I wil confesse his name before my Father, & before his Angels.

6 Let him that hathe an eare, heare, what the Spirit saith vnto the Churches.

7 ¶ And write vnto the Angel of the Church which is of Philadelphia, These things saith he that is Holie and True, which hathe ỹ * [c] keye of Dauid, which openeth & no man shutteth: & shutteth and no man openeth,

8 I knowe thy workes: beholde, I haue set before thee an open [d] dore & no man can shut it: for thou hast a litel strength and hast kept my worde, and hast not denied my Name.

9 Beholde, I wil make them of the synagogue of Sata, which call them selues Iewes and are not, but do lye: beholde, I say I wil make them, that they shal come and [e] worship before thy fete, & shal knowe that I haue loued thee.

10 Because thou hast kept the worde of my pacience, therefore I wil deliuer thee from the houre of tẽtation, which wil come vpon all the world to trie thẽ that dwel vpon the earth.

11 Beholde, I come shortly: holde that which thou hast, that no man take thy [f] crowne.

12 Him that ouercometh, wil I make a pillar in the Temple of my God, and he shal go no more out: and I wil write vpon him the Name of my God, & the name of the citie of my God, *which is* ỹ new Ierusalem, which cometh downe out of heauen from my God, & I *wil write vpon him* my new Name.

13 Let him that hathe an eare, heare what the Spirit saith vnto ỹ Churches.

14 And vnto the Angel of the Church of the Laodiceans write, These things saith [g] Amen, the faithful and true witnes the [h] beginning of the creatures of God.

15 I knowe thy workes, that thou art neither colde nor hote: I wolde thou were ỹ colde or hote.

16 Therefore, because ỹ art luke warme, and nether colde nor hote, it wil come to passe, that I shal spewe thee out of my mouth.

17 For thou saist, I am [i] riche and increased with goods, and haue [k] nede of nothing, and knowest not how thou art wretched and miserable, and poore, and blinde, and naked.

18 I counsel thee to bie of me golde tryed by the fyre, that ỹ maiest be made riche, and white raiment, that thou maiest be clothed and that thy filthie nakednes do not appeare: and [l] anoint thine eyes with eye salue, that thou maist se.

19 As manie as I loue, I * rebuke and chasten: be [m] zealous therefore and amende.

20 Beholde, I stand at the dore, and knocke. If anie man heare my voyce and open the dore, I wil come in vnto him and wil suppe with him, and he with me.

21 To him that ouercometh, will I grante to sit with me in my [n] throne, euen as I ouercame, and sit with my Father in his throne.

22 Let him that hathe an eare, heare what the Spirit saith vnto the Churches.

CHAP. IIII.

1 The vision of the maiestie of God. 2 He seeth the throne, and one sitting vpon it. 8 And 24 seates about it with. 24 elders sitting vpon them. & foure beastes praising God day and night.

1 AFter this I loked, and beholde, a [a] dore was open in heauen, and the first voyce which I heard, was as it were of a trumpet talking with me, saying, Come vp hither, and I wil shewe thee things which muste be done hereafter.

2 And immediatly I was *rauished* in the spirit, and beholde, a throne was set in heauen, and one sate vpon the throne.

3 And [b] he that sate, was to loke vpon, like vnto a iasper stone, and a sardine, & there *was* a raine bowe rounde about the throne in sight like to an emeraude.

4 And rounde about the throne *were* foure and twentie seates, and vpon the seates I sawe [c] foure and twentie Elders sitting, clothed in white raiment, and had on their heads crownes of golde.

5 And out of the throne [d] proceded [e] lightnings, and thundrings, and voices, and there were seuen lampes of fyre, burning before the throne, which are the seuen spirits of God.

6 And before the throne there *was* a

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a The minister liueth when he bringeth forthe good frutes, els he is dead.

Chap. 16, 15. 1. thes. 5, 2. 2. pet. 3, 10.

[n] *Or, persones.*

b Ether by consenting to idolaters, or els polluting their conscience ẅ any euil.

Chap. 20, 12. & 21, 27. philip. 4, 3.

Isa. 22, 22. &c. 22, 14.

c Which signifieth ỹ Christ hathe all ỹ power ouer ỹ house of Dauid, ẅ is ỹ Church, so ỹ he may ether receiue or put out whome he wil.

d Which is to aduance the kingdome of God.

e I wil causethé in thy sight to humble them selues, & to giue due honour to God, & to his Sonne Christ.

f Let no man plucke them away ẅ ỹ hast wonne to God: for they are thy crowne, as S. Paul writeth, saying, Brethrẽ ye are my ioye and my crowne. Phil. 4, 1. 1. thes. 2, 19.

g That is, trueth it self.

h Of whome all creatures haue their beginning.

i Perswading thy self of ỹ ẅ thou hast not.

k Thus the hypocrites boast of their owne power and do not vnderstand their infirmities to seke to Christ for remedie.

l Suffer ỹ eyes of thine vnderstanding to be opened.

Prou. 3, 11. &b. 12, 5.

m Nothing more displeaseth God then indifference, and colde nes in religiõ & therefore he wil spewe suche out as are not zealous and fer uent.

n In my seate royal, & to be partaker of mine heauenlie ioyes.

a Before that he make mencion of the great afflictions of the Church, he setteth forthe ỹ maiestie of God, by whose wil, wisdome & prouidẽce all thigs are created, and gouerned, to teache vs patiẽce.

b He describeth the Diuine & incomprehensible vertue of God ỹ father as chap. 5. 6. and ỹ Sonne who is ioyned with him.

c By these are ment all ỹ holie companie of the heauens.

d From the throne of the father, & the Sonne proceded the holie Gost, who hauig all but one throne, declare ỹ vnlightening vnto the disobedi-

ent.

f The worlde is compared to a sea because of the chages and vnstablenes.
g It is as cleare as cristal before the eyes of God, because there is nothing in it so litle that is hid from him.
*Or, vnder the throne.
h They are called Cherubins, Exe.10.20.
i We are hereby taught to giue glorie to God in all his workes. *Isa.6 3.*
k They wil chalenge no autoritie, honour nor power before God. *Chap.5.12.*

f sea of glasse like vnto gcristal: and in the *middes of the throne, & rounde about the throne *were* foure hbeastes full of eyes before and behinde.
7 And the first beast *was* like a lyon, & the seconde beast like a calfe, and the thirde beast had a face as a man, and ý fourthe beast *was* like a flying egle.
8 And the foure beasts had eche one of them six wings about him, and they were ful of eyes *within, and they ceased not day nor night, saying, i*Holie, holie, holie Lord God, almightie, ŵ Was, & Which is, and Which is to come.
9 And when those beasts gaue glorie, and honour, and thankes to him that sate on the throne, which liueth for euer and euer,
10 The foure and twentie elders fell downe before him that sate on the throne, and worshipped him, that liueth for euer more, k& cast their crownes before the throne, saying,
11 Thou art *worthie, ô Lord, to receiue glorie and honour, & power: for thou hast created all things, and for thy willes sake they are, and haue bene created.

CHAP. V.

1 He seeth the Lambe opening the boke, 8.14 And therefore the foure beasts, the 24. elders, and the Angels praise the Lambe, & do him worship. 9 For their redemption and other benefites.

1 AND I sawe in the right hãd of him that sate vpon the throne, a a Boke written within, and on the backeside, sealed with bseuen seales.
2 And I sawe a strong Angel ŵ preached with a loude voyce, Who is worthie to open the boke, and to lose the seales thereof?
3 And no man in heauen, nor in earth, nether vnder the earth, was able to open the Boke nether to loke thereon.
4 Then I wept muche, because no man was founde worthie to open, and to reade the Boke, nether to loke thereon.
5 And one of the elders said vnto me, Wepe not: beholde, the *lyon which is of the tribe of Iuda, the rote of Dauid, hathe obteined to opẽ the Boke, and to lose the seuen seales thereof.
6 Then I behelde, and lo, in the middes of the throne, and of the foure beasts, & in the middes of the elders, stode ca Lambe as though he had bene killed, which had dseuen hornes, & eseuen eyes, ŵ are the seuen spirits of God, sent into all the worlde.
7 And he came, and toke the Boke out of the right hand of him that sate vpon the throne.
8 And when he had taken the Boke, the foure beasts and the foure and twentie elders f fell downe before the Lambe, hauing euerie one harpes and golden viales full of odours, which are the g prayers of the Saintes,
9 And they sung a new song, sayīg, Thou art worthie to take the Boke, and to open the seales thereof, because thou wast killed, and hast h redemed vs to God by thy blood out of euerie kinred, and tongue, and people, and nation,
10 And hast made vs vnto our God *Kings and Priests, and we shal i reigne on the earth.
11 Then I behelde, and I heard the voyce of manie Angels rounde about the throne, and *about* the beasts and the elders, & there *were* *thousãd thousands,
12 Saying with a loude voyce, Worthie is the *Lambe that was killed to receiue power and riches, and wisdome, and strength, & honour, and glorie, and praise.
13 And all the creatures ŵ are in heauen, and on ý earth and vnder the earth, and in ý sea, & all that are in them, heard I, saying, Praise & honour, and glorie, and power *be* vnto him, that sitteth vpõ the throne, & vnto the Lambe for euermore.
14 And the foure beasts said, Amen, and the foure and twentie Elders fell downe, and worshipped him that liueth for euermore.

CHAP. VI.

The Lambe openeth the sixe seales, and manie things follow the opening thereof, so that this conteineth a general prophecie to the end of the worlde.

1 AFter, I behelde when the Lambe had opened one a of the seales, & I heard one of the foure beasts say, as *it were* the b noyce of thunder, Come and se.
2 Therefore I behelde, and lo, there *was* a cwhite horse, and he that dsate on him, had a bowe, and a crowne was giuen vnto him, and he went forthe conquering that he might ouercome.
3 And when he had opened the seconde seale, I heard the seconde beast say, Come and se.
4 And there went out another horse *that was* ered, & power was giuen to him that f sate thereon, to take peace from the earth and that they shulde kil one another, and there was giuen vnto him a great sworde.
5 And when he had opened the thirde seale, I heard the thirde beast say, Come and se. Then I behelde, & lo, ga blacke horse, & he that sate on him, had balan-

f The Angels honour Christ: he is therefore God.
g This declareth how the prayers of the faithful are agreable vnto God, read Act. 10,4. chap.8,3.
h Our Sauiour Iesus hathe redemed his Church by his blood sheding & gathered it of all nations. *1.Pet.2,8.*
i Not corporally. *Dan.7,18.*

Chap.4.11.

a A similitude taken of earthlie princes, ŵ iudge by bokes & writings: & here it doeth signifie all the counsels & iudgements of God ŵ are onely knowẽ to Christ the Sonne of Dauid, vers.5.
b That is, manie.

Gen.49.9.
c This vision confirmeth the power of our Lord Iesus, ŵ is ý Lambe of God ý taketh away ý sinne of the worlde.
d That is, manifolde power.
e Signifying ý fulnes of the Spirit, ŵ Christ powreth vpon all.

a The opening of the seale is the declaration of Gods wil, and the executing of his iudgements.
b Signifying, ý there was marueilous things to come.
c The white horse signifieth innocencie, victorie, & felicitie ŵ shulde come by ý preaching of the Gospel.
d He ý rideth on ý white horse, is Christ.
e Signifying ý cruel warres ý ensued when ý Gospel was refused.
f Who was Satan.
g This signifieth an extreme famine, and wãt of all things.

balances in his hand.

6 And I heard a voyce in the middes of the foure beasts say, A [h] measure of wheat for a [i] penie, and thre measures of barlie for a penie, and oyle, and wine hurt thou not.

7 And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come, and se.

8 And I loked, & beholde, a [k] pale horse, & his name that sate on him was Death, and [l] Hel followed after him, and power was giuen vnto them ouer ȳ fourth parte of the earth, to kill with sworde, and with honger, and w̄ death, and with the beasts of the earth.

9 And when he had opened the [l] fift seale, I sawe vnder the altar [m] the soules of them, that were killed for the worde of God, & for the testimonie which they mainteined.

10 And they cryed with a loude voyce, saying, How long, Lord, holie and true: doest not thou iudge & auenge our blood on them that dwell on the earth?

11 And long white robes were giuen vnto euerie one, and it was said vnto thē, that they shulde rest for a litel seasō vntil their felowe seruants, and their brethren that shulde be killed euen as they were, were fulfilled.

12 And I behelde when he had opened the sixt seale, and lo, there was a great [n] earthquake, & the [o] sunne was as blacke as [p] sackecloth of heere, and ȳ [q] moone was like blood.

13 And the [r] starres of heauen fel vnto the earth, as a figge tre casteth her grene figges when it is shaken of a mightie winde.

14 And [s] heauen departed away, as a scrole when it is rolled, and euerie mountaine & yle were moued out of their places.

15 And the Kings of the earth, & the great men, and the riche men, and the chief captaines, and the mightie men, and euerie bōdman, and euerie fre man, hid them selues in dennes, and among ȳ rockes of the mountaines,

16 And said to [t] the mountaines and rockes, [v]*Fall on vs, and hide vs from the presence of him that sitteth on ȳ throne, & from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

h The Greke worde signifieth that measure w̄ was ordinarily giuen to seruāts for their portion or stint of meate for one day.

i Which amounted about foure pence halfe penie.

k Whereby is ment sickenes, plagues, pestilence, & death of mā & beast.

*Or, the grave.

l The continual persecutiō of the Church noted by the fift seale.

m The soules of the Saintes are vnder the altar, which is Christ, meaning that they are in his safe custodie in ȳ heauens.

n Which signifieth the change of the true doctrine, w̄ is the greatest cause of motions and troubles that come to the worlde.

o That is, the brightnes of ȳ Gospel.

p The traditions of men.

q The Church miserably defaced with idolatrie and afflicted by tyrants.

r Doctours & preachers that departe from the trueth.

s The kingdome of God is hid, and withdrawen from men, & appeareth not.

Isa. 2. 19. ose. 10, 8. luk 23 30.

t Realmes, kingdomes & persones, that did seme to be as stable in the faith as mountaines.

v Suche men afterwarde, of what estate soeuer they be, shalbe desperate, and not able to susteine the weight of Gods wrath, but shal continually feare is iudgement.

CHAP. VII.

4. 9 He seeth the seruants of God sealed in their foreheades out of all nations and people, 15 Which though they suffer trouble, yet the Lāb fedeth them, & leadeth them to the fountaines of liuing water, 17 And God shal wipe awaye all teares frō their eyes.

1 AND after that, I sawe foure Angels stand on the foure corners of the earth, holding the foure [a] windes of the [b] earth, that the windes shulde not blowe on the earth, nether on the [c] sea, nether on anie [d] tre.

2. 3 And I saw another [||] Angel come vp from the East, which had the seale of the liuing God, and he cryed with a loude voyce to the foure Angels to whome power was giuen to hurt the earth, and the sea, saying, [e] Hurt ye not the earth, nether the sea, nether the trees, til we haue [f] sealed the seruants of our God in ther foreheades.

4 And I heard the nomber of them, w̄ were sealed, and there *were* sealed [g] an hundreth and foure and fortie thousand of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser, were sealed twelue thousand. Of the tribe of Nephtali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousand. Of the tribe of [h] Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of [i] Ioseph were sealed twelue thousand. Of the tribe of Beniamin were sealed twelue thousand:

9 After these things I behelde, & lo, a great multitude, which no man colde nomber, of all nacions & kinreds, and people, & tongues, stode before the throne, and before the Lambe: clothed with long [k] white robes, and [l] palmes in their handes.

10 And they cryed with a loude voyce, saying, [m] Saluacion *cometh* of our God, that sitteth vpon the throne, & of the Lambe.

11 And all the Angels stode rounde about the throne, and *about* the Elders, and the foure beastes, & they fell before the throne on their faces, and worshiped God,

12 Saying, Amen. Praise and glorie, & wisdome, and thankes, and honour, & power, and might, *be* vnto our God

a The spirit compared to winde, and the doctrine also: and thogh there be one spirit and one doctrine, yet foure are here named in respect of ȳ diuersitie of the foure quarters of the earth where the Gospel is spred, and for the foure writers thereof, and the preachers of ȳ same through ȳ whole worlde.

b Meaning, ȳ men of the earth.

c That is, the Ylands.

||*Or, Christ.*

d Signifying all men in generall, who can no more liue without this spiritual doctrine, then trees can blossome and beare, except the winde blowe vpon them.

e God preuenteth the dagers and euils, w̄ otherwise wolde ouerwhelme the elect.

f Those that are sealed by the spirit of God, and marked w̄ the blood of ȳ Lāb, and lightened in faith by the worde of God, so that they make open profession of ȳ same, are exempted from euil.

g Thogh that this blindenes be brought into the worlde by the malice of Satan, yet the mercies of God reserue to him self an infinite nomber which shalbe saued bothe of the Iewes and Gentiles through Christ.

h He omiteth Dan, & putteth Leui in, whereby he meaneth the twelue tribes.

i That is, the tribe of Ephraim, which was Iosephs sonne.

k In signe of puritie.

l In token of victorie & felicitie.

m All that are saued, attribute their saluacion vnto God onely & to his Christ & to none other thing.

for euermore, Amen.

13 And one of the Elders spake, saying vnto me, What are these which are arayed in long white robes? and whence came they?

14 And I said vnto him, Lord, thou knowest. And he said to me, These are they, which came out of great tribulacion, and haue washed their long robes & haue made their long robes white in [n] the blood of the Lambe.

15 Therefore are they in the presence of the throne [o] of God, and serue him day & [p] night in his Temple, and he that sitteth on the throne, wil dwell among them.

16 *They shal [q] hunger no more, nether thirst anie more, nether shal the sunne [r] light on them, nether anie heate.

17 For the [s] Lambe, which is in the [t] middes of the throne, shal gouerne them, and shal leade them vnto [v] the liuelie fountaines of waters, and* God shal wipe away all teares from their eyes.

n There is no puritie nor clenes, but by the blood of Christ onely, ẅ purgeth our sinnes & so maketh vs white. *Isa. 49, 10.*

o That is, of ẏ maiestie of God the Father, the Sonne, and the holie Goſt.

p Meaning cõtinually: for els in heauen there is no night. *Isa. 25, 8. chap. 21, 4.*

q For all infirmitie & miserie shalbe then taken away

r They shal haue no more grief and paine, but stil ioy & consolacion.

s Iesus Christ the mediator & redemer.

t Which is verie God.

v He shal giue them life and conserue them in eternal felicitie.

CHAP. VIII.

1 The seuenth seale is opened: there is silence in heauen. 6 The foure Angels blowe their trumpettes, and great plagues followe vpon the earth.

AND when he had opened the [a] seuenth seal, there was [b] silence in heauen about halfe an houre.

2 And I sawe the seuen Angels, which stode [c] before God, and to them were giuen seuen trumpettes.

3 Then another Angel came and stode before the altar hauing a golde censer, and muche odours was giuen vnto him, that he shulde offre with the prayers of all Saintes vpon the golden altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saintes, went vp before God, out of the Angels hand.

5 And the Angel toke the censer, and filled it with [d] fyre of the altar, and cast it into the [e] earth, and [f] there were voyces, and thundrings, and lightenings, and earthquake.

6 Then the seuen Angels, which had the seuen trumpettes, prepared them selues to blowe the trumpettes.

a Vnder the fyft seale he touched in general the corruption of the doctrine: but vnder the seuenth he shewthe ẏ great danger thereof, & what troubles, sectes & heresies hathe bene & shalbe brought into the Church thereby.

b That ẏ hearers might be more attentiue.

c He sheweth the onelie remedie in our afflictions, to wit, to appeare before the face of God by the meanes of Iesus Christ, who is the Angel, the sacrifice, and ẏ priest, which presenteth our prayers, which remaine yet in earth, before the altar and d trine maiestie of God.

d He meaneth by fyre the grace of God whereby we are purged & made cleane, *Isa. 6, 6.*

e He poureth the graces of the holie Goſt into the hearts of the faithful.

f When this grace is declared, maruelous rebellions arise against it by reason of the wicked, which can nether abide to heare their sinnes touched, nor mercie offred.

7 So the first Angel [g] blewe the trumpet, and there was haile & fyre, mingled with blood, and they were cast into the earth, and the third parte of [h] trees was burnt, & all grene [i] grasse was burnt.

8 And the seconde Angel blewe ẏ trumpet, and as it *were* a great [k] mountaine, burning with fyre, was cast into the sea, & the third parte of the sea became blood.

9 And the third parte of the creatures which were in ẏ sea, and had life, dyed, & the third parte of [l] shippes were destroyed.

10 Then the third Angel blewe the trumpet, & there fell [m] a great starre from heauen burning like a torche, and it fell into the third parte of the riuers, and into the fountaines of waters.

11 And the name of the starre is called wormewood: therefore the third parte of the waters became wormewood, and manie men dyed of the [n] waters, because they were made bitter.

12 And the fourthe Angel blewe the trumpet, and ẏ third parte of the [o] sunne was smitten, & the third parte of the [p] moone, and the third parte of the [q] starres, so that the third parte of them was [r] darkened: and the day *was smitten*, that the third parte of it colde not shine, and likewise the night.

13 And I behelde, & heard one Angel flying through the middes of heauen saying with a lowde voyce, [s] Wo, wo, wo to the inhabitants of the earth, because of the soundes to come of the trumpet of the thre Angels, which were yet to blowe the trumpettes.

g That is, proclaimeth warre against the Church, and troubles by false doctrine, & so admonisheth them to watch.

h That is, the moste parte of men were seduced.

i Euen the verie elect were sore tryed and prouen.

k Diuers sectes of heretikes were spred abroad in the worlde.

l Meaning the shipmasters, & so them ẏ had anie gouernement.

m That is, some excellent minister of ẏ Church, which shal corrupt ẏ Scriptures.

n Which here signifie false & corrupt doctrine.

o That is, of Christ who is the sunne of iustice, meaning that men by boasting of their workes and merites obscure Christ and tread his death vnder fete.

p That is, of the Church.

q Of the ministers and teachers, ẅ haue not taught, as they ought to do.

r These are plagues for the contempt of the Gospel.

s Horrible threatnings against the infideles & rebellious persones.

CHAP. IX.

1 The fyft and sixt Angel blowe their trumpettes: the starre falleth frõ heauen. 3 The locustes come out of the smoke. 12 The first wo is paste. 14 The foure Angels that were bounde, are losed. 18 And the third parte of men is killed.

AND the fyft Angel blewe the trumpet, & I sawe [a] a starre fall from heauen vnto the earth, and to him was giuen the [b] keye of the bottomles pit.

2 And he opened the bottomles pit, and there arose the smoke of the pit, as the [c] smoke of a great fornace, and the sunne, and the ayre were darkened by the smoke of the pit.

3 And there came out of the smoke

a That is, the Bishopes and ministers, ẅ forsake ẏ worde of God, & so fall out of heauen, & become Angels of darkenes.

b This autoritie chiefly is committed to the pope in signe whereof he beareth the keyes in his armes.

c Abundance of heresies and errors, which couer with darkenes Christ and his Goſpel.

d Locustes

d Locustes are false teachers, heretikes, and wordlie suteil Prelates, with Monkes, Freres, Cardinals, Patriarkes, Archebishops, Bishops, Doctors, Bachelers & masters ẅ forsake Christ to maintein false doctrine.

e False and deceiuable doctrine, ẅ is pleasant to the flesh.

f That is, secretly to persecute and to stig ẅ their taile as scorpions do: suche is the faction of the hypocrites. *Isa.2,19 hose. 10,8. luk.23, 30 chap.6,16. Wisd.16,9.*

g For the false prophetes can not destroye ẏ elect, but suche as are ordeined to perdicion.

h That is, ẏ infideles whome Satan blindeth with ẏ efficacie of error, 2. Thes.2.11.

i Though ẏ elect be hurt, yet they can not perish.

k The elect for a certeine space and at times are in troubles: for the grashoppers edure but fro April to Septēb. ẅ in fiue monethes.

l For at ẏ beginning ẏ sting of their cōscience semeth as no thing, but except they sone seke remedie, they perish.

d Locustes vpon ẏ earth, and vnto them was giuen [e] power, as the [f] scorpions of the earth haue power.

4 And it was commanded them, that they shulde not hurt the [g] grasse of the earth, nether anie grene thing, nether anie tree: but onely those [h] men which haue not the seale of God in their forheades.

5 And to them was cōmanded that they shulde not [i] kil them, but that they shulde be [k] vexed fiue moneths, and that their paine shulde be as the paine that cometh of a [l] scorpion, when he hathe stung a man.

6 * Therefore in those dayes shal men [m] seke death, and shal not finde it, and shal desire to dye, and death shal flee from them.

7 And the forme of the locustes *was* like vnto [n] horses prepared vnto battel, and on their heades *were* as it *were* [o] crownes, like vnto golde, and their faces [p] *were* like the faces of men.

8 And they had heere as the [q] heere of women, and their [r] teeth were as the teeth of lions.

9 And they had [s] habbergions, like to habbergions of yron: and the sounde of their [t] wings *was* like the sounde of charets whē manie horses rūne vnto battel.

10 And they had tailes like vnto scorpions, and there were [v] stings in their tailes, & their power was to hurt men fiue moneths.

11 And they haue a King ouer them, ẅ is the [x] Angel of the bottomles pit, whose name in Hebrewe *is*, [y] Abaddon, and in Greke he is named Apollyon.

12 One wo is past, *&* beholde, yet two woes come after this.

13 ¶ Then the sixt Angel blewe the trumpet, & I heard a [z] voyce from the foure hornes of the golden altar, which is before God,

14 Saying to the sixt Angel, which had the trumpet, Lose the foure [a] Angels, which are bounde in the great riuer Euphrates.

15 And the foure Angels were losed, ẅ were prepared at an [b] houre, at a day, at a moneth, & at a yere, to slay the third parte of men.

16 And the nomber of horsemen of warre were twētie thousand times ten thousand: for I heard the nomber of them.

17 And thus I sawe ẏ horses in a vision, and them that sate on them, hauing fyrie habbergions, & of Iacinth & of brimstone, & the heads of the horses were as the heads of lyons: and out of their mouthes wēt forthe fyre and smoke and brimstone.

18 Of these thre was the third parte of men killed, *that is*, of the fyre and of the smoke, and of the brimstone, which came out of their mouthes.

19 For their power is in their [c] mouthes, & in their tailes: for their tailes were like vnto serpents, and had heades, wherewith they hurte.

20 And the remnant of the men which were not killed by these plagues, [d] repented not of the workes of their hands that they shulde not worship deuils, and *idoles of golde and of siluer, and of brasse, and of stone, and of wood, which nether can se, nether heare nor go.

21 Also they repented not of their murther, and of their sorcerie, nether of their fornicacion, nor of their thefte.

CHAP. X.

1 The Angel hathe the boke open. 6 He sweareth there shalbe no more time. 9 He gaueth the boke vnto Iohn, ẅ eateth it vp.

1 AND I sawe another mightie [a] Angel come downe from heauen, clothed with a cloude, and the [b] raine bowe vpon his head, & his face was as the [c] sunne, and his [d] feete as pillers of fyre,

2 And he had in his hand a litle [e] boke open, and he put his right fote vpon the sea, and *his* left on the earth,

3 And cryed with a [f] loude voyce, as when a lyon roareth: and when he had cryed, seuen [g] thondres vttered their voyces.

4 And when the seuen thonders had vttered their voyces, I was about to write: but I heard a voyce from heauen saying vnto me * [h] Seale vp those things which the seuen thondres haue spoken, & write them not.

5 And the Angel which I sawe stand vpon the sea and vpon the earth, lift vp

m Suche is the terrour of the vnbeleuing conscience, ẅ hath no assurāce of mercie, but seleeth ẏ iudgement of God against it, when men imbrace error and refuse the true simplicitie of Gods worde. n Which signifieth that the popes clergie shalbe proude, ambicious, bolde, stoute, rash, rebellious, stubbern, cruel, lecherous & autors of warre & destruction of the simple children of God. o They pretend a certeine tide of honour, which in dede belongeth nothing vnto them, as the Priests by their crownes and strange apparel declare. p That is, they pretend great gentlenes & loue: they are wise, politicke, subtil, eloquēt & in worldlie craftines passe all in all their doings. q That is, effeminate, delicate, idle, trimming them selues to please their harlots. r Signifying their oppression of ẏ poore & crueltie against Gods children. s Which signifie their hardenes of heart and obstinacio in their errors, ẅ their assurāce vnder ẏ protectiō of worldelie prices. t For as though they had wings, so are they lifted vp aboue ẏ comune sorte of mē & esteemed moste holie & do all things ẅ rage & fiercenes. v To infect & kil with their venemous doctrine. x Which is Antichrist the pope, king of hypocrites & Satans ambassadour. y That is, destroyer: for Antichrist the sonne of perdicion destroieth meus soules with false doctrine, & the whole worlde ẅ fyre & sworde. z Which was ẏ voyce of Christ sitting at the right hand of the Father. a Meaning the enemies of ẏ East countrey, ẅ shulde afflict the Church of God, as did the Arabians, Sarasines, Turkes & Tatarians.

b This signifieth the great readines of the enemies.

c Which signifieth their false doctrine & hypocrisie.

d And therefore were iustely destroyed. *Psal.115,4. & 135,15.*

a Which was Iesus Christ ẏ came to cōfort his Church against ẏ furious assaltes of satā and Antichrist: so that in all their troubles, the faithful are sure to finde consolacion in him.

b Iesus Christ beareth the testimonie of Gods lowe towardes vs.

c It ouercame all the darknes of the Angel of the bottomles pit. *Dan.12,7.*

d Straight, strōg & pure from all corruptions.

e Meaning the Gospel of Christ, which Antichrist can not hide, seing Christ bringeth it open in his hand. f Which declareth that in despite of Antichrist the Gospel shulde be preached through all the worlde: so that the enemies shalbe astonied. g The whole graces of Gods spirit bent them selues against Antichrist. h Beleue that that is written: for there is no nede to write more for the vnderstanding of Gods children.

his hand to heauen,
6 And sware [i] by him that liueth for euermore, which created heauen, & the things that therein are, & the earth & the things that therein are, & the sea & the things, which therein are, that time shulde be no more.
7 But in the daies of the voyce of the seuenth Angel, when he shal beginne to blowe the trumpet, euen the [k] mysterie of God shalbe finished, as he hathe declared to his seruants the Prophetes.
8 And the voyce which I heard frō heauen, spake vnto [l] me againe and said, Go & take the litle boke which is open in the hand of the [m] Angel, which standeth vpon the sea & vpon the earth.
9 So I went vnto the Angel, & said to him, Giue me the litle [n] boke. And he said vnto me, *Take it, & [o] eat it vp, and it shal make thy bellie bitter, but it shalbe in thy mouth as swete as honie.
10 Then I toke the litle boke out of the Angels hand, and ate it vp, and it was in my mouth as [p] swete as honie: but when I had eaten it, my bellie was bitter.
11 And he said vnto me, Thou must prophecie [q] againe among the people and nations, and tongues, and to many Kings.

i That is, by God with whome Christ by his diuinitie is equall.
k The faithful shal vnderstand and se this mysterie of ỹ last iudgement, the damnacion of Antichrist and infideles, & also the glorie of ỹ iust at ỹ resurrection.
7
l As S. Iohn vnderstode this by reuelation, so is the same reueiled to the true preachers
8
to discouer the Pope, & Antichrist.
m Meaning, Christ.
n That is, the holie Scriptures: ẅ declareth ỹ the minister must receiue them at ỹ hād of God before he cā preache them to others. *Ezech. 3. 1.*
9
o Which signifieth that the ministers ought to receiue the worde into their hearts, & to haue grace, & depe iudgement, and diligently to studie it, & with zeale to vtter it.
10
p Signifying that albeit that the minister haue consolation by the worde of God, yet shal he haue sore, & grieuous enemies, which shalbe trouble some vnto him.
q Not onely meaning in his life time, but that this boke after his death shulde be as a preaching vnto all nations.

CHAP. XI.

1 The temple is measured. 3 Two witnesses raised vp by the Lord, are murthered by the beast. 11 But after receiued to glorie. 15 Christ is exalted, 16 And God praised by the 24 elders.

1 THen was giuen me a rede, like vnto a rodde, & the Angel stode by, saying, Rise and [a] mette the Temple of God, and the altar, and them that worship therein.
2 But [b] the court which is without the temple cast out, and mette it not: for it is giuen vnto the Gentiles, and the holie [c] citie shal they treade vnder fote [d] two & fortie moneths.
3 But I wil giue power vnto my [e] two witnesses, & they shal prophecie [f] a thousand, two hundreth, & threscore dayes, clothed in [g] sacke cloth.
4 These are two [h] oliue trees, & two candel stickes, standing before the God of the [i] earth.
5 And if anie man wil hurte them, fyre procedeth out of their mouthes, and deoureth their enemies: for if anie man wolde hurt them, [k] thus muste he be killed.
6 These haue power to shut [l] heauen, that it raine not in the dayes of their prophecying, & haue power ouer waters to turne them into [m] blood, and to smite the earth with all maner plagues, as often as they wil.
7 And when they haue finished their testimonie, the [n] beast that cometh out of the bottomles pit, shal make warre against them, and shal [o] ouercome them, and kill them.
8 And their corpses shal lie in the stretes of the great [p] citie, which spiritually [q] is called Sodom and Egypt, where our Lord also was crucified.
9 And they of the people and kinreds, and tongues, and Gentiles shal se their corpses thre dayes and an halfe, and shal not suffer their carkeises to be put in graues.
10 And they that dwell vpon the earth, shal reioyce ouer them and be glad, and shal send giftes one to another: for these two Prophetes [q] vexed them that dwelt on the earth.
11 But after thre dayes and an halfe, the Spirit of life *comming* from God, shal enter into them, & they shal [r] stand vp vpon their fete: and great feare shal come vpon them which sawe them.
12 And they shal heare a great voyce from heauen, saying vnto them, [f] Come vp hither. And they shal ascende vp to heauen in a cloude, and their enemies shal se them.
13 And the same houre shal there be a great earthquake, and the tenth parte of the citie [t] shal fall, and in the earthquake shalbe slaine in nomber seuen thousand: and the remnant shalbe afrayed, [v] and giue glorie to the God of heauen.
14 The seconde wo is past, & beholde the thirde wo wil come anone.
15 And the seuenth Angel blew ỹ trumpet, and there were great voyces in heauen, saying, The [x] kingdomes of this worlde are our Lords, and his Christs, and he shal reigne for euermore.

a Which declareth ỹ Christ Iesus wil buylde his Church and not haue it destroyed: for he measureth out his spiritual Temple.
1
b The Iewish temple was deuided into thre parts: the bodie of the temple ẅ is called the court, wherinto euerie man entred: the holie places where the Ieuites were: & the holiest of all, wherein to the high priest once a yere entred: in respect wherefore of these two later, the first is said to be cast out, because as a thing prophane it is neglected when the temple is measured, and yet the aduersaries of Christ boast that they are in the Temple, and that none are of the Temple, but they.
2
c That is, the Church of God.
d Meaning, a certeine time: for God hathe limited the times of Antichrists tyrannie.
3
e By two witnesses he meaneth all the preachers ỹ shulde buylde vp Gods Church, alluding to Zorubbabel and Iehoshua which were chiefly appointed for this thing, and also to this saying, In the mouthe of two witnesses standeth euerie worde.
f Signifying a certeine time: for when God giueth strength to his ministers, their persecutions seme, but as it were for a day or two.
g In poore and simple apparel.
h Whereby are signified the excellent graces of them which beare witnes to the Gospel.
i Who hathe dominion ouer the whole earth.
k By Gods worde whereby his ministers discomfit the enemies.
l They denoce Gods indgement against the wicked, that they can not enter into heauen.
m Which is to declare & procure Gods vengeance.
n That is, the pope which hathe his power out of hel and cometh thence.
o He sheweth how the pope gaineth the victorie, not by Gods worde, but by cruel warre.
p Meaning ỹ whole iurisdiction of the pope, which is compared to Sodom for their abominable sinne, and to Egypt, because the true libertie to serue God is taken away fro the faithful: and Christ was condemned by Pilate, who representeth the Romaine power which shulde be enemie to the godlie.
q The infideles are tormented by hearing the trueth preached.
r Which shalbe Antichrist had chased them out of the earth.
s For it semed that Antichrist had chased them out of the earth.
t Of the power of Antichrist.
v Whē they shal vnderstand by Gods worde the glorie of his, and the punishment of his enemies, they shal fall from ỹ Pope, and glorifie God
x Albeit Satan by ỹ Pope, Turke and other instrumēts troubleth ỹ worlde neuer so muche, yet Christ shal reigne.

16 Then

16 Then the foure and twentie Elders, which sate before God on their seates, fell vpon their faces, and worshipped [y] God,

17 Saying, [z] We giue thee thãkes, Lord God almightie, Which art, & Which wast, and Which art to come: for thou hast receiued thy great might, and hast obteined thy kingdome.

18 And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they shulde be iudged, and that thou shuldest giue rewarde vnto thy seruants the Prophetes, and to the Saintes, and to them that feare thy Name, to smale, and great, and shuldest destroye them, which destroye the earth.

19 Then the Temple of God was opened in heauen, and there was sene in his Temple the Arke of his couenant: and there were [a] lightnings, and voyces, and thondrings, and earthquake, and muche haile.

y Iesus Christ.
z This declareth ỹ office of the godlie, ẅ is to giue God thankes for the deliuerance of his, & to praise his iustice for punishing of his enemies.

a Which signifie ỹ destruction of ỹ enemies,

CHAP. XII.

There appeareth in heauen a woman clothed with the sunne. 7 Michael fighteth with the dragon, which persecuteth the woman. 11 The victorie is gotten to the comfort of the faithfull.

Chap XII.
a In this thirde vision is declared how ỹ Church ẅ is compassed about ẅ Iesus Christ ỹ Sonne of righteousnes, is persecuted of Antichrist.
b The Church treadeth vnderfote whatsoeuer is mutable, & inconstant, with all corrupt affectiõs and suche like.
c Which signifie God & his worde
d The Church euer ẅa moste feruent desire longed [1] ỹ Christ shulde be borne, & ỹ the faithful might be regenerate by his power.
Psal. 2. 9
e The deuil, and all his power ẅ burneth with furie and is red ẅ the blood of the faithful.
f For he is prince of this worlde & almoste hathe ỹ vniuersal gouernement.
g By his flatteries & promises he gaineth manie of the excellent ministers & honorable persones, and bringeth them to destruction.
h Which is Iesus Christ ỹ first borne among manie brethren, who was borne of ỹ virgin Marie as of a special mẽber of ỹ Churche
i The Church was remoued from among the Iewes to the Gẽtiles, which were as a baren wildernes, & so it is persecuted to and fro.
k Iesus Christ & his members, as Apostles, Martyrs, & the rest of the faithfull.

AND there appeared a great wounder in heaue: A [a] woman clothed ẅ the sunne, and the [b] moone was vnder her fete, and vpon her head [c] a crowne of twelue starres.

2 And she was with childe and [d] cried trauailing in birth, & was pained readie to be deliuered.

3 And there appeared another wonder in heauen: for beholde, a great [e] red dragon hauing [f] seuen heades, and ten hornes, and seuen crownes vpon his heads:

4 And his taile drue ỹ [g] third parte of ỹ starres of heauen, and cast them to the earth. And the dragon stode before the woman, which was readie to be deliuered, to deuoure her childe when she had broght it forthe.

5 [h] So she broght forthe a man childe, ẅ shulde rule all nacions with a * rod of yron: and her sonne was taken vp vnto God and to this throne.

6 And the woman fled into [i] wildernes where she hathe a place prepared of God, that they shulde fede her there a thousand, two hundreth and threscore dayes. *Epist. in festo Michaelis et totum Apoc.*

7 And there was a battel in heauẽ [k] Michael and his Angels foght against the dragon, and the dragon foght and his Angels.

8 But they preuailed not, nether was their place founde anie more [l] in heauen.

9 And the great dragon, that olde serpent called the deuil and Satã, was cast out, ẅ deceiueth all the worlde: he was *euen* cast into the earth, and his Angels were cast out with him.

10 Then I heard a loude voyce, saying, Now is saluation in heauen, & strength and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they ouercame him by the blood of the Lambe, and by the worde of their testimonie, and they [m] loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, & ye that dwell in them. Wo to the [n] inhabitants of the earth, and of the sea: for the deuil is come downe vnto you which hathe great wrath, knowing that he ha the but a short time.

13 And when the dragon sawe that he was [o] cast vnto the earth, he persecuted the woman which had broght forth the man *childe*.

14 But to the woman were giuen two winges of a great egle, that she might flie into the wildernes, into [p] her place, where she is nourished for a time, & times, and halfe a time, from the presence of the serpent.

15 And the [q] serpent cast out of his mouth water after the woman like a flood, that he might cause her to be caryed away of the flood.

16 But the earth holpe the woman, and the earth opened her mouth, and [r] swalowed vp the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the [s] remnant of her sede, which kepe the commandements of God, and haue the testimonie of Iesus Christ.

18 And I stode on the sea sande.

l For ỹ dragon was depriued of all his dignitie & had no more place in ỹ Church,

m They put theere liues in danger so oft as nede required.
n Meaning, them ỹ are giuen to ỹ worlde & fleshlie lustes.

o And was ouercome of Christ, then he fought against his mẽbers.

p Which ỹ Lord had appointed for her.

q God giueth meanes to his Church to escape ỹ furie of Satan making his creatures to serue to ỹ support thereof.

r Satan was not able to destroy ỹ head nor ỹ bodie, & therefore sheweth his rage against ỹ mẽbers.

CHAP. XIII.

1, 8 The beast deceiueth the reprobate, 2. 4. 12. And is confirmed by another beast. 17 The priuiledge of the beasts marke.

AND I sawe a [a] beast rise out of the sea, hauing [b] seuen heads, & [c] ten

a Here is ỹ description of ỹ Romaine empire ẅ standeth in cruelty and tyrannie.
b Meaning Roor Emperours & mountaines.
me, because it was first gouerned by seuen Kings ter Nero, & also is compassed about with seuen
c Which signifie manie prouinces.

hornes, and vpon his hornes *were* ten crownes, and vpon his heads the name of blasphemie.

2 And the beast which I sawe, was like a [d] leopard, and his fete like a beares, & his mouth as the mouth of a lion: and the [e] dragon gaue him his power and his throne, and great authoritie.

3 And I sawe one of his [f] heads as it *were* wounded to death, but his [g] deadlie wounde was healed, and all the worlde wondred & followed the beast.

4 And they worshipped the dragon ẅ gaue power vnto the beast, and they [h] worshipped the beast, saying, Who is like vnto ẏ beast? who is able to warre with him?

5 And there was giuen vnto him a mouth that spake great things and blasphemies, & power was giuen vnto him, to do [i] two and fortie moneths.

6 And he opened his mouth vnto blasphemie against God, to blaspheme his Name and his tabernacle, and them ẏ dwel in heauen.

7 And it was giuen vnto him to make warre with the Saintes, and to [k] ouercome them, and power was giuen him ouer euerie [l] kinred and tongue, & natiō.

8 Therefore all that dwell vpon the earth, shal worship him, whose [m] names are not ẋ written in the Boke of life of the Lambe, which was slaine [n] from ẏ beginning of the worlde.

9 If anie man haue an eare, let him heare.

10 If anie lead into captiuitie, he shal go [o] into captiuitie: if anie kil with a sworde, he must be killed by a sworde: here is the pacience, & the faith of ẏ Saintes.

11 And I behelde another beast comming vp out of the [p] earth, which had two [q] hornes like ẏ Lābe, but he [r] spake like the dragon.

12 And he did all that the first [s] beast colde do before him, and he caused ẏ earth, and them which dwel therein, to worship the first beast, whose deadlie wounde was healed.

13 And [v] he did great wonders, so that he made fyre to come downe from heauen on the earth, in the sight of men.

14 And deceiued them that dwel on ẏ earth by the signes, which were permitted to him to do in the [x] sight of ẏ beast, saying to them that dwel on ẏ earth, that they shulde make the [y] image of the beast, which had the wounde of a sworde, and did liue.

15 And it was permitted to him to giue a [z] spirit vnto the image of the beast, so that the image of the beast shulde [a] speake, and shulde cause that as manie as wolde not [b] worship the image of the beast, shulde be killed.

16 And he made all, bothe small & great, riche and poore, fre and bonde, to receiue a [c] marke in their right hand or in their forheads.

17 And [d] that no man might bye or sell, saue he that had the marke, or the name of the beast, or the nomber of his name.

18 Heare is wisdome. Let him that hathe wit, count the nomber of the beast: for it is the nomber [e] of a man, and his nomber is six hundreth, threscore and six.

d By these beastes are signified ẏ Macedonians, persians & Chaldeans whome ẏ Romaines ouercame.

e That is, ẏ deuil

f This maie be vnderstand of Nero, who moued ẏ first persecution against the Churche, & after slewe him self, so that ẏ familie of the Cesars ended in him.

g For ẏ empire was established againe by Vespasian.

h By receiuing ẏ statutes, ordinances, decrees, ceremonies, and religion of ẏ Romaine empire.

i Antichrists time & power is limited.

k In their bodies, not in soule.

l He meaneth ẏ vniuersal departing whereof S. paul speaketh to ẏ Thessalonians.

m Antichrist hathe not power ouer the elect.

n As God ordeined from before all beginning & all ẏ sacrifices were as signes & sacrements of Christs death.

o They ẅ led soules captiues, go them selues into captiuitie.

p As ẏ kingdome of Christ is frō heauen, & bringeth men thither: so ẏ popes kingdome is of ẏ earth and leadeth to perdition, & is begone, & established by ambition, & couetousnes, beastelines, craft, treason & tyrannie.

q Which signifie the priesthode & the kingdome, and therefore he gineth in his armes two keis, and hathe two swordes caryed before him So Boniface ẏ eight ẅ first ordeined ẏ Jubile, shewed him self one day in apparel as a pope, and the next day in harnes as the Emperour, & ẏ two hornes in the bishops mitre are signes hereof.

r He spake deuilish doctrine, accused Gods worde of imperfection, set vp mans traditions, and spake things contrarie to God his worde

s For the pope in ambition, crueltie, idolatrie, and blaphemie did folow & imitate the ancient Romaines.

t Broght them to idolatrie & astonished them with the name of that holie empire (as he termeth it)

v The man of sinne according to the operation of Satan shalbe with all power, signes and miracles of lies, 2. Thessalonians 2, 10.

x Before ẏ whole empire ẅ representeth ẏ first beast, & is ẏ image thereof.

y For the first empire Romaine was as the pater ne, and this second empire is but an image & shadowe thereof.

z For except the Pope confirme ẏ autoritie of the King of Romaines, he is not esteemed worthie to be made Emperour.

a The same thīgs ẅ the pope, or false prophetes instruct him in.

b Receiue the ordinances & decrees of ẏ seat of Rome, & to kisse ẏ vilens fote, if he were put thereunto.

c Whereby he renounceth Christs Christians markes, so this Antichrist wil accept none but suche as wil approue his doctrine: so that it is not ynough to confesse Christ, and to beliue the Scriptures, but a man must subscribe to the popes doctrine: moreouer their chrismatories, graisings, vowes, othes & shauings are signes of this marke in so muche as no nacion was excepted that had not manie of these marked beasts.

d He ẏ is not sealed ẅ Antichrists marke can not be suffered to liue among men.

e Suche as may be vnderstand by mans reason: for about 666 yeeres after this reuelation ẏ pope or Antichrist bega to be manifest in ẏ worlde: for these characters χξς signifie 666: and this nomber is gathered of ẏ smalle nomber. λατεινος. ẅ in ẏ whole make 666 & signifieth Latcinus, or Latin, ẅ noteth ẏ Pope or Antichrist who vseth in wil thīgs ẏ latine tōgue, & in respect thereof he conteneth ẏ Ebrewe & Greke wherei ẏ worde of God was first best & written: & because Italie in olde time was called Latinum, ẏ Italians are called Latini, so ẏ hereby he noteth of what countrey chiefly he shalde come.

for as faith, the worde & the Sacraments are the Christians markes, so this Antichrist wil accept none but suche as wil approue his doctrine: so that it is not ynough to confesse Christ, and to beliue the Scriptures, but a man must subscribe to the popes doctrine: moreouer their chrismatories, graisings, vowes, othes & shauings are signes of this marke in so muche as no nacion was excepted that had not manie of these marked beasts.

CHAP. XIIII.

1 The notable companie of the Lambe. 6 One Angel announceth the Gospel, 8 Another the fall of Babylon, 9 And the thirde warneth to flee from the beast. 13 Of their blessednes which dye in the Lord. 18 Of the Lords harueste.

Ipsa in sedo Jmaymin.

1 THen I loked, & lo, a [a] Lambe stode on mount Sion, & with him an [b] hundreth, fortie and foure thousand, hauing his Fathers [c] Name written in their forheads.

2 And I heard a voyce from heauen, as the sounde of manie waters, and as the sounde of a great thunder: & I heard ẏ voyce of harpers harping with their harpes.

3 And they sung as it *were* a newe song before the throne, and before

a Iesus Christ ruleth in his Church to defēd & comfort it, though ẏ beast rage neuer so muche: and seing Christ is present euer with his Church, there cā be no vicare, for where there is a vicar, there is no Church.

b Meaning a great and ample Church.

c Which was the marke of their nomber of the boldly, and aloude,

election, to wit, their faith.

d Signifying that the Church shulde be great, & that they shulde speake aloude, and so glorifie the Lord.

the

e None can praise God but ý elect whome he hathe brought.

f By whoredome and vnder this vice he comprehendeth all other: but this is chiefly mẽt of idolatrie ẅ is ýspiritual whoredome.

g For their whole delite is in ý Lambe Iesus & they loue none but him.

h Which declareth ý the faithful ought to liue iustely and holely, ý they may be ý first frutes & an excellent offring of ý Lord. *Psal. 145,16*

i For asmuche as their sinnes are pardoned, & they are cled ẅ ý iustice of Christ. *Act. 14, 20*

k By this Angel are ment ý true ministers of Christ ẅ preache ý Gospel faithfully. *Isa. 21, 9* *ier. 51, 8* *Chap. 18, 8.*

l The Gospel teacheth vs to feare God and honour him, ẅ is the beginning of heauenlie wisdome.

m Sygnifying Rome, for asmuche as the vices ẅ were in Babylon are founde in Rome in greater abundance, as per secution of the Church of God, oppression and flauerie ẅ destruction of ý people of God, confusiõ superstitiõ, idolatrie, impietie, & as Babylon ý first Monarchie was destroyed, so shal this wicked kingdome of Antichrist haue a miserable ruine, thogh it be great & semeth to extend throughout all Europa.

n By ý ẅ fornication God is prouoked to wrath: so that he suffreth many to walke in the way of the Romish doctrine to their destruction. o That is, of his iudgement p The faithful are exhorted to patience. q for they are deliuered from the horrible troubles which are in ý Church, and rest with God. *r Or, for the Lordes cause.*

r Which are ingrafted in Christ by faith, which rest and stay onely on him and reioyce to be with him: for immediatly after their death are receiued into ioye.

the foure beasts, and the Elders, and no e man colde learne that song, but the hundreth, fortie and foure thousand, which were boght from the earth.

4 These are they, which are not f defiled with women: for they are virgins: these followe the Lambe g whither soeuer he goeth: these are boght from mẽ, being the h first frutes vnto God, and to the Lambe.

5 And in their mouths was founde no guile: for they are without i spot before the throne of God.

6 Then I sawe another k Angel flee in the middes of Heauen, hauing an euerlasting Gospel, to preache vnto them that dwell on the earth, and to euerie nation, and kinred, and tongue, and people,

7 *Saying with a loude voyce, l Feare God, and giue glorie to him: for the houre of his iudgement is come: and worship him that made * heauen and earth, and the sea, and the fountaines of waters.

8 And there followed another Angel, saying, *It is fallen, it is fallen, m Babylon the great citie: for she made all nations to drinke of the wine of ý n wrath of her fornication.

9 ¶ And the thirde Angel followed them, saying with a loude voyce, If any man worship the beast and his image, and receiue *his* marke in his forhead, or on his hand,

10 The same shal drinke of the wine of the wrath of God, yea, of the o pure wine, wich is powred into the cuppe of his wrath, and he shalbe tormented in fyre and brimstone before the holie Angels, and before the Lambe.

11 And the smoke of their torment shal ascende euermore: and they shal haue no rest day nor night, which worshippe the beast and his image, and whosoeuer receiueth the print of his name.

12 Here is the patience of p Saintes: here are they that kepe the commandemẽts of God, and the faith of Iesus.

13 Then I heard a voyce from heauen, saying vnto me, Write, q Blessed *are* ý dead, which hereafter dye in ý r Lord. Euen so saith the Spirit: for they rest from their labours, and their workes followe them.

14 ¶ And I loked, and beholde, a white ſcloude, and vpon the cloude one sitting like vnto the Sonne of man, hauing on his head a golden crowne, & in his hand a sharpe sickle.

15 And another Angel came out of the Temple, crying with a loude voyce to him that sate on the cloude, * Thrust in thy sickle & reape: for the time is come to reape: for the harueſt of the earth is ripe.

16 And he that sate on ý cloude, v thrust in his sickle on the earth, and the earth was reaped.

17 Then another Angel came out of the temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the x altar, which had power ouer fyre, and cryed with a lowde crye to him that had the sharpe sickle, & said, Thrust in thy sharpe sickle, & gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cutte downe ý vines of the vineyarde of the earth, & cast them into the great wine presse of the wrath of God.

20 And the y wine presse was troden without the citie, and blood came out of the wine presse, vnto ý z horse bridles by the space of a thousand and six hundreth furlongs.

z By this similitude he declareth the horrible tyrants and infideles, which delite in nothing but terrs, persecutions and effusion of blood.

CHAP. XV.

1 Seuen Angels haue the seuen last plagues. 3 The song of them that ouercome the beast. 7 The seuen viales ful of Gods wrath.

1 AND I saw e another a signe in heauen great and marueilous, b seuen Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.

2 And I sawe as *it were* a c glasſie sea mingled with fyre, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the nomber of his name, stand at the glasſie sea, hauing the harpes of God,

3 And they sung the song of Moses the *seruant of God, and the song of the Lambe, saying, Great and marueilous *are* thy workes, Lord God almightie: iuste ond true *are* thy *d wayes, King of Saintes.

f Sygnifying ý Christ shal come to iudgemẽt in a cloude, euen as he was seene to go vp. *Ioel 3, 13* *mat. 13, 39*

t The ouerthrowe of ý people is compared to an harueſt, Isa. 19, 5: also to a vintage, Isa. 63, 3

v This is spoke familiarly for our capacitie, alluding vnto an housband man who sufferth hiſelf to be aduertised by his seruants when his harueſt is ripe, & not ý Christ hathe nede to be tolde when he shulde come to iudgement for ý comfort of his Church & destruction of his enemies.

x This was Christ who is also the altar, the prieſt and ſacrifice.

y That is, a certeine place appointed and not in the heauen.

confusion of the warres, slaughters, persecutions and effusion of blood.

a This is the fourth vision ẅ conteineth ý doctrine of Gods iudgements for the destruction of the wicked & comfort of the godlie.

b Meaning an infinite nomber of Gods ministers, w had infinite maners of sortes and punishements. *Exod. 15, 1* *Psal. 145, 17* *Ier. 20, 16*

c Sygnifying this brittel & inconstant worlde mixt with fyre, that is, troubles and afflictions, but the Saintes of God ouercome them all and singe diuine songs vnto God by whose power they get victorie.

d Or, actes and dedes.

Ier. 20,16.

c Signifying this brittel & inconstãt worlde mixt ẅ fyre, ẏ is troubles and afflictions, but ẏ Saintes of God ouercome them all, & sing diuine songes vnto God by whose power they get ẏ victorie.

Or, actes and dedes.

d Which is to declare ẏ Gods iudgements, are cleare, iust and without spot.

e As readie to execute ẏ vengeance of God.

f By ẏ foure beasts are ment all the creatures of God ẅ willingly serue him for ẏ punishment of ẏ infideles.

g God giueth vs full entrie in to his Church by destroying his enemies: for the Saintes can not cleare ly knowe all Gods iudgements before ẏ ful end of all things.

Chap. XVI.

a This was like ẏ sixt plague of Egypt, ẅ was sores & boiles or pockes: and this 2 reigneth cõmunly among Canõs monkes, friers, nonnes, priests & suche filthie vermin ẅ beare the marke of ẏ beast

b This is like to ẏ first plague of Egypt ẅ signifie hail kindes of pestilence & cõtagious diseases

c That is, corrupt & infect.

d The first plague of Egypt was like vnto this.

e He bringeth for the these two Angels, ẏ one ẅ is gouernour of ẏ waters, & ẏ other from vnder ẏ altar, as witnesses & commanders of Gods iust iudgements.

f For as muche as thou destroyest the rebelles, and preserues thine

g Signifying famine, drought and hote diseases which proceds thereof.

* Who shal not feare thee, o Lord, & glorifie thy Name? for ẏ onely *art* holie, and all nations shal come and worshippe before thee: for thy iudgements are made manifest.

And after that I loked, and beholde, ẏ temple of the tabernacle of testimonie was open in heauen.

And the seuen Angels came out of the temple, which had the seuen plagues, clothed in pure and d bright linnen, and hauing their e breastes girded with golden girdles.

And one of the f foure beastes gaue vn to the seuen Angels seuen golden viales full of the wrath of God, which liueth for euer more.

And the Temple was ful of the smoke of the glorie of God and of his power, and no man was able to g enter into ẏ Temple, til the seuen plagues of the seuen Angels were fulfilled.

CHAP. XVI.

The Angels powre out their vials full of wrath, 6 And what plagues followe thereof. 15 Admonition to take hede and watch.

AND I heard a great voyce out of the Temple, saying to the seuen Angels, Go your wayes, and powre out the seuen viales of the wrath of God vpon the earth.

And the first went, and poured out his vial vpon the earth: and there fell a noysome, and a grieuous a sore vpon the men, which had the marke of the beast, & vpon them which worshipped his image.

And the second Angel powred out his vial vpon the sea, and it became as the b blood of c a dead man: and euerie liuing thing dyed in the sea.

And the thirde Angel powred out his vial vpon ẏ riuers and fountaines of waters, and they became d blood.

And I heard the Angel of the e waters say, Lord, thou art iust, ẅ which art, and which wast, and Holie, because thou hast iudged these things.

For they shed the blood of the Saintes, and Prophetes, and therefore hast thou giuen them blood to drinke: for they are worthie.

And I heard another out of the Sanctuarie say, Euen so, Lord God almightie, f true and righteous are thy iudgements,

And the fourth Angel powred out his vial on the sunne, and it was giuen vnto him to torment men with g heat of fyre,

And men boyled in great heat, and h blasphemed the Name of God, ẅ hathe power ouer these plagues, and they repented not, to giue him glorie.

And the fift Angel powred out his vial vpon the throne of the i beast, and his kingdome waxed darke, and they k gnewe their tongues for sorowe,

And blasphemed the God of heauen for their peines, and for their sores, and repented not of their workes.

And the sixt Angel powred out his vial vpon the great riuer l Euphrates, and the water thereof dryed vp, that ẏ way of the Kings of the East shulde be prepared.

And I sawe thre m vncleane spirits like frogges come out of the mouth of ẏ dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

For they are the spirits n of deuils, working miracles, to go vnto ẏ o Kings of the earth, and of the whole worlde, to gather them to ẏ battel of ẏ great day of God Almightie,

(* Beholde, I come as a thefe. Blessed is he that watcheth & kepeth his p garments, lest he walke naked, & men se his filthines)

And they gathered them together into a place called in Hebrue q Armagedon.

¶ And the seuẽth Angel powred out his vial into the ayre: & there came a loude voyce out of the Temple of heauen from ẏ throne, saying, r It is done,

And there were voyces, & thũdrings, & lightnigs, & there was a great earthquake, suche as was not since men were vpon the earth, euen so mightie an earthquake.

And the great s citie was diuided vnto three partes, and the t cities of the nacions fell: and great Babylon came in remẽbrance before God, * to giue vnto her the cup of the wine of the fiercenes of his wrath.

And euerie yle fled away, & ẏ mountaines were not founde.

And there fell a great haile, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the haile: for the plague thereof was exceding great.

h The wicked were hard hearted & stubborn when God punished them.

i This answereth to ẏ ninth plague of Egypt, ẅ signifieth ẏ popes doctrine is an horrible plague of God, ẅ kepeth men stil in darke ignorance & errours.

k They shal ẅe their furie, rage & blaspheme against God when the light of his Gospel shal shine.

l By Euphrates ẅ was ẏ strength of Babylon, is ment ẏ riches, strength, pleasures and commodities of Rome ẏ second Babylon, ẅ ẏ faithful ẅ are ẏ true Kings and priests in Christ, haue taken away by disclosing their wicked disceit.

m That is, a strong nomber of this great deuil ẏ Popes ambassadours ẅ are euer crying and croking like frogs & come out of Antichrists mouth because thei shulde speake nothing but lies & vse all maner of craftie deceit to maintein the ir riche Euphrates against ẏ true Christiãs.

Chap. 3,7

matt. 24,44

luk. 12,39

n Albeit they call them selues spiritual and holie fathers.

o For in all Kigs courtes ẏ pope hathe had his ambassadours to hinder ẏ kingdome of Christ.

Ier. 25,15

p Of righteousnes & holines, whereof he wolde say, shal warre a- to that place iudgement when his Church.

call them selues Papistes and vnder pretence of Christ serue Antichrist, & some are neuters which are nether on the one side nor of the other.

r Signifying, all strange religions, as of the Iewes, Turkes & others, which then shal fall with that great whore of Rome, and be tormented in eternal paines.

q As The craftines of destructiõ whẽ as Kigs & princes gainst God, but by the craft of Satan are brought where they shalbe destroyed.

s This is the last Christ shal come to destroy ẏ wicked and deliuer his

t Meaning the whole nomber of them that shal Christians, where of some are so in dede, some are

CHAP. XVII.

1 The description of the great whore. 8 Her sinnes and punishment. 14 The victorie of the Lambe.

1 THen there came[a] one of the seuen Angels, which had the seuen viales, and talked with me, saying vnto me, Come: I wil shewe thee the damnation of the great[b] whore that sitteth vpon many[c] waters,

2 With whome haue committed fornication the Kings of the earth, and the inhabitants of the earth are drunken ẅ the wine of her fornication.

3 So he caried me away into the wildernes in the Spirit, and I sawe a woman sit vpon a skarlat coloured[d] beast, full of names of[e] blasphemie, which had seuen heads, and ten hornes.

4 And the[f] woman was araied in purple and skarlat, and guilded with golde, and precious stones, and pearles, & had a cup of golde in her hand, ful of abominatiõs, and filthines of her fornication.

5 And in her forhead *was* a name written, [h] A Mysterie, great Babylon, ỹ mother of whoredomes, & abominations of the earth.

6 And I sawe the woman drunken with the blood of Saintes, & with the blood of the Martyrs of Iesus: & when I sawe her, I wondred with great maruell.

7 Then the Angel said vnto me, Wherefore maruellest thou? I wil shewe thee the mysterie of the woman, and of the beast, that beareth her, which hathe seuen heads, & ten hornes.

8 The[i] beast that thou hast sene, was, & is not, and shal ascende out of the bottomles pit, and shal go into perdition, and they that dwell on the earth, shal wondre (whose names are not written in the Boke of life from the fundacion of the worlde) when they beholde the beast that was, and his not, and yet is.

9 Here *is* the minde that hathe wisdome. The seuẽ heads are[k] seuẽ mountaines, where on the woman sitteth: they are also[l] seuen Kings.

10 Fiue are fallen, and one is, and another is not yet come: and when he cometh, he must continue a short space.

11 And the beast that was, and is not, is euen the[m] eight, and is one of the seuẽ, and shal go into destruction.

12 And the ten hornes which thou sawest, are ten Kings, which yet haue not receiued a kingdome, but shal receiue power, as Kings at one houre with the beast.

13 [n] These haue one minde, and shal giue their power, and autoritie vnto the beast.

14 These shal fight with the Lambe, & the Lambe shal [o] ouercome them: for he is Lord of Lords, and King of Kings: & they that are on his side, called, and chosen, and faithful.

15 And he said vnto me, The waters ẅ thou sawest, where the whore sitteth, are people, and multitudes, and nacions and tongues.

16 And the[p] ten hornes which thou sawest vpon the beast, are they that shal hate the whore, and shal make her desolate and naked, & shal eat her flesh, & burne her with fyre.

17 For God hathe[q] put in their hearts to fulfil his wil, & to do with one consent for to giue their kingdome vnto the beast, vntil the wordes of God be ful filled.

18 And the woman which thou sawest, is the great citie, which reigneth ouer ỹ Kings of the earth.

CHAP. XVIII.

1 9 The lowers of the worlde are sorie for the fall of the whore of Babylon. 4 An admonition to the people of God to flee out of her dominion, 20 But they ỹ be of God, haue cause to reioyce for her destruction.

1 AND after these things, I sawe [a] another Angel come downe from heauen, hauing great power, so that the earth was lightened with his glorie.

2 And he cryed out mightely with a loude voyce, saying, *[a] It is fallen, it is fallen, Babylon the great *citie*, and is become the habitation of [b] deuils, and the holde of all fowle spirits, and a cage of euerie vncleane & hateful byrde.

3 For[c] all nations haue dronken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the marchants of the earth are waxed riche of the abundance of her pleasures.

4 And I heard another voyce from heauen say, [d] Go out of her, my people, that ye be not partetakers in her sinnes, and that ye receiue not of her plagues.

5 For her sinnes are[e] come vp vnto heauen, & God hathe remembred her iniquities.

6 [f] Rewarde her, euen as she hathe rewarded you, and giue her double acor-

2 Which was Christ Iesus who wil take vengeance on this Romish harlot.

b Antichrist is compared to an harlot because he seduceth the worlde ẅ vaine wordes doctrines of lies, & outwarde appearance.

c Meaning diuers nations and countreis.

d The beast signifieth ỹ ancient Rome: ỹ woman ỹ sitteth thereõ, ỹ newe Rome ẅ is the Papistrie, whose cruelties blood sheding is declared by Saint Iohn.

e Ful of idolatrie superstition and contempt of the true God.

f This woman is ỹ Antichrist, ỹ is ỹ pope ẅ ỹ whole bodie of his filthie creatures, as is expounded, verse. 18, whose beautie onely standeth in outwarde pompe & impudencie and craft like a strũpet.

g Of false doctrines & blasphemies.

h Which none cã knowe to auoide but ỹ cleã.

i This is ỹ Romain empire which being fallen into decay, ỹ whore of Rome vsurped autoritie, & proceded from ỹ deuil & thether shal returne.

k Which are about Rome.

l For after ỹ the empire was decayed in Nero, Galba, Otho, Vitellius, Vespasian & Titus dyed in lesse thẽ fourteene yeres and raigned as Kings: Domitian then reigned, & after him Cocceius Nerua ẅ was the seuenth.

m He meaneth Traian ỹ emperor who was a Spanyard & adopted by Nerua, but because he persecuted ỹ faithful he goeth also to perdition.

n He signifieth ỹ horrible persecutions ẅ haue bene vnder ỹ empire of Rome, & in all other realmes subiect to ỹ same. *1. Tim 6, 15 chap 19, 16*

o And breake thẽ to shiuers as a poters pot.

p Diuers natiõs as ỹ Gothes, Vãdales, Hunnes & other nations ẅ were once subiect to Rome shal rise against it & destroy it.

q That in stede of doing homage to Christ Iesus, they shulde be cast into a reprobate sense to serue Antichrist, & to dedicat thẽ selues and their wholy vnto him

Isa. 21, 9 ier. 51, 8 chap. 14, 8

a This description of ỹ ouerthrowe of ỹ great whore is like to ỹ whereby ỹ prophetes vse to declare ỹ destructiõ of Babylon.

b He describeth Rome to be the sincke of all abomination & deuilishnes, & a kinde of hel.

c The greatest parte of ỹ worlde hathe bene abused & seduced by this spiritual whoredome.

d when God threateneth the wicked, he euer conforteth & coũseleth his what they ought to do, ỹ is, ỹ they do not communicat ẅ ỹ sinnes of ỹ wicked.

e The greke worde is, ỹ her sinnes so follow one an other, & an heape, that as he ỹ can repaye

so rise one after an other, ỹ they growe to suche length they touche ỹ verie heauen. f Blessed is to the whore the like, as is written psal. 137, 9

ding to her workes: & in the cup ỹ she hathe filled to you, fil her the double.

7 In asmuche as she glorified her self, & liued in pleasure, so muche giue ye to her torment and sorowe: for she saith in her heart, *I sit being [g] a quene, and am no [h] widowe, and shal se no mourning.

8 Therefore shal her plagues come at one day, death, and sorowe, and famine, and she shalbe burnt ẅ fyre: for strong is the Lord God which wil condemne her.

9 And the kings of the earth shal bewaile her, & lament for her, which haue committed fornication, & liued in pleasure with her, when they shal se the smoke of her burning,

10 And shal stande a farre of for feare of her torment, saying, Alas, alas, the great citie Babylon, the mightie citie: for in one houre is thy iudgement come.

11 And the [i] marchants of the earth shal wepe and waile ouer her: for no man byeth their ware any more.

12 The ware of golde and siluer, and of precious stone, & of pearles, and of fine linen, & of purple, and of silke, and of skarlat, and of all maner of Thyne [k] wood, and of all vessels of yuorie, & of all vessels of moste precious wood, and of brasse, and of yron, and of marble,

13 And of synamon, and odours, & ointments, and franckinsence, and wine, & oile, and fine floure, and wheat, & beastes, and shepe, and horses, & [l] charets, & seruants, and [m] soules of men.

14 (And the [n] apples that thy soule lusted after, are departed from thee, and all things which were fat and excellent, are departed from thee, & ỹ shalt finde them no more)

15 The marchants of these things ẅ were waxed riche, shal stand a farre off frō her, for feare of her torment, weping and wailing,

16 And saying, Alas, alas, the great citie, that was clothed in fine linen and purple, and skarlet, and guilded with golde, and precious stone, and pearles.

17 For in one houre so great riches are come to desolation. And euerie shippe master, and all the people that occupie shippes, and shipmen, and whosoeuer trauail on the sea, shal stand a farre of,

18 And cry, when they se the smoke of her burning, saying, What *citie was* like vnto this great citie?

19 And they shal cast [o] dust on their heads, and crye weping, and wailing, and say, Alas, alas, the great citie, wherein were made riche all ỹ had shippes on ỹ sea by her [p] costlines: for in one houre she is made desolate.

20 O heauen, reioyce of her, & ye holie Apostles and Prophetes: for God hathe [q] giuen your iudgement on her.

21 Then a mightie Angel toke vp a stone like a great millstone, * & cast it into the sea, saying, With suche violence shal the great citie Babylon be cast, and shalbe [r] founde no more.

22 And the voyce of harpers, and musicians, and of pipers, and trumpetters shalbe heard no more in thee, and no craftes man, of whatsoeuer crafte *he be*, shalbe founde any more in thee: & the sounde of a millstone shalbe heard no more in thee.

23 And the light of a candle shal shine no more in thee: and the voyce of the bridegrome and of the bride shalbe heard no more in thee: for thy [s] marchants were the great men of ỹ earth, and with thine inchantements were deceiued all nations.

24 And in her was founde the blood of the Prophetes, and of the Saintes, and of all that were slaine vpon the earth.

CHAP. XIX.

1 Praises are giuen vnto God for iudging the whore & for auenging the blood of his seruants. 10 The Angel wil not be worshipped. 17 The foules and birdes are called to the slaughter.

1 AND after these things I heard a great voyce of a great multitude in heauen, saying, [a] Hallelu-iah, saluacion and glorie, and honour, and power *be* to the Lord our God.

2 For [b] true and righteous *are* his iudgements: for he hathe condemned the great whore which did corrupt the earth with her fornication, and hath auenged the blood of his seruants *shed* by her hand.

3 And againe they said, Hallelu-iah: & her [c] smoke rose vp for euermore.

4 And the foure and twentie Elders, and the foure [d] beastes fell downe, & worshipped God that sate on the throne, saying, [e] Amen, Hallelu-iah.

5 Then a voyce came out of the throne, saying, Praise our God, all ye his seruants & ye that feare him, bothe smale and great.

6 And I heard like a voyce of a great multitude, & as the voyce of manie waters, & as the voyce of strong thondrings, saying, Hallelu-iah: for *our* Lord God almightie hathe reigned.

7 Let vs be glad and reioyce, and giue glorie to him: for the [f] mariage of the Lambe is come, and his wife hathe made her self readie.

8 And

Isa. 47. 8
g The glorious boasting of the strompet.
h But ful of people & mightie.

h Bothe thei that temporally haue had profite by ỹ strumpet, & also spiritual marchants shal for sorowe & want of their gaine crie out & despaire.
k Which is verie odoriferous and precious.

l Suche as ỹ wāes vse at Rome.
m This is ỹ vilest ware ỹ these marchants sel, and best cheape, ẅ soules notwithstanding the Sonne of God redemed ẅ his precious blood, 1 pet. 1. 19.
n That is, ỹ thigs ẅ ỹ lowedst best.

o And so shewe tigues of great sorowe.

Or, notable estate.

p And hathe reuenged your cause in punishing her. *Ier. 51. 63*

q It shal not be like to other cities ẅ may be buylded againe, but it shalbe destroyed without mercie.

r The Romish prelates & marchants of soules are as Kings and princes: so that their couetousnes & pride must be punished: secondly their crafts and deceites: & thirdly their crueltie.

a That is, praise ye God, because ỹ Antichrist and all wickednes is taken out the worlde.
b So ỹ all ỹ Saintes are confirmed & ought nothing to doute of the saluation of the faithful.
c The wicked shal be burned in continual fyre, ỹ neuer shalbe extinguished.
d By ỹ foure beasts are ment all creatures
e Signifying ỹ his iudgements are true & iust, & ỹ we ought to praise him euermore for ỹ destruction of ỹ Pope.
f God made Christ ỹ bridgrome of his Church at the beginning & at ỹ last day it shalbe fully accōplished when we shal be ioyned ẅ our head.

8 And to her was granted, that she shulde be araied with pure fyne linen and shining: for the fine linen is the righteousnes of Sainctes.

9 Then[g] he said vnto me, Write, * Blessed *are* they which are[h] called vnto the Lambes supper. And he said vnto me, These wordes of God are true.

10 And I fell before his feete, * to worship him: but he said vnto me, Se thou do it not: I am thy fellowe seruant, and one of thy brethrē, which haue [i] testimonie of Iesus. Worship God: for the testimonie of Iesus, is the spirit of prophecie.

11 And I sawe heauen open, and beholde a white[k] horse, and he that sate vpon him, was called, [m] Faithful and true, & he[n] iudgeth & fighteth righteously.

12 And his eyes *were* as a flame of fyre, & on his head *were*[o] manie crownes: & he had a name written, that no man knewe but him self.

13 And [p] he was clothed with a garment dipte in[q] blood, and his name is called, THE WORDE OF GOD.

14 And the[r] warriers which were in heauen, folowed him vpon white horses, clothed with fine linen white & pure.

15 And out of his mouth wēt out a sharpe[s] sworde, that with it he shulde smite the heathen: for he[t] shal rule them with a rodde of yron: for he it is that treadeth the wine presse of the fiercenes and wrath of almightie God.

16 And he hathe vpon his garment, and vpon his [v] thigh a name written, *THE KING OF KINGS, AND LORD OF LORDS.

17 And I sawe an Angel stand in the [x] sunne, who cryed with a lowde voyce, saying to all the foules that did flye by the middes of heauen, Come, and gather your selues together vnto the supper of the great God,

18 That ye may eat the flesh of Kings, and the flesh of hie Captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, & the flesh of all fre men, and bondemē, and of smale and great.

19 And I sawe the beast, and the Kings of the earth, and their [y] warriers gathered together to make battel against him, that sate on the horse and against his souldiers.

20 But the beast was [z] taken, and with him that false prophete that wroght miracles before him, whereby he decieued them that receiued the beastes marke, & them that worshipped his image. These bothe were aliue cast into a lake of fyre, burning with brimstone.

21 And the remnant were slaine with the sworde of him that sitteth vpon the horse, which cometh out of his mouth, and all the foules were filled full with their flesh.

CHAP. XX.

1 Satan being bounde for a certeine time. 7 And after let lose, vexeth the Church grieuously. 10. 14 And after the worlde is iudged, he and his are cast into the lake of fyre.

1 AND I sawe an[a] Angel come downe from heauen, hauing the [b] keye of the bottomles pit, & a great chaine in his hand.

2 And he toke the dragon that olde serpent, which is the deuil and Satan, and he bounde him[c] a thousand yeres.

3 And cast him into the bottomles pit, and he shut him vp, and sealed *the dore* vpon him, that he shulde deceiue the people no more, til the[d] thousand yeres were fulfilled: for after that he must be losed for a litle season.

4 And I saw[e] seates: and they sate vpō them, and iudgement was giuen vnto them, and I *sawe* the soules of them, that were beheaded for the witnes of Iesus, and for the worde of God, & which did not worship the beast, nether his image, nether had taken his marke vpō their forheads, or on their hands: and they liued, and reigned with Christ a [f] thousand yere.

5 But the rest of the[g] dead men shal not liue againe, vntil the thousand yeres be finished: this is the [h] first resurrection.

6 Blessed and holie his he, that hathe parte in the first resurrection: for on suche the [i] seconde death hathe no power, but they [k] shalbe priests of God and of Christ, and shal reigne with him a[l] thousand yere.

7 * And when the thousand yeres are [m] expired, Satan shalbe losed out of his prison,

8 And shal go out to deceiue the people, which are in the foure quarters of the earth *euen* [n] Gog and Magog, to gather them together to battel, whose nomber is as the sand of the sea.

9 And they went vp into the plaine of the earth, which compassed the tents of the Saintes about, and the beloued citie: but fyre came downe from God out of heauen, and deuoured them.

10 And the deuil that deceiued thē, was cast into a lake of fyre & brimstone,

g That is, the Angel.
Mat. 22, 3
thap. 14. 13
Chap. 22, 9
h Whome God of his mercie calleth to be partakers of his heauenlie graces, & deliuereth from the filthie pollutions of Antichrist.
i who am charged to testifie of Iesus, or w am partaker of the same Gospel & faith.
Isa. 63. 2
k He sheweth that none ought to be worshipped but only God, & that he is of their nōber whome God vseth to reueile his secrets by to the prophetes, & they may declare thē to others, also that we must beleue no other spirit of prophecie, but that which doeth testifie of Iesus, & leadeth vs to him.
l Whereby is signified that Iesus Christ our iudge shalbe glorious, & shal triumph ouer his enimies m He meaneth Christ.
n So that wicked shal tremble before his face.
o To shewe that he was rule rof all the worlde.
p That is, none can haue so ful reuelation how Christ is verie God eternal, infinite & almightie, as he hi self.
q Whereby is signified his victorie, & the destruction of his enemies.
r Signifying that Iesus Christ, which is the worde, is made flesh, & is our Lord, our God & the Iudge of the quicke and dead.
s This declareth that his Angels shal come with wicked intent
v Which declare iudge the world.
re & euidet, so that all shal vnderstand Christ, euē and his word shal be
a This Angel representeth the order of the Apostles, whose vocation & office was from heauen: or may signifie Christ, which shulde treade downe the serpents head.
b Hereby he meaneth the Gospel whereby hel is shut up to the faithful, & Satan is chained that he can not hurt thē, yea & the ministers hereby open it to the infidles, but through their impietie & stubbernes.
c That is, from Christs natiuitie vnto the time of Pope Sylue ster the seconde: so long the pure doctrine shulde after a sorte remaine.
d After this terme Satā had great power then he had before.
e The glorie and authoritie of thē that suffer for Christs sake.
f That is, while they haue remained in this life.
g He meaneth them, which are spiritually dead: for in whome Satan liueth, he is dead to God.
h Which is to receiue Iesus Christ in true faith, & to rise from sinne in newenes of life.
Ezek. 39. 2
i The death of the soule, which is eternal damnation.
k Shalbe true partakers of christ & of his dignitie.
l That is, for euer.
m After that the chalice is broken & the true preaching of Gods worde is corrupt.
of the Church of 38, 2, by whome the
n By them are ment diuers & strange enemies of God, as the Turke, the Sarrazins & others, readie to the Church of God shulde be grieuously tormented.

where the beast and the false prophet shalbe tormented euen day and night for euermore.

11 And I sawe a great white throne, and [o] one that sate on it, from whose face fled away bothe the earth and heauen, & their place was no more founde.

12 And I sawe the dead, bothe great & smal stand before God: and the[p] bokes were opened, & *another boke was opened, which is *the boke* of life, and the the dead were iudged of those things, which were written in the bokes, according to their workes.

13 And the sea gaue vp her dead, which were in her, and [q] death & hell deliuered vp the dead, which were in them: & they were iudged euerie man according to their workes.

14 And [r] death and hell were cast into the lake of fyre: this is the seconde death.

15 And whosoeuer was not founde written in the boke of life, was cast into the lake of fyre.

o Which was Christ, prepared to iudgement [w] glorie & maiestie
p Euerie mans conscience is as a boke wherein his dedes are written, [w] shal appeare when God openeth [y] boke.
Phil.4.3.4
chap.3.5
& 21.23
q Vnderstanding all kindes of death whereby men haue bene slaine.
r Hell & death [w] are [y] last enemies, shalbe destroyed.
Isa.65.17
& 66.17
2.Pet.2.13

CHAP. XXI.

3. 24 The blessed estate of the godlie. 8. 27 And the miserable condition of the wicked. 11 The description of the heauenlie Ierusalem, & of the wife of the Lãbe.

AND I sawe *a new heauen, & a new earth: [a] for *the first heauen, and the first earth were [b] passed away, and there was no more sea.

2 And I Iohn sawe the [c] holie citie newe Ierusalem come[d] downe from God out of heauen, prepared as a bride trimmed for her housband.

3 And I heard a great voyce out of heauen saying, Beholde, the Tabernacle of God *is* with men, and he[e] wil dwell with them: and they shalbe his people, and God him self shalbe their God [w] them.

4 *And God shal wipe [e] away all teares from their eyes: & there shalbe no more death, nether sorowe, nether crying, nether shal there be anie more paine: for the first things are passed.

5 And he that sate vpon the throne, said, *Beholde, I make all things new: and he said vnto me, Write: for these wordes are faithful and true:

6 And he said vnto me, *It is done, I am α and ω, the beginning & the end. I wil giue to him that is a thirst, of the [f] well of the water of life frely.

7 He that ouercometh, shal inherit all things, and I wil be his God, and he shalbe my sonne.

8 But the [g] feareful and vnbeleuing, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shal haue their parte in the lake, which burneth with fyre and brimstone, which is the seconde death.

b For all things shalbe purged from their corruption, & [y] faithful shal enter into heauen with their head Christ
c The holie companie of [y] elect.
d Meaning, [y] God by his diuine maiestie wil glorie & renewe his & take them vnto him.
Isa.25.8
chap.7.17
e All occasions of sorowes shalbe taken away: so [y] thei shal haue perpetual ioy
Isa.43.19.2.
cor.5.17
Chap.1.8.&
22.13
f I [y] am [y] eternal life, wil giue vnto mine to drinke of [y] liuelie waters of this euerlasting life.
g Thei [w] feare men more then God.
h Thei [w] mocke & iest at religiõ

9 And there came vnto me one of the seuen Angels, which had the seuen vials ful of the seuen last plagues, & talked with me, saying, Come: I wil shewe thee the[i] bride, the Lambes wife.

10 And he caryed me away in the spirit to a great and an hie mountaine, and he shewed me the great[k] citie, holie Ierusalem, [l] descending out of heauẽ frõ God,

11 Hauing the glorie of God: and her shining was like vnto a stone most precious, as a[m] Iasper stone cleare as cristal:

12 And had a great[n] wall an hie, and had twelue [o] Gates, & at [y] gates twelue Angels, & the names written, [w] are the twelue tribes of the children of Israel

13 On the East parte *there were* thre gates, & on the Northside thre gates, on the Southside thre gates, & on the Westside thre gates.

14 And the wal of the citie had twelue fundacions, and in them the names of the Lambs twelue[p] Apostles.

15 And he that talked with me, had a golden rede to measure the citie with all, and the gates thereof, and the wall thereof.

16 And the citie lay foure square, & [y] length is as large as the bredth of it, & he measured the citie *with the rede* twelue thousand furlongs: & the lẽgth and the bredth, & the height of it are equal.

17 And he measured the wall thereof, an hundreth, fortie and foure cubites, by the measure of man, that is, of the Angel.

18 And the buylding of the wall of it was of Iasper: and the citie was pure golde like, vnto cleare glasse.

19 And the fundacions of the wall of [y] citie were garnished with all maner of precious stones: the first fundacion *was* Iasper: the second of Saphire: the third of a Chalcedonie: the fourth of an Emeraude:

20 The fift of a Sardonix: the sixt of a Sardius: the seuenth of a Chrysolite: [y] eight of a Beryl: the ninth of a Topaze: the tenth of Chrysoprasus: the eleuenth of a Iacinth: the twelueth an Amethist.

21 And the twelue gates *were* twelue pearles, & euerie gate *is* of one pearle, and the strete of the citie *is* pure gold, as shining glasse.

22 And I sawe no Temple therein: for [y] Lord God almightie and the [q] Lambe are the Temple of it.

23 *And the citie hathe no nede of the sunne

i Meaning the Church, [w] is maried to Christ by faith.
k By this descripation is declared [y] incomprehensible excellencie, [w] [y] heauenlie companie do enioye.
l It is said to come downe from heauen, because all [y] benefites [y] Church hathe, they acknowledge it to come of God through Christ.
m Euer grene & florishing.
n Signifying [y] [y] faithful shal be surely kept in heauen.
o That is, place ynough to enter: for els we knowe there is but one way & one gate, euen Iesus Christ.
p For [y] Apostles were meanes whereby Iesus Christ [y] true fundation was reueled to [y] worlde.
q This declareth [y] Christ is God inseparable with his Father.
Isa.60.13

Isa. 61. 3
r Here we se as in infinit other places ỹ Kings & princes contrarie to ỹ wicked opinion of ỹ Anabaptists, are partakers of ỹ heauenlie glorie if they rule in ỹ feare of ỹ Lord.
Isa. 60. 11
Phil. 4. 4
chap 3. 5
& 20. 12

sunne, nether of the moone to shine in it: for the glorie of God did light it: & the Lambe is the light of it.
24 * And the people which are saued, shal walke in the light of it: and the rKings of the earth shal bring their glorie and honour vnto it,
25 *And the gates of it shal not be shut by day: for there shalbe no night there.
26 And the glorie, and honour of the Gentiles shalbe broght vnto it.
27 And there shal entre in it none vncleane thing nether whatsoeuer worketh abomination or lies: but thei ẅ are written in the Lãbes * Boke of life.

CHAP. XXII.

1 The riuer of the water of life. 2 The fruitfulnes & light of the citie of God. 6 The Lord giueth euer his seruants warning of things to come. 9 The Angel wil not be worshipped. 18 To the worde of God may nothing be added, nor diminished therefrom.

1 AND he shewed me a pure[a] riuer of water of life, cleare as crystal, proceding out of the throne of God, & of the Lambe.
2 In the[b] middes of the strete of it, and of either side of the riuer, was the tre of life, which bare twelue maner of frutes, & gaue frute euerie[c] moneth: and the leaues of the tre *serued* to heale the [d]nacions with.
3 And there shalbe no more curse, but the throne of God and of the Lambe shalbe in it, and his seruants shal serue him.
4 And they shal se his face, and his Name shalbe in their forheades.
5 *And there shalbe no[e] night there, & they nede no candle, nether light of ỹ sunne: for the Lord God giueth them light, and they shal reigne for euermore.
6 And he said vnto me, These wordes are faithful and true: & the Lord God of the holie Prophetes sent his Angel to shewe vnto his seruants the things ẅ must shortely be fulfilled.
7 Beholde, I come shortely. Blessed *is* he that kepeth the wordes of the prophecie of this boke.
8 And I am Iohn, which sawe and heard these things: and when I had heard & sene, *I[f] fell downe to worship before the fete of the Angel, which shewed me these things.
9 But he said vnto me, See ỹ *do it* not: for I am thy felowe seruant, & of thy brethren ỹ Prophetes, & of them ẅ kepe the wordes of this boke: worship God.
10 And he said vnto me, [g] Seale not the wordes of the prophecie of this boke: for the time is at hand.
11 He that is vniust, let him be vniust stil: & he which is filthie, let him be filthie stil: and he that is righteous, let him be righteous stil: and he that is holie, let him be holie stil.
12 And beholde, I come shortely, & my rewarde is with me, * to giue euerie man according as is worke shalbe.
13 I am *α* and *ω*, the beginning and the end, the first and the last.
14 Blessed *are* they, that do his commandements, that their right may be in ỹ [h]tre of life, and may entre in through the gates into the citie.
15 For without *shalbe* dogges and enchãters and whoremongers, and murtherers, and idolaters, and whosoeuer loueth or maketh [i]lyes.
16 I Iesus haue sent mine Angel to testifie vnto you these things in the Churches I am the roote & the [k]generation of Dauid, and the bright morning [l]starre.
17 And the Spirit and the bride say, Come. And let him that heareth, say, [m]Come: and let him that is [n]thirst, come: & *let whosoeuer[o] wil, take of the water of life frely.
18 For I protest vnto euerie man that heareth the wordes of the prophecie of this boke, *if any man shal adde vnto these things, God shal adde vnto him the plagues, that are writen in this boke.
19 And if any man shal diminish of the wordes of the boke of this prophecie, God shal take away his parte out of the Boke of life, and out of the holie citie, and from those things which are writen in this boke.
20 He which testifieth these things, saith, [p]Surely, I come quickely. Amen. Euen so [q]come, Lord Iesus.
21 The grace of our Lord Iesus Christ *be* with you all, Amen.

not ỹ length nor shortenes of ỹ Lords comming maginatiõ, 2. pet. 3, 9. q This declareth ỹ earnest haue to be deliuered out of these miseries, and their head Christ Iesus.

THE END

a He alludeth to ỹ visible paradise to set forthe more sensibly ỹ spiritual: & this agreeth ẅ ỹ ẅ is written, Ezek. 47. 1
b Meaning that Christ who is ỹ life of his Church, is commune to all his & not peculiar for any one sorte of people.
c For there are all things pleasant & ful of all contentation cõtinually.
d Which some time were vnpure as Gentiles, but now are purged & made whole by Christ.
Isa. 60. 19
e The light shal be vnchangeable and shine for euer.

f Now this is ỹ seconde time y he suffered him self to be caried away with the excellencie of ỹ persone: ẅ is to admonish vs of our infirmitie & readines to fall, except God strengthe vs miraculously ẅ his Spirit.
Chap 19. 10.
g This is not thẽ as ỹ other prophecies which were commanded to be hyd til the time appointed, as in Daniel 12, 4, because ỹ these things shulde be quickely accomplished, & did now begin.
h They shal liue eternally ẅ the Sonne of God.
i That maintaine false doctrine & delite therein.
k That is, a true & natural man & yet God equal ẅ my Father.
Rom. 2. 6
Isa. 41. 4
& 44. 6 chap. 1. 8 & 18. 6
l For Christ is ỹ light ỹ giueth light to euerie one ỹ commeth into this worlde.
m Let thẽ be afraid of Gods horrible iudgements, & assone as thei heare the Lambe cal, let them come.
Isa. 55. 1
n He ỹ feleth hi self oppressed ẅ afflictions, & desireth ỹ heauenlie graces & comfort.
o That is, when God beginneth to reforme our wil by his Spirit.
p Seing ỹ Lord is at hand, we ought to be constant & ioyer, but we must beware we esteme by our owne desire ỹ ỹ faithful to be ioyned ẅ

A TABLE OF THE PRINCIPAL

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abimelech the sonne of gideon murdereth his brethren, & after reigneth in israel. iud. 9

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Simeon & his doings. gen. 29 & 34 & 42 & 26 & 49
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Simon the phariſe.luk.7,36
Simon the ſorcerer.act.8,9
Sinai a mountaine.exod.19,1. galat. 4,24
dauid the ſwete Singer of iſrael.2. ſam.23,1
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Siſera.iudg.4
¶the Skye red in the morning.mat. 16,2
¶to Sleape, for, to dye.gen.47,30. mat.9,24
he that Slayeth a man, ſhal dye the death.exod.21,12.leuit.24,17
¶ the Smel of noahs ſacrifice. gene. 8,21
what puniſhment he ſhal haue, that Smiteth his father, or a woman with childe.exod.21,22
¶of the Sodomites.gen. 13 & 14 & 19.ezek.16,48
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the Solemne feasts of the iewes. exod.23,14
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¶ the elders of Succoth put to death and how.iud.8,14
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the Sunne stayed at the wordes of ioshua.iosh.10,12
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Tamer a widow, & her doings. ge. 38
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¶ Teachers ordeined in ỹ church. 1.cor.12,28
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¶ Toi the king of hamath. 2. sam 8,9
Tola a iudge in israel.iudg.10 1
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refraine thy Tongue from euil. 1. pet.3,10
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¶ the good Treasure of the heart. mat.12,35
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fruteful Trees must stand in time of warre .deut.20.19
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trueth and her commendation. 1. esd.4,34
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VAriance a worke of the flesh. gal.5,20
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the Vessels of the yong men, that is, their bodies. 1.sam.21,5
¶no ahs Vineyarde. gen.9,20
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virgines taken in warre. nomb.31,18
¶hearts Vncircumcised. leuit.26,41
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hearken to the Voice of the lord. exod.15,26. deut.13,4 & 30,20
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¶Vriah the housband of beth-sheba. 2.sam 11,3
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¶of Vsurie. deut. 23,20
a law against Vusurie. deut.23,19
¶Vzziah otherwise called azariah, the sonne of amaziah, king of iudah. 2.king.14,21, & 2.chro.26,1
¶to Walke with god. gen.5,24
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vncleane Water. liuit.11,38
water changed into wine. ioh.2,8
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the Waye of the lord is vncorrupt. 2.sam.22,31
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¶the Weake in knowledge eat herbes. rom.14.2
dauids Weapons against goliath. 1 sam.17.40
the Weapons of the faithful. 2.cor. 10.4. eph 6,11
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the vision of the great Whore. reuel.17
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the hyre of a Whore ought not to be giuen vp for a vow. deut.23 18
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to Wil, is present with vs, but to performe is not. rom.7,18
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the Wisdome of god hid in ý gospel. 1.cor.2,7
what the Wisdome of this worlde is with god. 1.cor.1,19 & 3,19
beare no false Witnes. exod. 20,16 & 23,1
the testimonie of Witnesses. deut. 17,6
what punishement is appointed for false Wines bearing. deut. 19, 16.
¶the Woman, diseased wan y ssue of blood, is healed. mat.9,20
the Woman that hathe the bloodie yssue. leuit.15.19
let euerie Woman haue her housband. 1.cor.7,2. ephes.5,22
the Woman that turneth her housband from the true god, shal dye the death. deut.13,6
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womẽ preferred in taking of cities. deut.20,14
the elder Women shulde instruct ý yong to loue their housbands. tit. 2,3
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the famine of gods Worde. amos 8, 11
he that sinneth not in Worde, is perfite. iam.3,2
christ is the Worde of god. ioh.1,1
put nothing to the Worde of god, nor take anie thing from it. deut. 4,2 & 12.32
to cast a waye the Worde of ý lord. 1.sam.15,23
gods Worde shulde be laid vp in our hearts. deu. 6,6 & 11,18. we ought to follow it. deut.5,32. we ought to teache it to our children, deut.4.9 & 11,19
the Worde of god how we ought to handle it. deut.6 7
by thy Wordes thou shalt be iustified. mat.12,37
the Workeman is worthie of his meat. mat.10,10
vnfruteful Workes. ephes.5,11
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the Workes of gentiles we must auoide ephes.4,17
the Workes of god are perfite. deu. 32.4
workers of iniquitie. mat.25,41
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the Workes that defile a man. mar. 7,20
by our Workes we are not saued. rom.11.6. ephes.2,8. tit.3,5
the saincts shal iudge the Worlde. 1. cor.6 2
christ prayeth not for the Worlde. ioh.17,9
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the Worlde made by christ. ioh.1,10
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ý Worshippers of strãge gods shal

dye the death. deut. 6, 14
to Worship god in spirit. ioh. 4, 23
worshipp god onely. mat. 4, 10
the Worship of strange gods is forbidden. exod. 23, 13
¶the Wrath of god on the childrē of disobedience. coloss. 3, 6

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THe Ydle are reproued. prou. 21, 25 & 22, 13 & 26, 13
the euils that come of ydlenes. pro. 24, 30
ydlenes to be auoyded. prou. 20, 13 & 21, 25
¶the Yere of iubile. leuit. 25, 11
¶a Yoke of yron for ý disobedient. deut. 28, 48
the duetie of Yong women. tit. 2, 4
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Zalmunna and zebah slaine by gideon. iudg. 8, 21
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¶the Zeale of god against the man that walketh according to the stubbernes of his heart. deut. 29, 20
the Zeale of moses. exod. 32, 26. of phinehas. nom. 25, 7. of eliiah. 1. king. 18, 40. of iehu. 2. king. 10, 16
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The end of the table.

A PERFITE SVPPVTATION OF THE YERES AND TIMES FROM ADAM VNTO Christ, proued by the Scriptures, after the collection of diuers autors.

The summe of the yeres of the first age.

FRom Adam vnto Noes flood are yeres 1656.
For when Adam was a 130 yere olde, he begate Seth.
Seth being 105 yeres, begate Enos.
Enos being 90 yeres, begate Cainan.
Cainan being 70 yeres, begate Mahalaleel.
Mahalaleel being 65 yeres, begate Iared.
Iared at the age of a 162 yeres, begate Enoch.
Enoch being 65 yeres, begate Mathuselah.
Mathuselah at the age of 187 yeres, begate Lamech.
Lamech being 182 yeres, begate Noe.
Noe at the comming of the flood was 600 yeres olde, as appeareth in seuenth of Genesis.

The whole summe of the yeres are 1656.

FRom the said flood of Noe vnto Abrahams departing from Chalde were 363 yeres, and ten dayes.
For the said flood continued one whole yere and ten dayes.
Sem (which was Noes sonne) begate Arphaxat two yeres after that.
Arphaxat begate Salah whē he was 35 yeres olde.
Salah being 30 yeres olde, begate Heber.
Heber at his age of 34 begate Phalech.
Phalech being 30 yeres, begate Regu.
Regu being 32 yeres, begate Saruch.
Saruch being 30 yeres, begate Nahor.
Nahor being 29 yeres, begate Thare.
Thare being 70 yeres, begate Abraham.
And Abrahā departed from Chalde when he was 70 yeres olde.

These said yeres accounted are 363 yeres, & ten dayes.

FRom Abrahams departing from Vr in Chalde vnto the departing of the children of Israel frō Egypt are 430 yeres, gathered as followeth.
Abrahā was in Charran siue yeres, and departed in the 75 yere.
He begate Isaac when he was 100 yeres olde, and in the 25 yere of his departing.
Isaac begate Iakob when he was 60 yeres olde.
Iakob went into Egypt with all his familie, whē he was 130 yere olde.
Israel was in Egypt 220 yeres, which remaine from that time.
Then rebato 80 yeres from this: for so olde was Moses when he cōducted the Israelites from Egypt.
So the rest of the yeres, that is to say 130, are deuided betwixt Amram and Chath.
Then Chath begate Amram at his age of 67 yeres.
Amram being 56 yeres, begate Moses, who in the 80 yere of his age departed with the Israelites from Egypt.
So this supputation is the 430 yeres mencioned in the 12. of Exod. & the 3. to the Galatians.

FRom the going of the Israelites from Egypt vnto the first buylding of the Temple are 480 yeres, after this supputation and accounte.
Moses remained in ý desert or wildernes 40 yeres.
Iosue & Othoniel ruled 40 yeres.
Aioth 70 yeres.
Debora 40 yeres.
Gedeon 40 yeres.
Ambimelech 3 yeres.
Thela 23 yeres.
Iair 22 yeres.
Then were they without a captaine vnto the 18 yere of Iepthe.
Iepthe 6 yeres.
Ambissam 7 yeres.
Elom 10 yeres.
Abaton 8 yeres.
Sampson 20 yeres.
Heli Iudge and Priest 44 yeres.
Samuel & Saul reigned 40 yeres.
Dauid was King 40 yeres.
Salomon in the 4 yere of his reigne begā ý buylding of the Temple.

These

These are the 480 yeres mencioned in the first of the Kings, & the 6 chap.

FRom the first buylding of the Temple vnto the captiuitie of Babylō are 419 yeres & an halfe.
Salomon reigned yet 36 yeres.
Roboam 17 yeres.
Abia 3 yeres.
Asa 41 yeres.
Iosaphat 25 yeres.
Ioram 8 yeres.
Ochasias one yere.
Athalia the Quene 7 yeres.
Ioas 40 eyeres.
Amasias 29 yeres.
Ozias 52 yeres.
Ioathan 16 yeres.
Achas 16 yeres.
Ezechias 29 yeres.
Manasses 55 yeres.
Amon 2 yeres.
Iosias 31 yeres.
Ioachas 3 moneths.
Eliacim 11 yeres.
Ioachim, Iechonias 3 moneths.

And here beginneth the captiuitie of Babylon.

The summe of these yeres are 419 yeres.

IEruſalem was reedified & buylded againe after the captiuitie of Babylon 143 yeres.
The captiuitie continued 70 yeres.
The children of Israel were deliuered and restored to their fredome in the first yere of Cyrus.
The Temple was begonne to be buylded in the 2 yere of the said Cyrus, & finished in the 46 yere, which was the 6 yere of Darius. After that Darius had reigned 20 yere, Nehemias was restored to libertie, and went to buylde the citie, which was finished in the 32 yere of the said Darius.
All the yeres from the buylding of the Temple againe are 26 yeres.

The whole summe of yeres amount to 143 yeres.

The End.

FRom the reedifying of the citie vnto the cōming of Christ, are 483 yeres, after this supputation or nombring.
It is mencioned in the 9 of Daniel that Ieruſalem shulde be buylt vp againe, and that from that time vnto he comming of Christ are 67 weekes, & euerie weeke is reckoned for seuē yeres. So 67 weekes amount to 483 yeres. For frō the 32 yere of Darius vnto the 42 yere of Augustus, in the which yere our Sauiour Christ was borne, are iust and complet so many yeres, whereupon we recken, that from Adam vnto Christ are 3974 yeres, six moneths and ten dayes, and from the byrth of Christ vnto this present yere, is 1560.
Then the whole summe and nombер of yeres from the beginning of the worlde vnto this present yere of our Lord God 1560 are iust 5534, 6 moneth, and the said olde ten dayes.

IOSHVA CHAP. 1. VERS. 8.

Let not this boke of the Law departe out of thy mouth, but meditate therein daye and night, that thou mayest obserue and do according to all that is written therein: so shalt thou make thy way prosperous, and then shalt thou haue good succesſe.

The order of the yeres from Pauls cõuersion shewing the time of his peregrination, & of his Epistles writen to the Churches.

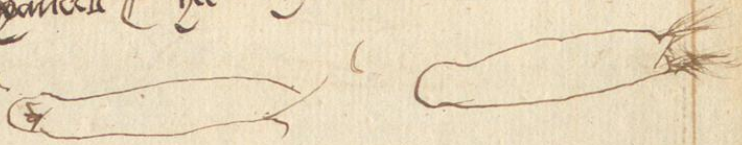
The yeres of the natiuitie of Iesus Christ.	The yeres of the conuersion of S. Paul.		The yeres of Tyberius the Emperour.
35	1	Paul a persecuter, Act.7,8,9. was conuerted as he went towarde Damascus, Act.9.	20
36	2		21
37	3	From Damascus he went into Arabia to preache the Gospel: after he returned to Damascus where they wolde haue takē him but he escaped by the meanes of the faithful, which did let him downe in a basket through the walles. Act.9. Gal.1.	22
38	4	From thence he came to Ierusalē to se Peter. Gal.1. Act.9.2. Cor.12.	23
39	5	The Iewes wolde haue put him to death, but he was led to Cesarea, &	of Caligula
40	6	from thence sent into Syria and to Tarsus of Cilicia Act 9. Gal.1.	2
41	7		3
42	8	After he was broght to Antiochia by Barnabas, where the disciples	4
43	9	were first named Christians.	
44	10	The famine was prophecied by agabus vnder C. Cesar. Act.11.	of Claudius
45	11	S Iames was slaine by Herode. Act.12	2
46	12	Paul the gouernour of Cyprus was conuerted by S Paul. Act.13.	3
47	13	Paul preached the Gospel in Antiochia of Pisidia, which is a parte of Galatia. Act.14.	4
			5
48	14	Thence he went to Iconium where he remained for a time. Act.13,14.	6
49	15	He healed a lame man at Lystri, and there was stoned Act.14.	7
50	16	When he had appointed the Elders in the Church, he visited all Pisi-	8
51	17	dia and Pamphilia, and returned to Antiochia.	9
52	18	At this time was the Council of the Apostles holden at Ierusalē where	10
53	19	saint Paul appeared, and he returned to Antiochia. whether Peter also came, & Paul resisted him openly, Act.15. Galat.2.	11
54	20	Paul went into Syria and Cilicia with Siluanus to confirme the Churches, & afterwarde to Derbe & Lystri, where he taketh Timotheus vnto him: thence he goeth to Macedonia, and teacheth in a citie called Philippi. Act.15,16.	12
55	21	Paul preacheth at Athenes. Act.17. & from thence writeth to the Thessalonians.	13
56	22	He remaineth at Corinthus 18. moneths, Act.18 and from thence writeth to the Romaines.	14
57	23	He returneth to Ephesus, & from thēce to Cesarea: afterwarde to Ie-	of Nero
58	24	rusalem, & so to Antiochia: afterwarde he visiteth the Churches of Galacia and Phrygia. Act.18.	2
59	25	He commeth to Ephesus, where he preacheth two yeres, & there leaueth Timotheus. Act.19.1. Tim.1.	3
60	26	He writeth from Ephesus the first to the Corinthians. 1. Corinth.16.	4
61	27	After the tumult that was in Ephesus, he came to Troas, & from thēce to Macedonia, and being at Philippi he wrote the seconde to the Corinthians by Titus and Luke. 2. Cor.2. & 13. Act.20.	5
62	28	Thence he came into Achaia & to Corinthus as he had promised. 1. Cor.16. & 2. Cor 12. and becaufe certeine laid waite for him, he returned by Macedonia vnto Troas towarde Aristarchus & Timotheus, which were gone before him. Act.20.	6
63	29	From Troas he came to Assos, to Mitylene called Lesbos, vnto Sa-	7
64	30	mos, & from thence to Miletum, where he toke leaue of the Ephesians Act.20. Thence he came to Rodes, to Patara, to Tyrus, to Ptolemais, to Cesarea, & last of all to Ierusalem, where he was taken. Act.21 & 22.	8
65	31	When he was prisoner, he was led to Cesarea before the gouernour Felix. Act.23 where he remained two yeres. Act.24.	9
66	32	Afterwarde he was sent prisoner to Rome. Act.27.	10
67	33	And being in prison there, he wrote to the Galatians, to the Ephesians,	11
		and to the Philippians.	
68	34	Also to the Colossians, and to Philemon.	12
69	35	The seconde to Timotheus.	13
70	36	Finaly he was beheaded at the commandement of Nero.	14

ffrances Cheeke Wid: 162
her Booke Amen

ffrances Cheeke her booke amen

ffrancis Cheeke

Alexander Cheeke his booke amen



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THE

WHOLE BOOKE

OF PSALMES, COLLECTED INTO ENGLISHE METRE BY T. STERNHOD I. HOPKINS AND OTHERS, CONFERred vvith the Ebrue, vvith apt Notes to ſynge them vvithall. Faithfully peruſed and allovved according to thorder appointed in the Quenes maieſties Iniunctions.

IAMES V.

¶ *IF ANY BE AFFLICTED, let hym praye, and if any be mery, let hym ſyng Pſalmes.*

AT GENEVA,

PRINTED BY IOHN CRESPIN.

M. D. LXIX.

A TREATISE MADE BY ATHANASIVS THE GREAT,

VVHERIN IS SET FORTH, HOVV, AND in what manner ye may vse the Psalmes, according to thaffecte of the minde; of gladnesse, or sorow: accordingly. Which Psalmes ye shal vse for prayer, which for thankesgeuing, vvhich for rehearsall of Gods vvonderfull actes, to the prayse of his name. Also ye may see in them, hovv God hath holpen his chosen people from time to time, and neuer forsoke them.

THe whole Scripture vniuersallye, is as it were a diuine maistres, teaching both vertue & true fayth: but the booke of the Psalmes hath ouer & besides that in a maner an expresse image of the state & condition of soules. For as he which goeth to a kyng, cõposeth fyrst his behauiour, & setteth in order hys wordes, least he should be counted rusticall & rude: so thys diuine booke, fyrst by chose of all motions, wherwith the soule is affected, warneth them, frameth and instructeth by diuers formes of speaking, all such as couet vertue, and desyre to knowe the life of the Sauiour. It is easie therfore for euery man to finde out the Psalmes, the motion and state of his owne soule and by that meanes, hys owne figure and proper erudition.

More ouer with what wordes he may please God, and with what wordes he may correct hym selfe, and geue God thankes, least if he speake that thyng whiche is not leefull he fall into impietie. For not alone of dedes but also of euery worde must we geue accounte before the iudge. Wherfore if thou wilt pronounce any man happy and blessed: thou hast how and wherfore, and whom thou mayest call happy, in the Psalmes, as you may see in the first Psalme, 32. Psalme 41. 112. 116. 128. Psalmes.

If thou wilt complaine of the laying awayte of the Iewes againste the Sauiour, say the secõd Psalme.

If thyne acquaintaunce persecute thee and many ryse agaynst thee, thou haste the thyrd Psalme.

If thou being troubled on thys sort, hast called vpon the Lorde, and because he hath heard thee, thou wouldest geue hym thankes, sing the 4. and 115. Psalms.

If thou perceauest wayte to be layde for thee of euil willers and desiereste that thy prayer should be heard, sing the 5. Psalme.

If thou feelest the threatninges of God, and therby perceauest thy selfe to be dismayd, thou mayst say the 6. and 37. Psalmes.

If any consult or conspire againste thee, as Achitophel agaynst Dauid, and some man tell it thee, sing the 7. Psalme.

When thou considerest the grace of our Sauiour euery where spred abroad, and mankynd restored vnto health, then if thou wilt talke to the Lord, sing the 8. Psalme.

If agayne thou wilt sing of the wonderous workes of God, geuing God thankes, thou hast the 8. Psalme, and the 81. Psalme.

If thou wilt haue thyne enemye stopped and driuen backe, and neuertheles the creature to be saued, not trusting in thy selfe but in Gods sonne, say the 9. Psalme.

If any man wil make thee afrayd, thou with trust in the Lord, sing the 10. Psalme.

If thou see the pride and malice of manye to abounde, so that nothyng which is good, & Godlly is regarded amongst men, flye thou vnto the Lorde and saye the 11. Psalme.

If the lyings in wayte of enemyes continue still, do not forget thy selfe as though the Lord set nought by thee, but call vpon the Lord, singing the 26. Psalme.

If thou heare any man blaspheming and speaking ill againste the prouidence: be not thou partaker of their wickednesse, but flying vnto God, saye the 14. Psalme, and 53. Psalme.

If thou wilt knowe after what sort the life of a citizen of the kingdome of heauen is, sing the 15. Psalme.

If thou haste neede of prayer for them whiche withstand thee and compasse thy soule aboute, sing the 17. Psalme, and 56. 89. and 142. Psalme.

If thou wilt know how Moyses prayed, thou hast the 90. Psalme.

If thou art escaped from enemies, and deliuered from them whiche persecute thee, syng the 18. Psalme.

If thou marueilest at thorder of thyngs created, and the grace of the diuyne prouidence,

sing the. 19. 26. 27. Psalme.

If thou seest any men troubled, comfort thē, and praying for thē, say the wordes of the 20. Psalme.

If thou seest thy self kept of the Lord and that thou prospereſt, reioyce and sing the 23. Psalme.

If thine enemyes rush vpon thee, lift vp thy soule to god and say the 25. Psalme, and thou shalt see them worke wickednes in vayne.

If thine enemies perseuer and continue and with bloudy hands seeke to seduce thee or kil thee geue not iudgement vnto man for all humaine things are suspect. But requiering god to be iudge, who is thonely iudge, say the 26. Psalme, and 35, 34. Psalmes.

If thine enemyes cruelly curse thee, and multiplye, as it were an hoste with despite: feare not, no more thē though thou were nothing in daunger at all, and sing the 46. Psal.

If againe they be impudēt, which lie in waite, set thou nothing by them, but sing vnto the Lord that which is in the 47. Psalme.

If thou wilt know how thou ought to go vnto the Lorde, when thou wilt geue him thanks: playnly thou shalt vnderstand and sing the 48. Psalme.

Furthermore when thou renuest thy house and soule, which receaueth the Lord, & the sensibile house in whiche thou bodely dwellest: geue thankes & say the 49. and 127. Psalme.

If thou see thy kinsmen and frends hate thee for the truth: leaue not of thy loue, neyther feare such aduersaries, but think what is to come, and sing the 31. Psalme.

If thou seest them that be christened, deliuered from the corruptible birth, marueiling at the deuine bounteousnes, sing the 31. Psalme.

If thou wilt singe with the iust men, and remembring them which liue aryght, sing the 33. Psalme.

If thou hast fallen amongest enemies, and wisely escaped them, and fledde from theyr snares, and therfore wilt geue thankes, call together the meeke and sing with them the 34. Psalme.

If thou se the wicked striue to doo mischefe, thinke not that sinne is naturallye in them, as certaine heretikes helde an opinion: but say the 36. Psalme.

If thou see the euill worke vnrighteousnesse and beare them selues lofty against the lower sort, and desirest to warne some therof, sing the 37. Psalme.

If thou hast determined to take hede vnto thy selfe, and seest the aduersary, lying in waite, who is most earnest agaynst such and wouldest arme thy self against hym, sing the 59. Psalme.

If thou seest many poore men and beggers and wouldest pitie them: thou mayst both trye them whiche are now pitied already and exhort other to do the same, saying the 41. Psalme.

If thou hast a desire towarde God, and hearest the enemies vpbrayding, let it not dismaye thee, but vnderstanding immortall fruite, whiche springeth of this desire, comfort thy soule with hope toward God and with this reliefe, and mitigate the griefes of lyfe, saying the 41. Psalme.

If thou wilt often call to remembraunce the benefites of God, whiche he shewed to the fathers both in the going out of Egypt and in the wildernes, and how God was good to them, but they were vnthankfull: thou hast the 44. Psalme, the 79. 80, 102. 106. 107. 114. Psalmes.

If flying vnto God thou haste escaped such things as were spoken agaynst thee, and wouldest geue thankes vnto God, and declare his liberalytie and goodnes towardes thee, then thou hast the 46. Psalme.

If thou hast sinned and being turned, fallest to repentaunce, and wouldest obtaine mercy, thou hast the wordes of confession in the 31. Psalme.

If thou hast suffred a false accusation before an euil king, and seest the enemy to boast: go aside and say the 52. Psalme.

If any persecute thee, and quarell: willing to betraye thee, lyke as the Pharisies dyd Christ, and straungers Dauid, abash not thy self, but with trust in the Lorde, sing the 34. Psalme and the 56.

If persecution chaunce, and the persecutour vnwares enter into the caue where thou art hyd, feare not, for thou hast in thys strayte profitable words, both for comfort and for remembrance of the thynges, in the 57. Psalme, and 142.

If he that lieth in wayte of thee, haue commaunded to watch and beset thy house, and thou hast escaped, geue thankes vnto God, and in the tables of thy soule graue the thing, and say the 65. Psalme.

If the enemyes which trouble thee, vpbrayde thee, & with many wordes backebyte thee, which seme to be frendes, and in the exercise of this thy crosse thou art somewhat weake: thou mayst call vpon the same also, saying the 4. Psalme.

Against hypocrites and such as bragge to a mans face, say to conuert them withall, the 18. Psalme.

If they sharply rush vpon thee: and would catch thy soule, set against them thy subiection vnto God ward, and be of good comfort, for the fearcer they ar, the more shal they be subiect vnto God, say thou the 62. Psalme.

If to auoyd persecution, thou flee into the desert, feare not as though thou were there alone and desolate: but hauing God, and in the dawning of the day, rysing to hym, sing the 63. Psalme.

If the enemies make thee afrayde and cease not to sow deceites, and search alwayes agaynst thee: although they be neuer so many, cease not for all that, for theyr nets shall be like shaftes of litle children, if thou sing the 64. 68. 70. 71. Psalmes.

If thou wilt sing of God, and his prayse, thou hast the 65. Psalme.

If thou wilt instruct any man in the myste-

ry of

ry of the resurrection, thou hast the 80. Psalme. If thou aske mercy of God, sing the 67. Psalme.

If thou seest the wicked prosper in peace, be not so offended that thou be moued, but say the 75. Psalme.

If God be angry with his people, thou hast wordes wherwith thou mayst comfort thee in the same, in the 74. Psalme.

If thou thinkest expedient to confesse thee, sing the 71.75.92.105.106.108. 111.118.136. and 138. Palmes.

If thou wilt rebuke a Gentile and an heretike, namely such a one as knoweth not God, thou mayst with intelligence sing and say that which is in the 86. Psalme.

If thenemies haue taken thy refuges, & thou art in great distres, although thou art troubled, yet despaire not, but pray, and if when thou criest, thou art heard, geue thankes vnto God, saying that which is in 77. Psalme.

If the enemies holde on and continue, breaking in and defiling the house of God, and killing the saincts, and castyng theyr bodies to the foules of the ayre, feare not theyr cruelty but suffering with them that suffer affliction, say the 79. Psalme.

If thou wilt sing to the Lord in solemnitie, call together the seruantes of God, and sing the 81. and the 65. Psalme.

If the enemies be gathered together euery where, and threaten the house of the Lorde, conspiring against godlines, let not the multitude and power of them dismay thee, thou hast as it were an author of hope, the words which are in the 83. Psalme.

If thou see the house of god and his euerlasting tabernacles, and haste a mind or affection towarde them as had the Apostle: saye the 84. Psalme.

If rancor he stinted, and captiuitie released: thou hast to geue God thankes with all the, 85. Psalme, and 116.

If thou wilt know discorde of the catholyke Church against diuisions and wouldest conuert them, thou mayst say that which is in the 87. Psalme.

If thou wilt moue thy selfe and other to true religion, and perswade that the hope in God maketh not the sowle ashamed, but rather put away all feare, prayse God, saying the 91. Psalme.

If thou wilt sing vpon the Sabboth, thou hast the 92. Psalme.

If thou wilt geue thanks vpon the Sonday, thou hast in the 13. Psalme.

If thou wilt geue thankes in the second Sabboth, syng the 95. Psalme.

If thou wilt sing vpon the day of preparation, thou hast a forme of prayse in the 93. Psalme: and therefore a songe of reioycyng ought to be song vnto God himselfe.

If there haue bene imprisonment, and the house wasted, and builded agayne, sing that which is in the 96. Psalme.

If the land haue ben vexed of the enemies and whiles the Lord ruleth and raigneth, it be at quiet, thou hast to sing the 97. Psalme.

If thou wilt sing vpon the fourth Sabboth, thou hast the 94. Psalme, for then he being betrayed, began to reuēge death, and to triumphe ouer the same.

Therefore when thou redest the Gospel, and seest the Iewes consulting against the Lord & the Lord hymself standing boldlye on our syde against the deuil: sing that which is in the 94. Psalme, as is next before sayd.

If thou markest the prouidence of the Lord in all thynges, as the Lorde of the same, and wouldest instructe any with the fayth and obedience therof, when thou hast perswaded them fyrst to acknowledge, synge the 100. Psalme.

If thou knowest power in hym to iudge, and that God iudgeth, myngling iudgement with mercy and hast a desire to attayne vnto it, thou haste for this purpose wordes in the 102. Psalme.

If because of thimbecillity of our nature, thou art, after the maner of a phisition sicke and weary of the manifolde meschiefes of life, and wouldest comfort thy selfe: thou hast the 102. Psalme.

For asmuch as it is mete and conuenient alwayes and in all things to geue God thanks when thou wilt prayse him, thou hast wherwith to exhort thy soule, the 103. Psalme.

If thou wilt prayse God, and know how to prayse him for any thing, and what wordes he that prayseth ought to vse, thou hast 113.127. 146.133.147.148.149.150. Psalme.

If thou hast faith, as the Lord hath sayd, and beleuest in those things which thou speakest when thou prayest, say the 96. Psalme.

If thou be captiuated with straunge cogitations, and hast perceiued thy selfe to be led out of the way and art sory therfore, cease frō hēce forth and staying there where thou perceauedst thy selfe to sinne, sit, and mourne also, as the people did, saying the 137. Psalme.

If thou suppose temptations to be for thy tryall, geue thankes after the temptacion vnto God, saying the 139. Psalme.

If thou art agayne caught of thyne enemyes, and wouldest be delyuered, saye 140. Psalme.

If thou wilt make thy prayers, say the 5. Psalme, and the 141.142.143.144. Psalme.

If any enemy and tyrant be rysen vp agaynst the people, feare thou no more then Dauid did Goliath, but with Dauid beleue and sing the 144 Psalme.

If thou call to remembraunce the goodnes of God toward thee and all men, and wouldest prayse God, say the 83. Psalme.

If thou wilt sing vnto the Lord, thou hast, to say in the 96. and in the 98. Psalmes.

If thou being but a meane man, peraduenture art set before thy brethren in some thing, puffe not vp thy self in pryde against them, but geue the praise to God, and synge the 52. or the 131. Psalme.

If thou wilt syng obedience, thou hast the 105. and the 106.107.111.112.113.114.115.116.117.118.

119.134.145.147.148.149.150.Pſalmes.

If thou wilt ſyng particularly of the ſauior, thou haſte of hym in euery Pſalme:but ſpecially in the 25.and the 110.Pſalme.

Such Pſalmes as ſhew his lawfull generacion, of the Father, and his preſence, are the 11. Pſalme.

Such as preache of the diuine croſſe,and howe much lyyng in wayte he receaued for vs,and how great things he ſuffred, are the 2.Pſalme, and the 119.Pſalme.

Such as ſignifie the lying in wayte of the Iewes,and their malice,and Iudas Iſcariothes betrayinges,are the 21.Pſalme,and the 30.72.Pſalmes.

Such as declare his kingdome, and power to iudge, and his preſence in the fleſh, is the 16. Pſalme.

For declaration of his glorious reſurrection in the fleſh, read the 24.Pſalme, and the 47. Pſalme.

For his aſcenſion into heauen the 93. Pſalme 96.98.99.Pſalmes.

Whiche if thou read, thou mayeſt eſpye what benefites the Lord beſtowed vpon vs by his paſsion.

¶To him be glory for euer.

¶The vſe of the reſt of the Pſalmes not comprehended in the former Table of Athanaſius.

IF thou wouldeſt prayſe God,becauſe he hath giuen vs a good Prince, which will and doth puniſh the enemies of Chriſts religiō, vſe the 21.Pſalme.

If thou be perſecuted without a cauſe,if thou wouldeſt haue no affinitie with vyce, nor with the vicious,vſe the 26.Pſalme.

If thou woldeſt not be wicked, if not accompted as a malefactor: but woldeſt haue them puniſhed,and thy ſelf and ſuch other godly men defended from the tyrannie, vſe the 28. Pſalme.

If thou ſeeſt the Nobilitie, the Counſell, the Magiſtrates and Princes not geuen to religion, nor to the prayſing of God, vſe the 29. Pſalme.

If thou deſyreſt to be iuſt and vertuous, vſe the 33.Pſalme.

If thou be afflicted with any ſickenes, and wouldeſt fayne lyue and ſee good dayes, and Chriſts glory to be increaſed,vſe the 39.Pſalme.

If thou be baniſhed for religion,and art almoſt in diſpayre of returning to thy countrey, vſe the 42.Pſalme.

If thou perceaue thy ſelf forſaken of God and therefore perſecuted for religion and vertues ſake,vſe the 44.Pſalme.

If thou woldeſt complaine of Doeg, of a wicked man, and would haue hym to be rooted out, and thy ſelfe to haue poſterity e, vſe the 52. Pſalme.

If thou wouldeſt be deliuered from thyne enemyes, whiche perſecute thee vnto death, vſe the 54.Pſalme.

If thou woldeſt haue the helpe of God agayn ſuche as perſecute thee without a cauſe, vſe the 59.Pſalme.

If thou woldeſt prepare thy ſelf to fight agaynſte the Idumeans, or ſuche lyke enemyes of Chriſts,vſe the 60.Pſalme.

If thou woldeſt haue Chriſt to come conquer and beate down the Syrians,Idumeans, Amonites, Papiſtes, Antichriſtians, Nullifidians Neutralles, and vngracious Pelagians, vſe the 68.Pſalme.

If thou be perſwaded that Chriſt will come and puniſh offenders, aid the true worſhippers, and poure out the dregs of wyne and vengeaunce of hys cup on the vngodly, vſe the 75. Pſalme.

If thou neither wouldeſt haue Idolatry, nor any licencious luſts raigne in Chriſtes common welth, thou muſt geue God thankes if thou be perſwaded,he both will and can take th= away, vſing the 81.Pſalme.

If thou woldeſt gladly know Chriſtes Church, and how that Sion ſignifieth it, and how that the true religion ſhalbe ſpred thorow the whole world,vſe the 87 Pſalme.

If thou goeſt to fight againſt the Idumeans, or any of Chriſtes enemies,whether they offend in manners or in doctrine, and woldeſt deſire God to geue thee the victory, vſe the 108. Pſalme.

If thou woldeſt liue a godly life, and repleniſh thy minde with godly preceptes, and therby obtayne immortality and eternal felicitye, ſtudy diligently the 119.Pſalme.

If thou be thruſt into a Colledge,or in a paryſhe,town or country,whoſe inhabitours ar wicked,craftye,and malicious pickequarells,to be deliuered from them,vſe the 120,Pſalme.

If thou wouldeſt haue the congregacion of Chriſt to proſper,vſe the 122.Pſalme.

If thou wouldeſt de deliuered from contempt, infamy,and the deriſion of the wicked, vſe the 123.Pſalme.

When thou art deliuered out of pryſon, captiuitie,or any diſtres, in geuing thakes to God, vſe the 124.Pſalme.

To vnderſtand the ſafety that thoſe are in which are vnder the tuition of the Lord Iehouah, and how that the wicked ſhalbe puniſhed, conſider the 125.Pſalme.

If thou deſireſt to know the felicitye that he hath thē which reuerenceth God,and liueth godly, the tranquilitye and peace of conſcience which he enioyeth in this lyfe and the vnſpeakeable iov in the lyfe to come,meditate diligently the 128.Pſalme.

To vnderſtand how the good and godly are defended by the ayd of the Lord,and the wicked periſh,conſider the 129.Pſalme.

If thou wouldeſt not be arrogant and proud, vſe the 131.Pſalme.

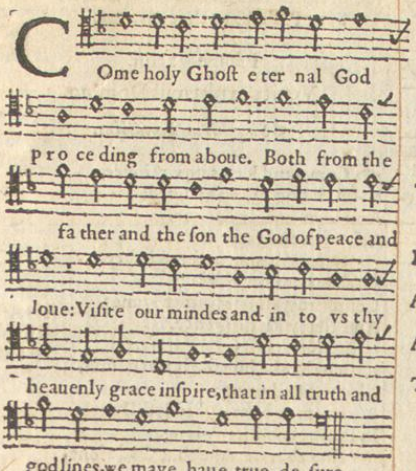
If thou wouldeſt prayſe vnity and concorde among brethren,vſe the 133.Pſalme.

To ſyng prayſes to God for hys mercyes, vſe the 134.Pſalme.

¶FINIS.

Veni

Veni Creator.



Thou art the very comforter,
In all wo and distresse:
The heauenly gift of God most high,
Which no tong can expresse.
The fountaine and the liuely spring,
Of ioy celestiall:
The fyre so bright, the loue so cleare,
And vnction spirituall.

Thou in thy giftes art manifold.
Wherby Christes church doth stand.
In faythfull heartes writing thy law,
The fynger of Gods hand.
According to thy promyse made
Thou geuest speech of grace:
That through thy helpe the prayse of God
May stand in euery place.

O holy Ghost into our wittes,
Send down thy heauenly light:
Kindle our hartes with feruent loue,
To serue God day and night.
Strength and stablish all our weaknes,
So feble and so frayle:
That neither flesh, the world, nor deuill,
Agaynst vs do prenayle.

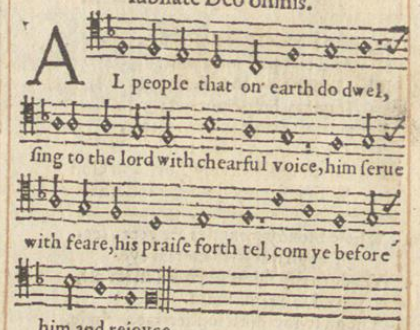
Put backe our enemyes far from vs,
And graunt vs to obteyne:
Peace in our harts with God and man.
Without grudge or disdayne.
And graunt (O Lord) that thou beyng,
Our leader and our guide:
We may eschew the snares of synne,
And from thee neuer slyde.

To vs such plenty of thy grace,
Good Lord graunt we thee pray:
That thou mayst be our comforter,
At the last dreadfull day.
Of all stryfe and dissention,
O Lord dissolue the bandes,
And make the knottes of peace and loue
Throughout all christen landes.

Graunt vs (O Lord) through thee to know,
The father of all might:
That of hys deare beloued sonne,
We may attaine the sight.
And that with perfect fayth also,
We may acknowledge thee:
The spirit of them both alway,
One God in persons three.

Laude and prayse be to the father.
And to the sonne equall:
And to the holy sprite also,
One God coeternall.
And pray we that the onely Sonne,
Vouchfafe hys sprite to send:
To all that do professe hys name,
Vnto the worldes end.

Psalme 100.
Iubilate Deo omnis.

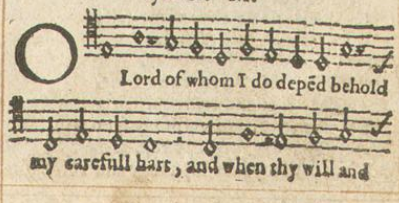


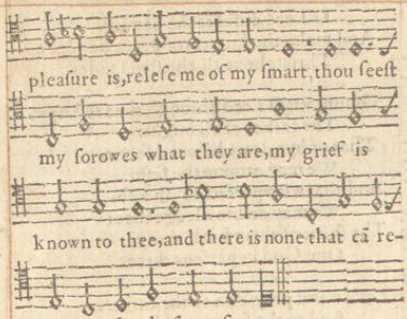
3 The Lord ye know is God in deede,
Without our ayde he did vs make:
We are his folke he doth vs feede,
And for his shepe he doth vs take.

4 Oh enter then his gates with prayse
Approch with ioye his courtes vnto:
Prayse, laud, and blesse hys name alwayes
For it is semely so to do.

5 For why? the Lord our God is good,
His mercy is for euer sure:
His truth at all tymes firmely stoode,
And shall from age to age endure.

The humble sute of the synner. M.





But onely thou whoſe ayde I craue,
Whoſe mercy ſtill is preſt:
To eaſe all thoſe that come to thee,
For ſuccor and for reſt.
And ſith thou ſeeſt my reſtles eyes,
My teares and grieuous grone:
Attend vnto my ſute (O Lord)
Marke well my plaint and mone.

For ſynne hath ſo incloſed me,
And compaſt me about:
That I am now remedileſſe
If mercy helpe not out:
For mortall man can not releaſe,
Or mitigate this payne:
But euen thy Chriſt my Lord and God
Which for my ſynnes was ſlaine.

Whoſe bloudy woundes are yet to ſee,
Thogh not with mortal eye:
Yet doth thy ſaintes behold them all,
And ſo I truſt ſhal I.
Thogh ſynne doth hinder me a whyle,
When thou ſhalt ſee it good:
I ſhall enioy the ſight of hym,
And ſee his woundes and blood.

And as thine Angels and thy ſaintes
Do now behold the ſame:
So truſt I to poſſes that place,
With them to prayſe thy name.
But whiles I liue here in this vale,
Where ſynners do frequent:
Aſsiſt me euer with thy grace,
My ſynnes ſtill to lament.

Leaſt that I tread in ſynners trace,
And geue them my conſent:
To dwel with them in wickednes,
Wherto nature is bent.
Onely thy grace muſt be my ſtay,
Leaſt that I fall down flat:
And being down, then of my ſelf,
Can not recouer that.

Wherfore this is yet once againe,
My ſute and my requeſt:
To graunt me pardon for my ſynne,
That I in thee may reſt,
Then ſhall my hart, my tonge and voice,
Be inſtrumentes of prayſe:
And in thy church and houſe of ſaintes,
Syng Pſalmes to thee alwayes.

Pſalme xciiii.

Venite exultemus Domino.

¶ Sing this as Benedictus.

O Come, and let vs now reioyce,
And ſing vnto the Lord:
And to our onely ſauiour,
Alſo with one accord.
O let vs come before his face.
With inward reuerence:
Confeſsing all our former ſynnes,
And that with diligence.

To thanke him for his beneſites,
Alway diſtributing:
Wherfore to hym right ioyfully:
In Pſalmes now let vs ſyng.
And that becauſe that God alone,
Is Lord magnificent.
And eke aboue all other Gods,
A king omnipotent.

His people doth not he forſake
At any tyme or tyde:
And in his hand are all the coaſtes,
Of all the world ſo wyde.
And with his louing countenance
He looketh euery where,
And doth behold the tops of all,
The mountaines far and nere.

The ſea and all that is therein
Are his, for he them made:
And eke his hand hath faſhioned,
The earth which doth not fade.
O come therfore and worſhip hym,
And down before hym fall:
And let vs wepe before the Lord,
The which hath made vs all.

He is our God, our Lord and king,
And we hys people are:
Hys flocke and ſhepe of hys paſture,
On whom he taketh care.
Thys day, if ye do heare his voyce,
Yet harden not your hart:
As in the bitter murmuring,
When ye were in deſert.

Which thyng was of theyr negligence
Committed in the tyme:
Of trouble in the wilderneſs,
A great and grieuous cryme.
Where as your fathers tempted me,
And tryed euery way:
They proued me, and ſaw my workes,
What I could do or ſay.

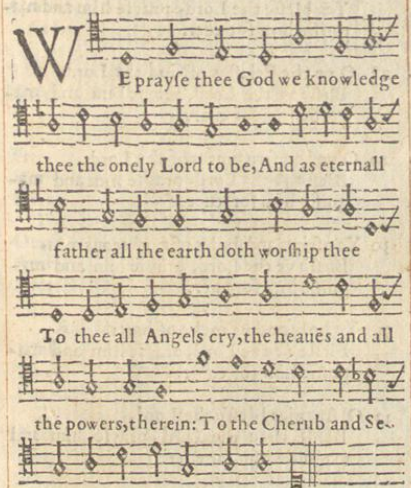
Theſe forty yeares I haue bene greued
With thys generacion:
And euermore I ſayd they erred,

In theyr imaginacion.
Wherwith theyr harts wer sore combred,
Long tyme and many dayes:
Wherfore I know assuredly,
They haue not knowen my wayes.

To whom I in myne anger swore,
That they should not be blest:
Nor see my ioy celestiall,
Nor enter in my rest.
¶Gloria patri.

All laud and prayse be to the Lord
O that of myght art most:
To God the father and the sonne,
And to the holy Ghost.
As it in the beginning was,
For euer heretofore
And is now at this present tyme,
And shalbe euermore.

The songe of S Ambrose, called, Te Deum.



O Holy-Holy-Holy Lord,
Of Sabboth Lord the God:
Through heauē and earth thy prayse is spread
And glorious abroad.
Thapostles glorious company,
Yeld prayses vnto thee:
The Prophets goodly fellowe ship,
Prayse thee continually.

The noble and victorious host,
Of Martyrs sound thy prayse:
The holy church throughout the world,
Doth knowledge thee alwayes.
Father of endles maiestie
They do acknowledge thee:
Thy Christ, thyne honorable, true
And onely sonne to bee.

The holy Ghost the comforter,
Of glory thou art king:
O Christ, and of the father art
The sonne euerlasting.
When synfull mans decay in hand,
Thou tookest to restore:
To be inclosed in Virgins wombe,
Thou diddest not abhorre.

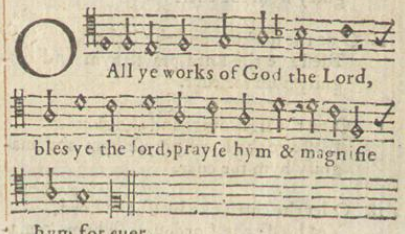
When thou hadst ouercome, of death
The sharpe and cruell myght:
Thou heauens kingdome didst set ope,
To eche beleuing wight.
In glory of the father, thou
Doest sit on Gods right hand:
We trust that thou shall come our iudge,
Our cause to vnderstand.

Lord helpe thy seruants whom thou hast,
Bought with thy precious blood:
And in eternall glory set
Them with thy saintes so good.
O Lord do thou thy people saue.
Blesse thine inheritaunce,
Lord gouerne them, and Lord do thou,
For euer them aduaunce.

We magnifye thee day by day:
And world without end
Adore thy holy name. O Lord
Vouchsafe vs to defend
From sinne thys day haue mercy Lord,
Haue mercy on vs all:
And on vs as we trust in thee,
Lord let thy mercy fall.

O Lord I haue reposed all
My confidence in thee:
Put to confounding shame therfore,
Lord let me neuer bee.

¶*The song of the three children praysing God, prouoking all creatures to do the same.*



2 O ye the angles of the Lord,
Blesse ye the Lord, prayse hym and magnify hym for euer.

3 O ye the starry heauens hye,
Blesse ye the Lord prayse hym and magnify hym for euer.

4 O ye waters aboue the sky,
Blesse ye the Lord, prayse hym and ma-

gnify hym for euer.

5 O all ye poxers of the Lord,
Bleſſe ye the Lord, prayſe hym and magnyfy hym for euer.

6 O ye the ſhininh ſunne and monne.
Bleſſe ye the Lord prayſe hym and magnify hym for euer.

7 O ye the gliſtring ſtarres of heauen,
Bleſſe ye the Lord, prayſe hym and magnify hym for euer.

8 O ye the ſhowers and dropping dew
Bleſſe ye the Lord, prayſe hym and magnify hym for euer.

9 O ye the blowing windes of God,
Bleſſe ye the Lord, prayſe hym and magnify hym for euer.

10 O ye the fyre and warming heat,
Bleſſe ye the Lord, prayſe him and magnify hym for euer.

11 Ye winter and the ſummer tide,
Bleſſe ye the Lord, prayſe hym and magnify hym for euer.

12 O ye the dewes and binding froſtes,
Bleſſe ye the Lord, prayſe hym and magnify hym for euer.

13 O ye the froſt and chilling cold,
Bleſſe ye the Lord, prayſe hym and magnify hym for euer.

14 O ye the congeled yſe and ſnow,
Bleſſe ye the Lord, prayſe hym and magnify hym for euer.

15 O ye the nightes and lightſome dayes,
Bleſſe ye the Lord, prayſe hym and magnify hym for euer.

16 O ye the darknes and the light,
Bleſſe ye the Lord, prayſe hym and magnify hym for euer.

17 O ye the lightnings and the cloudes,
Bleſſe ye the Lord, prayſe hym and magnify hym for euer.

18 O let the earth eke bleſſe the Lord,
Yea bleſſe the Lord, prayſe hym & magnify hym for euer.

19 O ye the mountaynes and the hilles,
Bleſſe ye the Lord prayſe hym and magnify hym for euer.

20 O all ye grene things on the earth,
Bleſſe ye the Lord, prayſe hym and magnify hym for euer.

21 O ye the euer ſpringing wels
Bleſſe ye the Lord, prayſe hym and magnifie him for euer.

22 O ye the ſeas and ye the floudes,
Bleſſe ye the Lord, prayſe him and magnifie him for euer.

23 Whales and all that in the waters moue,
Bleſſe ye the Lord, prayſe him and magnifie him for euer.

24 O all ye flying foules of ayre,
Bleſſe ye the Lord, prayſe him and magnifie him for euer.

25 O all ye beaſtes and cattaile eke,
Bleſſe ye the Lord, prayſe him and magnifie him for euer.

26 O ye the children of mankynd,
Bleſſe ye the Lord, prayſe him and magnifie him for euer.

27 Let Iſraell eke bleſſe the Lord,
Yea bleſſe the Lord, prayſe him and magnifie him for euer.

28 O ye the Prieſtes of God the Lord,
Bleſſe ye the Lord, prayſe him and magnifie him for euer.

29 O ye the ſeruauntes of the Lord,
Bleſſe ye the Lord, prayſe him and magnifie him for euer.

30 Ye ſpirites and ſoules of ryghteous men,
Bleſſe ye the Lord, prayſe him and magnifie him for euer.

31 Ye holy and ye meke of hart:
Bleſſe ye the Lord, prayſe him and magnifie him for euer.

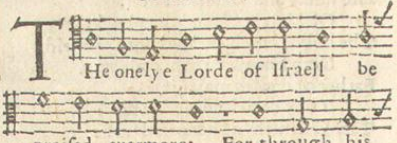
32 O Ananias bleſſe the Lord,
Bleſſe thou the Lord, prayſe him and magnifie him for euer.

O Azarias bleſſe the Lord,
Bleſſe thou the Lord, prayſe him and magnifie him for euer.

And Miſaell bleſſe thou the Lord,
Bleſſe thou the Lord, prayſe him and magnifie him for euer.

Finis,

The ſong of Zacharias, called Benedictus.



In Dauids house his seruant true,
According to his inde:
And also his anoynted king,
As we in scripture finde.
As by his holy Prophets all
Oft times he did declare:
The which were since the world began,
His way for to prepare.

That we might be deliuered,
From those that make debate:
Our enemies, and from the handes,
Of all that do vs hate.
The mercy which he promised,
Our fathers to fulfyll,
And thinke vpon his couenant made,
According to his wyll.

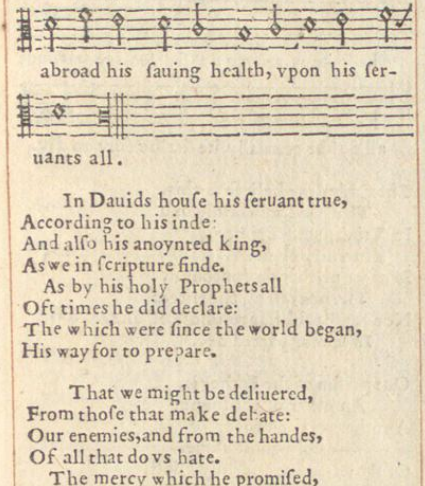
And also to performe the othe,
Which he before had sworne:
To Abraham our father deare,
For vs that were forlorne.
That he would geue him selfe for vs,
And vs from bondage bring:
Out of the handes of all our foes,
To serue our heauenly kyng.

And that without all maner feare,
And eke in ryghteousnes:
And also for to lead our lyfe,
In stedfast holynes.
And thou (O child) which now art borne,
And of the Lord elect:
Shalt be the Prophete of the hiest,
His wayes for to direct.

For thou shalt go before his face,
For to prepare his wayes:
And also for to teach his will,
And pleasure all thy dayes.
To geue them knowledge, how that theyr
Saluation is nere,
And that remission of theyr sinnes,
Is through his mercy mere.

Wherby the day spryng from an hye
Is come, vs for to visite:
And those for to illuminate
Which do in darknes sit.
To lighten those that shadowed be
With death and eke oppreste:
And also for to guide their feete,
The way to peace and rest.

The song of blessed Mary, called Magnificat.



For now behold al nacions,
And generations all:
From this time foorth for euermore,
Shall me right blessed call.
Because he hathme magnified,
Which is the Lord of might:
Whose name be euer sanctified,
And praysed day and night.

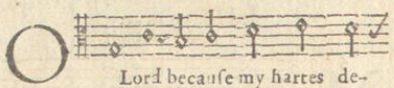
For with his mercy and his grace,
All men he doth inflame:
Throughout al generacions,
To such as feare his name.
He shewed strength with his great arme
And made the proud to start:
With all imaginacions,
That they bare in their hart.

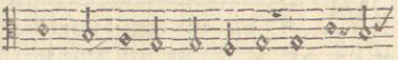
He hath put downe the mighty ones.
From their supernall seate:
And did exalt the meeke in hart,
As he hath thought it meete.
The hungry he repleniished,
With al thinges that were good:
And through his power he made the rich
Oft times to want their food.

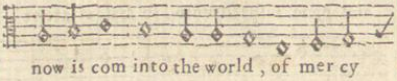
And calling to remembrance,
His mercy euery deale:
Hath holpen vpassistantly,

His seruaunt Israel.
According to his promise made,
To Abraham before:
And to his seede successiuely,
To stand for euermore.

¶The song of Simeon called Nunc dimittis.



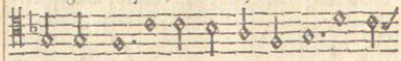


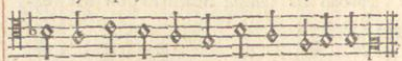


Thou suffereſt thy seruaunt now,
In peace for to depart:
Accordyng to thy holy word,
Which lyghteneth my hart.
Bycause mine eyes, which thou haſt made
To geue my body lyght:
Haue now beheld thy sauyng health,
Which is the Lord of myght.

Whom thou mercifully haſt set,
Of thine aboundant grace:
In open sight and visible,
Before all peoples face:
The Gentils to illuminate,
And Sathan ouer quell:
And eke to be the glorie of,
Thy people Israell.

¶The Symbole, or Crede of Athanasius, called Quicunque vult.





The Catholike beliefe is this,
That God we worship one
In Trinity: and Trinity
In vnity alone.
So as we neither do confound,
The persons of the three:
Nor yet the substance whole of one,
In sunder parted bee.

One person of the Father is,
An other of the sonne:
An other person proper of
The holy ghost alone.
Of father, Sonne and holy ghost,
But one the Godhead is:
Like glory, coeternall eke
The maiesty like wise.

Such as the Father is, such is
The Sonne in eche degree:
And such also we doo beleue
The holy Ghost to be.
Vncreate is the Father, and
Vncreate is the Sonne:
The holy Ghost vncreate, so
Vncreate is eche one.

Incomprehensible Father is,
Incomprehensible Sonne:
And comprehensible also is
The holy Ghost of none.
The Father is eternall, and
The Sonne is eternal, so
And in lyke sorte eternal is
The holy Ghost also.

And yet though we beleue that eche
Of these eternalls be:
Yet there but one eternall is,
And not eternals three.
As ne incomprehensible we,
Ne yet vncreate three:
But one incomprehensible, one
Vncreate hold to bee:

Almighty so the father is,

The ſonne almighty ſo:
And in lyke ſorte almightie is,
The holy Ghoſt alſo.
And albeit that euery one
Of theſe almighty be:
Yet there but one almyghty is,
And not almightyes three.

The Father God is, God the Sonne,
God holy Ghoſt alſo:
Yet are there not three Gods in all,
But one God and no mo.
So lykewiſe Lord the Father is,
And Lord alſo the Sonne,
And Lord the holy Ghoſt, yet are
There not three Lordes, but one.

For as we are compeld to graunt,
By Chriſtian verity,
Eche of the perſons by hym ſelfe,
Both God and Lord to be:
So Catholike religion
Forbiddeth vs alway,
That eyther Gods be three, or that
There Lordes be three to ſay.

Of none thee Father is, ne made,
Ne create, nor begot:
The ſonne is of the Father, not
Creat, ne made, but got.
The holy Ghoſt is of them both,
The Father and the Sonne.
Ne made, ne creat, nor begot,
But doth procede alone.

So we one Father hold, not three:
One Sonne alſo not, three:
One holy Ghoſt alone, and not
Three holy Ghoſts to be:
None in this Trinitie before,
Nor after other is:
Ne greater any than the reſt,
Ne leſſer be lykewiſe.

But euery one among them ſelues
Of all the perſons three,
Together coeternal all,
And all coequall be.
So vnity in Trinitie,
As ſayd it is before:
And Trinity in vnity,
In all things we adore.

Therfore what man ſo euer that
Saluation will attayne:
This faith touching the Trinity,
Of force he muſt retayne.
And needefull to eternal lyfe,
It is that euery wyght.
Of the becommyng fleſh of Chriſt,
Our Lord beleue a right.

For this the right fayth is, that we
Beleue, and eke beknowe:
That Chriſte our Lord the ſonne of God,
Is God and man alſo.

God, of this Fathers ſubſtaunce got,
Before the world began:
And of his mothers ſubſtance, borne
In world a very man.

Both perfect God, and perfect man,
In one, one Ieſus Chriſt:
That doth of reaſonable ſoule,
And humane fleſh ſubſiſt.
Thouching his Godhead, egall with
His Father God is hee:
Touching his manhod, lower then
His Father in degree.

Who though he be both very God,
And very man alſo:
Yet is he but one Chriſt alone,
And is not perſons two.
One, not by turning of Godhead
Into the fleſh of man:
But by taking manhood to God,
This being one, began.

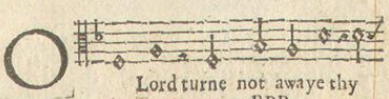
All one, not hy confounding of
The ſubſtance into one:
But onely by the vnity
That is of one perſone.
For as the reaſonable ſoule
And fleſh, but one man is:
So in one perſon God and man,
Is but one Chriſt likewiſe.

Who ſuffred for to ſaue vs all,
To hell he did deſcend:
The third day roſe agayn from death,
To heauen he did aſcende.
He ſittes at the right and of God
Thalmighty father there:
From thence to iudge the quicke and dead,
Agayne he ſhall retire.

At whoſe returne all men ſhall ryſe,
With bodyes new reſtorde:
And of their owne workes they ſhall giue
Accompt vnto the Lord.
And they into eternal lyfe
Shall go that haue done well,
Who haue done ill, ſhall go into
Eternall fire to dwell.

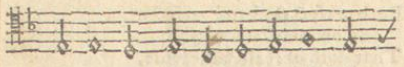
This is the catholike beliefe,
Who doth not faithfully
Beleue theſame, without all doubt,
He ſaued cannot be.
To Father, Sonne, and holy Ghoſt,
All glory be therfore,
As in begynning was, is now,
And ſhalbe euermore.

¶The Lamentacion of a Synner.



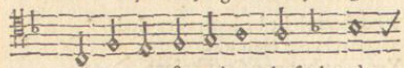
Lord turne not awaye thy

face, from hym that lyeth proſtrate:

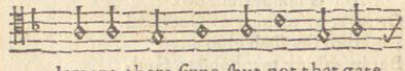


Lamentyng fore his ſinnefull life, be-

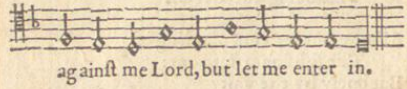
fore thy mercye gate. Whyche gate



thou openeſt wyde to thoſe that do



lament there ſinne, ſhut not that gate



againſt me Lord, but let me enter in.

And call me not to myne accomptes,
How I haue liued here.
For then I know right well (O Lord)
How vile I ſhall appeare.
I neede not to confeſſe my life,
I am ſure thou canſt tell:
What I haue bene, and what I am,
I know thou knoweſt it well.

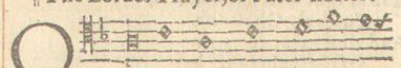
O Lord thou knoweſt what things be paſt
And eke the thinges that bee:
Thou knoweſt alſo what is to come,
Nothing is hid from thee.
Before the heauens and earth were made
Thou knoweſt what thinges were then:
As all thinges els that hath bene ſince,
Among the ſonnes of men.

And can the things that I haue do n
Be hidden from thee then?
Nay nay, thou knoweſt them all (O Lord)
Where they were done and when.
Wherfore with teares I come to thee,
To begge and to entreat:
Euen as the child that hath done euill,
And feareth to be beat.

So come I to thy mercy gate,
Where mercy doth abounde:
Requiryng mercy for my ſinne
To heale my deadly wound.
O Lord I neede not to repete,
What I do begge or craue:
Thou knoweſt (O Lord) before I aſke,
The thing that I would haue.

Mercy good Lord, mercy I aſke,
This is the totall ſumme:
For mercy Lord is all my ſute,
Lord let thy mercy come.

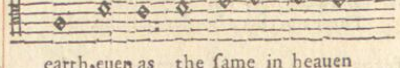
¶ The Lordes Prayer, or Pater noſter.



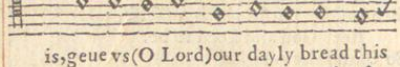
Vr father which in heauen

art, Lord halowde be thy name, Thy

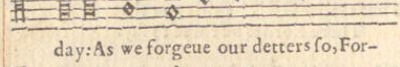
kingdome come, thy wil be done in



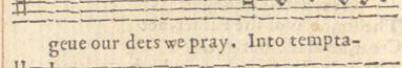
earth, euen as the ſame in heauen



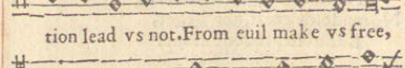
is, geue vs (O Lord) our dayly bread this



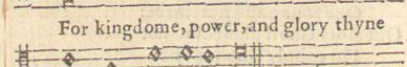
day: As we forgeue our detters ſo, For-



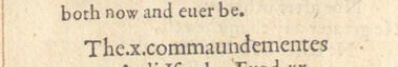
geue our dets we pray. Into tempta-



tion lead vs not. From euil make vs free,

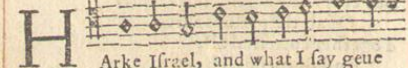


For kingdome, power, and glory thyne

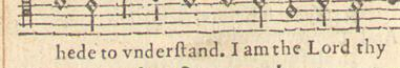


both now and euer be.

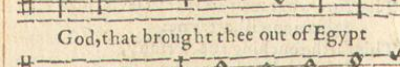
The x. commaundementes
Audi Iſrael. Exod. xx.



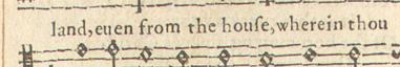
HArke Iſrael, and what I ſay geue



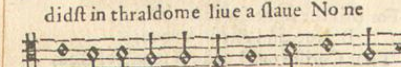
hede to vnderſtand. I am the Lord thy



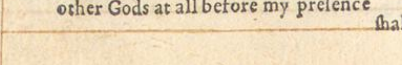
God, that brought thee out of Egypt



land, euen from the houſe, wherein thou

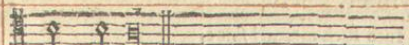


didſt in thraldome liue a ſlaue No ne



other Gods at all before my preſence

ſhalt



ſhalt thou haue.

No maner grauen image ſhalt
Thou make at all to thee:
Nor any figure like by thee,
Shall counterfaited bee,
Of any thing in heauen aboue,
Nor in the earthe belowe,
Nor in waters beneath the earth,
To them thou ſhalt not bow.

Nor ſhalt them ſerue. The Lord thy God
A Ialious God am I:
That puniſh parentes faultes vnto,
The third and fourth degree.
Vpon their children that me hate,
And mercy do diſplay:
To thouſands of ſuch as me loue,
And my preceptes obey.

The name thou of the Lord thy God,
In vayne ſhalt neuer vſe:
For him that takes his name in vayne,
The Lord ſhall not excuſe.
Remember that thou holy kepe,
The ſacred Sabboth day:
Sixe dayes thou labour ſhalt, and do
Thy nedefull workes alway.

The ſeuenth day is ſet by the Lord,
Thy God to reſt vpon.
No worke then ſhalt thou do in it,
Ne thou nor yet thy ſonne,
Thy daughter, ſeruant nor handmayd,
Thine oxe nor yet thyne aſſe,
Nor ſtraunger that within thy gates,
Hath his abyding place.

For in ſixe dayes God heauen and earth,
And all therin did make:
And after thoſe his reſt he did,
Vpon the ſeuenth day take.
Wherfore he bleſt the day that he,
For reſting did ordeine:
And ſacred to him ſelfe alone,
Appoynted to remayne.

Yelde honor to thy parentes, that
Prolongde thy dayes may be:
Vpon the land the which the Lord,
Thy God hath geuen thee.
Thou ſhalt not murther. Thou ſhalt not
Commit adultery:
Thou ſhalt not ſteale. Nor wytnes falſe
Againſt thy neighbour be.

Thou ſhalt not couet houſe that to
Thy neighbour doth belong:
Ne couet ſhalt in hauing of
His wyfe to do him wrong.
Nor his man ſeruaunt, nor his mayde,
Nor oxe, nor aſſe of his:
Nor any other thing that to
Thy neighbour proper is.

The complaint of a ſynner.

Where righteouſnes doth ſay, Lord
for my ſinnefull part. In wrath thou
ſhouldeſt me pay, vengeance for my deſert.
I can it not denye, but needes I muſt con-
feſſe, how that continually e thy lawes
I doo tranſgreſſe, thy lawes I doo
tranſgreſſe.

But if it be thy will,
With ſinners to contend:
Then all thy flocke ſhall ſpill,
And be loſt without end
For who liueth here ſo right,
That rightly he can ſay
He ſynnes not in thy ſight,
Full oft and euery day?

Thy ſcripture playne tels me,
The rightwiſe man offendth
Seuen tymes a day in thee,
Wheron thy wrath dependth,
So that the ryghtwiſe man:
Doth walke in no ſuch path,
But he falth now or than,
In daunger of thy wrath.

Then ſithe the caſe ſo ſtandes
That euen the man right wiſe
Falth oft in ſinfull bandes,
Wherby thy wrath may ryſe,
Lord I that am vniuſt,
And rightwiſenes none haue,
Whereto then ſhall I truſt,
My ſinfull ſoule to ſaue?

But truely to that poſt,
Wherto I cleaue and ſhall:
Which is thy mercy moſt,
Lord let thy mercy fall.
And mitigate thy moode,
Or els we periſhe all:
The price of this thy bloud,
Wherin mercy I call,

The Scripture doth declare
No droppe of blood in thee:
But that thou didſt not ſpare,
To ſhed eche drop for mee.
Now let thoſe drops moſt ſwete,
So moiſt my heart ſo dry,
That I with ſinne replete,
May liue, and ſinne may dye.

That beyng mortified,
This ſinne of myne in me:
I may be ſanctified,
By grace of thyne in thee,
So that I neuer fall,
Into ſuch mortall ſinne,
That my foes infernal:
Reioyce my death therin.

But vouchſafe me to kepe,
From thoſe infernall foes:
And from that lake ſo deepe,
Where as no mercy growes.
And I ſhall ſing the ſonges,
Confirmed with the iuſt:
That vnto thee belonges,
Which art myne onely truſt.

¶Finis.

PSALMES OF Dauid.

PSALME I. T. S.

Beatus vir qui non abiit.

¶ *Whether it was Esdras, or any other that gathered the Psalmes into a booke, it semeth he did set this psalme first in maner of a preface, to exhorte al godly men to studye and meditate the heauenly wisedome. For the effect therof is that they be blessed that gyue them selues wholye all their lyfe to Gods lawes and that the wicked contemners of God, thoughe they seeme for a whyle fortunate, yet at length shall come to miserable destruction.*

He mā is blest that hath not bēt to wicked rede his eare: Nor led his lyfe as sinners do, nor sat in scorners chayre. 2. But in the law of God the Lord doth set his whole delight: And in that law doth exercise him self both day and night.

3 He shalbe lyke the trēe that groweth
Fast by the riuer side:
Which bringeth forth most pleasant fruite.
In her due time or tide.
Whose leafe shall neuer fade nor fall,
But florish styll and stand:
Euen so all thinges shall prosper well,
That this man takes in hand.

4 So shall not the vngodly men,
They shalbe nothing so:
But as the dust which from the earth.
The wyndes driue to and fro.

5 Therfore shall not the wicked men,
In iudgement stand vp right:
Nor yet the sinners with the iust,
Shall come in place or sight.

6 For why? the way of godly men,
Vnto the Lord is knowen:
And eke the way of wicked men,
Shall quite be ouerthrown.

PSALME II. T. S.

Quare fremuerunt gentes.

¶ *The Prophete reioyseth, that notwithstandyng hys enemyes rage, and worldly power: yet God wil contineue his kingdome for euer, and aduaunce it euen to the vtmost end of the worlde, And therfore he exhorteth kinges and rulers, that settyng vayne glorye a parte, they would humbly submit them selues vnder Gods yoke, for it is vayne to resist. Herein is signified Christ and his kyngdome.*

Sing this as the first Psalme.

WHy did the gentils tumultes rayse?
What rage was in their brayne:
Why did the Iewish people muse,
Seyng all is but vayne?

2 The kyngs and rulers of the earth,
Conspire and are all bent.

Agaynſt the Lord and Chriſt his ſonne
Whiche he among vs ſent.

3 Shall we be bound to them ſay they?
Let all their bondes be broke:
And of theyr doctrine and their law
Let vs reiect the yoke.
4 But he that in the heauen dwelleth,
Their doyng will deride:
And make them all as mocking ſtockes
Throughout the worlde ſo wide.

5 For in his wrath the Lord will ſay,
To them vpon a day:
And in his fury trouble them,
And then the Lord will ſay:
6 I haue annoynted hym my kyng,
Vpon my holy hill:
I will therfore Lord preach thy lawes
And eke declare thy will.

7 For in this wiſe the Lord him ſelf,
Did ſay to me, I wotte:
Thou art my deare and onely ſonne,
To day I thee begotte.
8 All people I will geue to thee,
As heires at thy requeſt:
The endes and coaſtes of all the earth,
By thee ſhalbe poſſeſt.

9 Thou ſhalt them bruſe, euen with a mace
As men vnderfoote trode:
And as the potters ſheardes ſhalt breake
Them with an yron rodde.
10 Now ye, O kynges, and rulers all,
Be wiſe therfore and learnde.
By whom the matters of the world
Be iudged and diſcernd.

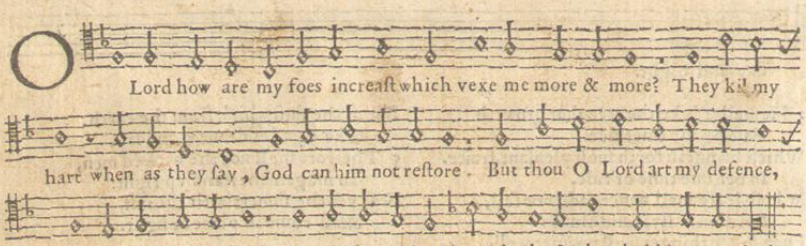
11 See that ye ſerue the Lord aboue,
In tremblyng and in feare:
See that with reuerence ye reioyce,
To him in lyke maner.
12 See that ye kiſſe and eke embrace,
His bleſſed ſonne I ſay:
Leaſt in his wrath ye ſodenly,
Periſh in the mid way.

13 If once his wrath neuer ſo ſmall,
Shall kindle in his breſt:
Oh then all they that truſt in Chriſt,
Shall happy be and bleſt.

PSALME III. T. S.

Domine quid multiplicati.

¶ *Dauid being perſecuted, and driuen out of his kingdome by his owne ſonne Abſalon, was greatly tormented in minde, for his ſonne againſt God: and therfore calleth vpon God and waxeth bold through his promiſes, againſt the great terrors of his enemies, yea and againſt death it ſelfe, whiche he ſaw preſent before his eyes. Finally he reioyſeth for the good ſucceſſe and victory that God gaue him and all the Churche, ouer his enemies.*



4 Then with my voyce vpon the Lord,
I did both call and cry:
And he out of his holy hill,
Did heare me by and by.
5 I layd me downe, and quietly,
I ſlept and roſe agayne:
For why? I know aſſuredly,
The Lord will me ſuſteyne.

6 If ten thouſand had hemd me in,
I could not be afrayd:
For thou art ſtill my Lord my God,
My ſauiour and my ayde.
7 Riſe vp therfore, ſaue me my God
For now to thee I call:
For thou haſt broke the chekes and teeth
Of theſe wicked men all.

8 Saluacion onely doth belong,
To thee O Lord aboue:
Thou dooſt beſtow vpon thy folke,
Thy bleſsing and thy loue.

PSALME IIII. T. S.

Cum inuocarem.

¶ *When Saule perſecuted hym, he called vpon God truſting moſt aſſuredly in his promiſe, and therfore boldly reproueth his enemies, who by wilfull malice reſiſted his dominion. And finally preferreth the fauour of God*

of God before all worldy treasures. Let vs lykewyse learne to truste in Gods promyses, when we are afflicted with any kynde of crosse and so we shall neither feare our enemyes, nor yet be ouercome with temptacions.

¶ Sing this as the first tune,

O God that art my ryghteousnes
Lord heare me when I call.
Thou hast set me at liberty,
When I was bonde and thrall.
2 Haue mercy Lord therfore on me,
And graunt me this requeste:
For vnto thee vncessantly,
To cry I will not reste.
3 O mortall men how long will ye,
My glory thus despise?
Why wander ye in vanity,
And follow after lyes?
4 Know ye that good and godly men,
The Lord doth take and chuse:
And when to hym I make my plaint,
He doth me not refuse.
5 Sin not, but stand in awe therfore
Examine well your hart:
And in your chamber quietly,
See you your selues conuert.
6 Offer to God the sacrifice,
Of righteousnes I say:
And looke that in the lyuing Lord,
You put your truste alway.
7 The greater sort craue worldly goods,
And riches do embrace:
But Lord graunt vs thy countenance,
Thy fauour and thy grace.
8 For thou therby shalt make my hart,
More ioyfull and more glad:
Then they that of their corne and wine
Full great encrease haue had.
9 In peace therfore lye downe will I
Taking my rest and sleepe:
For thou onely wilt me (O Lord)
Alone in safety keepe.

PSALME V. T. S.

Verba mea auribus percipe.

¶ *Dauid hauing suffred great calamity, as well by Doeg and Achitophel Saules flatterers, as by other infinite enemyes, calleth to god for succor, shewing how requisit it is that God should punish the malicious enuie of his aduersaries. After being assured of prosperous successe, he conceiueth comfort, concluding that when God shal deliuer him, others also shalbe partakers of the same mercies.*

¶ Sing this as the iii. Psalme.

INcline thine eares vnto my wordes,
O Lord, my plaint consider.
2 And heare my voyce my kyng my God,
To thee I make my prayer.
3 Heare me betyme (Lord) tary not,
For I will haue respect:
My prayer early in the morne,
To thee for to direct.
4 And I will truste through patience,
In thee my God alone:
That art not pleased with wickednesse,
And ill with thee dwelth none.
5 And in thy sight shall neuer stand,
These furious fooles (O Lord)
Vayne workers of iniquity,
Thou hast alwayes abhord.
6 The lyers and the flatterers.
Thou shalt destroy them then:
And God will hate the bloud thrysty,
And the deceytfull man.
7 Therfore will I come to thy house,
Trustyng vpon thy grace:
And reuerently will worship thee,
Toward thy holy place.
8 Lord lead me in thy rightuousnes,
For to confound my foes:
And eke the way that I shall walke,
Before my face disclose.
9 For in theyr mouthes there is no truth,
Theyr heart is foule and vayne:
Their throte an open sepulchre,
Their tonges do glose and fayne.
10 Destroy theyr false conspiracies,
That they may come to naught:
Subuert them in their heapes of synne,
Which haue rebellion wraught.
11 But those that put theyr truste in thee,
Let them be glad alwayes:
And render thankes for thy defence,
And geue thy name the prayse.
12 For thou with fauour wilt increase,
The iuste and righteous styll,
And with thy grace as with a shield,
Defend hym from all ill.

PSALME VI. T. S.

Domine ne in furore.

¶ *Whē Dauid by hys synnes had prouoked gods wrath, and now felte not onely his hād against hym, but also cōceiued the horror of death euerlasting: he desireth forgeueneſſe, bewaylyng that if God tooke hym away in hys indignatiō, he shoulde lacke occasiō to prayse hym as he was wont to do, whilst he was amongst mē. Then sodenly feelyng Gods mercye, he sharply rebuked his enemyes which reioyseth in his affliction.*

¶ Sing this as the first Psalme.

LOrd in thy wrath reproue me not,
Though I deserue thyne ire:
Ne yet correct me in thy rage,
O Lord I thee desire:
2 For I am weake therfore (O Lord)
Of mercy me forbeare:

And heale me Lord, for why: thou knoweſt:
My bones do quake for feare.

3 My ſoule is troubled very ſore,
And vexed vehemently:
But Lord, how long wilt thou delay
To cure my miſery?
4 Lord turne thee to thy wonted grace,
My ſely ſoule vp take:
Oh ſaue me not for my deſertes,
But for thy mercyes ſake.

5 For why? no man among the dead,
Remembreth thee one whit:
Or who ſhall worthip thee (O Lord)
In the infernall pit?
6 So greuous is my plaint and mone,
That I waxe wonderous faint.
All the nyght long I waſhe my bed,
With teares of my complaint.

7 My ſight is dimme and waxeth olde,
With anguiſh of my hart,
For feare of thoſe that be my foes,
And would my ſoule ſubuert.
2 But now away from me all ye,
That worke iniquitie:
For why? the Lord hath heard the voyce
Of my complaint and cry.

9 He heard onely the requeſt,
And prayer of my hart:
But it receyued at my hand,
And tooke it in good part:
And now my foes that vexed me,
The Lord will ſoone defame:
And ſodenly confounde them all,
To their rebuke and ſhame.

PSALME VII. T. S.

Domine Deus meus in te.

¶ *Beyng falſely accuſed by Chus, one of Saules kinſmen, he calleth to God to be his defender, to whom he cõmendeth his innocency: Firſt ſhewing, that his cõſcience did not accuſe him of any euill towardes Saule. Nexte that it touched Gods glory to awarde ſentẽce againſt the wicked. And ſo entring in to the conſideration of Gods mercyes and promiſe, he waxeth bolde, and derideth the vaine entrepriſes of his enemies, threatnyng that it ſhall fall on theyr owne neckes, that whiche they haue purpoſed for others.*

¶ Sing this as the third Pſalme.

O Lord my God, I put my truſt,
And confidence in thee:
Saue me from them that me purſue,
And eke deliuer me.
2 Leaſt like a Lion he me teare,
And rent in peeces ſmall:
Whilſt there is none to ſuccor me,
And rid me out of thrall.

3 O Lord my God if I haue done,
The thing that is not ryght:
Or els if I be founde in fault,
Or gilty in thy ſight:
4 Or to me frende rewarded euill,
Or left hym in dyſtreſſe:
Which me purſued moſt cruelly,
And hated me cauſeleſſe:

5 Then let my foes purſue my ſoule,
And eke my lyfe downe thruſt:
Vnto the earth, and alſo lay,
Myne honor in the duſt.
6 Start vp (O Lord) now in thy wrath,
And put my foes to payne.
Performe thy kyngdome promiſed,
To me which wrong ſuſteyne.

7 Then ſhall great nations come to thee,
And know thee by this thyng:
If thou declare for loue of them,
Thy ſelfe as Lord and king.
8 And thou that art of all men iudge,
O Lord now iudge thou me,
Accordyng to my ryghtuouſneſſe:
And myne integritie.

9 Lord ceaſe the hate of wicked men,
And be the iuſt mans guide:
10 By whom the ſecretes of all heartes,
Are ſearched and deſcride.
11 I take my helpe to come of God,
In all my griefe and ſmart:
That doth preſerue all thoſe that be,
Of pure and perfect hart.

12 The iuſt man and the wicked both,
God iudgeth by his power:
So that he feeles his mighty hand,
Euen euery day and houre.
13 Except he chaunge hys mynde, I dye,
For euen as he ſhould ſmite:
He whets his ſword, his bow he bends
Aymyng where he may hit.

14 And doth prepare his mortall dartes
His arrowes kene and ſharpe:
For them that do me perſecute,
Whylſt he doth meſchief warpe
15 But loe, though he in trauel be,
Of his diuelliſh forecaſt,
And of his miſchief once conceyued,
Yet bringes forth nought at laſt.

16 He digs a ditch and delues it depe,
In hope to hurt his brother:
But he ſhall into the pyt,
That he digd vp for other.
17 Thus wrong returneth to the hurt,

Of

Of hym in whom it bred:
And all the mischief that he wrought,
Shall fall vpon his hed.

18 I will geue thankes to God therfore,
That iudgeth ryghtuously:
And with my song prayse will the name
Of hym that is most hye.

PSALME VIII. T. S.

Domine Deus noster.

¶The Prophet considering the excellent liberalitie, and fatherly prouidence of God towardes man, whom he madeas it were, a God ouer all his workes, doth not onely geue greate thakes, but is astonished with the admiracion of the same, as one, nothing able to compasse such great mercyes, and so endeth.

¶Sing this as the iii. Psalme.

O God our Lord how wonderfull,
Are thy workes euery where:
Whose fame surmounts in dignitie,
Aboue the heauens cleare?
2 Euen by the mouthes of sucking babes
Thou wylt confounde thy foes:
For in these babes thy might is sene,
Thy graces they disclose.

5 And when I see the heauens hye,
The workes of thyne owne hand:
The Sunne, the Moone and all the starres,
In order as they stand:
4 What thing is man (Lord) thinke I then,
That thou doost him remember?
Or what is mans posteritie,
That thou doost it consider?

5 For thou hast made hym litle lesse,
Then angels in degree:
And thou hast crowned him also,
With glory and dignitie.
6 Thou hast preferd him to be Lord,
Of all thy workes of wonder:
And at his feete hast set all things,
That he should kepe them vnder.

7 As sheepe and neate and al beastes els,
That in the fieldes do feede:
8 Foules of the ayre, fish in the sea,
And all that therin breede
9 Therfore must I say once agayn,
O God that art our Lord:
How famous and how wonderfull,
Are thy workes through the world?

PSALME IX. T. S.

Confitebor tibi Domine.

¶After he had giuen thākes to God, for the sundry victoryes that he had sente hym against his enemies, and also proued by manifolde experience how ready God was at hand in all his troubles, he being now likewise in daunger of new enemies, desireth God to help him, according to his wont, and destroy the malicious arrogancy of hys aduersaires.

¶Sing this as the iii. Psalme.

WIth hart and mouth, vnto the Lord,
Will I sing laud and prayse:
And speake of all thy woūdro⁹ workes
And them declare alwayes.
2 I will be glad and much reioyce,
In thee (O God) most hye:
And make my songs extoll thy name
Aboue the starry skye.

3 For that my foes are driuen backe,
And turned vnto flight:
They fall downe flat, and are destroyde,
By thy great force and myght.
4 Thou hast reuenged all my wrong,
My grief and all my grudge:
Thou doest with iustice heare my cause,
Most lyke a ryghteous iudge.

4 Thou doest rebuke the Heathen folke,
And wicked so confounde:
That afterward the memory,
Of them cannot be founde.

6 My foe, thou hast made good dispatch,
And all our townes destroyd:
Thou hast theyr fame with them defaste,
Through all the world so wide.

7 Know thou that he which is aboue,
For euermore shall reygne:
And in the seat of equytie,
True iudgement will maintayne.
8 With iustice he wil keepe and guyde,
The world and euery wyght:
And so will yelde with equytie,
To euery man his ryght.

2 He is protector of the poore,
What tyme they be oppresst:
He is in all aduersitye,
Theyr refuge and theyr rest.
10 And they that know thy holy name,
Therfore shall trust in thee,
For thou forsakest not theyr sute,
In theyr necessyty.

11 Synge Pſalmes therfore vnto the Lorde
That dwels in Sion hyll:
Publiſh amonge all nations,
Hys noble actes and wyll.
12 For he his mindful of the bloud,
Of thoſe that be oppreſt:
Forgettyng not the afflicted hart,
That ſeekes to hym for reſt,

13 Haue mercy(Lord)on me poore wretch
Whoſe enmyes ſtyl remayne:
Which from the gates of death are wont
To rayſe me vp agayne.
14 In Sion that I myght ſet foorth,
Thy prayſe with hart and voyce:
And that in thy ſaluation(Lord)
My ſoule myght ſtyll reioyce.

15 The Heathen ſtycke faſt in the pyt,
That they them ſelues preparde,
And in the net that they dyd ſet,
Theyr owne feete faſt are ſnared.

16 God ſhews his iudgemẽts which were good,
For euery man to marke:
When as ye ſee thee wicked man,
Ly trapt in hys owne warke.

17 The wicked and the ſynfull men,
Go downe to hell for euer:
And all the people of the world,
That will not God remember.
18 But ſure the Lord wyll not forget
The poore mans griefe and paine:
The pacient people neuer looke,
For helpe of God in vayne.

19 O Lord aryſe leaſt men preuayle,
That be of worldly might:
And let the Heathen folke receaue
Their iudgement in thy ſight.
20 Lord ſtrike ſuch terrour,feare and dread,
Into the hartes of them.
That they may know aſſuredly,
They be but mortall men.

PSALME X. T. S

Vt quid Domine receſsiſti.

¶ He complaineth of the fraud,rapine,tyranny,and all kynde of wrong, whych worldlye men vſe, aſſigning the cauſe therof, which was, that wicked men beyng as it were dronken with worldly proſperity, and therefore ſetting appart all feare and reuerence towards God,thinke they may do all things without controuling.Therfore he calleth vpon God to ſende ſome remedy againſt theſe diſperate euyls. And at length he comforteth hym ſelfe wyth helpe of deliueraunce.

¶Sing this as the third Pſalme.

WHat is the cauſe that thou(O Lord)
Art now ſo far from thyne?
And kepeſt cloſe thy countenaunce,
From vs this troublous time?
2 The poore doth periſh by the proud,
And wicked mens deſire:
Let them be taken in the craft,
That they them ſelues conſpire.

3 For in the luſtes of his own hart,
The vngodly doth delight:
So doth the wicked prayſe him ſelfe,
And doth the Lord deſpite.
4 He is ſo proud that right and wrong,
He ſetteth all apart:
Nay,nay,there is no God ſayth he,
For thus he thinkes in hart.

5 Bycauſe his wayes do proſper ſtyll,
He doth thy lawes neglect:
And with a blaſt doth puffe againſt,
Such as would hym correct.
6 Tuſh, tuſh(ſayth he)I haue no dread
Leaſt myne eſtate ſhould chaunge:
And why?for all aduerſity,
To him is very ſtraunge.

7 His mouth is ful of curſednes,
Of fraud,deceit,and guile:
Vnder his tong doth miſchiefe ſyt,
And trauel all the whyle.
8 He lyeth hyd in wayes and holes,
To ſlay the innocent:
Againſt the poore that paſſe hym by,
His cruel eyes are bent.

9 And lyke a Lion priuely,
Lyeth lurking in his den:
If he may ſnare them in his net,
To ſpoyle poore ſimple men.
10 And for the nonce full craftely,
He crucheth downe I ſay:
So are great heapes of poore men made
By his ſtrong power his pray.

11 Tuſh,God forgetteth this (ſayth he)
Therefore may I be bold:
His countenaunce is caſt aſyde,
He doth it not behold.
12 Ariſe(O Lord) O God,in whom
The poore mans hope doth reſt:
Lift vp thyne hand,forget not Lord,
The poore that be oppreſt.

13 What blaſphemy is this to thee?
Lord dooſt thou not abhorre it?
To heare the wicked in theyr hartes,
Say,tuſh thou careſt not for it?
14 But thou ſeeſt all this wickednes,
And well dooſt vnderſtand:

That

That frendles and poore fatherles,
Are left into thy hand.

15 Of wicked and malicious men,
Then breake the powre for euer:
That they with their iniquity,
May perish altogether.
16 The Lord shall raygne for euermore
As king and God alone:
And he wyl chase the Heathen folke,
Out of his land eech one.

17 Thou hearest (O Lord) the poore mās plaint.
Their prayers and request:
Theyr harts thou wylt confirme, vntil
Thyne eares to heare be prest,
18 To iudge the poore and fatherles.
And helpe them to theyr right:
That they may be no more opprest,
With men of worldly might.

PSALME XI. T. S.

In Domino confido.

¶ *This Psalme containeth two partes. In the first Dauid sheweth how hard assaultes of temptacions he susteined, and in how great anguish of mynde he was, when Saul dyd persecute hym. Then next he reioyseth, that God sent hym succour in his necessity, declaring his iustice, aswel in gouerning the good and the wycked men, as the whole world.*

¶ Sing this as the thrid Psalme.

IN Truste in God, how dare ye then,
Say thus my soule vntyll:
Flee hence as fast as any foule,
And hyde you in your hyll?
2 Behold the wicked bend theyr bowes,
And make their arowes prest:
To shoote in secrete, and to hurt
The sound and harmles brest.

3 Of worldly hope all stayes were shrunke
And clearely brought to nought:
Alas the iust and righteous man,
What euyl hath he wrought?
4 But he that in his temple is.
Most holy and most hye:
And in the heauen hath his seate,
Of royal maiesty:

5 The poore and simple mans estate,
Considereth in his mynde:
And searcheth out full narowly,
The maners of mankinde.
6 And wyth a cherefull countenance,
The righteous man will vse:
But in his hart he doth abhorre,
All such as mischiefe muse.

7 And on the synners casteth snares,
As thicke as any rayne:
Fire and brimstone, and whirlewindes thicke,
Appointed for theyr payne.
8 Ye see then how a righteous God,
Doth righteousnes embrace:
And to the iust and vpright man,
Sheweth forth his pleasant face.

PSALME XII. T. S.

Saluum me fac Domine.

¶ *The Prophet learning the miserable estate of the people, and the decay of all good order desireth God spedely to send succour to his children. Then comforting hym selfe and others with the assurance of Gods helpe, he commendeth the constant veritie that God obserueth in keeping hys promyses, concluding that when all orders are most corrupted, then wyll God deliuer his.*

¶ Sing this as the third Psalme.

HElpe Lord, for good and godly men,
Do perish and decay:
And fayth and trueth fro worldly mē,
Is parted cleane away.
2 Who so doth with his neighbour talke,
His talke is all but vayne:
For euery man bethinketh how,
To flatter, lye, and fayne.

3 But flattring and deceitful lyps,
And tonges that be so stout:
To speake proud words and make great brags
The Lord soone cut them out.
4 For they say styl we wyl preuayle,
Our tounges shal vs extolle:
Our tounges are ours, we ought to speake,
What Lord shal vs controlle?

5 But for the great complaint and cry,
Of poore and men oppreste:
Arise wyl I now (sayth the Lord)
And them restore to rest.
6 Gods woord is like to syluer pure,
That from the earth is tride:
And hath no lesse then seuen tymes,
In fire bene purified.

7 Now since thy promise is to helpe,
Lord keepe thy promise then:
And saue vs now and euermore,
From this yl kinde of men.

8 For now the wicked world is ful,
Of mischiefes manifold:
When vanity with mortal men,
So highly is extold.

PSALME XIII. T. S.

Vsquequo Domine.

¶ *David (as it were) ouercomen wyth sundrye and newe afflictions, fleeth to God as hys onely refuge, and so at the length being encouraged through Gods promyses, he conceiueth most sure confidence agaynst the extreme horrores of death.*

Sing this as the third Psalme.

HOw long wilt thou forget me Lord,
Shal I neuer be remembred?
How long wylt thou thy visage hide,
As though thou were offended?

2 In hart and minde how long shal I,
With care tormented be?
How long eke shall my deadly foe,
Thus triumph ouer mee?

3 Behold me now (my Lord my God)
And heare me sore oppresst:
Lighten mine eyes, least that I sleepe,
As one by death possest.

4 Least thus myne enmy say to me,
Behold I do preuayle:
Least they also that hate my soule,
Reioyce to see me quayle,

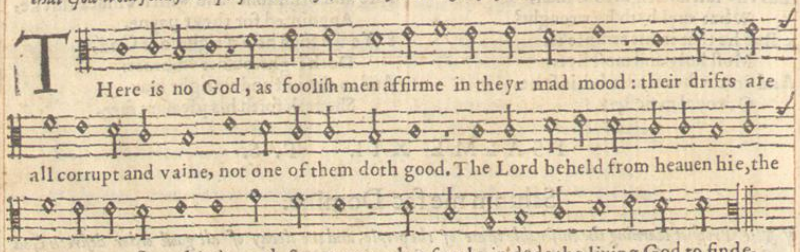
5 But for thy mercies and goodnes,
My hope shal neuer start:
In thy relieue and sauing health,
Right glad shalbe my hart.

6 I wyl geue thankes vnto the Lord,
And prayses to him sing
Because he hath heard my request,
And graunted my wishing.

PSALME XIIII. T. S.

Dixit insipiens in corde.

¶ *He describeth the peruerse nature of menne whyche were so growne to lycentiousnes, that God was brought to vtter contempt: for the which thing although he was greatlye greued, yet being persuaded that God wold send some present remedye, he comforteth hym selfe and others.*



3 They went all wyde, and were corrupt,
And truly there was none:
That in the world dyd any good,
I say there was not one.

4 Is all their iudgement so far lost,
That al woorke mischiefe styll:
Eating my people euen as bread,
Not one to seeke Gods wyll?

5 When they thus rage, then sodenly
Great feare on them shall fall:
For God doth loue the righteous men,
And wyl mayntayn them all.

6 Ye mocke the doinges of the poore,
To their reproch and shame:
Because they put their trust in God,
And cal vpon his name:

7 But who shall geue thy people health,
And when wylt thou fulfil.
The promise made to Israel,
From out of Sion hil?

8 Euen when thou shalt restore agayne,
Such as were captiues lad:
Then Iacob shall therin reioyce,
And Israel shall be glad.

PSALME XV. T. S.

Domine quis.

¶ *This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people, and wherefore he*

he placed his name amonge them, which was, to the intent that they by lyuing vprightlye and godlye, myght wytnes that they were hys special and holy people.

¶ Sing this as the xiiii. Pſalme.

O Lord with in thy tabernacle,
Who ſhal inhabite ſtyll?
Or whome wylt thou receyue to dwel,
In thy moſt holy hyll?
2 The man whoſe lyfe is vncorrupt.
Whoſe workes are inſt and ſtraite
Whoſe hart doth thinke the very truth,
Whoſe toung ſpeakes no diſceit.

3 Nor to his neyghbour doth none yll,
In body, goods, or name:
Nor wyllingly doth moue falſe tales,
Which might empeire the ſame:
4 That in his hart regardeth not,
Malicious wicked men.
But thoſe that loue and feare the Lord,
He maketh much of them.

5 His othe and all his promyſes,
That keepeth faythfully:
Although he make his couenant ſo,
That he doth looſe therby.
6 That putteth not to vſury,
His money and his coyne:
Ne for to hurt the innocent,
Doth bribe or els purloyne.

7 Who ſo doth all thinges as ye ſee,
That here is to be done:
Shal neuer periſh in this world,
Nor in the world to come.

PSALME XVI. T. S.

Conſerua me.

¶ *Dauid prayeth to God for ſuccour not for hys workes, but for his faythes ſake, proteſting that he hateth all idolatrye, taking God onely for his comfort and felicity: who ſuffereth hys to lacke nothing.*

¶ Sing this as the xiiii. Pſalme.

LOrd keepe me, for I truſt in thee:
And doo confeſſe in deede.
Thou art my God, and of my good,
O Lord thou haſt no neede.
2 I geue my goodnes to thy ſaintes,
That in the world do dwell:
And namely to the faythfull floke
In vertue that excell.

3 They ſhal heape ſorowes on theyr heads
Which run as they were mad:
To offer to the Idol Gods,
Alas it is to bad.
4 As for their bloudy ſacrifice,
And offringes of that ſorte:
I wil not touch, nor yet therof
My lyps ſhall make reporte.

5 For why? the Lord the porcion is,
Of mine inheritaunce:
And thou art he that dooſt maintaine,
My rent, my lot, my chaunce.
6 The place wherin my lot did fall,
In beauty did excell.
Myne heritage aſsignde to me,
Doth pleaſe me wondrous well.

7 I thanke the Lord that cauſed me,
To vnderſtand the right:
For by his meanes my ſecrete thoughts,
Doo teache me euery night.
8 I ſet the Lord ſtyll in my ſight,
And truſt him ouer all:
For he doth ſtand on my right hand,
Therfore I ſhall not fall.

9 Wherefore my hart and tong alſo,
Doth both reioyce together:
My fleſh and body reſt in hope,
When I this thing conſider:
10 Thou wylt not leaue my ſoule in graue,
For Lord thou loueſt mee:
Nor yet wylt geue thyne holy one,
Corruption for to ſee.

11 But wylt teach me the way to lyfe,
For all treaſures and ſtore:
Of perfect ioy are in thy face,
And power for euermore.

PSALME XVII. T. S.

Exaudi Domine iuſtitiam.

¶ *Here he complaineth to God of the cruell pride and arrogancy of Saul and the reſt of his enemyes, who thus raged without any cauſe giuen on his part. Therfore he deſireth God to reuenge his innocency, and deliuer him. This Pſalme ought diligentlye to be noted of ſuch as receiue euyl for well doing.*

¶Sing this as the the xiiii.Pſalme.

O Lord geue eare to my iuſt cauſe,
Atten I when I complayne:
And heare the prayers that I put foorth,
With lyps that do not fayne.
2 And let the iudgement of my cauſe,
Procede alwayes from thee:
And let thyne eyes behold and cleare,
This my ſimplicitie.

3 Thou haſt wel tride me in the night,
And yet couldeſt nothing finde:
That I haue ſpoken with my tong,
That was not in my mynde.
4 As from the workes of wicked men,
And pathes peruerſe and yll:
For loue of thy moſt holy woorde,
I haue refrayned ſtyll.

5 Then in thy pathes that be moſt pure,
Stay me(Lord)and preſerue:
That from the way wherin I walke,
My ſteps maye neuer ſwarue.
6 For I doo call to the(O Lord)
Suerly thou wylt me ayde:
Then heare my prayer,and wey right well,
The woordes that I haue ſayde.

7 O thou the Sauiour of all them,
That put their truſt in thee:
Declare thy ſtrength on them that ſpurne,
Agaynſt thy maieſty.
8 O keepe me Lord as thou woulſt kepe
The apple of thyne eye:
And vnder couert of thy wynges,
Defend me ſecretly.

¶The ſecond part.
9 From wycked men that trouble me,
And dayly me anoy:
And from my foes that go about,
My ſoule for to deſtroy:
10 Which wallow in theyr worldly wealthe
So full and eke ſo fat:
That in theyr pryde they do not ſpare,
To ſpeake they care not what.

11 They lye in wayte where we ſhould paſſe,
With craft me to confound:
And muſing miſchiefe in their myndes,
To caſt me to the ground.
12 Much lyke a Lyon greedely,
That would his pray embrace,
Or lurking lyke a Lyons whelpe,
Within ſome ſecrete place.

13 Vp Lord with haſt preuent my foe,
And caſt hym at thy feete:
Saue thou my ſoule from the yll man,
And with thy ſword hym ſmyte.
14 Deliuer me Lord by thy power,
Out of theſe tyrants handes:
Which now ſo long tyme raygned haue,
And kept vs in theyr bandes.

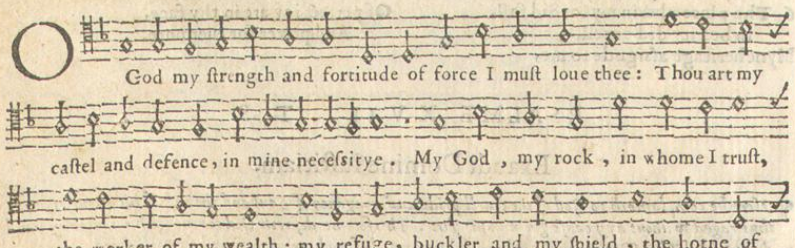
15 I meane from worldly men,to whom
All worldly goods are ryfe:
That haue no hope or part of ioy,
But in this preſent lyfe.
16 Thou of thy ſtore their bellies filſt,
With pleaſures to their mynde:
Theyr children haue inough,and leaue
To theyrs the reſt behinde.

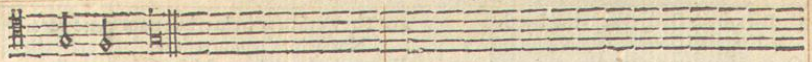
17 But I ſhall with pure conſcience,
Behold thy gracious face:
So when I wake I ſhalbe full,
With thyne Image and grace.

PSALME XVIII. T. S.

Diligam te Domine.

¶ *This Pſalme is the firſt begynnyng of Dauids ſalutatiõs and thankes geuing on the entring into his kingdome, wherin he extolleth and prayſeth moſt highly the marueilous mercyes and graces of God, who hath both preſerued and defendeth hym. he ſetteth forth the image of Chriſtes kingdome, paynted in his kingdome: that the faithfull may be aſſured, that Chriſt ſhal alwayes enquire and ouercome by the vnſpeakeable power of his father, thoughe all the whole world ſay there agaynſt.*





all my health.

3 When I ſing laud vnto the Lord,
Moſt worthy to be ſerued:
Then from my foes I am right ſure,
That I ſhalbe preſerued.
4 The panges of death did compas me,
And bound me euery where:
The flowing waues of wickednes,
Did put me in great feare.

5 The ſlie and ſuttle ſnares of hell,
Were round about me ſet:
And for my death there was preparde,
A deadly trapping net.
6 I thus beſet with payne and griefe,
Did pray to God for grace:
And he forthwith did heare my plaint,
Out of his holy place.

7 Such is his power, that in his wrath
He made the earth to quake:
Yea the foundacion of the mount
Of Raſan for to ſhake.
8 And from his noſtels came a ſmoke,
When kindled was his ire:
And from his mouth came kyndled coales
Of hot conſuming fire.

9 The Lord deſcended from aboue,
And bound the heauens hye:
And vnderneath his feete he caſt,
The darkenes of the ſkye.
10 On Cherub, and on Cherubins,
Full royally he rode:
And on the winges of all the wyndes,
Cam flying all abrode.

¶ The ſecond part.

11 And like a den moſt darke he made
His den and ſecret place:
With waters blacke, and ayry cloudes,
Enuironed he was:
12 But when the preſence of his face,
In brightnes ſhall appeare:
Then cloudes conſume, and in their ſtede,
Come hayles and coales of fire.

13 The ſe fyry dartes and thunderboltes,
Diſperſe them here and there:
And with his often lyghteinges,
He puts them in great feare:
14 Lord at thy wrath and threatenings,
And at thy chiding cheare:
The ſprings and the foundacions,
Of all the world appeare.

15 And from aboue the Lord ſent downe
To fetche me from below:
And pluckt me out of waters great,
That would me ouerflow.
16 And me deliuerd from my foes,
That would haue made me thrall:
Yea from ſuch foes as were to ſtrong,
For me to deale with all.

17 They did preuent me to oppreſſe,
In tyme of my great griefe:
But yet the Lord was my defence,
My ſuccor and reliefe.
18 He brought me foorth in open place,
Where as I might be free:
And kepte me ſafe, bycauſe he had
A fauour vnto me.

19 And as I was an innocent,
So did he me regarde:
And to the cleannes of my handes,
He gaue me my reward.
20 For that I walked in his wayes,
And in his pathes haue trod:
And haue not wauered wickedly,
Againſt my Lord my God.

¶ The third part.

21 But euermore I haue reſpect,
To his law and decree:
His ſtatutes and commaundementes,
I caſt not out fro mee.
22 But pure, and cleane, and vncorrupt,
Appearde afore his face:
And did refraine from wickednes,
And ſinne in any caſe.

23 The Lord therfore will me rewarde,
As I haue done aright.
And to the cleannes of my handes,
Appearing in his ſight.
24 For Lord, with him that holy is,
Wilt thou be holy to:
And with the good and vertuous men,
Right vertuouſly wilt do.

25 And to the louyng and elect,
Thy loue thou wylt reſerue:
And thou wylt vſe the wicked men,
As wicked men deſerue.
26 For thou dooſt ſaue the ſimple folke,
In trouble when they lye:
And dooſt bryng downe the countenance
Of them that looke full hye.

27 The Lord will lyght my candle ſo,
That it ſhall ſhine full bright:
The Lord my God wyll make alſo,
My darknes to be lyght
28 For by thy helpe an hoſt of men,
Diſcomfit (Lord) I ſhall:
By thee I ſcale and ouerleape,
The ſtrength of any wall.

29 Vnſpotted are the wayes of God,
His word is purely tride:
He his a ſure defenſe to ſuch,
As in his fayth abyde.

30 For who is God? except the Lord,
For other there is none:
Or els who is omnipotent,
Sauyng our God alone?

¶ The fourth part

31 The God that girdeth me with ſtrength,
Is he that I did meane:
That all the wayes wherin I walked,
Did euermore keepe cleane.
32 That made my feete lyke to the Harts
In ſwiftnes of my pace,
And for my ſurety brought me foorth,
Into an open place.

33 He did in order put my handes
To battaile and to fight:
To breake in ſunder bars of braſſe,
He gaue myne armes the might.
34 Thou reacheſt me my ſauing health,
Thy right hand is my tower:
Thy loue and familiarity,
Doth ſtill increaſe my power.

35 And vnder me thou makeſt playne,
The way where I ſhould walke
So that my feete ſhall neuer ſlyp,
Nor ſtumble at a balke.
36 And fiercely I purſue and take
My foes that me annoyde:
And from the field do not returne,
Till they be all deſtroyde.

37 So I ſuppres and wounde my foes,
That they can ryſe no more:
For at my feete they fall downe flat,
I ſtrike them all ſo ſore.
38 For thou dooſt gird me with thy ſtrength,
To war in ſuch a wyſe:
That they be all ſcattred abrode,
That vp againſt me ryſe:

39 Lord thou haſt put into my handes,
My mortall enmyes yoke:
And all my foes thou dooſt deuide,
In ſunder with thy ſtroke.

40 They cald for helpe, but none gaue eare,
Nor helpt them in reliefe:
Yea to the Lord they cald for helpe,
Yet heard he not their griefe.

¶ The fift part

41 And ſtill like duſt before the wynde,
I driue them vnder feete:
And ſweepe them out like filthy clay,
That ſticketh in the ſtreete.
42 Thou keepeſt me from ſedicious folke,
That ſtill in ſtryfe be led:
And thou dooſt of the Heathen folke,
Appoint me to be head.

43 A people ſtraunge to me vnknowen,
And yet they ſhall me ſerue:
And at the firſt obey my word,
Where as myne own will ſwarue.
44 I ſhalbe irkſome to mine own,
They will not ſee my light:
But wander wyde out of their wayes,
And hide them out of ſight.

45 But bleſſed be the lyuing Lord,
Moſt worthy of all prayſe:
That is my rocke and ſauyng health,
Prayſed be he alwayes.
46 For God it is that gaue me power,
Reuenged for to be:
And with his holy word ſubdude,
The people vnto me.

47 And from my foe me deliuered,
And ſet me hyer then thoſe
That cruell and vngodly were,
And vp againſt me roſe.
48 And for this cauſe, O Lord my God,
To thee geue thankes I ſhall:
And ſing out prayſes to thy name,
Among the Gentiles all.

49 That gaueſt great proſperity,
Vnto the kyng I ſay:
To Dauid thyne annointed king,
And to his ſeede for aye.

PSALME XIX. T. S.

Cæli enarrant gloriam.

¶ *To the intent he might moue the faithfull to a deper conſideration of Gods glory, he ſetteth before theyr eyes the moſte exquiſite worke manſhip of the heauens, with their proporcion and ornamentes. And afterward calleth them to the law wherein God hath reueled him ſelfe more familiarly to his choſen people. The whyche peculiar grace by commēding the law, he ſetteth forth more at large, and in the end he concludeth with a prayer.*

¶ Sing this as the xliii. Pſalme.

THe heauens and the firmament,
Do wonderouſly declare:
The glory of God omnipotent.
His workes and what they are.
2 The wondrous workes of God appeare
By euery dayes ſucceſſe:
The nightes which likewiſe their race run,
The ſelfe ſame thing expreſſe.

3 There is no language tong or ſpeche,
Where their ſound is not heard:
In all the earth and coaſtes therof,

Their

Their knowledge is conferd,
4 In them the Lord made for the sunne
A place of great renome:
Who like a bridegrome ready trimde,
Doth from his chamber come.

5 And as a valiant champion,
Who for to get a prise:
With ioy doth hast to take in hand,
Some noble enterprise.
6 And all the sky from end to end,
He compasseth about:
Nothyng can hide it from his heate,
But he wyll finde it out.

7 How perfect is the law of God,
How is his couenant sure.
Conuerting soules, and makyng wise,
The simple and obscure.
8 Iust are the Lordes commaundements
And glad both hart and mynde:
His preceptes pure and geueth light,
To eyes that be full blynde.

9 The feare of God is excellent,
And doth endure for euer:
The iudgements of the Lord are true,
And ryghteous altogether,
10 And more to be embraced alwayes,
Then fined gold I saye:
The hony and the hony combe,
Are not so sweete as they.

11 By them thy seruant is forewarnde.
To haue God in regarde:
And in performance of the same,
There shalbe great rewarde.
12 But Lord what earthly man doth know
The errors of this lyfe?
Then clense my soule from secrete synnes,
Which are in me most ryfe.

13 And keepe me that presumptuous sins,
Preuayle not ouer me:
And then shall I be innocent,
And great offences flee,
14 Accept my mouth and eke my hart,
My wordes and thoughtes echone:
For my redeemer and my strength,
O Lord thou art alone.

PSALME XX. T. S.

Exaudiet te Dominus.

¶ *A prayer of the people vnto God, that it wold please him to heare their king, and receyue his sacrifice, which he offred before he went to battell against the Ammonites, declaryng how that the Heathen put their truste in horses and charietes, but they truste onely in the name of the Lord their God. Wherefore the other shall fall, but the Lorde will saue the king and his people.*

¶ Sing this as the.xiii Psalme.

IN trouble and aduersity,
The Lord God heare thee still:
The maiesty of Iacobs God,
Defend thee from all yll.
2 And send thee from his holy place,
His helpe at euery neede,
And so in Sion stablishe thee,
And make thee stroug in deede.

3 Remembring well the sacrifice,
That now to him is done,
And so receyue right thankefully,
Thy burnt offringes echone,
4 Accordyng to thy hartes desire,
The Lord graunt vnto thee,
And all thy counsell and deuise,
Full well performe may hee.

5 We shall reioyce when thou vs saueste,
And our banners display
Vnto the Lord, which thy requestes,
Fulfilled hath alway.
6 The Lord will his annointed saue,
I know well by his grace,
And send him health by his right hand,
Out of his holy place.

7 In charrets some put confidence,
And some in horses truste,
But we remember God our Lord,
That keepeth promise iuste.
They fall down flat, but we do rise,
And stand vp stedfastly,
8 Now saue and helpe vs, Lord and king,
On thee when we do cry.

PSALME XXI. T. S.

Domine in virtute tua.

¶ *Dauid in the person of the people prayseth God for the victory which he gaue them against the Sirians and Ammonites. 1. Samuel xxi. Wherin he had the riche crown of the king of Ammon set vpon his head. ii Samuel xii. and was indued with the manifolde blessings of God, and contrariwise his enemies destroyed.*

Lord how ioyfull is the king in thy strēgth, and thy power, How vehement-

ly doth he reioyce, in thee his ſauior. For thou haſt geuen vnto hym, hys godly

harts deſire, to him nothing haſt thou denide, of that he did require.

3 Thou didſt preuent him with thy giftes
And bleſsings manifold:
And thou haſt ſet vpon his head,
A crowne of perfect gold.
4 And when he aſked lyfe of thee,
Therof thou madeſt hym ſure:
To haue long lyfe, yea ſuch a life,
As euer ſhould endure.

5 Great is his glory by thy helpe,
Thy benefite and ayde:
Great worſhip and great honour both,
Thou haſt vpon him layde.
6 Thou wilt geue him felicity,
That neuer ſhall decay:
And with thy chearefull countenance,
Wilt comfort him alway.

7 For why? the kyng doth ſtrongly truſt,
In God for to preuayle:
Therfore his goodneſs and his grace
Will not that he ſhall quayle.
8 But let thyne enmies feele thy force,
And thoſe that thee withſtand:
Finde out thy foes, and let them feele,
The power of thy right hand.

9 And like an ouen burne them Lord,
In fiery flame and fume:
Thine anger ſhall deſtroy them all,
And fire ſhall them conſume.
10 And thou wylt roote out of the earth,
Their fruit that ſhould increaſe,
And from the number of thy folke,
Their ſeede ſhall end and ceaſe.

11 For why? much miſchiefe did they muſe,
Againſt thy holy name:
Yet dit they fayle, and had no power,
For to performe the ſame.
12 But as a marke thou ſhalt them ſet,
In a moſt open place:
And charge thy bowſtringes readyly,
Againſt thine enimies face.

13 Be thou exalted Lord therfore,
In thy ſtrength euery houre.
So ſhall we ſing right ſolemly,
Prayſing thy might and power.

PSALME XXII. T. S.

Deus Deus meus, ad te de luce.

¶ *Dauid complayneth him ſelfe to be broght into ſuch extremities, that he is lyke a mã deſperate and paſt all hope, after declareth whereof, he recouereth him ſelf from the bottomleſſe pit of temptacions. And vnder hys owne perſon he ſetteth foorth the figure of Chriſt, whom he did foreſee in the ſpirit of prophecye. So thys pſalme after two ſortes doth declare that prophecy af Eſay: he was taken foorth of priſon and iuggement..*

¶ Sing this as the xxi. Pſalme.

O God my God, wherfore dooſt thou,
Forſake me vtterly:
And helpeſt not when I doo make,
My great complaint and cry?
2 To thee my God euen all day long,
I do both cry and call:
I ceaſe not all the nighte, and yet
Thou heareſt not at all.

3 Euen thou that in thy ſanctuary,
And holy place dooſt dwell:
Thou art the comfort and the ioy,
And glory of Iſrael.
4 And he in whom our fathers old,
Had all their hope for euer:
And when they put their truſt in thee,
So didſt thou them deliuer.

5 They were deliuerd for euer, when,
They called on thy name:
And for the fayth they had in thee,
They were not put to ſhame.
6 But I am now become a worme,
More like then any man:
And outcaſt whom the people ſcorne,
With all the ſpight they can.

7 An me deſpiſe as they behold,
Me walking on the way:
They grin, they mow, they nod theyr heds,

And

And in this wyse they say,
8 This man did glory in the Lord,
His fauour and his loue:
Let in redeme and helpe in now,
His power if he wil proue.

9 But Lord out of my mothers wombe,
I came by thy requeſt:
Thou didſt preſerue me ſtill in hope,
Whyle I did ſucke her breſt,
10 I was committed from my birth,
With thee to haue abode:
Since I was in my mothers wombe.
Thou haſt bene euer my God.

¶ The ſecond part.

11 Then Lord depart not now from me,
In this my preſent griefe:
Since I haue none to be my helpe,
My ſuccour and reliefe,
12 So many Buls do compaſſe me,
That be full ſtrong of head:
Yea Buls ſo fat as though they had,
In Baſan fielde bene fed.

13 They gape vpon me gredely,
As though they would me ſlay:
Much lyke a Lion roring out,
And ramping for his pray.
14 But I droope downe like water ſhed,
My iointes in ſunder breake:
My hart doth in my body melt,
Like waxe againſt the heate.

15 And like a potſhard drieth my ſtrength,
My toung it cleaueth faſt
Vnto my iawes, and I am brought
To duſt of death at laſt.
16 And many dogs do compas me,
And wicked counſell eke:
Conſpire againſt me curſedly,
They pearce my handes and feete.

17 I was tormented, ſo that I
Might all my bones haue told:
Yet ſtyll vpon me they do looke.
And ſtyll they me behold.
18 My garmentes they deuided eke,
In partes among them all:
And for my coate they did caſt lots
To whom it might befall.

19 Therfore I pray thee be not farre
From meat my great neede:
But rather ſith thou art my ſtrength,
To helpe me (Lord) make ſpeede,
20 And from the ſword (Lord) ſaue my ſoule
By thy myght and thy power:
And keepe my ſoule, thy darling deare,
From dogs that would deuour.

21 And from the Lions mouth that would
Me all in ſunder ſhiuer:
And from the hornes of Vnicornes,
Lord ſafely me deliuer
22 And I ſhall to my brethren all,
Thy maieſty record:
And in thy church ſhall prayſe thy name
Of thee the liuing Lord.

¶ The third part.

23 All ye that feare him praiſe the Lord:
Thou ſeede of Iacob honor him.
And with all reuerence poſsible,
Thou ſeede of Iſrael worſhip him,
24 For he deſpiſeth not the poore,
He turneth not away
His countenance, when they do call,
But graunteth to their cry.

25 Among the flocke ſhal feare the Lord,
I wyll therfore proclayme
Thy prayſe, and keepe thy promiſe made,
For ſetting forth thy name.
26 The poore ſhall eate and be ſuffiſde,
And thoſe that do their deuer.
To know the Lord, ſhall prayſe his name:
Their hartes ſhall liue for euer.

27 All coaſtes of earth ſhall prayſe the Lord
And turne to him for grace.
The Heathen folke ſhall worſhip him,
Before his bleſſed face.
28 The kingdome of the Heathen folke,
The Lord ſhall haue therfore:
And he ſhalbe their gouernor,
And king for euermore.

29 The riche men of his godly gifts,
Shall feede and taſte alſo:
And in his preſence worſhip him,
And bow their knees full low,
30 And all that ſhall go down to duſt,
Of lyfe by him muſt taſte:
My ſeede ſhall ſerue and prayſe his name,
Whyle any world ſhal laſt.

31 My ſeede ſhall plainly ſhew to them
That ſhalbe borne hereafter
His iuſtice and his righteouſnes,
And all his workes of wonder.

PSALME XXIII. VV. VV.

Dominus regit me.

¶ *Byeauſe the Prophet had proued the great mercies of God at diuers times, and in ſundry manners: he*

gathereth a certayne assurauncе, fully perswading him selfe that God will continue the verye same goodnes towardes him for euer.

¶Sing this as the. xiii. Psalme.

THe Lord is onely my support,
And he that doth me feede:
How can I then lacke any thing,
Wherof I stand in neede?
2 He doth me fold in coates most safe,
The tender grasse fast by:
And after driues me to the streames,
Which run most pleasantly.

3 And when I feele my selfe nere lost,
Then doth he me home take:
Conducting me in his right pathes,
Euen for his own names sake.
4 And though I were euen at deathes dore
Yet would I feare none yll:
For with thy rod and shepherds crooke
I am comforted stylll.

5 Thou hast my table richly deckt,
In despite of my foe:
Thou hast my head with baulme refresht,
My cup doth ouerflo.
6 And finally while breath doth last,
Thy grace shall me defend:
And in the house of God wyll I
My lyfe for euer spend.

¶An other by Thomas Sternhold.

MY shepherd is the liuing Lord,
Nothing therfore I neede:
In pastors fayre, with waters calme,
He set me for to feede,
2 He did conuert and glad my soule:
And brought my minde in frame:
To walke in pathes of righteousnes,
For his most holy name.

3 Yea though I walke in vale of death,
Yet wyll I feare none yll:
Thy rod, thy staffe, doth comfort me,
And thou art with me stylll,
4 And in the presence of my foes,
My table thou shalt spread:
Thou shalt (O Lord) fil full my cup,
And eke annoynt my head.

5 Through all my lyfe thy fauour is
So frankly shewed to me:
That in thy house for euermore,
My dwelling place shalbe.

PSALME XXIIII. I. H.

Domini est terra.

¶ *Because the grace of God was then to be vttered in the temple, more glorious then before it had bene in the Tabernacle, Dauid geueth it a more glorious title, and with exclamacion setteth foorth the honor therof, stirring vs to the consideracion of the eternall mansions prepared for vs in the heauens, wherof this was a shadow and figure.*

¶Sing this as the xxi. Psalme.

THe earth is all the Lords, with all
Her store and forniture:
Yea his is all the world, and all
That there in do indure.
2 For he hath fastly founded it,
Aboue the sea to stand:
And layd alow the liquid flouds,
To flow beneath the land.

3 For who is he (O Lord) that shall
Ascend into thy hyll?
Or passe into thy holy place,
There to continue stylll?
4 Whose hands ar harmles, and whose hart
No spot there doth defile:
His soule not set on vanity,
Who hath not sworne no guile.

5 Him that is such a one, the Lord
Shall place in blissfull plight:
And God his God, and Sauiour
Shall yeld to him his right.

6 This is the brood of trauelers,
In seeking of his grace:
As Iacob did the Israelite,
In that time of his race.

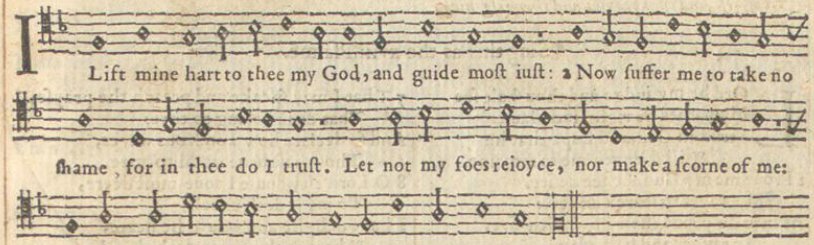
7 Ye princes open your gates, stand open
The euerlasting gate:
For there shall enter in therby,
The king of glorious state.
8 What is the king of glorious state?
The strong and myghty Lord:
The mighty Lord in battails stout,
And triall of the sword.

9 Ye Princes open your gates, stand open
The euerlasting gate:
For there shall enter in therby,
The king of glorious state.
10 What is this thing of glorious state?
The Lord of hostes it is:
The kingdome of the royalte,
Of glorious state his is.

PSAL-

Ad te Domine leuaui.

¶ *The Prophet touched with the consideracion of his sinnes, and also greued with the cruel malice of his enemies, prayeth to God most feruently to haue his sinnes forgeuen, especially such as he had cõmitted in his youth. He beginneth euery verse according to the Ebrue letters, ii. or. iii. except.*



3 And let them not be ouerthrowen, that put their trust in thee.

But shame shall them befall,
Which harme them wrongfully:
4 Therfore thy pathes and thy right wayes,
Vnto me Lord descry.
5 Direct me in thy trueth,
And teach me I thee, pray:
Thou art my God and Sauiour,
On thee I wayte alway.

6 Thy mercies manifold,
I pray thee Lord remember:
And eke thy pity plentifull,
For they haue bene for euer.
7 Remember not the faultes,
And frailty of my youth,
Remember not how ignorant.
I haue bene of thy trouth.

Nor after my desertes,
Let me thy mercy finde:
But of thine own benignity,
Lord haue me in thy minde.
8 His mercy is full sweete,
His truth a perfect guide:
Therfore the Lord wyll synners teach,
And such as go a side.

9 The humble he wyll teach,
His preceptes for to keepe:
He will direct in all his wayes,
The lowly and the meeke.
10 For all the wayes of God,
Are trueth and mercy both:
To them that keepe his testament,
The witnes of his troth.

¶ The seconde part.

11 Now for thy holy name,
O Lord I thee intreate:
To graunt me pardon for my synne.
For it is wondrous great:
12 Who so doth feare the Lord,
The Lord doth him directe
To lead his life in such a way,
As he doth best accept.

13 His soule shall euermore,
In goodnes dwell and stand:
His seede and his posteritye.
Inherite shall the land.
14 All those that feare the Lord,
Know his secret intent:
And vnto them he doth declare,
His wyll and testament.

15 Myne eyes and eke my hart,
To him I wyll aduaunce:
That plucke my feete out of the snare,
Of sinne and ignorance.
16 Wyth mercy me beholde:¶
To thee I make my mone:
For I am poore and desolate,
And comfortles alone.

17 The troubles of mine hart,
Are multiplied in deede:
Bring me out of this misery,
Necessitie and neede.
18 Behold my pouerty,
Myne anguish and my payne:
Remit my synne and myne offence,
And make me cleane agayne.

19 O Lord behold my foes,
How they doo still increase:
Pursuing me with deadly hate,
That fayne would lyue in peace.
20 Preserue and keepe my soule,
And eke deliuer me:
And let me not be ouer throwne,
Because I trust in thee.

21 Let my simple purenes,
Me from myne enmies shend:
Because I looke as one of thine,
That thou wouldst me defend.
22 Deliuer Lord thy folke,
And send them some reliefe:
I meane thy chosen Israel,
From all their payne and griefe.

Iudica me Domine.

¶ *Dauid oppressed with many iniuries, finding no helpe in the world, calleth for aide from God: and assured of his integritie towardes Saule, desireth God to be his iudge and to defend his innocecy, causeles afflicted. Finally he maketh mention of his sacrifice which he will offer for his deliuerance, and desireth to be in the company of the faithfull in the congregacion of God, whence he was banished by Saul, promising integritie of lyfe, and open prayses and thanke geuing.*

¶ Sing this as the xviii. Psalme.

LOrd be my iudge, and thou shalt see
My pathes be right and plaine:
I trust in God, and hope that he
Will strength me to remaine.
2 Proue me my God, I thee desire,
My wayes to search and try:
As men do proue their gold with fire,
My raynes and hart espy.

3 Thy goodnes layd before my face,
I durst behold alwayes:
For of thy truth I treade the trace,
And will do all my dayes.
4 I do not lust to haunt or vse,
With men whose deedes are vayne:
To come in house I doo refuse,
With the deceitfull trayne.

5 I much abhorre the wicked sorte,
Their deedes I do despise:
I do not once to them resorte,
That hurtfull thinges deuise.
6 My handes I wash, and do procede
In woorkes that walke vpright:
Then to thy aultar I make speede,
To offer there in sight.

7 That I may speake and preach the prayse,
That doth belong to thee:
And so declare how wondrous wayes,
Thou hast bene good to mee.
8 O Lord thy house I loue most deere,
To me it doth excell:
I haue delight and would be neare,
Where as thy grace doth dwell.

9 Oh shut not vp my soule with them,
In synne that take their fyll:
Nor yet my lyfe among those men,
That seeke much bloud to spyl.
10 Whose hands ar heapt with craft and guile
Their life therof is full:
And their right hand with wrench and wyle
For bribes doth plucke and pull.

11 But I in rightuousnes entend,
My tyme and dayes to serue:
Haue mercy Lord, and me defend,
So that I do not swarue:
12 My foote is stayed for all assayes,
It standeth well and ryght:
Wherfore to God will I geue prayse,
In all the peoples sight.

PSALME XXVII. I. H.

Dominus illuminatio.

¶ *Dauid maketh this Psalme, beyng deliuered from great perils, as appeareth by the prayses and thanke geuing annexed: wherin we may see the constant fayth of Dauid against the assaultes of all enemies, and also the end wherfore he desireth to liue and to be deliuered, onely to worship god in his congregation: Hereby he promised him self assurance, though father and mother forsake him, he teacheth this to be the onely way, to see the good thinges in the lande of the liuing, and after his example he exhorteth to fayth and to attend vppon the Lord.*

¶ Sing this as the xviii. Psalme.

THe Lord is both my health and lyght,
Shall man make me dismayde:
Sith God doth geue me strength and might,
Why should I be afrayde?
2 Whyle that my foes with all their strength
Begyn with me to brawle:
And thinke, to eate me vp at length.
Them selues haue caught the fall.

3 Though they in camp against me lye,
My hart is not afrayde
In battell pight if they will trye
I trust in God for ayde.
4 One thing of God I do require,
That he will not denie:
For whiche I prays, and will desire,
Till he to me applye

5 That I within his holy place,
My life throughout may dwell:
To see the beauty of his face.
And vewe his temple well.
6 In tyme of dread he shall me hide,
Within his place most pure:
And keepe me secret by his side,
As on a rocke most sure.

7 At length I know the Lords good grace
Shal make me strong and stoute:

My

My foes to foyle and cleane deface,
That compas me about.
8 Therfore within his house will I
Geue sacrifice of prayse:
With Psalmes and songes I will apply,
To laude the Lord alwayes.

¶ The second part.

9 Lord heare the voyce of my request,
For which to thee I call:
Haue mercy (Lord) on me oppreſt,
And sende me helpe withall.
10 My hart doth knowledge vnto thee,
I sue to haue thy grace:
Then seeke my face, sayest thou to mee:
Lord I will seeke thy face.

11 In wrath turne not thy selfe away,
Nor suffer me to slide:
Thou art my helpe still to this day,
Be still my God and guide.
12 My parents both their sonne forsooke,
And cast me of at large:
And then the Lord him selfe yet tooke,
Of me the cure and charge.

13 Teach me O God the way to thee:
And leade me on foorth right:
For feare of such as watch for mee,
To trap me if they myght.
14 Do not betake me to the will,
Of them that be my foes:
For they surmise agaynst me still,
False witnes to depose.

15 My hart would faint, but that in me
This hope is fixed fast:
The Lord Gods good grace shall it see
In life that aye shal last.
16 Trust still in god, whose whole thou art
His will abyde thou must:
And he shall ease and strength thy hart,
If thou in him do trust.

PSALME XXVIII. T. S.

Ad te Domine clamabo.

¶ *Beyng in greate feare and penſuenes to ſee God dishonored by the wicked men, he deſireth to be rid of thē, and cryeth for vengeaunce againſt thē and at length aſſureth him ſelfe, that God hath heard his prayer, vnto whoſe tuition he commendeth all the faythfull.*

¶ Sing this as the xxi. Psalme.

THou art (O Lord) my strēgth and stay,
The succour which I craue:
Neglect me not, least I be lyke,
To them that go to graue.
2 The voyce of thy suppliant heare,
That vnto thee doth cry:
When I lift vp my handes vnto
Thy holy arke most hye.

3 Repute not me among the sort,
Of wicked and peruert,
That speake right faire vnto their frendes
And thinke full ill in hart.
4 According to their handy worke,
As they deserue in deede:
And after their inuentions
Let them receaue their meede:

5 For they regard not hyng Gods workes
Hys law ne yet his lore:
Therefore will he them and their seede,
Destroy for euermore.
6 To render thankes vnto the Lord,
How great a cause haue I:
My voyce, my prayer, and my complaint,
That heard so willingly?

7 He is my shield and fortitude,
My buckler in distresse:
My hope, my helpe, my hartes reliefe:
My song shall him confesse.
8 He is our strength and our defence,
Our enmyes to resist:
The health and the saluation,
Of his elect by Christ.

9 Thy people and thine heritage,
Lord blesse, guide, and preserue,
Increase them Lord and rule their hartes,
That they may neuer swarue

PSALME XXIX. T. S.

Afferte Domini.

¶ *An excellent Pſalme, wherin the prophet exhorteth the verye princes and rulers of the world (which other wiſe for the moſt parte thinke there is no God) at the leaſt to feare him for the thunders and tempeſts, for feare whereof all creatures tremble. And though therby god threatneth ſinners, yet is he alwayes merciſull to his, and moueth them thereby to prayſe his name.*

¶ Sing this as the xxi. Psalme.

GEue to the Lord ye potentates,
Ye rulers of the world:
Geue ye all prayse, honor and strēgth,
Vnto the liuyng Lord.
2 Geue honor to his holy name,
And honor him alone:
Worship him in his maiestie,

Within his holy throne.

3 His voyce doth rule the waters all,
Euen as him selfe doth pleaſe:
He doth prepare the thunder clappes,
And gouernes all the ſeas:
4 The voyce of God, is of great force,
And wondrous excellent:
It is moſt mighty in effect,
And much magnificent.

5 The voyce of God doth rent and breake
The Cedre trees ſo long:
The Cedre trees of Libanus,
Which are moſt hie and ſtrong.
6 And makes them leape like as a Calfe,
Or els the Vnicorne:
Not onely trees, but mountaines great,
Wheron the trees are borne.

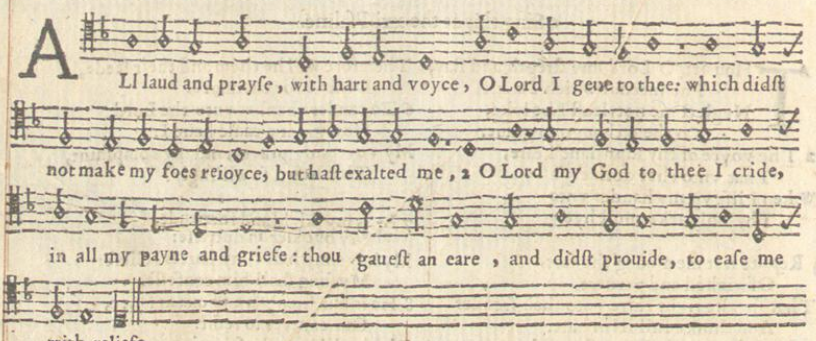
7 His voyce deuides the flames of fire
And ſhakes the wildernes:
8 It makes the deſert quake for feare,
That called is Cades.
9 It makes the Hindes for feare to calue,
And makes the couert playne:
Then in his temple euery man,
His glory doth proclayme.

10 The Lord was ſet aboue the floudes,
Ruling the ragyng ſea:
So ſhall he raigne, as Lord and kyng,
For euer and for aye.
11 The Lord will giue his people power,
In vertue to increaſe:
The Lord will bleſſe his choſen folke,
With euerlaſtyng peace.

PSALME XXX. I. H.

Exaltabo te Domine.

¶ *When Dauid ſhoulde haue dedicated his houſe to the Lord, he fell ſo extreme ſicke, that he was without all hope of life, and therfore after his recouery, he rendreth thankes to God, exhortyng others to the lyke, and learne by his example, that God is rather mercifull then ſeuere and rigorous towardes his children, and alſo that the fall from proſperitye to aduerſitye is ſodaine. This done, he returneth to prayer, promyſſing to prayſe God for euer.*



3 Of thy good will thou haſt cald backe,
My ſoule from hell to ſaue:
Thou didſt reuiue when ſtrength did lacke,
And kept me from the graue.
4 Sing prayſe ye ſaintes that proue and ſee,
The goodnes of the Lord:
In memory of his maieſtie,
Reioyce with one accode.

5 For why his anger but a ſpace,
Doth laſt and ſlake agayne:
But in hys fauour and his grace,
Alwayes doth lyfe remaine.
Though gripes of griefe, and panges ful ſore,
Shall lodge with vs all nyght:
The Lord to ioy ſhall vs reſtore.
Before the day be light.

6 When I enioyde the world at will,
Thus would I boaſt and ſay:
Tuſh I am ſure to feele none ill,
This wealth ſhall not decay.
7 For thou (O Lord) of thy good grace,
Hadſt ſent me ſtrength and ayde:
But when thou turnſt away thy face,
My mynde was ſore diſmayde.

8 Wherfore agayne yet did I cry,
To thee, O Lord of might:
My God with playntes I did apply,
And prayde both day and night:
9 What gayne is in my bloud ſayd I,
If death deſtroy my dayes:
Doth duſt declare thy maieſty,
Or yet thy truth doth prayſe?

10 Wherfore my God ſome pitie take
O Lord I thee deſire:

Do not this simple soule forsake,
Of helpe I thee require.
11 Then didst thou turne my grief and wo,
Vnto a cherefull voyce:
The mournyng weede thou tookst me fro
And madst me to reioyce.
12 Wherfore my soule incessantly,
Shal sing vnto thy prayse:
My Lord my God, to thee will I,
Geue laude and thankes alwayes.

PSALME XXXI. I. H.

In te Domine speraui.

¶ Dauid deliuered from some greate daunger, in the desert of Maon, or els where, first rehearseth what meditation he had by the power of faith, when death was before his eyes, his enemy beyng ready to take hym: then he adioyned the faur of God alwayes to be ready to those that feare hym. Finally he exhorteth all the faithfull to trust in God, and to loue hym, bycause he preserueth and strengtheneth them, as they may see by hys example.

¶ Sing this as the xviii. Psalme.

O Lord I put my trust in thee,
Let nothing worke me shame:
As thou art iust deliuer mee:
And set me quite from blame.
2 Heare me (O Lord) and that anone:
To helpe me make good speede,
Be thou my rocke and house of stone,
My fence in tyme of neede.

3 For why as stones thy strength is tride
Thou art my fort and tower:
For thy names sake be thou my guide,
And leade me in thy power.
4 Plucke foorth my feete, and break the snare
Which they for me haue layde:
Thou art my strength, and all my care
Is for thy might and ayde.

5 Into thy handes Lord I commit,
My sprite whiche is thy due:
For why thou hast redemed it,
O Lord thou God most true.
6 I hate such folke as will not part
From thinges to be abhord:
When they on trifles set their hart,
My trust is in the Lord.

7 For I will in thy mercy ioy,
I see it doth excell:
Thou seest when ought would me annoy
And knowest my soule full well.
8 Thou hast not left me in their hand,
That would me ouercharge:
But thou hast set me out of band,
To walke abroad at large.

¶ The second part.

9 Greate griefe (O Lord) doth me assayle
Some pitie on me take:
Myne eyes waxe dim, my might doth fayle,
My wombe for wo doth ake.
10 My life is worne with griefe and payne
My yeares in wo are past:
My strength is gone, and through disdayne
My bones corrupt and wast.

11 Among my foes I am a scorne
My frendes are all dismayde:
My neighbors and my kinsmen borne
To see me are afrayd.
12 As men once dead are out of minde,
So am I now forgot:
As small effect in me they finde,
As in a broken pot.

13 I heard the bragges of all the rout,
Their threates my mind dyd fray:
How they conspird and went about.
To take my life away.
14 But (Lord) I trust in thee for ayde,
Not to be ouertrod.
For I confesse and still haue sayd,
Thou art my Lord and God.

15 The length of all my lyfe and age,
O Lord, is in thy hand:
Defend me from the wrathes and rage
Of them that me withstand.
16 To me thy seruaunt (Lord) expresse
And shewe thy ioyfull face:
And saue me Lord for thy goodnes,
Thy mercy and thy grace.

¶ The thyrd part.

17 Lord let me not be put to blame,
For that on thee I call:
But let the wicked beare their shame,
And in the graue to fal.
18 Oh how great good hast thou in store,
Layde vp full safe for them:
That feare and trust in thee therfore,
Before the sonnes of men?

19 Thy presence shal them fence and guide,
From all proud bragges and wrongs:
Within thy place thou shalt them hyde
From all the strife of tonges.
20 Thankes to the Lord that hath declard
On me his grace so farre:
Me to defend with watche and ward,
As in a towne of warre.

21 Thus did I say both day and night,
When I was sore oppresst:

Loe,I was cleane cast out of sight,
Yet heardst thou my request.
22 Ye saintes loue ye the Lord,I say,
The faithfull he doth guide:
And to the proude he will repay,
According to their pride.
23 Be strong,and God shall stay your hart
Be bolde and haue a lust:
For sure the Lord will take your part
Sith ye on hym do trust.

PSALME XXXII. T. S.

Beati quorum remissæ.

¶ *Dauid punished with greuous sickne for his synnes,counteth them happy to whom God doth not impute theyr transgressions. And after that he had confessed his synnes and obteyned pardon, he exhorteth the wicked men to lyue godly,and the good to reioyse.*

¶Sing this as the. xxx.Psalme.

THe man is blest,whose wickednes,
The Lord hath cleane remitted:
And he whose sinne and wretchednes,
Is hid and also couered.
2 And blest is he to whom the Lord,
Imputeth not his sinne:
Which in his hart hath hid no guile,
Nor fraude is founde therin.

3 For whilst that I kept close my sinne,
In silence and constraint:
My bones did weare and waste away,
With dayly mone and plaint.
4 For nyght and day thy hand one me
So greuous was and smart:
That all my bloud and humours moist,
To drines dyd conuert.

5 I did therfore confes my fault,
And all my sinnes discouer:
Then thou(O Lord)didst me forgeue,
And all my sinnes passe ouer.
6 The humble man shall pray therfore,
And seeke thee in due tyme:
So that the floodes of waters great,
Shall haue no power on him.

7 When trouble and aduersity,
Do compasse me about:
Thou art my refuge and my ioy,
And thou doost ryd me out.
8 Come hither and I shall thee teach,
How thou shalt walke a ryght
And will thee guide,as I my selfe,
Haue learnde by proofe and sight.

9 Be not so rude and ignoraunt,
As is the Horse and Mule:
Whose mouth without a rayne or byt,
From harme thou canst not rule.
10 The wicked man shall manifold,
Sorowes and griefe sustayne:
But vnto him that trustes in God,
His goodnes shall remaine.

11 Be mery therfore in the Lord,
Ye iust lift vp your voyce:
And ye of pure and perfect hart,
Be glad and eke reioyce,

PSALME XXXIII. I. H.

Exultati iusti in Domino.

¶ *He exhorteth good men to prayse God,for that he hath not onely created all thinges, and by his prouidence gouerneth the same:but also is faithful in his promises. He vnderstandeth mans hart,and scattereth the counsell of the wicked. So that no man can be preserued by anye creature or mans strength, but they that put theyr confidence in his mercy,shalbe preserued from all aduersity.*

¶Sing this as the xxx.Psalme.

YE righteous in the Lord reioyce,
It is a seemely sight:
That vpright men with thankefull voyce
Should prayse the God of might.
2 Praise ye the Lord with harpe and song,
In Psalmes and pleasant thinges:
With Lute and instrument among,
That soundeth with ten strings.

3 Sing to the Lord a song most new,
With courage geue hym prayse:
For why his woord is euer true,
His woorkes and all his wayes.
4 To iudgement,equity,and right,
He hath a right good wyll:
And with his giftes he doth delight,
The earth throughout to fyl.

5 For by the woord of God alone,
The heauens all were wrought:
Their hostes and powers euerychone,
His breath to passe hath brought.
6 The waters great gathered hath he,
On heapes within the shore:
And hid them in the depth to be,
As in an house of store.

7 All men on earth both least and most,
Feare

Feare God, and keepe his law:
Ye that inhabite in ech coast,
Dread him and stand in aw.
8 What he commaunded wrought it was,
At once with present speede:
What he doth wyl is brought to pas,
With full effect in deede.

9 The counsels of the nacions rude,
The Lord doth driue to nought
He doth defeate the multitude:
Of their deuice and thought.
10 But his decrees continue styll,
They neuer slake or swage:
The mocions of his mynde and wyll,
Take place in euery age.

¶ The second part.

11 And blest are they to whom the Lord,
As God and guide is knowne:
Whom he doth chuse of mere accord,
To take them as his owne.
12 The Lord from heauen cast his syght,
On men mortall by birth.
13 Considering from his seat of myght,
The dwellers of the earth.

14 The Lord I say, whose hand hath wroght
Mans hart, and doth it frame:
For he alone doth know the thought,
And woorking of the same.
15 A king that trusteth in his host,
Shall nought preuayle at length:
The man that of his might doth boast,
Shal fall for all his strength.

16 The troupes of horsmen eke shall faile,
Their sturdy steedes shall sterue:
The strength of horse shall not preuaile,
The Rider to preserue.
17 But lo, the eyes of God entende.
And watch to ayde the iust:
With such as feare him to offend,
And on his goodnes trust.

18 That he of death and all distres,
May set their soule from dreades
And if that dearth the land oppres,
In hunger them to feede.
19 Wherefore our soule doth styll depend,
On God our strength and stay:
He is the shield vs to defend,
And driue all dartes away.

20 Our soule in God hath ioy and game.
Reioycing in his might:
For why? in his most holy name,
We hope and much delight.
21 Therfore let thy goodnes (O Lord)
Styll present with vs be:
As we alwayes with one accord.
Doo onely trust in thee.

PSALME XXXIIII. T. S.

Benedicam Domino.

¶ *After Dauid had escaped Achis, accordyng as it is writen in the 1. Samuel 21. whom in this title he calleth Abimelech (whych was a generall name to all the kinges of the Philistimes) he prayseth God, for his deliueraance prouyding all others by his example to trust in God, to feare and serue hym, who defendeth the godly with his angels, and vtterlye destroyeth the wicked in their synnes.*

¶ Sing this as the xxx. Psalme.

I Wyll geue laud and honor both,
Vnto the Lord alwayes:
And eke my mouth for euermore,
Shal speake vnto his prayse.
2 I doo delite to laud the Lord,
In soule and eke in voyce:
That humble men and mortified,
May heare and so reioyce.

3 Therfore see that ye magnify,
With me the liuing Lord:
And let vs now exalt his name,
Together with one accorde.
4 For I my selfe besought the Lord,
He answered me agayne:
And me delyuered incontinent,
From all my feare and payne.

5 Who so they be that hym beholde,
Shall see his lyght most cleare:
Their countenance shall not be dasht,
They neede it not to feare.
6 This sely wretch for some reliefe,
Vnto the Lord did call:
Who did him heare without delay,
And ryd him out of thrall.

7 The angell of the Lord doth pitch,
His tentes in euery place:
To saue all suche as feare the Lord,
That nothing them deface.
8 Taste and consider well therefore,
That God is good and iust.
O happy man that maketh hym,
His onely stay and trust.

9 Feare ye the Lord his holy ones,
Aboue all earthly thing:
For they that feare the liuing Lord,
Are sure to lacke nothing.
10 The Lions shalbe hungerbit,
And pinde with famine much:
But as for them that feare the Lorde,
No lacke shalbe to such.

¶ The second part.

11 Come nere therfore my children deare,
And to my wordes geue eare:
I shall you teach the perfect way,
How ye the Lord should feare.
12 Who is that man that would liue long,

And lead a bleſſed life?
13 Se thou refrayne thy tong and lyps,
From all deceit and ſtrife.

14 Turne backe thy face from doing yll,
And do the godly deede:
Inquire for peace and quietnes,
And follow it with ſpeede.
15 For why? the eyes of God aboue,
Vpon the iuſt are bent:
His eares likewiſe doo heare the playne,
Of the poore innocent.

16 But he doth frown and bend his browes,
Vpon the wicked traine:
And cut away the memory,
That ſhould of them remayne.
17 But when the iuſt doth call and cry,
The Lord doth heare them ſo:
That out of payne and miſery,
Forthwith he lets them go.

18 The Lord is kinde and ſtraight at hand,
To ſuch as be contrite:
He ſaues alſo the ſorowful,
The meeke and poore in ſpirite.
19 Ful many be the miſeries,
That righteous men do ſuffer:
But out of all aduerſities,
The Lord doth them deliuer.

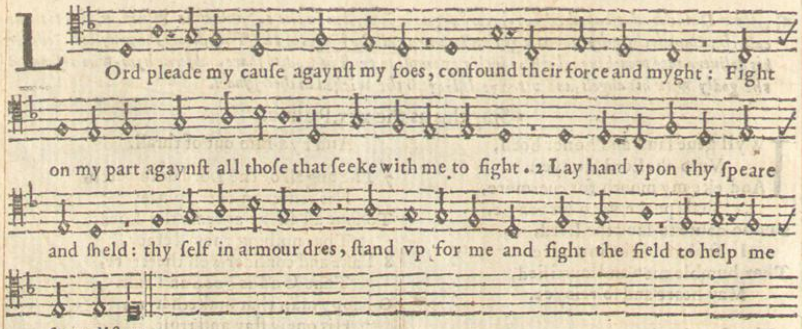
20 The Lord doth ſo preſerue and keepe,
His wery bones alway:
That not ſo much as one of them,
Doth periſh or decay.
21 The ſynne ſhall ſlea the wicked man,
Which he himſelfe hath wrought:
And ſuch as hate the righteous man,
Shall ſoone be brought to nought.

22 But they that ſerue the liuing Lord,
The Lord doth ſaue them ſound:
And who that put their truſt in hym,
Nothing ſhall them confound.

PSALME XXXV. T. S.

Iudica Domine nocentes.

¶ *So long as Saul was enemy to Dauid, all that had any authority vnder him, to flatter theyr king, did alſo moſt cruelly perſecute Dauid: againſt whom he prayeth God to plead and to auenge his cauſe, that they may be taken in their nets and ſnares whiche they layde for hym, and hys innocency may be declared. And that the innocent whych taketh parte with hym, may reioyce and prayſe the name of the Lord that thus delyuereth hys ſeruant. And ſo he promyſeth to ſpeake forth the iuſtice of the Lord, and to magnifie hys name all the dayes of hys life.*



3 Gird on thy ſword, and ſtop the way,
My enmies to withſtand:
That thou vnto my ſoule do ſay,
Lo I thy helpe at hand.
4 Confound them with rebuke and blame,
That ſeeke my ſoule to ſpyll:
Let them turne backe and flee with ſhame,
That thinke to worke me yll.

5 Let them diſperſe and flee abrode,
As wynde doth driue the duſt:
And that the angel of our God.
Their might away may thruſt.
6 Let al their wayes be voyde of light,
And ſlippery like to fall:
And ſend thine Angell with thy myght,
To perſecute them all.

7 For why? without my fault they haue
In ſecret ſet theyr grin:
And for no cauſe haue digd a caue,
To take my ſoule therin.
8 When they thinke leaſt and haue no care,
O Lord deſtroy them all,
Let them be trapt in their own ſnare,
And in their meſchiefe fall.

9 And let my ſoule, my hart and voyce.

In

In God haue ioy and wealth:
That in the Lord I may reioyce,
And in his sauing health,
10 And then my bones shall speake and say,
My partes shall all agree:
O Lord though they doo seeme ful gay,
What man is like to thee?

¶ The seconde part.

11 Thou doost defend the weake from them,
That are both stout and strong:
And ryd the poore from wicked men,
That spoyle and do them wrong.
12 My cruel foes against me rise,
To witnes thinges vntrue:
A l to accuse me they deuise,
Of that I neuer knewe.

13 Where I to them did owe good wyll,
They quyt me with disdayne:
That they should pay my good with yll,
My soule doth sore complayne:
14 When they wer sick I mourn'd therfore
And clad my selfe in sacke:
Wyth fasting I did faynt full sore,
To pray I was not slacke.

15 As they had bene my brethren deare,
I did my selfe behaue:
As one that maketh wofull chere,
About his mothers graue.
16 But they at my disease dyd ioye,
And gather on a rout:
Yea abiect slaues at me dyd ioy,
Wyth mockes and checkes ful stout.

17 The belly Gods and flattring trayne,
That all good thinges deride:
At me doo gryn wyth great disdayne,
And plucke theyr mouth asyde.
18 Lord when wilt thou amend this geare
Why doost thou stay and pause?
Oh ryd my soule myne onely deare,
Out of these Lyons clawes.

19 And then wyll I geue thankes to thee
Before thy church alwayes:
And where as most of people bee,
There wyll I shew thy prayse.
20 Let not my foes preuayle on me,
Which hate me for no fault:
Nor yet to wynke or turne theyr eye,
That causeles me assault.

¶ The thyrd part.

21 Of peace no woord they thinke or say,
Their talke is all vntrue:
They styll consult and would betray,
All those that peace ensue.
22 With open mouth they run at me.
They gape, they laugh, they leere:
Well, well, say they, our eye doth see,
The thing that we desire.

25 But Lord thou seest what wayes they take
Cease not this geare to mend:
Be not far of, nor me forsake,
As men that fayle their frend.
24 Awake, aryse, and styrre abrod,
Defend me in my right:
Reuenge my cause my Lord my God,
And ayd me with thy might.

25 According to thy righteousnes,
My Lord God set me free:
And let not them their pride expresse,
Nor triumph ouer me.
26 Let not their harts reioyce and cry,
There, there, this geere goeth trim:
Nor geue them cause to say on hye:
We haue our wyll of hym.

27 Confound them with rebuke and shame
That ioy when I do mourne:
And pay them home with spite and blame,
That brag at me with scorne.
28 Let them be glad and eke reioyce,
Which loue mine vpright way:
And they all tymes with hart and voyce,
Shall prayse the Lord and say.

29 Great is the Lord, and doth excell,
For why he doth delight:
To see his seruantes prosper well,
That is his plesant sight.
30 Wherfore my toung I will apply,
Thy righteousnes to prayse:
Vnto the Lord my God wyll I,
Sing laud with thankes alwayes.

PSALME XXXVI. I. H.

Dixit iniustus vt.

¶ *Dauid greuously vexed by the wicked, doth complaine of their malice and wyckednes. Then he turneth to consider the vnspeakeable goodnes of God towards all creatures: but specially towardes his children, that by faith therof he may be comforted and assured of his deliueraunce by this ordinarye course of Gods worke, who in the end destroyeth the wicked, and saueth the iust.*

¶ Sing this as the xxxv. Psalme.

THe wicked with his workes vniust,
Doth thus perswade his hart:
That of the Lord he hath no care,
His feare is set aparte,
2 Yet doth he ioye in his estate,
To walke as he began:
So long til he deserue the hate
Of God and eke of man.

3 His wordes are wicked, vile and naught,
His tong no truth doth tell:
Yet at no hand will he be taught
Which way he may doo well.
4 When he should slepe, then doth he muse
His mischiefe to fulfill:
No wicked wayes doth he refuse,
Nor nothing that is ill.

5 But Lord thy goodnes doth ascend
Aboue the heauens hye:
So doth thy truth it selfe extend,
Vnto the cloudye skye.
6 Much more then hils, so high and steepe
Thy iustice is exprest:
Thy iudgements like to seas most deepe
Thou sauest both man and beast.

7 Thy mercy is aboue al thinges,
O God it doth excell:
In trust wherof as in thy wynges,
The sonnes of men shal dwell.
8 Within thy house they shalbe fed,
With plenty at their wyll:
Of all delight they shalbe sped,
And take therof their fyll.

9 For why? the wel of life so pure,
Doth ouerflow from thee:
And in thy light we are full sure,
The lasting light to see.
10 From such as thee desire and know,
Let not thy grace depart:
Thy righteousnes declare and shew
To men of vpright hart.

11 Let not the proud on me preuayle,
O Lord of thy good grace:
Nor let the wicked me assayle,
To throw me out of place.
12 But they in their deuise shall fall,
That wicked workes maintaine:
They shalbe ouerthrowne wyth all,
And neuer ryse agayne.

PSALME XXXVII. VV. VV.

Noli æmulari in malign.

¶ *Bicause the Godly should not wonder to see wicked men prosper in this world, the prophet sheweth that all thinges, shalbe graunted according to theyr harts desire, to the that loue and feare God: and they that doo the contrary, although they seme to florish for a time, shall at length perish.*

¶Sing this as the. xxx. Psalme.

GRudge not to see the wicked men,
In wealth to flouriſh ſtyll:
Nor yet enuy ſuche as to yll,
Haue bent and ſet their wyll.
2 For as grene graſſe and flouriſhing herbes
Are cut and wither away:
So ſhal their great proſperity,
Soone paſſe, vade and decay.

3 Truſt thou therfore in God alone,
To doo well geue thy mynde:
So ſhalt thou haue the land as thine,
And there ſure foode ſhalt finde.
4 In God ſet all thy harts delight,
And looke what thou wouldeſt haue:
Or els canſt wiſh in all the world,
Thou needſt it not to craue.

5 Caſt both thy ſelfe and thine affaires
On God with perfect truſt:
And thou ſhalt ſee with patience,
Theffect both ſure and iuſt.
6 The perfect life and godly name,
He will cleare as the light:
So that the ſunne euen at noone dayes
Shall not ſhine halfe ſo bright.

7 Be ſtill therfore, and ſtedfaſtly
On God ſee thou wayte then:
Not ſhrinking for the proſperous ſtate,
Of lewde and wicked men.
8 Shake of diſpite, enuy, and hate,
At leaſt in any wiſe:
Their wicked ſteppes auoyde and flie,
And folow not their guiſe.

9 For euery wicked man will God,
Deſtroy both more and leſſe:
But ſuch as truſt in hym are ſure
The land for to poſſeſſe.
10 Watch but a while, and thou ſhalt ſee,
No more the wicked trayne:
No not ſo much, as houſe or place,
Were once he did remayne.

¶The ſecond part.

11 But merciſull and humble men,
Enioy ſhall ſea and land:
In reſt and peace they ſhall reioyce,
For nought ſhall them withſtand.
12 The leud men and malicious,
Againſt the iuſt conſpire:
They gnaſh theyr teeth at him, as men
Which do his bane deſire.

13 But while that leude men thus do thinck
The Lord laughes them to ſcorne:
For why he ſeeth theyr terme approche,
When they ſhall ſigh and mourne.
14 The wicked haue theyr ſword out drawen
Their bow eke haue they bent:
To ouerthrow and kill the poore,
As they the ryght way went.

15 But

15 But the ſame ſword ſhall pearſe their harts:
Which was to kill the iuſt:
Likewiſe the bow ſhall breake to ſhiuers,
Wherin they put theyr truſt.
16 Doubtles the iuſt mans poore eſtate,
Is better a great deale more:
Then all theſe leude and worldly mens
Rich pompe and heaped ſtore.

17 For be their power neuer ſo ſtronge,
God will it ouerthrowe:
Where contrary he doth preſerue,
The humble men and lowe.
18 He ſeeth by his great prouidence,
The good mens trade and way:
And will geue them inheritaunce,
Which neuer ſhall decay.

19 They ſhall not be diſcouraged,
When ſome are hard beſted:
When other ſhalbe hunger bit,
They ſhall be clad and fed.
20 For whoſoeuer wicked is,
And enmie to the Lord:
Shall quaile, yea melt euen as lambes greaſe
Or ſmoke that fleeth abrode.

¶ The thyrd part.

21 Behold the wicked boroweth much
And neuer payeth agayne:
Wheras the iuſt by liberall giftes,
Makes many glad and fayne.
22 For they whom god doth bles, ſhal haue
The land for heritage:
And they whom he doth curſe likewiſe,
Shall periſh in his rage.

23 The Lord the iuſt mans wayes doth guide
And geues him good ſucceſſe:
To euery thing he takes in hand,
He ſendeth good addreſſe.
24 Though that he fall yet is he ſure
Not vtterly to quayle:
Becauſe the Lord ſtretches out his hand
At neede and doth not fayle.

25 I haue ben yong and now am olde,
Yet did I neuer ſee:
The iuſt man left, or els his ſeede,
To begge for miſery.
26 But geues alwayes moſt liberally,
And lendes wheras is neede:
His children and poſteritie,
Receyue of God their meede.

27 Flee vice therfore and wickednes,
And vertue do embrace,
So God ſhall graunt thee long to haue
In earth a dwelling place:

28 For God ſo loueth equity,
And ſheweth to his ſuch grace:
That he preſerues them euermore,
But ſtroyes the wicked race.

29 Where as the good and godly men,
Inherite ſhall the land.
Hauing as Lordes all thing therin,
In theyr owne power and hand.
30 The iuſt mans mouth doth euer ſpeake
Of matters wiſe and hye:
His tong doth talke to edifie,
With truth and equitie.

31 For in his harte the law of God
His Lord doth ſtill abyde:
So that where euer he goeth or walkes,
His foote can neuer ſlide.
32 The wicked like a rauenyng woulfe
The iuſt man doth beſet:
By all meanes ſeekyng hym to kill,
If he fall in his net.

¶ The fourth part.

33 Though he ſhould fall into his handes
Yet God would ſuccor ſend:
Though men agaynſt him ſentence geue,
God would hym yet defend.
34 Wayt thou on God, and keepe his way
He ſhall preſerue thee then:
The earth to rule, and thou ſhalt ſee
Deſtroyd theſe wicked men.

35 The wicked haue I ſene moſt ſtrong
And placed in hye degree:
Flooriſhing in all wealth and ſtore,
As doth the Laurel tree.
36 But ſodenly he paſſed away,
And lo he was quite gone:
Then I him ſought, but could ſcarce finde,
The place where dwelt ſuch one.

37 Marke and behold the perfite man
How God doth him increaſe:
For the iuſt man ſhall haue at length,
Great ioy with reſt and peace.
38 As for tranſgreſſours, wo to them,
Deſtroyde they ſhall all bee:
God will cut of their buddyng race,
And riche poſteritie.

39 But the ſaluacion of the iuſt,
Doth come from God aboue:
Who in their trouble ſends them ayde
Of his mere grace and loue.
40 God doth them helpe, ſaue, and deliuer
From leud men and vniuſt:
And ſtill will ſaue them, whilſt that they
In him do put their truſt.

PSALME XXXVIII. T. S.

Domine ne in furore.

¶ *David lying ſycke of ſome grieuous diſeaſe, acknowledgeth hym ſelfe to be chaſtiſed of the Lorde for*

his synnes, and therfore prayeth God to turne away his wrath, hee vttereth the greatnes of his griefe by manye wordes and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friendes, euill intreated of his enemies, but in the end with firme confidence he commendeth his cause to God, and hopeth for speedy helpe at his hande.

¶ Sing this as the.xxxv. Psalme.

PVt me not to rebuke, O Lord,
In thy prouoked ire:
Ne in thy heauy wrath, O Lord,
Correct me I desire.
2 Thine arrowes do sticke fast in me,
Thy hand doth greffe me sore.
3 And in my flesh no health at all
Appeareth any more.

And all this is, by reason of
Thy wrath that I am in:
Nor any rest is in my bones,
By reason of my sinne.
4 For lo my wicked doyngs Lord,
Aboue my head are gone:
As greater lode then I can beare,
They lye me sore vpon.

5 My woundes stincke, and are festred so,
As lothsome is to see:
Which all through mine own foolishnes
Betideth vnto mee.
6 And I in carefull wise am brought,
In trouble and distres:
That I go wayling all the day
My dolefull heauines.

7 My loynes are fild with sore disease,
My flesh hath no whole part:
I feable am, & broken sore,
I rore for grief of hart.
9 Thou knowest Lord my desire, my grones
Are open in thy sight:
10 My hart doth pant, my strength hath faild
Myne eyes haue lost their light.

11 My louers and my wonted friendes,
Stand looking on my wo:
And eke my kinsmen far away,
Are me departed fro.
12 They that did seeke my life laid snares,
And they that sought the way
To do me hurt, spake lyes, and thought
On treason all the day.

¶ The second part.
13 But as a deafe man I became,
That cannot heare at all:
14 And as one dumme that opens not,
His mouth to speake with all.
15 For all my confidence, O Lord,
Is wholy set on thee:
16 O Lord, thou Lord that art my God,
Thou shalt geue eare to me.

This I dyd craue, that they my foes
Triumphe not ouer me:
17 For when my foote dyd slyp, then they
Did ioy my fall to see.
And truly I poore wretch am set
In plage a wofull wight:
And eke my griefefull heauynes,
Is euer in my sight.

18 For whyle that I my wyckednes,
In humble wyse confesse.
And whyle I for my sinfull deedes
My sorrow do expresse:
19 My foes do still remayne alyue,
And mighty are also:
And they that hate me wrongfully,
In number hugely grow.

20 They stand agaynst me, that my good
With euil do repay:
Bycause that good and honest thinges,
I do ensue alway.
21 Forsake me not, O Lord my God,
Be thou not far away:
22 Hast me to helpe, my Lord my God,
My safety and my stay.

PSALME XXXIX. I. H.

Dixi custodiam.

¶ *Dauid vttereth with what greate griefe and bytternes of mynde he was driuen to these outragious complayntes of hys infirmities, for he confesseth that whē he had determined sylence, that he brast foorth yet into woordes that he woulde not, throughe the greatnes of his griefe. Thē he rehearseth certayne requestes whiche tast of infirmitye of man and mixeth wyth them many prayers, but all to shewe a mynd wonderfullye troubled, that it may plainly appeare howe he dyd striue myghtelye against death and desperacion.*

¶ Sing this as the xxxv. Psalme.

I Said I will looke to my wayes,
For feare I should go wrong:
I will take heede all tymes, that I
Offend not in my tong
2 As with a byt I will keepe fast,
My mouth with force and might:

Not

Not once to whisper all the while
The wicked are in sight.

3
I held my tong and spake no word,
But kept me close and still:
Yea from good talke I did refrayne,
But sore against my wyll:
4 My hart waxt whot within my brest,
With musing, thought, and dout:
Which did increase and stirre the fyre,
At last these wordes brast out.

5 Lord, number out my life and dayes,
Which yet I haue not past:
So that I may be certified,
How long my life shall last.
6 Lord, thou hast poynted out my lyfe,
In length much like a span:
Mine age is nothing vnto thee,
So vayne is euery man.

7 Man walketh like a shade, and doth
In vayne him selfe annoy:
In getting goods, and cannot tell,
Who shall the same enioy.
10 Now Lord sith things this wise do frame,
What helpe do I desire?
Of truth my hope doth hang on thee,
I nothing els require.

¶ The second part.

9 From all the sinnes that I haue done,
Lord quit me out of hande:
And make me not a scorne to fooles,
That nothing vnderstand.
10 I was as dumme, and to complaine,
No trouble might me moue:
Bycause I know it was thy worke,
My patience for to proue.

11 Lord take from me thy scourge and plage,
I can them not withstand:
I faynt and pyne away for feare,
Of thy most heauy hand.
12 When thou for sinne doost man rebuke,
He waxeth wo and wan:
As doth a cloth, that mothes haue fret,
So vayne a thyng is man.

13 Lord heare my sute, and geue good heede,
Regarde my teares that fall:
I soiourne lyke a straunger here,
As did my fathers all.
14 Oh spare à lytle, geue me space
My strength for to restore:
Before I go away from hence,
And shall be sene no more:

PSALME XL. I. H.

Expectans expectaui.

¶ *Dauid deliuered from great daunger, doth magnifie and prayse the grace of God for his deliuerance, and commendeth his prouidence towardes all mankinde. Then doth he promise to geue hym self wholy to Gods seruice, and so declareth how God is truely worshipped. Afterward he geueth thankes and prayseth God, and hauing complained of his enemies with good courage, he calleth for ayde and succour.*

¶ Sing this as the xxxv. Psalme.

I Wayted long and sought the Lord,
And paciently did beare:
At length to me he did accord,
My voyce and cry to heare.
2 He pluckt me from the lake so deepe,
Out of the mire and clay:
And on a rocke he set my feete,
And he dyd guide my way,

3 To me he taught a Psalme of prayse,
Which I must shew abrode:
And sing newe songes of thankes alwayes,
Vnto the Lord our God.
4 When all the folke these things shall see,
As people much afrayde:
Then they vnto the Lord will flee,
And trust vpon his ayde.

5 O blest is he whose hope and hart
Doth in the Lord remayne:
That with the proud doth take no part
Nor such as lye and fayne.
6 For Lord my God thy woundrous deedes
In greatnes far do passe:
Thy fauour towardes vs exceedes
All things that euer was.

7 When I entend and do deuise,
Thy workes abrode to shew:
To such a reckning they do ryse,
Therof no end I know.
8 Burnt offerings thou delightst not in
I know thy whole desire:
With sacrifice to purge his sinne,
Thou doost no man require.

9 Meate offering and sacrifice,
Thou wouldst not haue at all:
But thou O Lord hast open made,
Mine eares to heare withall.
10 But then sayd I behold and looke,
I come a meane to be:
For in the volume of the booke,
Thus it is sayd of me:

11 That I, O God, O God should do thy minde
Which thyng doth lyke me well:
For in my hart thy law I finde,

Fast placed there to dwell.
12 Thy Iustice and thy righteousnes,
In great resorts I tell:
Behold, my tong no tyme doth cease,
O Lord thou knowest full well.

¶The second part.
13 I haue not hid within my brest,
Thy goodnes as by stealth:
But I declare and haue expreſt
Thy truth and sauyng health.
14 I kept not close thy louing minde,
That no man should it know:
The trust that in thy truth I finde,
To all the Church I showe.

For I with mischefes many one
Am sore beset about:
My sinnes encrease and so come on
I can not spy them out.
15 For why in number they exceede
The heares vpon my head:
My hart doth faynt for very dreede,
That I almost am deade.

16 With speed send helpe and set me free,
O Lord I thee require:
Make hast with ayde to succour mee,
O Lord at my desire.
17 Let them sustayne rebuke and shame,
That seeke my soule to spill:
Driue backe my foes and them defame,
That wish and would me yll.

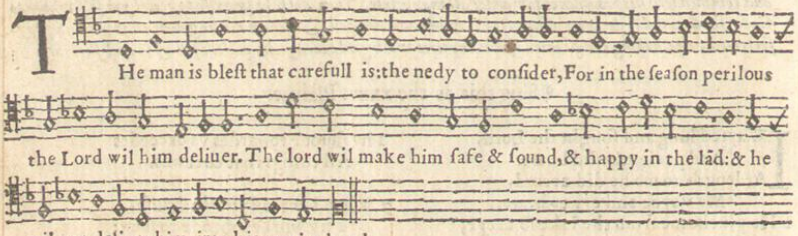
18 For their yll feates do them discry
That would deface my name:
Alwayes at me they rayle and cry,
Fye on him, fye for shame.
19 Let them in thee haue ioy and wealth,
That seeke to thee alwayes:
That those that loue thy sauyng health,
May say, to God be prayse.

20 But as for me I am but poore,
Oppreſt and brought full low:
Yet thou O Lord wilt me restore
To health full well I know.
21 For why thou art my hope and trust,
My refuge, helpe, and stay:
Wherfore my God, as thou art iust,
With me no time delay.

PSALME XLI. T. S.

Beatus qui intelligit.

¶ *Dauid being greuously afflicted, blesseth the that pitie his case, and complayneth of the treason of his own friendes and familiars, as came to passe in Iudas. Iohn. xv. After hee feeling the great mercies of God gently chastising him and not sufferyng his enemies to triumphe agaynst him, geueth most harty thankes vnto God.*



3 And in his bed when he lyeth sycke,
The Lord wyl him restore:
And thou (O Lord) wyl turne to health,
His sicknes and his sore.
4 Then in my sicknes thus say I,
Haue mercy Lord on mee:
And heale my soule, which is full wo,
That I offended thee,

5 Mine enmies wished me yll in hart,
And thus of me did say:
When shall he dye, that all his name,
May vanish quite away?
6 And when they come to visit me,
They aske if I do well:
But in their hartes mischiefe they hatch,
And to their mates it tell.

7 They byte their lyps, and whysper so
As though they would me charme:
And cast their fetches how to trap
Me with some mortall harme.
8 Som greuous sin hath brought him to
This sicknes, say they playne:
He is so low, that without doubt,
Rise can he not againe.

9 The man also that I dyd trust,
With me did vse disceit:
Who at my table ate my bread,
The same for me layd wayte.
10 Haue mercy Lord on me therfore,
And let me be preserued:
That I may render vnto them,
The thinges they haue deserued.

11 By this I know assuredly,
To be beloued of thee:
When that myne enemies haue no cause,
To triumphe ouer mee.
12 But in my right thou hast me kept,
And maintayned alway:
And in thy presence, place assignde,
Where I shall dwell for aye.

18 The Lord the God of Israell,
Be praysed euermore:
Euen so be it (Lord) will I say:
Euen so be it therfore.

PSALME XLII. I. H.

Quemadmodum desiderat.

¶ The Prophet gremously complaineth that being letted by his persecutours, he could not be present in the congregation of Gods people, protesting, that although he was separat in body from them: yet his hart was thither affectioned. And last of all he sheweth that he was not so far ouercome with these sorowes and thoughtes, but that he continually put is confidence in the Lord.

¶Sing this as the xxx. Psalme.

LIke as the hart doth breath and bray,
The well springs to obteyne:
So doth my soule desire alway,
With the Lord to remayne.
2 My soule doth thirst and would draw neare
The liuing God of might:
O when shall I come and appeare,
In presence of his sight?

3 The teares all times are my repast,
Which from mine eyes do slide:
When wicked men cry out so fast,
Where now is God thy guide?
4 Alas what grief is it to thinke,
What fredome once I had?
Therfore my soule as at pits brinke,
Is most heauy and sad.

When I did marche in good aray,
Furnished with my trayne:
Vnto the temple was our way,
With songes and harts most fayne.
5 My soule why art thou sad alwayes,
And freatst thus in my brest?
Trust still in God, for him to prayse,
I hold it euer best.

By him haue I succour at neede,
Against all payne and grief:
He is my God, which with all speede,
Will hast to send relief:
6 And this my soule within me (Lord)
Doth faynt to thinke vpon:
The land of Iordan, and record
The litle hill Hermon.

7 One grief an other in doth call,
As cloudes burst out their voyce:
The flouds of euill that do fall,
Runne ouer me with noyce.
8 Yet I by day felt his goodnes,
And helpe at all assayes:
Likewise by night I did not cease,
The liuyng God to prayse.

9 I am perswaded thus to say,
To him with pure pretence:
O Lord thou art my guide and stay,
My rocke and my defence.
Why do I then in pensiuenes,
Hangyng the head thus walke:
While that mine enmies me oppres,
And vexe me with their talke?

10 For why? they pearse mine inward partes
With panges to be abhord:
When they cry out with stubburne harts,
Where is thy God, thy Lord?
11 So soone why doost thou faint and quayle,
My soule with paynes oppresst?
With thoughts why doost thy selfe assayle,
So sore within my brest?

12 Trust in the Lord thy God alwayes,
And thou the tyme shalt see:
To geue him thankes with laud and prayse
For health restorde to thee.

PSALME XLIII. T. S.

Iudica me Deus.

¶ He prayeth to be deliuered from them whiche conspire with Absalon, to the ende that he might ioyfully prayse God in his holy congregacion.

¶Sing this as the xxxv. Psalme.

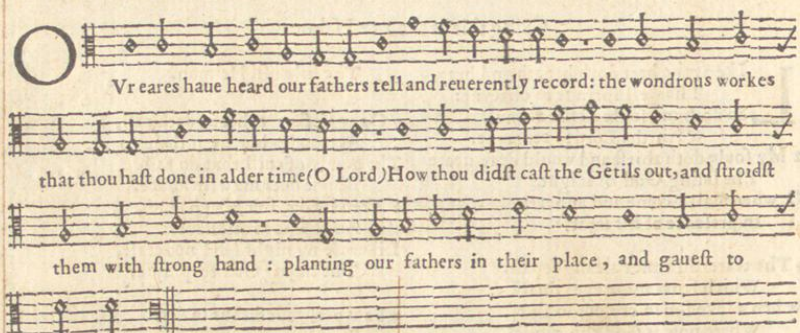
IVdge and reuenge my cause, O Lord,
From them that euill be:
From wicked and deceitfull men,
O Lord delyuer me.
2 For of my strength thou art the God,
Why putst thou me thee fro?
And why walke I so heauely,
Oppressed with my fo?

3 Send out thy lyght and eke thy truth,
And lead me with thy grace:
Which may conduct me to thy hyll,
And to thy dwelling place.
4 Then shall I to the aulter go,
Of God my ioy and cheare:
And on my harpe geue thankes to thee,
O God, my God most deare.
5 Why art thou then so sad my soule,
And fretst thus in my brest?
Still trust in God, for him to prayse,
I hold it alwayes best.
By him I haue deliueraunce,
Against all paynes and grief:
He is my God, which doth alwayes,
At neede send me relief,

PSALME XLIIII. T. S.

Deus auribus nostris.

¶ *A moste earnest prayer made in the name of the faithfull, when they are afflicted by their enemies for sustayning the quarell of Gods word, according to the exposition of saint Paule. Roma. viii.*



3 They conquered not by sword nor strength
The land of thy behest:
But by thy hand thy arme and grace,
Because thou louedst them best.
4 Thou art my kyng (O God) that holpe
Iacob in sundry wise:
5 Led with thy power, we threw down such
As did against vs rise.

6 I trusted not in bow ne sword,
They could not saue me sounde:
7 Thou kepest vs from our enmies rage,
Thou dist our foes confound.
8 And still we boast of thee our God,
And prayse thy holy name:
9 Yet now thou goest not with our host,
But leauest vs to shame.

10 Thou madest vs flee before our foes,
And so were ouer trode:
Our enmies robde and spoilde our goods
When we were sparst abrode.
11 Thou hast vs geuen to our foes,
As sheepe for to be slayne:
Amongst the Heathen euery where,
Scattered we do remayne.

12 Thy people thou hast sold like slaues,
And as a thyng of nought:
For proffit none thou hadst therby,
No gayne at all was sought.
13 And to our neighbours thou hast made
Of vs a laughing stocke:
And those that round about vs dwell,
At vs do grinne and mocke.

¶ The second part.

14 Thus we serue for none other vse,
But for a common talke:
They mock, they scorne, and nod theyr hed,
Where euer they go or walke.
15 I am ashamde continually,
To heare these wicked men:
Yea so I blush that all my face,
With red is couered then.

16 For why? we heare such sclandrous wordes
Such false report and lyes:
That death it is to see theyr wronges,
Their threatnings and their cryes.
17 For all this we forgot not thee,
Nor yet thy couenant brake:
18 We turnd not backe our harts from thee
Nor yet thy pathes forsake.

19 Yet thou hast trod vs downe to dust,
Where dennes of Dragons be:
And couered vs with shade of death,
And great aduersite.
20 If we had our Gods name forget,
And helpe of idols sought:
21 Would not God then haue tride this out,
For he doth know our thought.

22 Nay,

22 Nay, nay, for thy names sake, O Lord
Alwayes are we slayne thus:
As sheepe vnto the shambles sent,
Right so they deale with vs.
23 Vp Lord, why slepest thou awake,
And leaue vs not for all:
24 Why hidest thou thy countenance,
And doost forget our thrall.
25 For downe to dust, our soule is brought,
And we now at last cast:
Our belly lyke as it were glude,
Vnto the ground cleaues fast.
26 Ryse vp therfore for our defence,
And helpe vs Lord at neede:
We thee besech for thy goodnes,
To rescue vs with speede.

PSALME XLV. I. H.

Eructauit cor meum.

¶ *The maiestie of Salomon, his honour, strength, beauty, riches and power are praysed, and also his mariage with the Egyptians, being an heathen woman is blessed, if that she cã renounce her people, and the loue of her countrey, and geue her selfe wholy to her husbande, vnder the which figure the wõderfull maiestie, and the encrease of the kingdome of his Christ and the Churche hys spouse now taken of the Gentiles is described.*

¶ Sing this as the .xxv. Psalme.

MY hart doth take in hand.
Some godly song to syng:
The prayse that I shall shew therin
Pertayneth to the king.
2 My toung shalbe as quicke
His honor to endite:
As is the pen of any scribe,
That vseth fast to write.

3 O fayrest of all men,
Thy speech is plesant pure,
For God hath blessed thee with giftes
For euer to endure.
4 About thee gird thy sworde,
O prince of might elect:
With honour glory and renome,
Thy person pure is dect.

5 Go forth with goodly speede,
In meekenes, truth and right:
And thy right hand, shall thee instruct
In workes of dreadfull might.
6 Thyne arrowes sharpe and kene
Their hearts so sore shall sting:
That folke shall fall and kneele to thee,
Yea all thy foes, O king.

7 Thy royal seat, O Lord,
For euer shall remayne:
Bycause the scepter of thy realme,
Doth ryghteousnes maintayne.
8 Bycause thou louest the right,
And doost the ill detest:
God euen thy God hath poynted thee,
With ioy aboue the rest.

9 With mirth and sauours swete
Thy clothes are all be spreade:
When thou doost from thy palace pas,
Therin to make thee glad.
10 Kynges daughters do attend,
In fine and riche araye:
At thy right hand, the Queene doth stand
In golde and garmentes gaye.

¶ The second part.

11 O daughter take good heede,
Encline and geue good eare:
Thou must forget thy kindred all,
And fathers house most deare.
12 Then shall the kyng desire,
Thy beauty faire and trim:
For why he is the Lord thy God,
And thou must worship him.

13 The daughters then of Tire,
With gifts full rich to see:
And all the wealthy of the land,
Shall make theyr sute to thee.
14 The daughter of the king
Is glorious to behold:
Within his closet he doth sit,
All deckt in beaten gold.

15 In robes well wrought with needle,
With many a pleasaunt thyng:
With virgins fayre on her to wayte,
She commeth to the kyng.
16 Thus are they brought with ioy,
And mirth on euery side:
Into the palace of the king,
And there do they abyde.

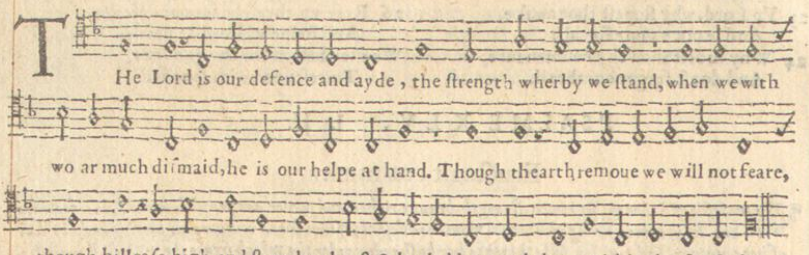
17 In steede of Parentes left,
(O Queene) the chaunge so standes:
Thou shalt haue sonnes whom thou maist se:
As princes in all landes.
18 Wherfore thy holy name,
All ages shall record:
The people shall geue thankes to thee
For euermore, O Lord.

PSALME XLVI. I. H.

Deus noster refugium.

¶ *A song of thanksgeuing for the deliueraunce of Ierusalem, after Senacherib with hys army was dri-*

uen awaye, or some other lyke sodayne and marueilous deliuerance by the mighty hãde of God, wherby the Prophete cõmendyng this great benefite, doth exhort the faithfull to geue thẽ selues wholy into the hande of God, doubtyng nothing but that vnder his protection they shalbe safe, against all the assaultes of their enemies.



THe Lord is our defence and ayde, the strength wherby we stand, when we with

wo ar much dismaid, he is our helpe at hand. Though the earth remoue we will not feare,

though hilles so high and stepe, be thrust & hurled here and there, within the sea so depe.

3 No though the waues do rage so sore,
That all the bankes it spils:
And though it ouerflow the shore,
And beate downe mighty hils.
4 For one fayre floud, doth send abrode,
His pleasaunt streames a pace:
To fresh the citie of our God,
And wash his holy place.

5 In midst of her the Lord doth dwell:
She can no whit decay:
All thinges agaynst her that rebell,
The Lord will truly stay.
6 The Heathen flock, the kingdoms feare,
The people make a noyse,
The earth doth melt and not appeare,
When God puts forth his voyce.

7 The Lord of hostes, doth take our part,
To vs he hath an eye:
Our hope of health with al our hart,
On Iacobs God doth lye.
8 Come heare and see, with mind & thought
The working of our God:
What wonders he him self hath wrought
Throughout the earth abrod.

9 By him all wars are husht and gone,
Which countreys did conspire:
The bowes he brake and speares echone,
Their charets brent with fire.
10 Leaue of therfore (sayth he) and know,
I am a God most stout:
Among the Heathen high and low,
And all ỹ earth throughout.

11 The Lord of hostes doth vs defend,
He is our strength and tower:
On Iacobs God do we depend,
And on his mighty power.

PSALME XLVII. I. H.

Omnes gentes plaudite.

¶ *The Prophet exhorteth all people to the worshipe of the true and euerliuing God, commending the mercies of God toward the posterity of Iacob, and after prophecieth of the kingdome of Christ, in this time of the Gospell.*

¶Sing this as the. xlvi. Psalme.

YE people all in one accord,
Clap handes and eke reioyce:
Be glad and syng vnto the Lord,
With sweete and pleasant voyce:
2 For hye the Lord and dreadfull is,
With wonders manyfold:
A mighty king he is truly,
In all the earth extold.

3 The people shall he make to be,
Vnto our bondage thrall:
And vnderneath our feete he shall,
The nacions make to fall.
4 For vs the heritage he chose,
Which we possesse alone:
The flouryng worship of Iacob,
His welbeloued one.

5 Our God ascended vp on hye,
With ioy and pleasaunt noyce:
The Lord goeth vp aboue the sky,
With trompets royall voyce.
6 Sing prayses to our God, sing prayse,
Sing prayses to our King:
For God is king of all the earth,
And skilfull prayses sing.

7 God on the Heathen reignes and sits
Vpon his holy throne:
The princes of the people haue,
Them ioyned euery one.
8 To Abrams people, for our God,

Which

Which is exalted hye.
Vs with a buckler doth defende,
The earth continually.

PSALME XLVIII. I. H.

Magnus Dominus.

¶ *A notable deliuerance of Hierusalem from the handes of many kinges is mẽtioned, for the which thankes are giuẽ to God, and the estate of that Citie is prayſed, that hath God ſo preſently at all times ready to defend them, this Pſalme ſemeth to be made in the tyme of Ahaz, Ioſaphat, Aſa, or Ezechias for in their times chiefly, was the Citie by forayne Princes aſſaulted.*

¶Sing this as the xlvi. Pſalme.

GReat is the Lord and with great prayſe
To be aduaunced ſtill,
Within the citie of our Lord
Vpon his holy hyll.
Mount Sion is a pleaſaunt place,
It gladdeth all the land:
The citie of the mighty king,
On her north ſide doth ſtand.

Within the pallaces therof,
God is a refuge knowen:
For loe the kinges were gathered, and
Together eke were gone.
But when they dyd behold it ſo,
They woundred, and they were
Aſtoyned much, and ſodenly
Were driuen backe with feare.

Great terrour there on them did fall,
For very wo they cry,
As doth a woman when ſhe ſhall
Go trauayle by and by,
As thou with extreme winde the ſhips
Vpon the ſea dooſt breake:
So they were ſtayde, and euen as
We heard our fathers ſpeake.

So in the citie of the Lord,
We ſawe as it was told,
Yea in the citie which our Lord
For euer will vphold.
O Lord we wayte and doattende
On thy good helpe and grace:
For which we do all tymes attende,
Within thy holy place.

O Lord accordyng to thy name
For euer is thy prayſe:
And thy ryght hand, O Lord, is full
Of righteouſnes alwayes,
Let for thy Iudgements Sion mount,
Fulfilled be with ioyes:
And eke of Iuda graunt O Lord,
The daughter to reioyſe:

Go walke about all Syon hyll
Yea round about her go:
And tell the towers that therupon
Are builded on a row.
And marke ye well her bulwarkes all,
Behold her towers there:
That ye may tell therof to them,
That after ſhalbe here.

For this God is our God, our God
For euermore is he:
Yea and vnto the death alſo
Our guider ſhall he be.

PSALME XLIX. T. S.

Audite hæc omnes.

¶ *The holy Ghoſt calleth all men to the conſideration of mans life. ſhewing them not to be moſt happy, that are moſt welthy, and therfore not to be feared: but contrariwiſe he lifteth vp our myndes to conſider howe all thinges are ruled by gods prouidence, who as he iudgeth theſe wordly miſteries to euerlaſting tormentes: ſo doeth he preſerue his, and will reward them in the day of the reſurrection. 1. Theſ 1.*

¶Sing this as the xlv. Pſalme.

ALl people harken and geue eare,
To that that I ſhall tell:
2 Both high & low, both rich & poore.
That in the world do dwell.
3 For why? my mouth ſhall make diſcoorſe
Of many things right wiſe:
In vnderſtandyng ſhall my hart,
His ſtudy exerciſe.

6 I will incline myne eare to know
The parables ſo darke:
And open all my doubtfull ſpeech,
In metre on my harpe.
5 Why ſhould I feare afflictions,
Or any carefull toyle?
Or els my foes which at my heeles,
Are preſt my lyfe to ſpoyle?

4 For as for ſuch as riches haue,
Wherin their truſt is moſt:
And they which of their treaſures great,
Themſelues do brag and boaſt:

7 There is not one of them that can,
His brothers death redeeme:
Or that can geue a price to God,
Sufficient for hym.

8 It is to great a price to pay,
None can therto attayne:
9 Or that he might hys lyfe prolong,
Or not in graue remayne.
10 They see wyse men as well as fooles,
Subiect vnto deathes handes:
And being dead, strangers possesse,
Their goods, theyr rents, their lands.

12 Their care is to build houses faire:
And so determine sure:
To make their name right great in earth
For euer to endure.
12 Yet shall no man alwayes enioy,
High honour, wealth and rest:
But shall at length tast of deathes cup,
As well as the brute beast.

¶ The second part.

13 And though they trye their foolish thoughtes
To be most leud and vayne:
Their children yet approue theyr talke,
And in like sinne remayne.
14 As sheepe into the folde are brought,
So shall they into graue.
Death shall them eate, and in that daye
The iust shall Lordship haue.

Their image, and theyr royall port.
Shall fade and quite decay:
When as from house to pit they passe,
With wo, and weale awaye,
15 But God will suerly preserue me,
From death and endles payne,
By cause he will of his good grace,
My soule receyue agayne.

16 If any man waxe wonderous riche,
Feare not I saye, therfore,
Although the glory of his house,
Increaseth more and more.
17 For when he dyeth, of all these thinges
Nothing shall he receiue:
His glory will not folow him,
His pompe will take her leaue.

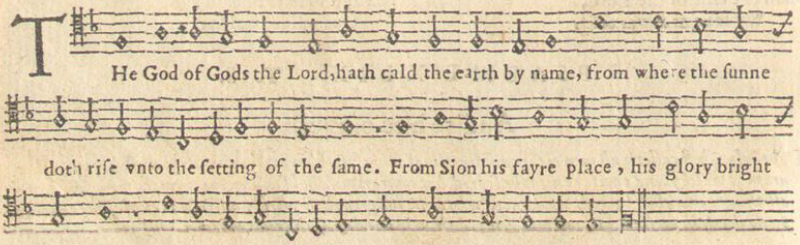
18 Yet in this lyfe he takes him selfe,
The happiest vnder sunne:
And others lykewise flatter him,
Saiyng all is well done.
19 And presuppose he lyue as long.
As did his fathers old:
Yet must he needs at length geue place,
And be brought to deathes fold.

22 Thus man to honor God hath cald,
Yet doth he not consider.
But like brute beastes so doth he lyue,
Which turne to dust and pouder.

PSALME L. I. H.

Deus Deorum.

¶ *He prophecieth how God will call all nacions by the Gospell, and require no other sacrifices of his people, but confession of his benefites, and thankes geuing, and how he detesteth all such as seme zelous of Ceremonies, and not of the pure word of God onely.*



3 Our God shall come in hast,
To speake he shall not doubt:
Before him shall the fire wast,
And tempest round about.
4 The heauens from on hye,
The earth below likewise:
He wyll call forth to iudge and try
His folke he doth deuise.

5 Bring forth my sayntes (sayth he)
My faithfull flocke so deare:
Which are in band and league with me,
My law to loue and feare.
6 And when these thinges are tride,
The heauens shall record:
That God is iust, and all must bide
The iudgement of the Lord.

7 My people O geue heede,
Israel to thee I cry:
I am thy God, thy helpe at neede,
Thou canst it not deny.

8 I do not say to thee,
Thy sacrifice is slacke:
Thou offrest dayly vnto me,
Much more then I do lacke.

9 Thinkest thou that I doo neede,
Thy cattel yong or old?
Or els so much desire to feede,
On goates out of thy fold?
10 Nay, all the beastes are mine,
In woodes that eate their fils:
And thousands more of neate and kine,
That runne wilde in the hils.

11 The birdes that builde on hie,
In hils and out of sight:
And beastes that in the fields do lye,
Are subiect to my might:
12 Then though I hungred sore,
What neede I ought of thine?
Sith that the earth, with her great store
And all therin is myne.

13 To bullockes flesh haue I such minde,
To eate it, doost thou thinke?
Or such a sweetnes do I finde,
The bloud of goates to drinke?
14 Geue to the Lord his prayse,
With thankes doo him apply:
And see thou pay thy vowes alwayes
Vnto the God most hye.

15 Then seeke and call to mee,
When ought would work thee blame
And I will sure deliuer thee,
That thou maist prayse my name.
16 But to the wicked traine,
Which talke of God eche day,
And yet theyr woorkes are foule and vayne,
To them the Lord will say:

17 With what a face darest thou,
My woord once speake or name:
Why doth thy talke my lawe allow?
Thy deedes deny the same.
18 Where as for to amend
Thy lyfe thou art so slacke,
My woord the which thou doost pretend,
Is cast behind thy backe.

19 When thou a theefe doost see
By theft to lyue in wealth,
With him thou runnest, and doost agree,
Lykewise to thryue by stealth,
20 When thou doost them behold,
That wiues and maydes defile:
Thou likest it well and waxest bold
To vse that lyfe most vile.

21 Thy lippes thou doost applye,
To slaunder and defame:
Thy tong is taught to craft and lye,
And still doth vse the same.
22 Thou studiest to reuile,
Thy frendes to thee so neare:
With slaunder thou wouldest needes defile
Thy mothers sonne most deare.

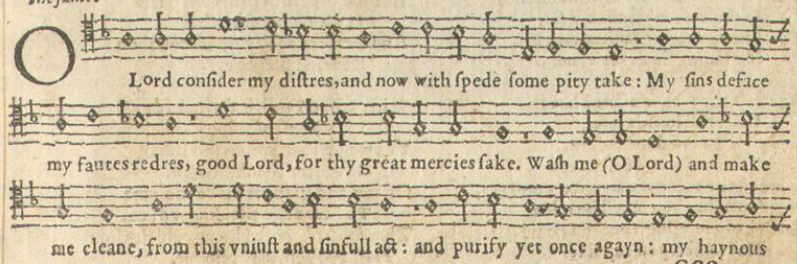
23 Here at while I do winke,
As though I did not see:
Thou goest on styll and so doost thinke
That I am like to thee,
24 But sure I wyl not let
To strike when I beginne:
Thy faultes in order I wyl set,
And open all thy sinne.

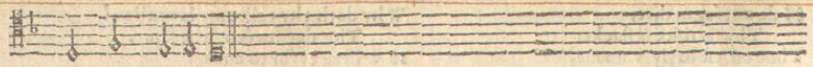
25 Marke this I you require,
That haue not God in mynde:
Least when I plage you in myne yre
Your helpe be far to finde.
26 He that doth geue to mee
The sacrifice of prayse:
Doth please me wel, and he shal see,
To walke in godly wayes.

PSALME LI. VV. VV.

i. Miserere mei Deus.

¶ *When Dauid was rebuked by the Prophet Nathan for hys great offences, he did not onely, acknowledge the same to God, with protestation of his naturall corruption and iniquitie, but also left a memoriall thereof to his posteritie. Therfore first he desireth God to forgeue his sinnes, and renew in him his holy spirite: with promise that he wyll not be vnmindfull of those great graces. Finally fearing least God would punishe the whole churche for his faulte: he requireth that he would rather increase his graces towardes the same.*





crime and bloudy fact.

2 Remorse and sorow do constrayne,
Me to acknowledge myne exces:
3 Mi sinne alas doth still remayne,
Before my face without reles.
4 For thee alone I haue offended,
Committing euill in thy sight
And if I were therfore condemned.
Yet were thy iudgement iust and right,

5 It is to manifest alas,
That first I was conceiued in sinne
Yea of my mother so borne was,
And yet vile wretch remayne therin,
6 Also behold Lord thou doost loue,
The inward truth of a pure hart:
Therfore thy wisdom from aboue,
Thou hast reueled me to conuert.

7 If thou with Isope purge this blot,
I shalbe cleaner then the glasse:
And if thou wash away my spot,
The snowe in whitenes shall I passe,
8 Therfore (O Lord) such ioye me send,
That inwardly I may find grace:
And that my strength may now amend,
Which thou hast swaged for my trespace.

9 Turne backe thy face and frowning ire,
For I haue felt inough thy hand:
And purge my sinne I thee desire,
Which do in number pas the sand.
10 Make new my hart within my brest,
And frame it to thy holy wyll:
Thy constant sprite in me let rest,
Which may these raging enmies kill.

¶ The second part.

11 Cast me not (Lord) out from thy face,
But speedely my torments ende:
Take not from me thy sprite and grace,
Which may from daungers me defend.
12 Restore me to those ioyes agayne,
Which I was wont in thee to finde:
And let me thy free sprit retayne,
Which vnto thee may stirre my mynd.

13 Thus when I shall thy mercyes know
I shall instruct others therin:
And men that are likewise brought low
By myne ensample shall flee sinne,
14 O God that of my health art Lord
Forgeue me this my bloudy vice:
My harte and tounge shall then accorde,
To sing thy mercies and iustice.

15 Touch thou my lyps, my tong vntie
(O Lord) which art the onely kay:
And then my mouth shall testifie
Thy woundrous workes & prayse alway
16 And as for outward sacrifice:
I would haue offred many one:
But thou estemest them of no prise,
And ther in pleasure takst thou none.

17 The heauy hart, the mynd oppress,
O Lord thou neuer doost reiect:
And to speake truth it is the best,
And of all sacrifice the effect.
18 Lord vnto Sion turne thy face,
Poure out thy mercyes on thy hyll:
And on Ierusalem thy grace,
Buyld vp the walles and loue it styll.

19 Thou shalt accept then our offringes,
Of peace and righteousnes I say:
Yea calues and many other things,
Vpon thyne alter will we lay.

¶ Another of the same by T. N.

¶ Sing this as the Lamentation.

HAue mercy on me, God, after
Thy great aboundyng grace:
After thy mercies multitude:
Do thou my sinnes deface.
Yet wash me more from mine offence
And clense me from my sin:
For I beknowe my faultes, and still,
My sinne is in myne eyne.

Agaynst thee, thee alone I haue
Offended in this case,
And euill haue I done before,
The presence of thy face:
That in the thinges that thou doost say,
Vpright thou mayst be tride:
And eke in iudging, that the dome
May passe vpon thy side.

Behold in wickednes my kinde
And shape I did receyue:
And loe my sinfull mother eke,
In sinne did me conceyue.
But loe the truth in inward parts
Is pleasaunt vnto thee:
And secretes of thy wisedome thou
Reueled hast to me.

With Isope Lord, besprinckle me,
I shalbe clensed so:
Yea washe thou me, and so I shall
Be whiter then the snow.
Of ioy and gladnes make thou me
To heare the pleasing voyce,
That so the broosed bones, which thou
Hast broken, may reioyce.

From

From the beholding of my sinnes,
Lord turne away thy face:
And all my dedes of wickednes
Do vtterly deface.
O God creat in me a hart
Vnspotted in thy sight:
And eke within my bowels, Lord,
Renew a stable sprite.

Ne cast me from thy sight, nor take
Thy holy sprite awaye:
The comfort of thy sauing helpe,
Geue me agayne, I pray:
With thy free sprite establish me,
And I will teach therfore
Sinners thy wayes, and wicked shall
Be turnde vnto thy lore.

O God that art God of my health,
From bloud deliuer mee:
That prayses of thy righteousnes,
My tong may sing to thee.

My lips that yet fast closed be,
Do thou O Lord vnlose:
The prayses of thy maiesty
My mouth shall so disclose.

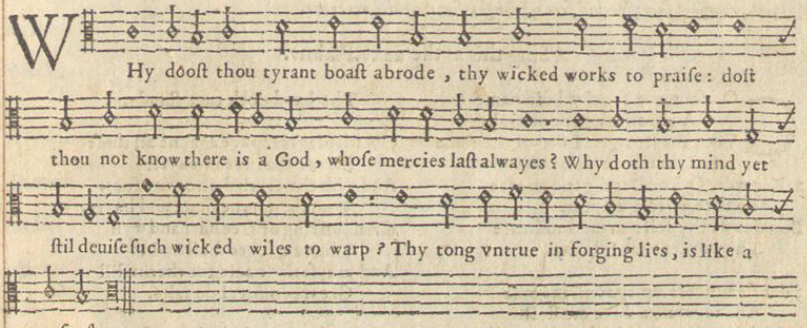
I would haue offred sacrifice,
If that had pleased thee:
But pleased with burnt offringes,
I know thou wilt not bee.
A troubled sprite is sacrifice
Delightfull in Gods eyes:
A broken and an humbled hart.
God, thou wilt not despise.

In thy good will deale gently Lord,
To Sion and with all
Graunt that of thy Ierusalem
Vprerd may be the wall,
Burnt offrings gifts and sacrifice,
Of iustice in that day
Thou shalt accept, and calues they shal
Vpon thyne altar lay.

PSALME LII. I. H.

Quid gloriaris in malitia.

¶ *Dauid describeth the arrogant tyrannye of his aduersary Doeg, Saules chiefe shepherd, who by false surmises caused Achimelech, with the rest of the priestes to be slayne, Dauid prophecieth his destruction, and encourageth the faithfull to put their confidence in God, whose iudgemẽts are most sharpe agaynst his aduersaries. And finallye he rendreth thankes to God for his deliueraunce. In this Psalme is lively set foorth the kingdome of Antichrist.*



5 On mischief why setst thou thy mynde,
And wilt not walke vpright?
Thou hast more lust false tales to finde,
Then bring the truth to light.
4 Thou doost delite in fraud and guile,
In mischief, bloud, and wrong:
Thy lips haue learnde the flattring stile,
O false deceitfull tong.

5 Therfore shall God for euer confound,
And plucke thee from thy place:
Thy seede roote out from of the ground,
And so shall thee deface
6 The iust when they behold thy fall,
With feare will prayse the Lord:
And in reproche of thee withall,
Cry out with one accord.

7 Behold the man which would not take
The Lord for his defence:
But of his goods his God did make,
And trust his corrupt sence.
8 But I an Oliue fresh and greene,
Shall spring and spred abroade:
For why my trust all times hath bene,
Vpon the liuing God.

9 For this therfore will I geue prayse,
To thee with hart and voyce:
I will set forth thy name alwayes,
Wherin thy saintes reioyce.

Dixit insipiens in corde.

¶ *The Prophet describeth the crooked nature, the cruelty, and punishment of the wicked, when they looke not for it, and desireth the deliuerance of the godly, that they may reioyce together.*

¶ Sing this as the xlv. Psalme.

THe foolish man in that whiche he
Within his hart hath sayd,
That there is any God at all,
Hath vtterly denayde:
They are corrupt, and they also
A haynous worke haue wrought:
Among them all there is not one,
Of good that worketh ought.

The Lord lookt downe on sonnes of men,
From Heauen all abrode,
To see if any were that would
Be wise and seeke for God.
They are gone all out of the way,
They are corrupted all:
There is not one doth any good,
There is not one at all.

Do not all wicked workers know,
That they do feede vpon
My people as they feede on bread?
The Lord they call not on.
Euen there they were afrayde, and stoode
With trembling all dismayde:
Where as there was no cause at all
Why they should be afrayde.

For God his bones that thee besedge
Hath scatered all abrode:
Thou hast confounded them, for they
Reiected are of God.
O Lord geue thou thy people health,
And thou, O Lord fulfill
Thy promyse made to Israell
From out of Syon hyll.

When God his people shall restore,
That erst was captiue lad:
Then Iacob shall therin reioyse
And Israell shall be glad.

PSALME LIIII. I. H.

Deus in nomine tuo.

¶ *Dauid brought into great daunger by reason of Ziphmis, calleth vpon the name of God to destroy his enemies, promising sacrifice and free offeringes for their deliuerance.*

¶ Sing this as the xxxv. Psalme.

GOd saue me for thy holy name
And for thy goodnes sake:
Vnto the strength Lord of the same
I do my cause betake.
2 Regarde (O Lord) and geue an eare,
To thee when I do pray:
Bow downe thy selfe to me and heare
The wordes that I do say.

3 For straungers vp agaynst me ryse
And tyrauntes vexe me styll:
Which haue not God before their eyes
They seeke my soule to spill.
4 But loe my God doth geue me ayde,
The Lord is straight at hande
With them by whom my soule is stayde
The Lord doth euer stande.

5 With plages repaye agayne all those
For me that lye in wayte:
And with thy truth destroy my foes,
With their owne snare and bayte.
6 And offring of free hart and wyll
Then I to thee shall make?
And prayse thy name, for therin still
Great comfort I do take.

7 O Lord at length do set me free,
From them that craft conspire:
And now myne eye with ioy doth see
On them my harts desire.

PSALME LV. I. H.

Exaudi Deus orationem.

¶ *Dauid beyng in great heauynes and distres complaineth of the cruelty of Saul, and of the falshod of his familiar acquaintaunce, vttering most ardent affections to moue the Lord to pitye him. After beyng assured of deliuerance, he setteth foorth the grace of God, as though he had already obtained his request.*

¶ Sing this as the xxxv. Psalme.

O God geue eare and do apply,
To heare me when I pray:
And when to thee I call and cry,
Hide not thy selfe away.
2 Take heede to me, graunt my request,
And answere me agaynes

With

With plaints I pray, full sore oppreſt,
Great grief doth me conſtrayne.

3 Bycauſe my foes with threates and cries
Oppres me through deſpight:
And ſo the wicked ſorte likewiſe
To vexe me haue delight.
4 For they in counſell do conſpire,
To charge me with ſome yll:
So in theyr haſty wrath and ire
They do purſue me ſtill.

5 My hart doth faint for want of breath,
It panteth in my breſt:
The terrours and the dread of death,
Do worke me much vnreſt.
6 Such dreadfull feare on me doth fall,
That I ther with do quake:
Such horrour whelmeth me with all,
That I no ſhift can make.

7 But I do ſay, who wyl giue me,
The ſwift and plaſant winges
Of ſome fayre Doue that I may flee,
And reſt me from theſe things?
8 Lo then I would go farre away,
To flye I would not ceaſe:
And I would hide my ſelfe, and ſtay
In ſome great wyldernes.

9 I would be gone in all the haſt,
And not abyde behynde:
That I were quite and ouer paſt
Theſe blaſtes of boiſtrous winde.
10 Deuide them Lord, and from them put
Their diueliſhe double tong:
For I haue ſpide theyr city full,
Of rauine, ſtrife and wrong.

11 Which things, both night & day throughout
Do cloſe her as a wall:
In midſt of her is miſchiefe ſtoute,
And ſorrow eke with all.
12 Her priuy partes are wicked playne,
Her deedes are much to vyle:
And in her ſtreetes there doth remayne,
All crafty fraud and guyle.

¶ The ſecond part.

13 If that my foes did ſeeke my ſhame,
I might it well abyde.
From open enmies checke and blame
Some where I could me hide.
14 But thou it was my fellow deare,
Which friendſhip didſt pretend:
And didſt my ſecret counſell heare,
As my familiar friend.

15 With whom I had delight to talke,
In ſecret and abrode:
And we together oft did walke,
Within the houſe of God.
16 Let death in haſt vpon them fall,
And ſend them quicke to hell:
For miſchief raygneth in their hall,
And parlour where they dwell.

17 But I vnto my God do cry,
To him for helpe I flee:
The Lord doth heare me by and by,
And he doth ſuccour mee.
18 At morning, noone and euening tyde,
Vnto the Lord I pray:
When I ſo inſtantly haue cryde,
He doth not ſay me nay.

19 To peace he ſhall reſtore me yet,
Though war be now at hand,
Although the number be full great
That would agaynſt me ſtand,
20 The Lord that firſt and laſt doth raigne
Both now and euermore,
Wil heare when I to him complayne,
And puniſh them full ſore.

21 For ſure there is no hope that they
To turne will once accord:
For why, they will not God obey,
Nor do not feare the Lord.
22 Vpon theyr frends they layd their handes
Which were in couenant knit:
Of frendſhip to neglect the bandes
They paſſe or care no whyt.

23 While they haue war within their hart
As butter are theyr wordes.
Although his wordes wer ſmooth as oyle,
They cut as ſharpe as ſwordes.
24 Caſt thou thy care vpon the Lord,
And he ſhall nouriſh thee:
For in no wyſe will he accord
The iuſt in thrall to ſee.

25 But God ſhall caſt them deepe in
That thirſt for bloud alwayes:
He will no guilefull man permit,
To lyue out halfe his dayes:
26 Though ſuch be quite deſtroide and gone
In thee (O Lord) I truſt:
I ſhall depend thy grace vpon,
With all my hart and luſt.

PSALME LVI. I. H.

Miſerere mei.

¶ *Dauid beyng brought to Achis the kynge of Gath, 2. Sam. 21. 12. complaineth of his enemies, demaundeth ſuccor, putteth his truſt in God & his promiſes, and promiſeth to performe hys vowes which he had taken vpon him, wherof this was the effect to prayſe God in his Churche.*

¶Sing this as the Lamentation.

HAue mercy Lord on me I pray,
For man wolde me deuoure:
He fighteth with me day by day,
And troubleth me eche houre.
2 Myne enmies dayly enterprise
To swalow me outryghte:
To fight against me many ryse,
O thou most high of might.

3 When they would make me most afrayd
With boast and brags of pride:
I trust in thee alone for ayde,
By thee will I abyde.
4 Gods promise I do minde and prayse,
O Lord I sticke to thee:
I do not care at all assayes,
What flesshe can do to mee.

5 What thinges I either did or spake,
They wrast them at theyr will:
And all the counsell that they take,
Is how to worke me ill.
6 They all consent them selues to hide,
Close watche for me to lay:
To spye my pathes, and snares haue tride
To take my life away.

7 Shall they thus scape on mischef set?
Thou God on them wilt frowne:
For in his wrath he doth not let:
To throw whole kingdomes downe,
8 Thou seest how oft they made me flee
And on my teares doost looke:
Reserue them in a glas by thee,
And write them in thy booke.

9 When I do call vpon thy name,
My foes away do start,
I well perceaue it by that same,
That God doth take my part.
10 I glory in the word of God,
To prayse it I accord:
With ioy will I declare abrode,
The promise of the Lord.

11 I trust in god, and yet I say,
As I afore beganne:
The Lord he is my helpe and stay,
I do not care for man.
12 And will performe with hart so free
To God my vowes alwaies:
And I o Lord all tymes to thee,
Wil offer thankes and prayse.

13 My soule from death thou doost defend
And keepe my feete vpright,
That I before thee may ascend,
With such as lyue in light.

PSALME LVII. I. H.

Miserere mei.

¶ *Dauid being in the desert of Ziph, where the inhabitauntes did betray him, and at length in the same Caue with Saul, calleth moste earnestlye vnto God, with full confidence that he will performe his promes, and take his cause in hand: Also that he will shew his glory in the Heauens and the earth agaynst his ernell enemies. Therfore doth he render laude and prayse.*

¶ Sing this as the xliiii. Psalme.

TAke pitie for thy promise sake,
Haue mercy Lord on mee:
For why my soule doth her betake
Vnto the helpe of thee.
2 Within the shadow of thy winges
I set my selfe full fast:
Till mischief, malice, and like thinges,
Be gone and ouerpast.

3 I call vpon the God most hie,
To whom I sticke and stand:
I meane the God that will stand by
The cause I haue in hand.
4 From heauen he hath sent his ayde,
To saue me from their spight:
That to deuoure me haue assayde,
His mercy truth and might.

5 I leade my lyfe with Lions fell,
All set on wrath and ire:
And with such wicked men I dwell,
That freate like flames of fire.
6 Their teeth are speares and arrowes long
As sharpe as I haue seene:
They wound and cut, with their quick tong,
Like swordes and weapons kene.

7 Set vp and shew thy selfe O God
Aboue the heauens bright:
Exalt thy prayse on earth abroade,
Thy maiestye and might.
8 They laye theyr net and doo prepare,
A pryuy caue and pit:
Wherin they thinke my soule to snare,
But they are fallne in it.

9 My hart is set to laude the Lord,
In him to ioy alwayes:
My hart I say doth well accorde
To sing his laude and prayse.
10 Awake my ioye, awake I saye,
My lute, my harpe and strynge:
For I my selfe before the day,
Will ryse, reioyce and sing.

11 Among the people I will tell,
The goodnes of my God:
And shew his prayse that doth excell,
In Heathen lands abroade.
12 His mercy doth extend as farre,
As heauens all are hie:
His truth as high as any starre,
That standeth in the skie.

13 Set forth and shew thy selfe O God,
Aboue the heauens bright:
Extoll thy prayse on earth abroade,
Thy maiestie and might.

PSALME LVIII. I. H.

Si verè vtique.

¶ *He describeth the malice of his enemies, the flatterers of Saule, who both secretly and openlye sought his destruction, from whom he appealeth to Gods iudgement, shewing that the iust shall reioyce, when they see the punishment of the wicked, to the glory of God.*

¶Sing this as the xlviii. Psalme.

YE rulers that are put in trust,
To iudge of wrong and right:
Be all your iudgements true and iust
Not knowing neede or myght.
2 Nay in your harts ye marke and muse,
In mischiefe to consent:
And where ye should true iustice vse,
Your hands to bribes are bent.

3 This wicked sort from theyr byrth day
Haue erred on this wyse:
And from theyr mothers wombe alway,
Haue vsed craft and lyes.
4 In them the poyson and the breath,
Of Serpents doo appeare:
Yea lyke the Adder that is deafe,
And fast doth stop his eare.

5 Because he will not heare the voyce,
Of one that charmeth well:
No though he were the chiefe of choice,
And dyd therin excell.
6 O God breake thou theyr teth at once,
Within theyr mouth throughout:
The tuskes that in their great chaw bones
Like Lions whelpes hang out.

7 Let them consume awaye and wast,
As water runs forth right:
The shaftes that they doo shoote in hast,
Let them be broke in flight.
8 As Snailes do wast within the shel,
And vnto slime do run:
As one before his tyme that fel,
And neuer saw the sunne.

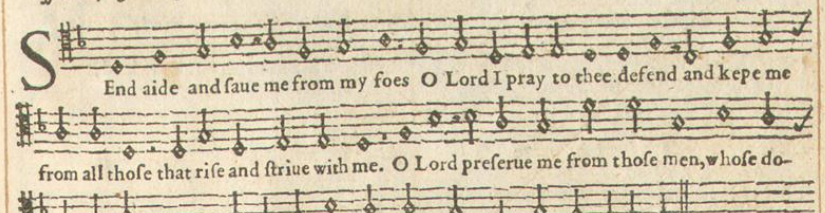
9 Before the thornes that now are yong
To bushes byg shall grow:
The stormes of anger waxing strong:
Shall take them ere they know.
10 The iust shall ioy, it doth them good,
That God doth vengeaunce take:
And they shall wash theyr feete in blood,
Of them that him forsake.

11 Then shall the world shew forth and tell
That good men haue reward:
And that a God in earth doth dwell,
That iustice doth regard.

PSALME LIX. I. H.

Eripe me.

¶ *Dauid being in great daunger of Saul, who sent to slaye him in his bed, prayeth vnto God, declareth his innocency, and theyr furye, desyring God to destroye all those that syn of malicious wickednes. Whom though hee kepe alyue for a tyme to exercise his people, yet in the end he will consume them in his wrath, that he may be knowen to bee the God of Iacob to the worldes end. For this hee syngeth prayses to God, assured of hys mercyes.*



3 For lo they wayte my ſoule to take,
They rage agaynſt me ſtyll:
Yea, for no fault that I did make,
I neuer dyd them yll.
4 They runne and doo their ſelues prepare,
When I no whyt offend
Ariſe and ſaue me from their ſnare,
And ſee what they entend.

5 O Lord of hoſtes of Iſrael,
Ariſe and ſtrike all landes:
And pitie none that doth rebell,
And in their miſchief ſtands.
6 At night they ſtirre and ſeeke about,
As houndes they houle and grenne
And all the citie cleane throughout,
From place to place they renne.

7 They ſpake of me with mouth alwaye
But in theyr lippes were ſwordes:
They greede my death, and then would ſay
What? none doth heare our wordes.
8 But Lord thou haſt their wayes eſpide
And laught therat a pace:
The Hethen folke thou ſhalt deride,
And mocke them to their face.

9 The ſtrength that doth my foes withſtand
(O Lord) doth come of thee:
My God he is my helpe at hand,
A forte of fence to me:
10 The Lord to me doth ſhew his grace
In great aboundance ſtyll:
That I may ſee my foes in caſe,
Such as my hart doth will.

11 Deſtroy them not at once (O God)
Leaſt it from minde doo fall:
But with thy ſtrength driue them abroad
And ſo conſume them all.
12 For theyr ill wordes and truthles tong
Confound them in theyr pryde:
Their wicked othes with lyes and wrong
Let all the world deryde.

13 Conſume them in thy wrath O Lord
That nought of them remaine:
That men may know throughout the world
That Iacobs God doth reigne.
14 At euening they returne a pace,
As dogges they grinne and crye
Throughout the ſtreetes in euery place
They renne about and ſpye.

15 They ſeeke about for meate I ſay,
But let them not be fed:
Nor finde an houſe wherin they may,
Be bolde to put theyr head.
16 But I will ſhew thy ſtrength abroad,
Thy goodnes I will prayſe:
For thou art my defence and God,
At neede in all aſſayes.

17 Thou art my ſtrength, thou haſt me ſtaid
O Lord I ſing to thee:
Thou art my forte my fence and ayde,
A louing God to me.

PSALME LX. I. H.

Deus repuliſti.

¶ *Dauid being now king ouer Iudah, and hauing had manye victories, ſheweth by euident ſygnes, that God elected hym kynge, aſſuring the people that God wyll proſper them yf they approue the ſame: After hee prayeth vnto God to finiſhe that that hee hath begon.*

¶ Sing this as the lix. Pſalme.

O Lord thou dydſt vs cleane forſake,
And ſcattredſt vs abrode:
Such great diſpleaſure thou dydſt take,
Returne to vs (O God)
2 Thy might doth moue the land ſo ſore,
That it in ſunder brake:
The hurt therof (O Lord) reſtore,
For it doth bow and quake.

3 With heauy chaunce thou plagedſt thus,
The people that are thine:
And thou haſt geuen vnto vs
A drinke of deadly wine.
4 But yet to ſuch as feare thy name
A token ſhall enſue:
That they may triumphe in the ſame,
Bicauſe thy word is true.

5 So that thy might may keepe and ſaue
Thy folke that fauour thee:
That they thy help at hand may haue
O Lord graunt this to me.
6 The Lord did ſpeake from his own place
This was his ioyfull tale:
I will deuide Sichem by pace.
And meete out Succothes vale.

7 Galaad is geuen to my hand,
Manaſſes mine beſide:
Ephraim the ſtrength of all my land,
My lawe doth Iuda guide:
8 In Moab I will waſhe my feete,
Ouer Edom throw my ſhoo:
And thou Paleſtine oughteſt to ſeeke,
For fauour me vnto.

9 But who will bringe me at this tyde
Vnto the citye ſtrong?
Or who to Edom will me guide,

So

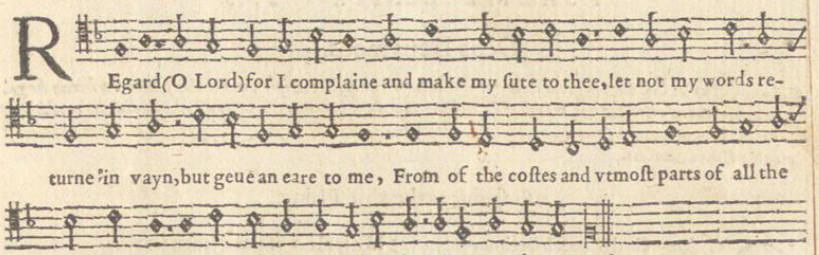
So that I go not wrong?
10 Wilt thou my God, which didst forsake
Thy folke theyr land and coastes,
Our warres in hand thou wouldst not take
Nor walke among our hoste.

11 Geue ayde O Lord, and vs releue
From them that vs disdayne:
The help that hostes of men can geue
It is but all in vayne.
12 But through our God, we shall haue might
To take great thinges in hand:
He will treade downe and put to flight
All those that vs withstand.

PSALME LXI. I. H.

Exaudi Deus orationem.

¶ Whether that he were in daunger of the Amonites, or beyng pursued of Absalon, here he cryeth to be hard and delyuered, and confirmed in his kingdom. He promiseth perpetuall prayses.



Egard (O Lord) for I complaine and make my sute to thee, let not my words re-

turne in vayn, but geue an eare to me, From of the costes and vtmost parts of all the

earth abrode, in grief and anguish of my hart I cry to thee O God.

3 Vpon the rocke of thy great power
My woful mynde repose:
Thou art my hope, my fort, and tower,
My fence agaynst my foes.
4 Within thy tent I lust to dwel,
For euer to endure:
Vnder thy wynges I know right wel,
I shalbe safe and sure.

5 The Lord doth my desire regarde,
And doth fulfyll the same:
With godly gyftes wyll he rewarde
All them that feare hys name.

6 The king shall he in health maintayne,
And so prolong hys dayes,
That he from age to age shall raigne,
For euermore alwayes.

7 That he may haue a dwelling place,
Before the Lord for ayde:
O let thy mercy truth and grace,
Defend hym from decay.
8 Then shall I sing for euer styll,
With prayse vnto thy name:
That all my vowes I may fulfyl,
And dayly pay the same.

PSALME LXII. I. H.

Nonne Deo subiecta.

¶ David declareth by hys example, and by the nature of God, that he must trust in God alone: and therunto exhorteth all people seing that all is vanity, and without God all goeth to nought, and we are alwayes taught that God onely is of power to saue, and that he rewardeth man according to his woorkes.

¶ Sing this as the lxi. Psalme.

MY soul to God shall geue good heede,
And him aloue entend:
For why my health and hope to speed
Doth whole on him depend.
2 For he alone is my defence,
My rocke, my health, and ayde:
He is my stay that no pretence,
Shall make me much dismayde.

3 O wicked folke how long wyll ye,
Vse craftes? sure ye must fall:
For as a rotten hedge ye be,
And like a tottring wall.

4 Whom God doth loue ye seeke alwayes
To put hym to the worse:
Ye loue to lye, wyth mouth ye prayse,
And yet your hart doth curse.

5 Yet stil my soule doth whole depend,
On God my chiefe desire:
From all false feates me to defend,
None but him I require.
6 He is my rocke, my strength, my tower,
My health is of his grace:
He doth support me that no powre
Can moue me out of place.

4 God is my glory and my health,
My soules desire and lust:
My fort my strength, my stay, my welth,
God is mine onely trust.
8 Oh haue your hope in him alway,
Ye folke with one accord:
Powre out your harts to hym, and say,
Our trust is in the Lord.

9 The sonnes of men deceitfull are
On balaunce but a sleyght:
With thinges most vayne doo them compare
For they can keepe no weyght

10 Trust not in wrong, robbry, or stealth,
Let vayne delytes be gon:
Though goods wel got flow in with welth
Set not your hartes theron.

11 The Lord long sith one thing doth tell,
Which here to minde I call:
He spake it oft, I hard it well:
That God alone doth all.
12 And that thou (Lord) art good and kinde.
Thy mercy doth exceede:
So that all sortes with thee shall synde,
According to their deede.

PSALME LXIII. T. S.

Deus Deus meus.

¶ *Dauid after he had bene in great daunger of Saul, in the deserte Ziph, made this psalme: wherein he geueth thankes, to God for hys wonderfull deliueraūce, in whose mercies he trusted, euen in the myddest of his miseries: propheciyng the destruction of Gods enemies, and contrarywise, happynes to all them that trust in the Lord. i. Sam. iii.*

¶ Sing this as the xliiii. Psalme.

O God, my God, I watch betime,
To come to thee in hast:
For why? my soule and body both,
Doth thirst of thee to tast.
And in this barren wyldernes,
Where waters ther are none,
My flesh is parched for thought of thee,
For thee I wysh alone.

2 That I might see yet once agayne,
Thy glory, strength, and might:
As I was wont it to beholde,
Within the temple bryght.
3 For why? thy mercies far surmount
This life and wretched dayes:
My lyppes therfore shall geue to thee
Due honor, laude and prayse.

4 And whylst I lyue, I wyll not fayle,
To worship thee alway:
And in thy name I shall lyft vp,
My handes when I doo pray.

5 My soule is fild as with marowe,
Which is both fat and sweete:
My mouth therfore shall sing such songes,
As are for thee most meete.

6 When as in bed, I thinke on thee,
And eke all the night tide.
7 For vnder couert of thy wynges
Thou art my ioyfull guide.
8 My soule doth surely sticke to thee,
Thy ryght hand is my power:
9 And those that seeke my soule to stroy,
Them death shall soone deuour.

10 The swoord shall them deuoure eheone,
Their carcases shall feede:
The hungry Foxes which doo runne.
Their praye to seeke at neede.
11 The king and all men shall reioyce,
That doo profes Gods woord:
For lyers mouthes shall then be stopt,
Which haue the truth disturbde.

PSALME LXIIII. I. H.

Exaudi Deus vocem.

¶ *Dauid prayeth against the false reporters and slaunderers: he declareth their punishment and destruction, to thee comfort of the iust and the glory of God.*

¶ Sing this as the xviii. Psalme.

O Lord vnto my voyce geue eare,
With plaint when I doo pray:
And ryd my lyfe and soule fro feare,
Of foes that threat to slay:
2 Defend me from that sort of men,
Which in deceites doo loorke:
And from the frowning face of them,
That all yll feates doo woorke.

3 who whet their tonges as we haue sene
Men whet and sharpe their swoords:
They shoote abroade their arrowes kene,
I meane most bitter woords.
4 With priuy sleight shote they their shaft
The vpright man to hyt:
The iust vnware to strike by craft,
They care and feare no whyt.

5 A wicked worke haue they decreed,
In counsell thus they cry:
To vse deceit let vs not dread,
What? who can it espie?
6 What wayes to hurt they talke and muse,
All tymes with in their hart:
They all consult what feates to vse.
Ech doth inuent his part.

7 But yet all this shall not auayle,
When they thinke least vpon:
God with his dart shall them assayle,
And wound them euery one.

8 Their crafts and their ill tongs withall,
Shall worke them selues such blame:
That they which then behold their fall,
Shall wonder at the same.

9 Then all that see shall know right well,
That God the thing hath wrought:
Shall prayse his wittie workes, and tell
What he to passe hath brought.
10 Yet shall the iust in God reioyce,
Still trusting in his might:
So shall they ioy with mind and voyce
Whose hart is pure and ryght.

PSALME LXV I. H.

Te decet hymnus.

¶ *A prayse and thankesgeuing vnto god by the faithfull, who are signified by Sion, and Ierusalem, for the chosing, preseruation, and gouernaunce of them, and for the plentifull blessings poured forth vpon all the earth.*

¶Sing this as the xxx.Psalme.

THy prayse alone, O Lord, doth reigne,
In Syon thyne owne hill,
Their vowes to thee they do maintay-
And their behestes fulfill. (ne
2 For that thou doost their prayer heare,
And doost therto agree:
Thy people all both far and neare,
With trust shall come to thee.

3 Our wicked life so farre excedes,
That we should fall therin:
(But Lord) forgeue our great misdeedes,
And purge vs from our sinne.
4 The man is blest whom thou doost chuse
Within thy court to dwell:
Thy house and temple he shall vse,
With pleasures that excell.

5 Of thy great iustice heare vs God,
Our health of thee doth ryse:
The hope of all the earth abroad,
And the sea costes likewyse.
6 With strength thou art beset about,
And compast with thy power.
Thou makst the mountaynes strong and stout,
To stand in euery shower.

7 The swelling seas thou doost asswage,
And make their streames full still:
Thou doost restraine the peoples rage,
And rule them at thy wil.

8 The folke which dwell full far on earth,
Shall dreade thy signes to see:
Which morne and euen in great myrth,
Do passe with prayse to thee.

9 When that the earth is chapt and dry,
And thyrsteth more and more:
Then with thy drops thou doost apply
And much encrease her store.
10 The floud of God doth ouerflow,
And so doth cause to spring
The seede and corne which men do sowe
For he doth guide the thing,

11 With wheate thou doest her forowes fill,
Wherby her cloddes do fall:
Thy drops to her, thou doost distill,
And bles her frute withall.
12 Thou deckst the earth of thy good grace
With fayre and pleasaunt crop.
Thy cloudes distil their dew a pace,
Great plenty they do drop.

13 Wherby the desert shall begin
Full great encrease to bryng:
The litle hils shall ioy therin,
Much frute in them shall spring.
14 In places plaine the flocke shall feede
And couer all the earth:
The valies with corne shall so exceede
That men shall sing for mirth.

PSALME LXVI. T. S.

Iubilate Deo omnis terra.

¶ *He prouoketh all men to prayse the Lord, and to consider his workes, rehearsinge two thinges most wonderfull. He setteth forth the power of god to affray the rebels, and sheweth howe God hath deliuered Israell from great bondage and afflictions, he promiseth to geue sacrifice, and prouoketh all men to hearke what God hath done for him, and to prayse hys name.*

¶Sing this as the xviii. Pſalme.

YE men on earth in God reioyce,
With prayſe ſet forth his name:
Extol his might with hart and voyce
Geue glory to the ſame.
2 How wonderfull, O Lord, ſay ye,
In all thy workes thou art,
Thy foes for feare do ſeke to thee.
Full ſore againſt their hart.

3 All men that dwell the earth throughout:
Do prayſe the name of God:
The laud therof the world about,
Is ſhewed and ſet abroad.
4 All folke come forth beholde and ſee,
What things the Lord hath wrought:
Marke well the wondrous workes that hee,
For man to paſſe hath brought.

5 He layd the ſea lyke heapes on hye,
Therin away they had:
On foote to paſſe both fayre and drie,
Wherof their harts were glad.
6 His might doth rule the world alway,
His eyes all things beholde:
All ſuch as would him diſobey,
By him ſhalbe controld.

7 Ye people geue vnto our God,
Due laud and thankes alwayes:
With ioyfull voyce declare abroad,
And ſing vnto his prayſe.
Which doth endue our ſoule with ly fe,
And it preſerue with all,
He ſtayeth our feete, ſo that no ſtrife,
Can make vs ſlip or fall.

9 The Lord doth proue our dedes with fire,
If that they will abide:
As workemen do when they deſire.
To haue their metals tride.
10 Although thou ſuffer vs ſo long,
In priſon to be caſt:
And there with chaynes and fetters ſtrong
To lye in bondage faſt.

¶The ſecond part.

11 Although I ſay thou ſuffer men,
On vs to ryde and raigne:
Though we through fire and water ren,
Of very griefe and paine:
12 Yet ſure thou dooſt of thy good grace,
Diſpoſe it to the beſt:
And bring vs out into a place,
To liue in wealth and reſt.

13 Vnto thy houſe reſort will I,
To offer and to pray:
And there I wyll my ſelf apply,
My vowes to thee to pay.
14 The vowes that with my mouth I ſpake
In all my griefe and ſmart:
The vowes I ſay which I did make
In dolor of my hart.

15 Burnt offring I will geue to thee,
Of Oxen fat and Rammes:
No other ſacrifice ſhalbe,
Of bullockes, goates and lambes.
16 Come forth and harken here full ſoone,
All ye that feare the Lord:
What he for my poore ſoule hath doone,
To you I will record.

17 Full oft I call vpon his grace,
Thys mouth to him doth cry.
And thou my tong make ſpeede a pace,
To prayſe him by and by.
18 But if I feele my hart within:
In wicked woorkes reioyce:
Or if I haue delite to ſinne,
God will not heare my voyce.

19 But ſurely God my voyce hath heard,
And what I do require:
My prayer he doth well regard,
And graunteth my deſire.
20 All prayſe to him that hath not put,
Nor caſt me out of mynde:
Nor yet his mercy from me ſhut,
Which I do euer finde.

PSALME LXVII. I. H.

Deus miſereatur.

¶ *A ſwete prayer for all the faithfull to obteyne the fauour of God, and to be lyghtned with his countenance, to the end that hys waye and iudgements may be knowen throughout the earth. A reioyſing that god is the gouernor of all nations.*

¶Sing this as the xxx. Pſalme.

HAue mercy on vs, Lord,
And graunt to vs thy grace:
To ſhewe to vs do thou accord,
The brightnes of thy face.
2 That all the earth may know:
Thy way to godly wealth:
And all the nations on a row,
May ſee thy ſauing health.

3 Let all the world, O God,
Geue prayſe vnto thy name:
O let the people all abroad,
Extoll and laud the ſame.
4 Throughout the world ſo wyde

Let

For thou with truth and ryght dooſt guide
The nacions of the earth.

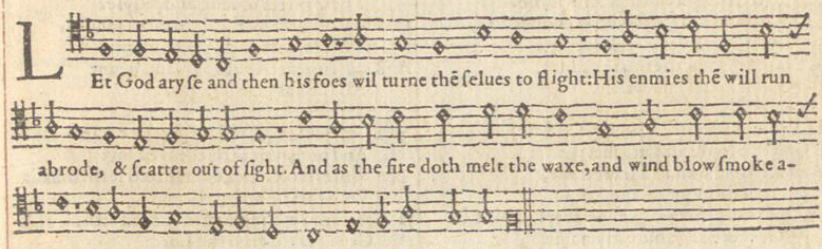
5 Let all the world, O God,
Geue prayſe vnto thy name:
Oh let the people all abroad,
Extoll and laud the ſame.
6 Then ſhall the earth encreaſe,
Great ſtore of frute ſhall fall:
And then our God, the God of peace,
Shall bleſſe vs eke with all.

God ſhall vs bleſſe, I ſay,
And then both farre and neare,
The folke throughout the earth alway,
Of him ſhall ſtand in feare.

PSALME LXVIII. T. S.

Exurgat Deus.

¶In this Pſalme Dauid ſetteth forth as in a glas the wonderfull mercies of God towards his people who by all meanes and moſt ſtraunge ſorties declareth hym ſelfe to them. And therfore gods church by reaſon of his promiſes, graces and victories doth excell without cõpariſon all worldly things: he exhorteth therfore all men to prayſe God for euer.



But righteous men before the Lord,
Shall hartely reioyce:
3 They ſhalbe glad and mery all,
And chearefull in their voyce.
4 Sing prayſe, ſing prayſe vnto the Lord
Who rydeth on the ſkie:
Extoll this name of Iah our God,
And him do magnifie.

5 That ſame is he that is aboue,
Within his holy place:
That father is of fatherles,
And iudge of widowes caſe.
6 Houſes he geues and iſſue both,
Vnto the comfortles:
He bryngeth bondmen out of thrall,
And rebels to diſtres.

7 When thou didſt march before thy folk,
The Egyptians from among:
And brought them through the wildernes,
Which was both wide and long:
8 The earth did quake the rain pourd down,
Heard were great claps of thunder:
The mount Sinay ſhooke in ſuch ſort,
As it would cleaue a ſunder.

9 Thyne heritage with drops of raine,
Abundantly was waſht:
And if ſo be it barren waxt,
By thee it was refreſht.
10 Thy choſen flocke doth there remayne,
Thou haſt preparde that place:
And for the poore thou dooſt prouyde,
Of thyne eſpeciall grace.

¶ The ſecond part.
11 God will geue women cauſes iuſt,
To magnifie his name:
When as his people triumphes make,
And purchaſe brute and fame,
12 For puiſſant kings for all their power:
Shall flee, and take the foyle:
And women which remayne at home,
Shall helpe to part the ſpoyle.

13 And though you wer as black as pitch,
Your hew ſhould paſſe the doue:
Whoſe winges and fethers ſeme to haue,
Siluer and gold aboue.
14 When in this land God ſhall triumphe
Ouer kinges both hye and low,
Then ſhall it be like Salmon hill,
As white as any ſnow.

15 Though Baſan be a frutefull hill,
And in height others paſſe?
Yet Sion Gods moſt holy hill,
Doth farre excell in grace.
16 Why brag ye thus, ye hils moſt high,
And leape for pryde together?
This hill of Sion God doth loue,
And there will dwell for euer.

17 Gods army is two millions,
Of warriours good and ſtrong:
The Lord alſo in Sinai,
Is preſent them among.

18 Thou didst (O Lord) ascend on hygh,
And captyues led them all:
Which in tymes past thy chosen flocke,
In pryson kept and thrall.

Thou madest them tribute for to pay,
And such as dyd repyne,
Thou didst subdue, that they might dwell
In thy temple diuine.
19 Now praysed be the Lord for that
He poures on vs such grace:
From day to day he is the God
Of our health and solace.

¶ The thyrde part.
20 He is the God from whom alone,
Saluacion commeth plaine:
He is the God by whom we scape
All daungers, death and paine.
21 Thus God will wound his enmies hed,
And breake the heary scalpe
Of those that in their wickednes,
Continually do walke.

22 From Basan will I bryng (sayd he)
My people and my sheepe:
And all mine own as I haue done,
From daunger of the deepe.
23 And make them dip their feete in bloud,
Of those that hate my name:
And dogs shall haue their tongs embrude,
With lickyng of the same.

24 All men may see how thou (O God)
Thyne enmies doost deface.
And how thou goest as God and king,
Into thy holy place.
25 The singers go before with ioy,
The minstrels follow after:
And in the midst the damsels play,
With timbrell and with taber.

26 Now in the congregations,
(O Israell) prayse the Lord:
And Iacobs whole posteritie,
Geue thankes with one accord,

7 Their chiefe was litle Beniamin,
But Iuda made their host:
With Zabulon, and Neptalim,
Which dweld about their cost.

28 As God hath geuen power to thee,
So (Lord) make firme and sure,
The thyng that thou hast wrought in vs
For euer to endure.
29 And in thy temple giftes will we
Geue vnto thee (O Lord:)
For thyne vnto Ierusalem,
Sure promyse made by word.

¶ The fourth part.
Yea and straunge kings to vs subdude,
Shall do lyke in those dayes:
I meane to thee they shall present,
Their giftes of laud and prayse.
30 He shall destroy the spearmens rancks,
Their calues and buls of might:
And cause them tribute pay, and daunt
All such as loue to fight.

31 Then shall the Lords of Egypt come
And presentes with them bryng:
The Mores most blacke shal stretche their hads
Vnto their Lord and king.
32 Therfore ye kingdomes of the earth,
Geue prayse vnto the Lord:
Sing Psalmes to God with one consent,
Therto let all accord.

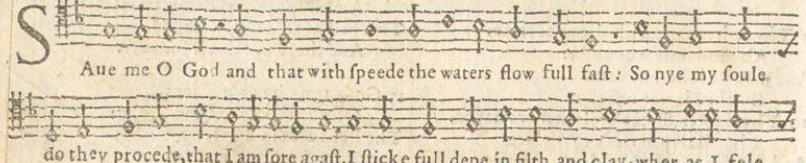
33 Who though he ryde and euer hath,
Aboue the heauens bryght:
Yet by the fearefull thunder claps,
Men may well know his myght.
34 Therfore the strength of Israell,
Ascribe to God on hye:
Whose might and power doth far extend
Aboue the cloudy skye.

35 O God thy holines and power,
Is dread for euermore:
The God of Israell geueth vs strength,
Praysed be God therfore.

PSALME LXIX. I. H.

Saluum me fac.

¶ The complaintes, prayers, feruent zele, & great anguish of Dauid is set foorth as a figure of Christ, and all his membres: the malicious cruelty of the enemies & their punishment also, where Iudas and suche traitours are accursed. Then gathered he courage in his afflictiõs and offereth praises vnto god which are more acceptable then all sacrifices, wherof all the afflicted may take comfort. Finally he doth prouoke all creatures to prayses, prophecying of the kingdome of Christ, and the building of Iuda, where all the faithfull and their sede shall dwell for euer.



no ground: I fall into ſuch flouds I ſay, that I am lyke be drounde.

3 With criyng oft I faint and quaile,
My throte is horſe and dry:
With looking vp my ſight doth fayle,
For helpe to God on hye.
4 My foes that giltles do oppres
My ſoule, with hate are led:
In number ſure they are no les,
Then heares are on my hed.

5 Though for no cauſe they vexe me ſore
They proſper and are glad:
They do compell me to reſtore,
The things I neuer had.
6 What I haue done for want of wit,
Thou Lord all tymes canſt tell:
And all the ſame that I commit,
To thee is knowne full well.

7 (O God) of hoſtes defend and ſtay,
All thoſe that truſt in thee:
Let no man doubt or ſhrinke away,
For ought that chaunceth mee.
8 It is for thee and for thy ſake,
That I do beare this blame:
In ſpite of thee they would me make,
To hyde my face for ſhame.

9 My mothers ſonnes, my brethren all,
Forſake me on a rowe:
And as a ſtraunger they me call,
My face they will not know,
10 Vnto thy houſe ſuch zeale I beare,
That it doth pyne me much:
Their checks and taunts at thee to heare,
My very hart doth grutch.

¶The ſecond part.

11 Though I do faſt my fleſh to chaſte,
Yea if I weepe and mone:
Yet in my teeth this geare is caſt,
They paſſe not therupon.
12 If I for grief, and payne of hart,
In ſacke cloth vſe to walke:
Then they anone will it peruert,
Therof they ieſt and talke.

13 Both hye and lowe, and all the throng
That ſit within the gate:
They haue me euer in their tong,
Of me they talke and prate.
14 The dronkards which in wine delite,
It is their chief paſtime:
To ſeeke which way to woorke me ſpite,
Of me they ſing and rime.

15 But thee the while (O Lord) I pray,
That when it pleaſeth thee:
For thy great truth thou wilt alway,
Send down thine ayde to me.
16 Pluck thou my feete out of the myre,
From drowning do me keepe:
From ſuch as owe me wrath and ire,
And from the waters deepe.

17 Leaſt with the waues I ſhould be drownd,
And depth my ſoule deuouer:
And that the pit ſhould me confound,
And ſhut me in her power:
18 O Lord of hoſtes to me geue eare,
As thou art good and kinde:
And as thy mercy is moſt deare,
Lord haue me in thy mynde.

19 And do not from thy ſeruaunt hyde
Nor turne thy face away:
I am oppreſt on euery ſide,
In haſt geue eare I ſay.
20 O Lord vnto my ſoule draw nye,
The ſame with ayde repoſe:
By cauſe of their great tyranni,
Acquite me fro my foes.

¶The thyrd part.

21 That I abyde rebuke and ſhame,
Thou knoweſt and thou canſt tell,
For thoſe that ſeeke and woorke the ſame
Thou ſeeſt them all full well.
22 When they with brags do breake my hart,
I ſeeke for helpe anone,
But finde no frendes to eaſe my ſmart,
To comfort me, not one.

23 But in my meate they gaue me gall,
To cruell for to thincke:
And gaue me in my thyrſt withall,
Strong vineger to drincke.
24 Lord turne their table to a ſnare
To take them ſelues therin,
And when they thinke full well to fare,
Then trap them in the gin.

25 And let their eyes be darke and blinde,
That they may nothing ſee
Bow downe theyr back and do them bind,
In thraldome for to bee.
26 Poure out thy wrath as hoate as fire,
That it on them may fall:
Let thy diſpleaſure in thyne ire,
Take holde vpon them all.

As deſert dry their houſe diſgrace,
Their offring eke expell.
27 That none therof poſſes their place,
Nor in theyr tents do dwell.
If thou dooſt ſtrike the man to tame,
On him they lay full ſore:

28 And if that thou do wounde the ſame
They ſeeke to hurt him more.

Then let them heape vp miſchief ſtill,
Sith they are all peruert:
29 That of thy fauor and good will,
They neuer haue no part.
30 And daſh the cleane out of the booke
Of life, of hope, of truſt:
That for their names they neuer looke,
In number of the iuſt.

¶ The fourth part.

31 Though I (O Lord) with wo and grief,
Haue bene full ſore oppreſt:
Thy helpe ſhall geue me ſuch relief,
That all ſhall be redreſt.
32 That I may geue thy name the prayſe
And ſhewe it with a ſong:
I will extoll the ſame alwayes,
With harty thankes among.

33 Which is more pleaſaunt vnto thee,
(Such minde thy grace hath borne:)
Then either Oxe, or Calfe can bee,
That hath both hoofe and horne.
34 When ſimple folke do this behold
It ſhall reioyce them ſure:
All ye that ſeeke the Lord, behold,
Your life for aye ſhall dure.

For why? the Lord of hoſtes doth heare
The poore when they complayne:
His priſoners are to him full deare,
He doth them not diſdayne.
36 Wherfore the ſkye and earth below
The ſea with floud and ſtreame:
His prayſe they ſhall declare and ſhowe
With all that lyue in them.

37 For ſure our God will Sion ſaue,
And Iudas Cities builde:
38 Much folke poſſeſſion there ſhall haue
Her ſtreetes ſhall all be filde.
Her ſeruaunts ſede ſhall kepe ſ̄ ſame,
All ages out of minde.
39 And there all they that loue his name,
A dwelling place ſhall finde.

PSALME LXX. I. H.

Deus in adiutorium.

¶ *He prayeth to be ryght ſpeedely deliuered as in the lx. Pſalme. Then he deſireth the ſhame of his enemies, and the ioyfull comforte of all thoſe that ſeeke the Lord.*

¶ Sing this as the lxxii. Pſalme.

O God, to me take heede.
Of helpe I thee require:
(O Lord) of hoſtes with haſt and ſpe-
Helpe, helpe, I thee deſire. (de,
2 With ſhame confound them all,
That ſeeke my ſoule to ſpill,
Rebuke them backe with blame to fall
That thinke and wiſh me ill.

3 Confound them that apply,
And ſeeke to woorke me ſhame,
And at my harme, do laugh and cry,
So, ſo, there goeth the game.

4 But let them ioyfull bee,
In thee with ioy and wealth,
Which onely truſt and ſeeke to thee,
And to thy ſauyng health.

5 That they may ſay alwayes,
In mirth and one accord,
All glory, honor, laud and prayſe,
Be geuen to thee, (O Lord.)
6 But I am weake and poore,
Come Lord thyne ayde I lacke,
Thou art my ſtay and helpe, therfore
Make ſpeede and be not ſlacke.

PSALME LXXI. I. H.

In te Domine ſperaui.

¶ *He prayeth in faith eſtabliſhed by the worde of the promiſe, and confirmed by the worke of God, from his youth, he deſireth now to be deliuered from the wicked and cruell man (meaning) his ſonne Abſalon, and his confederacy, and he promiſeth to be mindefull and thankefull for the ſame.*

¶ Sing this as the lxix. Pſalme.

MY Lord, my God in all diſtres,
My hope is whole in thee:
Then let no ſhame my ſoule oppres,
Nor once take hold on mee.
As thou art iuſt defend me Lord,
And rid me out of drede,
Geue eare, and to my ſute accorde,
And ſend me helpe at nede.

3 Be thou my rocke, to whom I may
For ayde all tymes reſort,
Thy promiſe is to helpe alway,

Thou

Thou art my fence and fort.
4 Saue me my God from wicked men,
And from their ſtrength and power,
From folke vniuſt, and eke from them,
That cruelly deuoure.

5 Thou art the ſtay wherein I truſt,
Thou Lord of hoſtes art hee:
Yea from my youth I had a luſt,
Still to depend on thee.
6 Thou haſt me kept euen from my birth
And I through thee was borne:
Wherfore I will thee prayſe with mirth,
Both euenyng and morne.

7 As to a monſter ſeldome ſeene,
Much folke about me throng:
But thou art now and ſtill haſt bene
My fence and ayde ſo ſtrong.
8 Wherfore my mouth no time ſhal lacke
Thy glory and thy prayſe:
And eke my tong ſhall not be ſlacke,
To honor thee alwayſe.

9 Refuſe not me (O Lord) I ſay,
When age my lims doth take:
And when my ſtrength doth waſt away
Do not my ſoule forſake.
10 Among them ſelues my foes enquire,
To take me through deceit:
And they againſt me do conſpire,
That for my ſoule layd wayt.

¶ The ſecond part.

11 Lay hand and take him now (they ſayd,)
For God from him is gone:
Diſpatch him quite, for to his ayde,
I wis there commeth none.
12 Do not abſent thy ſelfe away,
(O Lord) when neede ſhalbe:
But that in tyme of grief thou may,
In haſt geue helpe to me.

13 With ſhame confound and ouerthrow,
All thoſe that ſeeke my lyfe:
Oppres them with rebukes alſo,
That fayne would woorke me ſtrife,
14 But I will patiently abyde,
Thy helpe in all aſſayes:
Still more and more eche tyme and tyde
I will ſet foorth thy prayſe.

15 My mouth thy iuſtice ſhall record,
That dayly helpe doth ſend:
But of thy benefite (O Lord)
I know no compt nor ende.
16 Yet will I go and ſeeke forth one
With thy good helpe (O God)
The ſauing health of thee alone,
To ſhew and ſet abrode.

17 For of my youth thou takeſt the care,
And dooſt inſtruct me ſtill:
Therfore thy wonders to declare,
I haue great minde and will.
18 And as in youth from wanton rage,
Thou di ſt me keepe and ſtay:
Forſake me not vnto myne age,
And tyll my head be gray.

19 That I thy ſtrength and might may ſhow
To them that now be here,
And that our ſeede thy power may know
Hereafter many a yeare.
20 O Lord thy iuſtice doth exceede,
Thy doyngs all may ſee:
Thy woorkes are wonderfull in deede,
Oh, who is lyke to thee?

21 Thou madeſt me feele afflictions ſore
And yet thou didſt me ſaue,
Yea thou didſt helpe and me reſtore,
And tookeſt me from the graue.
22 And thou myne honor dooſt encreaſe,
My dignitie maintayne,
Yea, thou dooſt make all grief to ceaſe,
And comfortſt me agayne.

23 Therfore thy faithfulnes to prayſe,
I will both lute and ſing:
My harpe ſhall ſound thy laude alwayes,
(O Iſrael's holy kyng)
24 My mouth will ioy with pleaſant voyce
When I ſhall ſing to thee,
And eke my ſoule will much reioyce,
For thou haſt made me free.

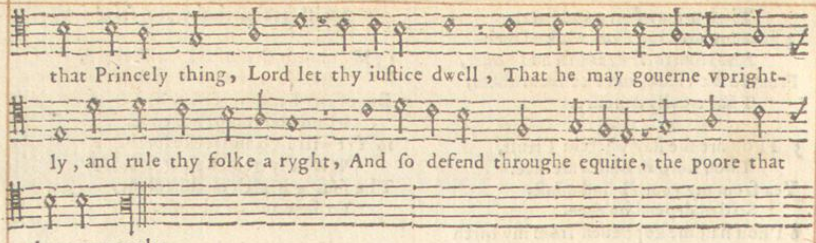
25 My tong thy vprightnes ſhall found
And ſpeake it dayly ſtill,
For grief and ſhame do them confound,
That ſought to woorke me ill.

PSALME LXXII. I. H.

Deus iudicium tuum.

¶ *He prayeth that the kingdome of God by Chriſt may come vnder the perſon of Salomon, vnder whome ſhall be rightwouſnes, peace and felicitie, vnto whom all kings and all nations ſhall doo homage, whoſe name and power ſhall indure for euer.*

LOrd geue thy iudgments to the king therin inſtruct him well. And with his ſonne



3 And let the mountayns that are hye,
Vnto their folke geue peace:
And eke let litle hils apply,
In iuſtice to encreaſe.
4 That he may helpe the weake and poore,
With ayde and make them ſtrong:
And eke deſtroy for euermore,
All thoſe that do them wrong.

5 And then from age to age ſhall they,
Regarde and feare thy myght:
So long as Sunne doth ſhine by day,
Or els the Moone by night.
6 Lord make the kyng vnto the iuſt,
Lyke rayne to fields new mowne:
And like to droppes that lay the duſt,
And freſh the land vnſowne:

7 The iuſt ſhall flooriſh in his tyme,
And all ſhalbe at peace:
Vntill the Moone ſhall leaue to prime,
Waſt, chaunge, and to encreaſe.
8 He ſhalbe Lord of ſea and land,
From ſhoare to ſhoare throughout,
And from the flouds within the land,
Through all the earth about.

9 The people that in deſert dwell,
Shall kneele to him full thicke:
And all his enmies that rebell,
The earth and duſt ſhall licke.
10 Their Lordes of all the yles therby,
Great giftes to him ſhall bring:
The kings of Sabe and Arabie.
Geue many a coſtly thing.

¶ The ſecond part.
11 All kings ſhall ſeeke with one accord,
In hys good grace to ſtand:
And all the people of the world,
Shall ſerue him at his hand:

2 For he the needy ſorte doth ſaue,
That vnto hym do call:
And eke the ſimple folke that haue,
No helpe of man at all.

13 He taketh pitie on the poore,
That are with neede oppreſt,
He doth preſerue them euermore,
And bring their ſoules to reſt.
14 He ſhall redeme theyr lyfe from dread
From fraud, from wrong, from might:
And eke the bloud that they ſhall bleede,
Is precious in his ſight.

15 But he ſhall lyue and they ſhall bring,
To him of Sabaes gold,
He ſhalbe honored as a king
And dayly be extold.
16 The mighty mountaynes of his land,
Of corne ſhall beare ſuch throng:
That it lyke Cedre trees ſhall ſtand,
In Libanus full long.

17 Their Cities eke full well ſhall ſpeede,
The frutes therof ſhall pas,
In plenty it ſhall far exceede,
And ſpring as greene as graſſe.
18 For euer they ſhall prayſe his name
While that the Sunne is lyght,
And thinke them happy through theſame,
All folke ſhall bles his might.

19 Prayſe ye the Lord of hoſtes, and ſing
To Iſraels God eche one,
For he doth euery wondrous thyng,
Yea he him ſelfe alone.
20 And bleſſed be his holy name,
All tymes eternally,
That all the earth may prayſe the ſame,
Amen, Amen, ſay I.

PSALME LXXIII. T. S.

Quàm bonus quàm.

¶ *The Prophet teacheth by his example that neither the worldlye proſperitye of the vngodlye nor yet the affliction of the good ought to diſcourage Gods children: but rather ought to moue vs to conſider our fathers prouidence, and to cauſe vs to reuerence gods iudgements. forasmuch as the wicked vaniſh away lyke ſmoke, and the godly enter into lyfe euerlaſting, in hope wherof he reſigneth hym ſelfe into Gods handes.*

¶ Sing

¶Sing this as the xliiii. Pſalme.

HOw euer it be, yet God is good,
And kind to Iſraell:
And to all ſuch as ſafely kepe,
Their conſcience pure and well.
2 Yet like a foole I almoſt ſlipt,
My fete began to ſlyde:
And or I wiſt euen at a pynche,
My ſteps a wry gan glide.

3 For when I ſaw ſuch foolyſh men,
I grudgde and did diſdayne:
That wicked men all things ſhould haue
Without tormoyle or payne.
4 They neuer ſuffer panges nor griefe,
As if death ſhould them ſmite:
Theyr bodyes are both ſtout and ſtrong
And euer in good pyte.

5 And free from all aduerſitie,
When other men be ſhent:
And with the reſt they take no part,
Of plage or puniſhment:
6 Therfore preſumption doth embrace,
Their neckes as doth a chayne:
And are euen wrapt as in a robe,
With rapyne and diſdayne.

7 They are ſo fed, that euen for fat,
Theyr eyes oft tymes out ſtart:
And as for worldly goods they haue,
More then can wyſh theyr hart.
8 Theyr lyfe is moſt licentious,
Boaſting much of the wrong:
Which they haue done to ſimple men,
And euer pride among.

9 The heauens and the liuing Lord,
They ſpare not to blaſpheme:
And prate they doo of worldly thinges,
No wight they doo eſteeme.
10 The people of God oft tymes turne backe,
To ſee theyr proſperous ſtate:
And almoſt drinke the ſelfe ſame cup,
And follow the ſame rate.

¶The ſecond part.

11 How can it be that God (ſay they)
Should know and vnderſtand,
Theſe worldly thinges, ſince wicked men,
Be Lordes of ſea and land?
12 For we may ſee how wycked men,
In riches ſtyll increaſe:
Rewarded wel with worldly goods,
And lyue in reſt and peace.

13 Then why doo I from wickednes,
My fantaſy refrayne:
And waſh my hands with innocents,
And clenſe my hart in vayne?

14 And ſuffer ſcourges euery day,
As ſubiect to al blame:
And euery morning from my youth,
Suſteyne rebuke and ſhame?

15 And I had almoſt ſayd as they,
Miſliking myne eſtate:
But that I ſhould thy children iudge,
As folke vnfortunate,
16 Then I bethought me how I might,
This matter vnderſtand:
But yet the labour was to great,
For me to take in hand.

17 Vntil the time I went into
Thy holy place, and then
I vnderſtoode right perfectly,
The end of all theſe men.
18 And namely how thou ſetteſt them
Vpon a ſlippry place:
And at thy pleaſure and thy wyll,
Thou dooſt them al deface.

19 Then al men muſe at that ſtraunge ſight,
To ſee how ſodenly:
They are deſtroyd, diſpatcht, conſumde,
And dead ſo horribly
20 Much like a dreame when one awakes,
So ſhall theyr wealth decay:
Theyr famous names in all mens ſight,
Shall ebbe and paſſe away.

¶The thyrd part.

21 Yet thus my hart was greued then,
My mynd was much oppreſt:
22 So fond was I and ignorant,
And in thys poynt a beaſt.
23 Yet neuertheleſſe by my ryght hand,
Thou holdeſt me alwayes faſt:
24 And with thy counſell dooſt me guide
To glorye at the laſt.

25 What thing is there that I can wyſh,
But thee in heauen aboue
And in the earth there is nothing,
Lyke thee that I can loue.
26 My fleſh and eke my hart do fayle,
But God doth fayle me neuer:
For of my hart God is the ſtrength,
My portion eke for euer.

27 And loe all ſuch as thee forſake,
Thou ſhalt deſtroy eche one:
And thoſe that truſt in any thing,
Sauing in thee alone
28 Therfore will I draw neare to God,
And euer with hym dwell:
In God alone I put my truſt.
Thy wonders will I tell.

PSALME LXXIIII. I. H.

Vt quid Deus.

¶ *The faythfull complayne of the deſtruction of the church and true religion, vnder the name of Sion*

and the altars destroyed: And trusting in the myght and free mercies of God, by his couenaunt they require helpe and succor for the glory of Gods holy name, the saluacion of his poore afflicted seruauntes and the confusion of his proude enemyes.

¶Sing this as the lxxii. Pſalme.

WHy art thou Lord ſo long from vs,
In all thys daunger deepe?
Why doth thyne anger kindle thus,
At thyne own paſture sheepe?
2 Lord call the people to thy thought,
Which haue bene thyne ſo long:
The which thou haſt redemd and brought
From bondage ſore and ſtrong.

3 Haue mynde I ſay, and thinke vpon,
Remember it full well:
Thy pleaſaunt place, thy mount Sion,
Where thou waſt wont to dwell,
4 Lift vp thy foote and come in haſt.
And all thy foes deface:
Which now at pleaſure rob and waſt,
Within thy holy place.

5 Amyd thy congregacions all,
Thyne enmyes roare (O God)
They ſet as ſignes on euery wall,
Their banners ſplayde abroad.
6 As men with axes hew the trees,
That on the hyls doo grow:
So ſhine the byls and ſwordes of theſe,
Within thy temple now.

7 The ſeeling ſawd, the carued boordes,
The goodly grauen ſtones:
With axes, hammers, byls and ſwoordes,
They beate them downe at once.
8 Thy places they conſume with flame,
And eke in all this toyle:
The houſe appointed to thy name,
They race downe to the ſoyle.

9 And thus they ſayd within theyr hart,
Diſpatch them out of hand:
Then burnt they vp in euery part,
Gods houſes through the land.
10 Yet thou no ſigne of helpe dooſt ſend,
Our Prophetes all are gone:
To tel when this our plage ſhould end,
Among vs there is none.

11 When wilt thou lord once end this ſhame
And ceaſe thine enmyes ſtrong:
Shall they alway blaſpheme thy name,
And rayle on thee ſo long?
12 Why dooſt withdraw thy hand a backe,
And hyde it in thy lap?
O plucke it out, and be not ſlacke,
To geue thy foes a rap.

¶ The ſecond part.

13 O God thou art my king and Lord,
And euermore haſt bene:
Yea thy good grace throughout the world,
For our good helpe hath ſene.
14 The ſeas that are ſo deepe and dead,
Thy might did make them dry:
And thou didſt breake the Serpents head,
That he therin dyd dye.

15 Yea thou didſt breake the heads ſo great
Of whales that are ſo fell:
And gaueſt them to the folkes to eate,
That in the deſertes dwell.
16 Thou madeſt a ſpring with ſtreames to riſe
From rocke both hard and hye:
And eke thy hand hath made likewiſe
Deepe riuers to be dry.

17 Both day and eke the night are thine,
By thee they were begonne:
Thou ſetſt to ſerue vs with theyr ſhine,
The light and eke the ſunne.
18 Thou dooſt appoint the endes and coſtes
Of all the earth about:
Both ſummer heates, and winterfroſtes
Thy hand hath found them out.

19 Thinke on (O Lord) no time forget,
Thy foes that thee defame:
And how the fooliſh folke are ſet,
To call vpon thy name.
20 O let no cruell beaſt deuoure,
Thy Turtle that is true:
Forget not alwayes in thy power,
The poore that much do rue.

21 Regard thy couenaunt, and behold
Thy foes poſſeſſe the land:
All ſad and darke, forworne and old,
Our realme as now doth ſtand.
22 Let not the ſimple go away,
Whith diſapoynted ſhame:
But let the poore and nedie aye
Geue prayſe vnto thy name.

23 Ryſe Lord, let be by thee maintaynde,
The cauſe that is thyne owne:
Remember how that thou blaſphemde,
Art by the fooliſh one.
24 The voyce forget not of thy foes,
For they preſumyng hye:
Is more and more encreaſt of thoſe,
That hate thee ſpytefully.

PSALME LXXV. N.

Confitebimur tibi.

¶ *The faythfull do prayſe the name of the Lord whiche ſhall come to iudge at the tyme appoynted, when the*

the wicked shalbe put to confusion and drinke of the cup of his wrath. Theyr pryde shalbe abated, and the righteous shall be exalted to honour.

¶Sing this as the xliiii.Psalme.

VNto thee God we will geue thankes,
We will geue thankes to thee:
Sith thy name is so neare declare
Thy wondrous workes will we.
2 I will vpryghtly iudge, when get
Conuenient tyme I may:
The earth is weake and all therin,
But I her pyllers stay.

3 I dyd to the mad people say,
Deale not so furiously:
And vnto the vngodly ones,
Set not your hornes so hye.
4 I sayd vnto them, set not vp
Your raysed hornes on hye:
And see that you do with stiffe necke,
Not speake presumptuously.

5 For neither from the eastern part,
Nor from the western side:
Nor from forsaken wildernes,
Protection doth procede.
6 For why? the Lord our God he is,
The righteous iudge alone:
He putteth down the one, and sets
Another in the throne.

7 For why? a cup of mighty wyne,
Is in the hand of God:
And all the mighty wine therin,
Him self doth poure abroad.
8 And for the lees and filthy dregges,
That do remaine of it:
The wicked of the earth shall drinke
And sucke them euery whyt.

9 But I will talke of God (I say)
Of Iacobs God therfore:
And will not cease to celebrate,
His prayse for euermore.
10 In sunder breake the hornes of all,
Vngodly men will I:
But then the hornes of ryghteous men
Shalbe exalted hye.

Gloria patri.

To father, sonne, and holy ghost,
All glory be therfore:
As in beginnyng was, is now,
And shalbe euermore.

PSALME LXXVI. I. H.

In Iudæa.

¶ *This Psalme setteth forth the power of God, and care for the defence of his people in Ierusalem, in the destruction of the armye Senacherib, and exhorteth the faithfull to be thankefull for the same.*

¶Sing this as the lxix.Psalme.

TO all that now in Iewry dwel,
The Lord is clearely knowne:
His name is great in Israell,
A people of his owne.
2 At Salem he his tentes hath pight,
To tary there a space:
In Sion eke he hath delight,
To make his dwelling place.

3 And there he brake both shaft and bow,
The swoord, the speare, the shield,
And brake the ray to ouerthrow,
In battel on the field.
4 Thou art more worthy honour Lord,
More might in thee doth lye:
Then in the strongest of the world:
That rob on mountaines hye.

5 But now the proud ar spoild through thee,
And they are falne on sleepe:
Through men of war no helpe can bee,
Them selues they could not keepe,
6 At thy rebuke (O Iacobs God)
When thou doost them reproue:
As halfe in sleepe theyr charets stoode,
No horsmen once did moue,

7 For thou art dreadfull Lord in deede,
What man the courage hath
To bide thy sight, and doth not drede,
When thou art in thy wrath?
8 When thou doost make thy iudgemēts heard
From heauen through the ground:
Then all the earth ful sore afeard,
In silence shalbe found.

9 And that when thou (O God) doost stand
In iudgement for to speake:
To saue the afflicted of the land,
On earth that are full weake.
10 The fury that in man doth raygne,
Shall turne vnto thy prayse:
Here after Lord doo thou restrayne,
Theyr wrath and threates alwayes.

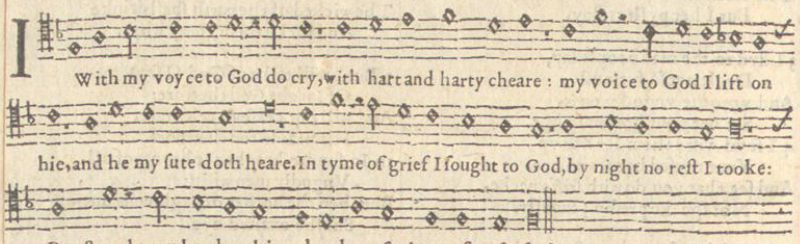
11 Make vowes and pay them to your God,
Ye folke that nye hym bee:
Bring giftes all ye that dwel abrode,

For dreadfull sure is he.
12 For he doth take both lyfe and myght
From Princes great of birth:
And full of terror is his sight,
To all the kinges on earth.

PSALME LXXVII. I. H.

Voce mea ad Dominum.

¶ The Prophet in the name of the Churche reherseth the greatnes of his afflictions and his greuous temptacion, wherby he was driuen to this end: to consider his former conuersacion, and the continuall course of Gods workes in the preseruacion of his seruaunts, and so he confirmeth his faith against these temptacions.



3 When I to thinke on God intend,
My trouble then is more:
I spake but could not make an end,
My breath was stopt so sore.
4 Thou holdst mine eyes alwayes from rest
That I alwayes awake:
With feare am I so sore oppreſt,
My speeche doth me forsake.

5 The dayes of old in minde I cast,
And oft did thinke vpon:
The tymes and ages that are past,
Full many yeares are agon.
6 By night my songes I cal to minde,
Once made thy prayse to shew:
And with my hart much talke I finde,
My sprites do search to know.

7 Wil God (sayd I) at once for all,
Cast of his people thus:
So that henceforth no tyme he shall,
Be friendly vnto vs?
8 What? is his goodnes cleane decayde,
For euer and a day?
Or is his promise now delayde,
And doth his truth decay.

9 And wyl the Lord our God forget,
His mercyes manifold?
Or shal his wrath increase so hot,
His mercy to withhold?
10 At last I sayd, my weakenes is,
The cause of this mistrust:
Gods mighty hand can helpe all this,
And chaunge it when he lust.

¶ The second part.

11 I wil regard and thinke vpon
The woorking of the Lord:
Of all his wonders past and gone,
I gladly wyl record.
12 Yea, all his workes I wyl declare,
And what he doth deuise:
To tel his factes I wyl not spare,
And eke his counsel wise.

13 Thy woorkes (O Lord) are al vpright,
And holy all abrode.
What one hath strength to match the might
Of thee, O Lord our God?
14 Thou art a God, that oft doost shew
Thy wonders euery houre:
And so doost make the people know,
Thy vertue and thy power.

15 And thine owne folke thou didst defend
With strength and stretched arme:
The sonnes of Iacob that discend,
And Ioseph es seede from harme,
16 The waters (Lord) perceiued thee,
The waters saw thee well:
And they for feare aside did flee,
The depthes on trembling fel.

17 The cloudes that were both thick and black
Did rayne ful plenteously:
The thunder in the ayre did cracke,
Thy shaftes abrode dyd flie.
18 Thy thunder in the fyre was heard,
The lightning from aboue:
With flashes great made men afeard,
The earth did quake and moue.

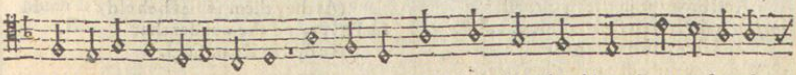
19 Thy wayes within the sea do lye,
Thy pathes in waters deepe:
Yet none can there thy steps espye,
Nor know thy path to keepe.
20 Thou leadst thy folke vpon the land,
As sheepe on euery syde:
Through Moyses and through Aarons hand,
Thou didst them safely gyde.

PSAL-

Attendite popule.

¶ *He sheweth howe God of hys mercy chose hys church of the posteritie of Abraham, casting in their teth the stubburne rebellion of their fathers, that their childrē might not only vnderstand, that God of his free mercies made his couenaunt with theyr anncestors, but also seyng them so malicious and peruerse myght be ashamed and so turne wholy to God. In this Psalme the holy ghost hath comprehended, as it were the sume of all Gods benefites, to the intent the ignoraunt and grose people myght see in few wordes the effect of the whole hystories.*

A Ttēd my people to my law and to my words incline: my mouth shal speake strāge pa-



rables and sentences diuine. Which we our selues haue heard and learnd, euen of our fa-

thers old, and which for our instruction our fathers haue vs told.

4 Becausе we should not kepe it close
From them that should come after,
Who should gods power to their race prayse
And all hys workes of wonder.
5 To Iacob he commaundement gaue,
How Israell should lyue:
Willing our fathers should the same,
Vnto their chyldren geue.

6 That they and theyr posteritye
That were not sprung vp tho:
Should haue the knowledge of the law
And teach theyr seede also.
7 That they may haue the better hope
In God that is aboue:
And not forget to kepe his lawes
And hys preceptes in loue.

8 Not being as theyr fathers were
Rebelling in Gods sight:
And would not frame theyr wicked harts,
To know theyr God a ryght.
9 How went the people of Ephraim
Their neighbours for to spoyle:
Shooting theyr dartes the day of war,
And yet they tooke the foyle?

10 For why, they did not kepe with God
The couenant that was made:
Nor yet would walke or lead theyr lyues
According to his trade.
11 But put into obliuion
Hys counsell and his will:
And all his workes most magnifique
Which he declared still.

¶ The second part.

12 What wonders to our forefathers
Did he him self disclose:
In Egypt land within the field
That called is Thaneos?
13 He dyd deuyde and cut the sea
That they myght passe at once:
And made the waters stand as still
As doth an heape of stones.

14 He led them secret in a cloud,
By day when it was bright.
And in the nyght when darke it was
With fire he gaue them lyght.
15 He brake the rockes in wildernes,
And gaue the people drynke:
As plentifull as when the deepes
Do flow vp to the brinke.

16 He drew out riuers out of rockes,
(That were both dry and hard)
Of such aboundance that no floudes
To them might be compared.
17 Yet for all this against the Lord
Theyr sinne they dyd encrease:
And stirred hym that is most high,
To wrath in wildernes.

18 They tempted hym within their harts
Like people of mistrust:
Requiring such a kind of meate
As serued to their lust.
19 Saying with murmuration,
In theyr vnfaithfulnes:
What? can this God prepare for vs
A feast in wildernes?

20 Beholde he strake the stony rocke,
And flouds forth with did flow,
But can he now geue to his folke
Both bread and flesh also?
21 When God heard this, he waxed wroth
With Iacob and his seede:
So did his indignation
On Israell proceede.

¶The thyrd part.

22 Becauſe they did not faythfully
Beleue and hope that he
Could alwayes helpe and ſuccor them
In theyr neceſſytie.
23 Wherfore he did commaund the clouds
Forth with they brake in ſunder.
24 And raynd down Manna for them to eate
A foode of mickell wonder.

25 When earthly men with Angels foode
Were fed, at theyr requeſt:
26 He bad the eaſt winde blow away
And brought in the ſouthweſt.
27 And raind down fleſh as thick as duſt:
And foule as thicke as ſand:
28 Which he did caſt amids the place,
Where all the tentes did ſtand.

29 Then did they eate excedingly,
And all men had their fils:
Yet more and more they dyd deſire,
To ſerue their luſtes and wils.
30 But as the meat was in theyr mouthes,
His wrath vpon them fell:
31 And ſlew the floure of all theyr youth,
And choyce of Iſraell.

32 Yet fell they to theyr wonted ſinne,
And ſtill they did him greue:
For all the wonders that he wrought,
They would hym not beleue.
33 Theyr dayes therfore he ſhortened.
And made theyr honor vaine:
Their yeares dyd waſt and paſſe away,
With terrours and with payne.

34 But euer when he plaged them,
They ſought him by and by:
35 Remembring then he was theyr ſtrength
Theyr helpe and God moſt hy.
36 Though in theyr mouthes they dyd but
And flatter with the Lord ſgloſe
And with their tonges, and in their harts
Diſſembled euery word.

¶The fourth part.

37 For why? theyr harts were nothyng bent
To hym and to hys trade:
Nor yet to kepe or to performe.
The couenant that was made.
38 Yet was he ſtill ſo mercifull,
When they deſerued to dye:
That he forgaue them theyr miſdedes,
And would not them deſtroy.

Yea many a tyme he turned hys wrath,
And dyd hym ſelf auyſe,
And would not ſuffer all his whole
Diſpleaſure to aryſe.
39 Conſidering they were but fleſh,
And euen as a wynde
That paſſeth away, and can not well
Returne by hys own kynde.

4 How often tymes in wildernes,
Dyd they theyr Lord prouoke?
How dyd they moue and ſtirre theyr Lord
To plage them with his ſtroke?
41 Yet dyd they turne agayne to ſinne,
And tempted God eftſone,
Preſcribing to the holy Lord,
What thyngs they would haue done.

42 Not thinking of his hand and power
Nor of the day, when he
Deliuered them out of the bondes,
Of the fierce enemy.
43 Nor how he wrought hys myracles,
(As they them ſelues beheld)
In Egypt, and the wonder that
He dyd in Zoan field.

44 Nor how he turned by his power
Their waters into bloud,
That no man myght receaue hys drynke
At riuer nor at floud.
45 Nor how he ſent them ſwarmes of flies
Which dyd them ſore annoy,
And fild theyr countreyes ful of frogges,
Which ſhould their landes deſtroy.

¶The fyft part.

46 Nor how he dyd commit their fruytes
Vnto the Caterpiller:
And all the labour of theyr hands,
He gaue to the Graſhopper,
47 With hayle ſtones he deſtroyd theyr vynes
So that they were all loſt,
And not ſo much as wyld fyg trees,
But he conſumd with froſt.

48 And yet with hayle ſtones once agayn
The Lord theyr cattell ſmote:
And all theyr flockes and heardes likewyſe,
With thunder boltes full hote.
49 He caſt vpon them in hys ire
And in his fury ſtrong:
Diſpleaſure, wrath and euill ſprytes,
To trouble them among.

50 Then to his wrath he made away,
And ſpared not the leaſt:
But gaue vnto the peſtilence
The man, and eke the beaſt.
51 He ſtrake alſo the firſt borne all,
That vp in Egypt came:
And all the chiefe of men and beaſtes,
Within the tentes of Ham.

52 But as for all his own deare folke,
He dyd preſerue and keepe.
And caryed them through wildernes
Euen lyke a flocke of ſheepe.
53 Without all feare, both ſafe and ſound,
He brought them out of thrall:
Wheras theyr foes with rage of ſea
Were ouerwhelmed all.

54 And brought them out into the coaſtes

Of

Of his own holy land:
Euen to the mount which he had got,
By his strong arme and hand.
55 And there cast out the heathen folke,
And dyd theyr land deuide:
And in the tentes he set theyr tribes
Of Israell to abyde.

56 Yet for all thys, theyr God most hygh
They styrred and tempted still:
And would not kepe hys testament,
Nor yet obey hys will.
57 But as theyr fathers turned backe,
Euen so they went astray:
Much like a bowe that would not bend,
But slip and start away.

¶ The sixt part.

58 And greued hym with theyr hil altar:
With offrings, and with fire:
And with theyr Idoles vehemently
Prouoked hym to ire,
59 Therwith hys wrath began agayne
To kindle in his brest:
The naughtines of Israell
He dyd so much detest.

60 Then he forsooke the tabernacle
Of Silo, where he was
Ryght conuersant with earthly men,
Euen as hys dwelling place.
61 Then suffred he hys myght and power
In bondage for to stand:
And gaue the honor of hys Arke
Into hys enmyes hand.

62 And did commit them to the sword,
Wroth with his heritage:
63 The younge men were deuourd with fire
Mayds had no mariage.

64 And with the sword the priests also
Dyd perysh euerychone
And not a widow left alyue
Theyr death for to bemone.

65 And then the Lord began to wake,
Lyke one that slept a tyme
Or lyke a valiant man of warre,
Refreshed after wyne.
66 With Emeroides in the hinder part,
He strake his enmies all:
And put them then vnto a shame,
That was perpetuall.

67 Then he the tent and tabernacle
Of Ioseph dyd refuse:
As for the tribe of Ephraim
He would in no wyse chuse.
68 But chose the tribe of Iehuda,
Whereas he thought to dwell
Euen the noble mount Sion,
Which he dyd loue so well.

69 Whereas he dyd hys temple vse
Both sumptuously and sure
Lyke as the earth which he hath made
For euer to endure.
70 Then chose he Dauyd hym to serue,
Hys people for to kepe:
Which he tooke vp and brought away,
Euen from the foldes of sheepe.

71 As he dyd follow the ewes with yong
The Lord dyd hym auaunce:
To feede hys people of Israell,
And his enheritance.
72 Then Dauid with a faithfull hart,
His flocke and charge dyd feede:
And prudently with all his power
Dyd gouerne them in deede.

PSALME LXXIX. I. H.

Deus venerunt gentes.

¶ *The Israelites complaine to God for the greate calamitie and oppression that they suffred when Antiochus destroyed their temple, and cytye Ierusalem, desiryng Gods ayde agaynst his ragyng tyranny, least Gods name and religion should be contemned among the heathen, whych shoulde see them thus forsaken and peryshe.*

¶ Sing this as the lxxvii. Psalme.

O Lord the Gentyles do inuade,
Thyne herytage to spoyle:
Ierusalem an heape is made,
Thy temple they defoyle.
2 The bodyes of thy saintes most deare,
Abroad to byrdes they cast:
The flesh of them as doe thee feare
The beastes, deuoure and wast.

3 Theyr bloud throughout Ierusalem
As water spylt they haue:
So that there is not one of them,
To lay theyr dead in graue.

4 Thus are we made a laughing stocke,
Almost the world throughout:
The enmyes at vs iest and mocke
Which dwel our coastes about.

5 Wilt thou (O Lord) thus in thyne ire
Agaynst vs euer fume?
And shew thy wrath as hote as fire,
Thy folke for to consume?
6 Vpon those people poure the same,
Which dyd thee neuer know:
All realmes which call not on thy name
Consume and ouerthrow.

7 For they haue got the vpper hand,
And Iacobs seede destroyde:
His habitation and hys land,
They haue left wast and voyde,
8 Beare not in mynd our former faultes,
With spede some pity show:
And ayde vs, Lord, in all assaultes,
For we are weake and low.

9 O God that geuest all health and grace,
On vs declare the same:
Wey not our workes, our sinnes deface,
For honor of thy name.
10 Why shall the wicked still alway,
To vs, as people domme:
In thy reproch reioyce and say,
Where is theyr God become?

Require (O Lord) as thou seest good,
Before our eyes in sight:
Of all these folke thy seruants blood,
Which they spilt in despite.
11 Receaue into thy sight in hast,
The clamours, griefe and wrong
Of such as are in pryson cast
Sustayning irons strong.

Thy force and strength to celebrate
Lord set them out of band:
Which vnto death are destinate
And in theyr enmyes hand.
12 The nacions which haue bene so bold
As to blaspheme thy name:
Into theyr laps with seuen fold
Repay agayne the same.

13 So we thy folke thy pasture sheepe
Wyll prayse thee euermore:
And teach all ages for to keepe
For thee like prayse in store.

PSALME LXXX. I. H.

Qui regis Israel.

¶ *A lamentable prayer to God to helpe the myseries of the church, desyring hym to consyder their first estate, when his fauour stoyned towards them, to the entent that he myghte fynysh that worke that he had begon.*

¶ Sing this as the lxvii. Psalme.

THou heerd that Israell doost keepe,
Geue eare and take good heede:
Which leadest Ioseph lyke a sheepe,
And doost hym watch and feede.
2 Thou Lord I say whose seat is set
On Cherubins so bryght:
Shew forth thy self and do not let,
Send down thy beames of lyght.

3 Before Ephraim, and Beniamin,
Manasses eke likewise
To shew thy power do thou begin,
Come helpe vs Lord arise.
4 Direct our hartes vnto thy grace,
Conuert vs Lord to thee:
Shew vs the bryghtnes of thy face,
And then full safe are we.

5 Lord God of hostes of Israell,
How long wilt thou I say
Agaynst thy folke in anger swell,
And wilt not heare them pray?
6 Thou doost them fede with sorowes depe
Their bread with teares they eate,
And drinke the teares that they do wepe,
In measure full and greate.

7 Thou hast vs made a very stryfe
To those that dwell about,
And that our foes do loue of lyfe,
They laugh and iest it out.
8 O take vs Lord vnto thy grace,
Conuert our myndes to thee,
Shew forth to vs thy ioyfull face,
And we full safe shalbe.

9 From Egypt where it grew not well
Thou broughtest a vyne full deare
The heathen folke thou dydst expell
And then dydst plant it here.
10 Thou dydst prepare for it a place,
And set her rootes full fast:
That it dyd grow and spring apace
And fill the land at last.

¶ The second part.
11 The hils were couered round about
With shade that from it came:
And eke the Ceders hygh, and stout
With braunches of the same.
12 Why then didst thou her wall destroy:
Her hedge pluckt vp thou hast:
That all the folke that passe therby,
Thy vyne may spoyle and wast.

13 The Bore out of the woods so wyld,
Doth dyg and roote it out:
The furious beastes out of the field,
Deuour it all about.
14 O Lord of hostes returne agayne,
From heauen looke betyme:
Behold, and wyth thy helpe sustayne
This poore vineyard of thyne:

15 Thy plant I say, thyne Israell
Whom thy ryght hand hath set:
The same which thou didst loue so well
O Lord, do not forget.

16 They loppe and cut it downe a pace,
They burne it eke with fire:
And through the frowning of thy face
We perysh in thyne ire.

17 Let thy ryght hand be with them now
Whom thou hast kept so long:
And with the sonne of man whom thou
To thee hast made so strong.

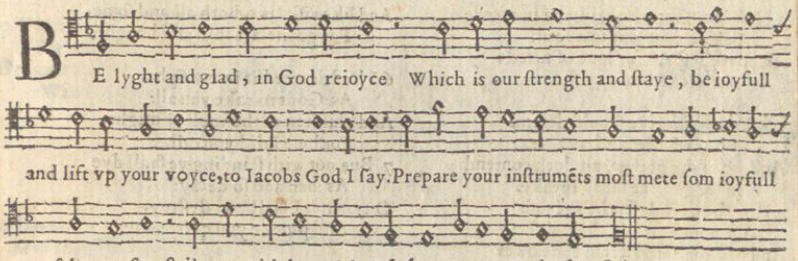
18 And so when thou hast set vs free,
And saued vs from shame:
Then will we neuer fall from thee,
But call vpon thy name.

19 O Lord of hostes through thy good grace
Conuert vs vnto thee.
Behold vs with a pleasaunt face,
And then full safe are wee.

PSALME LXXXI. I. H.

Exultate Deo.

¶ An exhortacion to prayse God both in hart and voyce for his benefites, and to worshipp him onely. God condemneth their ingratitude, and sheweth what great benefites they haue lost thorow theyr own malice.



3 Blow as it were in the new moone,
With trompets of the best,
As it is vsed to be done
At any solemne feast.
4 For thys is vnto Israell.
A statute and a trade:
A lawe that must be kept full well,
Which Iacobs God hath made.

5 Thys clause with Ioseph was decreed,
When he from Egypt came,
That as a witnes all hys sede
Should still obserue the same.
6 When God (I say) had so preparde
To bryng hym from that land,
Where as the speech which he had heard
He dyd not vnderstand.

7 I from his shoulders tooke (sayth he)
The burden cleane away,
And from the furnace quit hym free,
From burning brycke of clay.
8 When thou in griefe didst cry and call,
I holpe thee by and by,
And I dyd answere thee with all
In thunder secretly.

9 Yea at the waters, of discorde
I dyd thee tempt and proue,
Where as the goodnes of the Lord,
With muttering thou didst moue.
10 Heare O my folke, O Israell,
And I assure it thee:
(Regard and marke my words full well)
If thou wilt cleaue to me.

¶ The second part.

11 Thou shalt no God in thee reserue
Of any land abroad:
Nor in no wise to bow or serue
A straunge and forayne God.
12 I am the Lord thy God, and I
From Egypt set thee free:
Then aske of me aboundantly,
And I will geue it thee.

13 And yet my people would not heare
My voyce when that I spake:
Nor Israell would not obey,
But did me quite forsake.
14 Then dyd I leaue them to their will,
In hardnes of their hart:
To walke in their own counsels still,
Them selues they might peruert.

15 O that my people would haue heard
The wordes that I did say:
And eke that Israell would regard,
To walke within my way.
16 How sone would I confound their foes,
And bring them down full low:
And turne my hand vpon all those,
That would them ouerthrow?

17 And they that at the Lord do rage:
As slaues should seeke him tyll
But of hys folke the tyme and age
Should florishe euer still.

16 I would haue fed them with the crop
And fines of the wheate:
And make the rocke with hony drop,
That they their fils should eate.

PSALME LXXXII. I. H.

Deus stetit in synago.

¶ *The Prophet declaring God to be present amongest the iudges and Magistrates, reproueth theyr partialitie and vnrighteousnes, and exhorteth them to do iustice, but seing no amendement, he desireth God to vndertake the matter, and execute iustice him self.*

¶ Sing this as the lxxviii. Psalme.

A Mid the preasse with men of might
The Lord himself did stand:
To pleade the cause of truth and ryght
With iudges of the land.
2 How long (sayd he) will you proceede
False iudgement to award:
And haue respect for loue of meede
The wicked to regard:

3 Wheras of due ye should defend
The fatherles and weake:
And when the poore man doth contend
In iudgement iustly speake.
4 If ye be wyse defend the cause
Of poore men in their right:
And ryd the needy, from the clawes
Of tyrauntes force, and might.

5 But nothing will they know or learne,
In vayne to them I talke:
They will not see or ought discerne,
But still in darknes walke.
For loe euen now the time is come,
That all things fall to nought:
And likewise laws, both all and some,
For gayne are sold and bought.

6 I had decreed it in my sight,
As Gods to take you all:
And children to the most of might,
For loue I did you call.
7 But not with standing ye shall dye
As men and so decay:
O tyrantes I shall you destroy,
And plucke you quite away.

8 Vp Lord and let thy strength be known
And iudge the world with might:
For why? all nations are thine owne,
To take them as thy right.

PSALME LXXXIII. I. H.

Deus qui similis.

¶ *The people of Israell pray vnto the Lord to deliuer them from their enemies, bothe at home and far of, which imagined nothing but theyr destruction: and they desire that all such wicked people may, according as God was accoustumed, be stricken with the stormy tempestes of Gods wrathe, that they may know that the Lord is most hye vpon the earth.*

¶ Sing this as the lxxvii. Psalme.

DO not (O God) refrayne thy tonge,
In silence do not stay:
Withhold not Lord thy selfe so long
Nor make no more delay.
2 For why? behold thy foes and see
How they do rage and cry:
And those that beare an hate to thee,
Hold vp their heds on hie.

5 Against thy folke they vse deceite:
And craftly they enquire:
For thine elect to lye in wayte
Their counsell doth conspire.
4 Come on (sayd they) let vs expell
And plucke these folke away
So that the name of Israell
May vtterly decay.

5 They all conspire within their hart
How they may thee withstand:
Against the Lord to take a part
They are in league and band.
6 The tentes of all the Edomites,
The Ismaelites also:
The Hagarens and Moabites,
With diuers other mo.

7 Geball with Amon, and likewyse
Doth Amaleck conspire:
The Philistines agaynst thee ryse,
With them that dwell at Tire.
8 And Assur eke is well a payde
With them in league to bee:
And doth become a fence and ayde,
To Lots posteritie.

9 As thou didst to the Madianites,
So serue them Lord echone:

As to

As to Cicer, and to Iabin,
Beside the brooke kisom.
10 Whom thou in Edor didst destroy
And waste them through thy might,
That they like doung on earth did lye,
And that in open sight,

¶ The second part.

11 Make them now and their Lords appeare
Lyke Zeband Oreb than.
As Zebah and Zalmana were,
The kings of Madian.
12 Which sayd, let vs throughout the land
In all the coastes abroad,
Possesse and take into our hand,
The fayre houses of God.

13 Turn thē (O God) with stormes, as fast
As wheeles that haue no stay:
Or lyke as chaffe, which men do cast
With windes to flye away.

14 Like as the fire with rage and fume
The mighty forests spils,
And as the flame doth quyte consume
The mountaines and the hils:

15 So let the tempest of thy wrath
Vpon their neckes be layd:
And of thy stormy wind and shower
Lord make them all afrayd.
16 Lord bryng them all I thee desire
To such rebuke and shame:
That it may cause them to enquire
And learne to seeke thy name.

17 And let them euermore dayly
To shame and slaunder fall,
And in rebuke and obloquie,
To perish eke with all.
18 That they may know and feele full well
That thou art called Lord:
And that alone thou doost excell.
And raigne throughout the world.

PSALME LXXXIIII. I. H.

Quàm dilecta taber.

¶ David driuen forth of his countrey desireth most ardently to come agayne to the tabernacle of the Lorde, and the assemblye of the saintes, to prayse God: pronouncyng them blessed that may so do. Then he prayseth the courage of the people, that passe thorowe the wildernes to assemble themselues in Syon. Finally with prayse of this matter and confidence of Gods goodnes he endeth the Psalme.

¶ Sing this as the lxvii. Psalme.

HOw pleasant is thy dwelling place,
O Lord of hostes to me?
The tabernacles of thy grace
How pleasaunt Lord they be?
2 My soule doth long full sore to go
Into thy courts abrode:
My hart doth lust, my flesh also
In thee the liuing God.

3 The Sparowes find a roome to rest,
And saue them selues from wrong:
And eke the Swallow hath a nest,
Wherin to keepe her yong.
4 These birdes full nigh thyne alter maye
Haue place to sit and sing:
O Lord of hostes thou art (I say)
My God, and eke my king.

5 Oh they be blessed that may dwell
Within thy house alwayes:
For they all tymes thy factes do tell
And euer geue thee prayse.
6 Yea happy sure likewise are they
Whose stay and strength thou art:
Which to thy house do mind the way,
And seeke it in their hart.

7 As they go through the vale of teares,
They dig vp fountaynes still:
That as a spring it all appeares,
And thou theyr pits doost fill.

8 From strēgth to strength they walke full fast
No faintnes there shall bee:
And so the God of Gods at last
In Sion they do see,

9 O Lord of hostes, to me geue heede,
And heare when I do pray:
And let it through thyne eares proceede,
O Iacobs God I say.
10 O Lord our shield of thy good grace
Regard and so draw neare:
Regard (I say) behold the face
Of thyne annointed deare.

11 For why, within thy courtes one day
Is better to abyde,
Then other where to keepe or stay
A thousand dayes beside.
12 Much rather would I keepe a doore
Within the house of God:
Then in the tentes of wickednes,
To settle myne abode.

13 For God the Lord light and defence,
Wil grace and worship geue:
And no good thing shall he withhold
From them that purely liue.
14 O Lord of hostes that man is bleft,
And happy sure is hee,
That is perswaded in his breft
To trust all times in thee.

Benedixisti Domine.

¶ *Because God withdrewe not hys rods from his Churche after the returne from Babylon, fyrste they put him in mynd of their deliueraunce, to the entent that he should not leaue the worke of hys grace imperfite, next they complaine of their long affliction. And thyrdly they reioyce in hope of felicitie promised for their deliueraunce, which was a figure of Christes kingdome, vnder which shoulde be perfite felicitie.*

¶ Sing this as the lxxxi. Pſalme.

THou haſt bene mercifull in deede,
O Lord vnto thy land:
For thou reſtoredſt Iacobs ſeede
From thraldome out of band.
2 The wicked wayes that they were in
Thou didſt them cleane remit:
And thou didſt hyde thy peoples ſin,
Full cloſe thou coueredſt it.

3 Thyne anger eke thou didſt aſſwage,
That all thy wrath was gone:
And ſo didſt turne thee from thy rage
With them to be at one.
4 O God, our health, do now conuert
Thy people vnto thee:
Put all thy wrath from vs apart,
And angry ceaſe to bee.

5 Why? ſhall thyne anger neuer end,
But ſtill procede on vs?
And ſhall thy wrath it ſelf extend
Vpon all ages thus?
6 Wilt thou not rather turne therfore
And quicken vs that wee,
And all thy folke may euermore
Be glad, and ioye in thee?

7 O Lord, on vs do thou declare
Thy goodnes to our wealth:
Shew forth to vs and do not ſpare
Thyne ayde and ſauyng health.
8 I will harke what God ſayth, for he
Speakes to his people peace:
And to hys ſaintes, that neuer they
Returne to fooly ſinnes.

9 For why? his health is ſtill at hand
To ſuch as him do feare:
Wherby great glory in our land
Shall dwell, and flooryſh there.
10 For truth and mercie there ſhall meete
In one, to take their place:
And peace ſhall iuſtice with hys greete,
And there they ſhall embrace.

11 As truth from earth ſhall ſpring a pace
And flooriſhe pleaſauntly:
So righteouſnes ſhall ſhew her face,
And looke from heauen hie.
12 Yea, God him ſelf ſhall take in hand
To geue vs eche good thyng,
And through the coaſtes of all our land
The earth her fruites ſhall bring.

13 Before hys face ſhall iuſtice go,
Much lyke a guide or ſtay:
He ſhall direct his ſteppes alſo,
And kepe them in the way.

PSALME LXXXVI. I. H.

Inclina Domine.

¶ *Dauid ſore afflicted and forſaken of all, prayeth feruently for deliuerance. Somtimes rehearſing his miſeries, somtimes the mercies receaued, deſiring alſo to be enſtructed of the Lord, that he maye feare him alſo and glorifie hys name. He complaineth alſo of his aduerſaryes, and requireth to be deliuered from them.*

¶ Sing this as the lxxxi. Pſalme.

LOrd bow thyne eare to my requeſt
And heare me by and by:
With greuous payne and griefe oppreſt
Full poore and weake am I.
2 Preſerue my ſoule, becauſe my way
And doings holy bee:
And ſaue thy ſeruaunt, O my Lord,
That puts his truſt in thee.

3 Thy mercy (Lord) on me expreſſe,
Defend me eke with all:
For through the day I do not ceaſe
On thee to cry and call.
4 Comfort (O Lord) thy ſeruaunts ſoule
That now with payne is pinde:
For vnto thee Lorde I extoll
And lift my ſoule and mynde.

5 For thou art good and bountifull,
Thy giftes of grace are free:
And eke thy mercy plentifull
To all that call on thee.
6 O Lord lykewyſe when I do praye,
Regarde and geue an eare:
Marke well the wordes that I do ſay,
And all my prayers heare.

7 In tyme when trouble doth me moue,
To thee I do complaine:
For why I know and well do proue
Thou anſwereſt me agayne.

8 Among

8 Among the Gods(O Lord)is none
With thee to be compared:
And none can do as thou alone,
The lyke hath not bene heard.

¶The second part.

9 The Gentils and the peoples all
Which thou didst make and frame,
Before thy face on knees will fall,
And glorifye thy name.
10 For why,thou art so much of might,
All power is thyne owne:
Thou workest wonders still in sight
For thou art God alone.

11 O teach me(Lord)thy way,and I
Shall in thy truth procede:
O ioyne my hart to thee so nye,
That it thy name may dreede.
12 To thee,my God,will I geue prayse,
With all my hart (O Lord)
And glorifie thy name alwayes,
For euer through the world.

13 For why,thy mercy shewed to me
Is great,and doth excell:
Thou settest my soule at libertie
Out from the lower hell.
14 O Lord ,the proud agaynst me ryse,
And heapes of men of myght:
They seeke my soule,and in no wyse
Will haue thee in their sight.

15 Thou Lord art mercifull and meeke
Full slacke and slow to wrath:
Thy goodnes is full great,and eke
Thy truth no measure hath.
16 O turne to me,and mercy graunt,
Thy strength to me apply:
O helpe and saue thine own seruaunt
Thy hand maids sonne am I.

17 On me some signe of fauour shew,
That all my foes may see,
And be ashamed because(Lord)thou
Doost helpe and comfort me.

PSALME LXXXVII. I. H.

Fundamenta eius.

¶ *The holy ghost promiseth that the condition of the church , which was in misery after the captiuitie of Babylon, shoulde be restored to great excellency, so that there should be nothing more comfortable then to be numbred among the members therof.*

¶Sing this as the lxxxi.Psalme.

THat citie shall full well endure,
Her ground worke still doth stay.
Vpon the holy hils full sure,
It can no tyme decay.
2 God loues the gates of Sion best,
His grace doth there abyde:
He loued them more then all the rest
Of Iacobs tents beside.

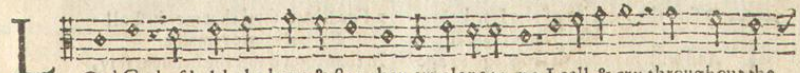
3 Full glorious thinges reported be
In Sion and abrode:
Great thinges,I say,are sayd of thee
Thou citie of our God.
4 On Rahab I will cast an eye,
And beare in minde the same:
And Babylon shall eke apply e,
And learne to know my name.
5 Loe,Palestine and Tire also,
With Ethyope lykewyse:
A people olde,full long a go
Were borne and there dyd ryse.
6 Of Sion they shall say abrode,
That diuers men of fame:
Haue their sprong vp and the hye God
Hath founded fast the same.

7 In their recordes to them it shall
Through God deuyse appeare.
Of Sion that the chiefe of all
Had his beginning there,
8 The trumpeters with such as sing
Therin great plenty bee:
My fountaines and my pleasaunt springs
Are comp ast all in thee.

PSALME LXXXVIII. I. H.

Domine Deus.

¶ *A grieuous complaint of the faithfull sore afflicted by sickenes, persecution, and aduersitie being as it were left of God without any consolation. Yet he calleth on God by faith, and striueth against desperation, complaining hym selfe to bee forsaken of all earthly helpe.*



LOrd God of helth the hope & stay thou art alone to me,I call & cry throughout the

day, and all the nyght to thee O let my prayers sone asced vnto thy sight on hie, incline thine

eare (O Lord,) entend, and harken to my cry.

3 For why? my soule with wo is fild,
And doth in trouble dwell,
My lyfe and breath almost doth yeld,
And draweth nie to hell.
4 I am estemd as one of them
That in the pit do fall:
And made as one, among those men
That haue no strength at all.

5 As one among the dead, and free
From things that here remaine:
It were more ease for me to be
With them the which are slaine:
6 As those that lye in graue, I say,
Whom thou hast cleane forgot:
The which thy hand hath cut away,
And thou regardst them not.

7 Yea lyke to one shut vp full sure
Within the lower pit:
In places darke, and all obscure,
And in the depth of it.
8 Thine anger and thy wrath likewise
Full sore on me doth lye:
And all thy stormes against me ryse
My soule to vexe and try.

9 Thou putst my frends far of from me,
And makst them hate me sore:
I am shut vp in prison fast,
And can come forth no more.
10 My sight doth fayle through griefe and wo
I call to thee (O God)
Throughout the day, my hands also
To thee I stretch abrode.

¶ The second part.

11 Doost thou vnto the dead declare
Thy wondrous workes of fame?
Shall dead to lyfe agayne repayre,
And prayse thee for the same?
12 Or shall thy louing kindnes (Lord)
Be preached in the graue?
Or shall with them that are destroyd
Thy truth her honor haue?

13 Shall they that lye in darke full low
Of all thy wonders wote?
Or there shall they thy iustice know,
Where all thinges are forgot?
14 But I (O Lord) to thee alway
Do cry and call a pace:
My prayer eke ere it be day
Shall come before thy face.

15 Why doost thou (Lord) abhorre my soule
In griefe that seeketh thee?
And now (O Lord) why doost thou hide
Thy face away from mee?
16 I am afflict as dying still,
From youth this many a yeare:
Thy terrors which do vexe mest ill
With troubled mind I beare

17 The furies of thy wrathfull rage
Full sore vpon me fall:
Thy terrors eke do not asswage,
But me oppresse with all.
18 All day they compas me about,
As water at the tide:
And all at once with streames full stout
Be set me on eche side.

19 Thou setteſt far from me my frendes,
And louers euery one:
Yea and mine old acquaintance all
Out of my sight are gone.

PSALME LXXXIX. I. H.

Misericordias Domine.

¶ *With many words doth the Prophet prayse the goodnes of God, for hys testament and couenaunt that he had made betwene him and his elect by Iesu Christ the son of Dauid, then doth he complaine of the great ruine and desolation of the kyngdome of Dauid, so that to the outward appearaunce, the promis was broken. Finally he prayeth to be deliuered from his afflictions making mention of the shortnes of mans life, and confirming himself by Gods promises.*

¶ Sing this as the lxvii. Psalme.

TO sing the mercies of the Lord
My tonge shall neuer spare:
And with my mouth from age to age
Thy truth I will declare.
2 For I haue sayd that mercy shall
For euermore remaine:
In that thou doost the heauens stay,
Thy truth appeareth plaine.

3 To mine elect (sayth God) I made.
A couenaunt and beheſt:
My ſeruant Dauid to perſwade
I ſwore, and dyd proteſt.
4 Thy ſeede for euer I will ſtay,
And ſtabliſh it full faſt:
And ſtill vphold thy throne alway,
From age to age to laſt.

5 The heauens ſhew with ioy and myrth,
Thy wondrous workes O Lord:
Thy ſaintes within thy church on earth,
Thy fayth and truth record.
6 Who with the Lord is equall then
In all the cloudes abrod?
Among the ſons of all the Gods
What one is lyke our God?

7 God in aſſemble of the ſaintes
Is greatly to be dread:
And ouer all that dwell about,
In terrour to be had.
8 Lord God of hoſtes in all the world
What one is lyke to thee?
On euery ſide moſt mightie Lord
Thy truth is ſene to bee.

9 The raging ſee, by thyne aduice,
Thou ruleſt at thy will:
And when the waues therof aryſe,
Thou makſt them calme and ſtill.
10 And Egypt thou Lord haſt ſubdude,
And thou haſt it deſtroyde
Yea thou thy foes with mighty arme
Haſt ſcattred all abroad.

¶ The ſecond part.

11 The heauens are thyne and ſtill haue bene
Lykewyſe the earth and land:
The world with all that is therin,
Thou foundeſt with thy hand.
12 Both North and South, with Eaſt and weſt
Thy ſelf didſt make and frame:
Both Tabor Mount and eke Hermon
Reioyce, and prayſe thy name.

13 Thine arme is ſtrong, and full of power,
All myght therin doth lye:
The ſtrength of thy right hand eche houre
Thou lifteſt vp on hye.
14 In ryghteouſnes and equitie
Thou haſt thy ſeate and place:
Mercy and trueth are ſtill with thee,
And go before thy face:

15 That folke is bleſt that knoweth a right
Thy preſent power, O God:
For in the fauour of thy ſight
They walke full ſafe abrod.
16 For in thy name throughout the day
They ioy, and much reioyce:
And through thy righteouſnes haue they
A pleaſaunt fame and noyſe.

17 For why? their glory, ſtrength and ayde
In thee alone doth lye:
Thy goodnes eke that hath vs ſtayde,
Shall lift our horne on hie.
18 Our ſtrength, that doth defend vs well
The Lord to vs doth bryng:
The holy one of Iſraell,
He is our guide and king.

19 Somtime thy will vnto thy ſaintes
In viſions thou didſt ſhow:
And thus then didſt thou ſay to them,
Thy mind to make them know.
20 A man of might haue I erect,
Your kyng and guide to be:
And ſet vp him whom I elect
Among the folke to me.

¶ The thyrd part.

21 My ſeruant Dauid I appoynt,
Whom I haue ſearched out:
And with my holy oyle anoynt
Hym king of all the route.
22 For why? my hand is ready ſtill
With him for to remayne:
And with myne arme alſo I will
Him ſtrengthen and ſuſtaine.

23 The enmies ſhall not him oppreſs,
They ſhall him not deuour:
Ne yet the ſonnes of wickednes
Of him ſhall haue no power.
24 His foes likewiſe will I deſtroy
Before his face in ſight.
And thoſe that hate hym I will plage,
And ſtrike them with my might.

25 My truth and mercy eke with all,
Shall ſtill vpon him lye:
And in my name his horne eke ſhall
Be lifted vp on hie.
26 His kyngdome I will ſet to be
Vpon the ſea and ſand:
And eke the running flouds ſhall he
Embrace with his ryght hand.

27 He ſhall depend with all his hart
On me, and thus ſhall ſay:
My father, and my God thou art,
My rocke of health and ſtay.
28 As one firſt borne I will him take,
Of all on earth that ſprings:
Hys myght and honor, I ſhall make
Aboue all worldly kings.

29 My mercye ſhalbe with him ſtill,
As I my ſelf haue tolde:
My faithfull couenaunt to fulfill
My mercy I will holde.
30 And eke his ſeede will I ſuſtaine,
For euer ſtrong and ſure:
So that his ſeate ſhall ſtill remayne,
Whyle heauen doth endure.

¶ The fourth part.

31 If that his ſonnes forſake my law,

And so begin to swerue:
And of my iudgements haue none awe,
Nor will not them obserue.
32 Or if they do not vse a right
My statutes to them made,
And set all my commaundements light,
And will not keepe my trade:

33 Then with the rod will I begin
Their doings to amend.
And so with scourging for their sin,
When that they do offend.
34 My mercy yet, and my goodnes
I will not take him fro:
Nor handle hym with craftines,
And so my truth forgo.

35 But sure my couenaunt I will hold
With all that I haue spoke:
No word the which my lips haue told
Shall alter or be broke.
36 Once swore I by mine holines,
And that performe will I:
With Dauid I shall keepe promise,
To him I will not lye.

37 His sede for euermore shall raigne,
And eke hys throne of myght:
As doth the sunne it shall remaine
For euer in my sight.
38 And as the Moone with in the skye
For euer standeth fast:
A faithfull witnes from on hie,
So shall his kingdome last.

39 But now (O Lord) thou doost reiect,
And now thou chaungest cheare:
Yea thou art wroth with thine elect.
Thyne own annoynted deare.
40 The couenant with thy seruant made
Lord, thou hast quite vndone:
And down vpon the ground also
Hast cast hys royall crowne.

¶ The fift part.

41 Thou pluckst his hedges vp with might,
His walles doost thou confound:
Thou beatest eke his bulwarkes down,
And breakst them to the ground.
42 Though he is sore destroyd and torne
Of commers by throughout:
And so is made a mocke and scorne
To all that dwell about:

43 Thou their ryght hand hast lifted vp,
That hym so sore annoy:
And all his foes that him deuoure,
Loe thou hast made to ioy.
44 His swords edge thou doost take away
That should his foes withstand:
To him in warre no victory
Thou geuest, nor vpperhand.

45 Hys glory thou doost also wast,
Hys throne, his ioy and myrth:
By thee is ouerthrowne and cast.
Full low vpon the earth.
46 Thou hast cut of and made full short
His youth and lustie dayes:
And rayst of him an ill report
With shame and great dispraise.

47 How long away from me (O Lord)
For euer wilt thou turne?
And shall thine anger still alway
As fire, consume and burne?
48 O call to mind, remember then
My time consumeth fast:
Why hast thou made the sonnes of men
As things in vayne to wast?

49 What man is he that liueth here,
And death shall neuer see?
Or from the hand of hell hys soule
Shall he deliuer free?
50 Where is (O Lord) thine old goodnes
So oft declarde beforne:
Which by thy truth and vprightnes
To Dauid thou hast sworne?

51 The great rebukes to minde I call
That on thy seruants lye:
The rayling of the people all
Borne in my brest haue I.
52 Wherwith O Lord thine enemies
Blasphemed haue thy name:
The steppes of thine annoynted one
Tney cease not to defame.

53 All prayse to thee, O Lord of hostes,
Both now and eke for aye:
Through skie, and earth, in all the costes,
Amen, Amen, I say.

PSALME XC. I. H.

Domine refugium.

¶ *Moyses in his prayer setteth before vs the eternall fauour of God towardes his, who are neither admonished, by the breuitie of theyr life, nor by plages, to be thankfull. Therefore Moyses prayeth God to turne their hartes, and continue his mercies towardes them and theyr posteritie for euer.*

¶ Sing this as the lxxviii. Psalme.

THou (Lord) hast bene our sure defence,
Our place of ease and rest:
In all tymes past, yea so long sence
As can not be expresst.

2 Ere there was made mountaine or hill,
The earth or world abrod:
From age to age and alwayes still
For euer thou art God.

3 Thou grindeſt man through greeſe and paine
To duſt or clay, and then:
And then thou ſayeſt againe, returne
Agayne ye ſonnes of men.
4 The laſting of a thouſand yeare
What is it in thy ſight?
As yeſterday it doth appeare,
Or as a watch one night.

5 So ſoone as thou dooſt ſcatter them,
Then is their lyfe and trade
All as a ſleepe, and lyke the graſſe,
Whoſe beauty ſoone doth fade.
6 Which in the morning ſhines full bright,
But fadeth by and by,
And is cut down, ere it be nyght
All withered, dead, and dry.

7 For through thine anger we conſume,
Our might is much decayde:
And of thy feruent wrath and fume
We are full ſore afrayde.
8 The wicked works that we haue wrought
Thou ſeeſt before thyne eye:
Our priuie faultes, yea eke our thought,
Thy countenance dooſt ſpye.

9 For through thy wrath our dayes do waſt,
Therof doth nought remayne:
Our yeares conſume as words or blaſt
And are not cald agayne.
10 Our time is threeſcore yeare and ten,
That we do liue on molde:
If one ſee foureſcore, ſurely then.
We count him wondrous olde.

¶ The ſecond part.

11 Yet of this time the ſtrength and chief
The which we count vpon,
Is nothing els but painfull grief,
And we as blaſtes are gone.
12 Who once doth know what ſtrēgth is there
What might thine anger hath?
Or in hys hart who doth thee feare
According to thy wrath,

13 Inſtruct vs, Lord, to know and try,
How long our dayes remayne:
That then we may our hartes apply
True wiſedome to attayne.
14 Returne, O Lord, how long wilt thou,
Forth on in wrath proceede?
Shew fauour to thy ſeruantes now
And helpe them at their neede.

15 Refreſh vs with thy mercy ſoone,
And then our ioy ſhalbe
All times ſo long as life doth laſt
In hart reioyce ſhall we.
16 As thou haſt plaged vs before,
Now alſo make vs glad:
And for the yeares wherin full ſore
Affliction we haue had.

17 O let thy worke and power appeare,
And on thy ſeruauntes light:
And ſhew vnto their children deare,
Thy glory and thy might.
18 Lord let thy grace and glory ſtand
On vs thy ſeruants thus:
Confirme the workes we take in hand,
Lord proſper them to vs.

PSALME XCI. I. H.

Qui habitat in adiutorio.

¶ *Here is deſcribed in what aſſurance he liueth that putteth his whole truſte in God, and committeth hym ſelfe wholy to his protection in all temptations. A promiſe of God to thoſe that loue him, know hym, and truſt in hym to deliuer them, and gene them immortall glory.*

¶ Sing this as the lxix. Pſalme

HE that within the ſecret place
Of God moſt hie doth dwell:
In ſhadow of the mightieſt grace
At reſt ſhall kepe him well.
2 Thou art my hope and my ſtrong hold,
I to thee Lord will ſay:
My God is he in him will I
My whole affiance ſtay.

3 He ſhall defend thee from the ſnare
The which the hunter layd:
And from that deadly plage and care
Wherof thou art afraide.
4 And with his winges ſhall couer thee,
And kepe thee ſafely there:
His fayth and truth thy fence ſhalbe
As ſure as ſhield and ſpeare.

5 So that thou ſhalt not nede, I ſay
To feare, or be affright:
Of all the ſhaftes that flye by day,
Nor terrours of the night.
6 Nor of the plage that priuely
Doth walke in darke ſo faſt:
Nor yet of that which doth deſtroy,
And at noone dayes doth waſt.

7 Yea at thy ſyde as thou dooſt ſtand,
A thouſand dead ſhalbe,
Ten thouſand eke at thy right hand,
And yet ſhalt thou be free.
8 But thou ſhalt ſee it for thy part,
Thyne eyes ſhall well regard,
That euen like to their deſert
The wicked haue reward.

9 For why (O Lord) I onely luſt
To ſtay my hope on thee,
And in the hieſt I put my truſt,
My ſure defence is hee.
10 Thou ſhalt not neede none ill to feare,
With thee it ſhall not mell,
Nor yet the plage ſhall once come neare,
Thy houſe where thou dooſt dwell.

11 For why? vnto his Angels all,
With charge commaundeth hee
That ſtill in all thy waye, they ſhall
Preſerue and proſper thee.
12 And in theyr hands ſhall thee beare vp,
Still waiting thee vpon:
So that thy foote ſhall neuer chaunce,
To ſpourne at any ſtone.

13 Vpon the Lyon thou ſhalt go,
The Adder fell and long:
And treade vpon the Lyons yong,
With Dragons ſtout and ſtrong.
14 For that he truſteth vnto me,
I will diſpatch hym quite,
And him defend, becauſe that he
Doth know my name a ryght.

15 When he for helpe on me doth cry,
An anſwere I will geue:
And from his griefe take hym will I,
In glory for to liue.
16 With length of yeares, and daies of welth
I will fulfill hys time:
The goodnes of my ſauing health
I will declare to hym.

PSALME XCII. I. H.

Bonum eſt confiteri.

¶This Pſalme was made tobe ſong on the Sabbaoth, to ſtyr vp the people to acknowledge God, and to prayſe hym in his workes. The Prophet reioyſeth therin. But the wicked is notable to conſyder, that the vngodly, when the is moſt floriſhing, ſhall moſt ſpedelye periſhe. In the end is deſcribed the felicitie of the iuſt, planted in the houſe of God to prayſe the Lord.

¶Sing this as the lxxxviii. Pſalme.

IT is a thing, both good and meete
To prayſe the hygheſt Lord:
And to thy name O thou moſt hie
To ſing in one accord:
2 To ſhew the kindnes of the Lord,
Betime ere day be lyght:
And eke declare his truth abrod,
When it doth draw to night.

3 Vpon ten ſtringed inſtrument,
On lute and harpe ſo ſweete,
With all the myrth you can inuent,
Of inſtrumentes moſt meete.
4 For thou haſt made me to reioyce
In things ſo wrought by thee:
And I haue ioye in hart and voyce
Thy handy workes to ſee.

5 O Lord how glorious and how great
Are all thy workes ſo ſtout?
So depely are thy counſels ſet,
That none can try them out.
6 The man vnwiſe hath not the wyt
This geare to paſſe to bring
And all ſuch fooles are nothing fit
To vnderſtand this thing.

7 When ſo the wicked at theyr will
As gras do ſpring full faſt,
They when they floriſh in their ill,
For euer ſhalbe waſt.
8 But thou art mighty (Lord moſt hye)
Yea thou dooſt raigne therfore
In euery time eternally,
Both now and euermore.

9 For why (O Lord) behold and ſee,
Behold thy foes, I ſay:
How all that worke iniquitie
Shall periſh and decay.
10 But thou like as an Vnicorne
Shalt lift my Horne on hye:
With freſh and new prepared oyle
Thyne noynted king am I.

11 And of my foes before myne eyes
Shall ſee the fall and ſhame:
Of all that vp againſt me riſe
Mine eare ſhall heare the ſame.
12 The iuſt ſhall floriſhe vpon hye
As date trees bud and blow,
And as the ceders multiply,
In Lybanus that grow.

13 For they are planted in the place,
And dwelling of our God:
Within his courtes they ſpring apace
And flooriſhe all abrode,
14 And in theyr age more fruite ſhal bring
Both fat and well beſene:
And pleaſauntly both bud and ſpring,
With boughes and braunches grene.

15 To ſhew that God is good and iuſt
And vpright is his will:
He is my rocke my hope and truſt
In him there is none il.

Dominus regnauit.

¶ He prayseth the power of God in the creation of the worlde & beateth down all people which lift them vp against his maiestye, and prouoketh to consyder his promyses.

¶ Sing this as the lxxvii. Psalme.

THe Lord as king aloft doth raigne,
In glory goodly dyght:
And he to shew his strength and maine,
Hath girt hym selfe with myght.
2 The Lord likewise the earth hath made,
And shaped it so sure:
No myght can make it moue or fade,
At stay it doth endure.

3 Ere that the world was made or wrought
Thy seat was set before:
Beyond all tyme that can be thought,
Thou hast bene euermore.

4 The flouds, O Lord, the flouds do ryse,
They roare and make a noyce:
The flouds I say did enterprise.
And lifted vp theyr voyce.

5 Yea though the stormes aryse in sight,
Though seas doo rage and swell:
The Lord is strong and more of myght,
For he on hye doth dwell.
6 And looke what promise he doth make,
His housebolde to defend:
For iust and true they shall it take
All tymes withouten end.

PSALME XCIIII. I. H.

Deus vltionum Dominus.

¶ He prayeth vnto God agaynste the violence and arroganey of tyrantes. Then doth he comfort the afflicted by the good issue of theyr afflictions, as he felt in hym self, and did see in others, and by the ruine of the wicked whom the Lord will destroy.

¶ Sing this as the lxxviii. Psalme.

O Lord thou doost reuenge all wrong,
That office longes to thee:
Sith vengeance doth to thee belong,
Declare that all may see.
2 Set forth thy self, for thou of right
The earth doost iudge and guyde:
Reward the proud and men of myght
According to theyr pryde,

3 How long shall wicked men beare sway
With lifting vp theyr voyce?
How long shall wicked men I say,
Thus triumphe and reioyce?
4 How long shall they with brags brust out
And proudly prate their fill?
Shall they reioyce which be so stout.
Whose workes are euer ill?

5 Thy flocke (O Lord) thyne heritage
They spoyle, and vexe full sore:
Against thy people they do rage,
Still dayly more and more.
6 The widowes which are comfortles
And straungers they destroy:
They slay the children fatherles,
And none doth put them by.

7 And when they take these things in hand
This talke they haue of thee:
Can Iacobs God this vnderstand?
Tush no he can not see.
8 O folke vnwise, O people rude,
Some knowledge now discerne;
Ye fooles among the multitude,
At length begin to learne.

9 The Lord which made the eare of man
He nedes of right must heare:
He made the eyen, all things must than
Before his eyes appeare.
10 The Lord doth all the world correct,
And make men vnderstand:
Shall he not then your dedes detect?
How can ye scape his hand?

¶ The second part.

11 The Lord doth know the thoughts of man
His hart he seeth full plaine:
The Lord I say, mens thoughtes doth scan
And findeth them but vayne.
12 But Lord that man is happy sure
Whom thou doost keepe in awe:
And through correction doost procure
To teach hym in thy law.

13 Wherby he shall in quiet rest
In tyme of trouble sit:
When wicked men shalbe suppreft
And fall into the pit,
14 For sure the Lord will not refuse
His people for to take.
His heritage whom he did chuse
He will no tyme forsake.

15 Vntill that iudgement be decrede,
To iustice to conuert:
That all may followe her with speede

That are of vpright hart.
16 But who vpon my part shall stand
Agaynst the cursed traine?
Or who shall ryd me from theyr hande,
That wicked workes maintaine?

17 Except the Lord had bene myne ayde,
Myne enmies to repelle:
My soule and lyfe had now bene layd
Almost as low as hell.
18 When I dyd say my foote did slyde,
And now am lyke to fall:
Thy goodnes Lord did so prouide,
To stay me vp withall.

19 When with my self I mused much
And could no comfort finde:
Then Lord thy goodnes did me touch
And that dyd ease my mind.

20 Wilt thou enhaunt thy self and draw
With wicked men to sit:
Which with pretence in steede of law
Much mischiefe do commit?

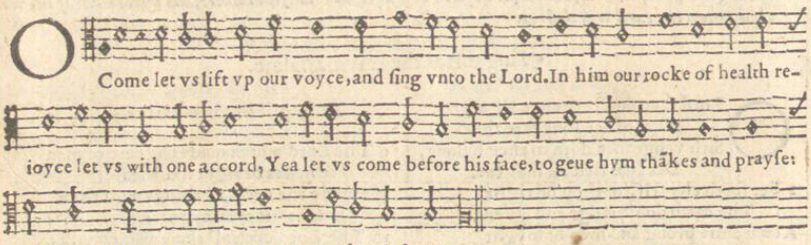
21 For they consult agaynst the lyfe,
Of righteous men and good:
And in theyr counsels they are ryfe
To shed the giltles blood.
22 But yet the Lord he is to mee
A strong defence or locke:
He is my God,to hym I flee,
He is my strength and rocke.

And he shall cause theyr mischiefes all
Them selues for to annoy:
And in their malice they shall fall,
Our God shall them destroy.

PSALME XCV. I. H.

Venite exultemus Domino.

¶ *An earnest exhortation to prayse God for the gouernement of the world, and the election of his Church. An admonition not to follow the rebellion of the olde fathers, that tempted God in the wyldernes, for the whiche they myghte not enter into the lande of promyse.*



3 For why, the Lord he is (no doubt)
A great and mighty God:
A king aboue all Gods throughout,
In all the world abrode.
4 The secretes of the earth so deepe.
And corners of the land:
The tops of hils that are so steepe,
He hath them in his hand.

5 The sea and waters all are hys,
For he the same hath wrought:
The earth and all that therin is
Hys hand hath made of nought.
6 Come let vs bow and prayse the Lord,
Before hym let vs fall:
And kneele to hym with one accord
The which hath made vs all.

7 For why? he is the Lord our God,
For vs he doth prouide:
We are his folke, he doth vs fede,
His sheepe, and he our guide.
8 To day if ye his voyce will heare,
Then harden not your hart:
As ye with grudging many a yeare,
Prouokt me in desert.

9 Where as your fathers tempted me
My power for to proue:
My wondrous workes when they did see
Yet still they would me moue.
10 Twyse twenty yeare they dyd me greue
And I to them dyd say:
They erre in hart, and not beleue,
They haue not known my way.

11 Wherfore I sware, when that my wrath
Was kindled in my breast:
That they should neuer tread the path,
To enter to my rest.

PSALME XCVI. I. H.

Cantate Domino, Canticum.

¶ *An exhortation both to the Iewes and Gentiles to prayse God for his mercye. And this specialy ought to be re-*

bereferred to the kingdome of Christ.

¶Sing this as the lxxvii.Pſalme.

SYng ye with prayſe vnto the Lord
New ſongs of ioy and mirth:
Syng vnto hym with one accord
All people on the earth.
2 Yea ſing vnto the Lord I ſay,
Prayſe ye his holy name:
Declare and ſhew from day to day
Saluacion by the ſame.

3 Among the heathen eke declare
His honour round about:
To ſhew his wonders do not ſpare
In all the world throughout.
4 For why? the Lord is much of myght
And worthy prayſe alway:
And he is to be dread of ryght.
Aboue all Gods, I ſay.

5 For all the Gods of heathen folke
Are Idoles that will fade.
But yet our God he is the Lord,
That hath the heauens made.
6 All prayſe and honour eke do dwell
For aye before hys face:
Both power and might lykewyſe excell
Within hys holy place.

7 Aſcribe vnto the Lord alway
(Ye people of the world)
All myght, and worſhip eke (I ſay)
Aſcribe vnto the Lord.

8 Aſcribe vnto the Lord alſo
The glory of hys name,
And eke into his courtes do go,
With giftes vnto the ſame.

9 Fall downe and worſhip ye the Lord,
Within his temple bright:
Let all the people of the world
Be fearfull at hys ſight.
10 Tell all the world, be not agaſt,
The Lord doth raygne aboue:
Yea he hath ſet the earth ſo faſt,
That it dyd neuer moue.

11 And that it is the Lord alone
That rules with princely might:
To iudge the nacions euery one,
With equity and right.
11 The heauens ſhal great ioy begyn,
The earth ſhall eke reioyce:
The ſea with all that is therein,
Shall ſhoote and make a noyſe.

13 The field ſhall ioy, and euery thing,
That ſpringeth of the earth:
The wood and euery tree ſhall ſyng,
With gladnes and with myrth.
14 Before the preſence of the Lord,
And comming of his myght:
When he ſhal iuſtly iudge the world,
And rule his folke with myght.

PSALME XCVII. I H.

Dominus regnauit.

¶*The Prophet exhorteth all to reioyce for the comming of the kingdome of Chriſt, dreadfull to the rebels and iddaters, and ioyful to the iuſt, whom he exhorteth to innocency, to reioyſing and thankesgeuing.*

¶Sing this as the xcv.Pſalme.

THe Lord doth raigne, where at the earth
May ioy with pleaſaunt voyce,
And eke the yles with ioyfull myrth
May triumph and reioyce.
2 Both cloudes and darknes eke do ſwel,
And round about him beate:
Yea right and iuſtice euer dwell,
And byde about his ſeate

3 Yea fire and heate at once doth runne,
And go before his face.
Which ſhall his foes and enmyes burne,
Abroade in euery place.
4 His lightnings eke ful bright dyd blaſe
And to the world appeare:
Wherat the earth did looke and gaſe,
With dread and deadly feare.

5 The hils like waxe did melt in ſight,
And preſence of the Lord:
They fled before that rulers might.
Which guyded all the world.

6 The heauens eke declare and ſhew
His iuſtice foorth abrode:
That all the world may ſee and know,
The glory of our God.

7 Confuſion ſore ſhall come to ſuch,
As worſhip Idols vayne:
And eke to thoſe that glory much,
Dum pictures, to maintayne.
8 For all the Idols of the world,
Which they as Gods do call:
Shal feele the power of the Lord,
And downe to hym ſhall fal.

9 With ioy ſhal Sion heare this thing,
And Iuda ſhall reioyce:
For all thy iudgements they ſhal ſyng,
And make a pleaſant noyſe.
10 That thou (O Lord) art ſet on hye,
In all the earth abrode:
And art exalted wondrouſly,
Aboue ech other God.

11 All ye that loue the Lord, doo this,
Hate all thinges that are ill:
For he doth keepe the soules of his
From such as would them spill.
12 And light doth spring vp to the iust,
With pleasure for his part:
Great ioy, with gladnes, mirth and lust,
To them of vpright hart.

13 Ye righteous in the Lord reioyce,
Hys holynes proclayme:
Be thankfull eke with hart, and voyce,
And mindfull of the same.

PSALME XCVIII. I. H.

Cantate Domino canticum nouum, quia.

¶ *An earnest exhortacion to all creatures to prayse the Lord for his power, mercy, and fidelity in his promyse by Christe, by whom he hath communicated his saluacion to all nations.*

¶Sing this as the xcv. Pſalme.

O Syng ye now vnto the Lord,
A new and pleasant song: (world
For he hath wrought throughout the
His wonders great and strong.
2 With his right hand ful worthely
He doth his foes deuour:
And get hym selfe the victory,
With his own arme and power.

3 The Lord doth make the people know,
His sauing health and might.
The Lord doth make his iustice show
In all the Heathens sight.
4 His grace and truth to Israel,
In minde he doth record:
That all the earth hath seene right well
The goodnes of the Lord.

5 Be glad in hym with ioyfull voyce,
All people of the earth,
Geue thankes to God, sing and reioyce
To hym with ioy and mirth.
6 Vpon the harpe vnto him sing,
Geue thankes to hym with Psalmes:
Reioyce before the Lord our king,
With trompets and with shalmes.

7 Yea let the sea with all therin,
With ioy both rore and swell:
The earth likewise let it begyn,
With all that therein dwell.
8 And let the flouds recoyce theyr fils,
And clap theyr handes a pace:
And eke the mountaynes and the hyls,
Before the Lord his face.

9 For he shall come to iudge and try
The world and euery wyght:
And rule the people mightely,
With iustice and with right.

PSALME XCIX. I. H.

Dominus regnauit iraſcan.

¶ *He commendeth the power, equity, and excellence of the kingdome of God by Christ, ouer the Iewes and Gentiles, and prouoketh the to magnify the same, and to serue the Lord, followyng the example of the auncient fathers, Moyses, Aaron, Samuel, who callinge vpon God were heard in theyr prayer.*

Sing this as the xcv. Pſalme.

THe Lord doth raygne, although at it
The people rage full sore:
Yea, he on Cherubin doth sit,
Though all the world do rore.
2 The Lord that doth in Sion dwel,
Is hygh and wondrous great:
Aboue all folke he doth excell,
And he aloft is set.

3 Let all men prayse thy mighty name,
For it is fearfull sure:
And let them magnifie the same,
That holy is and pure.
4 The princely power of our king
Doth loue iudgement and right:
Thou righely rulest euery thing
In Iacob, through thy might.

5 To prayse the Lord our God deuyse,
All honour to hym do:
His footestoole woorship ye lykewyse,
For hee is holy to.
6 Moses Aaron, and Samuel,
As prieſtes on hym do call:
When they did pray, he heard them well,
And gaue them aunswer all.

7 Within the cloud to them he spake,
Then dyd they labour styll:
To keepe such lawes as he dyd make,
And pointed them vntyll.
8 O Lord our God thou dydst them heare

And

And answeredst them agayne:
9 Thy mercy dyd on them appeare,
Theyr deedes dydst not mayntayne.
10 O laud and prayse our God and Lord,
Within his holy hyll:
For why? our God throughout the world
Is holy euer styll.

PSALME C.

Iubilate Deo omnis terra.

¶ He exhorteth all to serue the Lord who hath made vs, and to enter into his court and assemblies to prayse his name.

¶Sing this as the lxvii. Psalme.

IN God the Lord be glad and light,
Prayse hym throughout the earth:
Serue hym and come before his sight
With singing and with mirth.
2 Know that the Lord our God he is,
He did vs make and keepe:
Not we our selues, for we are his
Owne folke and pasture sheepe.
3 O go into his gates alwayes,
Geue thankes within his courtes set foorth hys prayse,
And laude his holy name.
4 For why? the goodnes of the Lord,
For euermore doth raygne:
From age to age throughout the world,
His truth doth styll remayne.

PSALME CI. N.

Misericordiam & iudicium.

¶ Dauid describeth what gouernement he will obserue in his house and kyngdome. He will punish and correct by rooting out the wicked, and cherishing the godly persons.

Sing this as the lxxxi. Psalme.

I Mercy wyll and iudgement syng
(O Lord God) vnto thee:
2 And wysely doo in perfect way,
Vntyll thou come to me.
And in the mydst of my house walke,
In purenes of my sprite:
3 And I no kinde of wicked thing,
Will set before my sight.

I hate their woorke that fall away,
It shall not cleaue to mee:
From me shall part the froward hart,
None euyll wyll I see.
6 Him wyll I stroy that slaunderet h,
His neyghbour priuely:
The lofty hart I cannot beare,
Nor hym that looketh hye.

6 Myne eyes shalbe on them, within
The land that faithful bee:
In perfect way who worketh, shall
Be seruaunt vnto mee.
7 I wyll no guyle full person haue,
Within my house to dwell:
And in my presence he shall not
Remayne that lyes doth tell.

8 Betymes I will destroy euen all
The wicked of the land:
That I may from Gods City cut,
The wycked workers hand.

PSALME CII. N.

Domine, exaudi orationem.

¶ It seemeth that this prayer was appoynted to the faithfull to pray in the captiuytye of Babylon. A consolation for the buildyng of the Churche, whereof followeth the prayse of God to be published vnto all posterities. The conuersion of the Gentiles, and the stability of the Church.

¶Sing this as the lxvii. Psalme.

OHeare my prayer (Lord) and let
My cry come vnto thee
2 In tyme of trouble do not hyde,
Thy face away from mee.
Incline thyne eares to me make hast
To heare me when I call:
3 For as the smoke doth fade, so doo
My dayes consume and fall.

4 And as a hearth my bones are burnt;

My hart is ſmitten dead:
And withers as the graſſe, that I
Forget to eat my bread.
5 By reaſon of my groning voyce
My bones cleaue to my ſkin,
6 As Pellican of wyldernes,
Such caſe now am I in.

And as an Owle in deſert is,
Lo I am ſuch a one:
7 I watch, and as a Sparow on
The houſe top am alone.
8 Lo dayly in reprochfull wyſe
Myne enmies do me ſcorne:
And they that do againſt me rage,
Againſt me they haue ſworne.

9 Surely with aſhes as with bread
My hunger I haue fyld:
And mingled haue my drinke with teares
That fro myne eyes haue ſtyld.
10 By cauſe of thy diſpleaſure Lord,
Thy wrath and thy diſdayne:
For thou haſt lifted me aloft,
And caſt me downe agayne.

11 The dayes wherin I pas my lyfe
Are lyke the fleeting ſhade:
And I am withered like the graſſe,
That ſoone away doth fade.
12 But thou O Lord for euer dooſt
Remayne in ſteddy place.
And thy remembrance euer doth
Abyde from race to race.

¶ The ſecond part.

13 Thou wilt aryſe and mercy thou
To Sion wylt extend,
The tyme of mercy, now the tyme
Foreſet is come to end.
14 For euen in the ſtones therof
Thy ſeruants do delyght.
And of the duſt therof they haue
Compaſſion in theyr ſprite.

15 Then ſhall the heathen people feare
The Lordes moſt holy name:
And all the kinges on earth ſhall dread
Thy glory and thy fame.
16 Then when the Lord the mighty God
Agayne ſhall Sion reare.
And then when he moſt nobly in,
His glory ſhall appeare.

17 To prayer of the deſolate
When he hymſelfe ſhall bend:
When he ſhall not diſdayne vnto
Theyr prayers to attend:
18 This ſhalbe wryten for the age
That after ſhall ſuccede:
The people yet vncreated,
The Lordes renowne ſhall ſprede.

19 For he from his hie ſanctuarie,
Hath looked downe belowe,
And out of heauen hath the Lord
Beheld the earth alſo,
20 That of the mourning captyue hee
Myght heare the wofull cry:
And that he might deliuer thoſe
That damned are to dye.

21 That they in Sion may declare
The Lordes moſt holy name:
And in Ieruſalem ſet foorth
The prayſes of the ſame.
22 Then when the people of the land
And kingdomes with accord:
Shalbe aſſembled for to do
Their ſeruice to the Lord.

The thyrd part.

23 My former force of ſtrength he hath
Abated in the way:
And ſhorter he dyd cut my dayes.
Thus I therfore dyd ſay:
24 My God in mydſt of all my dayes,
Now take me not away:
Thy yeares endure eternallye,
From age to age for ay

25 Thou the foundacions of the earth,
Before all tyme haſt layd:
And Lord the heauens are the worke,
Which thyne own hands haue made.
26 Yea they ſhall periſh and decay,
But thou ſhalt tary ſtyll:
And they ſhall all in tyme waxe old
Euen as a garment wyll.

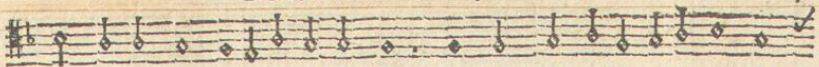
Thou as a garment ſhalt them chaunge,
And chaunged ſhall they bee:
27 But thou dooſt ſtyll abyde the ſame
Thy yeares doo neuer flee.
28 The children of thy ſeruantes ſhall
Continually endure:
And in thy ſight theyr happy ſeede,
For euer ſhall ſtand ſure.

PSALME CIII. T. S.

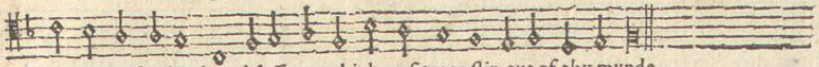
Benedic anima mea.

¶ *This is a Pſalme moſt excellent, wherin the Prophet doth prouoke men and Angels, and all creatures to prayſe the Lord for his fatherly mercies, and deliuerance of his people from all euils for his prouidence ouer all things, and the preſeruacion of the faithfull.*

MY ſoule geue laud vnto the Lord, my ſprite ſhall doo the ſame: and all the ſe-



cretes of my hart, prayſe ye his holy name. Geue thanks to God for all his gifts, ſhew



not thy ſelf vnkind, and ſuffer not his benefites to ſlip out of thy mynde.

3 That gaue thee pardon for thy faults
And thee reſtord agayne:
For all thy weake and frayle diſeaſe,
And healde thee of thy payne.
4 That did redeme thy lyfe from death,
From which thou couldſt not flee:
His mercy and compaſsion both
He dyd extend to thee.

5 That fild wyth goodnes thy deſire,
And dyd prolong thy youth:
Lyke as the Egle caſtes her byl,
Wherby her age renueth.
6 The Lord wyth iuſtice doth repay
All ſuch as be oppreſt:
So that theyr ſuffringes and their wrongs
Are turned to the beſt.

7 His wayes and his commaundements
To Moſes he did ſhow:
His counſels and his valiant actes,
The Iſraelites dyd know.
8 The Lord is kynd and mercyful,
When ſynners do hym greue:
The ſloweſt to conceaue a wrath,
And redyeſt to forgeue.

9 He chides not vs continually,
Though we be full of ſtrife:
Nor keepes our faultes in memory,
For all our ſynfull lyfe.
10 Nor yet according to our ſynnes
The Lord doth vs regard:
Nor after our iniquityes
He doth not vs reward.

11 But as the ſpace is wondrous great,
Twixt heauen and earth aboue:
So is his goodnes much more large,
To them that doo hym loue.
12 God doth remoue our ſynnes from vs
And our offences all:
As farre as is the ſunne ryſyng,
Full diſtant from his fall.

The ſecond part.

13 And looke what pity Parentes deare,
Vnto theyr chyldren beare:
Like pity beares the Lord to ſuch
As worſhip hym in feare.
14 The Lord that made vs knoweth our ſhape
Our mould and faſhion iuſt:
How weake and frayle our nature is,
And how we be but duſt.

15 And how the tyme of mortall men
Is lyke the withering hay:
Or lyke the floure right fayre in field
That fades full ſoone away.
16 Whoſe gloſſe and beautye ſtormy winds,
Do vtterly diſgrace:
And make that after theyr aſſaultes
Such bloſſomes haue no place.

17 But yet the goodnes of the Lord
With his ſhall euer ſtand:
Theyr childrens chyldren do receaue
His righteouſnes at hand.
18 I meane which keepe his couenant
With all their whole deſyre,
And not forget to do the thyng
What he doth them requyre.

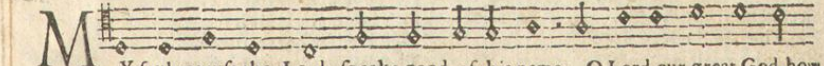
19 The heauens hye are made the ſeate
And foote ſtoole of the Lord:
And by hys power imperiall
Hee gouernes all the world.
20 Ye aungles which are great in power
Prayſe ye and bles the Lord:
Which to obey and do his will
Immediatly accorde.

21 Ye noble hoſtes and miniſters
Ceaſe not to laude hym ſtyll:
Which ready are to execute
His pleaſure and his will.
22 Ye all his woorkes in euery place,
Prayſe ye his holy name:
My hart my minde and eke my ſoule,
Prayſe ye alſo the ſame.

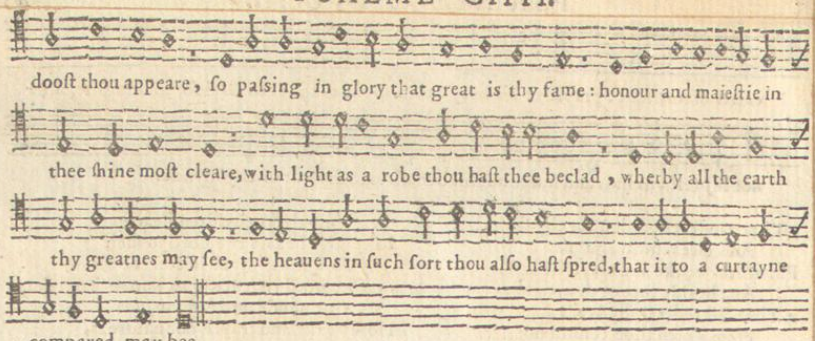
PSALME CIII. VV. K.

Benedic, anima mea, Domino.

¶ *An excellent Pſalme to prayſe God for the creation of the worlde, and the gouernance of the ſame by hys maruelous prouidence: wherin the Prophet prayeth againſt the wicked, who are occaſions that God diminiſheth his bleſsinges.*



MY ſoule prayſe the Lord, ſpeake good of his name: O Lord our great God, how



3 His chamber beames lye,
In the cloudes full ſure
Which as his charet,
Are made hym to beare:
And there wyth much ſwiftnes
His courſe doth indure,
Vpon the wyngs riding
Of wynde in the ayre.
4 He maketh his ſprites
As Herauldes to go:
And lightninges to ſerue
We ſee alſo preſt:
His wyll to accompliſh
They turne to and fro,
To ſaue or conſume thinges,
As ſeemeth hym beſt.

5 He groundeth the earth
So firmly and faſt,
That it once to moue
None haue ſhall ſuch power.
6 The deepe a fayre couering
For it made thou haſt,
Which by his own nature
The hyls would deuour.
7 But at thy rebuke
The waters doo flee,
And ſo geue due place,
Thy woord to obey:
At thy voice of thunder
So fearefull they bee,
That in their great raging,
They haſt ſone away.

8 The mountaines full high
They then vp aſcend:
If thou do but ſpeake,
Thy woord they fulfill,
So likewiſe the valleyes
Moſt quickly deſcend,
Where thou them appointeſt:
Remayne they doo ſtill.
9 Their boundes haſt thou ſet
How far they ſhall runne,
So as in their rage
Not that pas they can,
For God hath appoynted,
They ſhall not returne
The earth to deſtroy more,
Which made was for man.

¶ The ſecond part.

10 He ſendeth the ſprings
To ſtrong ſtreames or lakes,
Which runne doo full ſwyft
Among the huge hils,
11 Where both the wilde aſſes,
Their thyrſt of tymes ſlakes,
And beaſtes of the mountaines
Therof drynke theyr fils.
12 By theſe pleaſaunt ſpringes
Or fountaynes full fayre,
To foules of the ayre
Abyde ſhall and dwell:
Who moued by nature:
To hoppe here and there,
Among the grene branches
Theyr ſonges ſhall excell.

13 The mountaynes to moyſt,
The cloudes he doth vſe:
The earth with his workes
Are wholy repleat:
14 So as the brute cattell
He doth not refuſe,
But graſſe doth prouide them,
And herbe for mans meat.
15 Yea bread, wine and oyle,
He made for mans ſake,
His face to refreſh,
And hart to make ſtrong.
16 The Ceders of Liban
This great Lord did make
Which trees he doth nouriſh
That grow vp ſo long.

17 In theſe may birdes build
And make there theyr neſt
In firre trees the Storkes
Remayne and abyde:
18 The hye hils are ſuccours:
For wilde Goates to reſt
And eke the rockes ſtony
For Conyes to hyde,
19 The moone then is ſet
Her ſeaſons to runne,
The dayes from the nightes

Therby

Therby to diſcerne:
And by the deſcendyng
Alſo of the ſunne,
The colde from heate alwaye
Therby we do learne,

20 When darknes doth come
By Gods will and power
Then creepe foorth do all
The beaſtes of the wood:
21 The Lions range roaryng
Their pray to deuour.
But it is thou (Lord,)
Which geueſt them foode.
22 Aſſoone as the ſunne
Is vp, they retyre.
To couche in theyr dennes
Then are they full fayne.
23 That man do his woorke may
As right doth require,
Til night come and call him,
To take reſt agayne.

¶ The thyrd part.

24 How ſundry (O Lord)
Are all thy workes found
With wiſdome full great,
They are in deede wrought
So that the whole worlde
Of thy prayſe doth ſound.
And as for thy ryches,
They paſſe all mens thought.
25 So is the great ſea,
Which large is and broade
Where thinges that crepe ſwarme,
And beaſtes of eche ſort.
26 There both myghty ſhippes ſaile,
And ſome lye at roade
The Whale huge and monſtrous
There alſo doth ſporte.

27 All thinges on thee wayte:
Thou dooſt them reliefe,
And thou in due tyme
Full well dooſt them feede,
28 Now when it doth pleaſe thee
The ſame ſo to geue,
They gather full gladly
Thoſe thinges which they neede.
Thou openeſt thyne hand,
And they find ſuch grace,
That they with good things
Are filled we ſee.
29 But ſore are they troubled,
If thou turne thy face:
For if thou their breath take,
Vile duſt then they bee.

30 Agayne when thy ſpryte
From thee doth proceede,
All things to appoint,
And what ſhall inſue,
Then are they created,
As thou haſt decreede,
And dooſt by thy goodnes
The dry earth renue.
31 The prayſe of the Lord
For euer ſhall laſt,
Who may in his woorkes,
By ryght, well reioyce.
32 His looke can the earth make
To tremble full faſt,
And likewyſe the mountayns,
To ſmoke at his voyce.

33 To this Lord and God
Sing will I alwayes:
So long as I lyue,
My God prayſe wyll I.
34 Then am I moſt certayne,
My woordes ſhall him pleaſe.
I will reioyce in hym
To him will I crye.
35 The ſinners (O Lord)
Conſume in thine ire,
And eke the peruerſe
Them roote out with ſhame.
But as for my ſoule, now
Let it ſtill thee deſire,
And ſay with the faythfull,
Prayſe ye the Lordes name.

PSALME CV. N.

Confitemini Domino.

¶ *He prayſeth the ſinguler goodnes of God, who hath of all the people of the world choſen a peculiar people to him ſelfe, and hauing choſen them, neuer ceaſeth to do them good euen for his promiſe ſake.*

¶ Sing this as the xcv. Pſalme.

GIue prayſes vnto God the Lord
And call vpon his name:
Among the people eke declare
His workes to ſpred his fame.
2 Sing ye vnto the Lord I ſaye
And ſing vnto him prayſe:
And talke of all the wondrous woorkes
That he hath wrought alwayes.
3 In honor of his holy name
Reioyce with one accord:
And let the hart alſo reioyce,
Of them that ſeeke the Lord.
4 Seeke ye the Lord and ſeeke the ſtrength
Of his eternall might,
And ſeeke his face continually,
And preſence of his ſight.

5 The wondrous workes that he hath don,
Keepe ſtill in mindfull hart:
Ne let the iudgements of his mouth
Out of your minde depart.
6 Ye that of faithfull Abraham
His ſeruant are the ſeede.
Ye his elect, the children that
Of Iacob do proceede.

7 For he, he onely is I ſay,
The mighty Lord our God,
And his moſt rightfull iudgements are
Through all the earth abroade.
8 His promiſe and his couenant,
Which he hath made to his:
He hath remembred euermore,
To thouſandes of degrees.

The ſecond part.

9 The couenaunt which he hath made,
With Abraham long ago:
And faithfull oth which he hath ſworne,
To Iſaac alſo.
10 And did confirme the ſame for law,
That Iacob ſhould obey:
And for eternall couenaunt
To Iſrael for aye.

11 When thus he ſayd, loe I to you
All Chanaan land will geue:
The lot of your inheritaunce
Wherin your ſeede ſhall lyue.
12 Although their number at that time,
Did very ſmall appeare,
Yea very ſmall, and in the land
They then but ſtraungers were.

13 Whyle yet they walke from land to land,
Without a ſure abode:
And whyle fro ſundry kingdomes they
Did wander all abrode.
14 And wrong at none oppreſſors hand
He ſuffred them to take:
But euen the great and mighty kings
Reproued for their ſake.

15 And thus he ſayd: touch ye not thoſe
That myne anoynted bee:
Ne doo the Prophets any harme,
That do pertayne to mee.
16 He cald a dearth vpon the land
Of bread he ſtroyd the ſtore:
But he agaynſt theyr tyme of neede,
Had ſent a man before.

¶ The third part.

17 Euen Ioſeph which had once ben ſold,
To lyue a ſlaue in wo:
18 Whoſe feete they hurt in ſtocks, whoſe ſoule
The yron pearſt alſo:
19 Vntyll the time came, when his cauſe
Was knowne apparantly:
The mighty woord of God the Lord,
His faultles truth dyd try.

20 The king ſent and deliuered him
From priſon where he was:
The ruler of the people then,
Did freely let him pas.
21 And ouer all hys houſe he made,
Him Lord to beare the ſway:
And of his ſubſtaunce made him haue,
The rule and all the ſtay.

22 That he might to his wyll inſtruct
The Princes of his land:
And wiſdomes lore his auncient men,
Might teach to vnderſtand.
23 Then into the Egyptian land,
Came Iſrael alſo:
And Iacob in the land of Ham
Did lyue a ſtraunger tho.

24 His people he exceedingly,
In number made to flow:
And ouer all theyr enemies,
In ſtrength he made them grow.
25 Whoſe hart he turnd, that they wich haue
His people did entreat,
And did his ſeruaunts wrongfully
Abuſe with falſe deceite.

¶ The fourth part.

26 His faithfull ſeruaunt Moſes then
And Aaron whome he choſe,
He did commaund to go to them,
His meſſage to diſcloſe,
27 The wondrous meſſage of his ſigne,
Among them they did ſhew:
And wonders in the land of Ham
Then did they woorke alſo.

28 Darknes he ſent, and made it darke
In ſteede of brighter day,
And vnto his commiſsion
They did not diſobey.
29 He turnd theyr waters into blood,
He did theyr fiſhes ſlay:
30 Their land brought frogs, euen in the place
Where theyr kyng Pharao lay.

31 He ſpake, and at his voyce there came
Great ſwarmes of noyſome Flyes,
And all the quarters of theyr land
Were fild with crauling Lyce.
32 He gaue them cloud and ſtony hayle,
In ſteede of milder rayne:
And firy flames within theyr land
He ſent vnto theyr payne.

33 He ſmote theyr vines and all their trees
Wheron their figges did grow
And all the trees within their coaſtes
Downe did he ouerthrow.
34 He ſpake, then Caterpillers did
And Greſhoppers abound:
35 Which ate the graſſe in all theyr land,
And fruite of all theyr ground.

¶ The fift part.

36 The firſt begotten in theyr land,

Eke

Eke deadly dyd he ſmite
Yea the begynnyng and firſt frute,
Of all theyr ſtrength and mighte.
37 With gold and ſiluer he them brought
From Egypt land to paſſe,
And in the number of theyr tribes
No feble one there was,

38 Egypt was glad and ioyfull then
When they dyd thence depart:
For terrour and the feare of them
Was fallen vpon theyr hart.
39 To ſhroud thē from the parching heat
A cloud he did diſplay.
And fire he ſent to geue them lyght
When nyght had hid the day.

40 They aſked, and he cauſed Quayles
To rayne at theyr requeſt,
And fully with the bread of heauen
Their hunger he repreſt.
41 He opened then the ſtony rock,
And water guſhed out,
And in the dry and parched groundes,
Like riuers ranne aboute.

42 For of his holy couenaunt,
Ay mindfull was he tho,
Which to his ſeruaunt Abraham
He plighted long ago.
43 He brought his people foorth with mirth
And his elect with ioy,
Out of the cruell land where they,
Had liued in great anoy.

44 And of the Heathen men he gaue,
To them the frutefull landes,
The labors of the people eke
They tooke into theyr handes.
45 That they his holy ſtatutes mighte
Obſerue for euermore,
And faithfully obey hys lawes,
Prayſe ye the Lord therfore.

PSALME CVI. N.

Confitemini Domino.

¶ *The people diſperſed vnder Antiochus doo magnifie the goodneſſe of God among the iuſt and repentaunt: deſiryng to be brought agayne into the lande by Gods mercifull viſitation. And after the manifold mernailes of God wrought in theyr deliueraūce foorth of Egypt and the great ingratitude of the people rehearſed, they doo praye and deſire to be gathered from among the Heathen, to the entēt they may prayſe the name of the God of Iſraell.*

¶Sing this as the xcv. Pſalme.

PRayſe ye the Lord, for he is good,
His mercyes dures for ay:
2 Who can expreſſe his noble actes,
Or all his prayſe diſplay?
3 They bleſſed are that iudgement keepe
And iuſtly do alwaye:
4 With fauour of thy people, Lord
Remember me I pray

And with thy ſauyng health O Lord,
Vouchesafe to viſite me:
5 That I the great felicitie
Of thine elect may ſee.
And with thy peoples ioy I may
A ioyfull mynd poſſeſſe.
And may with thyne inheritaunce
A gloriyng hart expreſſe.

6 Both we and eke our fathers all
Haue ſinned euery one:
We haue committed wickednes,
And leudly we haue done.
7 The wonders great which thou (O Lord)
Haſt done in Egypt land
Our fathers, though they ſaw them all,
Yet did not vnderſtand.

Nor they thy mercies multitude,
Did keepe in thankfull mind:
But at the ſea, yea the red ſea,
Rebelled moſt vnkind.

8 Neuertheles he ſaued them,
For honor of his name:
That he might make his power knowne
And ſpred abrode with fame,

9 The red ſea he did then rebuke,
And foorth with it was dryde:
And as in wildernes, ſo through
The deepe he did them guide.
10 He ſaued them from the cruell hand
Of their diſpitefull foe:
And from the enmies hand he did
Deliuer them alſo.

¶The ſecond part.

11 The waters theyr oppreſſors whelmd,
Not one was left aliue:
12 Then they beleued his wordes, and prayſe
In ſong they did him geue.
15 But by and by vnthankfully
His workes they cleane forgat:
And for his counſell and his will
They did neglect to wayte.

14 But luſted in the wildernes,
With fond and gredy luſt,
And in the deſert tempted God,
The ſtay of all theyr truſt.
15 And then their wanton mindes deſire
He ſuffred them to haue.

But wasting leanneſſe therwithall
Into theyr ſoule he gaue.

16 Then when they lodged in the tentes
At Moyſes they dyd grutch,
Aaron the holy of the Lord,
So did they enuy much.
17 Therfore the earth did open wide,
And Dathan did deuoure:
And all Abirams company,
Did couer in that houre.

18 In theyr aſſembly kindled was
The hote conſumyng fire,
And wasting flame did then burn vp
The wicked in his ire.
19 Vpon the hill of Horeb they
An idole Calfe did frame.
And there the molten image they
Did worſhip of the ſame.

20 Into the lykenes of a Calfe,
That feedeth on the graſſe,
Thus they their glory turned, and all
Their honor did deface.
21 And God theyr onely ſauiour,
Vnkyndly they forgot,
Which many great and myghty things
In Egypt land had wrought.

¶ The third part.

22 And in the land of Ham for them,
Moſt wondrous woorkes had done
And by the red ſea dreadfull things
Performed long agone.
23 Therfore for theyr ſo ſhewing them,
Forgetfull and vnkind,
To bring deſtruction on them all
He purpoſde in his minde.

Had not his choſen Moſes ſtoode,
Before him in the breake.
To turne his wrath, leaſt he on them
With ſlaughter ſhould him wreake.
24 They did deſpiſe the pleaſaunt land,
That he behight to geue:
Yea and the woordes that he had ſpoke
They did no whit beleue.

25 But in their tentes with grudging hart,
They wickedly repinde,
Nor to the voyce of God the Lord
They gaue an harknyng myndе.
26 Therfore againſt them lifted he
His ſtrong reuengyng hand:
Them to deſtroy in wildernes,
Yer they ſhould ſee the land.

27 And to deſtroy their ſeede among
The nations with his rod:
And through the countreys of the world
To ſcatter them abrode,
28 To Baal Peor then they did,
Adioyne themſelues alſo:
And ate the offrings of the dead:
So they forſooke hym tho.

29 Thus with theyr owne inuentions,
His wrath they did prouoke,
And in his ſo enkyndled wrath
The plage vpon them broke.
30 But Phineas ſtoode vp with zeale,
The ſinners vile to ſlaye.
And iudgement he did execute,
And then the plage did ſtay.

¶ The fourth part.

31 It was imputed vnto hym,
For righteouſnes that day,
And from thence foorth ſo compted it
From race to race for aye.
32 At waters eke of Meribah
They did him angry make:
Yea ſo farre foorth that Moſes was
Then puniſht for theyr ſake.

33 Bycauſe they vexte his ſprit ſo ſore
That in impacient heate,
His lips ſpake vnaduiſedly,
His feruor was ſo great.
34 Nor as the Lord commaunded them
They ſlew the people tho,
35 But were among the Heathen mixt,
And learnd their woorkes alſo.

36 And did their idols ſerue, which were
Theyr ruine and decay.
37 To feends their ſonnes and daughters they
Did offer vp and ſlay.
38 Yea with vnkyndly murdring knife
The giltles bloud they ſpilt:
Yea theyr own ſonnes and daughters bloud
Without all cauſe of gilt.

Whom they to Canaan idols then
Offred with wicked hand:
And ſo with bloud of innocentes,
Defiled was the land.
39 Thus were they ſtained with the workes
Of theyr own filthy way,
And with theyr owne inuentions
A whooryng did they ſtray.

40 Therfore againſt his people was
The Lordes wrath kindled ſore,
And euen his own inheritaunce
Therfore he did abhorre.
41 Into the handes of Heathen men
He gaue them for a pray:
And made their foes their Lordes, whom they
Were forced to obey.

The fyft part.

42 Yea and their hatefull enemyes
Oppreſt them in the land:
And they were humbly made to ſtoupe
As ſubiectes to their hand.
43 Full oftentimes from thrall had he
Deliuered them before:

But

But with their counsels they to wrath
Prouokt him euermore.

Therfore they by theyr wickednesse,
Were brought full low to lye:
44 Yet when he saw them in distresse,
He herkned to theyr cry.
45 He cald to minde his couenant,
Which he to them had swore,
And by his mercies multitude
Repented hym therfore.

46 And fauour he them made to finde,
Before the sight of those,
That led them captiue from theyr land.
When erst they were theyr foes.
47 Saue vs (O Lord) that art our God:
Saue vs (O Lord) we pray:
And from among the Heathen folke,
Lord, gather vs away.

That we may spred the noble prayse,
Of thy most holy name,
That we may glory in thy prayse,
And soundyng of thy fame,
48 The Lord the God of Israell,
Be blest for euermore:
Let all the people say Amen,
Prayse ye the Lord therfore.

PSALME CVII. VV. K.

Confitemini Domino.

¶ *The Prophet exhorteth all those that are redemed by the Lorde and gathered vnto hym, to geue thankes for this mercifull prouidence of God, gouernyng all thinges at hys good pleasure, sendyng good and euill, prosperitie and aduersitie, to bringe me vnto him. Therfore, as the ryghteous threat reioyce, so shall the wicked haue theyr mouthes stopped.*

¶ Sing this as the xcv. Psalme.

GEue thankes vnto the Lord our God,
For gratious is hee:
And that his mercy hath none ende,
All mortall men may see.
2 Such as the Lord redeemed hath,
With thankes should prayse his name
And shew how they from foes were freed,
And how he wrought the same.

3 He gathered them foorth of the landes,
That lay so farre about:
From East to West, from North to South,
His hand did finde them out.
4 They wandred in the wildernes.
And strayed from the way,
And found no Citie where to dwell
That serue might for theyr stay.

5 Whose thirst and honger was so great:
In these desertes so voyde:
That faintnes did them sore assault,
And eke their soules anoyde.
6 Then did they cry in their distresse,
Vnto the Lord for ayde,
Who did remoue their troublous state,
Accordyng as they prayde.

7 And by that way which was most right
He led them like a guide:
That they myght to a Citie go,
And there also abyde.
8 Let men therfore before the Lord
Confesse his goodnes then:
And shew the wonders that he doth,
Before the sonnes of men.

9 For he the emptie soule sustaynde:
Whom thyrst had made to faynte:
The hungry soule with goodnes fed
And did them eke acquainte:
10 Such as do dwell in darknesse deepe
Where they of death do wayte,
Fast bound to tast such troublous stormes
As yron chaines do threate.

¶ The second part.

11 For that against the Lordes own wordes
They sought so to rebell,
Estemyng light his counsels high,
Which do so farre excell.
12 But when he humbled them, full low
They then fell down with grief,
And none was found, so much to helpe
Wherby to get relief.

13 Then did they cry in their distresse,
Vnto the Lord for ayde:
Who did remoue their troublous state,
Accordyng as they prayde.
14 For he from darknes out them brought
And from deathes dredfull shade,
Burstyng with force the yron bandes.
Which did before them lade.

15 Let men therfore before the Lord,
Confesse his kindnesse then:
And shew the wonders that he doth,
Before the sonnes of men.
16 For he threw down theyr gates of brasse
And brake them with strong hand:
The yron barres he smote in two,
Nothing could him withstand.

17 The foolish folke great plagues do feele
And cannot from them wend:
But heape on mo to these they haue,

By cause they do offend:
18 Theyr soule so much did loth all meat
That none they could abyde:
Wherby death had them almost caught,
As they full truly tride.

19 Then did they cry in their distres,
Vnto the Lord for ayde:
Who did remoue theyr troublous state,
Accordyng as they prayde.
20 For he then sent to them his woorde,
Which health did soone restore.
And brought them from those daungers deepe
Wherin they were before.

¶The thyrd part.
21 Let men therfore before the Lord,
Confesse his kyndnesse then,
And shew the wonders that he doth,
Before the sonnes of men.
22 And let them offer sacrifice,
With thankes and also feare,
And speake of all his wondrous woorkes
With glad and ioyfull cheare.

23 Such as in shyppes or brittell barkes
Into the seas descend,
Theyr marchandise through fearful floudes
To compasse and to ende:
24 Those men are forced to behold,
The Lordes woorkes, what they bee.
And in the dangerous deepe the same,
Most merueilous they see.

25 For at his woord, the stormy winde
Ariseth in a rage:
And stirreth vp the surges so,
As nought can them assuage.
26 Then are they lifted vp so hygh,
As the cloudes they seme to gayne:
And plungyng down the depth vntill,
Theyr soules consume with payne.

27 And lyke a drunkard, to and fro,
Now here now there they reele:
As men with feare of wit bereft,
Or had of sense no feele.
28 Then did they cry in theyr distresse,
Vnto the Lord for ayde:
Who did remoue theyr troublous state.
Accordyng as they prayde.

29 For with his word the Lord doth make
The sturdy stormes to cease:
So that the great waues from theyr rage,
Are brought to rest and peace.
30 Then are men glad when rest is come
Which they so much do craue:
And are by hym in hauen brought,
Which they so fayne would haue.

¶The fourth part.

31 Let men therfore before the Lord,
Confesse his kindnes then:
And shew the wonders that he doth
Before the sonnes of men.
32 Let them in presence of the folke,
With prayse extoll his name:
And where the elders do conuent,
Let them there do the same.

33 For runnyng floods to dry desertes,
He dooth oft chaunge and turne:
And dryeth vp, as it were dust,
The springyng well and burne.
34 A frutefull land with pleasures deckt
Full barren doth he make:
When on theyr sinnes, which dwell therin
He doth iust vengeance take.

35 Agayne the wilderneſſe full rude
He maketh frute to beare:
With pleasant springs of water cleare
Though none before were there.
36 Wherin such hungry soules are set
As he doth freely chuse:
That they a City may them buylde
To dwell in for theyr vse.

37 That they may sow theyr pleasaunt land
And vineyardes also plant:
To yelde them frutes of such increase,
As none may seeme to want.
38 They multiplie excedyngly,
The Lord doth blesse them so:
Who doth also theyr brute beastes make,
By numbers great to grow.

39 But when the faithfull are low brought
By the oppressors stoute:
And minish do through many plagues,
That compasse them about.
40 Then doth he princes bryng to shame,
Which did them so oppresse,
And likewise caused them to erre,
Within the wilderneſſe.

41 But yet the poore he rayseth vp,
Out of his troubles deepe:
And oft tymes doth his trayne augment
Much lyke a flocke of sheepe.
42 The ryghteous shall behold this sight
And also much reioyce:
Where as the wicked and peruerse,
With grief shall stop theyr voyce.

43 But who is wise that now full well,
He may these things record?
For certeynly such shall perceyue,
The kyndnesse of the Lord.

PSALME CVIII. I. H.

Paratum cor meum.

¶ *This Psalme is composed of two other Psalmes before, the seuen and fifty and the sixty. The matter here conte-*

conteyned in. That David geueth himself with hart and voyce to prayse the Lord, and assureth himself of the promises of God concernyng his kingdome ouer Israell, and his power against other nacions, who though he seeme for to forsake us for a time: yet he alone in the ende wyll cast downe our enemies.

¶Sing this as the xcv. Psalme.

O God, my hart prepared is,
And eke my tong is so:
I will aduaunce my voyce in song.
And geuyng prayse also.

2 Awake my viole and my harpe,
Sweete melody to make,
And in the mornyng I my selfe,
Ryght early will awake.

3 By me among the people (Lord)
Still praysed shalt thou bee,
And I among the Heathen folke
Will sing (O Lord) to thee.

4 Bycause thy mercy (Lord) is great
Aboue the heauens hye,
And eke thy truth doth reach the clouds
Within the lofty sky.

5 Aboue the starry heauens heyght
Exalte thy selfe (O God)
And Lord display vpon the earth
Thy glory all abrode.

6 That thy dearely beloued may
Be set at liberty:
Helpe (O my God) with thy right hand,
And harken vnto me.

7 God in his holynes hath spoke:
Wherfore my ioyes abound,
Sychem I shall diuide, and meete
The vale of Succoth ground.

8 And Gilead shall be myne own,
Manasses myne shall be:
My hed strength Ephraim, and Law
Shall Iuda geue for me.

9 Moab my washpot, and my shoo
On Edom wyll I throw:
Vpon the land of Palestine
In triumph wyll I go.

10 Who shall into the city strong,
Be guide to conduct me?
Or how by whom to Edom land,
Conueyed shall I bee?

11 Is it not thou, O God, which late
Hadst vs forsaken quite?
And thou O Lord which with our host
Didst not go forth to fight?

12 Geue vs O Lord thy sauing ayde,
When trouble doth assayle:
For all the helpe of men is vayne,
And can no whit auayle.

13 Through god we shall do valiant actes,
And worthy of renoume:
He shall subdue our enemies,
Yea he shall treade them downe.

PSALME CIX. N.

Deus laudem meam.

¶ Dauid beyng falsly accused by flatterers vnto Saule, prayeth God to helpe hym and to destroy his enemies. And vnder them he speaketh of Iudas the traitour vnto Iesus Christ and of all the lyke enemies of the children of God: & desireth so to bee delyuered, that his enemies may know the worke of God. Then doth he promise to geue prayses vnto God.

¶Sing this as the cxv. Psalme.

IN spech eles silence do not hold,
O God thy toung alwayes:
O God, euen thou I say that art
The God of all my prayse.

2 The wicked mouth and gilefull mouth,
On me disclosed bee:
And they with false and lying tong,
Haue spoken vnto me.

3 They did beset me round about,
With woords of hatefull spite:
Without all cause of my desert,
Against me did they fight.

4 For my good wyll they were my foes,
But then gan I to pray:
5 My good with yll, my frendlynes
With hate, they did repay.

6 Set thou the wicked ouer him
To haue the vpper hand:
At his right hand eke suffer thou,
His hatefull foe to stand.

7 When he is iudged, let him then,
Condemned be therin:
And let the prayer that he makes,
Be turned into syn.

8 Fewe be hys dayes, his charge also
Let thou an other take:
9 His children let be fatherles,
His wyfe a wydow make.

10 Let his offspring be vagabondes,
To beg and seke their bread:
Wandring out of the wasted place,
Where erst they haue bene fed.

11 Let couetous extortion:
Catch all his goods and store,
And let the straungers spoyle the fruites
Of all his toyle before.

12 Let there be none to pitie him,
Let there be none at all:
That on his children fatherles,
Will let theyr mercy fall.

¶ The second part.

13 And so let hys posteritie,
For euer be destroyde:

Theyr name out blotted in the age,
That after shall succede.
14 Let not his fathets wickednes,
From Gods remembraunce fall:
And let not thou his mothers synne
Be done away at all.

15 But in the presence of the Lord,
Let them remayne for aye:
That from the earth their memory,
He may cut cleane away.
16 Sith mercie he forgat to shew,
But did pursue with spite:
The troubled man, and sought to slay,
The wofull harted wight.

17 As he did cursing loue, it shall
Betide vnto hym so:
And as he did not blessing louc,
It shalbe far him fro.
18 As he with cursing clad him selfe,
So it like water shall:
Into hys bowels and lyke oyle
Into his bones befall.

19 As garment let it be to him,
So couer him for aye:
And as a gyrdle wherwith he
Shall girded be alway.
20 Lo let this same be from the Lord,
The guerdon of my fo:
Yea and of those that euill speake,
Against my soule also.

21 And thou, O Lord that art my God,
Deale thou I say with me:
After thy name deliuer me,
For good thy mercies be.
22 Because in depth of great distresse,
I needy am and poore:
And eke within my payned brest,
My hart is wounded sore:

¶ The third part.

23 Euen so do I depart away,
As doth declining shade:
And as the grashoper so I
Am shaken of and fade.
24 With fasting long from nedefull foode
Enfeabled are my knees:
And all her fatnes hath my flesh,
Enforced bene to leese.

25 And I also a vyle reproche,
To them was made to be:
And they that did vpon me looke,
Did shake their heds at me.
26 But thou, O Lord that art my God,
Mine ayde and succour be:
Accordyng to thy mercy, Lord,
Saue and deliuer me.

27 And they shall know therby, that this
(Lord) is thy myghty hand:
And that thou, thou hast done it, Lord
So shall they vnderstande.
28 Although they curse with spite, yet thou
Shalt blesse with louing voyce:
They shall arise and come to shame,
Thy seruant shall reioyce.

29 Let them be clothed all with shame,
That enmies are to me:
And with confusion as a cloke,
Eke couered let them be.
30 But greatly I wyll with my mouth,
Geue thankes vnto the Lord,
And I among the multitude
His prayses wyll record.

31 For he with helpe at his right hand,
Will stand the poore man by:
To saue him from the men that would
Condemne his soule to dye.

PSALME CX. N.

Dixit Dominus Domino.

¶ *Dauid prophecieth of the power and euerlasting kingdome geuen to Christ, and of his priesthood which should put an end to the priesthood of Leui.*

Sing this as the lxviii. Psalme.

THe Lord dyd say vnto my Lord:
Syt thou at my right hand:
Tyll I haue made thy foes a stoole,
Wheron thy feete shall stand.
2 The Lord shall out of Sion send
The scepter of thy might
Amyd thy mortall foes be thou,
The ruler in their sight.

And in the day on which thy raygne
And power they shall see:
3 Then hereby freewyll offrings shall
Thy people offer thee:
Yea wyth a holy worshipping,
Then shall they offer all:
Thy birthes dew is the dew that doth,
From wombe of morning fall.

4 The Lord hath sworne, and neuer wyll
Repent what he doth say:
By the order of Melchisedech
Thou art a priest for ay.
5 The Lord thy God on thy right hand,
That standeth for thy stay:
Shall wound for thee the stately kings
Vpon his wrathfull day.

6 The

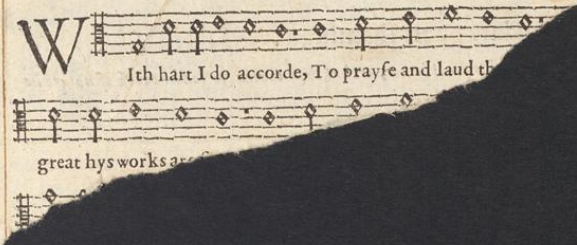
6 The Heathen he shall iudge, and fyll
The place with bodyes dead
And ouer diuers Countries shall
In sunder smite the head

7 And he shall drinke out of the brooke,
That runneth in the way:
Therefore he shall lift vp on hye,
His royall head that day.

PSALME CXI. N.

Confitebor tibi Domine.

¶ He geueth thankes to the Lord for his mercifull workes towards his Churche, and declareth wherein wysedome and right knowledge consisteth.



3 Vnto the righteous doth ryse,
trouble, ioy, in darknes, light:
Compassion is in his eyes,
And mercy alwayes in his sight.
5 Yea pity moueth such to lend,
He doth by iudgement things expend.

And surely such shal neuer fayle
embraunce had is hee,
yll can make hym quayle

Who in the Lord sure hope doth see.
8 His hart is firme, his feare is past,
For he shal see his foes downe cast.

9 He did wel for the poore prouide,
His righteousnes doth styll remayne,
And his estate with prayse abyde.
Though that the wicked man disdayne.
Yea gnash his teeth thereat shall hee,
And so consume his state to see.

PSALME CXIII. VV. K.

uidate pueri Dominum.

his prouidence, in that that contrarye to the course of nature he

Yea

5 What aylde the sea as all amasde,
So sodenly to flee:
Ye rolling waues of Iordans floud,
Why ran ye backwardly?
6 Why shooke ye hyls as Rams afrayd?
Why did your strength so shake?
Why dyd your tops as trembling Lambes,
For feare quiuer and quake.

7 O earth confesse thy soueraigne Lord,
And dread his migthy hand:
Before the face of Iacobs God,
Feare ye both sea and land.
8 I meane the God which from hard rocke
Doth cause many flouds appeare:
And from the stony flint doth make
Gush out the fountaines cleare.

PSALME CXV. N.

Non nobis Domine.

¶ *A prayer of the faithfull, oppressed by idolatrous tyrants, against whom they desire that God would succor them: forasmuch as there is no comparison betwene hym and theyr false Gods, or idols, trusting moste constantly that God wyll preserue them in this theyr nede, seing that he hath adopted and receaued them to his fauour: promising finally e that they wyll not be vnmindfull of so great a benefite, if it woulde please God to heare their prayer, and deliuer them by hys omnipotent power.*

NOt to vs Lord, not vnto vs,
But to thy name giue praise:
Both for the mercy and the truth,
That are in thee alwayes.
2 Why shall the Heathen scorners say,
Where is theyr God become?
3 Our God in heauen is, and what
He will, that hath he done.

4 Theyr idols siluer are and gold,
Worke of mens hands they bee?
5 They haue a mouth and do not speake,
And eyes and do not see
6 And they haue eares ioynd to theyr heds
And do not heare at all:
And noses eke they formed haue,
And do not smell withall.

7 And hands they haue and handle not,
And feete, and do not go.
A throte they haue, yet through the same
They make no sounde to blow.
8 Those that make them, be like to them,
And those whose trust they be:
9 O Israel trust in the Lord,
Theyr helpe and shield is he.

10 O Aarons house trust in the Lord,
Theyr helpe and shield is he:
11 Trust ye the Lord that feare the Lord,
Theyr helpe and shield is he.

12 The Lord hath myndfull bene of vs,
And will vs bles also:
On Israels and Aarons house,
His blessing he will show.

13 Them that be fearers of the Lord,
The Lord will blesse them all,
Euen he will blesse them euery one,
The great and eke the small.
14 To you I say the louing Lord,
Will multiply his grace:
To you and to the children that
Shall follow of your race.

15 Ye are the blessed of the Lord,
Euen of the Lord I say:
Which both the heauen and the earth
Hath made and set in stay.
16 The heauens, yea, the heauens hye
Belong vnto the Lord:
The earth vnto the sonnes of men,
He gaue of free accord.

17 They that be dead do not with prayse,
Set foorth the Lordes renome:
Nor any that into the place,
Of silence do go downe.
18 But we will prayse the Lord our God,
From henceforth and forayr:
Sound ye the prayses of the Lord,
Prayse ye the Lord I say.

PSALME CXVI. N.

Dilexi quoniam exaudiet.

¶ *Dauid being in great daunger of Saul in the desert of Maon, perceyuing the great and inestimable loue of God toward him, magnifieth such great mercies, and protesteth that he will be thankefull for the same.*

¶ Sing this as the cxv. Psalme.

I Loue the Lord, bycause my voyce
And prayer heard hath he:
2 When in my dayes I cald on hym,
He bowed his eare to me.
3 Euen when the snares of cruel death
About beset me round:

When paynes of hell me caught, and when
I wo and sorow found.

4 Vpon the name of God my Lord,
Then dyd I call and say:
Deliuer thou my soule O Lord,
I do thee humbly pray.
5 The Lord is very mercyfull,
And iust he is also:
And in our God compassion
Doth plentifully flow.

6 The Lord in safety doth preserue,
All those that simple bee.
I was in wofull misery,
And he releued mee.
7 And now my soule, sith thou art safe
Returne vnto thy rest:
For largely lo the Lord to thee,
His bounty hath expreſt.

8 Bycause thou hast deliuered
My soule from deadly thrall:
My moysted eyen from mournfull teares,
My sliding feete from fall.
9 Before the Lord I in the land
Of life will walke therfore:
10 I did beleue, therfore I spake,
For I was troubled sore.

11 I sayd in my distres and feare,
That all men lyers be:
12 What shall I pay the Lord for all,
His benefites to me?
13 The wholsom cup of sauing health
I thankfully will take:
And on the Lordes name I will call,
When I my prayer make.

14 I to the Lord will pay the vowes,
That I haue hym behight:
Yea euen at this present tyme,
In all his peoples sight.
15 Right deare and precious in his sight,
The Lord doth ay esteeme
The death of all his holy ones
What euer men do deeme.

16 Thy seruaunt Lord, thy seruaunt lo,
I do my selfe confes:
Sonne of thy handmaid, thou hast broke
The bonds of my distres.
17 And I will offer vp to thee,
A sacrifice of prayse:
And I will call vpon the name,
Of God the Lord alwayes.

18 I vnto thee will pay the vowes,
That I haue him behight,
Yea euen at this present time,
In all his peoples sight:
19 Yea in the courtes of Gods own house,
And in the midst of thee
O thou Ierusalem I say,
Wherfore the Lord prayse ye.

PSALME CXVII. N.

Laudate Dominum, omnes.

¶ *He exhorteth the Gentiles to prayse God, bycause he hath accomplished as well to them as to the Iewes, the promise of lyfe euerlasting by Iesus Christ.*

¶ Sing this as the xcv. Psalme.

O All the nacions of the world,
Prayse ye the Lord alwayes:
And all ye people euery where,
Set foorth his noble prayse.

2 For great his kindnes is to vs,
His truth endures for ay:
Wherfore prayse ye the Lord our God
Prayse ye the Lord I say.

PSALME CXVIII. M.

Confitemini Domino quon.

¶ *Dauid reiected of Saul and of the people, at the tyme appointed obtained the kindome, for the which he biddeth al them that feare the Lord, to be thankfull, and vnder his person, in all this was Christ lyuelye set foorth, who should be of his people reiected.*

¶ Sing this as the xcv. Psalme.

O Geue ye thankes vnto the Lorde
For gracious is hee:
Bycause his mercy doth endure
For euer towardes thee.
2 Let Israell confesse and say,
His mercy dures for ay:
3 Now let the house of Aaron say
His mercy dures for ay.

4 Let all that feare the Lord our God,

Euen

Euen now confes and say:
The mercy of the Lord our God,
Endureth still for ay.
5 In trouble and in heauynes,
Vnto the Lord I cryde.
Which louingly heard me at length,
My sute was not denide.

6 The Lord himselfe is on my syde
I will not stand in doubt:
Nor feare what man can do to me,
When God standes me about.
7 The Lord doth take my part, whith them
That helpe to succour me:
Therfore I shall see my desire,
Vpon mine enemy.

8 Better it is to trust in God,
Then in mans mortall seede:
9 Or to put confidence in kings,
Or Princes in our neede.
10 All nations haue enclosed me,
And compassed me round:
But in the name of God shall I,
Mine enemyes confound.

11 They kept me in on euery side,
They kept me in I say:
But through the Lords most mighty name
I shall woorke theyr decay.
12 They came about me all lyke Bees,
But yet in the Lordes name:
I quentcht theyr thornes that were on fyre,
And will destroy the same.

13 Thou hast with force thrust sore at me
That I in deede might fall:
But through the Lord I found such helpe
That they were vanquisht all.
14 The Lord is my defence and strength,
My ioy, my mirth and song:
He is become for me in deede,
A sauiour most strong.

15 The right hand of the Lord our God,
Doth bring to passe great things:
e causeth voyce of ioy and health,
In righteous mens dwellings.
16 The right hand of the Lord doth bring
Most mighty things to pas:
His hand hath the preeminence,
His force is as it was.
17 I will not dye, but euer lyue,
To vtter and declare
The Lord his might and wondrous power,
His woorkes and what they are.
18 The Lord himselfe hath chastened,
And hath corrected mee.
But hath not geuen me ouer yet,
To death as ye may see.

19 Set open vnto me the gates
Of truth and righteousnes:
That I may enter into them.
The Lordes prayse to confesse.
20 This is the gate euen of the Lord,
Which shall not so be shut:
But good and righteous men alway,
Shall enter into it.

21 I will geue thankes to thee O Lord,
Bycause thou hast heard me:
And art become most louingly.
A sauiour vnto me.
22 The stone which ere this tyme among
The builders was refused:
Is now become the corner stone,
And chiefly to be vsed.

23 This was the mighty woorke of God,
This was the Lordes own fact:
And it is maruelous to behold
With eyes that noble act.
24 This is the ioyfull day in deede,
Which God hymselfe hath wrought:
Let vs be glad and ioy therein,
In hart, in mynde and thought.

25 Now helpe me Lord and prosper vs
We wish with one accord:
26 Blessed be he that comes to vs
In the name of the Lord.
27 God is the Lord that shewes vs light
Binde ye therfore with cord,
Your sacrifice to the altar,
And geue thankes to the Lord.

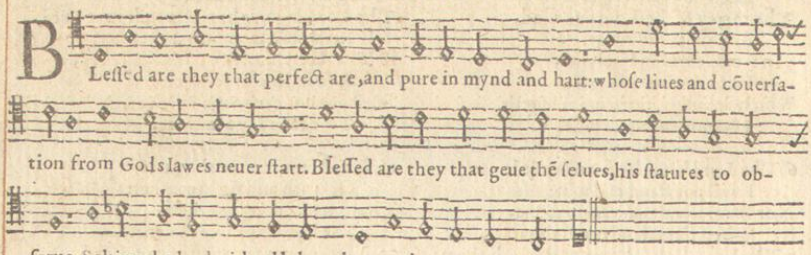
28 Thou art my God I will confes,
And render thankes to thee:
Thou art my God, and I will prayse
Thy mercy towardes mee.
29 O geue ye thankes vnto the Lord,
For gracious is hee:
Bycause his mercy doth endure
For euer towardes thee.

PSALME CXIX. VV. VV.

Beati immaculati in via.

¶ *In this Psalme is conteyned an exquisite arte and a wonderfull vehemency in setting forth the prayses of gods law: wherin the prophet can not satisfie hym self, nor sufficiently expresse the affection which he beareth therunto: adding moreouer many notable complaintes and consolacions, wherefore it is meete that al the faythfull haue it alwaye both in hart & mouth: and in the Ebrue euery. 8. verses beg yn with one letter of the Alphabet.*

ALEPH.



3 Doutles such men go not astray,
Nor do no wicked thing:
Which stedfastly walke in his pathes,
Without any wandring.
4 It is thy will and commaundement,
That with attentiue heede:
Thy noble and diuine preceptes,
We learne and keepe in deede.

5 Oh would to God it might thee please,
My wayes so to addres:
That I might both in hart and voyce,
Thy lawes kepe and confes.
6 So should no shame my life atteine,
Whilst I thus set myne eyes:
And bend my minde alwayes to muse,
On thy sacred decrees.

7 Then will I prayse with vpright hart,
And magnifie thy name:
When I shall learne thy iudgementes iuste
And likewise proue the same.
8 And wholy will I geue my selfe,
To kepe thy lawes most right:
Forsake me not for euer (Lord)
But shew thy grace and might.

The second part.
BETH.

9 By what meanes may a yong man best,
Hys lyfe learne to amend?
If that he marke and keepe thy word,
And therin hys tyme spend.
10 Vnfaynedly I haue thee sought,
And thus seeking abyde:
Oh neuer suffer me (O Lord)
From thy preceptes to slyde

11 Within my hart and secret thoughtes,
Thy wordes I haue hyd still
That I might not at any tyme,
Offend thy godly will.
12 We magnifie thy name (O Lord)
And prayse thee euermore:
Thy statutes of most worthy fame,
(O Lord) teache me therfore.

13 My lips haue neuer ceast to preache,
And publishe day and night:
The iudgements all which did procede
From thy mouth full of might.

14 Thy testimonyes and thy wayes,
Please me no lesse in deede:
Then all the treasures of the earth,
Which worldlyngs make theyr meede.

15 Of thy preceptes I wil still muse,
And therto frame my talke:
As at a marke so will I aime,
Thy wayes how I may walke.
16 My onely ioye shalbe so fixt,
And on thy lawes so set:
That nothing can me so far blind
That I thy wordes forget.

¶ The thyrd part.
GIMEL.

17 Graunt to thy seruaunt now such grace
As may my life prolong:
Thy holy word then will I keepe,
Both in my hart and tong.
18 Myne eyes which were dim and shut vp
So open and make bryght?
That of thy law and merueilous workes,
I may haue the cleare sight.

19 I am a straunger in thys earth,
Wandring now here now there:
Thy word therfore to me disclose,
My foote steps for to cleare.
20 My soule is rauisht with desyre,
And neuer is at rest:
But sekes to know thy iudgementes hye,
And what may please thee best.

21 The proud men and malicious,
Thou hast destroyd eche one:
And cursed are such as do not.
Thy hestes attend vpon.
22 Lord turne me from rebuke and shame
Which wicked men conspire:
For I haue kept thy couenauntes,
With zele as hote as fire.

23 The princes great in counsell sat,
And did agaynst me speake:
But then thy seruaunt thought how he
Thy statutes might not breake.
24 For why? thy couenants are my ioy,
And my great harts solace:
They serue in steede of counsellers,
My matters for to pas.

¶ The

¶The fourth part.
D A L E T H.

25 I am alas as brought to graue,
And almoſt turnd to duſt:
Reſtore therfore my life agayne.
As thy promiſe is iuſt.
26 My wayes when I acknowledged,
With mercy thou didſt heare:
Heare now eftſones, and me inſtruct,
Thy lawes to loue and feare.

27 Teach me once throughly for to know
Thy preceptes and thy lore:
Thy woorkes then will I meditate,
And lay them vp in ſtore.
28 My ſoule I feele ſo ſore oppreſt,
That it melteth for griefe:
According to thy word therfore,
Haſt Lord to ſend relief.

29 From lying and deceitfull lyps,
Let thy grace me defend:
And that I may learne thee to loue,
Thy holy lawe me ſend.
30 The way of truth both ſtrayght and ſure,
I haue choſen and found:
I ſet thy iudgements me before
Which kepe me ſafe and ſound.

31 Since then (O Lord) I forced my ſelfe,
Thy couenantes to embrace:
Let me therfore haue no rebuke,
Nor checke in any caſe.
32 Then will I runne with ioyfull cheare
Where thy word doth me call.
When thou haſt ſet my hart at large,
And ryd me out of thrall.

¶The fift part.
H E.

33 Inſtruct me (Lord) in the right trade,
Of thy ſtatutes diuine:
And it to kepe euen to the end,
My hart will I incline.
34 Graunt me the knowledge of thy law.
And I ſhall it obey:
With hart and mind, and all my myght
I will it kepe, I ſay.

35 In the right path of thy preceptes,
Guide me Lord, I require:
None other pleaſure do I wyſhe,
Nor greater thing deſire.
36 Incline my hart thy lawes to kepe,
And couenantes to embrace:
And from all filthy auaryce,
Lord ſhield me with thy grace.

37 From vayne deſyres and worldly luſtes,
Turne backe myne eyes and ſight:
Geue me the ſpirite of lyfe and power,
To walke thy wayes a ryght.
38 Confirme thy gracious promiſe, lord
Which thou haſt made to mee:
Which am thy ſeruant, & do loue,
And feare nothing but thee.

39 Reproche and ſhame which I ſo feare
From me (O Lord) expell:
For thou dooſt iudge with equitie,
And therin dooſt excell.
40 Behold my hartes deſyre is bent,
Thy lawes to kepe for aye:
Lord ſtrengthen me ſo with thy grace,
That it performe I may.

¶The ſixt part.
V A V.

41 Thy mercyes great and manifold,
Let me obtayne (O Lorde:)
Thy ſauing health let me enioy,
Accordyng to thy word.
42 So ſhall I ſtop the ſlaunderous mouthes
Of leud men and vniuſt:
For in thy faythfull promyſes,
Standes my comfort and truſt.

43 The word of truth with in my mouth,
Let euer ſtill be preſt:
For in thy iudgements wonderfull,
My hope doth ſtand and reſt.
44 And whyle that breath within my breſt
Doth naturall lyfe preſerue:
Yea till thys world ſhalbe diſſolued,
Thy law will I obſerue.

45 So walke will I, as ſet at large,
And made free from all drede:
Becauſe I ſought how for to keepe
Thy preceptes and thy rede.
46 Thy noble actes I will deſcribe,
As things of moſt great fame:
Euen before kyngs I wyll them blaſe,
And ſhrinke no whit for ſhame.

47 I wyll reioyce then to obey,
Thy worthy heſtes and will:
Which euermore I haue loued beſt,
And ſo will loue them ſtill.
48 My hands wil I lift to thy lawes,
Which I haue dearly ſought:
And prayſe thy commaundements,
In will, in dede, and thought

¶The ſeuenth part.
Z A I N.

49 Thy promyſe which thou madſt to me,
Thy ſeruaunt (Lord) remember:
For therin haue I put my truſt
And confidence for euer.
50 It is my comfort and my ioy,
When troubles me aſſayle:
For were my lyfe not by thy word,
My lyfe would ſoone me fayle.

51 The proud, and ſuch as God contemne,
Styll made of me a ſcorne:
Yet would I not thy law forſake,
As he that were forlorne.
52 But cald to mind (Lord) thy great worke
Shewd to our fathers old:
Wherby I felt thy ioy ſurmount,
My griefe an hundred fold.

53 But yet, alas for feare I quoke,
Seing how wicked men
Thy law forsoke and did procure
Thy iudgement: who knoweth when?
54 And as for me I framed my songs,
Thy statutes to exalt:
When I among the straungers dwelt,
And thoughts gan me assalt.

55 I thought vpon thy name (O Lord)
By night when others sleepe:
As for thy law also I kept,
And euer will it keepe.
56 This grace I did obtaine, because
Thy couenants sweete and deare:
I did embrace, and also kept,
With reuerence and with feare.

¶ The viii. part.
HETH.

57 O God, which art my part and lot,
My comfort and my stay:
I haue decreed and promised
Thy law to kepe alway.
58 Myne earnest hart did humbly sue,
In presence of thy face:
As thou therfore hast promysed,
Lord graunt me of thy grace.

59 My lyfe I haue examined,
And tride my secret hart:
Which to thy statutes caused me,
My feete straught to conuert.
60 I dyd not stay nor linger long,
As they that slouthfull are:
But hastely thy lawes to kepe,
I dyd my selfe beware.

61 The cruell bandes of wicked men
Haue made of me theyr pray:
Yet would I not thy law forget,
Nor from thee go astray.
62 Thy righteous iudgemēt shewed toward me
So great is and so hye:
That euen at midnight will I rise,
Thy name to magnifie.

63 Companion am I to all them,
Which feare thee in their hart:
And neyther will for loue nor dread,
From thy commaundementes start.
64 Thy mercyes (Lord) most plentsously,
Do all the world fulfil:
Oh teach me how I may obey,
Thy statutes and thy wyll.

¶ The ix. part.
TETH.

65 Accordyng to thy promise Lord,
So hast thou with me delt:
For of thy grace in sundry sortes,
Haue I thy seruaunt felt.
66 Teach me to iudge alwayes a right,
And geue me knowledge sure:
For certaynly beleue I do
That thy preceptes are pure.

67 Yer thou didst touch me with thy rod
I erred and went astray:
But now I keepe thy holy word,
And make it all my stay.
68 Thou art both good and gracious,
And geuest most liberally:
Thy ordinaunces how to keepe,
Therfore (O Lord) teach me.

69 The proud and wicked men haue forgde
Against me many a lye:
Yet thy commaundementes still obserue.
With all my hart will I.
70 Their hartes are swolne with worldlie welth
As grease so are they fat:
But in thy law do I delite,
And nothing seeke but that.

71 O happy time, may I well say,
When thou didst me correct:
For as a guide to learne thy lawes,
Thy rods dyd me direct.
72 So that to me thy word and law.
Is dearer manyfold:
Then thousandes great of siluer and gold.
Or ought that can be tolde.

¶ The x. part.
IOD.

73 Seing thy hands haue made me lord
To be thy creature:
Graunt knowledge likewise how to learne,
To put thy lawes in vre.
74 So they that feare thee shall reioyce,
When euer they me see:
Bycause I haue learnde by thy word,
To put my trust in thee.

75 When with thy rods, the world is plagd
I know the cause is iust.
So when thou didst correct me Lord,
The cause iust needes be must.
76 Now of thy goodnes I thee pray:
Some comfort to me send:
As thou to me thy seruaunt hetest,
So from all ill me shend.

77 Thy tender mercyes poure on me,
And I shall surely lyue:
For ioy and consolation both,
Thy lawes to me doth geue.
78 Confound the proud, whose false pretence
Is me for to destroy:
But as for me thy Hestes to know,
I will my selfe employ.

79 Whose so with reuerence do thee feare,
To me let them retire:
And such as do thy couenants know,
And them alone desire.
80 My hart without all wauering,
Let on thy lawes be bent:
That no confusion come to me,
Wherby I should be shent.

¶ The

¶ The xi. part.
CAPH.

81 My ſoule doth faynt and ceaſeth not.
Thy ſauing health to craue:
And for thy woords ſake ſtyll I truſt
My harts deſire to haue.
82 Myne eyes do fayle with looking for
Thy woord, and thus I ſay:
Oh when wylt thou me comfort Lord?
Why dooſt thou thus delay?

83 As a ſkin bottel in the ſmoke,
So am I partcht and dride:
Yet will I not out of my hart,
Let thy commaundement ſlide.
84 Alas how long ſhall I yet lyue,
Before I ſee the howre:
That on my foes which me torment,
Thy vengeaunce thou wilt power?

85 Preſumptuous men haue digged pits,
Thinking to make me ſure:
Thus contrary againſt thy law,
My hurt they do procure.
86 But thy commaundements are all true:
And cauſeles they me greue:
To thee therfore I do complaine,
That thou mighteſt me relieue.

87 Almoſt they had me cleane deſtroid,
And brought me quite to ground:
Yet by thy ſtatutes I abode,
And therin ſuccor found.
88 Reſtore me Lord again to life,
For thy mercies excell:
And ſo ſhall I thy couenants keepe,
Till death my lyfe expell.

¶ The xii. part.
LAMED.

89 In heauen Lord where thou dooſt dwel,
Thy word is ſtabliſhed ſure:
And ſhall for all eternitie,
Faſt grauen there indure.
90 From age to age thy truth abides,
As doth the earth witnes:
Whoſe ground worke thou haſt laid ſo ſure
As no tonge can expres:

91 Euen to this day we may well ſee,
How all things perſeuere:
According to thy ordinance,
For all things thee reuere.
92 Had it not ben that in thy law,
Mi ſoule had comfort ſought:
Long time ere now in my diſtres,
I had ben brought to nought.

93 Therfore will I thy precepts aye,
In memory keepe faſt:
By them thou haſt my life reſtord,
When I was at laſt caſt.
94 No wight to me can title make,
For I am onely thine:
Saue me therfore, for to thy lawes,
Myne eares and hart incline.

95 The wicked men do ſeeke my bane,
And therto lye in wayte:
But I the while conſidered,
Thy noble actes and great.
96 I ſee nothing in this wide world,
At length which hath not end:
But thy commaundement and thy word,
Beyond all end extend.

¶ The xiii. part.
MEM.

97 What great deſire and feruent loue,
Do I beare to thy law?
All the day long my whole deuiſe,
Is onely on thy law.
98 Thy word hath taught me far to paſſe
My foes in policie:
For ſtill I keepe it as a thyng,
Of moſt excellency.

99 My teachers which did me inſtruct,
In knowledge I excell:
Bycauſe I do thy couenants keepe:
And them to others tell.
100 In wiſedome I do paſſe alſo,
The auncient men in deede:
And all by cauſe to keepe thy lawes.
I hold it aye beſt reede.

101 My feete I haue refrayned eke,
From euery euill way:
Bycauſe that I continually,
Thy word myght keepe, I ſay.
102 I haue not ſwarued from thy iudgementes,
Nor yet ſhronke any dell:
For why? thou haſt taught me therby,
To lyue godly and well.

103 Oh Lord, how ſweete vnto my taſt,
Find I thy wordes alway?
Doubtles no hony in my mouth,
Feele ought ſo ſweete I may.
104 Thy lawes haue me ſuch wiſdom lernd
That vtterly I hate
All wicked and vngodly wayes,
In euery kind or rate.

¶ The xiiii. part.
NVN.

105 Euen as a Lantern to me feete,
So doth thy word ſhine bright:
And to my pathes where euer I go,
It is a flaming lyght.
106 I haue both ſworne and will performe
Moſt certently doubtles:
That I will keepe thy iudgements iuſt,
And them in lyfe expres.

107 Affliction hath me ſore oppreſſed,
And bruught me to deathes dore:
O Lord as thou haſt promiſed,
So me to lyfe reſtore.
108 The offrings which with hart and voyce
Moſt frankly I thee geue:
Accept, and teach me how I may
After thy iudgements lyue.

109 My ſoule is aye ſo in my hand,
That daungers it aſſayle:
Yet do I not thy law forget,
Nor it to keepe will fayle.
110 Although the wicked laid their nets.
To catch me at a bray:
Yet did I not from thy precepts,
Once ſwerue or go aſtray.

111 Thy law I haue ſo claymd alway,
As mine own heritage:
And why? for therin I delyte,
And ſet my whole courage.
112 For euermore I haue ben bent,
Thy ſtatutes to fulfill:
Euen ſo lykewyſe vnto the end,
I will continue ſtill.

¶ The xv. part.
Z A M E C H.

113 The crafty thoughts and double hart,
I do alwayes deteſt:
But as for thy law and precepts,
I loued them euer beſt
114 Thou art my hid and ſecret place,
My ſhield of ſtrong defence:
Therfore haue I thy promiſes,
Lookte for with patience.

115 Go to therfore ye wicked men,
Depart from me anone:
For the commaundements will I keepe,
Of God my Lord alone,
116 As thou haſt promiſd ſo performe,
That death me not aſſayle:
Nor let my hope abuſe me ſo,
That through diſtruſt I quayle.

117 Vphold me and I ſhalbe ſafe,
For ought they do or ſay:
And in thy ſtatutes pleaſure take
Will I both night and day.
118 Thou haſt trod ſuch vnder thy feete,
As do thy ſtatutes breake:
For nought auayles theyr ſubtiltie,
Their counſell is but weake.

119 Like dros thou caſtes the wicked out,
Where euer they go or dwell:
Therfore can I as thy ſtatutes,
Loue nothing halfe ſo well.
120 My fleſh alas is taken with feare:
As though it were benomd:
For when I ſee thy iudgements ſtrait
I am as one aſtond.

¶ The xvi. part
A I N.

121 I do the thing that lawfull is,
And geue to all men right:
Reſigne me not to them that would
Oppres me with theyr might.
122 But for thy ſeruaunt ſurety be,
In that thing that is good:
That proud men geue me not the foyle,
Which rage as they were wood.

123 Mine eyes with waiting ar now blind,
Thy health ſo much I craue:
And eke thy righteous promiſe Lord,
Wherby thou wilt me ſaue.
124 Intreat thy ſeruaunt louingly,
And fauour to hym ſhow:
Thy ſtatutes of moſt excellence,
Teach me alſo to know.

125 Thy humble ſeruaunt Lord I am,
Graunt me to vnderſtand:
How by thy ſtatutes I may know,
Beſt what to take in hand.
126 It is now tyme (Lord) to begyn,
For trueth is quite decayd:
Thy law likewiſe they haue tranſgreſt,
And none agaynſt them ſayd.

127 This is the cauſe wherfore I loue,
Thy lawes better then gold:
Or iewels fine which are eſteemd,
Moſt coſtly to be ſold.
128 I thought thy precepts all moſt iuſt,
And ſo them layd in ſtore:
All crafty and malicious wayes.
I do abhorre therfore.

¶ The xvii. part.
P E.

129 Thy couenants are moſt wonderfull
And full of things profound:
My ſoule therfore doth keepe them ſure,
When they are tride and found:
130 When men firſt enter into thy wordes.
They find a light moſt cleare.
And very idiots vnderſtand,
When they it read or heare.

131 For ioy I haue both gapte and breathed
To know thy commaundement
That I myght guide my lyfe therby,
I ſought what thyng it ment.
132 With mercy and compaſsion Lord,
Behold me from aboue:
As thou art wont to behold ſuch,
As thy name feare and loue.

133 Direct my footeſteps by thy word,
That I thy will may know:
And neuer let iniquitie,
Thy ſeruant ouerthrow.
134 From ſlaundrous tongs and deadly harme:
Preſerue and keepe me ſure:
Thy precepts then I will obſerue,
And put them eke in vre.

135 Thy countenaunce which doth ſurmount
The Sunne in hys bright hew,
Let ſhyne on me: and by thy law
Teach me what to eſchew.
136 Out of myne eyes great fluds guſh out
Of drery teares and fell:
When I beheld how wicked men,
Thy law keepe neuer a dell.

Z A D E. ¶ The xviii. part
137 In euery point (Lord) thou art iuſt,

The

The wicked though they grudge:
And when thou dooſt ſentence pronounce
Thou art a righteous iudge.
138 To render right and ſle from guile,
Are two chief pointes moſt hye:
And ſuch as thou haſt in thy law,
Commaunded vs ſtraightly.

139 With zele and wrath I am conſumde,
And euen pined away:
To ſee my foes thy wordes forget,
For ought that I do may.
140 So pure and perfect is thy word,
As any hart can deeme:
And I thy ſeruaunt nothing more,
Do loue or yet eſteeme.

141 And though I be nothing ſet by,
As one of baſe degree:
Yet do I not thy Heſtes forget,
Nor ſhrink away from thee.
142 Thy righteouſnes (Lord) is moſt iuſt,
For euer to indure:
Alſo thy law is truth it ſelfe,
Moſt conſtant and moſt pure.

143 Trouble and grief haue ſeaſed on me
And brought me wondrous low:
Yet do I ſtill of thy precepts,
Delight to heare and know.
144 The righteouſnes of thy iudgements,
Doth laſt for euermore:
Then teach them me, for euen in them,
My lyfe lyeth vp in ſtore.

¶ The xix. part.

KOPH.

145 With feruent hart I cald and cryde,
Now aunſwere me (O Lord)
That thy commaundements to obſerue,
I may fully accord.
146 To thee (my God) I make my ſute,
With moſt humble requeſt:
Saue me therfore and I will keepe:
Thy precept and thy heſt.

147 To thee I cry euen in the morne,
Before the day waxe light:
Bycauſe that I haue in thy word,
My confidence whole plight.
148 Myne eyes preuent the watch by night,
And yet they call, I wake:
That by deuiſing of thy word,
I might ſome comfort take.

149 Incline thine eares to heare my voyce,
And pity on me take:
As thou waſt wont ſo iudge me Lord,
Leaſt life me ſhould forſake.
150 My foes draw nere and do procure,
My death malicioully:
Which from thy law are far gone backe,
And ſtraid from it leudly.

151 Therfore (O Lord) approch thou nere,
For neede doth ſo require,
And all thy precepts true they are,
Then helpe I thee deſire.
152 By thy commaundements I haue learnd
Not now, but long ago:
That they remayne for euermore,
Thou haſt them grounded ſo.

¶ The xx part.

RES.

153 My trouble and affliction,
Conſider and behold:
Deliuer me, for of thy law,
I euer take faſt hold.
154 Defend my good and righteous cauſe,
With ſpeede me ſuccor ſend:
From death as thou haſt promiſed,
Lord keepe me and defend.

155 As for the wicked, far they are,
From hauing health and grace:
Wherby they myght thy ſtatutes know,
They enter not the trace.
156 Great are thy mercies, Lord I graunt,
What tong can them attayne?
And as thou haſt me iudged ere now,
So let me lyfe obteyne.

157 Though many men did trouble me,
And perſecute moſt ſore:
Yet from thy lawes I neuer ſhronke,
Nor went awry therfore.
158 And trueth it is for grief I dye,
When I theſe traitors ſee,
Bycauſe they keepe no whit thy word,
Nor yet ſeeke to know thee.

159 Behold, for I do loue thy lawes,
With hart moſt glad and fayne:
As thou art good and gracious Lord,
Reſtore my lyfe agayne.
160 What thy word doth decree, muſt be,
And ſo it hath ben euer:
Thy righteous iudgements are alſo,
Moſt true and decay neuer.

¶ The xxi. part.

SCHIN.

161 Princes haue ſought by cruelty,
Cauſeles to make me crouch:
But all in vayne, for of thy word
The feare dyd my hart touch.
162 And certeinly euen of thy word,
I was more mery and glad:
Then he that of rich ſpoyles and pray
Great ſtore and plenty had:

163 As for all lyes and falſetie,
I hate moſt and deteſt.
For why? thy holy law do I,
Aboue all things loue beſt.
164 Seuen times a day I prayſe the Lord,
Singing with hart and voyce:
Thy righteous actes & wonderfull,
So cauſe me to reioyce.

165 Great peace and reſt ſhall all ſuch haue,
Which do thy ſtatutes loue:
No daunger ſhall theyr quiet ſtate,
Impeire or once remoue.
166 My onely health and comfort Lord,
I looke for at thy hand:
And therfore haue I done thoſe things,
Which thou didſt me commaund.

167 Thy lawes haue bene my exerciſe,
Which my ſoule moſt deſirde:
So much my loue to them was bent,
That nought els I requirde.
168 Thy ſtatutes and commaundements,
I kept, thou knoweſt a right:
For all the things that I haue done,
Are preſent in thy ſight,

¶ The xxii. part.

TAV.

169 O Lord let my complaint and cry
Before thy face appeare:
And as thou haſt me promiſe made,
So teach me thee to feare.
170 Mine humble ſupplication,
Toward thee let find acces,
And graunt me Lord deliuerance,
For ſo is thy promes.

171 Then ſhall my lips thy prayſes ſpeake,
After moſt ample ſorte:
When thou thy ſtatutes haſt me taught,
Wherin ſtandes all comfort.
172 My tong ſhall ſing and preach thy word,
And on this wiſe ſay ſhall:
Gods famous actes and noble lawes,
Are iuſt and perfect all.

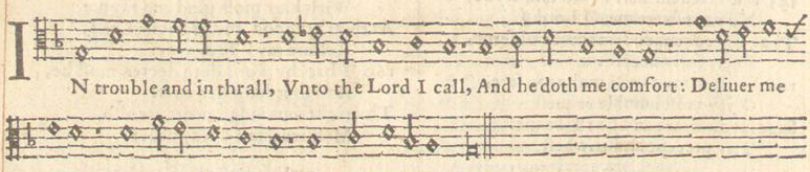
173 Stretch out thy hand I thee beſech,
And ſpedely me ſaue:
For thy commaundements to obſerue,
Choſen O Lord I haue.
174 Of thee alone, Lord I craue health,
For other I know none:
And in thy law and nothing els,
I do delite alone.

175 Graunt me therfore long dayes to liue
Thy name to magnifie.
And of thy iudgements mercifull,
Let me thy fauor try:
176 For I was loſt and went aſtray,
Much lyke a wandring ſheepe:
Oh ſeeke me for I haue not fayde,
Thy commaundements to keepe.

PSALME CXX. T. S.

Ad Dominum cum tri.

¶ *The prayer of Dauid beyng now baniſhed among the barbarous people of Arabia, by the falſe reportes of enuious flatterers. And therefore he lamenteth hys longe abode among thoſe infidels, who were geuen to all kynde of wickednes and contention.*



IN trouble and in thrall, Vnto the Lord I call, And he doth me comfort: Deliuer me (I ſay) From lyers lyps alway. And tong of falſe report.

4 What vantage or what thing,
Getſt thou thus for to ſting:
Thou falſe and flattering lyer?
5 Thy tong doth hurt I wene,
No I eſſe then arrowes kene,
Of whote conſuming fier.

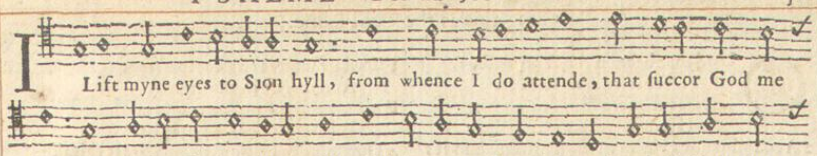
6 Alas to long I ſlake,
Within theſe tents ſo blake:
Which Kedars are by name,
By whom the flocke elect,
And all of Iſaakes ſect,
Are put to open ſhame.

7 With them that peace did hate,
I came a peace to make,
And ſet a quiet lyfe:
8 But when my word was told,
Cauſeles I was controld,
By them that would haue ſtrife.

PSALME CXXI. VV VV.

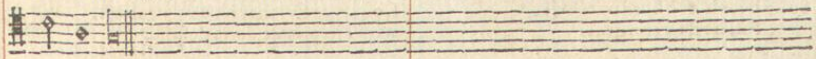
Leuaui oculos meos.

¶ *The Prophet ſheweth by his owne example that the faythfull ought to looke for all theyr ſuccor of God alone, who wyll gouerne and geue good ſucceſſe to all theyr godly enterpriſes.*



I Lift myne eyes to Sion hyll, from whence I do attende, that ſuccor God me

ſend. The mighty God me ſuccor will, which heauen and earth framed, and all things ther-



in named.

3 Thy foote from ſlip he will preſerue,
And will thee ſafely keepe
For he will neuer ſleepe.
4 Lo he that doth Iſraell conſerue,
No ſleepe at all can hym catch,
But hys eyes ſhall euer watch.

5 The Lord is thy warrant alway,
The Lord eke doth thee couer,
As at thy right hand euer.

6 The ſunne ſhall not thee partch by day
Nor the moone not halfe ſo bright
Shall with cold thee hurt by night.

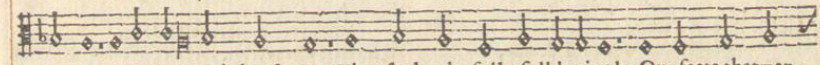
7 The Lord will keepe thee from diſtres
And will thy lyfe ſure ſaue:
And thou alſo ſhalt haue
8 In all thy buſines good ſucceſſe,
Where euer thou goeſt in or out,
God will thy things bring about.

PSALME CXXII. VV. K.

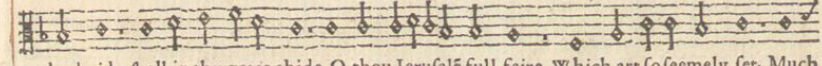
Lætatus ſum in his.

¶ *Dauid reioyceth in the name of the faithfull that God hath accompliſhed his promeſſe and placed his Arke in Sion, for the whiche he geueth thankes, and prayeth for the proſperitie of the Churche.*

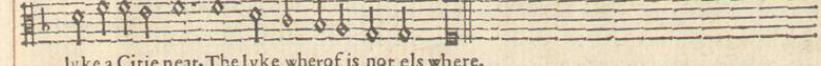
I Did in hart reioyce, To heare the peoples voyce, in offering ſo willingly: For let vs vp



ſay they, & in the Lords houſe pray: Thus ſpake the folke full louingly. Our feete that wan-



dred wide, ſhall in thy gates abide, O thou Ieruſalē full faire, Which art ſo ſeemely ſet, Much



lyke a Citie neat, The lyke wherof is not els where.

4 The Tribes with one accord,
The Tribes of God the Lord,
Are thither bent theyr way to take:
So God before did tell
That there his Iſraell,
Their prayers ſhould together make.

5 For there are thrones erect,
And that for this reſpect,
To ſet foorth iuſtice orderly,
Which thrones ryght to mainteyne,
To Dauids houſe perteyne,
His folke to iudge accordingly.

7 To pray let vs not ceaſe,
For Ieruſalem peace.
Thy friendes God proſper mightely,
7 Peace be thy walles about,
And proſper thee throughout,
Thy places eke continually.

8 I wiſh thee proſperous ſtate,
For my poore brethrens ſake,
That comfort haue by meanes of thee.
9 Gods houſe doth me allure,
Thy wealth for to procure
So much alwayes as lyeth in mee.

PSALME CXXIII. T. S.

Ad te leuaui oculos meos.

¶ *A prayer of the faithfull, whiche are afflicted by the wicked worldlynges and contemners of God.*

¶Sing this as the xxii. Psalme.

O Lord that heauen dooſt poſſeſſe,
I lyft myne eyes to thee,
Euen as the ſeruaunt lifteth his,
His maiſters handes to ſee.
2 As handmaides watch their maiſtreſſe handes
Some grace for to atchiue,
So we behold the Lord our God,
Till he do vs forgeue.

3 Lord graunt vs thy compaſsion,
And mercy in thy ſight.
For we be filled and ouercomen,
With hatred and deſpight.
4 Our mindes be ſtuffed with great rebuke
The rich and worldly wiſe:
Do make of vs theyr mockyng ſtock,
The proude do vs deſpiſe.

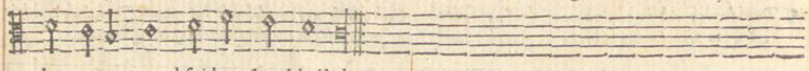
PSALME CXXIIII. VV. VV.

Niſi quia Dominus.

¶ *The people of God, beyng deliuered out of greate daunger, acknowledge not to haue eſcaped by their owne power, but through the fauour of God, and ſhew in how great perill they were.*

Now Iſrael may ſay & that truly, If that the Lord had not our cauſe mainteynd, If

that the Lord had not our right ſuſteind, When all the world againſt vs furiouſly, Made



theyr vprors, and ſaid we ſhould all dye.

3 Now long a go,
They had deuourd vs all:
And ſwalowed quicke,
For ought that we could deeme,
Such was their rage,
As we myght well eſteeme.
4 And as the floudes,
With mighty force do fall,
So had they now
Our lyfe euen brought to thrall.

5 The ragyng ſtreames,
Moſt proud in roryng noyſe
Had long a go,
Ouer whelmde vs in the deepe,
6 But loued by God,
Which doth vs ſafely keepe
From bloudy teeth,
And theyr moſt cruell voyce,
Which as a pray
To eate vs would reioyce.

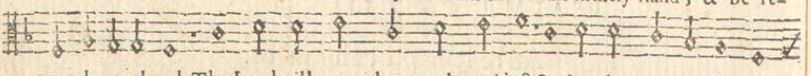
7 Euen as the birde,
Out of the foulers grenne
Eſcapeth away:
Right ſo it fareth with vs,
Broke are theyr nets,
And we haue ſcaped thus.
8 God that made heauen
And earth is our helpe then,
His name hath ſaued vs,
From theſe wicked men.

PSALME CXXV. VV. K.

Qui confidunt in Domino.

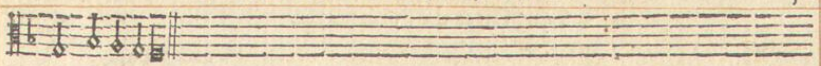
¶ *He deſcribeth the aſſurance of the faithfull in theyr afflictions, and deſireth their wealth, and the deſtruction of the wicked.*

Vch as in God the Lord do truſt, as mount Sion ſhall firmely ſtand, & be re-



moued at no hand. The Lord will count them ryght and iuſt, So that they ſhall be ſure, For

euer



euer to indure.

2 As mighty mountayns huge and great,
Ieruſalem about did cloſe:
So will the Lord be vnto thoſe.
Who on his godly will do wayte.
Such are to him ſo deare,
They neuer neede to feare.

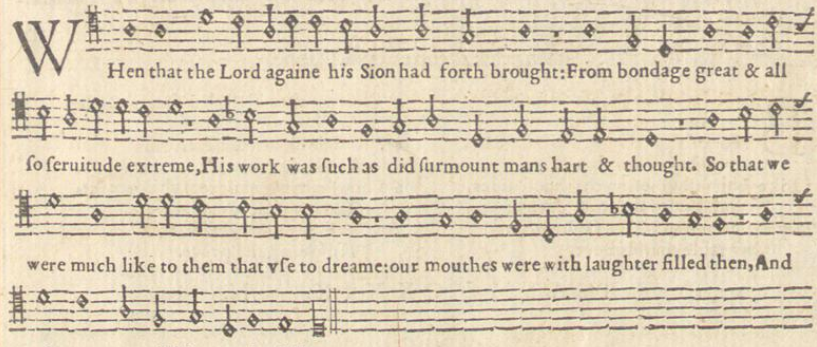
3 For though the righteous try doth he,
By makyng wicked men his rodde:
Leaſt they through griefforſake theyr God
It ſhall not as theyr lot ſtill be.
4 Geue(Lord)to thoſe thy lyght,
Whoſe hartes are true and ryght.

5 But as for ſuch as turne aſyde,
By crooked wayes which they out ſought:
The Lord will ſurely bring to nought,
With workes moſt vile they ſhall abyde,
But peace with Iſraell.
For euermore ſhall dwell.

PSALME CXXVI. VV. K.

In conuertendo Dominus.

¶ *This pſalme was made after the returne of the people from Babylon, and ſheweth that the meane of their d liueraunce was wonderfull, after the ſeuenty yeares of captiuity foreſpoken by Ieremy 25.12, & 29.10.*



When that the Lord againe his Sion had forth brought: From bondage great & all
ſo ſeruitude extreme, His work was ſuch as did ſurmount mans hart & thought. So that we
were much like to them that vſe to dreame: our mouthes were with laughter filled then, And
eke our tongs did ſhew vs ioyfull men.

2 The Heathen folke
Were forced then this to confeſſe,
How that the Lord
For them alſo great things had done,
3 But much more we,
And therefore can confeſſe no leſſe:
Wherfore to ioy
We good haue cauſe as we begon.
4 O Lord go foorth,
Thou canſt our bondage end,
As to deſertes
Thy flowing riuers ſend.

5 Full true it is,
That they which ſowe with teares in deede,
A time will come,
When they ſhall reape in mirth and ioy.
6 They went and wept
In bearing of their precious ſeede,
For that their foes
Full often times did them anoy:
But their returne
With ioy they ſhall ſure ſee,
Their ſheaues home bring,
And not impayred bee.

PSALME CXXVII. VV.

Niſi Dominus ædificauerit.

¶ *It is not mans wyt, power, or labour but the fre goodnes of God that geueth ryches, preſerueth townes and countries, grauneth nouriſhment and children.*

¶Sing this as the Lords prayer.

EXcepte the Lord the house doo make,
And therunto do set his hand:
What men doo build, it cannot stand.
Likewise in vayne men vndertake,
Cities and holdes to watch and ward,
Except the Lord be theyr safegard.

2 Though ye rise earely in the morne.
And so at night go late to bed,
Feeding full hardly with browne bread:
Yet were your labour lost and worne
But they whom God doth loue and keepe,
Receyue all thinges with quiet sleepe.

3 Therfore mark well, when euer ye see
That men haue heyres to enioy theyr land:
It is the gyft of Gods hand,
For God him selfe doth multiply.
Of his great liberality,
The blessyng of posterity.

4 And when the children come to age,
They grow in strength and actiuenes,
In person and in comelynes,
So that a shaft shot with courage,
Of one that hath a most strong arme,
Flyeth not so swift, nor doth like harme.

5 Oh well is him that hath his quiuer:
Furnished with such artilery:
For when in peril he shalbe,
Such one shall neuer shake nor shiuer,
When that he pleades before the Iudge,
Against his foes which beare him grudge.

PSALME CXXVIII. T. S.

Beati omnes qui.

¶ *He describeth the prosperous estate of them that be maryed in the feare of God, ioyning withall the promises of Gods blessynges, to all them that lyue in thys honorable estate, recording to his commaundements.*

¶Sing this as the cxxxvii. Psalme.

BLessed art thou that fearest God,
And walkest in his way:
2 For of thy labour thou shalt eate,
Happy art thou I say.
3 Like fruitfull vines on thy house sides,
So doth thy wyfe spring out:
Thy children stand like Oliue plants,
Thy table round about.
4 Thus art thou blest that feareſt God,
And he shall let thee see:
5 The promised Ierusalem,
And his felicity.
6 Thou shalt thy childrens children see,
To thy great ioyes increase:
And likewise grace on Israel,
Prosperity and peace.

PSALME CXXIX. N.

Sæpe expugnauerunt.

¶ *He admonisheth the church to reioyce, though it hath bene afflicted in all ages, for God will deliuer it, and the enemies for all their glorious shew, shall sodainly be destroyed.*

¶Sing this as the cxxxvii. Psalme.

OFt they, now Israel may say,
Me from my youth assayled:
2 Oft they assayled me frō my youth,
Yet neuer they preuayled,
3 Vpon my backe the plowers plowed
And furrowes long did cast:
4 The righteous Lord hath cut the cords,
Of wicked foes at last.

5 They that hate him shalbe shamed,
And turned backe also:
6 And made as gras vpon the house,
Which withereth ere it grow.
7 Wherof the mower cannot find,
Inough to fill his hand:
Nor he can fyll his lap that goeth
To gleane vpon the land.

8 Nor passers by pray God on them,
To let his blessyng fall fall:
Nor say, we blesse you in the name.
Of God the Lord at all.

PSALME CXXX. VV. VV.

De profondis clamaui.

¶ *An effectuous prayer of him that for his sins had sustayned great afflictions, and notwithstanding he fully*

fully trusteth and assureth himself to obtayne mercie and forgeuenes of his synnes, and at lẽgthe deliuerãce from all euils.

3 O Lord our God if thou wey
Our sinnes and them peruse:
Who shall then escape and say,
I can my selfe excuse?
4 But Lord thou art mercyfull,
And turnest to vs thy grace:
That we with hartes most carefull,
Should feare before thy face.

5 In God I put my whole trust,
My soule waytes on his wyll:
For his promise is most iust,
And I hope therin styll.

6 My soule to God hath regard,
Wishing for him alway:
More then they that watch and warde,
To see the dawning day.

7 Let Israel then boldly,
In the Lord put his trust:
He is that God of mercy,
That his deliuer must.
8 For he it is that must saue,
Israel from his synne:
And all such as surely haue,
Their confidence in him.

PSALME CXXXI. M.

Domine non est exalta.

¶ Dauid charged with ambicion and greedye desire to raygne, protesteth his humilitye and modestye before God, and teacheth all men what they should do.

Sing this as the lamentation.

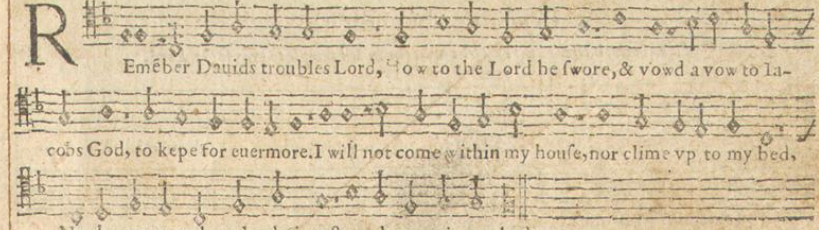
O Lord I am not puft in mynde,
I haue no scornfull eye:
I do not exercise my selfe.
In things that be to hye.
2 But as a chylde that wayned is,
Euen from his mothers brest:
So haue I Lord behaued my selfe,
In silence and in rest.

3 O Israel trust in the Lord,
Let him be all thy stay:
From this time foorth for euermore,
From age to age I say.

PSALME CXXXII. M.

Memento Domine Dauid.

¶ The faithfull, grounded on Gods promyse made vnto Dauid, desireth that he wouldе establish the same, both as touching his posterity, and the buylding of the Temple, to pray there as was forespoken.



5 Tyll I haue found out for the Lord,
A place to syt theron:
An house for Iacobs God to be
An habitacion.
6 We heard of it at Ephrata,
There did we heare this sound:
And in the fieldes and forestes there,
These voyces first wer found.

7 We wyll assay and go in now,
His tabernacle there:
Before his footestoole to fall downe
Vpon our knees in feare.
Arise O Lord, arise I say,
Into thy resting place:
Both thou and the arke of thy strength,
The presence of thy grace.

9 Let all thy priestes be clothed Lord,
Wyth truth and righteousnes:
Let all thy sayntes and holy men,
Syng all with ioyfulnes.
10 And for thy seruant Dauids sake,
Refuse not Lord I say:
The face of thyne annoynted Lord,
Or turne thy face away.

11 The Lord to Dauid swore in truth
And wyll not shrinke from it:
Saying, the fruit of thy body
Vpon thy seate shall sit.
12 And if thy sonnes my couenant keepe,
That I shall learne eche one:
Then shall thy sonne for euer syt,
Vpon thy princely throne.

13 The Lord him selfe hath chose Sion,
And loues therin to dwell:
14 Saying, this is my resting place,
I loue and like it well.
15 And I wyll blesse with great increase,
Her vittals euery where:
And I wyll satisfy with bread,
The needy that be there.

16 Yea I wyll decke and cloth her priests
With my saluacion:
And all her saintes shall sing for ioy,
Of my protection.
17 There wyll I surely make the horne,
Of Dauid for to bud:
For I haue there ordaynde for myne,
A lanthorn bright and good.

18 As for his enmies I wyll clothe
With shame for euermore:
But I wyll cause his crowne to shine,
More fresh then heretofore.

PSALME CXXXIII. VV. VV.

Ecce quàm bonum &.

¶ *This Psalme contayneth the cõmendacion of godly and brotherly amity, which for the excellency therof is compared to the moste precious oyle, wherwith the priestes onely and instrumentes of the tabernacle were anoynted. Exodus xxx.*

¶ Sing this as the cxxxvii. Psalme.

O How happy a thing it is,
And ioyfull for to see:
Brethren together fast to hold,
The band of amity?
2 It cals to minde that sweete perfume,
And that costly oyntment:
Which on the sacrificers head,
By Gods precept was spent.

It wet not Aarons head alone
But drenched his beard throughout:
And finally it dyd run downe,
His rich attire about.
3 And as the lower ground doth drinke,
The dew of Hermon hyll:
And Sion with hys siluer drops,
The fieldes with fruits doth fyll:

4 Euen so the Lord doth poure on them,
His blessinges manyfold:
Whose harts and mindes without all guile,
This knot doo keepe and hold.

PSALME CXXXIIII. VV. K.

Ecce nunc benedicite.

¶ *He exhorteth the Lewites that watche in the temple to prayse the Lord.*

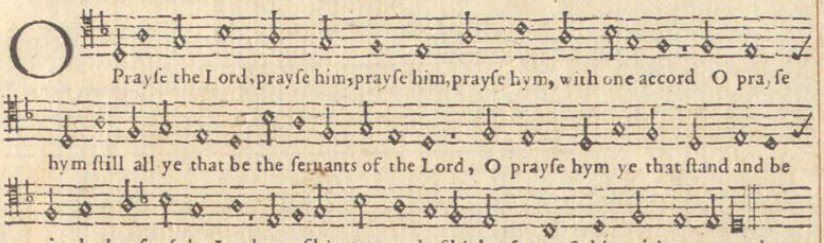
2 Lift vp your handes on high,
Vnto his holy place:
And geue the Lord his prayſes due,
His benefites embrace.

3 For why? the Lord, who did
Both earth and heauen frame:
Doth Sion bleſſe, and I wyl conſerue
For euermore the ſame.

PSALME CXXXV. M.

Laudate nomen Domini.

¶ *He exhorteth all the faythfull, of what eſtate ſo euer they be to prayſe God for his marueillous workes, and ſpecially ye for his graces toward his people, wherin he hath declared his maieſty to the confuſion of all idolaters and theyr idoles.*



3 Prayſe ye the Lord, for he is good,
Sing prayſes to his name:
It is a comely and good thing,
Alwayes to do the ſame.
4 For why the Lord hath choſe Iacob
His very own you ſee:
So hath he choſen Iſrael,
His treaſure for to bee.

5 For this I know, and am right ſure,
The Lord is very great:
He is in deede aboue all Gods,
Moſt eaſy to intreat.
6 For whatſoeuer pleaſed him,
All that fulwel he wrought:
In heauen, in earth and in the ſea,
Which he hath framde of nought.

7 He lifts vp clouds, euen from the earth
He makes lightnings and rayne:
He bringeth foorth the windes alſo,
He made nothing in vayne.
8 He ſmote the firſt borne of ech thing
In Egypt that tooke reſt:
He ſpared there no lyuing thing,
The man nor yet the beaſt.

9 He hath in thee ſhewd wonders great,
O Egypt voyde of vauntes:
On Pharao thy curſed kyng
And his ſeuere ſeruaunts.
10 He ſmote then many nacions
And did great actes and things:
He ſlew the great and mightyeſt,
And chiefeſt of theyr kings.

11 Sehon kyng of the Ammorites,
And Og kyng of Baſan:
He ſlew alſo the kingdoms all,
That were of Canaan.

12 And gaue theyr land to Iſrael,
An heritage we ſee:
To Iſrael his owne people
An heritage to bee.

13 Thy name O Lord ſhall ſtill endure,
And thy memoriall:
Throughout all generacions
That are or euer ſhall.
14 The Lord will ſurely now auenge
His people all in deede:
And to his ſeruaunts he will ſhew
Fauour in time of neede.

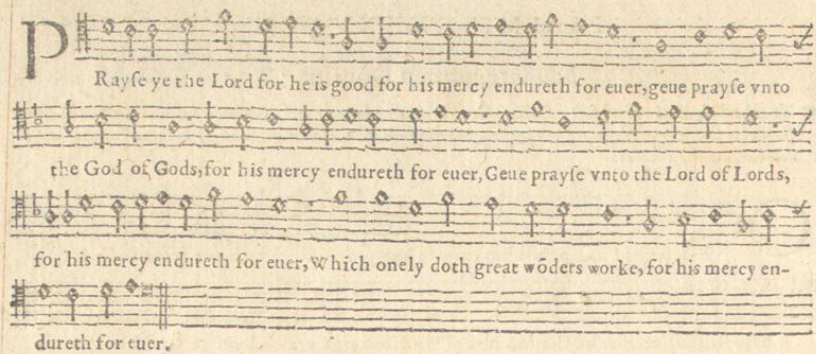
15 The Idols of the Heathen are made,
In all their coaſt and landes
Of Siluer and of Gold be they,
The woorkes euen of mens handes.
16 They haue mouthes and cannot ſpeake:
And eyes that haue no ſight:
17 They haue eke eares, and heare nothyng,
Theyr mouthes be breathles quite.

18 Wherfore all they are lyke to them
That ſo do ſet them foorth:
And lykewiſe thoſe that truſt in them,
Or thinke they be ought woorth.
19 O all ye houſe of Iſrael,
See that ye prayſe the Lord,
And ye that be of Aarons houſe
Prayſe him with one accord.

20 And ye that be of Leuies houſe,
Prayſe ye likewiſe the Lord:
And all that ſtand in aw of him,
Prayſe him with one accord.
21 And out of Sion ſound his prayſe,
The great prayſe of the Lord:
Which dwelleth in Ieruſalem,
Prayſe hym with one accord.

Confitemini Domino.

¶ *A moſt earneſt exhortation to geue thankes vnto God for the creation and gouernance of all thinges, whiche ſtandeth in confeſſyng that he geueth vs all of his mere liberalytye.*



PRayſe ye the Lord for he is good for his mercy endureth for euer, geue prayſe vnto the God of Gods, for his mercy endureth for euer, Geue prayſe vnto the Lord of Lords, for his mercy endureth for euer, Which onely doth great wōders worke, for his mercy endureth for euer.

5 Which by his wiſdome made the heauens,
For his mercy endureth for euer:
6 Which on the waters ſtretcht the earth,
For his mercy endureth for euer.
7 Which made great light to ſhine abrode
For his mercy endureth for euer.
8 As Sunne to rule the lightſome day,
For his mercy endureth for euer.

9 The Moone and Stars to guide the night,
For his mercy endureth for euer:
10 Which ſmote Egypt with their firſt borne
For his mercy endureth for euer:
11 And Iſrael brought out from them,
For his mercy endureth for euer.
12 With mighty hand and ſtretched arme,
For his mercy endureth for euer.

13 Which cut the red ſea in two partes,
For his mercy endureth for euer:
14 And Iſraell made paſſe ther through,
For his mercy endureth for euer.
15 And drowned Pharao and his hoſt,
For his mercy endureth for euer:
16 Through wildernes his people led,
For his mercy endureth for euer.

17 He which did ſmite great noble kings,
For his mercy endureth for euer:
18 And which hath ſlain the mighty kings
For his mercy endureth for euer.
19 As Seon kyng of Amorites,
For his mercy endureth for euer:
20 And Og the kyng of Baſan land,
For his mercy endureth for euer.

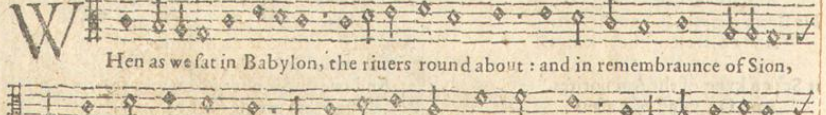
21 And gaue their land for heritage,
For his mercy endureth for euer.
22 Euen to his ſeruaunt Iſraell,
For his mercy endureth for euer:
23 Remembred vs in baſe eſtate.
For his mercy endureth for euer.
24 And from oppreſſors reſcued vs,
For his mercy endureth for euer:

25 Whiche geueth foode vnto all fleſhe,
For his mercy endureth for euer.
26 Prayſe ye the God of heauen aboue
For his mercy endureth for euer.
27 Geue thankes vnto the Lord of Lords
For his mercy endureth for euer:

PSALME CXXXVII. VV. VV.

Super flumina Babylonis.

¶ *The people of God in theyr banyſhment ſeing Gods true religion decay, liued in great anguiſh and ſorow of hart, the whiche griefe the Caldeans dyd ſo litle pitye that they rather increaſed the ſame dayly, with taunts, reproches, and blaſphemies againſte God. Wherfore the Iſraelites deſyre God to puniſh the Edomites, who prouoked the Babilonians againſt them, and moued (by the ſpirite of God) prophecy the deſtruction of Babylon, where they were handled ſo tyranouſly.*



WHen as we ſat in Babylon, the riuers round about: and in remembraunce of Sion, the teare for griefe burſt out. We hangde our harps and inſtruments, the willow tres opon:

for

for in that place men for theyr vſe had planted many one.

3 Then they to whom we priſonners were,
Sayd to vs tauntingly:
Now let vs heare your Ebrue ſongs,
And pleaſaunt melody.
4 Alas (ſayd) we who can once frame,
His ſorowfull hart to ſing,
The prayſes of our louyng God,
Thus vnder a ſtraunge kyng?

5 But yet if I Ieruſalem
Out of my hart let ſlide:
Then let my fingers quite forget,
The warbling harpe to guide.
6 And let my tong within my mouth
Be tyde for euer faſt:
If that I ioy before I ſee,
Thy full deliueraunce paſt.

7 Therfore (O Lord) remember now,
The curſed noyſe and cry:
That Edoms ſonnes againſt vs made,
When they raſed our City.
Remember Lord their cruell woordes,
When as with one accord,
They cried: on ſacke, and raſe their walles,
In deſpight of the Lord.

8 Euen ſo ſhalt thou (O Babylon)
At length to duſt be brought:
And happy ſhall that man be cald,
That our reuenge hath wrought.
9 Yea bleſſed ſhall that man be cald,
That takes thy children yong:
To daſh theyr bones againſt hard ſtones,
Which lye the ſtreetes among.

PSALME. CXXXVIII. N.

Confitebor tibi Domine.

¶ *Dauid with great courage prayſeth the goodnes of God toward hym, whych is ſo great, that it is knowen to forren princes, who ſhall prayſe the Lord together with hym. And he is aſſured to haue lyke comforte of God in the time followyng, as he hath had heretofore.*

¶ Sing this as the cxxxvii. Pſalme.

THee will I prayſe with my whole hart,
My Lord my God alwayes:
Euen in the preſence of the Gods,
I will aduaunce thy prayſe.
2 Toward thy holy Temple I
Wyll looke and worſhip thee:
And prayſed in my thankfull mouth,
Thy holy name ſhalbe.

Euen for thy louyng kindnes ſake,
And for thy truth withall:
For thou thy name haſt by thy word
Auaunced ouer all:
3 When I did call thou heardeſt me,
And thou haſt made alſo
The power of increaſed ſtrength
Within my ſoule to grow.

4 Yea all the kings on earth they ſhall
Geue prayſe to thee, O Lord:
For they of thy moſt holy mouth,
Haue heard the mighty word.

5 They of the wayes of God the Lord,
In ſinging ſhall entreate:
Bycauſe the glory of the Lord,
It is exceedyng great.

6 The Lord is hye, and yet he doth
Behold the lowly ſpirite:
But he contemnyng, knowes a far
The proud and lofty wight.
7 Although in midſt of trouble I
Do walke, yet ſhall I ſtand:
Renued by thee O my Lord,
Thou wylt ſtretch out thy hand.

Vpon the wrath of all my foes,
And ſaued ſhall I bee
By thy right hand, the Lord God will
Performe his woorke to mee.
8 Thy mercy Lord, endures for ay,
Lord do me not forſake:
Forſake me not that am the woorke
Which thine own hand did make.

PSALME CXXXIX. N.

Domine, probaſti me, &.

¶ *Dauid to cleanſe his hart from all hypocriſie, ſheweth that there is nothing ſo hye, which God ſeeth not, which he confirmeth by the creation of man. After declaring his zeale and feare of God, he proteſteth to be enemye to all them that contemne God.*

¶Sing this as the cxxxvii. Psalme.

O Lord thou hast me tride and known,
My sytting doost thou know:
2 And rising eke my thoughts a far,
Thou vnderstandst also.
3 My pathes, yea and my lying downe
Thou compassest alwayes.
And by familiar custome art
Acquainted with my wayes.

4 No woord is in my tong, O Lord,
But knowne it is to thee.
5 Thou me behinde holdst, and before,
Thou layest thine hand on mee.
6 To wonderfull aboue my reache,
Lord is thy cunnyng skill:
It is so hye that I the same
Can not attayne vntill.

7 From sight of thy all seyng spirite,
Lord whether shall I go?
Or whether shall I flee away,
Thy presence to scape fro
8 To heauen if I mount aloft,
Loe thou art present there:
In hell if I lye downe below,
Euen there thou doost appeare.

9 Yea let me take the mornings wynges,
And let me go and hide
Euen there where are the fartheſt partes
Where flowing sea doth stide:
Yea euen thether also shall
Thy reachyng hand me guide:
And thy right hand shall hold me fast,
And make me to abyde.

11 Yea if I say thy darknes shall,
Yet shrowde me from thy sight:
Lo euen also the darkest night,
About me shalbe light.
12 Yea darknes hydeth not from thee,
But night doth shine as day?
To thee the darknes and the lyght,
Are both alyke alway.

13 For thou possessed hast my raynes,
And thou hast couered me:
When I within my mothers wombe
Enclosed was by thee.
14 Thee will I prayse made fearfully
And wondrously I am:
Thy workes are marueillous right well
My soule doth know the same.

15 My bones, they are not hid from thee,
Although in secrette place
I haue bene made and in the earth
Beneath I shapen was.
16 When I was formles, then thyne eye
Saw me, for in thy booke
Were written all (nought was before)
That after fashion tooke.

17 The thoughts therfore of thee (O God)
How deare are they to me?
And of them all how passing great,
The endles nombers bee?
18 If I should count them, lo their summe
More then the sand I see:
And whensoeuer I awake,
Yet am I still with thee.

19 The wicked and the bloudy men
Oh that thou wouldest slay,
Euen those O God to whom, depart,
Depart from me, I say.
20 Euen those of thee O Lord my God,
That speake full wickedly:
These that are lifted vp in vayne,
Beyng enemyes to thee.

21 Hate I not them that hate thee Lord?
And not in earnest wyse
Contend I Lord agaynst them all,
Against thee that aryse?
22 I hate them with vnfayned hate,
Euen as my vtter foes:
23 Try me O God, and know my hart,
My thoughts proue and disclose.

24 Consider Lord if wickednes
In me there any be:
And in thy way, O God my guide,
For euer leade thou me.

PSALME CXL. N.

Eripe Domine, ab homine.

¶ *Dauid complayneth of the cruelty, falshod and iniuries of his enemies, agaynst whiche he praieth vnto the Lord, and assureth hym selfe of his helpe and succour. Wherefore he prouoketh the iust to prayse the Lorde, and to assure them selues of his tuition.*

¶Sing this as the Lamentation.

LOrd sane me from the euill man,
And from the cruell wight
2 Deliuer me, which euill do
Imagine in their sprite.
Which make on me continuall war,
Their tonges loe they haue whet
3 Like Serpents, vnderneath their lips
Is Adders poyson set.

4 Keepe me, O Lord, from wicked hands,
Preserue

Preſerue me to abyde
Free from the cruell man, that meanes
To cauſe my ſteps to ſlide.
5 The proude haue layd a ſnare for me,
And they haue ſpred a net:
With cordes, in my path way, and gryns
For me eke haue they ſet.

6 Therfore I ſayd vnto the Lord,
Thou art my God alone:
Heare me O Lord oh heare the voyce
Wherwith I pray and mone.
7 O Lord my God thou onely art,
The ſtrength that ſaueth me:
My head in day of battell hath
Bene couered by thee.

8 Let not O Lord the wicked haue
The end of his deſire:
Performe not his yll thought, leaſt they
With pride be ſet on fire.
9 Of them that compas me about,
The chiefeſt of them all:
Lord let the miſchief of theyr lips
Vpon themſelues be fall.

10 Let Coales fall on them, let him caſt
Them in conſuming flame:
And in deepe pyts, ſo as they may
Not ryſe out of the ſame.
11 For no backbiter ſhall on earth
Be ſet in ſtable plight:
And euill to deſtruction ſtyll
Shall hunt the cruell wyght.

12 I know the Lord thafflicted wyll
Reuenge, and iudge the poore:
13 The iuſt ſhall prayſe thy name, iuſt ſhall
Dwell with thee euermore.

PSALME CXLI. N.

Domine, clamaui ad te.

¶ *Dauid being greuouſlye perſecuted vnder Saul, onely fleeth vnto God to haue ſuccor, deſiring hym to bridle his affections, that he may pacyentlye abyde tyll God take vengeaunce of his enemyes.*

3 My Lord for guiding of my mouth,
Set thou a watch before:
And alſo of my mouing lyps,
O Lord keepe thou the doore.
4 That I ſhould wicked workes commit,
Incline thou not my hart:
With ill men, of their delicates
Lord let me eate no part.

5 But let the righteous ſmite me Lord,
For that is good for me:
Let him reproue me, and the ſame
A precious oyle ſhall be.
Such ſmitting ſhall not breake my head,
The tyme ſhall ſhortly fall:
When I ſhall in theyr miſerie
Make prayer for them all.

6 Then when in ſtony places downe
Their iudges ſhalbe caſt:
Then ſhall they heare my wordes, for thē
They haue a pleaſant taſt
7 Our bones about the graues mouth,
Loe ſcattred are they found:
As he that heaweth wood, or he
That diggeth in the ground.

8 But O my Lord my God, myne eyes
Do looke vp vnto thee:
In thee is al my truſt, let not
My ſoule forſaken bee.
9 Which they haue layd to catch me in,
Lord kepe me from the ſnare,
And from the ſuttle grinnes of them.
That wicked workers are.

10 The wicked into their own nets,
Together let them fall:
Whyle I do by thy helpe eſcape,
The daunger of them all.

PSALME CXLII. N.

Voce mea ad Dominum.

¶ *Dauid neither aſtoniſhed with feare, nor caried away with anger, nor forced by deſperation would kill Saul, but with a quiet mind directed his earneſt prayer vnto God, who did preſerue him*

¶ Sing this as the cxli. Psalme.

BEfore the Lord God wyth my voyce,
Did I send out my cry:
And with my strayned voyce vnto
The Lord God prayed I.
2 My meditation in his sight,
To poure I did not spare:
And in the presence of the Lord,
My trouble did declare.

3 Although perplexed were my sprite,
My path was knowen to thee:
In way where I did walke, a snare
They slily layd for me.
4 I lookt and vewed on my right hand,
But none there would me know:
All refuge fayled me, and for
My soule none cared tho.

5 Then cryed I Lord to thee, and sayd:
My hope thou onely art:
Thou in the land of lyuing art,
My porcion and my part.
6 Harke to my cry for I am brought
Full low, deliuer me
From them that do me persecute:
For me to strong they be.

7 That I may prayse thy name, my soule
From prison Lord bring out:
When thou art good to me the iust
Shal prease me round about.

PSALME CXLIII. N.

Domine exaudi orationem.

¶ *An earnest prayer for remission of synnes, acknowledging that the enemyes dyd cruelly persecute hym by Gods iust iudgemẽt. He desireth to be restored to grace, to be gouerned by hys holy spirit, that he may spend the rest of his lyfe in the true feare and seruice of God.*

¶ Sing this as the cxli. Psalme.

LOrd heare my prayer, harke the playnt
That I doo make to thee:
Lord in thy natiue truth, and in
Thy iustice answer mee.
2 In iudgement with thy seruant, Lord,
Oh enter not at all:
For iustified not in thy sight
Not one that liueth shall.

3 The enmy hath pursude my soule,
My lyfe to ground hath throwne,
And layd me in the darke, like them
That dead are long agone.
4 Within me in perplexitie,
Was my accombred sprite:
And in me was my troubled hart,
Amased and afflight.

5 Yet I record time past, in all
Thy woorkes I meditate:
Yea in thy woorkes I meditate,
That thy handes haue create.
6 To thee O Lord my God, loe I
Do stretch my crauing hands:
My soule desireth after thee,
As do the thirsty lands.

7 Heare me with spede, my sprit doth faile
Hide not thy face me fro:
Els shal I be like them that downe
Into the pit do go.
8 Let me thy louing kindnes in
The morning heare and know:
For in thee is my trust, shew me
The way that I shall go.

9 For I lift vp my sowle to thee,
O Lord deliuer me
From all myne enemies, for I
Haue hidden me with thee.
10 Teach me to do thy will, for thou,
Thou art my God I say:
Let thy good sprite into the land
Of mercy me conuey.

11 For thy names sake with quickning grace
A lyue do thou me make:
And out of trouble bring my soule,
Euen for thy iustice sake.
12 And for thy mercy slay my foes,
O Lord destroy them all:
That do oppresse my soule, for I,
Thy seruant am and shal.

PSALME CXLIIII. N.

Benedictus Dominus Deus meus.

¶ *Dauid prayseth the Lord with great affection and humilitie for his kingdome restored, and for his victories obtayned, by calling for helpe, and the destruction of the wicked, promysing to acknowledge the same with song of prayses, and declareth wherin the felicitye of any people consisteth.*

¶ Sing

¶Sing this as the cxlv. Pſalme.

BLeſt be the Lord my ſtrength that doth
Inſtruct my hand to fight:
The Lord that doth my fingers frame
To battel by his might.
2 He is my goodnes fort, and toure,
Deliuerer and ſhield:
In hym I truſt: my people he
Subdues to me to yeld.

3 O Lord what thing is man, that him
Thou holdeſt to in price?
Or ſonne of man, that vpon hym
Thou thinkeſt in ſuch wiſe?
4 Man is but like to vanity,
So paſſe his dayes to end
5 As fleeting ſhade. Bow downe O Lord
Thy heauens and deſcend.

6 The mountains touch, and they ſhal ſmoke,
Caſt forth thy lightning flame,
And ſcatter them thyne arrowes ſhoote,
Conſume them with the ſame:
7 Send down thy hand euen from aboue
O Lord deliuer mee:
Take me from waters great, from hand
Of ſtraungers make me free.

8 Whoſe ſubtile mouth of vanity,
And fondnes doth entreat:
And their right hand is a right hand
Of falſhood and deceit.

9 A new ſong I wyll ſyng O God,
And ſinging wyl I bee:
On viole and on inſtrument,
Ten ſtringed vnto thee.

10 Euen he it is that onely geues
Deliuerance to kings:
Vnto his ſeruaunt Dauid helpe,
From hurtful ſword he brings.
11 From ſtraungers hand me ſaue and ſhield,
Whoſe mouth talkes vanitie:
And their right hand is a right hand,
Of guile and ſubteltie.

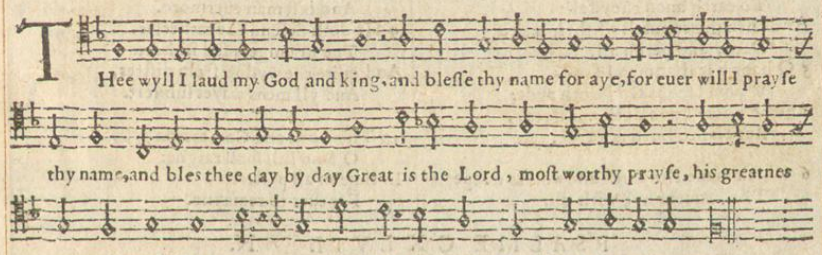
12 That our ſonnes maye be as the plante
Whom growing youth doth reare:
Our daughters as carued corner ſtones,
Like to a palace fayre.
13 Our corners full, and plenty may
With ſundry ſortes be found:
Our ſheepe bring thouſands, in our ſtretes
Ten thouſands may abound.

14 Oure Oxen be to labour ſtrong,
That none doo vs inuade:
There be no going out, no cry
Within our ſtreetes be made.
15 The people bleſſed are ſy,
Such bleſsings are ſo ſtord:
Yea bleſſed all the people are,
Whoſe God is God the Lord.

PSALME CXLV. N.

Exaltabo te, Deus meus.

¶ *This Pſalme was made when the kingdome of Dauid flouriſhed, wherin he deſcribeth the wonderfull prouidence of God, as wel in gouerning man, as in preſeruing all the reſt of his creatures. He prayſeth God for his iuſtice and mercy, but ſpecially for his louing kindnes towarde thoſe that call vpon hym, that feare hym and loue him.*



5 I of thy glorious maieſty,
The beuty wyll record.
And meditate vpon thy workes,
Moſt wonderfull (O Lord.)
6 And they ſhal of thy power, and of
Thy fearfull actes declare:
And I to publiſh all abrode,
Thy greatnes wyll not ſpare.

7 And they into the mencion ſhall
Crake of thy goodnes great:
And I aloud thy rightuouſnes,
In ſinging ſhall repeate.
8 The Lord our God is gracious,
And mercyfull alſo:
Of great abounding mercy, and
To anger he is ſlow.

9 Yea good to all, and all his workes,
His mercy doth exceede:
10 Lo all thy workes do prayse thee Lord,
And to thine honor spreade.
11 Thy saintes do blesse thee, and they do
Thy kingdomes glory shew:
12 And blase thy power, to cause the sonnes
Of men his power to know.

13 And of his mighty kingdome eke,
To spread the glorious prayse:
Thy kingdome Lord a kingdome is,
That doth endure alwayes.
And thy dominion through eche age,
Endures without decay.
14 The Lord vpholdeth them that fall,
The sliding he doth stay.

15 The eyes of all do wayte on thee,
Thou doost them all relieue:
And thou to eche, sufficing foode
In season due doost geue.

16 Thou openest thy plenteous hand,
And bounteously doost fyll
All thinges whatsoeuer doth lyue,
With giftes of thy good wyll.

17 The Lord is iust in all hys wayes
His woorkes are holy all:
18 Nere all he is that call on hym,
In truth that on him call.
19 He the desires which they require,
That feare him will fulfil:
And he will heare them when they cry,
And saue them all he will.

20 The Lord preserues all those, to him
That beare a louing hart:
But he them all that wicked are:
Will vtterly subuert.
21 My thankful shal gladly speake
The prayse of the Lord:
And flesh to prayse his holy name,
For euer shall accord.

PSALME CXLVI. I. H.

Lauda anima mea Dominum.

¶ *Dauid shewing the great desyre he had to prayse God, teacheth that none should put theyr trust in mẽ but in God alone: who is almighty, and deliuereth the afflicted, nourisheth the poore, setteth prisoners at liberty, comforteth the fatherlesse, widowes, and the straungers, and raigneth king for euer.*

¶Sing this as the cxxxvii. Psalme.

MY soule prayse thou the Lord alwayes,
My God I will confesse:
2 Whyle breath & life prolõg my dayes
My tong no tyme shall cease.
3 Trust not in worldly princes then,
Though they abound in wealth:
Nor in the sonnes of mortall men,
In whom there is no health.

4 For why? their breath doth soone depart
To earth anon they fall:
And then the counsels of their hart,
Decay and perish all.
5 O happy is that man I say,
Whom Iacobs God doth ayde:
And he whose hope doth not decay,
But on the Lord is stayde.

6 Which made the earth and waters deepe
The heauens hye with all:
Which doth his woord and promise keepe,
In truth and euer shall.
7 With right alwayes doth he proceede,
For such as suffer wrong:
The poore and hungry he doth feede,
And lose the fetters strong.

8 The Lord doth send the blind their sight,
The lame to lyms restore:
The Lord (I say) doth loue the right,
And iust man euermore.
9 He doth defend the fatherles,
The straungers sad in hart:
And quite the wydow from distres,
And yll mens wayes subuert.

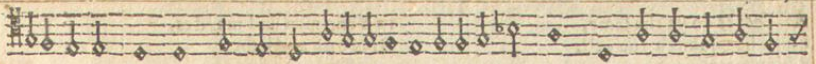
10 Thy Lord and God eternally,
O Sion still shall raigne:
In time of all posterity,
For euer to remayne.

PSALME CXLVII. N.

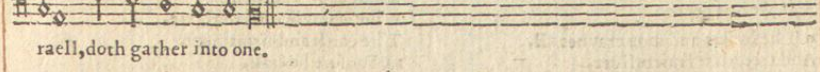
Laudate Dominum, quoniam.

¶ *The Prophet prayseth the bountye, wisdome, power, iustice, and prouidence of God vpon all his creatures. But specially vpon his Church, whyche he gathered together after theyr dispersiõ, declaring his word and iudgementes so vnto them, as he hath done to no other people.*

Rayse ye the Lord for it is good vnto our God to sing: for it is pleasant: and to prayse it is a com-



is a comly thing, the Lord his own Ieruſalem, he buildeth vp alone, and the diſperſt of Iſ-



raell, doth gather into one.

3 He heales the broken in their hart,
Their ſore vp doth he binde:
4 He counts the number of the ſtars,
And names them in their kinde.
5 Great is our Lord great is his power,
His wiſdome infinite:
6 The Lord releues the meeke, and throwes
To ground the wicked wight.

7 Syng vnto God the Lord with praiſe,
Vnto the Lord reioyce:
And to our God vpon the harpe
Aduaunce your ſinging voyce.
8 He couers heauen with cloudes, and for
The earth prepareth rayne:
And on the mountaines he doth make,
The graſſe to grow agayne.

9 He geues to beaſtes theyr foode, and to
Yong Rauens when they cry:
10 His pleaſure not in ſtrength of horſe,
Nor in mans legs doth lye.
11 But in all thoſe that feare the Lord,
The Lord hath his delight:
And ſuch as do attend vpon
His mercies ſhining light.

12 O prayſe thy Lord Ieruſalem,
Thy God O Syon prayſe:
13 For he the bars hath forged ſtrong,
Wherwith thy gate he ſtayes.
14 Thy chyldren he hath bleſt in thee,
And in thy borders hee
Doth ſettle peace, and with the ſiloure
Of wheate he fylleth thee.

15 And his commaundement vpon
The earth he ſendeth out:
And eke his woord with ſpeedy courſe,
Doth ſwiftly run about.
16 He geueth ſnow like wool, hore froſt
Like aſhes doth he ſpred:
17 Like morſels caſtes his yſe, therof
The cold who can abide?

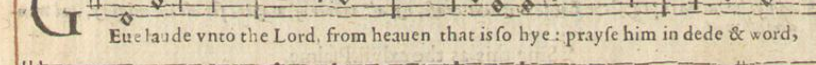
18 He ſendeth forth his mighty woord,
And melteth them againe:
His winde he makes to blow, and then
The waters flow amayne.
19 The doctrine of his holy worde
To Iacob doth he ſhowe.
His ſtatutes and his iudgements he
Geues Iſraell to know.

20 With euery nation hath he not
So dealt, nor they haue knowne
His ſecrete iudgements, yerherfore,
Prayſe ye the Lord alone.

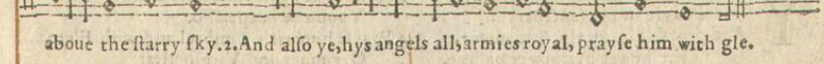
PSALME CXLVIII. I. P.

Laudate Dominum.

¶ *He prouoketh all creatures to prayſe the Lorde in Heauen in earth, and in all places, ſpecially for the power that he hath geuen to hys people Iſraell, whom he hath taken ſo nere vnto hym*



Eue laude vnto the Lord, from heauen that is ſo hye: prayſe him in dede & word,



aboue the ſtarry ſky. 2. And alſo ye, hys angels all, armies royal, prayſe him with gle.

3 Prayſe him both Moone and Sunne
Which are ſo cleare and bryght,
The ſame of you be done,
Ye gliſtring ſtarres of lyght.
4 And eke no leſſe,
Ye heauens fayre,
5 And cloudes of the ayre,
Hys laude expreſſe.

6 For at hys woord they were,
All formed as we ſee:
At hys voyce did appeare,
All things in theyr degree,
Which he ſet faſt:
To them he made,
A lawe and trade,
For aye to laſt.

7 Extoll and prayſe Gods name,
In earth ye Dragons fell,

All deepes do ye the ſame,
For it becommeth you well,
8 Him magnifie,
Fyre, Hayle, Iſe, ſnow,
And ſtormes that blow,
At hys decree.

9 The hylles and mountaynes all,
And trees that fruitfull are,
The Ceders great and tall,
Hys worthy prayſe declare.
10 Beaſtes and cattell,
Yea birdes flying:
And wormes creepyng,
That on earth dwell.

11 All kyngs both more and leſſe,
With all theyr pompous trayne,
Princes and all iudges,
That in the worlde remayne,
Exalte his name,

12 Yong men and maydes,
Olde men and babes,
Do ye the ſame.

13 For hys name ſhall we proue,
To be moſt excellent:
Whoſe prayſe is farre aboue,
The earth and firmament.
14 For ſure he ſhall,
Exalte with bliſſe,
The horne of hys,
And helpe them all.

His ſaintes all ſhall foorth tell,
His prayſe and worthyneſſe
The children of Iſraell,
Eche one both more and leſſe.
15 And alſo they
That with good will,
His wordes fulfill,
And hym obey.

PSALME CXLIX. N.

Cantate Domino canticum.

¶ *An exhortation to the Churche to prayſe the Lorde for his victory and conqueſt, that he geueth his ſainctes againſt all mens power.*

¶ Sing this as the cxlv. Pſalme.

SIng ye vnto the Lord our God,
A new reioyſing ſong:
And let the prayſe of hym be heard,
Hys holy ſainctes among.
2 Let Iſraell reioyce in hym,
That made hym of nothyng,
And let the ſeede of Syon eke,
Be ioyfull in theyr kyng.

3 Let them ſound prayſe with voyce of flute
Vnto hys holy name:
And with the Timbrell and the Harpe,
Sing prayſes of the ſame.
For why the Lord his pleaſure all,
Hath in hys people ſet:
And by deliueraunce he will rayſe,
The meeke to glory great.

5 With glory and with honor now,
Let all the ſainctes reioyce:
And now aloude vpon theyr beds,
Aduaunce their ſinging voyce.
6 And in their mouthes let be the actes
Of God the mighty Lord:
And in their handes eke let them beare
A double edged ſworde.

7 To plage the Heathen and correct,
The people with their handes,
8 To bind theyr ſtately kings in chaines
Their Lordes in yron bandes.
9 To execute on them the dome,
That written is before:
This honor all his ſainctes ſhall haue,
Prayſe ye the Lord therfore.

PSALME CL. N.

Laudate Dominum.

¶ *An exhortacion to prayſe the Lorde without ceaſe, by all maner of wayes, for all his mighty, and wonderfull workes.*

¶ Sing this as the cxlvii. Pſalme.

YEld vnto God the myghty Lord,
Prayſe in hys ſanctuarye:
And prayſe him in the firmament,
That ſhewes hys power on hye.
2 Aduaunce his name and prayſe hym in
His mighty actes alwayes:
According to hys excellency,
Of greatnes geue hym prayſe.

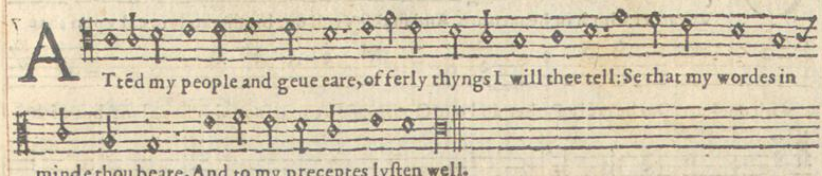
3 His prayſes with the princely noyſe,
Of ſoundyng trompets blow:
Prayſe hym vpon the viole, and
Vpon the harpe alſo.
4 Prayſe him with Timbrel and with Flute,
Organnes and Virginalles:
5 With ſoundyng Cymbals prayſe ye hym:
Prayſe hym with loude Cymbals.

6 What euer hath the benefite
Of breathyng, prayſe the Lord:
To prayſe the name of God the Lord,
Agree with one accord.

¶ The hende of the Pſalmes of Dauid in meter.

THE X. COMMAVNDEMENTES of almighty God.

Exodus xx.



1 I am thy Souerain Lord and God,
Which haue thee brought from carefull thrall,
And eke reclaymde from Pharaos rod,
Make thee no Gods on them to call.

2 Nor facioned forme of any thyng,
In heauen or earth to woorſhyp it:
For I thy God by reuengyng:
With greuous plages this ſinne will ſmite.

3 Take not in vayne his holy name,
Abuſe it not after thy will.
For ſo thou myght ſoone purchaſe blame
And in his wrath he would thee ſpyll.

3 The Lord from work the ſeuenth day ceaſt
And brought all things to perfect end,
So thou and thyne, that day take reſt,
That to Gods heſtes ye may attend.

5 Vnto thy parentes honor geue,
As Gods commaundements do pretende
That thou long dayes and good mayſt lyue
In earth, where God a place doth lende.

6 Beware of murder, and cruell hate,
7 All filthy fornication feare:
8 See thou ſteale not in any rate,
9 Falſe witnes agaynſt no man beare.

10 Thy neighbours houſe wiſh not to haue,
His wyfe, or ought that he calles myne:
His field, his Oxe, his Aſſe, his Slaue,
Or any thing, which is not thyne.

¶ A prayer.

The ſpirit of grace graunt vs (O Lord)
To keepe theſe lawes, our harts reſtore:
And cauſe vs all with one accorde,
To magnifie thy name therfore.

For of our ſelues no ſtrength we haue,
To keepe theſe lawes after thy will:
Thy might therfore (O Chriſt) we craue,
That we in thee may them fulfill.

Lord for thy names ſake, graunt vs this
Thou art our ſtrength, of Sauior Chriſt:
Of thee to ſpeede, how ſhould we mis,
In whom our treaſure doth conſiſt.

To thee for euermore be prayſe,
With the father in eche reſpect:
And with thy holy ſprite alwayes,
The comforter of thyne elect.

¶ The ſong of Simeon.

Luk. ii. VV. vvhit.

For him thou hadſt preparde,
And to the worlde declarde,
By all the Prophetes of olde:
As to thee Gentiles grace,
And Iſrael ſolace,
Which is thine owne choſen folde

¶The Lordes Prayer.

D. Coxe.

Thy bleſſed name be ſanctified,
Thy holy worde mought vs inflame,
In holy lyfe for to abyde,
To magnifie thy holy name:
From all errours defend and keepe,
The litle flock of thy poore ſheepe

Thy kyngdome come euen at this houre,
And henceforth euerlaſtingly:
Thyne holy Ghoſt into vs poure:
With all his giftes moſt plenteouſly,
From Sathans rage and filthy band,
Defend vs with thy mighty hand.

Thy will be done with diligence,
Like as in heauen in earth alſo,
In trouble graunt vs patience,
Thee to obey in wealth and wo.
Let not fleſh, bloud, or any ill,
Preuayle agaynſt thy holy will.

Geue vs this day our dayly bread,
And all other good giftes of thyne:
Keepe vs from warre, and from bloudſhed,
Alſo from ſicknes dearth and pine,
That we may lyue in quietneſſe,
Without all gredy carefulneſſe,

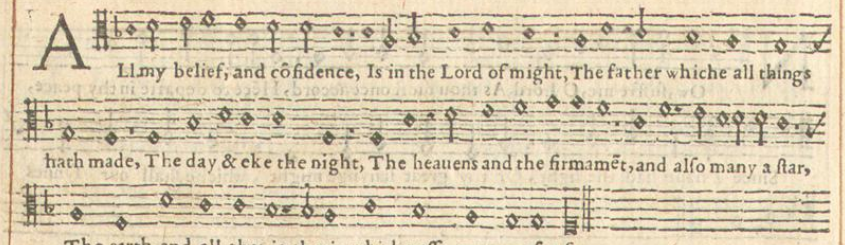
Forgeue vs our offences all,
Releue our carefull conſcience:
As we forgeue both great and ſmall,
Which vnto vs haue done offence,
Prepare vs Lord for to ſerue thee,
In prefect loue and vnitie.

O Lord into temptacion,
Leade vs not when the fende doth rage:
To withſtand his inuaſion:
Geue power and ſtrength to euery age,
Arme and make ſtrong thy feable hoſt,
With faith and with thy holy Ghoſt.

O Lord from euill deliuer vs,
The dayes and tymes are daungerous,
From euerlaſting death ſaue vs:
And in our laſt ende comfort vs,
A bleſſed end to vs bequeath,
Into thy handes our ſoules receyue.

For thou (O Lord) art king of kings,
And thou haſt power ouer all,
Thy glory ſhineth in all things:
In the wide world vniuerſall,
Amen, Let it be done (O Lord)
That we haue prayed with one accord.

¶The. xii. Articles of the Chriſtian Faith.



And in lyke maner I beleue,
In Chriſt our Lord his ſonne:
Coequall with the deitie,

And man in fleſh and bone,
Conceyued by the holy Ghoſt,
His worde doth me aſſure:

And

And of his mother Mary borne,
Yet ſhe a Virgin pure.

Bycauſe mankynd to Sathan was,
For ſinne in bonde and thrall:
He came and offred vp hym ſelfe,
To death to ſaue vs all.
And ſufferyng moſt greuous payne:
Then Pylate beyng iudge,
Was crucified on the croſſe,
And thereat did not grudge.

And ſo he dyed in the fleſh,
But quickned in the ſprite:
His body then was buryed,
As is our vſe and ryte.
His ſprite did after thys deſcend,
Into the lower partes:
To them that long in darknes were,
The true lyght of theyr hartes.

And in the thyrd day of hys death,
He roſe to lyfe agayne:
To thende he might be glorified,
Out of all grief and payne.
Aſcending to the heauens hye,
To ſit in glory ſtill:
On Gods ryght hand, his Father deare,
Accordyng to his will.

Vntill the day of iudgement come,
When he ſhall come agayne:
With Angels power: yet of that day
We all be vncertayne,
To iudge all people righteouſly,
Whom he hath dearly bought:
The lyuing and the dead alſo,
Which he hath made of nought.

And in the holy ſprite of God,
My fayth to ſatisfie:
The thyrd perſon in Trinitie,
Beleue I ſtedfaſtly.
The holy and catholick Church,
That Gods worde doth maintayne:
And holy Scripture doth alowe,
Which Sathan doth diſdayne.

And alſo I do truſt to haue,
By Ieſu Chriſt his death,
Releaſe and pardon of my ſinnes.
And that onely by fayth.
What tyme all fleſh ſhall ryſe agayne,
Before the Lord of might:
And ſee hym with theyr bodely eyes,
Which now do geue them lyght.

And then ſhall Chriſt our ſauior,
The ſheepe and Goates deuide:
And geue lyfe euerlaſtingly,
To thoſe, whom he hath tride,
Which is the realme celeſtiall,
In glory for to reſt
With all the holy company.
Of Saincts and Angels bleſt.

Which ſerue the Lord omnipotent,
Obediently eche houre:
To whom be all dominion,
And prayſe for euermore.

¶ A prayer vnto the holy Ghoſt to be ſong before the Sermon.

¶Sing this as the cxix. Pſalme.

COme holy ſprite the God of myght,
Comforter of vs all:
Teach vs to know thy word a ryght
That we do neuer fall.
O holy Ghoſt, viſite our coaſt,
Defend vs with thy ſhielde
Againſt all ſinne and wickednes,
Lord helpe vs win the field.

Lord keepe our Queene and her counſell,
And geue them will and might:
To perſeuer in thy Goſpell,
Which can put ſinne to flyght,
O Lord that geueſt thy holy word,
Send preachers plenteouſly:
That in the ſame we may accord,
And therin lyue and dye.

O holy Sprite, direct a right,
The Preachers of thy word:
That thou by them mayſt cut downe ſynne,
As it were with a ſwoord.
Depart not from thoſe Paſtors pure,
But ayde them at all neede:
Which breake to vs the bread of lyfe,
Where of our ſoules do feede.

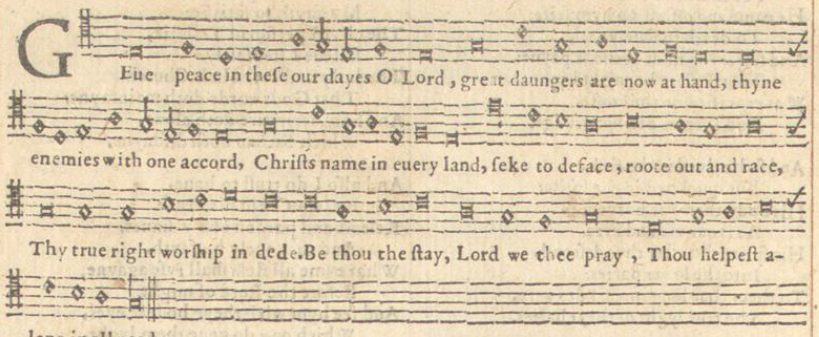
O bleſſed ſpirite of truth, kepe vs
In peace and vnity:
Keepe vs from ſectes and errours all,
And from all papiſtry.
Conuert all thoſe that are our foes,
And bring them to thy light:
That they and we may well agree,
And prayſe thee day and night.

O Lord increaſe our faith in vs,
And loue ſo to abound:
That man and wyfe he voyde of ſtrife,
And neighbours about vs round.
In our time geue thy peace, O Lord,
To nacions far and nye:
And teache them all thy holy woord,
That we may ſing to thee.

All glory to the Trinity,
That is of mightes moſt:
The liuing Father and the Sonne,
And eke the holy ghoſt.

As it hath bene in all the tyme,
That hath bene here to fore:
As it is now, and so shall be,
Hence forth for euermore.

Da pacem Domine.

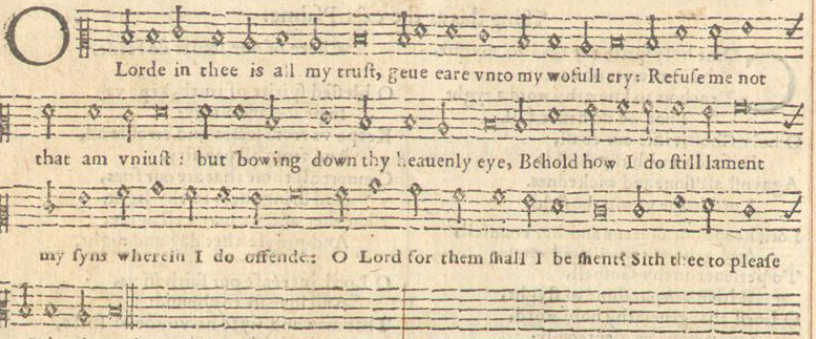


Geue vs that peace, which we doo lacke,
Through misbelief and ill lyfe:
Thy word to offer thou dost not slacke,
Whiche we vnkindly gainstriue.
With fire and sword,
This healthfull word:
Some persecute and oppres:
Some with the mouth,
Confes the truth,
Wythout sincere godlynes.

Geue peace and vs thy sprite down send
Wyth griefe and repentaunce true:
Do pearce our harts, our liues to amend,
And by faith Christ renue:
That feare and dread,
War and bloudshed,
Through thy sweete mercy and grace:
May from vs slyde.
Thy truth abyde,
And shine in euery place.

¶ The Lamentation.

¶ *Through perfect repentance the synner hath a sure trust in God that his sinnes shalbe washed away in Christes bloud.*



No no not so thy will is bent,
To deale with sinners in thine ire:
But when in hart they shall repent.
Thou graunst with speede their iust desire
To thee therfore still shall I crye,
To washe away my sinfull crime:
Thy bloud (O Lord) is not yet dry
But that it may helpe me in tyme.

Haste thee O Lord, haste thee I say,
To poure on me the giftes of grace,
That when this life must flit away,
In heauen with thee I may haue place,
Where thou doost raigne eternally,
With God which once did down thee send
Where Angels syng continually,
To thee be prayse world without end.

¶ Amen.

¶ A thankes geuing after the receuing of the Lordes ſupper.

¶Sing this as the xxxvii. Pſalme.

THe Lord be thanked for his gifts,
And mercy euermore:
That he doth ſhew vnto his ſayntes,
To him be laud therfore.
Our tonges cannot ſo prayſe the Lord
As he doth right deſerue:
Our hartes can not of him ſo thinke,
As he doth vs preſerue.

2 His benefites they be ſo great,
To vs that be but fyn:
That at our hands for recompence,
There is no hope to wyn.
O ſynfull fleſh that thou ſhouldſt haue,
Such mercies of the Lord:
That dooſt deſerue more worthely
Of him to be abhord.

3 Nought els but ſinne and wretchednes,
Doth reſt within our harts:
And ſtubburnly againſt the Lord,
We dayly play our partes.
The ſunne aboue in firmament,
That is to be a light:
Doth ſhew it ſelfe more cleare and pure,
Then we be in his ſight.

4 The heauens aboue, and all therin
More holy are then wee:
They ſerue the Lord in their eſtate,
Eche one in his degree.
They doo not ſtriue for maſterſhip,
Nor ſlake their office ſet:
But feare the Lord and doo his wyll,
Hate is to them no let.

5 Alſo the earth and all therein,
Of God it is in aw.
It doth obſerue the formers wyll,
By ſkilfull natures law.
The ſea and all that therin is,
Doth bend when God doth becke:
The ſprites beneath doth tremble all,
And feare his wrathfull checke.

6 But we alas, for whom all theſe,
Were made them for to rule:
Doo not ſo know or loue the Lord,
As doth the Oxe or Mule.
A law he gaue, for vs to know
What was his holy wyll:
He would vs good, but we wyll not
Auoyde the thing is yll.

7 Not one of vs that ſeeketh out
The Lord of lyfe to pleaſe:
Nor do the the thing that might vs ioyne,
Our Chriſt and quiet eaſe,
Thus we are all his enemies,
We can it not deny
And he againe of his good wyll,
Would not that we ſhould dye.

8 Therfore when remedy was none,
To bring vs vnto lyfe:
The ſonne of God, our fleſh he tooke,
To mend our mortall ſtrife.
And all the law of God our Lord.
He dyd it full obey:
And for our ſinnes vpon the croſſe
His bloud our dets dyd pay.

9 And that we ſhould not yet forget
What good he to vs wrought:
A ſigne he left our eyes to tell,
That he our bodies bought.
In bread and wyne here viſible,
Vnto thyne eyes and taſte:
His mercies great thou mayſt record,
If that his ſprite thou haſt.

10 As once the corne did lyue and grow,
And was cut downe with ſithe,
And threſhed out with many ſtripes,
Out of his huſkes to driue:
And as the myll with violence,
Did teare it out ſo ſmall,
And made it lyke to earthly duſt,
Not ſparing it at all:

11 And as the ouen with fyre hote,
did cloſe it vp in heate:
And all this done that I haue ſayd,
That it ſhould be our meate:
So was the Lord in his ripe age
Cut downe by cruell death,
His ſoule be gaue in torments great,
And yelded vp his breath.

12 Bycauſe that he to vs might be
An euerlaſting bread:
With much reproch and trouble great,
On earth his life he led.
And as the grappes in pleaſant time,
Are preſſed very ſore,
And plucked downe when they be ripe,
Nor let to grow no more,

13 Bycauſe the iuyſe that in them is
As comfortable drinke,
We might receyue and ioyfull be,
When ſorowes make vs ſhrinke:
So Chriſtes bloud out preſſed was,
With nayles and eke with ſpeare:
The iuyſe wherof doth ſaue all thoſe,
That ryghtly doo him feare.

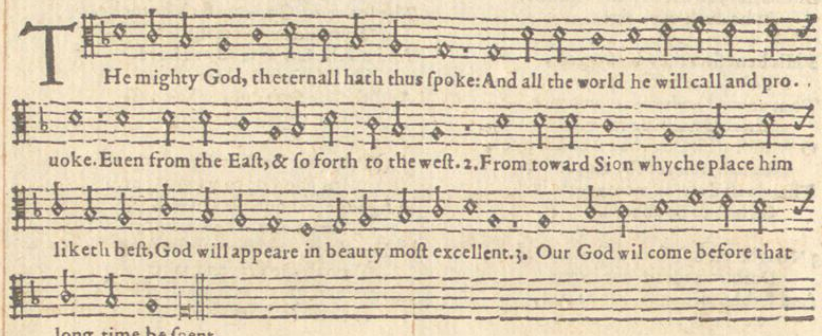
14 And as the cornes by vnitye,
Into one loafe is knyt:
So is the Lord and hys whole church,
Though he in heauen syt.
As many grapes make but one wyne,
So should we be but one:
In faith and loue, in Christ aboue,
And vnto Christ alone.

15 Leading a lyfe without all strife,
In quiet rest and peace:
From enuy and from malice both,
Our hartes and tonges to cease.
Which if we do, then shall we shew
That we his chosen bee:
By fayth in him to leade a lyfe,
As alwayes wylled hee.

16 And that we may so doo in deede,
God send vs all his grace.
Then after death we shall be sure,
With him to haue a place.

Deus Deorum.

Psalme L. VV. vvhit.



Deuouring fire
Shall go before his face:
A great tempest
Shall ronnd about him trace.
4 Then shall he call
The earth and heauen bright,
To iudge his folke
With equity and right,
5 Saying, go to,
And now my Saintes assemble:
My pacte they keepe,
Their giftes do not dissemble.

6 The heauens shall
Declare hys righteousnes,
For God is iudge
Of all thynges more and lesse.
7 Heare my people
For I wyll now reueale:
Lyst Israel,
I wyll thee nought concele,
Thy God, thy God
Am I, and wyll not blame thee
8 For geuing not
All maner offringes to me.

9 I haue no neede
To take of thee at all,
Goates of thy fold,
Of Calfe out of thy stall.
10 For all the beastes
Are myne within the woods:
On thousand hyls,
Cattell are mine own goods.

11 I know for myne,
All byrdes that are on mountaynes,
All beastes are myne,
Which haunt the fieldes and fountaines.

12 Hungry if I were,
I would not thee it tell:
For all is myne
That in the world doth dwel,
13 Eate I the flesh
Of great Buls or Bullockes?
Or drinke the blood
Of Goates and of the flockes?
14 Offer to God
Prayse and harty thankes geuing,
And paye thy vowes
Vnto God euerliuing.

15 Call vpon me
When troubled thou shalt be.
Then wyll I helpe,
And thou shalt honour me.
16 To the wycked
Thus sayth the eternall God:
Why doost thou preach
My lawes and hestes abrod,
Seing thou hast
Them with thy mouth abused:
17 And hatest to be
By discipline reformed?

My woordes I say
Thou doost reiect and hate.
18 If that thou see

A thee-

A theefe, as wyth thy mate
Thou runſt with him,
And ſo your pray dooſeeke:
And art all one
With baudes and ruſians eke,
19 Thou geueſt thy ſelfe
To backbite and to ſlaunder,
And how thy tong
Deceiueth, it is a wonder.

20 Thou ſitteſt muſing
Thy brother how to blame:
And how to put
Thy mothers ſonne to ſhame.
21 Theſe things thou dydſt,
And whylſt I held my tong,
Thou dydſt me iudge
(Bycauſe I ſtayd ſo long.)
Lyke to thy ſelfe:
Yet though I kept long ſilence,
Once ſhalt thou feele,
Of thy wronges iuſt recompence.

22 Conſider this,
Ye that forget the Lord,
And feare not, when
He threatneth wyth his word,
Leaſt without helpe
I ſpoyle you as a pray.
23 But he that thankes
Offreth prayſeth me ay,
Sayth the Lord God:
And he that walketh thys trace,
I wyll hym teach
Gods ſauing health to embrace:

PSALME CXXV. R. VV.

Qui confidunt in Domino.

¶Sing this as the x. Commaundements.

THoſe that do put their confidence,
Vpon the Lord our God onely,
And flee to him for his defence,
In all their neede and miſery.
Their faith is ſure firme to endure,
Grounded on Chriſt the corner ſtone,
Moued with none yll, but ſtandeth ſtyll,
Stedfaſt lyke to the mount Sion.

And as about Ieruſalem,
The mighty hyls doo it compaſſe,
So that no enmies comes to them,
To hurt their towne in any caſe:
So God in deede, in euery neede,
His faythfull people doth defend,
Standing them by aſſuredly,
From this time forth world without end.

Right wiſe and good is our Lord God
And wyl not ſuffer certainly:
The ſynners and vngodlyes rod,
To tary vpon his family.
Leaſt they alſo, from God ſhould go,
Falling to ſynne and wyckednes.
O Lord defend world without end,
Thy Chriſten flocke through thy goodnes.

O Lord doo good thy Chriſtians all,
That ſtedfaſt in thy woord abyde:
Such as wyllingly from God fall,
And to falſe doctrine dayly ſlide,
Such wyll the Lord, ſcatter abrode,
With Hipocrites throwne downe to hel,
God wyll them ſend paines without end,
But Lord graunt peace to Iſraell.

Glory to God the father all might,
And to the ſonne our ſauiour.
And to the holy ghoſt whoſe light,
Shine in our harts, and vs ſuccor.
That the right way, from day do day,
We may walke and him glorify.
With harts deſire all that are here,
Worſhip the Lord, and ſay, Amen.

Robert Wiſdome.

Lord Ieſue Chriſt ſhew forth thy might,
That thou art Lord of Lordes by right
Thy poore afflicted flocke defend:
That they may prayſe thee without end.

God holy Ghoſt, our comfortour,
Be our patron, helpe, and ſuccour:
Geue vs one minde and perfect peace:
All giftes of grace in vs encreaſe.

Thou liuing God in parſons three,
Thy name be prayſed in vnitie:
In all our nede ſo vs defend:
That we may prayſe the world without end.

¶ A Table both for the number of the vvhole Pſalmes, and alſo in vvhat leafe you may finde euery of them.

Pſalme		Fol.		
	A			
30	ALl laud and prayſe.	10	6	
49	All pople harken.	18	16	
78	Attend my people to my.	30	26	
82	Amid the preaſe with men.	32	35	
	B			
81	BE light and glad, in God.	32	72	
119	Bleſſed are they that perfect.	47	86	
128	Bleſſed art thou that.	52	88	
134	Behold and haue regarde.	53	130	
142	Before the Lord God.	56	140	
144	Bleſt be the Lord my.	57	143	
	D			
83	DOo not (O God) refraine.	32		
	E			
127	EXcept the Lord the.	52	71	
	G			
29	GEue to the Lord ye.	10		
37	Grudge not to ſee the.	13		
48	Great is the Lord and.	18	115	
54	God ſaue me for thy.	20	124	
105	Geue praiſes vnto God.	41		
107	Geue thankes vnto the Lord.	43		
148	Geue laud vnto the Lord.	58	30	
	H			
12	HElpe Lord for good and.	40		
13	How long wilt thou forget.	7		
56	Haue mercy Lord on.	4	8	
67	Haue mercy on.	4	15	
73	How euer it be, yet God.	21	17	
84	How pleaſant is thy.	24	18	
91	He that withinthe ſecret.	28	21	
	I			
5	INcline thine eares vnto.	33	22	
11	I truſt in God, how dare.	36	31	
20	In trouble and aduerſity.		44	
25	I lift mine hart to thee.		51	
34	I wyll geue laud and.	2	55	
39	I ſaid I wyl looke to my.	4	62	
40	I wayted long and fought.	7	63	
43	Iudge and reuenge my.	9	64	
77	I with my voyce to God.	12	70	
92	It is a thing both good.	14	79	
100	In God the Lord be glad.	15	94	
101	I mercy wyll and iudgement,	16	95	
109	In ſpeciales ſcilence do not.	29	98	
116	I loue the Lord, by cauſe.	36	102	
120	In trouble and in thrall.	39	108	
121	I lift mine eyes to Sion.	39	117	
131	I did in hart reioyce to heare.	44	118	
	L			
2	LOrd in thy wrath reproue.	46	123	
5	Lord keepe me for I truſt.	50	129	
9	Lord be my iudge, and.	51	131	
12	Lord pleade my cauſe againſt.	51		
16	Like as the hart doth breath.			
25	Let God ariſe and then his.			
27	Lord geue thy iudgements.			
33	Lord bow thyne eare to my.			
34	Lord God of helth the hope.			
53	Lord to thee I make my mone.			
55	Lord ſaue me from the euill.			
56	Lord heare my prayer.			
	M			
8	MY ſhepherd is the liuing.			
17	My hart doth take in.			
23	My ſoule to God ſhall geue.			
25	My Lord my God in all.			
39	My ſoule geue laud vnto.			
40	My ſoule prayſe the Lord.			
57	My ſoule prayſe thou the.			
	N			
46	NOt to vs Lord, not vnto.			
51	Now Iſraell may ſay and.			
	O			
1	OLord how are my foes.			
2	O God that art my.			
2	O Lord my God, I put.			
3	O God our Lord how.			
5	O Lord within thy tabern.			
5	O Lord geue eare to my.			
5	O God my ſtrength and.			
7	O Lord how ioyfull is the.			
7	O God my God, wherfore.			
11	O Lord I put my truſt			
16	Our eares haue hard our.			
19	O Lord conſider my diſtres.			
20	O God geue eare and do apply.			
22	O Lord thou didſt vs cleane.			
23	O God my God, I watch.			
23	O Lord vnto my voyce geue.			
25	O God, to me take.			
31	O Lord the gentiles do inuade.			
37	O Lord thou dooſt reuenge.			
37	O Comelet vs lipt vpon.			
38	O ſing ye now vnto.			
39	O heare my prayer (Lord)			
44	O God, my hart prepared.			
46	O all the nations of the.			
46	O Geue ye thankes vnto.			
51	O Lord that heauen dooſt.			
52	Ort they, now Iſrael.			
53	O Lord I am not puft in.			

133 O how happy a thing. 53
135 O Prayse the Lord. 54
139 O Lord thou hast me tride. 55
141 O Lord vpon thee do. 56

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38 PVt me not to rebuke. 14
106 Prayse ye the Lord, for. 42
116 Prayse ye the Lord. 54
147 Prayse ye the Lord for it is. 57

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61 REgard (O Lord) for I complaine. 23
132 Remember Dauids troubles. 53

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59 SEnd aide and saue me from. 22
69 Saue me O God and that. 25
96 Sing ye with prayse vnto. 38
125 Such as in God the Lord. 51
149 Sing ye vnto the Lord our. 58

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1 THe man is blest that hath. 1
14 There is no God, as foolish. 4
29 The heauens and the firmament. 6
23 The Lord is onely. 8
24 The earth is all the Lords. 8
27 The Lord is both my health. 9
28 Thou art (O Lord) my strength. 10
32 The man is blest, whose. 11
36 The wicked with his workes. 13
41 The man is blest that carefull. 15
46 The Lord is our defence. 17
50 The God of gods the Lord. 18
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85 Thou hast bene mercifull. 33
87 That citie shall full well. 34
89 To sing the mercies of. 34
90 Thou (Lord) hast bene our. 35
93 The Lord as king a loft. 37
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99 The Lord doth raigne, although. 38
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9 With hart and mouth, vnto. 3
10 What is the cause that. 2
52 Why doost thou tirant boast. 20
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33 YE righteous in the Lord. 11
47 Ye people all in one: 17
58 Ye rulers that are put. 22
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113 Ye children which doo. 45
150 Yeld vnto God the mighty. 58

¶ The end of the Table for the Psalmes.

¶ These ye shall haue in the begynning of the booke before the Psalmes.

¶ Veni Creator spiritus.
¶ All people that on earth do dwel.
¶ The humble sute of a synner.
¶ Venite exultemus.
¶ Te Deum.
¶ The song of the three Children.
¶ Benedictus.
¶ Magnificat anima mea.
¶ Nunc dimittis.
¶ Quicunque vult.
¶ The Lamentation of a synner.
¶ The Pater noster.
¶ The .x. Commaundements.
¶ The complaynt of a synner.

¶ These ye shall finde after the Psalmes.

¶ Attende my people and geue eare.
¶ The song of Simeon.
¶ The Lordes Prayer.
¶ The Crede.
¶ A prayer vnto the holy Ghost.
¶ Da pacem.
¶ O Lord in thee is all my trust.
¶ A thankes geuing.
¶ The mighty God, the eternall.
¶ Those that do put their confidence.
¶ Preserue vs Lord by thy deare word.
¶ Also certayn godly prayers.

FINIS.

¶ A forme of prayer to be vsed in priuat houses, eueri morning and euening.

¶ Morning prayer.

ALmighty God and most mercifull father, we do not present our selues here before thy maiesty, trustyng in our own merites or worthynes, but in thy manyfolde mercyes, which hast promised to heare our prayers, and graunt our requests, which we shall make to thee in the name of thy beloued sonne Iesus Christ our Lord: who hath also commaunded vs to assemble our selues together in hys name, with ful assurance that he will not onely be amõgst vs but also be our mediatour and aduocate towards thy maiesty, that we may obtain althings which shal seme expedyent to thy blessed will for our necessities. Therefore we besech thee most mercifull father, to turne thy louing contenance towards vs, and impute not vnto vs our manyfold syns & offences, wherby we iustly deserue thy wrath and sharp punishment: but rather receyue vs to thy mercy for Iesus Christes sake, accepting his death and passion as a iust recompence for all our offences, in whom onely thou art pleased, and through whom thou canst not be offended with vs. And seing of thy great mercyes, wee haue quyetlye passed thys nyght, graunt (O heauenly father) that we may bestow thys daye wholy in thy seruice, so that all our thoughts, words, and dedes, may redound to the glory of thy name, and good ensample to all men: who seing our good works, may glorysy thee our heauēly father. And for as much as of thy mere fauour and loue, thou hast not ouely created vs to thyne own similitude and likenes, but also hast chosen vs to be heyres with thy deare sonne Iesus Christ of that immortall kingdome, whiche thou preparedst for vs before the begynning of the world: we besech thee to encrease our faith and knowledge, and to lyghten our harts with thy holy spirit, that we may in the meane tyme, lyue in godly conuersacion and integryty of lyfe: knowing that idolaters adulterers, couetous men, contencious persons dronkards glottons, and such like, shall not inherite the kingdome of God. And bycause thou hast commaūded vs to pray one for another, we do not onely make requeste (O Lord) for our selues, and for them that thou hast already called to the true vnderstanding of thy hauenlye will but for all people and nacions of the worlde, who as they know by thy wonderfull workes that thou art God ouer all: so they may be instructed by thy holy spirit, to beleue in thee theyr onely sauior aud redemer. But forasmuch as they cannot beleue except they heare, nor cannot heare but by preaching, and none can preach, except they be sent: therefore (O Lord) rayse vp faythful distributers of thy mysteries, who setting a part all worldy respects, may both in theyr lyfe and doctrine, onely seke thy glory. Contrarily confound Satan, Antichrist, with all hirelings, whom thou hast alredy cast of into a reprobate sence, that they may not by sects, schismes, hereses and errors disquiet thy lytle flock. And bycause (O Lord) we be fallen into the latter dayes and daungerons tymes, wherin ignorance hath gotten the vpper hand, and Satan with hys ministers seeke by all meanes to quench the light of thy Gospell, we besech thee to maintaine thy cause against those rauening wolues, and strengthen all thy seruants, whom they kepe in pryson and bondage. Let not thy long suffring be an occasion, either to increase theyr tyranny, or to discourage thy chyldren, neither yet let our sins and wickednes be an hindrance to thy mercies, but with speede (O Lord) consider these great myseries. For thy people Israell many tymes by theyr syns prouoked thine anger, & thou punishedst them by thy iust iudgement, yet though theyr sins wer neuer so greuous, if they once returned from theyr inyquytye, thou receyuedst them to mercy. We therfore most wretched synners beway le our manifolde syns, and earnestly repent vs for our former wickednes and vngodly behauiour towardes thee: and wher as we cannot of our selues purchase thy pardon, yet we humblly besech thee, for Iesus Christes sake, to shew thy mercies vpon vs, and receyue vs again to thy fauour. Graunt vs, deare father, these our requests, and all other thinges necessarye for vs and thy whole Churche, according to thy promyse in Iesus Christ our Lorde. In whose name wee beseche thee, as hee hath taught vs saying: Our Father, &c.

¶ A prayer to be sayd before meales.

ALl thinges depend vpon thy prouidence (O Lord) to receyue at thy hāds due sustenance in tyme conuenient. Thou geuest to them, and they gather it, thou openest thy hand, and they are satisfied with all good things. O heauēly father, whiche art the fountaine and full treasure of all goodnes, we beseche thee to shew thy mercyes vpon vs thy chyldren, and sanctify these giftes whiche we receiue of thy mercyfull liberality, graunt vs grace to vse them soberly and purelye, accordinge to thy blessed wyll. so that hereby wee may acknowledge thee to be the author & geuer of all good things: and aboue all, that we may

we may remember continually, to seeke the spirituall foode of thy word, wherwith our soules may be nourished euerlastingly through our sauiour Christ, who is ỹ true bread of life, whiche came downe from heauē, of whom whosoeuer eateth, shal lyue for euer, and reigne with him in glory world without end, Amen.

¶ A thankes geuing after meales.

LEt all nacions magnify the Lord, let all people reioyce in praysing and extolling his great mercyes. For his fatherly kindnes is plenty fullye shewed foorth vpon vs, & the truth of his promyse endureth for euer.

We render thankes vnto the (O Lord God) for the manifold benefites, which we continually receyue at thy bountifull hand, not onely for that it hath pleased thee to feede vs in this present lyfe, geuing vnto vs all thinges necessary for the same, but especially bycause thou hast of thy free mercyes facioned vs a newe, into an assured hope of a farre better lyfe, the whiche thou hast declared vnto vs by thy holy Gospel Therfore we humbly beseche thee (O heauenly father) that thou wylt not suffer our affections to be so intangled or rooted in these earthly and corruptible thinges, but that we may alwayes haue our myndes directed to thee on hye continuallye watchinge for the comming of our Lorde and sauior Christ, tyll he shall appeare for our full redemption. To whom with thee and the holy ghost be all honor and glory, for euer and euer. So be it.

¶ A nother thankes geuing before meate.

ETernall and euerliuing God, Father of our Lord Iesus Christ, who of thy most singular loue whiche thou beareſt to mankind, hast appointed to his, sustenance, not onely the fruits of thearth, but also the foules of the aire, the beastes of thearth, & fishes of the sea, and hast commaunded thy benefites to be receyued, as from thy handes with thankes geuing, assuring thy children by the mouth of thy Apostle, that to the cleane all thinges are cleane as the creatures whiche be sanctified by thy woorde and by prayer: graunt vnto vs so moderatly to vse these thy giftes present, ỹ the bodyes being refreshed, the soules maye be more able to procede in all good workes, to ỹ prayse of thy holy name, through Iesus Christ our Lord. So be it. Our father whiche art in heauen. &c.

¶ *Another.*

THe eyes of all thinges do looke vp & trust in thee (O Lord) thou geuest them meate in due season, thou openest thy hand, and fyllest with thy blessing euery lyuing creature: good Lord blesse vs & the giftes whiche we receyue of thy large liberalytye, through Iesus Christ our Lord. So be it. Our father whiche art in heauen, &c.

¶ A nother thankes geuing after meate.

GLory, prayse, and honnor be vnto thee most mercyfull and omnipotent father, who of thyne infinyte goodnes hast created man to thyne owen image and similitude, who also hast fed, and dayly feedest of thy most bountiful hand, all lyuing creatures: graunt vnto vs, that as thou hast nourished these our mortall bodyes with corporal foode, so thou wouldest replenish our soules with the perfect knowledge of the liuely woorde of thy beloued sonne Iesus, to whom be prayse, glory, and honnor for euer. So be it.

¶ God saue the Churche vniuersall: our Quene and Realme, God comfort all them that be comfortles: Lord increase our faith: O Lord, for Christ thy sonnes sake, be mercifull to the common wealths, where thy Gospell is truly preached, and harbor graunted to the afflicted mēbers of Christs body, and illuminate, according to thy good pleasure all nations, with the brightnes of thy word. So be it.

¶ *Another.*

THe God of glori & peace, who hath created redemed & presently fed vs, be blessed for euer and euer. So be it.

¶ The God of all power, who hath called from death that great pastor of the shepe, our Lord Iesus, comfort and defend the flock, whiche he hath redemed by the bloud of the eternall Testament: increase the number of true preachers: repres the rage of obstinate tyrantes: mitigate and lighten the harts of the ignoraunt: releue the paines of such as be afflicted, but especially of those that suffer for the testimony of thy trueth: and finally confound Sathan, by the power of our Lord Iesus Christ, Amen.

Euenyng Prayer.

O Lord God, father enerlasting, and full of pity, we acknowledge and confes, that we be not worthy to lift vp our eyes to heauen, much lesse to presen our selues before thy maiesty, with confidence that thou wilt heare our prayers and graunt our requestes if we consider our owne deseruings: for our consciences do accuse vs, and our synnes witnes against vs, and we knowe that thou art an vpright iudge, whiche doost not iustifie the sinners and wicked men, but punishest the fautes of all such as transgresse thy commaundements. Yet most mercyful father, since it hath pleased thee to commaunde vs to call on thee in all our troubles and aduersyties, promysing euen then to helpe vs, whē we feele our selues (as it were) swallowed vp of death & desperacion, we vtterly renounce all wordly cōfidence, and flee to thy soueraine bounty, as our onely stay and refuge: beseching thee, not to call to remembraunce our many folde sinnes & wickednes, wherby we continually prouoke thy wrath and indignation against vs, neyther our negligence and vnkindnesse, which haue neyther worthely esteemed, nor in our lyues sufficiently expressed the swete comfort of thy Gospell, reueled vnto vs: but rather to accept the obedience and death of thy sonne Iesus Christ, who by offring vp hys body in sacrifice once for all, hath made a sufficient recompence for all our sinnes. Haue mercy therfore vpon vs (O Lord) and forgeue vs our offences. Teach vs by thy holy spirite, that we may rightly wey them, and earnestly repent for the same. And so muche the rather (O Lord) bycause that the reprobate, and such as thou hast forsaken, cannot prayse thee, nor call vpon thy name: but the repentynge hart, the sorowfull minde, the conscience oppressed, hungring and thyrsting for thy grace, shall euer set forth thy prayse and glori. And albeit we be but wormes and dust: yet thou art our creator, and we be the woorke of thy handes: yea thou art our father and we thy children, thou art our shepherd, and we thy flocke, thou art our redemer and we the people whom thou hast bought: thou art our God, and we thyne inheritaunce. Correct vs not therfore in thyne anger (O Lorde) neyther accordinge to our desertes punishe vs, but mercifully chastice vs with a fatherly affection, that all the worlde may knowe, that at what tyme soeuer a synner doeth repent him of his sinne, from the bottome of his hart, thou wilt put away his wickednesse out of thy remembraunce, as thou hast promised by thy holy Prophet.

Finally for asmuche as it hath pleased thee to make the night for man to rest in, as thou hast ordayned him the day to trauell, graunt (O deare father) that we may so take our bodely rest, that our soules may continually watche, for the tyme that our Lord Iesus Christe shall appeare for our deliueraunce out of this mortall life, and in the meane season that we, not ouercomen by any fantasies, dreames, or other temptacions, may fully set our mindes vpon thee, loue thee, feare thee, and rest in thee: furthermore that our sleepe be not excessiue or ouermuch after the insatiable desires of our flesh: but onely sufficient to content our weake nature, that we may be better disposed to liue in all godly conuersation to the glori of thy holy name, and profit of our brethren. So be it.

¶ A godly Prayer to be sayd at all tymes.

HOnor and prayse be geuen to thee (O Lord God almighty) most deare Father of heauen, for all thy mercies and louing kindnesse shewed vnto vs, in that it hath pleased thy gracious goodnesse freely, and of thyne owne accorde to elect & chose vs to saluacion before the beginning of the world, and euen like continual thankes be geuen to thee for creating vs after thine owne image, for redeming vs with the precious bloud of thy deare sonne, when we were vterly lost, for sanctifiyng vs with thy holy spirite in the reuelation and knowledge of thy holy worde, for helping and succoring vs in all our needes and necessities, for sauing vs from all dangers of body and soule, for comforting vs so fatherly in all our tribulations & persecutions, for sparing vs so longe, and geuing vs so large a tyme of repentaunce. These benefites (O most mercifull father) like as we knowledge to haue receyued them of thy onely goodnes, euen so we beseech thee, for thy deare sonne Iesus Christes sake, to graunt vs alwayes thy holy spirite, wherby we may continuallye grow in thankfulnes towardes thee, to be led into all truth, and comforted in all our aduersities. O Lorde strengthen our fayth, kindle it more in feruentnes and loue towardes thee & our neyghbours, for thy sake. Suffer vs not most deare Father, to receyue thy word any more in vayne: but graunt vs alwayes the assistance of thy grace and holy spirit, that in hart, word and deede we may sanctifie and do worship to thy name. Helpe to amplifie and increase thy kingdome, and what soeuer thou sendest, we may be hartely well content with thy good pleasure and will: Let vs not lacke the thing (O Father) without the which we can not serue thee, but blesse thou all the woorkes of our handes, that we may haue sufficient, and not to be chargeable, but rather helpefull vnto others: be mercyfull (O Lord) to our offences, and seyng our det is great, whiche thou hast forgeuen vs in Iesus Christ, make vs to loue thee & our neyghbours so much the more. Be thou our Father, our Captaine and defender, in all temptations holde thou vs by thy mercifull hande, that

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we may be deliuered frō all inconueniences, & ende our lyues in the sanctifiyng & honouring of thy holy name, through Iesu Christ our Lord, and onely sauior. So be it.

Let thy mighty hande and out stretched arme (O Lord) be still our defence: thy mercy and louing kindnes in Iesu Christ thy deare sonne, our saluation: thy true and holy word our instruction: thy grace and holy spirite, our comforte and consolation, vnto the ende and in the end. So be it.

¶ O Lord increase our fayth.

¶ A Confession of all estates and tymes.

O Eternall God and most mercifull father, we confesse, and acknowledge here before thy diuine maiestie, that we are miserable sinners, conceyued and borne in sinne and iniquitie, so that in vs there is no goodnes. For the flesh euermore rebelleth against the spirite, whereby we continually transgresse thy holy preceptes, and commaundements, and so purchase to our selues, throughe thy iust iudgement, death and damnation. Notwithstanding (O heauenly father) forasmuch as we are displeased with our selues for the sinnes that we haue committed against thee, and do vnfeynedly repent vs of the same: we moste humbly beseche thee for Iesus Christs sake, to shew thy mercy on vs, to forgeue vs all our synnes, and to increase thy holy spirite in vs: that we acknowledging frō ỳ bottome of our harts, our owen vnrightousnes, may from henceforth not onely mortifie our sinfull lustes and affections, but also bryng forth such frutes, as may be agreable to thy most blessed will, not for the worthynes thereof, but for the merites of thy dearelye beloued sonne Iesus Christ our onely Sauiour, whom thou hast already geuen an oblation, and offering for our sins, and for whose sake we are certeinly persuaded, that thou wilt denye vs nothyng, that we shall aske in his name, according to thy will. For thy spirite doth assure our consciences, that thou art our mercifull father, and so loueste vs thy children through him, that nothing is able to remoue thy heauenly grace and fauour from vs: to thee therfore (O father) with the sonne and the holy Ghost be all honor and glory, world without ende. So be it.

¶ A prayer to be sayd before a man begyn his worke.

O Lord God most mercifull father and Sauiour, seing it hath pleased thee to commaunde vs to traueill, that we may releue our neede, we beseche thee of thy grace so to blesse our labour that thy blessing may extend vnto vs, without the whiche we are not able to continue: and that this great fauour may be a witnes vnto vs of thy bountifulnes and assistaunce, so that thereby we may know the fatherly care that thou hast ouer vs. Moreouer (O Lord) we beseche thee that thou wouldest strengthen vs with thine holy spirite, that we may faithfully trauayle in our estate and vocation without fraude or deceyt, and that we may endeuour our selues to folow thine holy ordinance, rather than to seeke to satisfie our gredye affections or desire to gayne. And if it please thee (O Lord) to prosper our labour, geue vs a minde also to helpe them that haue neede, according to that abilitie that thou of thy mercye shalte geue vs: and knowyng that all good things come of thee, graunt that we may humble our selues to our neyghbours, and not by any meanes lyft our selues vp aboue thē, whiche haue not receyued so liberall a portion as of thy mercy thou hast geuen vnto vs. And if it please thee to try and exercise vs by greater pouertie and neede than our flesh would desire, that thou wouldest yet (O Lord) graūt vs grace to know that thou wilt nourishe vs continually through thy bountyfull liberalitie, that we be not so tempted that we fall into distrust, but that we may pacientlye wayt till thou fill vs, not onely with corporall graces & benefites, but chiefly with thine heauenly and spirituall treasures, to the intent that we may alwayes haue more ample occasion to geue thee thankes, and so wholly to rest vpon thy mercyes. Heare vs, O Lord of mercy throughe Iesus Christ thy sonne our Lord, Amen.

¶ A Prayer for the whole state of Christes Churche.

ALmighty God and most mercyfull Father, we humbly submit our selues, and fall downe before thy Maiestye, beseechyng thee from the bottome of our hartes, that this seede of thy word nowe sowen amongst vs, may take such deepe roote, that neyther the burning heate of persecution cause it to wyther, neyther the thorny cares of this life choke it, but that as seede, sowen in good ground, it may bring forth thirty, sixtie, and an hundreth folde, as thy heauēly wisedome hath appoynted. And bycause we haue neede conti-

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mually to craue many things at thy handes, we humbly beſeche thee (O heauenly father) to graunt vs thy holy ſpirit, to direct our peticions, that they may procede from ſuch a feruent minde, as may be agreable to thy moſt bleſſed will: And ſeyng that our infirmitie is able to do nothyng without thy helpe, and that thou art not ignorant with how many and great temptations we poore wretches are on euery ſide encloſed and compaſſed: let thy ſtrength (O Lord) ſuſtayne our weakenes, that we being defended with the force of thy grace, may be ſafely preſerued againſt all aſſaults of Sathan: who goeth about continually lyke a roringe Lyon, ſeekyng to deuour vs. Increaſe our faith (O mercyfull father) that we do not ſwarue at any tyme from thy heauenly worde: but augment in vs hope and loue, with a carefull keepyng of all thy commaundementes, that no hardnes of hart, no Hipocriſie, no concupiſcence of the eyes, nor intiſementes of the worlde, do draw vs away from thy obediẽce. And ſeyng we lyue nowe in theſe moſt perilous times, let thy fatherly prouidence defend vs againſt the violence of our enemyes, whiche do ſeeke by all meanes to oppres thy truth. Furthermore for as much as by thy holy Apoſtle we be taught, to make our prayers and ſupplications for all men, we pray not onely for our ſelues here preſent, but beſech thee alſo, to reduce all ſuch as be yet ignoraunt, frõ the miſerable captiuitie of blindnes and errour, to the pure vnderſtanding & knowledge of thy heauenly truth: that we all with one conſent & vnitie of minde, may worſhip thee our onely God & ſauiour. And that all Paſtors, Shepheards & Miniſters, to whom thou haſt committed the diſpenſation of thy holy worde, and charge of thy choſen people, may both in theyr lyfe and doctrine, be found faithfull, ſetting onely before theyr eyes thy glory: and that by them all poore ſheepe whiche wander and go aſtray, may be gathered and brought home to thy folde. Moreouer by cauſe the hearts of rulers are in thy hands, we beſeche thee to direct, and gouerne the hartes of all kings, princes and magiſtrats, to whom thou haſt committed the ſwoorde: eſpecilly (O Lord) according to our bounden duty we beſeche thee to mainteyne and encreaſe the honorable eſtate of the Quenes maieſtie & all her moſt noble Counſelers and Miniſtrates, and all the whole body of this commune weale. Let thy fatherly fauor ſo preſerue thẽ, & thy holy ſpirite ſo gouerne their hearts, that they may in ſuche ſorte execute their office, that thy Religion may be purely mayntened maners reformed, and ſinne puniſhed according to the preciſe rule of thy holy word. And for that we be all members of the myſticall body of Ieſus Chriſt, we make our requeſtes vnto thee (O heauenly father) for all ſuch as are afflicted with any kynd of croſſe or tribulation, as warre, plage, famine, ſycknes, pouertie, impriſonment, perſecution baniſhment, or any other kind of thy rodes, whether it be calamitie of body, or vexation of mind, that it would pleaſe thee to geue thẽ pacience, and conſtancy, till thou ſende thẽ full deliueraunce of all their troubles. Roote out from hence, (O Lord) all rauening wolues, whiche to fill their bellyes, ſeeke to deſtroy thy flocke. And ſhewe thy great mercies vpon thoſe our brethren in other countreyes, whiche are perſecuted, caſt into priſon and dayly condemned to death for the teſtimonie of thy truth. And though they be vtterly deſtitute of all mans aide, yet let thy ſweete comfort neuer depart from them, but ſo inflame theyr hartes with thy holy ſpirite that they may boldy and chearfully abide ſuch triall, as thy godly wiſdome ſhall appoint. So that at lenght as well by theyr death as by theyr lyfe, the kingdome of thy deare ſonne Ieſu Chriſte, may increaſe and ſhyne throughe all thee worlde. In whoſe name we make our humble peticions vnto thee as he hathe taught vs. Our Father which art in heauen halowed be thy, &c.

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